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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

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### Content

| 03 | Greetings, my dearest friends. |
|    | May this lecture prove helpful, and thus a blessing. |
|    | May these words shed |
|    | • light and |
|    | • clarification into |
|    | your groping search for liberation. |

| 04 | I should now like to discuss a topic that I have, so far, touched upon only indirectly: the concept of evil. |

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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version Posted 8/13/15
Traditional religion postulates that evil is a separate force.

According to this concept, people have to cope with making the decision between:
• good
• evil.

Some philosophies postulate that there is no such a thing as evil:
• it is only an illusion
• 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.

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.
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.
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.
• 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.

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.
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 | *In these instances,*  
|    | • all harm,  
|    | • all destructiveness,  
|    | • all evil  
|    | results from  
|    | • denying  
|    | the  
|    | spontaneous  
|    | real self, and  
|    | • substituting  
|    | secondary reactions  
|    | that in one way or another  
|    | are always connected with  
|    | fear.  

| 12 | *The borderline*  
|    | between  
|    | • passive numbness  
|    | and  
|    | • active cruelty  
|    | is often  
|    | • very thin and  
|    | • precarious,  
|    | • very much dependent upon  
|    | apparently  
|    | outer circumstances.  

*If people understand these processes*  
*not only*  
• *intellectually*  
*but*  
• *within themselves,*  
*they are*  
*adequately equipped*  
*to cope with*  
*the world's cruelty,*  
*which so often gives rise to*  
• *despair,*  
• *doubt, and*  
• *confusion.*
### Active cruelty

The person who perpetrates it to an even greater extent; it [i.e., active cruelty] not only
- prohibits the influx of spontaneous positive feelings
  - but also
- wards off [negative feelings of]
  - fear and
  - guilt.

The act of inflicting pain on others simultaneously kills off one's own ability to feel.

Hence, it [i.e., active cruelty] is a stronger device to attain numbness.

### You must always distinguish

between
- the active deeds of either
  - indifference or
  - cruelty,

and
- emotional tendencies.
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.
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.

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.
All suffering is related to helplessness.

The greater the helplessness, the less the person is able to avoid pain.

Children are, by their very nature, • helpless, • weak, • dependent.

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.

The helplessness continues to exist in adults whose psyches have remained • childish or • immature.
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.
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.
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.
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.
The same [principle that in the body some areas you have direct control over and some areas you do not have direct control over]
appli es 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?"
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.

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?

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.
From this idea that a
• strange,
• independent
power
  seems to play with you,
the concept of
an outer God
  has arisen –
a God
  who needs to be
• implored and
• appeased.

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.

The spirit knows
that human destiny
  is
• to find
  the true nature
  of this power, and
• to extend this power
  over
  fate.
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.
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.
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].
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.

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.
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.

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.

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
• inner
consciousness.

But as
• more insight is gained,
  little by little, and
• the destructive attitudes change,
the cooperation between the
• outer
• inner
self extends
  the areas of control.

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.
Nor is it necessary any longer
  • to numb oneself,
  • to cope with
    helpless exposure to pain;
for you are
  no longer
  helpless.

My dearest friends, the
  • absorption,
  • understanding, the
  • knowing and
  • experiencing
    of all this
    is of great importance
    for every one of you
    for your pathwork.

Are there any questions now?

QUESTION:
I would like to connect what you said
  with a problem I have.

It seems that I have a tendency
  to feel overburdened
    by the cruelty existing in the world.

Going back to my childhood,
  I discovered
    that one of my pseudo-solutions
    is to withdraw.

Now,
  when I do withdraw,
    I automatically
      withdraw
        my love.
Is there
  guilt
  involved in this?
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].

QUESTION:
Regarding
the physical functions
that are beyond our control:
is it this
• rage and
• anger,
as well as the
• guilt,
  that create sickness?
**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.
When one feels a victim of fate, of powers outside one's control, one is likely to overlook the most obvious and direct resources.

The knowledge that the outer and inner self have to cooperate to bring order, harmony, truth, and fulfillment will enable people to use their energies in the right direction.

It is the inner being that builds, maintains and re-institutes health. Ignoring its [i.e., the inner being’s] presence and its power must make people helpless victims.
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.
Let us finish this lecture with the following suggestion for meditation.

Let us combine

• control through
  the inner being

with

• giving up the
  • unconscious
  • deliberate
    numbness.

The way to approach the relationship between

• the outer ego faculties of
  • mind and
  • will

and

• the inner being
for the purpose of
eliminating numbness might be the following:

"My outer-directed will cannot reach those areas where I have numbed my

• perception,
• experience,
• feeling, and
• sensitivity."
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.
To bring this about [i.e., to bring about being fully alive], I contact
the inner self
to help
• eliminate obstructions,
• bring to my consciousness what I need to know,
so that I will
• reawaken and
• live in the state of
  • fulfillment,
  • selfhood, and
  • beauty."

You do not need to repeat these words exactly; use
• your own
• words,
• your individual way of
• verbalizing and
• expressing
  the essence of these thoughts.

This would be the approach,
my friends.

Be blessed,
every one of you,
in the continuation of your path.

May you feel,
every one of you,
the light of
• truth and
• love
  that life could be
  if
  you so choose.
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.
To the extent that you know the powers of your inherent faculties, you will possess the world; but these inherent powers dwell in • the inner person, not in • the outer ego self.

The extent of the realization of your inner faculties depends • on the sum total of • your consciousness, • on • your beliefs, • your concepts, • your expressions.

All this, in turn, depends on • how free your inner being is to manifest, or • how obstructed it is.

When you have numbed your feelings, the inner self is inactivated.
It [i.e., the inner self] alone is capable of making
• you
and
• life
one – in the best sense of the word.

Be in peace, be in God!

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