Greetings,
my dearest friends.

Blessings, again,
for
• each and every one of you,
for
• every step,
for
• every effort you undertake
  on your road to liberation.

In this lecture I will bring together
much that we discussed recently.
You will easily see the connections.

But first, as a preface,
let us take a look at
the meaning of pain
and its real cause.
Pain
is the result of conflict.

It [i.e., Pain] occurs when
two opposite directions exist in a personality.

The direction of the universal creative forces is toward
• light,
• life,
• growth,
• unfoldment,
• affirmation,
• beauty,
• love,
• inclusion,
• union,
• pleasure supreme.

Whenever this direction [i.e., this direction in a personality of these universal creative forces] is counteracted by another [i.e., a force in the personality flowing in another direction], a disturbance is created.
It is not the disturbance itself that creates the pain,

but [rather it is]
• the imbalance and
• a special sort of tension
caused by
the opposite direction.

This [i.e., the imbalance and a special sort of tension caused by the opposite direction] is what causes the suffering.

It is very important to understand this, my friends, in order to follow the rest of this lecture.

The principle I explain here holds true on all levels [i.e., on the physical, emotional, and mental levels].

It [i.e., the principle I explain here related to pain] is indeed ascertainable on the physical level.

The physical system, like all other
• systems or
• planes,
also strives toward
• wholeness and
• health.
When a disturbing force pulls in an opposite direction [i.e., pulls in a direction opposite to the direction of the universal creative forces],

the pull of the two directions creates the pain.

You can tell that this [i.e., You can tell that this pull of the two directions] is what actually causes the pain because when

• the struggle [i.e., the pulling and struggling in two directions] is given up and
• the individual lets go and
• gives in to the pain,

the pain stops.

Many people have verified the truth of this principle.

The moment that • the struggle between two opposite pulls is relinquished and • the existence of the negative direction is accepted,

pain must cease.
When
• the disturbance
  is fought against
  ineffectively, and
• the personality
  wants
  • health,

it [i.e., the personality]
  negates
  that it also
  wants
  • non-health.

Since
• the striving for
  • non-health
  is
  • repressed and
  • ignored,
• the struggle
  toward
  • health
  becomes
  all the more
tense.

That [i.e., the tension caused by consciously wanting and striving for health
while unconsciously wanting and striving for non-health]
  is the origin
  of pain.
If the personality were conscious of wanting non-health as well as [of wanting] health, the struggle would cease instantly.

for the former wish [i.e., the wish for non-health] cannot be maintained [for the wish for non-health is not compatible with the universal creative force and hence cannot last]; only the latter [i.e., the wish for health] can [be maintained, since the wish for health is an aspect of the universal creative force].

It is the unconsciousness [i.e., the unconsciousness of the wish for non-health] that creates a gap between cause [the unconscious wish for non-health opposing the conscious wish for health] and effect [the disturbance caused by the opposing forces, thus giving rise to pain].

The cause is the negative wish [i.e., the negative wish that is unconscious and that is countering the conscious positive wish for health]; the effect is, the disturbance in the system.

The two pulls [i.e., the two wishes, one conscious for health AND one unconscious for non-health] continue and pain comes into being.
But when this process is fully understood, and the temporary, still unavoidable consequences of the negative wish are accepted, one can let oneself go into this now existing pain, and the pain must cease.

This is not necessarily a destructive way of embracing pain, or a masochistic, self-punishing element that in itself harbors and perpetuates a negative wish.

[Rather] It is a full acceptance of what is – with that [full acceptance], pain ceases.

- It is the principle, for instance, of painless birth.
- It is the principle of non-struggle.
- It is the principle that Jesus Christ explained when he said, "resist not evil."
When the struggle [between opposite forces within the personality] is too fierce on all levels, death sets in.

Death may also be a result of having given up the struggle.

This applies to the physical plane, of course.

Therefore, physical pain ceases when tension ceases – and this happens in death.

On the • mental and • emotional planes, something similar exists.
When the struggle [between opposite mental or emotional forces]
is fully
  • understood and
  • accepted
    as a
      • temporary manifestation,
    as an
      • effect –
        accepted as such
        • without finality,
        and yet
        • with awareness
          of the rightness
          of these consequences –

the
  • mental or
  • emotional

pain ceases.

This [i.e., This authentic cessation of mental or emotional pain]
does not happen
when
  the negative [i.e., the unconscious negative]
is wanted,

for as we have seen,
  this [unconscious negative] wanting
merely creates
  the new direction,
  contrary to the
  • original,
  • positive
  one.
Nor does this [authentic cessation of mental or emotional pain] happen by forfeiting the affirmative principle, but [rather the authentic cessation of mental or emotional pain comes] by understanding the now [i.e., the now that has both the conscious positive and affirmative forces as well as unconscious negative forces present].

Then [i.e., by fully understanding and accepting the now with its opposing wishes for both positive and negative emotional and mental experiences]

• mental and
• emotional pain cease,

just as

• physical pain ceases when the opposite pull [from the wish for non-health] is [made conscious and] abandoned.

All this

• is verifiable and
• has been verified the world over.

All of you who are on a path of self-realization have, at least occasionally, experienced this [i.e., experienced this cessation of pain by understanding and accepting the now with both positive and negative forces and then by abandoning the negative forces].
On the spiritual plane,
my friends,
it is different.

For
the spiritual plane
is
the cause,
while
all other
• planes or
• spheres
  of consciousness
  are
effects.

The spiritual plane
is
the origin
of
the positive direction.

It [i.e., The spiritual plane]
• does not, and
• cannot,
  contain
  a negative direction.

The negative direction
• creates, and
• is created by,
  various attitudes
  incompatible with
  the origin of all life.
### The spiritual plane

The spiritual plane is unity itself.

Therefore
- conflict,
- opposing directions

And, consequently,
- pain are
  - unthinkable and illogical
  - there [i.e., there on the spiritual plane].

### People

People who are free from conflict and pain must be in unity.

*They [i.e., people who are free from conflict and pain]* can be in total unity only when they follow the unbroken line of the positive direction of their life forces.
If it were possible
for an individual
to fully want
the negative,
pain too
would cease.

But
this [i.e., to fully want only the negative]
is not possible,
for
• the real self
is attuned to
• the real world
of
absolute constructiveness.

This [i.e., the real world of absolute constructiveness]
is
the final reality,
so it is
nonsensical
to even imagine
that anyone
could be
in unity
about any
negative aim.

Life,
in its
• essential and
• profound
character,
cannot
ever
be negatively oriented.
Negative orientation cannot be anything but a distortion.

Since underneath the distortion the real continues to exist, it [i.e., the real] sends forth its effects, regardless of • the overlays of distortion and • the strength of the momentarily existing negative orientation.

Since • the human being and • life are one, nobody can ever be fully negative.

Whenever there is some negation in one's makeup, • tension and • conflict must exist, and • so must pain.
The negative direction is opposed to life, and nonlife cannot ever be
• totally desired or
• even envisaged as being free of conflict,
  for it makes no sense.

It is very important to understand, my friends, that the negative
can be desired only by
• one part of the personality,
never by
• the whole of it.

There will always be another part of the psyche that violently objects to the negative desire, so that pain must result [whenever there is negativity in any part of the personality].
On the • physical as well as the • emotional and • mental levels, it is possible temporarily to accept the negative as a passing stage, in the understanding that it [i.e., that the negative] is • the effect of an inadvertent cause and • a mere momentary disturbance.

In this • understanding and • acceptance one ceases the struggle.

One accepts the negative • without finality and • with an • objective, • non-indulgent attitude.

But on the • spiritual plane, which comprises the • total being, • total life, • the origin of all, this [negativity of any kind] is impossible.
The total being cannot ever totally want the negative.

• Pain and suffering are always the result of the pull on the personality by two tendencies which are • the life and • the anti-life directions.

They [i.e., the life and anti-life directions] can also be called the direction of • love and the direction of • hate, • isolation and • fear, or the • positive and • negative directions.
The outer layers of personality must suffer as long as unity is not achieved.

Unity exists exclusively in the full reality of the cosmic creative principle.

It is exceedingly important, my friends, to understand what I am saying here, for this understanding must open new doors.

A number of my friends have crossed a major threshold on their path in the • discovery and • awareness of where they themselves desire the negative.

Now this [i.e., Now becoming aware of where one actually desires the negative] is an exceedingly important new phase [on one’s path].
It makes all the difference for an individual
• to be
or
• not to be aware of his negative desires.

There are, of course, degrees of awareness.

[For example,]
It is possible to be aware of them [i.e., aware of one’s negative desires]
• casually and
• fleetingly.

It is possible to have gained one important insight into their existence but to dilute this awareness.

The more the awareness of a deliberate desire for the negative exists,
the more you will be in control
• of yourself,
• of life, and
the less you will feel
• victimized,
• helpless, and
• weak.
When an entity is not aware of its [i.e., is not aware of its own] deliberate desire for the negative, the suffering must be infinitely greater than any
• suffering or
• pain
that can ensue when one is aware of
having wanted it [i.e., having wanted the pain] oneself.

Lack of such awareness [i.e., lack of awareness that suffering and pain are unconsciously wanted by the self] must create
a psychic climate in which the individual feels singled out as a victim.

It is inevitable to feel helpless [and a victim] when one lacks the awareness that the effect [i.e., the pain or suffering] was self-created.

Separation between • cause and • effect in one's consciousness must create • confusion,
• doubt, and • hopelessness.
The moment awareness of the negative desire has been attained through the painstaking struggle of this work [i.e., this work of self-confrontation in pathwork], you at least know, my friends, what causes your
• outer difficulties and
• unwelcome situations.

Even before you are capable of giving up the negative desires, because you do not yet understand the reason for their [i.e., the reason for the negative desires’] existence, merely knowing that you have created the undesirable manifestations in your life will render you a freer person.

Those of you who have made these initial inroads to awareness of the negative desires must be careful
• to extend this awareness and
• to link it [i.e., link your awareness of the negative desires] with the unwelcome manifestations in your life.
This essential step [i.e., the step of linking negative desires with the unwelcome manifestations in your life] must not be overlooked.

For it is indeed possible to
• be aware,
    to some extent at least,
    of a negative desire

and nevertheless
• ignore
    that this negative desire
    is the immediate cause
    of any number of
    [unwelcome] manifestations in your life
    that you
    strenuously
    struggle against.

And that [i.e. And that struggling against unwelcome manifestations in your life rather than addressing their root causes imbedded in your negative desires of which you are now at least somewhat aware] is exactly your pain.

You struggle against
• something [that is a painful and unwelcome manifestation]
    that you have yourself [through your now-conscious negative desires]
    • induced, and
    • continue to induce,

while, at the same time,
there must always be
the pull [in the opposite positive direction, the pull]
    toward
    • the light,
    toward
    • wholeness, toward
    • loving, inclusion and constructive
    toward
    • beauty and
    • unfoldment.
• **Your denial of**
  
  the [ever-present inner positive pull in the]  
  direction toward wholeness and  

• **your oblivion**
  
  of this denial [i.e., your oblivion of this denial of the ever-present]  
  inner positive pull toward wholeness]  
  
  – not knowing  
  
  that you  
  
  want  
  
  two opposing things [i.e., that you want both]  
  
  the positive and the negative]  
  
  at the same time –  

• **confuses and**  
  
  • **pains**  
  
  you.  

**What is required**  

for an entity  

**to reach this awareness** [i.e., this awareness that you want both]  

the positive and the negative]  

**can easily be understood.**

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**Those of you**  

who have caught  

the first glimpses  

of your negative desires  

have gained  

a new  

• **strength and**  

a new  

• **hope.**
For whenever this awareness [i.e., this awareness of how your negative desires are giving rise to your unwelcome manifestations] is alive, you see, at first • as a principle and • as a possibility, how your life can be when you no longer have the negative desires, even though you do not yet know • why and • how you insist on the negative desires and • why you harbor them in the first place.

But • merely knowing that you have them [i.e., have negative desires] and, subsequently, • connecting them [i.e., connecting the negative desires] with the unwelcome results must give you • new hope and • a new outlook.

Those friends who have not yet gained this awareness should try their very best to find their negative desires.

On the surface the majority of people cannot [even] imagine how they might harbor destructive desires.
Even some friends
   who have been on this path
      for a long time
   may as yet
      be unable
         to feel
            their destructive direction.

• Meditate and
• truly want
   to find
      what is in you.

This [i.e., finding one’s negative desires] is even more difficult when a person
   • busily denies those aspects in life that leave something to be desired,
   and
   • does not want to face [that he or she is] missing something [in life],
   • suffering from something [in life].

This kind of denial of what you really feel [in life] and miss [in life] makes it impossible ever to bring real fulfillment into your life.

This denial [that you are missing something or suffering from something in life] still exists in a few of my friends who have been doing this work [of pathwork] for a considerable time.
So ask yourself,
• "Do I have, 
  do I experience, 
  everything 
  to the maximum 
  of my potential?"
• What disturbs me possibly more than I admit?"

That would be
• the first question,
• a pertinent question for those whose tendency is to
  • escape from their unfulfillments,
  to
  • deny them [i.e., deny their unfulfillments],
  to
  • gloss over them [i.e., gloss over their unfulfillments] and
  • falsify their [true] situation.

And then, of course, there are those people who are only too keenly aware of
  • their suffering and of
  • what they miss,
but they are disconnected in themselves from the mechanism that wishes the negative result.
The work on this path continues with becoming aware of
• deliberate negative desires, or
• the avoidance of positive results, which amounts to the same thing [as deliberate negative desires].

It [i.e., becoming aware of deliberate negative desires or avoidance of positive results]
is, as you can see, an essential milestone on your whole road of evolution.

It [i.e., becoming aware of deliberate negative desires or avoidance of positive results]
constitutes the difference between
• feeling like
  • a helpless straw in the wind,
  • a little forgotten tool in a vast universe,
and [conversely]
• feeling one's self to be
  • self-governing,
  • autonomous.

The principle of
• cycles or circles – whether
  • benign or
  • vicious – is always the principle of self-perpetuation.
Autonomy is positively self-perpetuating, set in motion by reality consciousness.

Again, this can be ascertained on your path.

When you come to a certain degree of insight into your psyche, you see how the positive and negative attitudes are self-perpetuating.

Take, for example, any healthy, positive attitude.

[In this example where your attitude is healthy and positive, that is]

When you are outgoing, constructive, open, inclusive,

- all things go easily.

- You do not have to work hard at them.

- They perpetuate themselves.
• You do not even have to spend energy on any deliberate kind of meditation.

• By themselves, your positive thoughts, attitudes, and feelings create more positive thoughts, attitudes, and feelings.

• These, in turn, create fulfillment, productiveness, peace, and dynamism.

The principle [i.e., the principle of benign or vicious circles] is exactly the same in negative situations.

The [negative] self-perpetuating forces, in this instance [i.e., in this instance of a negative or vicious circle], can be changed [into a benign circle of positive self-perpetuating forces] only by this deliberate process [i.e., this deliberate process of changing one’s negative and unhealthy attitudes to positive and healthy ones] which sets something new in motion.

Such [a deliberate] pathwork process accomplishes just this [i.e., this pathwork process accomplishes changing one’s negative and unhealthy attitudes to positive and healthy ones, and thereby setting something new in motion].
It is further important for you to understand and visualize that the spheres of consciousness operate exactly according to the directions that we have discussed.

In other words, to simplify a bit for the sake of discussion, there is the positive principle and direction. This [i.e., the positive principle and direction] is the sphere of reality, the sphere in which there is unlimited self-perpetuation in whatever respect consciousness is aware of the existence of such wholeness and inexhaustible abundance.

Incidentally, I want to interject here that the principle of self-perpetuation which I have explained on a spiritual level exists in identical form on a scientific plane.
This principle [of self-perpetuation] can be found
• in chemistry,
• in physics,
• in practically every field of science.

It [i.e., this principle of self-perpetuation] should therefore
be easier to accept
than if it were a phenomenon
that had not already been found
in human material realms.

The personality level
that
• wants
the negative and
• pursues
that [negative] direction
creates
a new
• world, or
• psychic sphere,
covering [over]
the original positive one.

• Images and
• forms –
the product of
• attitudes,
• thoughts and
• feelings –
create
this [new] negative world.
[In this world that now includes both the original positive world as well as the new negative world which covers the original positive world]

There are many
• variations,
• degrees, and
• possibilities,
  according to
  • the strength
    of the negative desires,
  • the awareness
    of both
    • positive and
    • negative
    desires, and
  • the balance
    between the two [i.e., the balance between the positive and the negative desires].

You may gain an inkling of this [i.e., an inkling of the variability of such possibilities] by comparing
• your own change in awareness [i.e., by comparing the world of your current awareness]
  with [your earlier world created by]
  • your previous
    • unconscious denial
      of positive experience,
    or even your
    • direct desire for the negative.

You will see that this difference [between your current and previous worlds] reveals
• two different spheres of consciousness,
• two different worlds,
  each
  with its own distinct
    • flavor and
    • atmosphere.
The physical, material world you live in manifests the positive, the negative, and thereby presents a combination of the two.

All these worlds exist in and outside of you – in timelessness and spacelessness.

You can and must reach these worlds within your psyche by becoming acutely aware of them.

They [i.e., these worlds within your psyche] are a product of your own self-expressions, of your various spheres of consciousness.

You must go through them, layer by layer, within yourself.
Where you are relatively free from negative desires,

it will be fairly simple and easy to grasp, feel, experience the world of truth, where all good exists and is self-perpetuating.

Therefore [here, where you are relatively free from negative desires] there is no need for struggle, doubt, fear, or deprivation.

In these areas [where you are relatively free from negative desires] you will find that you fearlessly open your heart to the positive dynamic experience, which moves eternally toward further unfoldment, greater happiness, more inclusion.
[In these areas where you are relatively free from negative desires]

You do not stop

this [positive] movement

with

your fearful mind,

• holding it [i.e., holding this positive movement] in check and

• bringing it [i.e., bringing this positive movement] to a standstill.

These [positive] spheres

are there;

they [i.e., these positive spheres]

not only

• exist deep in your psyche

where you can sense

the eternal life of all existence,

but they [i.e., these positive spheres]

• manifest in your

outer life.

To become aware of them [i.e., to become aware of these positive spheres in both your inner psyche and your outer life]

is also useful,

so you can

compare them [i.e., compare your inner psyche and your outer life] properly.

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And then, of course,

there is always

• the main problem,

• the area in your psyche

where

• the fear of

the positive,

• hence its [i.e., the positive’s]

negation,

exists.
Consequently, [in these areas of your psyche where you fear and hence negate the positive.]

- deprivation and
- suffering
  manifest
  in your
  outer life.

You must

- fully experience
  this sphere
  within your consciousness [i.e., this sphere in your psyche or consciousness where you fear and hence negate the positive]

so you can

- transcend it [i.e., transcend this sphere in your psyche where you fear and hence negate the positive]
  by transforming yourself;

You must

- live it through [i.e., live through the sphere where your fear the positive],
  not by
    - denying it or
    - struggling away from it,
  but [rather] by
    - seeing and
    - accepting
      it [i.e., by seeing and accepting this sphere in your psyche where you fear the positive, and then]
      • learning to understand
        its nature.

This is what is meant by
  going through it.
When it [i.e., when the sphere where you fear the positive]
is
• affirmed and
• ascertained
as a temporary reality,
only then
can
the underlying world
of self-perpetuating good
be reached,
[that underlying world of self-perpetuating good]
where you no longer have to
• reach and
• grasp and
• want,
but [rather where you]
• know
that it [i.e., know that the world of self-
perpetuating good]
is already
yours,
even before
you have attained it.

Whenever you are
separated
from
• others,
from
• your fellow creatures,
you must be
• in the negative world,
• in a self-perpetuating negativity
that you
sow
through your destructive wishes.
[When you are separated from others and in a self-perpetuating negativity]

You must therefore suffer because you
• deny and
• ignore the full significance of the thus evolving struggle [i.e., the struggle between the overlaying negative but temporary part of your psyche where you fear the positive on the one hand and, on the other hand, that always-present underlying positive part of your psyche].

The struggle [i.e., the struggle caused by the superficial temporary negative forces opposing the eternal inner positive forces] varies
• from individual to individual, and
• with a given individual
  • from phase to phase, and even at times
  • from hour to hour, because
    • at different times
    • different directions come up.

They [i.e., the various positive and opposing negative forces within the psyche] alternate in predominance at any given moment.

At one time one direction is more on the surface and the other [direction] more submerged;

at other times they [i.e., the positive and the opposing negative forces] change [i.e., the one previously on the surface becomes submerged and vice versa].
So there must always be in you an unceasing struggle in which
• one side strives toward
  • wholeness and union
    with your fellow creatures in many different ways,
  toward
  • love and understanding,
  toward
  • consideration,
  toward
  • giving and receiving.

But always there is still
• this other side that
  • negates and denies
    the former underlying positive direction,
  that
  • fears and resists it [i.e., that fears and resists the positive direction].

Therefore a particular pain exists, and
• the greater the denial [of this pain],
• the greater the pain.
Do not forget that it is impossible to completely want
  • isolation,
  • withdrawal, and
  • separation.

If it were possible to
  • fully want this [i.e., fully want separation and isolation]
and
  • be wholly reconciled to its results [i.e., reconciled to even more separation and isolation],
there would be no pain.

But it is not possible totally to ever want this [i.e., to ever want complete separation and total isolation].

One can only want it [i.e., one can only want separation and isolation] to a large degree [but not ever totally].

And therefore, [when wanting separation to a large degree is the situation,]
the larger the percentage [of separation and isolation wanted],
the stronger the pull in the opposite direction from
  • health and
  • union – hence
the fiercer the pain.
The pain is aggravated by the struggle that sets in with the other person.

For do not forget, my friends, that it is painful enough that you [yourself] want and do not want, alternately, to relate and love on the one hand, and to hate, reject, and withdraw on the other.

It becomes infinitely more complicated when this conflict is multiplied by a second individual into whose parameters you enter, and who wages a similar fight within.
Both the
• positive
and
• negative
directions

are attached to
the pleasure principle.

It is
\textit{this attachment} \textit{[of both the positive and negative directions to the pleasure principle]} that makes it
so difficult to
• give up
  the negative direction
and
• change.

The
• positively
and
• negatively
  oriented
  pleasure principle
tears you apart.

\textit{It} \textit{[i.e., the positively and opposing negatively oriented pleasure principle]}
inflicts pain on you
by itself.

\textit{but it} \textit{[i.e., the positively and opposing negatively oriented pleasure principle and the resulting pain]} does not exist
in you
alone.
It [i.e., the positively and opposing negatively oriented pleasure principle and the resulting pain] also exists in those

- with whom you are involved in this conflict, and
- about whom you cannot decide whether or not
  - to love
  or
  - to reject them.

If they [i.e., these others in your life] were

- perfectly in balance
  and
- free from such an inner division [i.e., free from the inner division in their own psyches of the positive and opposing negative pulls],

they would surely be unaffected by your struggle.

- Their harmony with the universal forces and

- the high degree of awareness would protect them from
  - negativity
  and the
  - resulting tension between the
    - positive
    and
    - negative pulls.
If it were possible, for the sake of argument, that such an evolved being could enter into a relationship with an ordinary person who is racked by this fight, the latter [i.e., the ordinary person who is racked by this inner fight] would still be in pain because of his or her own division.

But how much more complicated it becomes when the other person [who is not such an evolved being but rather is merely ordinary and hence] is in a similar position, for then the struggle is not twofold, but a compounded fourfold one [i.e., a compounded fourfold struggle].

Imagine the many mathematical possibilities that arise from such a situation, with all their psychological consequences of • misunderstanding, • misjudgment, and • hurt, which, in turn, create further negativity.
Let us imagine two people, $A$ and $B$.

$A$ momentarily expresses the positive direction toward union [with $B$].

*B is frightened of it* [i.e., frightened of union with $A$] and therefore withdraws and rejects $A$.

Consequently, $A$ again becomes convinced that the healthy soul movement toward union [with $B$] was

- risky and
- painful

and so reverts to

- the negative and
- the denial [of the initial positive direction toward union with $B$].

Since this [reverting to the negative toward $B$ and denying union] is so painful [for $A$],

the negative pleasure principle attaches itself to it [i.e., attaches to this painful situation in $A$],

making the pain more bearable [for $A$].

$A$ will then revel in [i.e., $A$ will experience negative pleasure in] the negative situation [i.e., will experience negative pleasure in denying union with $B$].

In the meantime,

the pain of isolation in $B$

becomes unbearable [for $B$],

and $B$ ventures out [toward $A$]

while $A$ is in a dark hole.

Now, this goes on and on,

- *sometimes in crass opposition,*

although

- *sometimes there is a fleeting meeting.*
At times A’s positive direction meets B’s negative one; at other times they are reversed;

at still other times,
  • both negative currents are out,
  • both
    • withdraw or
    • antagonize one another.

At still other times,
  both temporarily
  venture into
  the positive,

but
  since the negative principle
  still exists in them,
  the positive position is
  • only tentative,
  • so uncertain,
  • so fearful,
  • so divided,
  • so defensive and
  • [so] apprehensive
    that
    these negative emotions
    about
    the positive direction
    produce
    negative results
    sooner or later.

These [negative results]
  are then attributed to
  • the positive venture,
  rather than to
  • the problematic emotions
    about it [i.e., the problematic emotions about
    the positive venture].
It is inevitable
that the negative direction
must again take over
after such periods of
mutual positiveness,
until
the
• negative,
• destructive, and
• denying
side
is fully
• understood and
• eliminated.

The
• negative,
the
• denying and
• destructive
direction
would
not be
• as fierce and
• as difficult to overcome
if
the pleasure principle
were not attached to it [i.e., were not attached to the negative, denying, and destructive direction].

You then come into the position
of not wanting
to part from
the precarious pleasure
you derive from
indulging in
destructive
• feelings and
• attitudes.
This [situation of not wanting to part from the negative pleasure you get from indulging in destructive feelings and attitudes]

may evolve

• subtly,
• insidiously, and
• inadvertently

when an individual starts out with the

• healthy and
• constructive direction.

Let us take the following example, which might prove useful for all of you.

Suppose, on your road toward self-realization, you gain

• strength and
• self-confidence.

Where you [once] felt

• uncertainty and
• guilt

as you experienced friction with another person.

you now experience a

• new inner calm,
• certainty in yourself, and a

• strength and
• resilience

you never knew existed.
In the old way, you might have responded
  • submissively to assuage your guilt,
  or
  • with hostile aggression to assuage your self-contempt for your uncertainty.

Whatever you did [in the old way], however you responded with your
  • negativity and self-doubt,
you were attached to
  the negatively oriented pleasure principle.

You enjoyed your woes.

Now, you have progressed.

You experience yourself in a new way.

Instead of choosing the nagging self-doubt, you gain insight into
  why the other person behaves that way.

For the moment this objective understanding
  • sets you free,
  • makes you strong,
  • gives you more objective insight
    • into yourself and
    • into the other person.
In other words, the self-perpetuating principle of
• insight and
• understanding
has been set in motion.

But then the still existing, because not yet fully recognized, negative pleasure principle attaches itself to your understanding of the other person's negativity.

You begin to talk yourself into dwelling more and more on that person's
• faults and
• blindnesses,
and you inadvertently begin to enjoy this.

You do not immediately distinguish between the two different kinds of joy.

The first [kind of joy] comes when you see with detachment what exists in the other, and this sets you free; the second [kind of joy] appears when you pleasurably indulge in the other's wrongness, and this blinds you [rather than setting you free].
What you first noticed in the other [i.e., his or her faults and blindnesses] you build up until the old negative pleasure principle has reappeared in a new guise.

This is where you lose your

- harmony and
- freedom because

you again indulge in the negative pleasure principle.

This is an example of how insidiously this can happen whenever the old roots still exist unobserved.

Here, my friends, the continuation of the path becomes

- clearer and
- more concisely defined.

You have the immediate tools to set out [on your pathwork] and discover what I explained here.
Now, are there any questions?

**QUESTION:**
*It seems this whole lecture was for me.*

Whenever I come to see the
- pain and
- hurt
  in another person,
I immediately bring out
  - the negative,
  - the hostility and
  - rage,
and I am blinded by these negative feelings.

I cannot
  - see anything positive [in the other person] or
  - understand the struggle in the other person.

Although I
  - pray and
  - want
    to let go,
I am still "sitting in the hole."

**ANSWER:**
Are you aware that while you indulge in the negativity you enjoy doing it?

**QUESTIONER:**
Yes, I am.
ANSWER:

The next step would have to be a very simple one, my dearest friend.

Issue and express the thought,

• "I want to give up the negative.
• I want my pleasure to be attached to a positive situation.
• I want to be constructive.
• I want to give my attention to this situation and be governed by the most constructive forces."

Do this in a relaxed and light way, enlisting the subliminal force within yourself to help you do it.

Do not try to do it by sheer outer power, for with that outer power you cannot succeed.
Your outer mind can only issue such a constructive intent, and with that [constructive intent] it [i.e., the outer mind] sets up a positive movement, which then begets a positive self-perpetuating cycle.

If you are not yet willing to do this [i.e., not willing to set up a constructive intent], the work must proceed very
• simply and
• easily.

• Where and • why do you believe that wanting
• the negative is safer for you than wanting
• the positive?

[By believing that wanting the negative is safer for you] You hinder yourself from wanting the positive.

If you cannot stop this process [of wanting the negative, thinking it to be safer], there must still be reasons you have not understood, and they [i.e., your reasons] must be unearthed.
QUESTION:
Irrationally,
I fear that [if I respond lovingly and positively to the other’s pain]
I may
• be taken advantage of and
• lose my integrity.

I have a slight feeling
that this is
not true,
but I can’t see
exactly how [it’s not true].

ANSWER:
In the first place,
you must
truly want
to see
that this [i.e., that if you respond lovingly to the other’s pain
you may be taken advantage of and lose your integrity]
is possibly
a wrong conclusion.

The feeling of
• helplessness or
• powerlessness
is again
the self-perpetuating principle at work
in that
you have given up
self-government
when you allowed yourself
to be taken over
by the negative force.

Therefore
it does not occur to you
that
you have the possibility of
governing yourself.
For instance, the moment you say,

"I decide that I do not want to
  • be in negativity or
  • hang on to misconceptions, such as these,"

in that moment you take command.

Then, further, if you
  • say and
  • mean,

"I do not have to be a slave to decisions that do not come from me because I am constructive.

What I want is up to me."

You will then experience that
  • the more constructive your desires are,
  • the freer you become and
  • the easier it will be to determine independently what you
    • will or
    • will not do."
Others will not be able to impose their will on you, hence your integrity will be
• preserved and
• increased in exact proportion to your active desire
  • to be constructive and
  • to give up the pleasure that is attached to a negative situation.

What has weakened you was that you lost awareness of your negative desires.

You had
• repressed,
• denied, and
• hidden them [i.e., repressed, denied, and hidden your negative desires], having superimposed false positive ones [i.e., having superimposed false positive desires over your still truly real negative desires].

Hence you lost touch with yourself.

Had you been aware of the negative desires [that were still truly part of your psyche], you would not have been able to let them grow so strong [i.e., they would not have been able to grow so strong unnoticed had you been conscious of them].
But even if you had done that [i.e., had let your negative desires grow strong],
you would not have become
• helpless and
• powerless
[in the presence of stronger negativity in others].

In reality,
your
• weakness and
• helplessness
is never due to
the stronger will of the others.

[Rather]
It [i.e., your weakness and helplessness in the presence of others] exists because
you are swept away by
the self-perpetuating force
of
your [own]
negative desires,
which you have consciously ignored until now.

This lack of control [i.e., lack of control in yourself] makes you
unable
to imagine
how to take command [i.e., take command of your own
person in the presence of others].
Now, you, with
   • your conscience and
   • your spirit,
cannot
   take command
consciously
to fulfill
your
   negative
desires.

This [i.e., consciously taking command to fulfill your desires] can happen
only
with
positive
desires [and never with your negative desires].

When you issue such positive desires, you will become
• stronger,
• more self-governing and
• less helpless – and therefore
no one could take advantage of you, because your free decisions to take action will be made in absolute consciousness of
• what you are doing, and
• why.
It is because of
the gnawing guilt –

inevitable

when negative desires exist

whether or not

one is aware of them –

that you allow yourself

to be taken advantage of.

The guilt [i.e., the inevitable guilt over your

conscious or unconscious negative desires]

makes you

go overboard

in complying with

the demands of others.

It is exactly

because of

the negative direction of your desires

that you

• do allow yourself

   to be taken advantage of;

• are

• uncertain,

• uneasy, and

• weak

   about any of your rights –

only

because of

that [i.e., it is only because of the negative direction of your desires

that you allow yourself to be taken advantage of and that

you are uncertain, uneasy, and weak about any of your rights]!
Were you free from the destructive desires, you would not feel guilty, hence you would not need to atone.

And you could:
- very easily,
- kindly, and
- without any defensiveness –
  - when it is the right thing and
  - when you really want it –

say no, and not give in to demands being made upon you.

So, the reality is exactly the opposite of what you think:

[reality is that]
- **positivity** will set you free to
  - have integrity,
  - defend and assert your rights,

while
- **negation and destructiveness** must
  - weaken you and
  - make you defenseless.
When it is as yet impossible to issue the desire to be constructive and positive, assert that this is where you are.

See yourself being in the negation and destructiveness and set out to find what further undetected cause slumbers behind this resistance.

Arrayed behind it [i.e., behind this resistance] there may be more fears of a deeper nature still needing to be unearthed.

QUESTION:
I usually concentrate too much on studying the negative aspects, centered on the father image. I have asked myself lately if by doing so I have been hiding something that is deeper in me and that I don’t want to look at.

I concentrate on this mixture of a father image and a concept of maleness. I think I miss the main point by analyzing too much of this.
ANSWER:

There is in you a feeling that you do not want to assume the male role.

Have you become aware of this feeling?

QUESTIONER:
No.

ANSWER:

Well, this [i.e., your feeling that you do not want to assume the male role] is it [i.e., is the basis of your problem here].

Awareness of it [i.e., awareness of your feeling about not wanting to assume the male role] will come,

• first, maybe indirectly, by deducing certain manifestations, and

• subsequently by bringing out the emotions.

Consciously, there is the great desire in you to be a strong man.
You even
go overboard
and exaggerate
this image
of masculinity.

This overcompensation [by exaggerating your image of your masculinity]
would not exist
• if you were
deeply ready
to assume the male role,
• if you would
not refuse it [i.e., if you would not refuse the male role].

There is
this fear
that you may be
inadequate
to fulfill this [masculine] role;
there is
the fear
that demands
will be made upon you
when you assume it [i.e., when your assume the male role].

Also, there is in you
a spitefulness
toward
• life,
toward
• society,
with which
you say no.

There is
an envy in you
of the feminine sex,
for
on that level,
they seem to have it easier.
You resent the effort required of you to fill in this conscious [exaggerated] male image.

You believe that this [i.e., filling in this exaggerated male image] is what you should do, and you resent that it [i.e., you resent that filling in this exaggerated male image] seems to be expected of you.

Maybe you expect it of yourself [i.e., Maybe you yourself expect that you should fill your exaggerated male image].

Nevertheless, this [i.e., this filling of your exaggerated male image] is what you think you ought to • do and • be – and you resent it.

It is important that you find the exact opposite of the conscious striving [toward your exaggerated male role], meaning [that you find] the passive resistance against your male role [of which you are still unconscious].

You • fear it [i.e., you fear your male role], • deny it, • do not want it, and • spitefully refuse it.
When you become aware of that [i.e., become aware of your passive resistance against your male role and see that you fear, deny, do not want and spitefully refuse it], you will have found the point I have just discussed.

Then you will be aware of your main negative desires concerning your identity as a man.

**QUESTIONER:**
Yes, I went over this point last year, but I have completely overlooked it lately.

**ANSWER:**
This is what happens so often: a finding [of a negativity] is made and it is then shelved, as though this [i.e., as if this mere finding of a negativity] would suffice [for resolving the fundamental problem].

It [i.e., the newly found negativity] is not by any means changed or eliminated.

In fact, you have only scratched the bare surface [of this newly found negativity].

It is often necessary that one work on other aspects [of the personality] for a while before one can return to the fundamental problem [related to this particular negativity].
Be blessed,  
every one of you.

Receive  
this warm stream of love  
that  
• is all around you and  
• transcends every one of you.

Open yourself.

For this love [that is all around you and transcends you]  
is truth,  
and this truth  
is life.

And this life  
is yours  
for the asking.

The courageous steps  
all of you undertake here  
• have a meaning.

They are  
• not senseless,  
they are  
• not useless,  
my dearest ones.

May you always know this.

Every admission  
of something  
negative  
that exists in you  
contributes more toward  
the universal process of wholeness  
than any other thing imaginable.

So proceed this way.

Be blessed.  
Be in peace.  
Be in God!
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