

Pathwork Lecture 58: The Desire for Happiness And the Desire for Unhappiness

1996 Edition, Original Given February 5, 1960

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** 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 Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format 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 and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

¶	Content
03	<p><i>Greetings!</i></p> <p><i>God bless all of you, blessed be this evening [i.e., blessed be this time we now spend together in this lecture].</i></p> <p><i>With great happiness I resume my contact with you [Note: it had been 4 months since Lecture 57 was given, October 9, 1959].</i></p> <p><i>I will continue the teachings that had to be interrupted for a time.</i></p> <p><i>It is possible to use an interruption like this in a fruitful way, if you so desire.</i></p>

by Eva Broch Pierrakos

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04	<p><i>The wish for happiness exists in every living being.</i></p> <p><i>However, the concept of happiness varies according to the development of each individual.</i></p> <p><i>Due to a distorted concept of happiness, another desire comes into existence in the human soul which is often overlooked.</i></p> <p><i>And that, strange as it may seem, is a desire for unhappiness.</i></p> <p><i>I shall now discuss the chain reactions set in motion by a wrong concept of happiness.</i></p>
05	<p><i>The desire for happiness is already in existence when the human entity is born.</i></p> <p><i>It [i.e., This desire for happiness] exists in the small infant.</i></p> <p><i>The infant's idea of happiness is fulfillment of</i></p> <ul style="list-style-type: none"><i>• all its desires</i><i>• instantly and</i><i>• in exactly the way it wants it.</i>

	<p><i>Regardless of how adult a person may be, a remnant of this infant remains with him for the rest of his life.</i></p>
06	<p><i>All</i></p> <ul style="list-style-type: none"><i>• wrong concepts are</i><i>• distortions and</i><i>• misunderstandings</i> <p><i>of the</i></p> <ul style="list-style-type: none"><i>• right concept.</i> <p><i>Happiness in the wrong concept is expressed in the following way:</i></p> <p><i>"Only if I can have</i></p> <ul style="list-style-type: none"><i>• what I want,</i><i>• the way I want it, and</i><i>• when I want it,</i> <p><i>can I have happiness.</i></p> <p><i>I will be unhappy with any way other than this."</i></p> <p><i>Included in this statement is the demand for</i></p> <ul style="list-style-type: none"><i>• absolute</i><i>• approval,</i><i>• admiration, and</i><i>• love</i> <p><i>by</i></p> <ul style="list-style-type: none"><i>• everybody.</i>

**The moment
anyone
seems to fail to meet this requirement [i.e., The moment ANYONE seems
NOT to provide the person absolute approval, admiration and love],
the person's world
crumbles.**

**Happiness
becomes an impossibility,
not just for
• the time being,
but
• forever after.**

**This [i.e., This belief that happiness is an impossibility forever],
of course,
is never the
• intellectual
conviction of an adult human being,
but
• emotionally
it [i.e., but EMOTIONALLY this conviction that happiness
is an impossibility forever]
holds true;

for when
everything seems hopeless,
the mood
becomes
desperate.**

07

**The undeveloped being
feels
in terms of
black and white.
It knows
no in-between [i.e., The undeveloped being knows no in-between FEELING].

Either there is
• happiness
or there is
• unhappiness.**

	<p><i>If things happen in accordance with its wishes, the world is bright.</i></p> <p><i>But if the tiniest little thing goes against its will, the world looks black.</i></p>
08	<p><i>When the infant is hungry but for a few minutes, these minutes are eternity, not only because it [i.e., MINUTES seem to be an ETERNITY not only because the infant] • lacks a time concept, but also because the infant • does not know that the period of hunger will be over in a very short time.</i></p> <p><i>So the baby is in absolute despair, which you can observe in a crying child.</i></p> <p><i>The issue over which the baby cries seems in no way related to its • anger, • fury, and • unhappiness.</i></p> <p><i>This part of the personality [i.e., This infant part of the personality which cries when it FEELS in any way unhappy, furious, or angry], freely expressed in infancy, • remains hidden in the psyche of the adult and • continues to produce similar reactions [i.e., reactions similar to those of the infant].</i></p>

	<p>Only • <i>the reasons</i> [i.e., <i>Only the REASONS for the person's emotional reaction of unhappiness, fury, and anger</i>] change, and • <i>the outer display</i> [i.e., <i>the outer display, which is that of CRYING in the infant,</i>] becomes • <i>modified</i> or even • <i>completely covered</i> by • <i>rational and</i> • <i>reasonable</i> behavior.</p> <p>But this [i.e., <i>But this change in outer display, no longer the display of crying in the infant, but now, in the adult, a display of rational and reasonable behavior</i>] in no way proves that the • <i>inner reaction</i> [i.e., <i>the INNER emotional reaction of anger, fury, or unhappiness</i>] has truly been eliminated or that the • <i>person has come to terms with it</i> [i.e., <i>has come to terms with its INNER emotional reaction of anger, fury, or unhappiness</i>] in a process of inner • <i>maturing and</i> • <i>growth.</i></p>
09	<p>The infant realizes very early that the kind of happiness it wants [i.e., <i>"I can have happiness ONLY if I can have what I want, the way I want it, and when I want it, including having absolute approval, admiration, and love by everybody."</i>] is unattainable.</p>

	<p><i>The child feels dependent on a cruel world which denies it what it thinks it</i></p> <ul style="list-style-type: none"><i>• needs</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• could have</i> <p><i>if the world were less cruel.</i></p>
10	<p><i>If you think it through logically, you will find that the</i></p> <ul style="list-style-type: none"><i>• primitive and</i><i>• distorted</i> <p><i>concept of happiness [i.e., " I can have happiness ONLY if I can have what I want, the way I want it, and when I want it, including having absolute approval, admiration, and love by everybody. "]</i></p> <p><i>actually amounts to a desire for</i></p> <ul style="list-style-type: none"><i>• omnipotent rulership,</i> <p><i>for</i></p> <ul style="list-style-type: none"><i>• unquestioned obedience from the surrounding world,</i> <p><i>for a</i></p> <ul style="list-style-type: none"><i>• special,</i><i>• elevated</i> <p><i>position above all other beings – since others are expected to fulfill what the person desires.</i></p> <p><i>When this wish cannot be gratified – and it never can – the frustration becomes absolute.</i></p>

11

*It is impossible, of course,
for any human being
to remember
these early emotions,*

*for you have
no memory of
your first few years.*

*That
these primitive reactions [i.e., That these primitive emotional reactions that say,
" I can have happiness ONLY if I can have what I want, the
way I want it, and when I want it, including having absolute
approval, admiration, and love by everybody. "]*

*continue to exist
without exception
in all human beings
is a
fact,*

*and you can find these emotions [i.e., can find these primitive emotional reactions]
by various ways
in the work you are doing on this path.*

*You can find them [i.e., You can find these emotional reactions in response
to your not having the primitive and distorted form of happiness you demand]
by*

- *observing*
 - *past and*
 - *present*

*reactions [i.e., by observing past and present emotional reactions
to not having your impossible primitive demands met],*

by

- *analyzing them [i.e., by analyzing these past and present emotional
reactions to not having your impossible primitive demands met],
from the point of view of*

the inner infant.

First,

- **discover where the infant still exists in you with its**
 - **desires,**
 - **feelings, and**
 - **reactions,**

and

- **focus your attention on this particular aspect of your personality [i.e., focus your attention on this particular aspect of your personality where the infant still exists in you].**

You will then have reached a point from where you can start to

- **outgrow the unrealistic and unrealizable concept of happiness**

and

- **build the proper, mature, realistic, and realizable concept [i.e., concept of happiness].**

This [i.e., This proper, mature, realistic and realizable concept of happiness] will be infinitely more gratifying.

Until you have experienced

the infant in you, you cannot understand certain inner conflicts as being

the effect of the chain reaction

this fundamental distorted concept [i.e., the effect of this chain reaction that your inner infant's distorted, immature, and primitive concept of happiness]

sets off.

12

The more the child
• grows and
• learns to live in this world,
the more it realizes
that
the omnipotent rulership it wishes
is not only
• *denied*
but is also
• *frowned upon.*

So it [i.e., So the growing child]
learns to
hide this desire [i.e., learns to hide this desire for omnipotent rulership]
until the hiding has progressed so far
that the growing person himself
is no longer aware of it [i.e., is no longer aware of this inner
hidden desire for omnipotent rulership].

Two basic reactions follow.

One is [i.e., One reaction to this hidden desire for
omnipotent world rulership is]:

"Perhaps if I become perfect,
as the world around me asks me to be,
I will get
so much approval
that through it [i.e., that through this high approval
from the world]
I can attain my goal [i.e., attain my goal of having happiness
through omnipotent world rulership]."

You then start to
strive for such perfection.

*Needless to say, my friends,
although we are all in agreement that
all beings should strive for perfection,
this kind of striving [i.e., this kind of striving for perfection, but doing so
with the ulterior selfish motive of gaining one's own happiness]
is wrong.*

*It is wrong
because of the motive.*

*Here
you do not strive for perfection
in order to*

- love better and*
- give more.*

*You do not strive [i.e., Here you do not strive for perfection]
for the sake of perfection itself,
but seek a selfish end [i.e., but rather selfishly seek perfection
only to attain your own happiness].*

*And it is wrong further
because
you want to reach
the goal of perfection
right away,
since happiness
through omnipotent rulership
is desired
at once.*

*To reach
immediate perfection
is, of course,
utterly impossible.*

*It [i.e., Striving to reach perfection IMMEDIATELY]
forfeits
the healthy acceptance of
one's own inadequacies,*

which enables the personality to

- learn healthy humility*

and

- accept being no better than the rest of humankind.*

13

***The frustration
becomes a double one;***

the first desire –

- ***omnipotent rulership in order to be happy –
is not realized,***

***neither is the second one [i.e., neither is the second desire attained],
that of***

- ***attaining perfection in order to obtain the first desire [i.e., the
second desire being attaining PERFECTION in order
to attain the first desire, which is to attain
OMNIPOTENT RULERSHIP, and attaining this
omnipotent rulership in order to be happy].***

***This [i.e., This double frustration of being able to attain neither PERFECTION
nor OMNIPOTENT RULERSHIP in order to be happy], in turn,
causes***

acute feelings

of

- ***inadequacy and***
- ***inferiority,***

of

- ***regret and***
- ***guilt.***

For the child

does not yet know that

no one

is capable of

attaining such perfection.

It [i.e., The child]

thinks itself

unique

in having failed

and

has to hide

***this shameful fact [i.e., has to hide this shameful fact that ONLY IT
has failed to attain perfection and, through having failed to
gain perfection, has failed to attained omnipotent rulership,
and hence has failed to gain happiness].***

Even when the person

- *has grown up and*
- *consciously knows better,*
this reaction [i.e., this emotional reaction of feeling SHAME, thinking that
ONLY he or she has failed to attain perfection and happiness],
not having been aired,
continues to live
locked in the soul.

In the unconscious of the personality,
the argument goes on:

"If I were perfect,
I would have what I want.

Since I am
not perfect,
I am worth
nothing."

The second conscience, as I once termed it [See Lecture 50: The Vicious Circle, given less than a year earlier on April 24, 1959; see also, Lecture 116: Reaching the Spiritual Center – Struggle Between the Lower Self and the Superimposed Conscience given on June 21, 1963, three years after this Lecture 58],

continues

- *whipping*
and whipping you,
- *holding up*
the unrealizable goal,
so that
each failure [i.e., each failure of being perfect]
causes additional
 - *despair and*
 - *guilt,*
increasing the feelings of
 - *inferiority and*
 - *inadequacy.*

14

There is also another reaction [i.e., another emotional reaction to thinking one is unique in not being perfect].

The personality

- *cannot and*
- *does not want to assume*

the entire blame

for the failure [i.e., entire blame for the failure in not being perfect]

and so

- *blames his or her surroundings.*

So a particular vicious circle comes into existence, which goes like this:

"If they allowed me to be happy my way, by

- *loving and*
- *approving of me completely and*
- *doing what I wish,*

then I could be perfect.

With that [i.e., With my being perfect (made possible by people loving me and approving of me completely, and doing what I wish)],

the obstacle that now stands in the way of

the world giving me what I want [i.e., the obstacle of my NOT being perfect that is standing in the way of the world giving me what I want]

would be removed.

Therefore, it [i.e., Therefore, my inability to be perfect] is 'their' fault.

My failures [i.e., My failures to be perfect] are due only to

the denying of my wishes [i.e., denying my wishes for love and approval],

which they constantly inflict upon me."

***The vicious circle
works like this
in one direction:***

***"I need to be perfect
in order
to be
• loved
and
to be
• happy,"***

***and
in the other direction:***

***"If I could have
the position of rulership I need
in order to be happy,
then
it would not be difficult for me
to be perfect."***

***Both wish-fulfillments [i.e., BOTH the wish-fulfillment of being PERFECT AND
the wish-fulfillment of being given the position of RULERSHIP]
are
completely thwarted
by the world.***

***For this [i.e. For having both your wish-fulfillments thwarted by the world],
you blame
the world [i.e., you blame the WORLD for not giving you the position
of rulership you need to be happy and be perfect]
on the one hand
and
the self [i.e., you blame the SELF for not being perfect in order to
be loved and happy]
on the other.***

*In addition,
you resent that
you are not loved
just as you are.*

*It seems to you
that you
ought to be loved
unconditionally.*

*This aspect reveals again
that you
demand
an unconditional surrender
from the people around you
that would put you
into the position of rulership
you believe you need
in order to be happy.*

15

*The wrong concept of
• happiness
inevitably causes
a wrong concept of
• love
as well.*

*Let me recapitulate briefly
the wrong concept of
happiness:*

*"I can only be happy
if
things go my way."*

*[Conversely, the right or]
The mature concept of
happiness
in its highest unfoldment is:*

*"I am independent of
outer circumstances,
regardless of what they are.*

*I can be happy
under any circumstances,
because even the*

- disadvantageous or*
- unpleasant*

*events
will have a purpose,
bringing me that much nearer to*

- complete freedom and*
- infinite happiness."*

*Thus,
even difficult times
will have the power
to make you happy.*

*I grant you that
as long as you are incarnated on Earth,
this [i.e., this capacity to be happy in all circumstances]
can only be experienced
to a limited degree;
nevertheless, with*

- very mature and*
- developed*

*beings
it [i.e., this capacity to be happy in all circumstances]
happens at least to some extent.*

Unhappiness

does not faze them [i.e., does not faze very mature and developed beings]
because they recognize
that it [i.e., that unhappiness]
holds a seed of
growth.

For them [i.e., For very mature and developed beings]
such times [i.e., such times of unhappiness]
are
not useless,
they [i.e., these very mature and developed beings]
• do not feel hopeless,
but
• fight with courage
until
the sun shines brightly again.

With the mature concept
of
• happiness,
and therefore [i.e., and therefore with the mature concept]
of
• life itself,
the fact that one cannot
always
be happy
is not cause for
utter despair.

One [i.e., One with a mature concept of happiness]
truly accepts
that life holds
both
• happiness
and
• unhappiness.

So when
unhappiness comes along,
the mature person's world
does not come to an end,
as it seems to happen
for the emotionally immature.

[For the mature person]

Pain

**is not something
to be shunned
at such high cost
that**

- **the pain resulting from
the avoidance [i.e., that the pain resulting from trying to
avoid the original pain]**

becomes worse than

- **the original pain
would have been.**

Nor does the mature person

- **seek and**
 - **invite**
 - **pain and**
 - **unhappiness**
- just to avoid**

**the helpless feeling
of being exposed to it**

- **against his will [i.e., to avoid the helpless feeling of being
exposed to pain and unhappiness that might
be imposed upon him against his will by others].**

But

the immature person

**often does [i.e., the immature person often does seek and invite pain and
unhappiness from others and from life situations just to avoid the
helpless feeling of being exposed to pain and unhappiness that might
be imposed upon him against his will by others or by life],**

**and this leads us to
the desire for
unhappiness.**

We will come to it in a moment.

16

*First let us consider
the concept of
love.*

*The wrong concept of
• love,
inherent in
the wrong concept of
• happiness,
is as follows:*

*"If I am loved,
• I am
paid homage,
• I possess
a subject,"
as a ruler
possesses
his subjects.*

*If you
honestly
observe your reactions right now,
you will find
similar feelings [i.e., feelings of "love" that are really experiences of possessing
a subject over whom you can rule and whom
you can make give you the love you desire]
in you,
although you may
never have had the courage
to acknowledge them.*

*The right concept of love,
on the highest level,
is
• always and
• necessarily,*

*"I love,
regardless of whether or not
you love me."*

Indeed,
very few human beings
have come that far [i.e., have come far enough to be able to say, honestly,
“I love you perfectly, regardless of whether or not you love me”].

If you are
not that far,
there is no sense in
trying to
force
yourself
into something
your feelings cannot yet follow.

Forcing it [i.e., FORCING yourself to FEEL love in this complete and mature way]
may have a
very bad effect
in various ways.

The
• **compulsion** [i.e., The compulsion from your idealized self image to love in this
complete and mature way in order to show how great your love is]

and the [i.e., and, because of your human limitations, your]

- **inability to follow it through in reality** [i.e., the inability to love perfectly]
would increase your feelings of
 - **failure and**
 - **guilt**

[i.e., would increase your feelings of failure and guilt brought about
by your pride and by your tyrannical superimposed conscience,
which would both increasingly blame you for not loving perfectly].

This [i.e., Your feelings of failure and guilt for not being able to love in a perfect
way brought about by your pride and tyrannical superimposed conscience],
in turn,
would lead to a tendency toward
self-destruction.

Moreover,
the desire for this

- **ideal,**
- **unselfish**

love
can easily be distorted
by the unhealthy desire to
suffer
which we will discuss in a moment.

So if you

- *are*

not loved [i.e., So if you are not loved by a special other or by others]

and

- *find it*

impossible to love in return,

simply recognize it [i.e., simply recognize that, because of your human limitations, you are not able to love perfectly in a complete and mature way when you are not loved, and that your “love” depends upon the other loving you; recognize this human limitation to love perfectly in yourself] without guilt.

If you have departed from

your infant-desire for

rulership,

you will be able to

take it [i.e., able to “take it” that the other does not love you, and to do so]

with

- *equanimity*

and

without

- *resentment toward the person who does not seem to love you.*

On the plane on which most of you are,

love

is

- *a give-and-take,*
- *a two-way-street.*

But

contrary to the childish concept,

love

in its right concept

does

- *not demand*

a subject

who blindly gratifies one's will,

but

- *needs and*
- *desires*

an object.

17

*My friends,
before I go on with this lecture,
let me add the following:*

*I am sure that
none of you who*

- hear or*
- read*

*these words
will have any quarrel with them.*

*You will be able to think of
the many instances
you sincerely felt
according to the right concept –
or thought you felt that way.*

*Yet I ask you,
try to find the instances
when you are
incapable of
feeling
according to
the right concept of*

- love and*
- happiness.*

*All of you,
without exception,
will be able to remember such instances
if you really try.*

*Try to recognize
when you wanted*

- a subject [i.e., a subject to rule over to bring you happiness and love]*

and not

- an object [i.e., and not an object to engage with realistically, though imperfectly, and through such engagement realized true happiness].*

	<p>Find out by what</p> <ul style="list-style-type: none">• emotions,• desires, and• reactions <p>you can discover this to be true [i.e., <i>Find out by what emotions, desires, and reactions you can discover that you actually want a subject to rule over and give you love rather than an object that you want to engage with and love</i>].</p> <p>All you need is the proper interpretation of your</p> <ul style="list-style-type: none">• reactions and• feelings <p>in certain</p> <ul style="list-style-type: none">• incidents, <p>on certain</p> <ul style="list-style-type: none">• occasions.
18	<p>Now we come to the desire for unhappiness – how it [i.e., <i>how unhappiness</i>] arises in the human soul out of the</p> <ul style="list-style-type: none">• complex and• universal <p>basic phenomenon of misunderstood happiness.</p> <p>As I said, the human personality finds it more and more impossible to find happiness according to the wrong concept [i.e., <i>the wrong concept of happiness</i>], the only one he knows [i.e., <i>the wrong kind of happiness being the only concept of happiness he knows</i>].</p>

Instead of finding

the right way [i.e., *Instead of finding the right way to find true happiness, which is happiness according to the right concept of happiness*]

by changing

- ***the wrong concept*** [i.e., *by changing the wrong concept of happiness*]

into

- ***the right one,***

the personality only too often

struggles against the tide,

trying to

force life

into the wrong concept [i.e., *FORCE life to give the personality happiness, but happiness according to the WRONG concept of happiness – happiness through rulership and perfection*].

When this [i.e., *When trying to FORCE life to give the personality happiness, but doing so through rulership and perfection, the WRONG concept of happiness*]

proves impossible,

another way out is sought

which

- ***seems***
a solution

but

- ***proves even***
more damaging
in the long run.

Unconsciously, the person argues:

"Since

- ***happiness***
is denied me

and

- ***unhappiness***
[is]

- ***inevitable and***
- ***inflicted on me against my will,***

I may just as well

- ***make the best of it and***
- ***turn a liability*** [i.e., *the liability of being denied happiness*]
into an asset
by trying to
enjoy
unhappiness."

Superficially,
this [i.e., this solution to not finding happiness in the pursuit of the *WRONG* concept of happiness (that is, through rulership and perfection) and therefore, not knowing the *RIGHT* concept of happiness, and since unhappiness therefore appears to be inevitable, trying at least to *ENJOY* unhappiness that comes from the wrong concept of happiness]
may
appear
to be a smart solution,
but of course
it never is.

Although
some aspects
of unhappiness
can be enjoyed
in an
unhealthy way,
there are bound to be others [i.e., bound to be other aspects of unhappiness]
that

- **are extremely painful and**
- **cannot be enjoyed at all.**

But you are ignorant of this [i.e., you are ignorant of the fact that some aspects of the unhappiness you are settling with and trying to enjoy are actually extremely painful and cannot be enjoyed at all];

you did not bargain for it [i.e., you did not bargain for some aspects of the unhappiness you are settling with and trying to enjoy turning out to be extremely painful and not able to be enjoyed at all]

and when the pain arises,

you fail to see its [i.e., you fail to see the pain's]
connection with

the process described here [i.e., with this process of failing to find happiness in the pursuit of the *WRONG* concept of happiness, trying at least to *ENJOY* unhappiness, and discovering that some aspects of unhappiness cannot be enjoyed at all].

Since the entire process
is unconscious anyway,
the unenjoyable aspects
of unhappiness

are never connected with the fact
that they

were self-provoked [i.e., self-provoked by the process described here].

	<p><i>Certain aspects of suffering are enjoyed by humanity, although this will never be consciously acknowledged, unless one is on a path of self-finding.</i></p> <p><i>It takes</i></p> <ul style="list-style-type: none">• <i>time,</i>• <i>effort, and</i>• <i>extremely good intent</i> <p><i>to bring what is in the unconscious [i.e., here, humanity's enjoyment of certain aspects of suffering and unhappiness] to the surface.</i></p>
19	<p><i>Strangely enough, in a very distorted way, the desire for unhappiness seems to approach a state of being [i.e., state of being or state of consciousness]</i></p> <ul style="list-style-type: none">• <i>beyond</i> <i>the experience of most human beings,</i>• <i>belonging to</i> <i>a much higher state of development.</i> <p><i>Some of you have heard that</i></p> <ul style="list-style-type: none">• <i>pleasure</i>and• <i>pain</i> <p><i>are</i></p> <ul style="list-style-type: none">• <i>one [i.e., that pain and pleasure are one and the same experience] above a certain level [i.e., above a certain level of development or above a certain state of being or state of coconsciousness].</i>

*A vague knowledge of this [i.e., A vague knowledge of this fact that
pleasure and pain are one]
still exists in the
superconscious memory,
but is distorted
by*

- *wrong motivations,*

by

- *misunderstood basic principles, and*

by

- *unrealistic approaches to life.*

*Thus it [i.e., Thus this fact that pleasure and pain are one]
is lived out in an
extremely*

- *unhealthy and*
- *damaging*

way.

20

The psyche argues:

*"Since I cannot avoid unhappiness,
I may just as well enjoy it.*

*Furthermore,
I want to alleviate
the humiliation
that the unhappiness is inflicted upon me against my will,
making me
a helpless prey.*

*I will call forth
the unhappiness
myself!*

*Then [i.e., Then, since it is I myself who is calling forth this unhappiness
upon myself,]*

*I am
not quite
so helpless."*

21

This "way out" [i.e., This "way out" in which I call forth unhappiness upon myself and thereby avoid the humiliation of having others bring unhappiness upon me against my will and thereby make me a helpless prey] also takes the form of the following inner argument:

"Since
• there is only
• black
and
• white,

and
• white
is denied me,

let me
enjoy
the all-black."

This inner process propels the entire chain reaction into renewed momentum.

Because
the desire for
unhappiness
is
unconscious,
the injuries collected
in the process of
[i.e., the injuries you collect in the process of you yourself]
provoking
the unhappiness

make
• you feel
even more
• inadequate,
• the world
even more
• cruel and
• unfair.

22

*Needless to say, my friends,
none of these thoughts
are ever conscious.*

*They are
entirely
unconscious
arguments.*

You can only trace the

- *emotions and*
- *reactions*

by

- *applying certain methods in your work,*

by

- *learning how to analyze your findings
from a new angle.*

*You will then find
patterns
of how you
go on
and on in*

- *subtle,*
- *hidden*

ways,

- *provoking people [i.e., provoking people
to make you unhappy]*

and

- *setting up negative situations,
so that you can collect*
 - *unhappy incidents,*
 - *injustices,*
 - *injuries,*
 - *wrongs, and*
 - *hurts.*

*Once you recognize how
you
have provoked all this
in ever so subtle ways,
you will
also be able to find
what you
enjoy
about it –
no matter how much you
loathe some aspects of it
in your conscious mind.*

*All this
seldom happens
in a very obvious way,
although
sometimes
it is quite noticeable
to
• others,
but
not to
• you.*

*Most of the time, it [i.e., Most of the time, the unhappiness you provoke
and bring upon yourself]
happens so subtly
that it [i.e., that the unhappiness you provoke and bring upon yourself]
completely escapes your attention,
unless you
truly
wish
to notice it.*

23

*I should like to emphasize again that
the enjoyment
you derive from
the unhappiness you provoke [i.e., from the unhappiness that you provoke
from others and bring upon yourself]
is never felt to be*

- *truly and*
- *wholly*

enjoyable.

*If it were,
the solution [i.e., the “solution” to dealing with unhappiness in which you call
forth unhappiness upon yourself and thereby avoid the humiliation
of having others bring unhappiness upon you against your will and
thereby make you a helpless prey]
would be a*

- *true and*
- *realistic*

one.

*But since
it is neither [i.e., But since this “solution” is neither true nor realistic],
you suffer,
while at the same time
you enjoy
certain aspects
of the unhappiness
you produce.*

*You might enjoy, for instance,
the provocation itself
in such a subtle way
that this, too,
escapes your attention.*

*Or you might enjoy
the self-pity
that ensues.*

24

*Let us suppose that you are to meet
a new friend.*

*How often do you approach such a meeting
with*

- *defiance,*
- *a negative attitude,*
- *doubt,*

and

- *any number of other destructive feelings?*

Superficially

*one may say
that this simply
displays pessimism.*

*But by going to
the core of your feelings,
you will find a*

*hidden corner
where you
do not
want*

*to have a
happy experience*

and so you

*sabotage it [i.e., sabotage having a happy experience
when meeting with a new friend]*

by all these

*negative attitudes [i.e., negative attitudes behind not
wanting to have a happy experience in
meeting a new friend].*

If you

*truly wanted a
happy outcome,
you would display
an inner readiness
which would be bound to
bring success.*

Often,
to the measure
• the inner readiness [i.e., the inner readiness for a positive outcome]
is lacking,
you overcompensate
with a superficial
• outer readiness [i.e., a superficial OUTER readiness
for a positive outcome],

which however
can never make up for
the lack of truth [i.e., the lack of truth, the truth being a LACK
of INNER READINESS for a positive outcome,]
within yourself.

In some instances
even the superficial outer mask [i.e., the outer mask suggesting, deceptively, that
you really want and have an inner readiness for a positive outcome,]
is lacking.

And yet,
when
the unhappy outcome
is accomplished,
you delude yourself into thinking
that
it was really
not you
who had brought it about [i.e., NOT YOU who had brought
the negative outcome about].

If you analyze your
emotions
in such, or similar incidents,
you will discover
without a doubt
that
• the lack of inner readiness,
• the tiny little inner voice
saying
"no" [i.e., saying, "NO, I DO NOT WANT a positive outcome,]
does exist in you
regardless of how much you
desire the happy outcome
consciously.

*Since the
happy outcome
would still be
a compromise
as compared with
the complete rulership
you unconsciously wish to exert [i.e. since you unconsciously
wish to exert complete rulership over others because of
your childish and WRONG concept of happiness],*

you prefer to

- *destroy*
*that which is within the realm of
the possible [i.e., destroy that which IS within the realm of happiness,
DESTROY that which IS POSSIBLE when it comes
from a MATURE and RIGHT concept of happiness],*

and

- *ask for*
 - *pain and*
 - *suffering*
instead.

Once you

- *find out all that,*
and
 - *experience it to be*
a truth in yourself,
as you have
experienced
other truths in the course of your work on the path,

you will be well on the way to
outgrowing
the prison of self-inflicted suffering
due to

- *errors and*
- *false concepts.*

25	<p><i>This [i.e., Discovering how you yourself are provoking your own suffering because of your errors and false concepts about happiness and other matters] is very important for all of you, my friends, for this predicament is</i></p> <ul style="list-style-type: none">• <i>universal and</i>• <i>all-encompassing.</i> <p><i>The time has come now for all of you who work on this path to investigate it [i.e., to investigate this predicament you are in because you yourself are provoking your own suffering because of your errors and false concepts about happiness and other matters]</i></p> <p><i>as</i></p> <ul style="list-style-type: none">• <i>closely</i> <p><i>and</i></p> <p><i>as</i></p> <ul style="list-style-type: none">• <i>honestly</i> <p><i>as you know how.</i></p>
26	<p><i>It is often said that</i></p> <ul style="list-style-type: none">• <i>self-destruction –</i> <p><i>that is,</i></p> <ul style="list-style-type: none">• <i>the desire for unhappiness –</i> <p><i>is the result of</i></p> <p><i>deep-rooted guilt feelings.</i></p> <p><i>This is</i></p> <p><i>only partly true.</i></p> <p><i>It is much rather</i></p> <p><i>the other way around.</i></p> <p><i>There is</i></p> <p><i>no greater</i></p> <ul style="list-style-type: none">• <i>guilt feeling and</i>• <i>shame</i> <p><i>in the human soul</i></p> <p><i>than the guilt due to</i></p> <ul style="list-style-type: none">• <i>provoking</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>collecting</i> <p><i>unhappiness.</i></p>

*You may ask
why this [i.e., why provoking and collecting unhappiness from others]
should cause
more guilt
than anything else.*

*I might safely say
that the*

- *guilt and*
- *shame*

due to provoking

- *unhappiness and*
- *collecting miseries*

is

- *the mother of*
all
 - *guilt and*
 - *shame*

and
is

- *at the root of*
all
other guilt feelings.

All the feelings of

- *guilt and*
- *shame*

you have found so far are

- *superficial levels*

and

- *coverups for the real guilt.*

*The proof of this
is that the guilt feelings you have*

- *unearthed and*
- *acknowledged*

*still linger on [i.e., still linger on since the ROOT of these guilt feelings,
the real guilt, the guilt for provoking and collecting
unhappiness in yourself, has not yet been found].*

They [i.e., The guilt feelings you have unearthed and acknowledged so far]
have not disappeared.

Had you found
the real reason [i.e., Had you found the real reason for your guilt feelings, your
guilt for provoking and collecting unhappiness in yourself],
the guilt [i.e., the superficial guilt feelings you have unearthed and acknowledged]
would have had to disappear,
for then [i.e., for then, if you had found the real reason for
your guilt feelings,]
a change of attitude
would have inevitably occurred.

As long as
a true finding [i.e., As long as a true finding of a reason for your guilt feelings]
leaves you still unable
to change your attitude,
so that the
healthy emotions
could begin to grow,
that finding [i.e., that finding of a reason for your guilt feelings]
is not yet sufficient –
a basic truth [i.e., a basic truth explaining the core
reason for your guilt feelings]
has yet to be discovered.

27

Most of you are ready now
to approach this part of your soul [i.e., to approach this part of your soul where
basic truths that explain the core reason for your guilt feelings, that is,
this part where your guilt for provoking and collecting unhappiness in
yourself, resides and awaits discovery].

Of course, it [i.e., Of course, approaching this part of your soul where your guilt for
provoking and collecting unhappiness in yourself resides and awaits discovery]
cannot be done alone.

When you

- **have found**

and

- **are ready to face**

all this within yourself [i.e., *When you have found and are ready to face all the basic truths that explain the core reason for your guilt feelings, including your core guilt for provoking and collecting unhappiness in yourself*],

when you

- **truly experience these emotions** [i.e., *When you truly EXPERIENCE these basic emotions that explain your core guilt for provoking and collecting unhappiness in yourself*]

and

- **live them** [i.e., *and when you LIVE these basic emotions that explain your core guilt for provoking and collecting unhappiness in yourself*],

your life will

gradually

begin to change

in many ways.

Because

by recognizing again

and again

the ways in which

you

call for

unhappiness,

you will

cease to call for it,

since you

know

that there is no longer any need for it [i.e., *no longer any need for unhappiness since you can indeed be happy when you choose the RIGHT concept of happiness instead of the WRONG concept of happiness*].

You will cease

to desire to be a ruler [i.e., *You will cease desiring and pursuing the WRONG concept of happiness by becoming a ruler*]

when you have

achieved

a more mature outlook on life [i.e., *when you have found true, mature, and deeper happiness by choosing and developing the RIGHT concept of happiness in life*].

To the measure

you

- *discover the desire for rulership within yourself*

and

- *learn to give it up voluntarily [i.e., learn to give up the desire for rulership voluntarily],*

[to that measure]

you will give up provoking

- *unhappiness and*
- *misery.*

It is

not easy to come to the point where

- *you really experience all*

these emotions,

where

- *their presence ceases to be a mere intellectual theory.*

As long as it [i.e., As long as the presence of ALL these emotions]

is a theory only [i.e., is an intellectual theory only and NOT a

FELT EXPERIENCE of their presence within you],

their discovery

will not help you one bit.

As long as you

observe this tendency [i.e., observe this tendency to provoke your own unhappiness by choosing the WRONG concept of happiness – by choosing RULERSHIP and PERFECTIONISM]

in

*others only,
but not in
yourself,*

it will not help you either.

But

- **with the proper method** [i.e., with the proper method of discovering how you provoke your own unhappiness by choosing the **WRONG** concept of happiness – by seeking rulership and perfection],

and most of all,

- **with your will**

to find this in you [i.e., with your **WILL** to find out how you provoke your own unhappiness by choosing the **WRONG** concept of happiness],

- **after some painful recognitions,**
- **overcoming**

the resistance to making them [i.e. overcoming your resistance to making these painful recognitions of how you seek the **WRONG** concept of happiness through rulership and perfectionism],

you will find the

confirmation

of every single word I have said.

It is necessary that you

find

these feelings

now.

If you

- **find them,**
- **experience them,**
- **lift them out of their hiding places**

and

- **come to terms with them,**

you will hold a

major key

in your hands.

28

I repeat:

there is no exception.

**No human being
is completely free of**

what I have just described [i.e., No human being is free of provoking unhappiness by pursuing the **WRONG** concept of happiness – that is, by pursuing **RULERSHIP** and **PERFECTION** thereby bringing down upon oneself unhappiness, pain, and misery].

It [i.e., Provoking unhappiness by seeking the WRONG concept of happiness – seeking happiness through RULERSHIP and PERFECTION]

may manifest

in many different

- *ways and*
- *degrees*

in different human beings.

One person may

- *provoke unhappiness and*
 - *collect misery*
- to a high degree,*

while another may

- *express the demand for rulership*
- more openly.*

*Many variations exist,
governed by*

- *temperament,*
- *personality, and*
- *character trends –*

and also by

- *certain environmental factors*
- in the formative years.*

But this basic human deviation [i.e., the human deviating from patiently developing the RIGHT concept of happiness by accepting the reality of imperfections and instead pursuing the WRONG concept of happiness, including demanding perfection in oneself and rulership over others, thereby provoking and collecting unhappiness and bringing pain and suffering down upon oneself]

*exists, at least to some degree,
in everybody.*

	<p><i>The extent of it [i.e., The extent of this deviation from developing the RIGHT concept of happiness]</i></p> <p><i>is determined by</i> <i>the ability</i> <i>of the growing human being</i> <i>to come to terms with</i> <i>the world of reality,</i></p> <ul style="list-style-type: none">• <i>accepting it [i.e., accepting the world of REALITY]</i> <p><i>in exchange for</i></p> <ul style="list-style-type: none">• <i>the world of utopia</i> <i>that the infant desires.</i> <p>• <i>Intellectual conviction</i> <i>and</i> • <i>outer behavior</i> <i>are in no way</i> <i>an indication of</i> <i>the inner attitude.</i></p>
29	<p><i>Perhaps you may have guessed</i> <i>that the</i></p> <ul style="list-style-type: none">• <i>universal human attitude or</i>• <i>inner process just described [i.e., the universal human attitude or inner process just described of pursuing the WRONG concept of happiness and thereby provoking unhappiness]</i> <p><i>is</i> <i>not an "image";</i></p> <p><i>it [i.e., the universal human attitude or inner process just described of pursuing the WRONG concept of happiness and thereby provoking unhappiness]</i></p> <p><i>is</i> <i>neither</i></p> <ul style="list-style-type: none">• <i>a personal [i.e., is neither a personal image],</i> <p><i>nor</i></p> <ul style="list-style-type: none">• <i>a mass-image.</i> <p><i>It [i.e., The universal human attitude or inner process just described of pursuing the WRONG concept of happiness and thereby provoking unhappiness]</i> <i>underlies</i> <i>all</i> <i>images.</i></p>

It [*i.e.*, *The universal human attitude or inner process just described of pursuing the WRONG concept of happiness and thereby provoking unhappiness*]
is a
basic condition.

The

• **personal** [*i.e.*, *The personal images*]

or

• **mass-images**

**affecting the individual
are always determined**

by

• **the particular way**

the basic human condition described here [*i.e.*, *by the basic human condition of pursuing the WRONG concept of happiness, including pursuing perfection and rulership over others, and thereby provoking unhappiness*]
is expressed,

and

by

• **the extent it** [*i.e.*, *by the extent the basic human condition of pursuing the WRONG concept of happiness, including pursuing perfection and rulership over others, and thereby provoking unhappiness*]

• **can or**

• **cannot**

be

• **assimilated or**

• **come to terms with**

as the personality grows.

If you consider

all

your personal images

with this in mind

you will easily see

how this basic condition [*i.e.*, *easily see how this basic human condition of pursuing the WRONG concept of happiness, including pursuing perfection and rulership, and thereby provoking unhappiness,*]

• **influences and**

• **underlies**

all of them [*i.e.*, *influences and underlies all personal images*].

30	<p><i>I have occasionally mentioned, particularly in one lecture about the basic vicious circle [See Lecture 50: The Vicious Circle, given less than a year earlier on April 24, 1959], that</i></p> <ul style="list-style-type: none"><i>• self-punishment and</i><i>• self-destructiveness</i> <p><i>are very strong factors in the human makeup.</i></p> <p><i>If you add what I have told you tonight, the basic vicious circle will become</i></p> <ul style="list-style-type: none"><i>• clearer and</i><i>• more understandable</i> <p><i>to you.</i></p> <p><i>In this lecture I wanted to explain self-destructiveness in more fundamental terms, since we are approaching a deeper level in your work.</i></p>
31	<p><i>I have also referred in some private sessions to the "idealized self" [See Lecture 83: The Idealized Self-Image, given on April 14, 1961, about a year after this lecture 58].</i></p> <p><i>You will now understand the meaning of that term [i.e., the meaning of the term, "idealized self"].</i></p> <p><i>Learn to analyze your idealized self,</i></p> <ul style="list-style-type: none"><i>• what your unconscious wants it to be,</i><i>• what is it supposed to accomplish</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• to what purpose.</i>

By analyzing your
• *daydreams and*
• *desires,*
you will always find the same
common denominator:

the desire for
perfection
in order to
• *attain happiness,*
in order to
• *be the ruler of the world that surrounds you.*

Offhand,
you will undoubtedly say:

"No, I do not have the slightest wish
to rule over others;
that is not true."

But what do your many
emotions
amount to?

Do you not wish to be perfect
in order to have people do exactly as you please?

Do you not wish to be
• *loved and*
• *approved*
by everyone,
without exception?

Do you not wish to be
perfect
in order to be
• *better,*
• *outstanding,*
• *more admirable*
than other people?

***If you are honest with yourself about your emotions
considered from this new slant,
you will have to admit that
your answer must be
"yes," [i.e., your answer must be "yes, I want to be perfect in order to control other people and make them do whatever I please, in order to be loved and admired by all others,"]***

although you certainly never expressed a desire for rulership in those terms.

***The rulership-principle
is inherent in
every soul,
and it needs to be faced, my friends,
before you can really outgrow your chains.***

Without recognizing this [i.e., Without recognizing the rulership-principle inherent in you and in every soul, and without facing and outgrowing this rulership-principle that chains you]

***you cannot recognize
your
• desire for unhappiness,
your
• provocations in that direction –
and it is of great importance that you
• face and
• see
these [i.e., see and face these provocations by which you bring unhappiness and pain into your life]
in a true light.***

32

*If you can really
accept yourself –*

in your

- *most deeply-seated emotions,*

not merely

- *in theory and*

- *with your intellect –*

- *as one in the long line of humanity,*

- *as imperfect as the next one,*

- *being liked by some,*

- *disliked by others,*

you have truly

reached maturity.

You will no longer find it necessary

to damage yourself

by inviting misery.

But how few people

are capable of doing this!

You always suffer acutely

when you are

disapproved of.

It [i.e., Being disapproved of]

may even rob you

of

- *sleep at times, or*

of

- *your peace of mind.*

You find it [i.e., You find being disapproved of]

so unbearable

that you cannot even admit to

the slightest wrong.

**You fight
and fight
against any such admissions [i.e., against any such admissions of having
committed even the slightest wrong of which someone might disapprove].**

Why?

**It [i.e., Any such admission of committing even the slightest wrong]
would destroy the picture of your
idealized self.**

**Your
life
seems at stake,**

**for all happiness
seems to slip out of reach
if you cannot maintain
the picture of your
idealized self.**

**This behavior [i.e., This behavior of never being able to admit any wrong because
doing so would break the picture of your idealized self, which you think
you need to maintain for your happiness,]**

**is
the infant
reacting in you;**

**your brain
tries to assimilate the clamor of the infant
in a rationally acceptable way,**

**but
this [i.e., but trying to assimilate the clamor of the infant
in you in a rationally acceptable way]
does not bring you
peace.**

***Peace will be yours
only if
you learn to***

- see,***
- face, and***
- give up***

the infantile concept of

- happiness,***
- rulership, and***
- perfection.***

***The idealized self
is always an expression of
this basic attitude [i.e., an expression of this infantile attitude of the WRONG
concept of happiness that requires rulership and perfection in a
utopian world and does not accept the imperfections in the real world],
regardless of what***

- shape or***
- manner***

***it takes [i.e., what shape or manner the idealized self takes]
in the individual personality.***

33

***You ferociously hold on to
this basic attitude [i.e., this basic infantile attitude of the WRONG
concept of happiness that requires rulership and perfection in a
utopian world and does not accept the imperfections in the real world],
not realizing
how high a price you pay for it [i.e., how high a price you pay
for holding on to this infantile attitude].***

***You would
not need to suffer
if only you were willing to***

- acknowledge the falsity of it all [i.e., the falsity of this infantile attitude
of the WRONG concept of happiness that requires
rulership and perfection in a utopian world]***

and

- give up***

- the concept [i.e., give up the WRONG concept of happiness]***

and

- the desire [i.e., give up the desire for rulership and
perfection in a utopian world].***

**By bringing
the infant in you
out into the open,
you can teach it
to be willing to let go of
something useless.**

Hidden [i.e., If the infant in you were hidden rather than out in the open],
**the infant would go on
destroying your life,
no matter**

• **how hard you tried to prevent it** [i.e., tried to prevent the
destruction]

on outer levels

or

• **how much you absorbed** [i.e., absorbed these concepts but only]
with your brain.

34

**Some of you may wonder
how all this ties in with
the God-image.**

Since

both

• **the God-image**

and

• **this condition** [i.e., this condition where basic infantile attitude of the
WRONG concept of happiness that requires rulership
and perfection in a utopian world rules one's life]

are basic,

how do they combine [i.e., how do the God-image and the WRONG
concept of happiness that requires rulership
and perfection in a utopian world combine]?

In your work on the

- ***God-image or***
- ***Life-image –***

for some people

the latter expression [i.e., Life-image]

may be more adequate –

you have found mostly

one particular aspect

[and that one aspect of the God-image is]:

- ***your unreasonable***

fear of God,

- ***the monster***

***created by your misconceptions [i.e., God now becomes the
MONSTER created by your misconceptions of God],***

residing in

your unconscious.

As you know,

in your God-image

this god

seems

- ***unjust,***
- ***inadequate,***
- ***weak,***

and therefore

- ***arbitrary and***
- ***cruel.***

As such,

he is to be

feared.

You know that

***these emotions exist [i.e., these emotions of fear exist, brought on because this
God-image in your unconscious seems to be unjust,
inadequate, weak, arbitrary, and cruel],***

regardless of your

conscious concept [i.e., regardless of your CONSCIOUS concept of god].

***This aspect of the God-image [i.e., This aspect of the God-image that produces fear]
ties in quite easily***

***with the subject just discussed [i.e., with the subject of the WRONG concept
of happiness that requires rulership and perfection in a utopian world].***

Since

- **you want happiness**

according to your idea [i.e., according to your idea of happiness, which is the **WRONG** concept of happiness, a concept of happiness that requires rulership and perfection in a utopian world],

and

- **life, or**
- **God,**

denies it,

God is to be feared

all the more [i.e., God is to be feared even more than God being feared because of the fear produced by your God-image].

**It seems senseless to you
to be denied**

what you wish.

It [i.e., To be denied what you wish by life or by God]
seems

- **unfair and**
- **unreasonable.**

So you can easily see the connection [i.e., the connection between A) the **WRONG** concept of happiness in which you wish for rulership and perfection in a utopian world and B) the God-image in which god unfairly denies you this rulership and perfection in a utopian world that you so wish for].

35

*But there is
one further aspect of the God-image
that has not yet been*

- *found,*

or at least

- *fully recognized,*

*by many of my friends,
and that is the following:*

*"Since I can attain happiness
only by being an
omnipotent ruler,*

*I have to be
a god
myself.*

*Therefore,
I want to be God.*

Why should I submit to this

- *cruel,*
 - *vindictive,*
 - *vengeful,*
 - *inadequate*
- god*

who inflicts so much suffering on us?

I could do it so much better.

*I would be
more benign
than he is*

- *if my will were done,*
- *if I were*
 - *loved and*
 - *approved of.*

*I have no intention of being cruel
if people do what I want.*

*Therefore,
I know better than God,
and so
I want to assume rulership
of my little universe."*

*Now whether that universe [i.e., Now whether that “little universe”
over which one rules or over which one is god]*

is

- *the nursery,*
 - *the house,*
 - *the circle of friends and acquaintances or*
 - *the town or*
 - *the country,*
- makes no difference.*

One's universe

*is always as large as
the scope of*

- *the **inner** eye and*
- the reach of*
- ***inner** perception –*

not

that of [i.e., NOT the scope or reach of]
• *the outer knowledge.*

Again I say,

*you never think these thoughts [i.e., you never think about the size of the
inner universe over which you intend to rule and be god]*

- *consciously and*
- *in such crass terms.*

But by

- *checking and*
 - *analyzing*
- your emotions
as to their real content,*

you will find that they amount to

*just that [i.e., your emotions are focused on the size and scope of the **INNER**
universe over which you want to rule and to be god].*

I would like to recommend that you

*try to find this aspect of the **God-image in you** [i.e., this aspect related to the size
and scope of the **INNER** universe over which you want
to rule and to be god],*

*my friends,
if you have not clearly found it yet.*

36	<p><i>I will be glad to help all of you individually to trace the basic condition brought to your attention tonight.</i></p> <p><i>With each one of you the way may be different.</i></p> <p><i>We have to find the approach best suited to each individual.</i></p> <p><i>This will be a</i></p> <ul style="list-style-type: none"><i>• new and</i><i>• very important</i> <p><i>phase in your work now.</i></p>
37	<p><i>Are there any questions on this subject?</i></p> <p>QUESTION: <i>Would you say that</i></p> <ul style="list-style-type: none"><i>• enjoying unhappiness</i> <p><i>is the same as</i></p> <ul style="list-style-type: none"><i>• "Weltschmerz" [Definition: a mood of weariness or sadness about life arising from the acute awareness of evil and suffering; mental depression or apathy caused by comparison of the actual state of the world with an ideal state]?</i>
38	<p>ANSWER: <i>That [i.e., "Weltschmerz"]</i> <i>is just one aspect [i.e., just one aspect of "enjoying unhappiness"],</i> <i>as</i> <i>self-pity is [i.e., just as "self-pity" is one aspect of</i> <i>"enjoying unhappiness"],</i> <i>for instance.</i></p> <p><i>But the crasser form of</i> <i>enjoying unhappiness</i> <i>is</i> <i>enjoying</i> <i>the process</i> <i>of provoking the situation</i> <i>that will</i> <i>bring on unhappiness.</i></p>

39	<p>QUESTION: <i>Would you elaborate on the statement that</i></p> <ul style="list-style-type: none"><i>• pain</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• pleasure</i> <p><i>are the same</i> <i>in the</i></p> <ul style="list-style-type: none"><i>• healthy and</i><i>• developed</i> <p><i>form?</i></p>
40	<p>ANSWER: <i>I will try to find the right words,</i> <i>for it is difficult to convey</i> <i>in the limited human language</i> <i>something</i> <i>that</i></p> <ul style="list-style-type: none"><i>• can hardly ever be</i> <i>experienced</i> <i>by a human being</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• is therefore</i> <i>outside the realm</i> <i>of human understanding.</i>
41	<p><i>Let me try to put it this way:</i></p> <p><i>The personality who has reached this state [i.e., reached this state where</i> <i>pain and pleasure are one]</i></p> <p><i>remains unaffected by</i></p> <ul style="list-style-type: none"><i>• negative events and</i> <p><i>is therefore</i></p> <ul style="list-style-type: none"><i>• truly independent.</i>

Pain [i.e., Pain for one who HAS REACHED THIS STATE where
pain and pleasure are one],

or what would cause pain
to someone who has
not

reached this state [i.e., something that would cause pain for one
who has NOT reached this state where
pain and pleasure are one],

will have a

- creative,
- uplifting
effect,

causing

- inner growth and
- additional
 - strength and
 - freedom.

While pain is known to be
inevitable,
it is not sought.

It [i.e., Pain, though inevitable in life on the dualistic earth plane, for one who
who HAS REACHED THIS STATE where pain and pleasure are one,]
is

- taken in stride and
- allowed to serve
a constructive purpose.

When this purpose is fulfilled,
it ceases to be pain.

With a human being
who is truly advancing on this path
one can observe this [i.e., can observe that when the constructive purpose
of a painful experience is fulfilled, pain ceases to be pain, at least]
to some degree.

A painful event comes your way.

You will first suffer.

*But instead of
extending the period of suffering unduly
by wallowing in a feeling that
the suffering is senseless,
not realizing
what can be learned from it,
you will fairly soon come to the point
where the painful occurrence
gives you
an important new recognition
about your soul,*

*freeing you forevermore
of some chains of*

- ignorance and*
- darkness.*

*The moment this recognition [i.e., The moment this important new recognition
of the CAUSE of pain frees you from the chains of ignorance and
darkness that cause painful experiences to be experienced as pain]
is reached
the pain ceases,
even though
the outer condition that caused the pain
still prevails.*

*Thus the very incident
that has caused you acute pain
before
the recognition [i.e., the very incident that has caused you pain BEFORE
the important new recognition of the CAUSE for pain from that
incident has freed you from the chains of ignorance and darkness
that caused that "painful" incident to be experienced as pain]
now becomes
a source of joy.*

And here I mean

- healthy and*
- constructive*

*joy,
leaving no bitter aftertaste.*

42	<p><i>The higher the development of the entity,</i></p> <ul style="list-style-type: none">• <i>the shorter the period of suffering</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the faster the arrival of the moment when the negative incident ceases to be painful –</i> <p><i>until finally</i></p> <ul style="list-style-type: none">• <i>the moment of</i>• <i>recognition and</i>• <i>joy</i> <p><i>occurs at the same time as</i></p> <ul style="list-style-type: none">• <i>the "painful" experience takes place.</i> <p><i>When this state is reached,</i></p> <ul style="list-style-type: none">• <i>pain and</i>• <i>pleasure</i> <p><i>become truly one.</i></p> <p><i>Then one has outgrown the world of opposites [i.e., outgrown the world of duality].</i></p>
43	<p><i>You must not expect in this life to reach the point where</i></p> <ul style="list-style-type: none">• <i>pain</i> <p><i>instantly turns into</i></p> <ul style="list-style-type: none">• <i>pleasure.</i> <p><i>In fact, this [i.e., In fact, this reaching the point where pain INSTANTLY turns into pleasure]</i></p> <p><i>would be</i></p> <p><i>a dangerous expectation, since it approaches so very much the unhealthy attitude of looking for pain that is in you anyway.</i></p>

Moreover, it [i.e., *Moreover, reaching the point
where pain INSTANTLY turns into pleasure*]
would lead to
the nonacceptance of life
as it is in
YOUR reality [i.e., *in YOUR DUALISTIC reality on the earth plane*],
namely
a mixture of
both
• pain
and
• pleasure.

Only by
fully accepting
both [i.e., *Only by fully accepting BOTH pain and pleasure*]
can you come out of
inviting
pain
in an unhealthy way,
and thus [i.e., *and thus by fully accepting BOTH pain and pleasure*]
• steadily,
• though slowly,
you will
approach the point
where pain
will no longer be.

So do not even search for that [i.e., *So do not even search for the point
where pain INSTANTLY turns into pleasure*].

Simply try to make
the painful experience
a constructive one.

That is [i.e., *Simply trying to make the painful experience a constructive one is*]
• the best,
• the only
way for now.

44	<p>QUESTION: <i>Would you say then that some of the martyrs of the Catholic Church, for instance, confused the two attitudes [i.e., confused 1) the attitude of seeking martyrdom anticipating that by doing so one would find the point where pain instantly turns into pleasure with 2) the attitude of simply trying to make the painful experience of being a martyr a constructive one]?</i></p>
45	<p>ANSWER: <i>Very often, indeed.</i></p>
46	<p>QUESTION: <i>In other words, what the human being can do, if I understand it right, is to take it [i.e., is to take this concept of eventually reaching the point where pain INSTANTLY turns into pleasure and they become one] as a philosophical concept?</i></p>
47	<p>ANSWER: <i>Yes.</i></p> <p><i>Beware of trying to strive for it now [i.e., Beware of STRIVING NOW to reach the point where pain INSTANTLY turns into pleasure and they become one], for it [i.e., for such striving] may be exactly the opposite of what you really</i></p> <ul style="list-style-type: none"><i>• want and</i><i>• need</i> <p><i>for your soul.</i></p>

48

*Be blessed,
all of you,
this entire group.*

May

- *divine light*

and

- *strength,*

- *truth*

and

- *love*

- *flow through you*

and

- *lighten your burdens.*

Be in peace,

be in God!

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