

Pathwork Lecture 134: The Concept of Evil

1996 Edition, Original Given May 28, 1965

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, my dearest friends.</i></p> <p><i>May this lecture prove helpful, and thus a blessing.</i></p> <p><i>May these words shed</i></p> <ul style="list-style-type: none"><i>• light and</i><i>• clarification</i> <p><i>into your groping search for liberation.</i></p>
04	<p><i>I should now like to discuss a topic that I have, so far, touched upon only indirectly: the concept of evil.</i></p>

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*Traditional religion
postulates that
evil
is a
separate force.*

*According to this concept,
people have to cope with
making the decision
between*

- good*

and

- evil.*

*Some philosophies
postulate that
there is
no such a thing as evil:*

- it is only an illusion*

and in reality

- it does not exist.*

*This statement
is often misunderstood
even by
the proponents of this philosophy.*

*The denial of
manifestations of evil
is as illusory as
the belief that
evil
represents
a separate aspect in the universe.*

05

*In this lecture I would like to present
a deeper understanding of evil,
which will be extremely helpful
for all my friends
who are deeply involved in
the processes of
self-finding.*

06

Evil

- *is, or*
- *results from,*
 - *numbness and*
 - *a confusion about*
the execution of control.

Why

is evil
numbness?

When you think of
the defense mechanisms
operating in the human psyche,
the connection
between

- *numbness*

and

- *evil*

becomes quite clear.

Children who
feel

- *hurt,*
- *rejected, and*
- *helplessly exposed to*
 - *pain and*
 - *deprivation*

often find
that
numbing their feelings
is their only protection
against suffering.

This is often a

- *useful and*
- *quite realistic*
protective device.

07

*Likewise,
when children
are confused
because
they perceive*

- *contradiction and*
- *conflict*

*around them,
equally contradictory emotions
arise
in their own psyche.*

*Children
cannot cope with
either [i.e., with either contradiction around them or
contradiction within their own psyches].*

*Numbness
is also
a protection against
their own contradictory*

- *responses,*
- *impulses, and*
- *reactions.*

*Under such circumstances,
it [i.e., numbness]
might even be
a salvation.*

*But
when such numbness*

- *has become second nature and*
- *is maintained*
 - *long after*
*the painful circumstances
have changed and*
 - *when the person is
no longer
a helpless child,*
- *this, in the smallest measure,
is the beginning of evil;*
- *this is how evil is born.*

08

- *Numbness and*
- *insensitivity*
toward
one's own pain

in turn means
equal

- *numbness and*
- *insensitivity*
toward
others.

When examining
one's reactions closely,
one might often observe
that

- *the first*
spontaneous
reaction to others
is
 - *a feeling*
 - *for and*
 - *with*
them,
 - *a compassion or*
empathy
 - *a participation*
of the soul.

But

- *the second*
reaction [to others]
restricts
this [initial spontaneous positive] emotional flow.

Something clicks inside
and seems to say
no,
which means that
a protective layer
of unfeelingness
has formed.

In that moment
one stands separate –
apparently safe
but separate.

*Later
this separateness
may be
overcompensated by*

- *false sentimentality,*
- *dramatization, and*
- *insincere exaggerated sympathy.*

*But these [forms of overcompensation]
are only
substitutes
for the numbness.*

*The numbness,
instituted for
oneself,
inevitably spreads to
others,
just as
every attitude
toward
the self
is bound
to expand [to the same attitude]
toward
others.*

09

*We might differentiate between
three stages of numbness.*

*First,
numbness
toward
the self,
a protective mechanism.*

*Second is
the numbness
toward
others.*

***In this [second] stage [of numbness],
it [i.e., the numbness] is
a passive attitude
of indifference
that enables one
to watch
others suffer
without feeling discomfort
oneself.***

***Much of the world's evil
is caused by
this state of soul.***

***Because it [i.e., because this second stage of numbness, or passive indifference
toward the suffering of others]
is less crass,
in the long run
it [i.e., this second stage of numbness, or passive indifference toward the
suffering of others]
is more harmful [than active cruelty],
for active cruelty
induces quicker counter-reactions.***

***Passive indifference [toward the suffering of others],
however,
born out of
numbing the feelings,
can go unnoticed
because
it
can so easily be camouflaged.***

***It [i.e., passive indifference
toward the suffering of others]
permits the person
to follow the most selfish impulses
without open detection.***

***Indifference [toward the suffering of others]
may not be as actively evil
as cruelty acted out,
but
it is just as harmful in the long run.***

10

*The third stage of numbness
is
actively inflicted cruelty.*

*This [third] stage [i.e., the stage of actively inflicted cruelty on others]
arises*

- *from fear of others
who seem to
expect such [cruel] acts, or*
- *from an inability
to cope with
pent-up rages, or*
- *from a subtle process of
strengthening
the protective device
of numbness.*

*At first,
this [i.e., this inflicting cruelty on others] may appear
incomprehensible.*

*But when you think about it deeply,
you will find that
people may*

- *occasionally,*
 - *almost consciously,*
- find themselves
on the brink of a decision:*

"Either

- *I allow my [initial spontaneous loving] feelings
to reach out in empathy
with the other,*

or,

*in order to deflect
this strong influx
of warm feelings [in me toward others],*

- *I have to behave
in the exact opposite way [from those warm feelings]."*

The next moment

- *such reasoning [about having this choice of behavior] is gone,*
- *the conscious decision [of having a choice of action in the matter at all]
forgotten, and*
- *what remains is
a compelling force
toward cruel acts.*

11	<p><i>In these instances,</i></p> <ul style="list-style-type: none">• <i>all harm,</i>• <i>all destructiveness,</i>• <i>all evil</i> <p><i>results from</i></p> <ul style="list-style-type: none">• <i>denying</i> <i>the</i> <i>spontaneous</i> <i>real self, and</i>• <i>substituting</i> <i>secondary reactions</i> <i>that in one way or another</i> <i>are always connected with</i> <i>fear.</i>
12	<p><i>The borderline</i> <i>between</i></p> <ul style="list-style-type: none">• <i>passive numbness</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>active cruelty</i> <p><i>is often</i></p> <ul style="list-style-type: none">• <i>very thin and</i>• <i>precarious,</i>• <i>very much dependent upon</i> <i>apparently</i> <i>outer circumstances.</i> <p><i>If people understand these processes</i> <i>not only</i></p> <ul style="list-style-type: none">• <i>intellectually</i> <p><i>but</i></p> <ul style="list-style-type: none">• <i>within themselves,</i> <p><i>they are</i> <i>adequately equipped</i> <i>to cope with</i> <i>the world's cruelty,</i> <i>which so often gives rise to</i></p> <ul style="list-style-type: none">• <i>despair,</i>• <i>doubt, and</i>• <i>confusion.</i>

13	<p><i>Active cruelty numbs the person who perpetrates it to an even greater extent; it [i.e., active cruelty] not only</i></p> <ul style="list-style-type: none"><i>• prohibits the influx of spontaneous positive feelings</i> <p><i>but also</i></p> <ul style="list-style-type: none"><i>• wards off [negative feelings of]</i><ul style="list-style-type: none"><i>• fear and</i><i>• guilt.</i> <p><i>The act of inflicting pain on others simultaneously kills off one's own ability to feel.</i></p> <p><i>Hence, it [i.e., active cruelty] is a stronger device to attain numbness.</i></p>
14	<p><i>You must always distinguish between</i></p> <ul style="list-style-type: none"><i>• the active deeds of either</i><ul style="list-style-type: none"><i>• indifference or</i><i>• cruelty,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• emotional tendencies.</i>

The
• *indifference or*
• *numbness*
may not be
actively executed;
it is possible to
experience
this
• *nonparticipation and*
• *numbness*
but not
act upon it.

[For example,]
You may
do all you can
to help another,
perhaps sometimes
even overdo it,
just because
you do not wish,
on the conscious level,
to be so indifferent.

The desire
to hurt others
may exist
merely as an emotion,
without ever
being acted upon.

However,
when you
feel guilt,
you do not
differentiate between
these vital manifestations [i.e., between feeling and acting out hurtfully],
so it makes no difference [with regards to feeling guilt]
whether you
• *feel*
or
• *act*
in
• *destructive,*
• *harmful*
ways.

**Hence, [when you do not act out hurtfully but rather only feel your wish to do so]
the entire trouble area
is**

**• denied,
• pushed out of consciousness,
where it [i.e., where the trouble area of wishing cruelty upon another]
can no longer
be corrected.**

**• Admitting,
• acknowledging,
• facing
an emotion,
no matter how undesirable,
• can
never
harm
• the self or
• others and
• is eventually
bound to dissolve
the negative feeling.**

**Confusing
• the impulse [to harm]
with
• the deed [of actually harming]
and therefore
denying both [the impulse and the deed],
results in
extreme disturbance
for the self,
indirectly affecting others,
with no hope of change
as long as
the process
remains unconscious.**

15

*Seen in this light,
it will be clear that*

- *numbness*
in its extreme

becomes

- *active cruelty.*

*The difference
between these two [i.e., between numbness and active cruelty]
is only in degree.*

*It is exceedingly important for you
to understand this,
my friends.*

For those who

- *are most*
 - *shocked,*
 - *afraid of, and*
 - *unable to cope with*
the existing cruelty in the world, and
- *suffer most*
by the mere knowledge
that it [i.e., that cruelty]
exists

have inevitably

- *made themselves*
numb
in some way

and consequently

- *suffer from guilt.*

Therefore
a correlation must exist
between

- *one's numbness*

and

- *one's*
 - *approach or*
 - *attitude*
toward
the evil aspects of life.

Some may be
• *overly burdened,*
some may be
• *overly sentimental,*
still others may be
• *overly*
• *tough and*
• *indifferent*
toward
the existence of evil.

Any such
overreaction
must be
connected with
the numbness
that, in some respect,
has been instituted
in the psyche.

At one time
this numbness
seemed like
the only available protection;
later
it was
unwittingly
maintained.

16

*The second facet of evil [in addition to the first facet of evil: numbness]
relates to
control.*

*We have discussed
the importance of*
• *relinquishing
too tight a control*
and [on the other hand]
• *the failure
to use those*
• *controls and*
• *powers*
*you have at your disposal
for attaining a*
• *full,*
• *rich*
life.

*The imbalance
this failure [to relinquish too tight control in some areas while to not use
controls you have and need in other areas]*
creates
induces
• *rigidity*
where flexibility should exist,
as well as
• *a helpless loss of self*
*where resilient firmness
should prevail.*

*The imbalance
is always caused by*
• *the ignorance of, and*
• *lack of differentiation between,*
• *outer*
and
• *inner*
self.

17	<p><i>All suffering is related to helplessness.</i></p> <p><i>The greater the helplessness, the less the person is able to avoid pain.</i></p> <p><i>Children are, by their very nature, • helpless, • weak, • dependent.</i></p> <p><i>Hence, the suffering they may experience requires some means, such as the numbing process [mentioned previously], of weakening its [i.e., the suffering's] impact.</i></p>
18	<p><i>The helplessness continues to exist in adults whose psyches have remained • childish or • immature.</i></p>

*The trouble spots
in one's
inner life
are always marked
by this feeling
of
utter helplessness,
while in
the healthy areas
this feeling [of helplessness]
is absent.*

*It is obvious
that*

- helplessness*

and

- lack of control*

*are very much
connected.*

Since

- helplessness
causes*

- pain,*

- pain
causes*

- numbness, and*

- numbness
leads to*

- evil,*

it becomes clear that

- imbalance [of control caused by the failure to relinquish too tight control in
some areas while to not use controls you have and need in other areas]*

and

- lack of control
are also
connected with*

- evil.*

19

*On a broader scale,
helplessness
is one of humanity's
greatest problems.*

*The significance of this
is vastly overlooked.*

*People
feel helpless
toward
their own body.*

*There is
a considerable area
where you
have control.*

*This area [where you have control]
broadens
to the extent
that you have found
your
• inner, or
• real,
self.*

*[Conversely]
Where
• you are distorted and
• the real self
is hidden from
your outer awareness,
control ends.*

*It is then [i.e., It is when control ends because your real self
is hidden from your outer awareness]
that you feel
• helpless,
• weak,
• afraid.*

20

*The relationship
between*

- *your body,*
- *your feelings, and*
- *your personal life circumstances*

is the same

when it comes to control [i.e., there are areas of your body, feelings, and personal life circumstances where you have control and areas where you do not have control].

You have

direct control

over

certain of your bodily functions.

You can

*move your skeletal muscles
at will.*

You can

determine

with your

- *outer, or*
- *ego*

self,

- *when and how
to use certain muscles,*
- *when and how
to move.*

In fact,

a number of

your physical functions

- *are under the
direct jurisdiction
of your outer will and*

- *cannot work*

unless

outer will

is exerted.

To summarize,

all voluntary body functions

are under

the direct control

of your outer ego.

21

***But [on the other hand]
there is
a vast area of your body
the outer will
cannot
directly
reach.***

***These functions
are not
under the jurisdiction of
the outer will.***

***They work
in perfect order
without any
• deliberate or
• determined
action of your will.***

***They cease
to function well
without
any apparent determination
of your outer will.***

***The
inner
bodily functions
are not
governed by
outer control.***

***This is
frightening
for you,
because
you do not understand it.***

***You feel
you have
no power
over a vast area of your body,
and are at its mercy.***

22

*The same [principle that in the body some areas you have direct control over
and some areas you do not have direct control over]
applies to
psychic processes.*

*You have
indisputable control*

- *over a vast area of
your actions,*
- *over
the words you speak,*
- *over
your choice of thoughts.*

*You seem to have
no control*

- *over
your spontaneous
feeling reactions.*

*This, too,
can be
quite frightening.*

*You may
want
to feel
one thing
but you cannot
make yourself
do so.*

*You may
hate
to feel
another emotion,
but you are
unable
to prevent it.*

From

- *suppression and*
 - *repression,*
as you all know,
 - *strange and*
 - *even more disquieting*
- compulsions*
arise,

with the result that
you feel
even more helpless
in the grip
of your own personality.

Even though

such thoughts
may not be put into
concise words,
the feeling is:

"If I do not even have jurisdiction
over

- *my body or*
- *my own*
 - *reactions and*
 - *feelings; and*

if a frightening power
which I

- *do not know and*
 - *cannot control*
- seems to be at work*
within me,

how much more
helpless
must I be
in the face of
life itself?"

23

*Actually,
the correlation
between*

- *the self*

and

- *life*

is very direct.

*You do
not have any
more control
over*

- *the faculties of*
 - *your inner body and*
 - *psychic processes*

*than you have
over*

- *your life;*

*nor
do you have
less [control over the faculties of your inner body and psychic
processes than you have over your life].*

*To the extent that
you have found the key
to your inner processes,
you have found the key
to the apparently fateful occurrences
governing
your life.*

24

*Unfathomable fate
seems
to control
your*

- *inner body,*

your

- *spontaneous reactions, and*

a number of

- *outer circumstances.*

But
is it true
that you
must be separated from
your inner faculties?

Do you
really
have
no
control
over them [i.e., over your inner faculties]?

Or
can a connection be established
between
your
• consciousness
and
your
• inner body,
your
• spontaneous feelings and
your
• life?

25

The same relationship
exists in
• life
as between
• body and
• feelings.

You have
direct control
over
certain happenings.

Your
• *outer,*
• *direct*
will
can determine
certain actions
which you know
are bound to produce
certain effects.

If you
do this,
it must have
that effect.

But then,
as with
• *the body and*
• *the world of your feelings,*
there is an area [in your outer life]
where this
• *immediate,*
• *direct*
control
ceases.

Hence
the relationships
with
your
• *body,*
your
• *inner world of feelings, and*
your
• *outer life*
are all the same.

*They [i.e., the relationships with your body, feelings and outer life]
are divided*

by a borderline

*• up to which
you have*

- obvious*
- direct*

*influence
to mold*

- events and*
- results, and*

*• beyond which
this [ability to influence]
seems
not to be so.*

There [i.e., beyond the borderline]

*• another power
appears*

*to be at work
over which
you have
no*

jurisdiction,

*• a power
you*

- do not understand and*
- therefore fear.*

26	<p><i>From this idea that a</i></p> <ul style="list-style-type: none"><i>• strange,</i><i>• independent</i> <p><i>power seems to play with you, the concept of an outer God has arisen – a God who needs to be</i></p> <ul style="list-style-type: none"><i>• implored and</i><i>• appeased.</i> <p><i>Finding the true nature of this power [rather than the concept you created of an outer God] is the ultimate aim of human spiritual development.</i></p>
27	<p><i>The spirit knows that human destiny is</i></p> <ul style="list-style-type: none"><i>• to find the true nature of this power, and</i><i>• to extend this power over fate.</i>

But

this message [i.e., the message that human destiny is to find the true nature of the “strange independent power” you called “God” and to extend this power over “fate”],

**coming from the depths
of your spiritual being,
often reaches
the outer regions of the personality
in a**

- **mangled,**
 - **distorted**
- way**

because

of all the

- **misconceptions and**
- **confusions.**

You strive

toward

this end [i.e., you strive toward the end of finding and using the true nature of this “strange independent power”],

but

in the wrong way.

You often

attempt it [i.e., attempt to find the nature of the “strange independent power” and to use it to overcome “fate”]

by

- **tensing**
your outer will and
- **trying to assert it** [i.e., assert your outer will]
over regions
where it has
no jurisdiction.

You thus

misdirect

the will faculties
of your outer ego.

28

*Those of you,
my friends,
who
have grown
through years of effort
in this pathwork
have
occasionally
noticed
that
where you were
once helpless,
you are
no longer helpless at all.*

*You
not only
discover*

- *power,*
- *strength,*
- *resourcefulness, and*
- *adequacy –*

qualities you never dreamed you possessed –

*but you also
begin to see
that
a remote control
seems to be at work,
governing*

- *your fate and*
- *your outer life circumstances.*

*You realize
that
your control
expands.*

*You
experience
how*

- *the areas where you lack control
recede, and*
- *the new-found areas of control
are not under*
 - *direct control**but work by*
 - *remote control.*

29

This extension of control

- *does not, and*
- *cannot,*
happen through
a rigid tightening
of the ego forces –
of
 - *will, or*
 - *mind, or*
 - *reasoning.*

It [i.e., this extension of control to areas where before you did not have control] happens instead

by
an indirect process
of remote control,
which
eventually
becomes
direct.

To be more specific:
your ego faculties
have to be used,
but not
in the way
this is usually attempted.

They [i.e., your ego faculties]
• can and
• must
be used
to diminish the strength
of outer will.

The idea
that
outer will
is omnipotent
must be relinquished, and
• the outer faculties
must entrust themselves to
• the inner [faculties].

30

At first
this [idea that the outer faculties must entrust themselves to the inner faculties]
may appear

- *confusing, or*
- *even contradictory,*

but
when you comprehend it [i.e., comprehend this idea]
more deeply,

you will
undoubtedly
come to understand,
once again,
the work we are involved with here.

When you understand
that there is
a vaster intelligence
immediately
very accessible
within

yourself –

- *no*
faraway deity
separated from you,
- *but an*
 - *immediate and*
 - *integral**[vaster intelligence that is]*
part of yourself –

when you realize this,
you will
know
that what I have said here
is true.

You will see,
at first,
remote control
working where there had been
absolutely
no

- *intervention,*
- *connection, or*
- *control.*

And eventually
• *remote control*
will turn into
• *more direct control.*

At first,
this cannot be more than
a theory
you must
test
with
• *good faith,*
• *willingness, and*
• *openness.*

Later,
the
• *theory*
is bound to turn
into
• *fact,*
into
• *experienced reality.*

31

If you wish
to exert control over
areas
inaccessible to
your outer will –
for example,
inner body processes –
you
overexert yourself,
[thereby]
• *weakening your energies and*
• *courting*
• *disappointment and*
• *frustration.*

*If you understand,
however,
that
all inner processes –*

- *inner body,*
- *inner feelings, and*
- *inner life,*
 - *manifesting
in fate and*
 - *apparently
coming from outside –*

*can be governed
only
by
the inner person [i.e., inner self, or inner being],*

*you will
not
waste
valuable ego energy.*

*Instead,
you will
use your
outer
mind
to make contact
with the
inner
self,
so it [i.e., so the inner self]
does
what needs to be done.*

*When you realize this,
it [i.e., control of the inner processes by the inner self]
becomes feasible.*

32

*Now,
how can
the inner self
be activated?*

*It
cannot
be activated
by itself,
for it responds
only
to consciousness.*

Your

- *outer,*

as well as

- *inner*

consciousness
has the power
to direct
this inner being [i.e., inner self],
with all
its [i.e., with all this inner being's]

- *marvelous resourcefulness,*

with
its [i.e., with this inner being's]

- *intelligence and*
- *power.*

This inner being,
in turn,
has jurisdiction
over
the inner processes.

People have
no inkling about
the limitless possibilities,
extending far

- *above and*
- *beyond*

what they believe to be
natural law.

*Once they [i.e., Once the limitless possibilities of the inner being]
are understood,
the true significance
• of life, and
• of meditation,
will be
• absorbed,
• lived,
• experienced.*

*There will
no longer be a
• problem or
• confusion
about
the use of faculties
that have
• no bearing on or
• jurisdiction over
live functions.*

33

*What is
vastly overlooked
is that
the limitations of the outer ego faculties
exist
only as long as
you fail to understand
that
these same ego faculties
must be used
to directly contact
the inner self,
which then controls
all inner faculties –
including
• body,
• feelings, and
• apparent fate.*

• *The outer consciousness must be used to activate*
• *the inner consciousness.*

In spite of the tremendous power of the latter [i.e., of the inner consciousness], it [i.e., the inner consciousness] responds only to a
• *direct,*
• *deliberate effort of the outer mind.*

It is this
• *two-step [step 1 – ego will or outer consciousness contacts inner consciousness step 2 – inner consciousness controls life processes],*
• *indirect approach to the power of the inner self that establishes what I have called remote control.*

34

This control begins to work more and more as the personality removes
• *distortions and*
• *misconceptions embedded in the psyche.*

*These distortions [embedded in the psyche]
create a barrier
between the*

- outer*

and the

- inner*

consciousness.

But
as

- more insight is gained,
little by little, and*
- the destructive attitudes change,
the cooperation
between the*
 - outer*

and

- inner*

self
extends
the areas of control.

35

*At first,
this [extension of the areas of control]
appears to be
almost coincidental.*

*Occasional certainties
are put in doubt again
by
unavoidable relapses.*

*You know quite well
that in the process of growth
problems
do not vanish
in one sweep.*

*Remnants are left
that continue to act up,
until
all distortions
disappear.*

What was once a
• *mysterious and*
• *random*
fate
• *to which one was helplessly exposed,*
• *over which one had*
no control,
becomes
gradually
visible
• *as cause and effect*
operating by
remote control,
as opposed to
• *the direct control*
of outer faculties.

And
as development continues,
• *remote control*
becomes
more and more
• *direct [control].*

Then
• *inner*
and
• *outer*
faculties
become one.

And as this process continues,
control –
when
• *to let go of*
the outer ego faculties,
when
• *to relinquish*
tight over-control, and
when
• *to use outer will*
in the proper way –
is no longer a problem.

	<p><i>Nor is it necessary any longer</i></p> <ul style="list-style-type: none">• <i>to numb oneself,</i>• <i>to cope with</i> <p><i>helpless exposure to pain;</i> <i>for you are</i> <i>no longer</i> <i>helpless.</i></p>
36	<p><i>My dearest friends, the</i></p> <ul style="list-style-type: none">• <i>absorption,</i>• <i>understanding, the</i>• <i>knowing and</i>• <i>experiencing</i> <p><i>of all this</i> <i>is of great importance</i> <i>for every one of you</i> <i>for your pathwork.</i></p>
37	<p><i>Are there any questions now?</i></p> <p>QUESTION: <i>I would like to connect what you said</i> <i>with a problem I have.</i></p> <p><i>It seems that I have a tendency</i> <i>to feel overburdened</i> <i>by the cruelty existing in the world.</i></p> <p><i>Going back to my childhood,</i> <i>I discovered</i> <i>that one of my pseudo-solutions</i> <i>is to withdraw.</i></p> <p><i>Now,</i> <i>when I do withdraw,</i> <i>I automatically</i> <i>withdraw</i> <i>my love.</i></p> <p><i>Is there</i> <i>guilt</i> <i>involved in this?</i></p>

38

ANSWER:

Yes,
but there are also
other ramifications.

As I have explained in this lecture,
when you
withdraw love,
you
become numb.

Although
this numbness during childhood
was a protective shield
against cruelty
from the outside,
it [i.e., this numbness during childhood]
does not prevent
the negative emotions
in the inner makeup,
such as

- rage,**
- fear,**
- anger,**

from arising.

These emotions
cannot be numbed.

They can only
be hidden.

This [situation of having hidden negative emotions –
rage, fear, anger, etc. – in the personality],
then,
increases guilt.

*If you were to
translate into concise words
what is taking place in the personality,
you would say,*

*"Here I am,
• fearing
• the cruelty
from the outside,
• fearing
• the rage and
• the indifference
of the world.*

*The injustice of others
is due to
their insensitivity to me.*

*In my fear of this
• injustice, this
• insensitivity,
• indifference,
• cruelty and
• rage,
I make myself
as numb as
they must be."*

*The guilt
expresses clearly
that one resents in others
what one feels compelled
to perpetuate,
in the misunderstanding
that a similar,
though disguised,
trend is a protection.*

The psyche says,

"I stop myself from

- warm,*
- loving*

feelings

to protect myself.

In spite of

the numbing effect

on certain emotions [i.e., numbing effect on my warm, loving feelings in order to protect myself],

I cannot

desensitize

my own

- rage and*
- anger."*

This, then,

compounds the guilt [i.e., by not only having guilt for withdrawing my love but also having guilt for harboring rage and anger].

39

QUESTION:

Regarding

the physical functions

that are beyond our control:

is it this

- rage and*
- anger,*

as well as the

- guilt,*

that create sickness?

40

ANSWER:

Of course.

Let me put it this way:

**All the destructive emotions
that are hidden underground
create**

- **problems,**
- **hazards,**
- **difficulties**

that manifest

- **in the**
 - **physical,**
 - **emotional, or**
 - **mental****system, or**
- **in the**
 - **outer life circumstances****of a person.**

**It is true
that**

these

- **hidden**
 - **negative**
- emotions,**

that come from

- **distorted values and**
- **wrong concepts,**

create illness.

But

it is also true

that

the outer self

can have access to

the inner self

to create

**a state of helpless endurance,
instead of**

- **correcting,**
- **healing,**
- **improving and**
- **preventing**

negative occurrences

in the future.

	<p><i>When one feels one is a victim</i></p> <ul style="list-style-type: none"><i>• of fate,</i><i>• of powers outside one's control,</i> <p><i>one is likely to overlook the most</i></p> <ul style="list-style-type: none"><i>• obvious and</i><i>• direct</i> <p><i>resources.</i></p>
41	<p><i>The knowledge that the</i></p> <ul style="list-style-type: none"><i>• outer</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• inner</i> <p><i>self have to cooperate to bring</i></p> <ul style="list-style-type: none"><i>• order,</i><i>• harmony,</i><i>• truth, and</i><i>• fulfillment</i> <p><i>will enable people to use their energies in the right direction.</i></p> <p><i>It is the inner being that</i></p> <ul style="list-style-type: none"><i>• builds,</i><i>• maintains and</i><i>• re-institutes</i> <p><i>health.</i></p> <p><i>Ignoring its [i.e., the inner being's]</i></p> <ul style="list-style-type: none"><i>• presence and its</i><i>• power</i> <p><i>must make people helpless victims.</i></p>

It is

- ***the inner being
that can create
a constructive life,
in which
everything
is given
that is needed from the outside,
because
no inner barriers exist.***

It is

- ***the inner person
who has to be contacted
with the***
 - ***outer,***
 - ***ego***
 - faculties of***
 - ***will and***
 - ***mind.***

***This [contacting of the inner person by the outer ego faculties of will and mind]
should be done***

- ***very simply and***
- ***directly.***

But

***what stands in the way
must be removed.***

***The removal, too,
happens***

- ***faster and***
- ***more adequately***
 - when***
 - the inner being
is enlisted.***

42	<p><i>Let us finish this lecture with the following suggestion for meditation.</i></p> <p><i>Let us combine</i></p> <ul style="list-style-type: none"><i>• control through the inner being</i> <p><i>with</i></p> <ul style="list-style-type: none"><i>• giving up the • unconscious • deliberate numbness.</i> <p><i>The way to approach the relationship between</i></p> <ul style="list-style-type: none"><i>• the outer ego faculties of • mind and • will</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the inner being</i> <p><i>for the purpose of eliminating numbness might be the following:</i></p>
43	<p><i>"My outer-directed will cannot reach those areas where I have numbed my</i></p> <ul style="list-style-type: none"><i>• perception,</i><i>• experience,</i><i>• feeling, and</i><i>• sensitivity.</i>

*Therefore,
I wish to contact
my inner being
of*

- higher intelligence and*
- greater power*

*than my outer mind,
to take
the necessary steps
to defrost
these faculties [I have numbed – the faculties of
perception, experience, feeling and sensitivity]:
to bring them [i.e., to bring these numbed faculties]
to life,
so that I will become
a fully functioning
human being.*

Wherever there is

- fear and*
- misconception,*

*I wish to
understand them [i.e., understand the fear and misconception in me]
so that
I may eliminate
what stands in the way [of bringing my numbed faculties to life].*

*It is
the useless prohibitions
I do not yet quite know
that cause me
to be
only partly
alive.*

*I want
to be
fully
alive.*

	<p><i>To bring this about [i.e., to bring about being fully alive], I contact the inner self to help</i></p> <ul style="list-style-type: none"><i>• eliminate obstructions,</i><i>• bring to my consciousness what I need to know,</i> <p><i>so that I will</i></p> <ul style="list-style-type: none"><i>• reawaken and</i><i>• live in the state of</i><i>• fulfillment, • selfhood, and • beauty."</i>
44	<p><i>You do not need to repeat these words exactly; use</i></p> <ul style="list-style-type: none"><i>• your own</i><ul style="list-style-type: none"><i>• words,</i><i>• your individual way of</i><ul style="list-style-type: none"><i>• verbalizing and</i><i>• expressing</i> <p><i>the essence of these thoughts.</i></p> <p><i>This would be the approach, my friends.</i></p>
45	<p><i>Be blessed, every one of you, in the continuation of your path.</i></p> <p><i>May you feel, every one of you, the light of</i></p> <ul style="list-style-type: none"><i>• truth and</i><i>• love</i> <p><i>that life could be if you so choose.</i></p>

When you take the
• *right and*
• *constructive*
steps
to integrate
• *the outer*
and
• *the inner*
being,
through
actively establishing contact
between them,
life can be
infinitely more
than you could wish for.

Life is
• *no more and*
• *no less*
than
what you allow it to be,
• *the best or*
• *the worst – or*
• *the many grades in-between.*

Life is
• *no more and*
• *no less*
than
what your consciousness expresses.

The limits
you set on your fulfillment,
like the limits
you believe exist
regarding
control,
are entirely arbitrary;
they [i.e., the limits you set on your fulfillment and the limits regarding control]
depend on
your belief.

	<p><i>To the extent that you know the powers of your inherent faculties, you will possess the world; but these inherent powers dwell in</i></p> <ul style="list-style-type: none"><i>• the inner person,</i> <p><i>not in</i></p> <ul style="list-style-type: none"><i>• the outer ego self.</i>
46	<p><i>The extent of the realization of your inner faculties depends</i></p> <ul style="list-style-type: none"><i>• on the sum total of</i><i>• your consciousness,</i><i>• on</i><i>• your beliefs,</i><i>• your concepts,</i><i>• your expressions.</i> <p><i>All this, in turn, depends on</i></p> <ul style="list-style-type: none"><i>• how free your inner being is to manifest, or</i><i>• how obstructed it is.</i> <p><i>When you have numbed your feelings, the inner self is inactivated.</i></p>

	<p><i>It [i.e., the inner self] alone is capable of making • you and • life one – in the best sense of the word.</i></p>
47	<p><i>Be in peace, be in God!</i></p>

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