

**Moralizing:  
Disproportionate Reactions, Repressed Needs Part 2**

Study Guide for Online Meetings on PL 90 & 91

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**Week 1: Tendency to Moralize**

**Week 2: Exaggerations**

**Week 3: Disproportionate Reactions**

**Week 4: Unfulfilled Needs and how these topics link together**

**Week 1: Tendency to Moralize**

The first I wish to talk about is a tendency to moralize -- with yourself and therefore also with others. Often such moralizing does not appear outwardly at all. In fact, outwardly the very opposite may be true. But inwardly it exists to some extent with all human beings.

It is one thing to know and understand these theories, but it is altogether different to live and experience these conditions within yourself. Only this work of exploring the depths of your emotions and gaining clarity regarding their significance will make it possible to change these conditions that are so harmful. This aspect of moralizing may exist in many a subtle form, even with those who appear quite rebellious, outwardly, against all moralizing laws and rules.

PL 90

**Exercise 1a:** If you do not think you moralize, consider: do you critique how others act, speak, or dress? Notice how often – and how easily – you evaluate rightness or wrongness.

When you do, what standards are you using to determine what is right / what is wrong? Are these standards that the other person has agreed to live by? Or are you imposing your Idealized Self Image values onto them, just as you impose them on yourself?

Ref: [Idealized Self Image](#) PL 83, also see [PL 90 Part 1 Study Guide](#)

**Morality vs. Moralizing**

These are not the same. When one judges a whole for only a part, then moralizing occurs. When the whole becomes "black" due to partly "black" trends, or "white" for that matter, then moralizing occurs. When issues are experienced in terms of good or bad, moralizing occurs. There is so much leeway, so much else that has nothing to do with either black or white.

The word righteousness is often used, for instance, in Scripture as doing and being good, as doing the right thing. But in more recent times, this word has taken on a different meaning with many people. When they use it, they think of self-righteousness, of the very moralizing character I will discuss.

False goodness, a forceful, un-genuine one produces a moralizing that many people rebel against. Genuine goodness, coming out of real growth, will never have this effect on others.

In the second place, I never propose that people should live out in action and conduct what their destructive impulses dictate. It is one thing to be heedlessly and ruthlessly destructive, vs. want to be a saint, request you be a superhuman being, and not accept your undeveloped side. Accepting does not mean approving of it or living it out. Accepting merely means that you know these negative aspects still exist in you, without anger that you are not above it, and without disliking yourself for it as a whole. And this self-contempt, as a whole (and not just knowing about certain negative sides in you) is connected with expecting too much, and therefore moralizing.

I might add here that the very people who fling morality into the face of the world -- perhaps because they cannot distinguish between true morality and self-righteous moralizing -- are often most strongly afflicted with a sense of guilt. It may not show. They may displace their guilt feelings by even stronger acts of immorality. Your still existing, actual immorality (which you are unwilling to face) makes you moralize with self and others.

PL 90

**Exercise 1b:** Explore the modest judgements that you found in Exercise 1a. Notice the element of self-contempt, for them and for yourself. Explore the guilt this creates, and how you may unconsciously react from all these negative consequences of your moralizing.

It is very difficult for you to judge what another person's state of mind and emotion is in this respect. You cannot look into it. But the more developed your intuition and your sense of perceiving is, as a result of freeing yourself of your obstructions, the more will you sense it. But this cannot come by judging out of knowledge because you can never have sufficient information about these things. You feel a certain ease and lack of anxiety about wrongdoings of self or others.

As you develop this aspect in yourself, you will perceive intuitively about others where they stand. You will finally come to the point where real morality is alive and flexible in you, and you will then dispense with the practice of false, rigid moralizing. Whoever thought my discussion contained the message of doing away with moral codes has not as yet understood the meaning. But in health and maturity, these existing codes become your own. By following them blindly and self-deceivingly, you take the spirit out of them and make them into something lifeless and untrue.

PL 90

### **Daily Review 1.0 from The Call PL 17**

You can find out your true reactions about certain things, begin to pull off certain masks and pretenses, find out where you act against a Spiritual Law [PL 171]. It is like a puzzle you begin, when you cannot as yet see the picture; but if you are patient, you will succeed. Thus you will uncover your hidden anxieties and complexes which of course are responsible for your disease.

Let the whole day pass in front of your eyes, in your memory, and think of everything that has happened that has given you in some way a disharmonious feeling or reaction. No matter how wrong the other person may have been, the moment you have been touched by it, there must be something wrong within you. At first these incidents will appear entirely unconnected and isolated; they will be meaningless for you at the beginning. But later on, you will begin to sense -- at first, and then clearly understand, a pattern.

If you follow this through for some time to come, really faithfully (not just once or twice -- that will not do you any good) but regularly and faithfully for some time, you will, after a while, see a clear pattern coming out of it. Pray for enlightenment and guidance every time you conduct this daily review, The Call PL 17

## Week 2: Exaggerations

Exaggerating your negative self-evaluation is the next condition we shall discuss. One imperfection has the power to color your entire emotional experience regarding yourself. This is not an intellectual, conscious judgment, but your emotional reaction to yourself.

Due to this all-black view arising out of only certain negative instincts or feelings, you have an inordinate fear of them. The more you fear these imperfections, the more stringent will be the moralizing structure. The more demanding the standards of perfection are in your idealized self-image, the more rigid will be the superstructure, which is not your real nature. Alienation from yourself is both the result and the origin of this predicament. Rigidity, fear, insecurity, intolerance -- all these exist in you due to this condition. And this is often projected onto others.

PL 90

**Exercise 2a:** Notice how strongly you react when seeing your own negative thoughts or feelings. See if you can talk yourself down from this moral condemnation. Did you actually act it out, or was it simply a fleeting thought? If you acted it out, is there honestly nothing you can do as restitution? What about a ‘penance’ of doing 5 acts of random kindness?

Or, is the truth that you are hoping no one noticed – and don’t want anyone to hold you responsible, or act out against you in return?

QUESTION: How can I know when something is right or wrong if I do not compare it with something, like for instance, the Sermon on the Mount or the golden rule? Is that too rigid a rule?... For instance, if I steal apples, how can I know that I steal if I have no way of comparing this act with another act of not stealing?

ANSWER: My dear child, if you would never in your life have heard that stealing is wrong, you would still know, as the adult person you are, that you take something that belongs to another, and you would know that this is unfair to the other person. Even a human being who is not on a path of self-development and growth would know -- it if he goes into himself, and questions himself on his actions, and how they affect others. Awareness and taking account, thinking further about cause and effect, will always yield that which is right and true.

PL 90

**Exercise 2b:** Notice where you seek to determine the rules so that you aren’t looked down upon – as you look down at those who break rules you uphold. Find where you ask so you can carve out an exception for yourself, so that you remain in the ‘right’ and yet get your way?

Then notice how your efforts include tiny exaggerations, to create a win/lose, right/wrong dualistic choice that only has one acceptable answer. This is how Self-Will likes to frame an argument, so that that all discussion and debate stop, and we feel we no longer have free choice.

### Self-Alienation as one cause of Moralizing

Moralizing also manifests when, emotionally at least, everything is experienced in such terms of either good or bad, right or wrong. The fact that you disapprove of asocial or immoral instincts **you** still harbor induces you to deny their existence *in yourself*. And this denial leads

to moralizing. *Your* stringent need to be free of any imperfection, of any immoral instinct makes *you* hide their existence.

You feel, *"I should not have this,"* and whenever it trickles into your consciousness, you do not forgive yourself. You hate and punish yourself. All this may be unconscious to a considerable degree, but that does not mean it is not so.

When it comes to feelings, your own emotional attitude to yourself, the prerequisite of inner truth and therefore of real self-respect can only be based on truth. And the truth is that you are not as perfect yet as you want to be. If you cannot accept yourself as you are in spite of the instincts you disapprove of, you cannot grow out of them. That is the very nature of the last lecture. I might sum up the inner process in the following way: *"If I have destructive instincts, I am horrible and cannot like nor respect myself. Since this is too painful to bear, I must look away from their existence, and hoping that by looking away, they become untrue."*

PL 90

The state of self-alienation -- that of not being one's real self -- is so predominant, so general that its symptoms do not stand out. There are many symptoms which pass you by unnoticed simply because they are so general that they are assumed to be "normal." One way of determining self-alienation is by finding in what areas of life you feel helpless, where you feel trapped in situations outside your control. [Another is that] the self-estranged person experiences frustration of a wish or of a goal much more than of the unfulfillment itself.

*Self-Alienation and the Way Back to the Real Self* PL 95

**Exercise 2c:** Practice speaking the Guide's summary of what self-alienation feels like: *"If I have destructive instincts, I am horrible and cannot like nor respect myself. Since this is too painful to bear, I must look away from their existence, and hoping that by looking away, they become untrue."* Notice where this rings true in your life.

If you feel this does not apply to you, consider the other two indications, from PL 95; where do you feel helpless? Where do you feel tremendous frustration?

### **Self-Rejection only increases negative thoughts**

If you expect impossible standards of perfection of yourself, moralizing is a necessary resultant. Such moralizing stifles the living spirit of the good and the true to which you aspire; it makes you arrogant and intolerant; it prohibits the humility of self-acceptance, and therefore of liking yourself. Without that, self-respect is impossible.

All this should be found in your emotions. It is one thing to know and understand these theories, but it is altogether different to live and experience these conditions within yourself.

PL 90

**Exercise 2d:** Repeat to yourself several times, in different circumstances: *"What is wrong about moralizing? Are we not taught by all that is good and right, not only in religion, but in all philosophies, the importance of goodness, decency, righteousness? Should we not adhere to these rules? Do we not need them? Without them, we may not be such good people."*

Does this resolve -- or magnify -- self-alienation, hopelessness, and frustration?

It is true, as I have so often already stated, that humanity is still far too undeveloped to live without outer laws. When it comes to conduct and actions, such laws serve as protection and are a necessity. **But it is altogether different to expect yourself to be quite free of negative impulses and emotions, and to reject yourself because they exist.**

This non-acceptance of yourself as you still are induces you to hide what you disapprove of. Whenever crisis brings it out, you have a stringent, rigid, moralizing attitude about yourself. It is one thing to know that something is far from perfection. **It is another to forbid yourself to feel what you cannot help but feel at this time, and then dislike the whole of yourself, even though you may not be conscious of it.**

As long as your "right" conduct is motivated by stringent self-moralizing based on "good or bad," your goodness or righteousness is not genuine. It does not come out of natural insight and inner growth, but arises out of fear, the fear that you harbor about yourself, about your imperfection. Therefore such "goodness" is ineffectual, unconvincing, for yourself as well as for others. It is a compulsion. And you cannot be in reality, for reality cannot be evaluated in terms of either good or bad.

When it ceases to apply to very crass issues, the borderlines are subtle, hazy, and no longer capable of being settled by quick judgment in terms of good or bad. The truth can be found only deep within yourself and not from rigid laws and rules you borrow -- because you are too insecure to delve into your own soul. Instead, you adhere to ready-made rules, and in the moment when you do so, you moralize. Because rules and regulations are mostly inadequate, you are left with nothing to hold on to. This creates another vicious circle.

**In other words, if you do not trust yourself, you have to borrow a rigid structure of morality in order to protect yourself from your untamed instincts.** Wherever there is immaturity and emotional disturbance, there must be found, in one way or another, a superstructure of rigid adherence to rules, which always brings moralizing in its wake. This aspect may often be difficult to detect.

PL 90

**Exercise 2e:** Where, how, and why do you not trust yourself to act honorably / with integrity / for the highest good of all? Write these down. Contemplate how you scheme to manage these potentially destructive desires, how much energy you have to devote to hiding and denying them. Notice how much energy you expend because you also cannot trust others.

**Your idealized self-image [PL 83] is created not only for getting love and approval from others but also serves the purpose of protecting you from yourself.** Detect the area where in an unforgiving attitude you moralize with yourself for falling short of perfection. Discover where and how you use preconceived and fixed rules to guide you, rather than your own inner conviction arrived at through thorough investigation of the situation and your role in it. Perhaps for some of you, the first steps will be merely to become aware of an inner rigidity and intolerance with self and others. From there, the road leads to further insight in this respect. It cannot be repeated often enough that many a depression and despair is based on expectations from yourself which are impossible to attain.

PL 90

### Week 3: Disproportionate Reactions

You often overdramatize yourself. But in the way we discussed it previously, it applied more to crass outer manifestations of this aspect, particularly demonstrated by certain personality structures. But this aspect also exists with those who are outwardly very un-dramatizing about themselves. In other words, it may not show.

Yet, on some level of emotional reaction, it always exists. When you proceed and learn to allow your emotions to come to surface awareness and then determine their meaning and significance, you will not only find negative feelings you had been unaware of, not only this moralizing attitude, but **you will also discover how you experience certain happenings, your reactions, and the reactions of others as quite disproportionate to their reality value.**

Again, some of you have already discovered, as a result of work done, that such exaggerated emotional reactions exist. You have begun to sense, at least to some degree and in isolated instances, how overly strong certain reactions are, relative to reality. This applies not only to negative but also to positive or favorable incidents.

For instance, a little compliment, in itself unimportant, can save the day for you. A passing approval may make all the difference about your mood. By the same token, any little criticism or disapproval may completely spoil your mood. It may plunge you into depression and ill humor. The former disproportionately raises your self-confidence; the latter lowers it.

There are many other examples, but you will have to discover these reactions in yourself as you go along, learning to take your emotional reactions out of hiding.

In either case, you rise and fall by one single aspect -- whether true or false -- as to how another person thinks or feels about you. In the former case, emotionally, you feel yourself as being wonderful, good, perfect, lovable, faultless. In the latter case, a little criticism makes you feel as no good at all, at least in the eyes of the other person. This is so hard to detect because intellectually you know so well it is all nonsense, that whenever such reactions do appear, you stifle full evaluation of them. You ascribe your strong reactions to other factors that are not half as responsible, or you simply ignore that which made you react that way. You quickly repress and displace the true origin of your feelings and so move away from reality. You no longer see yourself in relation to the world around you in the light of truth.

PL 90

**Exercise 3a:** Medical students often experience having some version of the symptoms of diseases they are studying; this also happens to students of body psychotherapy, spiritual healing, -- and self-transformation! It's the natural result of paying greater attention to sensory input; we hear more when we listen intensely. This month (June 2023), I have noticed this phenomenon with the weekly online meeting participants, to a much larger degree than usual.

Notice other areas of your life where you may have unexpectedly gained greater awareness, and so may be reactive towards new feelings (both positive and negative).

Such disproportionate reactions also draw energy from our history. Look at the following chart of feelings (i.e., initial soul impulses) vs. emotions / emotional reactions, which are a form of moralizing: they are more based upon history than on what is happening NOW.

# Pathwork™ Steps

## The Difference Between

### Emotional Reactions

1. Unconscious responses connected to specific misconceptions, false beliefs, and distortions that resist Spiritual Law
2. Subservient to preconceived images, manipulated thinking, agendas, and forcing currents
3. Based upon the past; based in history
4. Charged, stuck. Even when expressed, don't change; come back again and again
5. Unhealthy desire to get rid of one side of duality / reality; life OR death
6. Subjective; not based on reality,
7. Destructive
8. Personal; Me, My way
9. When in emotional reaction we are defended
10. Need to be experienced and expressed but not acted out to /on others (=not acted out)
11. Rage at somebody
12. Pleasure OR un-pleasure
13. Illusion = about others (blame)
14. Creates hard pain, which stays stuck
15. Are distorted
16. Superficial soul conditions  
Part of an incarnatory cycle  
Positive Intention = transcendence

### Feelings

1. Willing to experience reality  
Accepts human condition  
Aligned with Spiritual Law
2. Spontaneous, free flowing experiences  
“un-thought thoughts” = pre-thought  
Soul movements PL 158
3. Relate to the present; are in the Now
4. Flowing, relaxed. Pass through effortlessly, changing constantly
5. Healthy desire to accept the human condition / reality; life AND death
6. Objective; based on reality,
7. Constructive
8. Impersonal; Us, Our way, God's way
9. When in real feelings we are undefended
10. Need to be experienced and expressed as a genuine response, only in the Now
11. Rage at the Human Condition
12. Pleasure AND un-pleasure
13. Reality = our own real responses
14. Allows soft pain, which will pass
15. Are in truth
16. Emanate from our real self; part of our eternal divine spirit; immortal  
Positive Intention = growth through development and transcendence

## **Self-Acceptance vs. condoning / collusion**

The connection between disproportionate emotional reactions and self-moralizing is quite evident. Both are based on an either/or attitude as well as on your own stringent standards for and demands of yourself -- your nonacceptance of your being merely human

Again the procedure is simply to let these emotions come out without trying to change them -- you cannot do so. Simply recognize their existence in you. While you do so, learn to accept yourself with them. This will do more for genuine self-respect than all the forceful, un-genuine strivings for a perfection, that is simply not attainable through growth.

By the mere act of repeatedly observing your childish reactions, the strength of these reactions will lessen. You will become capable of observing such emotions without self-contempt, and therefore without repression, and without self-moralizing.

The nagging, mostly utterly unconscious, suspicion that you are incapable of being what you believe you really should be will subside because you begin to accept yourself. Needless to say, this suspicion is well-founded -- only you do not accept the impossibility. You still battle against it. As this suspicion and your anger about yourself subside, you automatically build on real, safe ground, on that which is feasible.

Therefore self-confidence will grow proportionately to your acceptance of yourself. You will base your often unconscious opinion about yourself on what is realizable, possible, and feasible. Thus you are secure.

While in the old way, you based your self-respect and self-like on standards that are unrealizable, impossible, and unfeasible. Thus you are insecure.

You can be secure only if the expectation is in accord with that which is feasible.

Without these defenses, your soul will be open and relaxed, always providing you with a perception and inner experience of reality. With such a foundation established, real secure self-confidence and self-respect, not its counterfeit, is the inevitable outcome.

Rigid perfectionistic standards result in prohibition of making mistakes, receiving criticism, experiencing failure. All that points to your fallibility, which you do not want to accept. Something in you, deep down, knows perfectly well that you are not perfect, and that therefore you are bound to make occasional mistakes, to receive criticisms, and that you are frustrated from getting what you wish. If you deny this inner knowledge, you deny the truth and try to base your life on false strongholds. If you accept it, you not only accept truth, but you base your life on that which can give you real security. By the proper reaction to your own humanness with all its failings, you build on a rock. By denying it, you build on sand. On these alternatives, the question of security and self-confidence is based.

Observation of these emotional reactions means observing your immaturity. Only by being capable of doing so will maturity grow in proportion.

PL 90

**Exercise 3b:** Explore relaxing your defenses, and living with the reality of both inner and outer imperfections. Notice how this feels, even if you are only able to do this for a few moments a day.



## Week 4: Unfulfilled Needs and how these topics link together

First, let us briefly recapitulate and understand what constitutes a need. A need can be something actual and real, and it can be something quite imaginary and unreal. Let me give you an example of a real need in the physical realm. If you have not eaten for a while, you definitely do need food. If you do not get it, you cannot survive. So this is a real need. By the same token, you can have an unreal need for food. If your body has received all the food value it needs to remain healthy, but if a craving for something not essential persists, then you have an unreal need. Although this unreal need manifests on the physical level, it comes from emotional and/or spiritual disturbance or mismanagements. PL 90

The child cannot stand frustration. It screams when its wish remains ungratified, because it believes unfulfillment is final -- and, therefore, annihilation. The mature adult experiences that this is not true.

**It is the belief that unfulfillment constitutes an unbearable hurt which makes it into an injury, not the fact.** This belief causes damaging conditions, disorder and inner disorganization, displacement, disharmony and the greater and more bitter hurt of frustrated displaced needs. The irony is that a displaced unfulfilled need is harder to bear than the real unfulfilled need. The further irony is that, due to the erroneous assumption that a conscious unfulfilled need hurts more than an unconscious one, many needs remain unfulfilled which could easily be satisfied if the facts were faced and come to terms with.

Lack of awareness of one's needs and, therefore, inability to distinguish between healthy and distorted needs, causes confusion of values. *In order to conform with what one believes to be the norm, to feel and need what one believes one is expected to feel and need, emotions have to be manipulated.*

*Repressed Needs, Manipulation of Emotion, Displacement, Substitution* PL 192

**Exercise 4a:** Write down a list of 20 needs. Then consider for each item; how real is it, vs. being something that makes you feel better or less anxious? Consider if these would stay a priority if something major happened, such as an accident or some bad news. That is, some needs are just extra loud wishful thinking, that disappear when other priorities must be met.

### Real vs. Unreal Needs

On the emotional level, real and unreal needs also exist. The same holds true for the spiritual realm of the human personality. If a real need is neglected due to inner disorganization and mismanagement of the entire human personality, an unreal need will appear somewhere.

Unreal needs always have the form of compulsiveness and craving. Mismanagement in that respect will make the person helpless and dependent upon others to have his needs fulfilled.

PL 90

**Exercise 4b:** Make a list of things you crave or feel a compulsion to obtain. Or edit the previous list to those that feel urgent.

False needs usually result from having neglected a real need. Spend some time considering what the underlying real need might be / might have been (because sometimes false needs hang around, like ghosts!)

## **Tendency to Moralize, Exaggerations & Disproportionate Reactions, and Unfulfilled Needs: How these are linked together**

For one, you can surely see that all three conditions have the common denominator of the childish either/or attitude.

It is impossible to withstand frustration -- an unfulfilled need -- if one regards it as a permanent state, if it is felt that nothing ever good and favorable can be experienced. The child feels, concerning any momentary situation, that *"This is it, forever."* And your childish emotions, contrary to your mind, still feel that way. You exaggerate the importance. You are permeated with that momentary lack, and you know of nothing else, emotionally.

For another, an unfulfillment points to your imperfection, to your vulnerability as a human being. The standards of your perfectionism do not allow this to happen, or even its acknowledgment. The more you are engulfed in this emotional deviation, the more do you repress your real needs, the awareness of your unfulfillment, and the constructive search derived out of it. Therefore the unfulfillment increases, regenerates itself, and becomes more stringent.

**Let us take the following example.** To the extent that you are incapable of giving mature love and affection, so will you need to receive love and affection. Or if your need for approval is inordinately strong, it is so in proportion to your disapproval of yourself. And why you disapprove of yourself, we went into when discussing the subject of stringent standards you think you should live up to, and because you cannot do so, you take to moralizing with yourself.

It is of great importance that you become aware of your needs. You cannot do so through intellectual processing. You can only do so if you allow yourself to feel.

As you learn to do so, you will be amazed to discover what needs you have. You will then evaluate what in you caused this unfulfillment. The more you gain real understanding and insight about it, the less stringent the unreal needs become, and the more you become capable of having your real needs fulfilled. Needless to say, this lessens your dependency on others. And to that degree, your self-confidence increases.

You find trust in your own strength and resourcefulness in the handling of your difficulties. But all of this necessitates, as a basis, your acceptance of yourself as you are. It is self-evident that in thus entering a benign circle, negative emotions such as self-pity, helplessness, hostility, guilt, resentment, etc., are bound to decrease, until they finally disappear.

These three aspects, my friends, remain to be found and experienced through your feelings. You should experience the depth and width and far reaching significance of these emotions. Then and then only will you enter into a benign circle, after having broken a vicious one.

PL 90

**Exercise 4c:** A protest against feeling all your feelings covers up a false need (i.e., to be perfect or to keep up the pretense of being perfect). Explore your protests, as you did with unreal needs in 4b!