

Pathwork Lecture 116: Reaching the Spiritual Center – Struggle Between the Lower Self and the Superimposed Conscience

1996 Edition, Original Given June 21, 1963

This lecture is given in an **expanded poetic format**, what I call a *Devotional Version* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- *devotionally*.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. *I invite you to slowly read and ponder this version of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to live you.*

For clarity: The **original text** is in **bold**, sometimes *italicized*. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>
Gary Vollbracht

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03	<p><i>Greetings,</i> <i>my dearest friends.</i> <i>Blessings for all of you.</i> <i>Blessed be this hour.</i></p> <p><i>In the past working year,</i> <i>all my friends</i> <i>who have</i></p> <ul style="list-style-type: none"> <i>• really and</i> <i>• truly</i> <p><i>worked on this path</i> <i>have overcome</i> <i>the inherent resistance to</i></p> <ul style="list-style-type: none"> <i>• face themselves and</i> <i>• subsequently change.</i> <p><i>You have made considerable progress.</i> <i>I daresay most of you</i> <i>will feel</i></p> <ul style="list-style-type: none"> <i>• an extension of awareness,</i> <i>• a raising of your consciousness</i> <i>in many respects.</i>

by Eva Broch Pierrakos

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*Often, where life previously
seemed hopeless
because outside solutions
seemed evermore
• beyond your control and
• unattainable,
you now begin to glimpse
an occasional shaft of light
that suggests a
more profound comprehension
of your inner disturbances.*

*You now understand
why a certain
• unhappiness or
• unfulfillment
is a result of
• inner error and
• confusion.*

*This [understanding], in itself,
is bound to bring
• hope and
• security.*

*It [i.e., this understanding]
eliminates
feeling
an innocent victim
of circumstances
beyond your control.*

By
• understanding a little more of
• cause and
• effect
in your own life, and
• seeing it in practice,
• a sense of security
is instilled in you,
• a sense that
this is not such a bad world to live in,
after all.

	<p><i>Such thoughts [i.e., a sense of security and that this is not such a bad world] may not be conscious, but [nevertheless] affect the psyche when sufficient insight has been reached.</i></p>
04	<p><i>Some of you may find yourselves in one of those phases before an important recognition when all seems doubly confused.</i></p> <p><i>At such times your struggle is often very painful until you have truly come face to face within yourself with something you had wished rather to avoid.</i></p> <p><i>Then [i.e., after you truly come face to face with what you wanted to avoid], as all of you have discovered, the feeling of</i></p> <ul style="list-style-type: none"><i>• liberation and</i><i>• strength, of</i><i>• hope and</i><i>• light,</i> <p><i>is such a profound experience that its effect can never leave you.</i></p> <p><i>But while you are engaged in this struggle [i.e., before your profound liberation], your overall view of your path may be befogged.</i></p> <p><i>It is difficult to evaluate, at such times [i.e., times before your profound liberation],</i></p> <ul style="list-style-type: none"><i>• what you have accomplished,</i><i>• what remains to be done,</i><i>• where you stand, and</i><i>• to what degree</i> <p><i>you have fully comprehended your inner</i></p> <ul style="list-style-type: none"><i>• disturbances and</i><i>• deviations.</i>

*Nevertheless,
by now
you have sufficiently penetrated
into the depths of yourself
to be aware to some degree*

- *of your progress and*
- *of what still remains
to be accomplished.*

*To know
specifically
in what respect
you still feel*

- *unfree and*
- *obstructed,*
- *defensive and*
- *anxious,*

*is of
utmost importance.*

*At certain periods,
you may do well to gauge*

- *your progress, as well as*
- *what remains to be done,*
by asking yourself
 - *in what respect you now
understand your problems;*
 - *in what respect you still
feel resistant to change
in spite of
the understanding gained;*
 - *in what respect you are still
in the dark
and therefore
need further insight; and*
 - *in what respect you have
truly resolved
certain problems.*

*Such an occasional inventory,
if I may call it that,
is very helpful.*

05

*In this final session of the year,
I would like to
restate certain
• facets and
• goals
of this path
of self-realization.*

*When you live unto the day
without understanding
the relationship
between
• you
and
• your life,
you must be in despair.*

*Whether or not you know it,
you go through life
searching for the answer [to this question concerning
your relationship with your life].*

*Only too often
you seek the answer
outside of yourself;
and there,
as you know,
it can never be found.*

*Outside search [for answers to questions about your life and finding happiness]
can take on various forms.*

*[1.] You may,
through a
• conscious or
• unconscious
insistence,
expect that others
bend to your will
so that you may be happy.*

When this fails

you become

- *angry,*
- *resentful, and often*
- *full of self-pity.*

However,

none of these emotions
may be conscious.

[2.] Another form of outside search
may be looking for

- *theories* and
- *answers*
in

- *philosophy,*
- *religion,*
- *science.*

You may, indeed, find many

- *valuable* and
- *valid*

answers from such sources.

However,

they will not truly help,

unless you use such answers
as a guiding light

to start an inner search,
deep within yourself.

As long as knowledge

remains only second-hand information,

- *it will not do any good.*
- *It will fail to give*
 - *substance* and
 - *meaning*

to your life.

06

Let me restate

- *what I have said so many times and*
- *what some of my friends have*
begun to experience – be it ever so seldom
in the early stages of this work – that

all of you

- contain within yourselves*
 - *all the knowledge,*
 - *all the wisdom, and*
 - *all the powers*
you can possibly need
in order to live
a satisfactory life.

I have said this so many times
that you may be bored
to hear the same words
over and over again.

But, unfortunately,
too few among you
truly realize their [i.e., these words'] significance.

They remain a theory
that has no real impact on you,
in spite of your
actually
moving in the right direction
on this path
which leads you into
the inner world
of your being.

It is one thing

*to go about the work of self-finding
with the vague outlook
of becoming a*

- happier and
- more fulfilled
person;

it is another when

- *the goal is clear, and*
- *you are aware of
the powerful fact*

*that deep within your soul
you harbor a wealth of*

- wisdom,
- knowledge,
- power,
- love –

the solution to all that

- puzzles and
- confuses
you.

- *To know this and*
- *to move consciously*

*into the right direction
will help you*

to muster the strength

to overcome the resistance

that always stands in the way

of your facing yourself

in utter candor,

painful as it may appear at times.

07	<p><i>The <u>aim</u> of</i></p> <ul style="list-style-type: none">• <u>finding</u>,• <u>understanding</u>, and• <u>resolving</u> <p style="padding-left: 40px;"><i>your <u>hidden</u></i></p> <ul style="list-style-type: none">• <u>conflicts</u> and• <u>distortions</u> <p style="padding-left: 80px;"><i>is to <u>bring you ultimately</u></i> <i>into <u>contact</u></i></p> <p style="padding-left: 120px;"><i>with the <u>innermost core</u> –</i> <i>with the <u>treasure of divine</u></i></p> <ul style="list-style-type: none">• <u>love</u>,• <u>wisdom</u>, and• <u>strength</u> <p style="padding-left: 160px;"><i>that <u>lies embedded</u></i> <i>in <u>all of you</u>.</i></p> <p><i>If this <u>aim</u> is</i> <i><u>clearly defined</u>,</i></p> <p style="padding-left: 40px;"><i>there will <u>no longer be a conflict</u></i> <i>between</i></p> <ul style="list-style-type: none">• <u>spiritual</u> <p style="padding-left: 40px;"><i>and</i></p> <ul style="list-style-type: none">• <u>worldly</u> <p style="padding-left: 80px;"><i><u>interests</u>.</i></p>
08	<p><i>There are</i></p> <p style="padding-left: 40px;"><i><u>two fundamental attitudes</u></i> <i>among human beings.</i></p> <p><i>One type of personality [the first type, or the <u>spiritual individual</u>]</i></p> <ul style="list-style-type: none">• <u>searches</u> <i>for <u>God</u> and</i>• <u>searches</u> <i>for <u>spiritual development</u>,</i> <i>wanting to become a better person.</i> <p><i>It is</i></p> <ul style="list-style-type: none">• <u>unhappiness</u> and• <u>confusion</u> <p style="padding-left: 40px;"><i>that <u>lead this type on</u></i> <i>to a <u>spiritual search</u>.</i></p>

*[With this first type of personality
who begins life's work with a spiritual search,]*

The true direction

may often be lost

by collecting outside knowledge

of spiritual

• **theories** and

• **doctrines**,

without taking the decisive step

within one's own soul.

But

• **if [in this spiritual search] the mind**
assimilates such [outside spiritual] knowledge
as a preliminary step

toward transcending the mind,

• **if [in this spiritual search] the person recognizes**
that the obstructions within

have to be

• **understood** and

• **dissolved**

so that the spiritual center

can be reached,

then

• **a life in God**

will no longer be found contradictory to

• **a life of personal fulfillment [and happiness].**

The misconception that

personal fulfillment is

• **selfish** and

• **opposed to spiritual life**

often prevails among people [of this spiritual type]

who search spiritually

but have not taken the final step

of facing

• **their hidden conflicts,**

• **their inner confusions.**

If they recognize these [inner confusions at all],

it is only in theory, and

they hope such defects

to be dissolved by

• **a comfortable intervention**

of an outside God and

• **spiritual grace.**

09

***The other outlook [of the second type, of the psychological individual]
is that life is to be lived as
• happily and
• satisfyingly
as possible.***

***[Here] I do not mean
the ruthless attitude of
certain spiritually undeveloped people
who simply do not care for others.***

***[Rather,] I refer to those
• who have standards of decency,
• who do not wish to harm others,
but
are not interested in
spiritual pursuits.***

***Through their intelligence,
• they have recognized
that the problems must lie
within themselves and
• they take steps –
possibly through the means of
mundane psychology – to
• find and
• correct
distortions.***

***If the search [of this second type, of the psychologically-oriented individual]
is profound enough and
thereby an inner growth is set in motion,
if it [i.e., if the search of this psychologically-oriented individual]
does not stop halfway
but is followed through,
the inner center will be reached,
even if
one never knew it existed.***

***In finding it [i.e., in finding the inner center],
the reality of God is found.
It cannot be otherwise.***

***This inner experience [of finding God]
will show that
what is taught by
conventional religion
contains a great deal of truth;
and yet
it will be so different.***

***It [i.e., this inner experience of finding God]
will show that
finding God within
does not mean to forfeit
personal happiness –
a misconception that is often held
even by the
irreligious person.***

The

- splits and
- divisions, the
- contradictions and
- either/ors

are a product of

- separation,
- error and
- confusion.

In truth, all is one,
but let this not be
mere theory.

***Experience it [i.e., experience “all is one”]
by uncovering the center
of your own being,
where you***

- truly realize yourself and
- discover that
incompatibles
become one.

10

*For a long time we
have been concerned,
and shall continue to be concerned,
with finding
that in you
which obstructs contact with
the innermost center
of your being.*

*It [i.e., the innermost center of your being]
cannot be reached otherwise [i.e., other than by finding and dissolving
what obstructs contact with the center of your being].
There is no way around it [i.e., no way around dealing
with obstructions].*

*And, my friends,
you must not imagine
the final reaching of this treasure [i.e., the final reaching the
innermost center of your being]
to be a
• sudden and
• dramatic
occurrence.*

*[Rather,] It is, as always,
a gradual process.*

*Often you may not even be aware
that, in some respects,
• you have already reached it,
while in other respects
• you are still prevented from doing so
because of barriers that still exist.*

*The contact [with your innermost center]
• may come and go, it [i.e., the contact with your innermost center]
• may fluctuate
until you are sufficiently
• free and
• aware
so as to function
primarily
from the inner center.*

	<p><i>Do not take this [i.e., the state of functioning primarily from your innermost center] to mean</i></p> <ul style="list-style-type: none">• <i>that you are perfect,</i>• <i>that you have overcome</i><ul style="list-style-type: none">• <i>all your problems</i> and• <i>lower instincts,</i> <p><i>but a</i></p> <ul style="list-style-type: none">• <i>deep understanding and</i>• <i>complete awareness</i> <p><i>of them [i.e., of your problems and lower instincts]</i></p> <p><i>will indicate that</i></p> <p><i>the inner core</i></p> <p><i>of your spiritual self</i></p> <p><i>is no longer</i></p> <ul style="list-style-type: none">• <i>hidden</i> and• <i>out of reach.</i>
11	<p><i>The more you are</i></p> <ul style="list-style-type: none">• <i>unhappy</i> and• <i>lost,</i> <p><i>the more do you feel</i></p> <ul style="list-style-type: none">• <i>empty</i> and• <i>hungry – maybe hungry for</i><ul style="list-style-type: none">• <i>affection</i> and• <i>understanding –</i> <p><i>and the less you are</i></p> <p><i>in contact with the</i></p> <ul style="list-style-type: none">• <i>inner,</i>• <i>real</i> <p><i>self</i></p> <p><i>which has the power</i></p> <ul style="list-style-type: none">• <i>to nourish you constantly,</i>• <i>to sustain [you] and</i>• <i>to guide you</i> <p><i>so that you can truly fulfill your life.</i></p> <p><i>When you are in contact with</i></p> <p><i>your inner self</i></p> <p><i>you will understand</i></p> <p><i>the true reason for</i></p> <p><i>your loneliness</i></p> <p><i>and its emptiness will be filled.</i></p>

12

Each life
has something different
to fulfill –
and all lives
have the same
to fulfill.

Again,
this may appear as a contradiction,
but it is not, my friends.

Keep in mind that
the goal of this path
is finding
the center of your being
• which is reality,
• which is God, and
• through which
you find fulfillment –
not
in isolation
but
in unity.

If you look
outside
in order to
alleviate your isolation,
you must become
more isolated.

If [on the other hand] you look
inside
in order to
alleviate it [i.e., alleviate your isolation],
you may appear
to isolate yourself from others
through this process of
apparent self-concern,
but
you will in fact lessen the
• isolation and
• separateness
that cause so much
• suffering and
• loneliness.

	<p><i>Since</i></p> <ul style="list-style-type: none">• <u><i>your inner spiritual self</i></u> <p><i>is the same as</i></p> <ul style="list-style-type: none">• <u><i>everyone else's spiritual self,</i></u> <u><i>the separateness is lifted</i></u> <u><i>the moment</i></u> <u><i>you are no longer separate from</i></u> <u><i>your spiritual center.</i></u> <p>• <u><i>The real you</i></u> <i>is</i> • <u><i>the other person's real self.</i></u></p> <p><i>There is no barrier between them</i> [i.e., between the <u><i>real you</i></u> and the <u><i>other's real self</i></u>]. <i>The barrier lies only in</i> <i>the covering layers.</i></p>
13	<p><i>It has been said by some who follow this path</i> <i>that certain facets</i> <i>of the work of self-confrontation</i> <u><i>resemble mundane psychology.</i></u> <i>This may be true to some extent.</i></p> <p><u><i>However,</i></u> <i>one of the major differences</i> <i>is the well-defined ultimate goal.</i></p> <p><i>In mundane psychology,</i> <u><i>the goal is</i></u> <i>the resolving of inner conflicts</i> <i>so as to function better</i> [and be happy in life in this world].</p> <p><i>As I have said before,</i> <u><i>this</i></u> [i.e. psychology] <u><i>must inadvertently, as it were,</i></u> <i>bring a person into contact with</i> <u><i>his or her spiritual center.</i></u></p> <p><u><i>But</i></u> <i>That</i> [i.e., contact with one's spiritual center] <i>is not its</i> [i.e., psychology's] <u><i>goal.</i></u></p> <p><u><i>Our aim</i></u> [in pathwork, on the other hand] <i>is just that</i> [i.e., our aim is contact with one's spiritual center] – <i>and it</i> [i.e., contact with one's spiritual center] <i>must solve all problems along the way.</i></p>

14

On this path,
we are no more concerned with

- *creeds,*
- *dogmas, and*
- *doctrines*

than a worldly psychologist [is]
when working with his patients.

Any superimposed opinion,
whether true or false,
is a hindrance to
self-unfoldment.

But

- *on this path [i.e., pathwork], and*
- *with this particular guidance [in these lectures],*
we are concerned with
the reality of
the inner spiritual center.

When it [i.e., the inner spiritual center]
is liberated,
there can be no question of
adhering to [or needing to adhere to]

- *theories or*
- *creeds.*

[Rather]
God
becomes
a personal experience
that

- *stands beyond proof and*
- *does not need to be proven.*

This reality
can be experienced
only if
all that stands in its way
is removed.

As you so well know,

- your personal
 - misconceptions and
 - confusions,
- your erroneous conclusions
blot out this reality [i.e., the reality God as a personal experience].

In the last analysis, all

- unhappiness and
- strife
is the result of
 - ignorance and
 - misunderstanding.

*Every inner problem you uncover
is always a distortion of
higher reality.*

When you are

- governed by
such distortions
of your
 - immediate,
 - accessible
reality,

*you cannot possibly grasp
the extension of
your limited reality
on a wide scope.*

But the

- spiritual reality,
*always and only found as a
personal experience within,*
- does not contradict the*
 - accessible reality
if the latter
is profoundly penetrated.

*For such a profound penetration,
your personal*

- attitudes,
- outlooks and
- concepts

must be

- questioned,
- stated and
- restated.

Your

- automatic,
- unconscious
reactions

must be investigated as to the

- meaning and
- significance

of their underlying concepts

so that they can be

- lifted to the surface and
- evaluated.

By this process

*you will understand how much
you are still caught in unreality.*

*This understanding will lead you
closer and closer
to reality*

in its widest possible sense.

15

Now I would like to discuss

one of the major causes

- of inner confusion and
- of the battles going on in the psyche.

*We have discussed this all-important topic before,
but I would like to tackle it again
in a more direct way.*

16	<p><i>One of the most tragically futile <u>inner battles</u> is the <u>fight</u> <u>between</u></i></p> <ul style="list-style-type: none">• <i>what we have called the <u>lower self</u></i>• <i>the <u>superimposed conscience</u>.</i> <p><i>So often an expression or a term used without truly understanding its deepest meaning finally loses its impact and one uses it like a parrot repeating a word.</i></p> <p><i>This mechanical usage is harmful. It has the very opposite effect to what we seek to attain –</i></p> <ul style="list-style-type: none">• <i><u>independent understanding</u>,</i>• <i><u>creative thinking</u>.</i> <p><i>Therefore occasionally we need</i></p> <ul style="list-style-type: none">• <i>to <u>redefine a term</u>,</i>• <i>to <u>bring freshness to it</u>,</i> <i>not only to avoid confusion, but also to give more of an impact to our</i>• <i>approach and</i>• <i>understanding.</i> <p><i>So let us briefly determine again <u>what I mean by the</u> <u>lower self</u>.</i></p>
17	<p><i>The <u>lower self</u> is <u>not only</u> that part of human nature where</i></p> <ul style="list-style-type: none">• <i><u>faults</u> and</i>• <i><u>character-defects</u> lie.</i> <p><i>It also includes something</i></p> <ul style="list-style-type: none">• <i>more subtle and</i>• <i><u>less definable</u>.</i>

*The best way to describe it is as
an emotional climate of
egocentricity.*

Regardless of

- good intentions,
 - unselfish acts,
 - considerate attitudes,
- this inner world of
egocentricity
continues to exist.*

*The stronger the good intentions,
the more difficult it is to*

- find,
 - acknowledge and
 - accept
- the existence of the
persisting negativity.*

The more the

- childish,
 - one-sided
- egocentricity
is hidden in*
- guilt and
 - shame,

the less

*can it grow out of
this one-sidedness.*

You must become

*acutely aware of its [i.e., aware of your egocentricity's]
often preposterous self-concern
to the exclusion of [its concern for] all else.*

In this area of your being

- you wish to rule supreme.
 - You do not want to know another's interests
which you violate at any cost
so that
- a small wish or
 - a small gratification of your vanity
overrules more important issues
for other people.

	<p><i>True,</i> <i>you do not often act by it,</i> <i>but in your <u>half-conscious</u></i> <i>• <u>wishes</u> and</i> <i>• <u>aims</u></i> <i>you do react</i> <i>from this <u>lower self</u>.</i></p>
18	<p><i>The problem is <u>much less</u></i> <i>• the <u>existence of the lower self</u></i> <i>than [it is]</i> <i>• the <u>nature of your attitude toward it</u>.</i></p> <p><i>Your</i> <i>• <u>shame</u> and</i> <i>• <u>guilt</u></i> <i>are a result of</i> <i>one of those <u>misunderstandings I mentioned</u></i> <i>which prohibit</i> <i>• <u>growth</u> and</i> <i>• <u>unfoldment</u>.</i></p> <p><i>The <u>misunderstanding</u></i> <i>comes from the idea that</i> <i>• <u>you,</u></i> <i>of all people,</i> <i>really <u>should have already</u></i> <i><u>completely overcome the lower self</u> and</i> <i>• <u>no such</u></i> <i>• <u>childish,</u></i> <i>• <u>preposterous</u></i> <i>• <u>selfishness</u> and</i> <i>• <u>self-concern</u></i> <i><u>should have a place in you</u>.</i></p> <p><i>Thus you start</i> <i>an <u>elaborate system of</u></i> <i>• <u>self-deception</u> and</i> <i>• <u>pretense</u></i> <i>which brings you into</i> <i>• <u>vicious circles</u> and</i> <i>• <u>inner conflicts</u></i> <i><u>destroying your</u></i> <i>• <u>happiness</u> and</i> <i>• <u>self-respect</u>.</i></p>

*Very few people
are reconciled to
the existence
of their own lower self.*

*They may do so in theory,
but are not reconciled to
actually owning up to
certain facets of it
in themselves.*

*Yet only by doing so
can it gradually be outgrown.*

*In denying its existence,
you overlook*

- *its manifestations;*
- *how it is indirectly expressed
in vague emotions,*
which are instantly
 - *covered up and*
 - *pushed out of sight.*

*How can you overcome something
if you are not fully aware of
its specific manifestation?
Certainly not by a
general theoretical knowledge
of its existence!*

19

Due to your

- *shame and*
- *guilt*

*about your lower self
and the consequent hiding of it,*

- *you do everything
to nourish its continuance
with dire effects
on your personality;*
- *you prohibit
the very thing you most want:
to grow out of it.*

*What is more,
due to the self-deception,
more confusion sets in.*

*Since all this is an
unconscious process
into which
• discrimination and
• reason
cannot enter,*

*along with
the actual
• self-important and
• destructive
impulses*

*you also hide
some of your
• most creative and
• inherently constructive
impulses –
out of mere misunderstanding.*

*• Impulses and
• instincts
which are potentially
• productive and
• life-giving,
if they are not allowed
to grow in the sunlight
of awareness
remain thwarted and,
in their current form,
are actually destructive.*

*They could grow
into something beautiful,
but are not allowed to unfold
because you are unconscious of the fact
that their present form
is not the ultimate one.*

*You then conclude
that they must therefore be ousted
by denying their existence.*

20	<p><i>Now let us recapitulate so as to make this process quite clear.</i></p> <p><i>The <u>repression</u> of the <u>lower self</u> falls in <u>three categories</u>:</i></p> <p><i>(1) <u>repression</u> of the <u>actual lower-self</u> in its</i></p> <ul style="list-style-type: none">• <i><u>distinct</u> and</i>• <i><u>extreme</u></i>• <i><u>manifestations</u> and</i>• <i><u>character trends</u>, as well as</i> <p><i>of the <u>subtle overall climate</u> of</i></p> <ul style="list-style-type: none">• <i><u>egocentricity</u> and</i>• <i><u>self-concern</u></i> <p><i>to the <u>exclusion</u> of all other interests;</i></p> <p><i>(2) <u>repression</u> of</i></p> <ul style="list-style-type: none">• <i><u>creative</u> and</i>• <i><u>productive</u></i>• <i><u>aspects</u> and</i>• <i><u>trends</u>;</i> <p><i>(3) <u>repression</u> of</i></p> <ul style="list-style-type: none">• <i><u>instincts</u></i> <p><i>which are <u>as yet</u></i></p> <ul style="list-style-type: none">• <i><u>unproductive</u> and</i>• <i><u>self-centered</u></i> <p><i>in their <u>immature state</u>, <u>but are destined by nature</u> to <u>become</u></i></p> <ul style="list-style-type: none">• <i><u>creative</u> and</i>• <i><u>constructive</u></i> <p><i><u>if given a chance to grow.</u></i></p>
21	<p><i>It is important to</i></p> <ul style="list-style-type: none">• <i>make the <u>distinction</u> and</i>• <i><u>realize that</u></i> <p><i><u>all three categories</u> <u>of inner negative trends</u> <u>need</u></i></p> <ul style="list-style-type: none">• <i><u>acceptance</u> and</i>• <i><u>awareness</u>,</i> <p><i><u>each for its own reason.</u></i></p>

*Then it will often be found
that the most valuable prize
a human being has to offer to life is*

- held in check,
- denied, and
- hidden.

*Hence
a vast confusion exists in you.*

*You suppose the confusion
regarding the actual lower-self trends
will disappear
when you*

- deny their existence and
- pretend opposite
 - intentions and
 - wishes.

*In your confusion
you deny
the potentially vibrant life-force
the opportunity to function
in its own*

- beautiful,
- healthy
way.

The

- healthy

and

- unhealthy
trends

*are intertwined
and the personality
is thrown into despair.*

All this happens

- in a vague vacuum,
- in a no man's land
between
 - awareness

and

- unawareness.

22

*It may be a valuable task
for my friends to ponder over all this
during the summer months
in which there are no group activities.*

*It may give you an
excellent preparation
for our work together next year
when we all hope
to make further progress on this path.*

*Question yourself,
first,
not as to
• the actual nature of your lower self, or
what you consider as such.*

*Rather,
[first]
begin by
• looking at your attitude toward its existence.*

- Are you shocked about
certain of its manifestations?
- Are you impatient with yourself because of it?
- Do you feel it should already be gone,
thus rejecting your state
of being human?
- Do you also
deny something in yourself
that could be very constructive
if you were to
 - view it afresh and
 - not be influenced by standards
you have assumed
without ever questioning
their validity?

Begin to observe
the subtle manifestations
of the lower self
in certain of your
• reactions and
• impulses.

Observe how you tend to
immediately push them [i.e.,
push certain of your reactions
and impulses]
away.

Now look at the
• wishes and
• attitudes
in such fleeting reactions [and impulses].

Pull them [i.e., pull your wishes and attitudes toward
certain of your reactions and impulses]
out into the open and
calmly look at them.

Determine
your
• harsh,
• intolerant
treatment of yourself in this respect [i.e., in respect to your
intolerance of certain of your impulses and reactions,
wishes and attitudes],

your
• rigid,
• uncompromising,
• self-destructive
severity
which is way out of proportion [to what certain of your
impulses and reactions, wishes and attitudes
associated with lower-self aspects actually warrant].

All this is healthy preliminary work
for the phases to come.

This is one side of the battle.

23	<p><i>Now what is <u>the other</u>?</i></p> <p><i>The <u>concept of conscience</u> is <u>vastly misunderstood</u> by humanity.</i></p> <p><i>Quite a few years ago, I explained that people have <u>two kinds of conscience</u>:</i></p> <ul style="list-style-type: none">• <i><u>one emanating from the real self</u>,</i>• <i><u>the other being superimposed.</u></i> <p><i>It will be useful to review briefly some <u>characteristics of</u> <u>the superimposed conscience.</u></i></p>
24	<p><i>When <u>religious people</u> speak about <u>conscience</u>, they think of the <u>inner conscience</u>, coming from the <u>divine center</u> of the <u>human spirit.</u></i></p> <p><i>But they usually ignore the <u>vast difference</u> <u>between</u></i></p> <ul style="list-style-type: none">• <i><u>the inner [conscience]</u></i> <p><i>and</i></p> <ul style="list-style-type: none">• <i><u>the superimposed conscience.</u></i> <p><i>In their eagerness to <u>make the human being</u> <u>a better creature</u>, the <u>forces of society</u> <u>coerce the individual to</u></i></p> <ul style="list-style-type: none">• <i><u>follow</u> and</i>• <i><u>obey</u></i> <p><i><u>moral standards.</u></i></p> <p><i>Because of this <u>pressure from the outside</u> <u>the superimposed conscience</u> is <u>strengthened</u> and <u>the inner, real conscience</u> <u>becomes more covered up.</u></i></p>

25

*Yet the superimposed conscience
is not necessary
to prevent a person
from acting out*

- primitive
- destructive
instincts.

*For those whose
inner conscience
is not sufficiently developed
to restrain them from
committing destructive acts,
the mere existence of
social laws
would serve*

- as well, or
- better,
than the
superimposed conscience.

*The latter [i.e., the superimposed
conscience]
only does harm.*

*As explained before,
in the first phase of this inner struggle [i.e., the first side
of this inner battle described before]
the superimposed conscience
hides the lower self,
instead of bringing it out into the open.*

*Thereby it [i.e., by hiding the lower self, the superimposed conscience]
eliminates the possibility
of the lower self's
growing out of the infantile state.*

*But the superimposed conscience
hides also*

- the most
 - constructive and
 - creative
life-force and
- the impulses that would
free the life-force.

*It [i.e., the superimposed conscience]
is an unnecessary artificial creation
instilling an
unrealistically distorted view
• of oneself as well as
• of the way one believes
one would have to be.*

*It [i.e., the superimposed conscience]
• creates self-punishment and
• imposes shackles
which prohibit the manifestation of
every divine quality
inherent in the soul.*

*It [i.e., the superimposed conscience]
certainly never prevents
• crime or
• destructive actions.*

*In fact, it [i.e., the superimposed conscience]
causes the opposite to happen.*

By
• repressing and
• hiding
*them [i.e., by repressing and hiding lower self forces – instincts
and reactions],*
the forces
that could easily be dealt with
on the surface of consciousness
[instead fester inside and]
• germinate and
• accumulate and
• create great inner
• tension and
• pressure.

*You are then often
driven
into acts you cannot help committing
if only because
you have too long used
the superimposed conscience,
instead of giving yourself
the chance to finally contact
the inner conscience
which is part of the spiritual center.*

*Last, but not least,
whenever a person rebels against*

- laws and
- all standards of
 - ethics and
 - morals,

*he or she does so
because of the harsh
superimposed conscience*

- which knows no mercy;
- which is inflexible in its demands and
- [which] is blind in its evaluation.

*Yet one
never rebels against
the real, inner conscience.*

26

*Understand, my friends, that
what stands
between*

- you

and

- your inner, real, self
is not only
 - your errors and
 - misconceptions,
 - your false images and
 - distortions,
 - your lower self,

but also

- the superimposed conscience.

It is the latter [i.e., the superimposed conscience] that

- *creates so much confusion and often*
- *prevents you from reaching*
 - *freedom and*
 - *truth.*

*It is the superimposed conscience that
induces you
to reject yourself as a human being.*

Between

- *its [i.e. the superimposed conscience's] demands*

and

- *the demands of the*
 - *primitive,*
 - *self-centered*
child

you still harbor within,

*you are torn apart
in the storm raging inside of you.*

*As long as this conflict
is not out in the open,
you cannot master it.*

*You cannot possibly
extricate yourself from
both these unrealities.*

*You cling to
the superimposed conscience
in the false belief that
it alone
can prevent you from
acting upon
your lower-self instincts.*

*Therefore
you can never come to a
• *healthy,*
• *secure*
trust in yourself,
because you do not give yourself
the chance.*

Healthy self-respect
*can come only from your real self,
from which you alienate yourself further
by clinging to
the superimposed conscience.*

*You find yourself in one of those
vicious circles
we have so often mentioned.*

As long as one has not found
the real self,
*one must cling to
the superimposed conscience,*

- obeying,
- conforming,
- appeasing, and
- blindly following
it.

Never developing
the independent faculties of

- thinking and
- discriminating,

one becomes

- weaker and
- more dependent,
- less able to stand on one's own two feet.

27

The outer action in question

- may or
- may not
be the same.

*But there is a tremendous difference
between*

- *acting out of*
- *bondage and*
- *fear –*

*in other words
by following the
superimposed conscience –*

and

- *following the voice*
of your real conscience
in a spirit of freedom,
derived out of

- *your own inner struggle,*
- *your intuition*
- *your reason,*

even if the result be the same.

*If you rebel against
the superimposed conscience,
you are no more free
than if you obey it.*

*If you obey
the superimposed conscience,
and the result of such a decision
is not to your liking,
the corroding effects will be*

- *rebellion,*
- *self-pity, and*
- *putting the blame on*
 - *life and*
 - *the world.*

[By contrast]
*If you obey
your real conscience,
you will take all the responsibility
upon yourself
and even a negative outcome
will not throw you into despair.*

	<p><i>You will soon see that the</i></p> <ul style="list-style-type: none">• <u>pleasant or</u>• <u>unpleasant</u> <p><i>result [from obeying your real conscience]</i> <i>is <u>not as vital</u></i> <i>as you may believe it to be,</i></p> <p><i>because in</i> <i><u>either alternative</u> [i.e., in either pleasant or unpleasant outcome]</i> <i>you have <u>equal possibility for growth</u></i> <i>if your</i></p> <ul style="list-style-type: none">• <u>actions</u> and• <u>decisions</u> <p><i>are <u>derived from</u></i></p> <ul style="list-style-type: none">• <u>yourself</u> and• <u>your own standards.</u>
28	<p><i>The <u>fight</u></i> <i><u>between</u></i></p> <ul style="list-style-type: none">• <i>the <u>superimposed conscience</u></i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the</i>• <i><u>primitive,</u></i>• <i><u>self-centered,</u></i>• <i><u>destructive</u></i> <p><i><u>child</u></i> <i>is a <u>tragic one</u> –</i> <i>tragic only because of</i> <i><u>your lack of awareness of it.</u></i></p> <p><i>For it is <u>so superfluous.</u></i></p>
29	<p><i>Of course,</i> <i><u>education</u></i> <i>has a <u>great deal to do with it.</u></i></p> <p><i><u>When humanity</u></i></p> <ul style="list-style-type: none">• <i><u>becomes aware of these things</u> and</i>• <i><u>guides young people</u></i> <i>into the <u>right direction,</u></i> <i><u>much harm will be eliminated.</u></i>

*It is important to know, however,
that not only
• ignorance and
• poor guidance
are responsible for
the struggle within yourself,
for you are not
enmeshed in this struggle
in every aspect of your being.*

*In some areas of your psyche
you are
• quite free and
• function
without clinging to superimposed
• demands,
• standards, or
• rules
as they
• may actually exist or
• are believed to exist.*

*It is noteworthy
that you
• adhere to
the superimposed conscience and
• do not accept
• your shortcomings or
• your lower-self aspects –
whether
• real or
• imaginary –
only in the realms
where your
• personal,
• specific
inner problems
hold sway.*

	<p><i>When you <u>consider these [personal specific inner] problems</u> <u>in the light of this specific struggle</u> [i.e., the struggle between the <u>superimposed conscience and your primitive destructive and self-centered child</u>], you will understand how</i></p> <ul style="list-style-type: none">• <u>your inner problems</u> <p>and</p> <ul style="list-style-type: none">• <u>this particular struggle</u> <u>are connected.</u>
30	<p><u>Personality</u></p> <ul style="list-style-type: none">• <u>problems</u> and• <u>deviations</u> <p><u>come, as you know,</u> <u>from childhood</u></p> <ul style="list-style-type: none">• <u>hurts</u> and• <u>frustrations</u> –• <u>real</u> or• <u>imaginary.</u> <p><i>When you do not</i> <u>feel secure in the</u></p> <ul style="list-style-type: none">• <u>affection of</u> and• <u>acceptance by</u>• <u>one</u> or• <u>both</u> <p><u>of your parents,</u> <u>you elaborately build a defense</u> <u>against this hurt,</u> <u>trying later to correct it.</u></p> <p><i>You have found it to be true</i> <u>that this actual childhood hurt</u> <u>need not burden you for life,</u> <u>but your defense against it,</u> <u>which you continue to use,</u> <u>destroys for you</u> <u>the possibility of fulfillment.</u></p> <p><i>All of that you know very well by now,</i> <u>not as mere theory,</u> <u>but from personal discovery.</u></p>

The parent one feels

- uncertain of,
- in awe [of] or
- fear of,

usually stands for
the superimposed conscience,
because one so desperately
tries to win
his or her affection.

Not only

- social rules

are incorporated in one's
superimposed conscience,

but also

- particular rules

of the superimposed conscience
of the parent in question.

It may often be the case that
you merely believed
these standards were expected of you
by this parent.

In this investigation,
the emotional

- atmosphere and
- climate

are important,
not the actuality.

31

You cannot possibly recognize
the superimposed conscience
in its full significance
unless you view it
in relationship to
the attitude that you have had
toward your parents;

- the specific emotions,
- their attitude toward you, as well as
 - the resultant images,
 - behavior patterns, and
 - defense-mechanisms

you developed.

*Only by seeing the whole picture
will your struggle
between*

- *your superimposed conscience*

and

- *your actual and/or imagined lower self*
- *take on a new meaning for you and*
- *furnish you with the necessary insight
to resolve the struggle.*

*The general knowledge
of the existence of
this inner condition
can never alleviate it,
even if you have actually
come to observe it.*

*It is essential that
you see it [i.e., that you see the struggle between your superimposed
conscience and your lower self/immature child self]
in relationship to
your personal problems.*

*The fight
between*

- *your lower self [including your immature egocentric child self]*

and

- *your superimposed conscience
may be completely different from
the fight of another person
in this respect,
even though many of its*

- *aspects and*
- *manifestations
may indeed be the same.*

32

*As I have said before,
in this struggle [between your lower self/immature child self and
your superimposed conscience]
you treat yourself
with merciless harshness.*

You inflict
iron rules upon yourself
• *as exercised by*
the cruelest ruler and
• *far beyond the*
unreasonable standards
which may be exerted by society.

Your
• *blind,*
• *excessive*
standards
make it impossible
to reach the inner center
from which you could be nourished
with constantly renewed vigor.

Then [i.e., from your inner center]
there would be
• *realistic hopefulness,*
as opposed to wishful thinking;
• *foresight;*
• *the ability to make mature decisions;*
• *self-confidence;*
• *the ability to love and*
be loved;
• *the ability to receive and*
to give;
• *the ability*
• *to relate harmoniously and*
• *to create a life*
which is useful
not only
• *in one direction,*
but
• *in all important areas of living.*

33

Many of you have found
a profound sense of fulfillment
in certain areas of life.

But
you are
• unfulfilled and
• lonely
in other areas.

This is too often rationalized
by saying,
"Because I have this great fulfillment,
I have to pay for it
by forfeiting other areas of fulfillment."

This is not true, my friends.
Deep down,
inside of you,
you know it.
It need not be that
you fulfill yourself
in one area of living
at the expense of another.

There is room for
all kinds of fulfillment
in the healthy soul
of a person who truly reaches into the depth
of his or her being –
not only
partially,
but
opening all channels
which have been clogged up before.

No form
of self-expression
needs to suffer
at the expense of those forms
which have already been freed.

34

But you feel,
deep inside,
that you do not deserve all that.

*You do not even cultivate
a concept of yourself
in which you see yourself
fulfilled in all directions.*

Observe

- *how you shrink from
such a visualization;*
- *how it seems that you are asking too much,
despite the actual childish overdemanding
that exists on another level.*

*This proves that
in this struggle [between your superimposed conscience and lower self
demands of your immature child within]
you have not come to terms with yourself.*

*Something in you says "no"
when you visualize yourself
as being fulfilled in
all areas of living.*

This is due to your

- *harsh,*
- *unforgiving and*
- *unaccepting
treatment
of yourself
that comes from
not being reconciled with
the self-centered child,
the child in you which continues to make
unfair demands you*

- *cannot cope with and*
- *push out of sight.*

35

Accept fully the

- *primitive,*
- *selfish,*
- *destructive
child
in order to make it
grow up.*

*The only climate in which it can do so [i.e. in which it can grow up]
is in the full knowledge
of all its manifestations.*

*How you accept it [i.e., accept the primitive, selfish, destructive child in you]
without losing a sense of proportion
about its "badness"
determines the degree to which
you are able to*

- perceive,
- experience, and
- accept

*the highest faculties
within yourself.*

*You can only
lose your sense of guilt
about the former [i.e., sense of guilt about the primitive, selfish,
destructive child in you]*

- if and
- when

you learn to

- look at the impulses coming from it and
- realize that

*although this undesirable side exists,
you need not act accordingly.*

At least

- you do not deceive yourself
about your own [as yet childish] state of development and
- you evaluate all its dictates
without acting them out.

*Then you will have a chance
to win in this tragic battle.*

You will liberate yourself from

- the false [superimposed] conscience

and therefore become capable of hearing the voice of

- your real conscience.

36	<p><i>Are there any questions regarding this topic?</i></p>
37	<p>QUESTION: <i>I have a question which I prepared, but it seems to fall right into this lecture.</i></p> <p><i>Is it true that we try not only to <u>squeeze ourselves into our own idealized self-images</u> but we actually try to live up to the <u>idealized selves of our parents as well?</u></i></p> <p><i>Is this correct?</i></p>
38	<p>ANSWER: <i>It is <u>absolutely correct.</u></i></p> <p><i>The child's</i></p> <ul style="list-style-type: none">• <i><u>helplessness and</u></i>• <i><u>insecurity</u></i> <p><i>makes him</i> <i><u>strive desperately for</u></i> <i><u>acceptance by his parents.</u></i></p> <p><i>In doing so,</i> <i>he <u>believes he has to</u></i> <i><u>adopt the standards of the parents.</u></i></p> <p><i>As I said before,</i> <i>it <u>does not matter</u></i> <i>whether</i></p> <ul style="list-style-type: none">• <i><u>these standards actually are those of the parents</u></i> <p><i>or</i></p> <ul style="list-style-type: none">• <i><u>the child merely believes that.</u></i> <p><i>So the child begins a process of</i></p> <ul style="list-style-type: none">• <i><u>false,</u></i>• <i><u>pretended,</u></i>• <i><u>superficial</u></i> <p><i><u>adherence</u></i> <i>to <u>certain standards</u></i> <i><u>without inner conviction</u> [about those standards].</i></p>

*Doing so [i.e., adhering to standards without inner conviction]
alienates him
from his real self [with its real inner convictions],
which thereby
becomes weaker.*

He

- *becomes doubly resentful and*
- *feels cheated*
when this mode of
 - *living and*
 - *being*does not bring
the hoped-for results,
as certainly it cannot.

*As you all know,
there is in all of you,
to a greater or lesser degree,
• a desire not to give up being a child,
despite the
• equally strong wish to grow up.*

*The insistence on
remaining
a cared-for child
necessitates your holding on to
• the superimposed standards
and thus to
• the superimposed conscience.*

*With it [i.e., with holding on to the superimposed conscience],
you hope to
• appease,
• coerce and
• force,
as it were,
• your parents or
• the parent-substitutes
to belatedly give you
what you missed.*

*Thus you perpetuate the process
until and unless
you fully recognize it [i.e., this process] in all its
• intensity and
• various side-effects.*

39	<p>QUESTION: <i>Would it be possible to give us a <u>specific example</u>, as sometimes you have done in the past, of one of those <u>instincts</u> that is <u>really constructive</u>, but which we treat as though it were not?</i></p>
40	<p>ANSWER: <i>People so often <u>deliberately clog the channel</u> of their <u>intuition</u>.</i></p> <p><i>They are <u>afraid of it</u> [i.e., afraid of their intuition] because <u>its messages</u> may <u>diverge from the way prescribed</u> [by social convention].</i></p> <p><i>They wish to <u>avoid</u></i> <ul style="list-style-type: none">• <u>confrontation</u> and• [<u>making a</u>] <u>decision</u> <u>between the two sources of knowledge</u>.</p> <p><i>They <u>fear to risk disapproval</u> if they <u>follow their intuitions</u>.</i></p> <p><i>This is a <u>very, very frequent occurrence</u>.</i></p>
41	<p><i>Another example is the</i> <ul style="list-style-type: none">• <u>sexual</u> and• <u>erotic</u> <u>instinct</u> <u>which in its nature</u> <u>is entirely</u> • <u>creative</u> and• <u>unitive</u> <u>if it be allowed to grow</u>.</p> <p><i><u>Only in its</u> <u>immature manifestation</u> is it <u>self-centered</u>.</i></p>

Society's emphasis
on its sinfulness
so often causes this creative instinct
to remain

- self-centered,
- in hiding

and, if expressed at all,
to come out

- in a self-centered way,

while the person
feels

- guilty and
- sinful –

often very much unaware
of such emotions.

If society's rules
were, at least,
directed to the real "evil,"
they would

- emphasize all forms [not just sexual and
erotic forms]
of self-centeredness
as being destructive and
- stress the need
to grow out of [all forms of] separateness.

By thwarting this creative [sexual/erotic] instinct,
not only
is emotional fulfillment

- hindered and
- impaired,

and the ability to relate
hampered by it [i.e., hampered by thwarting
this creative sexual/erotic instinct],

but
a paralysis of the general life-force
with all its

- healing,
- regenerating

effects
is the result.

*This [paralysis of the life-force by thwarting sexual/erotic instincts] **holds true not only in extreme cases** such as are surely familiar to all of you.
[But also] **In a subtle way** this [paralysis of the life-force by thwarting sexual/erotic instincts] **may hold true** with the **most enlightened people as well** who would **never dream that they harbor similar unconscious attitudes.***

*The **destructive influence** of this factor often manifests in a **disturbance** of the **relationship** between the sexes.*

*Such a **disturbance** may be as*

- **subtle** and
- **hidden**

*as the very **misconception itself.***

*It may **create a pattern***

- **of continuous disruption of relationships;**
- **of never being able to maintain a relationship;**
- **or of never even fully establishing relationship in its true sense.**

42

***Human beings** can only truly become **human –** and therefore eventually **divine –** if*

- **man accepts his manhood** and
- **woman her womanhood.**

But inner disturbances
always make people fight against
• their manhood and
• their womanhood.

All human beings are endowed with both
• masculine and
• feminine
tendencies.

In the healthy person,
both these aspects
• work together in harmony and
make
• the man more masculine and
• the woman more feminine.

The tendencies of the opposite sex [i.e., the tendency of feminine tendencies in a man or of masculine tendencies in a woman]
• are not fought against,
• nor artificially bolstered up
out of fear of not being what one is [i.e., out of fear in a man of not being masculine enough or out of fear in a woman of not being feminine enough].

Therefore,
the compatibility of
• masculine and
• feminine
aspects
makes
• the man more of a man and
• the woman more of a woman.

43

A great deal can be said on this subject,
and will be said later on.
We cannot possibly cover all of it now.

Let me merely touch upon
the most vital aspects of this question.

*In thwarting natural instincts,
man so often
thwarts his manhood.*

*He is frightened of independence
because he thereby
seems to renounce the privilege
of being loved,
which he erroneously believes
is given only to
• women or
• children.*

*In fighting against independence,
he fights against his manhood.*

*But in denying his need for love
due to the misconception that
then he is not manly,
he also fights against his masculinity.*

*Moreover, he fights against it [i.e., fights against his masculinity]
out of the mistaken fear
that all his
• male and
• healthy
aggression [i.e., all his healthy masculinity]
is the same as his
• unhealthy
• aggression and
• hostility –
the result of an accumulation of hurts
which he cannot cope with.*

*So he often finds himself in a double bind.
The
• real,
• healthy
male aggressiveness
is confused with
hostility
for which he feels guilty.*

*So he feels guilty also
for healthy male*
• aggression and
• energy.

*He cannot separate the two [i.e., cannot separate healthy male aggression from
unhealthy aggression and hostility].*

*Simultaneously [along with his confusion about healthy and unhealthy aggression],
he represses his need
for*
• affection and
• love,
for he believes them to be unmanly.

*And at the same time
he is reluctant to give up
his clinging to
childish dependency
which may never be manifested outwardly
but does nonetheless exist.*

*In all these confusions
of unconscious ideas,
he thwarts his masculinity
in its*
• natural and
• healthy
form
*by trying to manipulate it
[i.e., manipulate his masculinity]
according to circumstances.*

*Thus it [i.e., his masculinity]
cannot flow*
• naturally and
• spontaneously.

44

A similar struggle exists with woman.

*When the girl-child
feels rejected,
she feels*

- passive and
- helpless.

The

- passivity and
- helplessness,

*as an aspect of femininity,
is then felt as such a humiliation
that she fights against it
by summoning all her masculine traits
as weapons against the femininity
that she*

- fears and
- associates with a state
of humiliating helplessness.

She erroneously feels that

- being hurt and
- being helpless against it
is femininity

and thereby fights against it [i.e., against her femininity].

At the same time,

*she also feels that all her
• creative,
• active
trends*

*are considered unfeminine by the world,
and reflecting, perhaps, on her
• intelligence or
• resourcefulness, or
• courage.*

She then fights against these trends as well.

*This, of course, is interdependent with
her fear of
real femininity.*

*To the extent that she fights it [i.e., fights her real femininity]
and cultivates masculine trends
as a weapon against her femininity,
to that degree may she often, artificially,
create a false femininity
by repressing her so-called
masculine trends.*

*These trends are no more masculine
than the man's need for love
is feminine.*

Her

- *intelligence,*
- *courage and*
- *activity in many areas of life,*
 - *the independence of her spirit,*
could truly
enhance her womanhood
if allowed to integrate with it.

But just because she fights her

- *passivity and*
- *ability to give of herself completely,*
she has to
artificially suppress her activity
in order to falsely
create the caricature of a woman.

45

*These are good examples
which can be used in your self-search
and extended in individual cases.*

Does that answer your question?

46	<p>QUESTION: <i>Yes, it helps very much.</i></p> <p><i>I think it must be difficult to answer my next question. It may be a foolish one, in a way, but in thinking of the <u>sex angle</u>, when people are</i></p> <ul style="list-style-type: none">• <i>unmarried</i> and• <i>unattached</i> and are• <i>seeking a happy relationship, how much promiscuity do you advocate?</i>
47	<p>ANSWER: <i><u>I do not advocate promiscuity at all.</u> What do you mean by promiscuity?</i></p>
48	<p>QUESTION: <i>You speak of the <u>sex instinct</u> as</i></p> <ul style="list-style-type: none">• <i>natural</i> and• <i>right.</i> <p><i>But <u>just how far do you go?</u></i></p>
49	<p>ANSWER: <i>The <u>only answer</u>, my dear friend, that I can possibly give you – and it would apply to this question, as well as to any other, for that matter –</i></p> <p><i>is that</i></p> <p><i>if people do what they feel within their deep inner self uninfluenced by the superimposed conscience, as being right for them, then it is right.</i></p> <p><i>And this does not necessarily have anything to do with the</i></p> <ul style="list-style-type: none">• <i>happy</i> or• <i>unhappy</i> <p><i>outcome of the situation.</i></p>

If they can approach it [i.e., if they can approach such a sexual relationship]

- *wholeheartedly,*
- *without being divided*
- *taking full responsibility*
for all consequences
- *fully committed to the relationship*
on whatever level it exists,

if no false morality

- *blurs the issues and thus*
- *hampers the real morality,*

then there is no wrong.

There is perhaps

no other subject [than sexual relationships]
in which so much

• self-responsibility
is shifted to

- *the "rules,"*

merely because

one is afraid of taking risks.

50

This world

would be a very different place

if more people were to

do whatever they do

wholeheartedly,

be it

- *a human relationship,*

be it

- *reading a book or*
- *taking a walk, or*
- *going through a conversation.*

This planet

is such an unhappy place

because

- *people are torn;*
- *they do not do one thing*
without being divided in
 - *attention and*
 - *motivation.*

*There is rarely a
full commitment
in anything people do.*

They serve

- two,
- three, or
- ten

masters

*at the same time,
but not*

their own real self.

*People want to have everything
cut out to perfection,*

insisting on a guarantee

against all mistakes,

knowing perfectly well

that this cannot be.

51

The outlook

*from the plane from which I am talking
is so different from yours*

that the words often

do not even mean the same thing.

When you raise

your consciousness,

you will come to

a different understanding of

- concepts,
- terms, and
- values.

From our point of view,

promiscuity may be

- one single act,
- with all the sanctions of human society,

[yet such promiscuity is not healthy]

if this act does not stem from

a complete commitment.

If we use this word [i.e., promiscuity] at all,

it can certainly never apply to the quantity,

but only to the quality invested.

52

*As long as humanity
approaches any question,
whether*

- *it is of the type you have asked [i.e., about sexual promiscuity],*

or

- *political,*
- *social,*
- *religious, or*
- *relating to any other human*

- *activity or*
- *attitude,*

from the viewpoint of

- *ready-made rules*

in which

- *one thing*
is right and
- *another*
is wrong,

you still live

under the yoke of

the superimposed conscience

which is supposed to make

everything so

- *easy and*
- *simple.*

You still are

- *torn and*
- *paralyzed*

by the fight

between

- *the primitive little child in you*
- and*
- *the superimposed conscience.*

If you were not engaged in this fight,

such questions could not even be asked.

Such a question

is the expression of

this very condition I mentioned.

53

I do not want to be misunderstood.

I certainly do not advocate license.

*Maybe in a different way,
the real self
might have stricter standards
than those of
the superimposed conscience.*

*The real self's standards
are often more difficult
to obey
because they might demand
that you oppose public opinion.*

*But the strictness
may lie in a different direction.*

*The real conscience
is very discerning about
any kind of self-deception.*

*It is adamant
against cheating
when one tries to cheat life,
often using*

- the superimposed conscience and
- the ready-made rules
as a shield against
complete commitment.

54

*May these summer months
prove a fruitful time
during which
the gains of this past year can*

- ripen and
- come to fruition.

May this period be utilized so that you

- consolidate the past year and
- gain an outlook as to
 - where you stand and
 - what remains to be accomplished.

	<p><i>The <u>past year</u> has surely brought you <u>nearer to</u> <u>the center of your being.</u></i></p> <p><i>If you <u>continue in this way</u>,</i> <i>the <u>next year</u> will bring you a <u>further step</u> <u>toward the inner light</u> which is the <u>source of all life.</u></i></p>
55	<p><i><u>Be blessed, all of you.</u></i> <i><u>Receive</u></i></p> <ul style="list-style-type: none">• <i>the love and</i>• <i>the <u>strength</u></i> <p><i><u>flowing forth to you</u></i> <i>so as to <u>help you from this side</u> <u>to open the channels.</u></i></p> <p><i><u>Be blessed again.</u></i> <i><u>Be in peace,</u></i> <i><u>be in God.</u></i></p>

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