

# Pathwork Lecture 140: Conflict of Positive Versus Negative Oriented Pleasure as the Origin of Pain

1996 Edition, Original Given February 4, 1966

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><b><i>Greetings, my dearest friends.</i></b></p> <p><b><i>Blessings, again, for</i></b></p> <ul style="list-style-type: none"> <li><b><i>• each and every one of you,</i></b></li> </ul> <p><b><i>for</i></b></p> <ul style="list-style-type: none"> <li><b><i>• every step,</i></b></li> </ul> <p><b><i>for</i></b></p> <ul style="list-style-type: none"> <li><b><i>• every effort you undertake on your road to liberation.</i></b></li> </ul>
04	<p><b><i>In this lecture I will bring together much that we discussed recently. You will easily see the connections.</i></b></p> <p><b><i>But first, as a preface, let us take a look at the meaning of pain and its real cause.</i></b></p>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Version Posted 4/29/14; Rev 4/10/16

***Pain***  
***is the result of***  
***conflict.***

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

***The direction***  
***of the***  
***universal creative forces***

***is toward***

- light,***
- life,***
- growth,***
- unfoldment,***
- affirmation,***
- beauty,***
- love,***
- inclusion,***
- union,***
- pleasure supreme.***

***Whenever***  
***this direction [i.e., this direction in a personality of***  
***these universal creative forces]***  
***is counteracted***  
***by another [i.e., a force in the personality flowing in***  
***another direction],***  
***a disturbance***  
***is created.***

***It is  
not  
the disturbance itself  
that creates  
the pain,***

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

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

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

05

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

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

***The physical system,  
like all other  
• systems or  
• planes,  
also  
strives toward  
• wholeness and  
• health.***

*When a disturbing force  
pulls in  
an opposite direction [i.e., pulls in a direction opposite to  
the direction of the universal creative forces],  
the pull of  
the two directions  
creates  
the pain.*

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

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

*the pain stops.*

*Many people  
have verified  
the truth of this principle.*

*The moment that*

- the struggle  
between  
two opposite pulls  
is relinquished and*
- the existence  
of the negative direction  
is accepted,*

*pain must cease.*

06

**When**

- *the disturbance*  
*is fought against*  
*ineffectively, and*
- *the personality*  
*wants*
  - *health,*

*it [i.e., the personality]*

- negates*  
*that it also*  
*wants*
  - *non-health.*

**Since**

- the striving for*
  - *non-health*
- is*
  - *repressed and*
  - *ignored,*

*the struggle*

- toward*
  - *health*
- becomes*  
*all the more*  
*tense.*

*That [i.e., the tension caused by consciously wanting and striving for health*  
*while unconsciously wanting and striving for non-health]*

*is the origin*  
*of pain.*

***If the personality  
were conscious  
of wanting  
• non-health  
as well as  
[of wanting]  
• health,  
the struggle  
would cease  
instantly,***

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

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

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

***The two pulls [i.e., the two wishes, one conscious for health AND one  
unconscious for non-health]  
continue and  
pain  
comes into being.***

07

*But when*

- *this process*  
*is fully understood, and*
- *the*
  - *temporary,*
  - *still unavoidable*  
*consequences*  
*of the negative wish*  
*are accepted,*

*one can*  
*let oneself*  
*go into*  
*this now existing pain, and*  
*the pain*  
*must cease.*

*This is not necessarily*

- *a destructive way*  
*of embracing pain, or*
- *a*
  - *masochistic,*
  - *self-punishing*  
*element*  
*that in itself*
    - *harbors and*
    - *perpetuates*  
*a negative wish.*

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

- *It is the principle, for instance, of*  
*painless birth.*
- *It is the principle of*  
*non-struggle.*
- *It is the principle*  
*that Jesus Christ explained*  
*when he said,*  
*"resist not evil."*

08	<p><i>When the struggle [between opposite forces within the personality] is too fierce on all levels, death sets in.</i></p> <p><i>Death may also be a result of having given up the struggle.</i></p> <p><i>This applies to the physical plane, of course.</i></p> <p><i>Therefore, physical pain ceases when tension ceases – and this happens in death.</i></p>
09	<p><i>On the</i></p> <ul style="list-style-type: none"><li><i>• mental and</i></li><li><i>• emotional</i></li></ul> <p><i>planes, something similar exists.</i></p>



***When the struggle [between opposite mental or emotional forces]  
is fully***

- ***understood and***
- ***accepted***

***as a***

- ***temporary manifestation,***

***as an***

- ***effect –***

***accepted as such***

- ***without finality,***
- and yet***

- ***with awareness  
of the rightness***

***of these consequences –***

***the***

- ***mental or***
  - ***emotional***
- pain***

***ceases.***

***This [i.e., This authentic cessation of mental or emotional pain]  
does not happen***

***when***

***the negative [i.e., the unconscious negative]  
is wanted,***

***for as we have seen,***

***this [unconscious negative] wanting  
merely creates***

***the new direction,  
contrary to the***

- ***original,***
  - ***positive***
- one.***

**Nor does this** [*authentic cessation of mental or emotional pain*]  
**happen**  
**by forfeiting**  
**the affirmative principle,**  
**but** [*rather the authentic cessation of mental or emotional pain comes*]  
**by understanding**  
**the now** [*i.e., the now that has both the conscious positive and  
affirmative forces as well as unconscious negative forces present*].

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

- **mental and**
  - **emotional**
- pain**

**cease,**

**just as**

- **physical**
- pain**

**ceases**

**when the opposite pull** [*from the wish for non-health*]  
**is** [*made conscious and*] **abandoned.**

**All this**

- **is verifiable and**
  - **has been verified**
- the world over.**

**All of you**

**who are on a path of self-realization**  
**have, at least occasionally,**

**experienced this** [*i.e., experienced this cessation of pain by  
understanding and accepting the now with both positive and  
negative forces and then by abandoning the negative forces*].

10

*On the spiritual plane,  
my friends,  
it is different.*

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

*The spiritual plane  
is  
the origin  
of  
the positive direction.*

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

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

	<p><i>The spiritual plane is unity itself,</i></p> <p><i>therefore</i></p> <ul style="list-style-type: none"><li>• <i>conflict,</i></li><li>• <i>opposing directions</i></li></ul> <p><i>and, consequently,</i></p> <ul style="list-style-type: none"><li>• <i>pain</i></li></ul> <p><i>are</i></p> <ul style="list-style-type: none"><li>• <i>unthinkable and</i></li><li>• <i>illogical</i></li></ul> <p><i>there [i.e., there on the spiritual plane].</i></p>
11	<p><i>People who are free from</i></p> <ul style="list-style-type: none"><li>• <i>conflict and</i></li><li>• <i>pain</i></li></ul> <p><i>must be in unity.</i></p> <p><i>They [i.e., people who are free from conflict and pain] can be in total unity</i></p> <p><i>only when they follow the unbroken line of the positive direction of their life forces.</i></p>

*If it were possible  
for an individual  
to fully want  
the negative,  
pain too  
would cease.*

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

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

*Life,  
in its  
• essential and  
• profound  
character,  
cannot  
ever  
be negatively oriented.*

*Negative orientation  
cannot be anything  
but  
a distortion.*

*Since  
underneath the distortion  
the real  
continues to exist,  
it [i.e., the real]  
sends forth its effects,  
regardless of*

- the overlays  
of distortion and*
- the strength  
of the  
momentarily existing  
negative orientation.*

*Since*

- the human being and*
- life*

*are one,  
nobody  
can ever be  
fully  
negative.*

*Whenever  
there is  
some  
negation  
in one's makeup,*

- tension and*
- conflict*
  - must exist,*

*and*

- so must pain.*

	<p><i>The negative direction is nonlife</i> <i>opposed to life, and cannot ever be</i></p> <ul style="list-style-type: none"><li><i>• totally desired or</i></li><li><i>• even envisaged as being free of conflict, for it makes no sense.</i></li></ul>
12	<p><i>It is very important to understand, my friends, that the negative can be desired only by</i></p> <ul style="list-style-type: none"><li><i>• one part of the personality, never by • the whole of it.</i></li></ul> <p><i>There will always be another part of the psyche that violently objects to the negative desire, so that pain must result [whenever there is negativity in any part of the personality].</i></p>

**On the**  
• *physical*  
**as well as the**  
• *emotional and*  
• *mental*  
**levels,**  
**it is possible**  
**temporarily**  
**to accept**  
**the negative**  
**as a passing stage,**  
**in the understanding**  
**that it [i.e., that the negative]**  
**is**  
• *the effect of*  
**an inadvertent cause and**  
• *a mere*  
**momentary disturbance.**

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

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

**But**  
**on the**  
• *spiritual plane,*  
**which comprises the**  
• *total being,*  
• *total life,*  
• *the origin of all,*  
**this [negativity of any kind]**  
**is impossible.**



	<p><i>The total being cannot ever totally want the negative.</i></p>
13	<p><i>• Pain and • suffering are always the result of the pull on the personality by two tendencies which are • the life and • the anti-life directions.</i></p> <p><i>They [i.e., the life and anti-life directions] can also be called the direction of • love and the direction of • hate, • isolation and • fear, or the • positive and • negative directions.</i></p>

*The outer layers  
of personality  
must suffer  
as long as  
unity  
is not achieved.*

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

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

14

*A number of my friends  
have crossed  
a major threshold  
on their path  
in the*

- discovery and*
- awareness*

*of where  
they themselves  
desire  
the negative.*

*Now this [i.e., Now becoming aware of where one actually desires the negative]  
is an  
exceedingly important  
new phase [on one's path].*

*It makes  
all the difference  
for an individual*  
• *to be*  
*or*  
• *not to be*  
*aware of*  
*his negative desires.*

*There are, of course,  
degrees of awareness.*

*[For example,]*

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

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

*The more  
the awareness of  
a deliberate desire  
for the negative  
exists,*

*the more  
you will  
be in control*  
• *of yourself,*  
• *of life, and*

*the less  
you will  
feel*  
• *victimized,*  
• *helpless, and*  
• *weak.*

15

*When an entity  
is  
not aware of its [i.e., is not aware of its own]  
deliberate desire  
for the negative,  
the suffering must be  
infinitely greater  
than  
any*

- *suffering or*
- *pain*

*that can ensue  
when one  
is  
aware of  
having wanted it [i.e., having wanted the pain]  
oneself.*

*Lack of such awareness [i.e., lack of awareness that suffering and pain are  
unconsciously wanted by the self]*

*must create  
a psychic climate  
in which the individual  
feels singled out  
as a victim.*

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

*Separation  
between*

- *cause*

*and*

- *effect*

*in one's consciousness*

*must  
create*

- *confusion,*
- *doubt, and*
- *hopelessness.*

	<p><i>The moment awareness of the negative desire has been attained through the painstaking struggle of this work [i.e., this work of self-confrontation in pathwork], you at least know, my friends, what causes your</i></p> <ul style="list-style-type: none"><li><i>• outer difficulties and</i></li><li><i>• unwelcome situations.</i></li></ul> <p><i>Even before you are capable of giving up the negative desires, because you do not yet understand the reason for their [i.e., the reason for the negative desires'] existence, merely knowing that you have created the undesirable manifestations in your life will render you a freer person.</i></p>
16	<p><i>Those of you who have made these initial inroads to awareness of the negative desires must be careful</i></p> <ul style="list-style-type: none"><li><i>• to extend this awareness and</i></li><li><i>• to link it [i.e., link your awareness of the negative desires] with the unwelcome manifestations in your life.</i></li></ul>

*This essential step [i.e., the step of linking negative desires with the  
unwelcome manifestations in your life]  
must not be overlooked.*

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

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

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

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

*while, at the same time,*  
*there must always be*  
*the pull [in the opposite positive direction, the pull]*  
*toward*  
• *the light,*  
*toward*  
• *wholeness,*  
*toward*  
• *loving,*  
• *inclusion and*  
• *constructiveness,*  
*toward*  
• *beauty and*  
• *unfoldment.*

• **Your denial of**  
*the [ever-present inner positive pull in the]  
direction toward wholeness and*

• **your oblivion**  
*of this denial [i.e., your oblivion of this denial of the ever-present  
inner positive pull toward wholeness]*

– **not knowing**  
*that you  
want*

*two opposing things [i.e., that you want both  
the positive and the negative]*

*at the same time –*

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

**What is required**  
*for an entity*  
*to reach this awareness [i.e., this awareness that you want both  
the positive and the negative]*  
*can easily be understood.*

17

**Those of you**  
*who have caught  
the first glimpses  
of your negative desires*

**have gained**  
*a new*

• **strength and**  
*a new*

• **hope.**

*For whenever  
this awareness [i.e., this awareness of how your negative desires  
are giving rise to your unwelcome manifestations]  
is alive,  
you see, at first*

- *as a principle*

*and*

- *as a possibility,  
how your life  
can be  
when you no longer have  
the negative desires,  
even though  
you do not yet know*

- *why and*
- *how*

*you insist on  
the negative desires and*

- *why*

*you harbor them  
in the first place.*

*But*

- *merely knowing  
that you have them [i.e., have negative desires]*

*and, subsequently,*

- *connecting them [i.e., connecting the negative desires]  
with the unwelcome results*

*must give you*

- *new hope and*
- *a new outlook.*

18

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

*On the surface  
the majority of people  
cannot [even] imagine  
how they might harbor  
destructive desires.*



*Even some friends  
who have been on this path  
for a long time  
may as yet  
be unable  
to feel  
their destructive direction.*

- *Meditate and*
- *truly want  
to find  
what is in you.*

*This [i.e., finding one's negative desires]  
is even  
more difficult  
when a person*

- *busily denies  
those aspects in life  
that leave something to be desired,*

*and*

- *does not want to face [that he or she is]*
  - *missing something [in life],*
  - *suffering from something [in life].*

*This kind of  
denial of what you really*

- *feel [in life] and*
- *miss [in life]*

*makes it  
impossible  
ever  
to bring  
real fulfillment  
into your life.*

*This denial [that you are missing something or suffering from something in life]  
still exists  
in a few of my friends  
who have been doing this work [of pathwork]  
for a considerable time.*

19

*So ask yourself,*

- *"Do I have,*
- *do I experience,*  
*everything*  
*to the maximum*  
*of my potential?"*

- *What disturbs me*  
*possibly more than I admit?"*

*That would be*

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

*And then, of course,*

*there are those people*  
*who are only*  
*too keenly aware*  
*of*

- *their suffering and*

  
*of*

- *what they miss,*

*but they are*

*disconnected*  
*in themselves*  
*from the mechanism*  
*that wishes*  
*the negative result.*

20

*The work on this path  
continues with  
becoming aware  
of*

- *deliberate  
negative desires, or*

*of*

- *the avoidance of  
positive results,  
which amounts to  
the same thing [as deliberate negative desires].*

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

*It [i.e., becoming aware of deliberate negative desires or  
avoidance of positive results]  
constitutes the difference  
between*

- *feeling like*
  - *a helpless straw in the wind,*
  - *a little forgotten tool  
in a vast universe,*

*and [conversely]*

- *feeling one's self to be*
  - *self-governing,*
  - *autonomous.*

*The principle of*

- *cycles or*
- *circles –*  
*whether*
  - *benign or*
  - *vicious –*

*is always  
the principle  
of  
self-perpetuation.*

	<p><i>Autonomy is positively self-perpetuating,  set in motion by reality consciousness.</i></p>
21	<p><i>Again, this can be ascertained on your path.</i></p> <p><i>When you come to a certain degree of insight into your psyche, you see how the</i></p> <ul style="list-style-type: none"><li><i>• positive and</i></li><li><i>• negative</i></li></ul> <p><i>attitudes are self-perpetuating.</i></p> <p><i>Take, for example, any</i></p> <ul style="list-style-type: none"><li><i>• healthy,</i></li><li><i>• positive</i></li></ul> <p><i>attitude.</i></p> <p><i>[In this example where your attitude is healthy and positive, that is]</i></p> <p><i>When you are</i></p> <ul style="list-style-type: none"><li><i>• outgoing,</i></li><li><i>• constructive,</i></li><li><i>• open,</i></li><li><i>• inclusive,</i></li></ul> <ul style="list-style-type: none"><li><i>• all things go easily.</i></li><li><i>• You do not have to work hard at them.</i></li><li><i>• They perpetuate themselves.</i></li></ul>

- ***You do not even have to spend energy on any deliberate kind of meditation.***

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

- ***These, in turn, create***
  - *fulfillment,*
  - *productiveness,*
  - *peace, and*
  - *dynamism.*

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

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

***which sets something new in motion.***

***Such [a deliberate] pathwork process accomplishes just this [i.e., this pathwork process accomplishes changing one's negative and unhealthy attitudes to positive and healthy ones, and thereby setting something new in motion].***

22

*It is further  
important for you to*

- *understand and*
- *visualize*

*that the spheres of consciousness  
operate  
exactly  
according to the directions  
that we have discussed.*

*In other words,  
to simplify a bit for the sake of discussion,  
there is  
the positive*

- *principle and*
- *direction.*

*This [i.e., the positive principle and direction]  
is*

- *the sphere  
of reality,*
- *the sphere  
in which  
there is  
unlimited self-perpetuation  
in whatever respect  
consciousness  
is aware of  
the existence  
of such*
  - *wholeness and*
  - *inexhaustible  
abundance.*

*Incidentally, I want to interject here that  
the principle of self-perpetuation  
which I have explained  
on a spiritual level  
exists in identical form  
on a scientific plane.*

	<p><b><i>This principle [of self-perpetuation] can be found</i></b></p> <ul style="list-style-type: none"><li><b><i>• in chemistry,</i></b></li><li><b><i>• in physics,</i></b></li><li><b><i>• in practically every field of science.</i></b></li></ul> <p><b><i>It [i.e., this principle of self-perpetuation] should therefore be easier to accept than if it were a phenomenon that had not already been found in human material realms.</i></b></p>
23	<p><b><i>The personality level that</i></b></p> <ul style="list-style-type: none"><li><b><i>• wants the negative and</i></b></li><li><b><i>• pursues that [negative] direction</i></b></li></ul> <p><b><i>creates a new</i></b></p> <ul style="list-style-type: none"><li><b><i>• world, or</i></b></li><li><b><i>• psychic sphere, covering [over] the original positive one.</i></b></li></ul> <p><b><i>• Images and forms –</i></b></p> <p><b><i>the product of</i></b></p> <ul style="list-style-type: none"><li><b><i>• attitudes,</i></b></li><li><b><i>• thoughts and</i></b></li><li><b><i>• feelings –</i></b></li></ul> <p><b><i>create this [new] negative world.</i></b></p>

*[In this world that now includes both the original positive world as well as the new negative world which covers the original positive world]*

***There are many***

- ***variations,***
- ***degrees, and***
- ***possibilities,***

***according to***

- ***the strength  
of the negative desires,***
- ***the awareness  
of both***
  - ***positive and***
  - ***negative***
- ***the balance***

***between the two [i.e., the balance between the positive and the negative desires].***

***You may gain an inkling of this [i.e., an inkling of the variability of such possibilities]***

***by comparing***

- ***your own change in awareness [i.e., by comparing the world of your current awareness]***

***with [your earlier world created by]***

- ***your previous***
  - ***unconscious denial  
of positive experience,***
- ***or even your***
  - ***direct desire for the negative.***

***You will see that this difference [between your current and previous worlds] reveals***

- ***two different spheres of consciousness,***
- ***two different worlds,***
  - ***each***
    - ***with its own distinct***
      - ***flavor and***
      - ***atmosphere.***



24

*The*  
• *physical,*  
• *material*  
*world you live in*  
*manifests*  
• *the positive,*  
• *the negative,*  
*and [thereby] presents*  
• *a combination of the two.*

*All these [worlds]*  
*exist*  
• *in and*  
• *outside of*  
*you –*  
*in*  
• *timelessness and*  
• *spacelessness.*

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

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

*You*  
*must*  
*go through them,*  
*layer*  
*by layer,*  
*within yourself.*

*Where you are  
relatively free  
from negative desires,*

*it will be fairly*

- *simple and*
- *easy*

*to*

- *grasp,*

*to*

- *feel,*

*to*

- *experience*

*the world of truth,*

*where*

*all good*

- *exists and*

- *is self-perpetuating.*

*Therefore [here, where you are relatively free from negative desires]  
there is*

*no need*

*for*

- *struggle,*

*for*

- *doubt,*

*for*

- *fear, or*

*for*

- *deprivation.*

*In these areas [where you are relatively free from negative desires]  
you will find that*

*you*

*fearlessly*

*open your heart*

*to the*

- *positive,*

- *dynamic*

*experience,*

*which moves eternally toward*

- *further unfoldment,*

- *greater happiness,*

- *more inclusion.*

*[In these areas where you are relatively free from negative desires]*

**You do not stop  
this [positive] movement  
with**

**your fearful mind,**

- **holding it [i.e., holding this positive movement]  
in check and**
- **bringing it [i.e., bringing this positive movement]  
to a standstill.**

**These [positive] spheres  
are there;**

**they [i.e., these positive spheres]  
not only**

- **exist deep in your psyche  
where you can sense  
the eternal life of all existence,**

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

- **manifest in your  
outer life.**

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

**is also useful,  
so you can**

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

25

**And then, of course,  
there is always**

- **the main problem,**
- **the area in your psyche  
where**
  - **the fear of  
the positive,**
  - **hence its [i.e., the positive's]  
negation,  
exists.**

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

- **deprivation and**
- **suffering**  
**manifest**  
**in your**  
**outer life.**

**You must**  
**fully experience**  
**this sphere**  
**within your consciousness [i.e., this sphere in your psyche or**  
**consciousness where you fear and hence negate the positive]**  
**so you can**  
**transcend it [i.e., transcend this sphere in your psyche where you**  
**fear and hence negate the positive]**  
**by transforming yourself.**

**You must**  
**live it through [i.e., live through the sphere where your fear the positive],**  
**not by**

- **denying it or**
- **struggling away from it,**

**but [rather] by**

- **seeing and**
- **accepting**  
**it [i.e., by seeing and accepting this sphere in your psyche**  
**where you fear the positive, and then]**
- **learning to understand**  
**its nature.**

**This is what is meant by**  
**going through it.**

	<p><b><i>When it [i.e., when the sphere where you fear the positive]</i></b> <b><i>is</i></b></p> <ul style="list-style-type: none"><li><b><i>• affirmed and</i></b></li><li><b><i>• ascertained</i></b></li></ul> <p><b><i>as a temporary reality,</i></b> <b><i>only then</i></b> <b><i>can</i></b> <b><i>the underlying world</i></b> <b><i>of self-perpetuating good</i></b> <b><i>be reached,</i></b> <b><i>[that underlying world of self-perpetuating good]</i></b> <b><i>where you no longer have to</i></b></p> <ul style="list-style-type: none"><li><b><i>• reach and</i></b></li><li><b><i>• grasp and</i></b></li><li><b><i>• want,</i></b></li></ul> <p><b><i>but [rather where you]</i></b></p> <ul style="list-style-type: none"><li><b><i>• know</i></b></li></ul> <p><b><i>that it [i.e., know that the world of self-</i></b> <b><i>perpetuating good]</i></b> <b><i>is already</i></b> <b><i>yours,</i></b> <b><i>even before</i></b> <b><i>you have attained it.</i></b></p>
26	<p><b><i>Whenever you are</i></b> <b><i>separated</i></b> <b><i>from</i></b></p> <ul style="list-style-type: none"><li><b><i>• others,</i></b></li></ul> <p><b><i>from</i></b></p> <ul style="list-style-type: none"><li><b><i>• your fellow creatures,</i></b></li></ul> <p><b><i>you must be</i></b></p> <ul style="list-style-type: none"><li><b><i>• in the negative world,</i></b></li><li><b><i>• in a self-perpetuating negativity</i></b></li></ul> <p><b><i>that you</i></b> <b><i>sow</i></b> <b><i>through your destructive wishes.</i></b></p>

*[When you are separated from others and in a self-perpetuating negativity]*

**You must therefore  
suffer**

**because you**

- **deny and**
- **ignore**

**the full significance of**

**the thus evolving struggle** [i.e., the struggle between

the overlaying negative but temporary part of your  
psyche where you fear the positive on the one hand  
and, on the other hand, that always-present  
underlying positive part of your psyche].

**The struggle** [i.e., the struggle caused by the superficial temporary negative forces  
opposing the eternal inner positive forces]

**varies**

- **from individual to individual,**

**and**

- **with a given individual**
    - **from phase to phase,**
- and even at times**
- **from hour to hour,**

**because**

- **at different**
  - **times**
- **different**
  - **directions come up.**

**They** [i.e., the various positive and opposing negative forces within the psyche]  
**alternate**

**in predominance**

**at any given moment.**

**At one time**

**one direction is**

**more on the surface and**

**the other [direction]**

**more submerged;**

**at other times**

**they** [i.e., the positive and the opposing negative forces]

**change** [i.e., the one previously on the surface

**becomes submerged and vice versa].**

27

*So there must  
always  
be in you  
an unceasing struggle  
in which*

- *one side strives  
toward*
  - *wholeness and*
  - *union*  
*with your fellow creatures  
in many different ways,*

*toward*

- *love and*
- *understanding,*

*toward*

- *consideration,*

*toward*

- *giving and*
- *receiving.*

*But always  
there is still*

- *this other side  
that*
  - *negates and*
  - *denies*  
*the former [underlying positive] direction,*

*that*

- *fears and*
- *resists*  
*it [i.e., that fears and resists the positive direction].*

*Therefore  
a particular pain exists,  
and*

- *the greater  
the denial [of this pain],*
- *the greater  
the pain.*

***Do not forget that  
it is impossible  
to completely  
want***  

- isolation,***
- withdrawal, and***
- separation.***

***If it  
were possible to***  

- fully want this [i.e., fully want separation and isolation]***

***and***  

- be wholly reconciled to its results [i.e., reconciled to even more  
separation and isolation],***

***there would be  
no pain.***

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

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

***And therefore, [when wanting separation to a large degree is the situation,]  
the larger  
the percentage [of separation and isolation wanted],  
the stronger  
the pull in the  
opposite direction  
from***  

- health and***
- union –***

***hence  
the fiercer  
the pain.***



28

*The pain  
is aggravated  
by the struggle  
that sets in  
with  
the other person.*

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

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

29

**Both the**  
• **positive**  
**and**  
• **negative**  
**directions**

**are attached to**  
**the pleasure principle.**

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

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

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

**but it** [*i.e., the positively and opposing negatively oriented*  
*pleasure principle and the resulting pain*]  
**does not exist**  
**in you**  
**alone.**

*It [i.e., the positively and opposing negatively oriented  
pleasure principle and the resulting pain]*

*also exists  
in those*

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

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

- *perfectly  
in balance*

*and*

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

*they would  
surely be  
unaffected by your struggle.*

- *Their harmony with  
the universal forces and*
- *the high degree of awareness  
would protect them  
from*
  - *negativity**and the*
  - *resulting tension  
between the*
    - *positive*
    - and*
    - *negative  
pulls.*

*If it were possible,  
for the sake of argument,  
that such an evolved being  
could enter into a relationship  
with  
an ordinary person  
who is racked by this fight,  
the latter [i.e., the ordinary person who is racked by this inner fight]  
would still be in pain  
because of  
his or her own division.*

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

*Imagine  
the many mathematical possibilities  
that arise from such a situation,  
with all their  
psychological consequences of*

- misunderstanding,*
- misjudgment, and*
- hurt,*

*which, in turn,  
create  
further negativity.*

30

*Let us imagine  
two people,  
A and B.*

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

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

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

- risky and*
- painful*

*and so reverts to*

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

*Since this [reverting to the negative toward B and denying union]  
is so painful [for A],  
the negative pleasure principle  
attaches itself to it [i.e., attaches to this painful situation in A],  
making the pain more bearable [for A].*

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

*In the meantime,  
the pain of isolation in B  
becomes unbearable [for B],  
and B ventures out [toward A]  
while A is in a dark hole.*

*Now, this goes on and on,*

- sometimes in crass opposition,*

*although*

- sometimes there is a fleeting meeting.*

*At times A's positive direction  
meets B's negative one;  
at other times they are reversed;*

*at still other times,*  

- *both negative currents are out,*
- *both*
  - *withdraw or*
  - *antagonize one another.*

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

*but*  
*since the negative principle  
still exists in them,  
the positive position is*  

- *only tentative,*
- *so uncertain,*
- *so fearful,*
- *so divided,*
- *so defensive and*
- *[so] apprehensive*

*that*  
*these negative emotions  
about  
the positive direction  
produce  
negative results  
sooner or later.*

*These [negative results]  
are then attributed to*  

- *the positive venture,*

*rather than to*  

- *the problematic emotions  
about it [i.e., the problematic emotions about  
the positive venture].*

	<p><i>It is inevitable that the negative direction must again take over after such periods of mutual positiveness, until the</i></p> <ul style="list-style-type: none"><li><i>• negative,</i></li><li><i>• destructive, and</i></li><li><i>• denying side</i></li></ul> <p><i>is fully</i></p> <ul style="list-style-type: none"><li><i>• understood and</i></li><li><i>• eliminated.</i></li></ul>
31	<p><i>The</i></p> <ul style="list-style-type: none"><li><i>• negative,</i></li></ul> <p><i>the</i></p> <ul style="list-style-type: none"><li><i>• denying and</i></li><li><i>• destructive direction</i></li></ul> <p><i>would not be</i></p> <ul style="list-style-type: none"><li><i>• as fierce and</i></li><li><i>• as difficult to overcome</i></li></ul> <p><i>if</i></p> <p><i>the pleasure principle were not attached to it [i.e., were not attached to the negative, denying, and destructive direction].</i></p> <p><i>You then come into the position of not wanting to part from the precarious pleasure you derive from indulging in destructive</i></p> <ul style="list-style-type: none"><li><i>• feelings and</i></li><li><i>• attitudes.</i></li></ul>

*This [situation of not wanting to part from the negative pleasure you get from indulging in destructive feelings and attitudes]*

*may evolve*

- *subtly,*
- *insidiously, and*
- *inadvertently*

*when an individual starts out*

*with the*

- *healthy and*
- *constructive direction.*

32

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

*Suppose,*

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

- *strength and*
- *self-confidence.*

*Where you [once] felt*

- *uncertainty and*
- *guilt*

*as you experienced friction*

*with another person,*

*you*

*now*

*experience a*

- *new inner calm,*
- *certainty in yourself,*

*and a*

- *strength and*
- *resilience*

*you never knew existed.*



*In the  
old way,  
you might have responded*  

- *submissively*  
to assuage  
your guilt,

*or*  

- *with hostile aggression*  
to assuage  
your self-contempt  
for your uncertainty.

*Whatever you did [in the old way], however  
you responded with your*  

- *negativity and*
- *self-doubt,*

*you were  
attached to  
the negatively oriented pleasure principle.*

*You  
enjoyed your woes.*

*Now,  
you have progressed.*

*You experience yourself  
in a new way.*

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

*For the moment  
this objective understanding*  

- *sets you free,*
- *makes you strong,*
- *gives you*  
more objective insight
  - *into yourself and*
  - *into the other person.*

	<p><i>In other words, the self-perpetuating principle of</i></p> <ul style="list-style-type: none"><li><i>• insight and</i></li><li><i>• understanding</i></li></ul> <p><i>has been set in motion.</i></p>
33	<p><i>But then the still existing, because not yet fully recognized, negative pleasure principle</i></p> <p><i>attaches itself to your understanding of the other person's negativity.</i></p> <p><i>You begin to talk yourself into dwelling more and more on that person's</i></p> <ul style="list-style-type: none"><li><i>• faults and</i></li><li><i>• blindnesses,</i></li></ul> <p><i>and you inadvertently begin to enjoy this.</i></p> <p><i>You do not immediately distinguish between the two different kinds of joy.</i></p> <p><i>The first [kind of joy] comes when you see with detachment what exists in the other, and this sets you free;</i></p> <p><i>the second [kind of joy] appears when you pleurably indulge in the other's wrongness, and this blinds you [rather than setting you free].</i></p>

*What you first noticed in the other [i.e., his or her faults and blindnesses]  
you build up  
until  
the old  
negative pleasure principle  
has reappeared  
in a new guise.*

*This is where  
you lose your*

- harmony and*
- freedom*

*because  
you again indulge in  
the negative pleasure principle.*

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

34

*Here, my friends,  
the continuation of the path  
becomes*

- clearer and*
- more concisely defined.*

*You have  
the immediate tools  
to set out [on your pathwork]  
and discover  
what I explained here.*

35

*Now, are there any questions?*

**QUESTION:**

*It seems this whole lecture was for me.*

*Whenever I come to see the*

- *pain and*
- *hurt*

*in another person,*

*I immediately*

*bring out*

- *the negative,*
- *the hostility and*
- *rage,*

*and I am blinded*

*by these negative feelings.*

*I cannot*

- *see anything positive [in the other person] or*
- *understand the struggle in the other person.*

*Although I*

- *pray and*
- *want*

*to let go,*

*I am still*

*"sitting in the hole."*

36

**ANSWER:**

*Are you aware*

*that*

*while you indulge in the negativity*

*you enjoy*

*doing it?*

**QUESTIONER:**

*Yes, I am.*

37

**ANSWER:**

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

*Issue and express  
the thought,*

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

*Do this in a*

- *relaxed and*
- *light  
way,  
enlisting  
the subliminal force  
within yourself  
to help you do it.*

*Do*

*not  
try to do it  
by sheer outer power,  
for  
with that  
outer power  
you cannot succeed.*

**Your  
outer mind  
can only issue such a  
constructive  
intent,**

**and with that [constructive intent]  
it [i.e., the outer mind]  
sets up  
a positive movement,  
which then begets  
a positive self-perpetuating cycle.**

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

- **simply and**
- **easily.**

- **Where and**
- **why  
do you believe  
that  
wanting**

- **the negative**

**is safer for you than  
wanting**

- **the positive?**

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

**If you cannot stop this process [of wanting the negative, thinking it to be safer],  
there must still be  
reasons  
you have not understood,  
and they [i.e., your reasons]  
must be unearthed.**

38

**QUESTION:**

*Irrationally,*

*I fear that [if I respond lovingly and positively to the other's pain]*

*I may*

- *be taken advantage of and*
- *lose my integrity.*

*I have a slight feeling*

*that this is*

*not true,*

*but I can't see*

*exactly how [it's not true].*

39

**ANSWER:**

*In the first place,*

*you must*

*truly want*

*to see*

*that this [i.e., that if you respond lovingly to the other's pain*

*you may be taken advantage of and lose your integrity]*

*is possibly*

*a wrong conclusion.*

*The feeling of*

• *helplessness or*

• *powerlessness*

*is again*

*the self-perpetuating principle at work*

*in that*

*you have given up*

*self-government*

*when you allowed yourself*

*to be taken over*

*by the negative force.*

*Therefore*

*it does not occur to you*

*that*

*you have the possibility of*

*governing yourself.*

40

*For instance,  
the moment you say,*

*"I decide  
that I  
do not want to*  

- be in negativity or*
- hang on to misconceptions, such as these,"*

*in that moment  
you take command.*

*Then, further,  
if you*

- say and*
- mean,*

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

*What I want  
is up to me."*

*You will then  
experience  
that*

- the more constructive  
your desires are,*
- the freer  
you become and*
- the easier it will be  
to determine  
independently  
what you*  
  - will or*
  - will not  
do.*



	<p><b><i>Others</i></b> <i>will not be able to</i> <i>impose their will on you,</i> <b><i>hence</i></b> <i>your integrity</i> <i>will be</i></p> <ul style="list-style-type: none"><li>• <i>preserved and</i></li><li>• <i>increased</i></li></ul> <p><i>in exact proportion</i> <i>to your active desire</i></p> <ul style="list-style-type: none"><li>• <i>to be constructive and</i></li><li>• <i>to give up</i> <i>the pleasure</i> <i>that is attached to</i> <i>a negative situation.</i></li></ul>
41	<p><b><i>What has</i></b> <i>weakened you</i> <b><i>was that</i></b> <i>you lost awareness</i> <i>of your negative desires.</i></p> <p><b><i>You had</i></b> <ul style="list-style-type: none"><li>• <i>repressed,</i></li><li>• <i>denied, and</i></li><li>• <i>hidden</i></li></ul><i>them [i.e., repressed, denied, and hidden your negative desires],</i> <b><i>having superimposed</i></b> <b><i>false</i></b> <i>positive ones [i.e., having superimposed false positive desires over</i> <i>your still truly real negative desires].</i></p> <p><b><i>Hence you</i></b> <i>lost touch</i> <i>with yourself.</i></p> <p><b><i>Had you been aware of</i></b> <i>the negative desires [that were still truly part of your psyche],</i> <b><i>you would</i></b> <i>not have been able</i> <i>to let them grow so strong [i.e., they would not have been able to grow</i> <i>so strong unnoticed had you been conscious of them].</i></p>

***But even if you had done that [i.e., had let your negative desires grow strong],  
you would not have become***  
• ***helpless and***  
• ***powerless***  
***[in the presence of stronger negativity in others].***

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

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

***This lack of control [i.e., lack of control in yourself]  
makes you  
unable  
to imagine  
how to take command [i.e., take command of your own  
person in the presence of others].***

42

*Now, you,  
with*

- *your conscience and*
- *your spirit,*

*cannot  
take command  
consciously  
to fulfill  
your  
negative  
desires.*

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

*When you issue  
such  
positive desires,  
you will become*

- *stronger,*
- *more self-governing and*
- *less helpless –*

*and therefore  
no one could take advantage of you,  
because  
your free decisions  
to take action  
will be made in  
absolute consciousness  
of*

- *what  
you are doing, and*
- *why.*

43

*It is because of  
the gnawing guilt –  
inevitable  
when negative desires exist  
whether or not  
one is aware of them –  
that you allow yourself  
to be taken advantage of.*

*The guilt [i.e., the inevitable guilt over your  
conscious or unconscious negative desires]  
makes you  
go overboard  
in complying with  
the demands of others.*

*It is exactly  
because of  
the negative direction of your desires  
that you*

- do allow yourself  
to be taken advantage of;*

*that you*

- are*
  - uncertain,*
  - uneasy, and*
  - weak*

*about any of your rights –*

*only  
because of  
that [i.e., it is only because of the negative direction of your desires  
that you allow yourself to be taken advantage of and that  
you are uncertain, uneasy, and weak about any of your rights]!*

*Were you  
free from  
the destructive desires,  
you would  
not  
feel guilty,  
hence you would  
not  
need to atone.*

*And you could*  

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

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

44

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

*[reality is that]*  

- *positivity*  
*will set you*  
*free*  
*to*
  - *have integrity,*
- to*
  - *defend and*
  - *assert*  
*your rights,*

*while*  

- *negation and*
- *destructiveness*  
*must*
  - *weaken you and*
  - *make you defenseless.*

*When it is  
as yet  
impossible  
to issue the desire  
to be*

- *constructive and*
- *positive,*

*assert  
that  
this is where you are.*

*See yourself  
being in the*

- *negation and*
- *destructiveness*

*and set out to find  
what further undetected cause  
slumbers behind  
this resistance.*

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

**QUESTION:**  
*I usually concentrate too much  
on studying the negative aspects,  
centered on  
the father image.*

*I have asked myself lately if by doing so  
I have been hiding something*

- *that is deeper  
in me and*
- *that I don't want to look at.*

*I concentrate on this mixture of*

- *a father image and*
- *a concept of maleness.*

*I think I miss the main point  
by analyzing too much of this.*

46	<p><b>ANSWER:</b> <i>There is in you a feeling that you do not want to assume the male role.</i></p> <p><i>Have you become aware of this feeling?</i></p> <p><b>QUESTIONER:</b> <i>No.</i></p>
47	<p><b>ANSWER:</b> <i>Well, this [i.e., your feeling that you do not want to assume the male role] is it [i.e., is the basis of your problem here].</i></p> <p><i>Awareness of it [i.e., awareness of your feeling about not wanting to assume the male role]</i></p> <p><i>will come,</i></p> <ul style="list-style-type: none"><li><i>• first, maybe indirectly, by deducing certain manifestations, and</i></li><li><i>• subsequently by bringing out the emotions.</i></li></ul> <p><i>Consciously, there is the great desire in you to be a strong man.</i></p>

*You even  
go overboard  
and exaggerate  
this image  
of masculinity.*

*This overcompensation [by exaggerating your image of your masculinity]  
would not exist*

- if you were  
deeply ready  
to assume the male role,*
- if you would  
not refuse it [i.e., if you would not refuse the male role].*

*There is  
this fear  
that you may be  
inadequate  
to fulfill this [masculine] role;*

*there is  
the fear  
that demands  
will be made upon you  
when you assume it [i.e., when you assume the male role].*

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

*There is  
an envy in you  
of the feminine sex,  
for  
on that level,  
they seem to have it easier.*



**You resent  
the effort  
required of you  
to fill in  
this conscious [exaggerated] male image.**

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

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

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

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

**You**

- **fear it [i.e., you fear your male role],**
- **deny it,**
- **do not want it, and**
- **spitefully refuse it.**

	<p><b>When you become aware of that</b> [i.e., become aware of your passive resistance against your male role and see that you fear, deny, do not want and spitefully refuse it], <b>you will have found the point I have just discussed.</b></p> <p><b>Then you will be aware of your main negative desires concerning your identity as a man.</b></p>
48	<p><b>QUESTIONER:</b> <b>Yes,</b> <b>I went over this point last year,</b> <b>but I have completely overlooked it lately.</b></p>
49	<p><b>ANSWER:</b> <b>This is what happens so often:</b> <b>a finding</b> [of a negativity] <b>is made and it is then shelved,</b> <b>as though this</b> [i.e., as if this mere finding of a negativity] <b>would suffice</b> [for resolving the fundamental problem].</p> <p><b>It</b> [i.e., the newly found negativity] <b>is not by any means</b> <b>• changed or • eliminated.</b></p> <p><b>In fact, you have only scratched the bare surface</b> [of this newly found negativity].</p> <p><b>It is often necessary that one work on other aspects</b> [of the personality] <b>for a while before one can return to the fundamental problem</b> [related to this particular negativity].</p>

50

*Be blessed,  
every one of you.*

*Receive  
this warm stream of love  
that*

- *is all around you and*
- *transcends every one of you.*

*Open yourself.*

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

*And this life  
is yours  
for the asking.*

*The courageous steps  
all of you undertake here*

- *have a meaning.*

*They are*

- *not senseless,*

*they are*

- *not useless,  
my dearest ones.*

*May you always know this.*

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

*So proceed this way.*

*Be blessed.  
Be in peace.  
Be in God!*

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: [www.pathwork.org](http://www.pathwork.org)

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

#### Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

#### Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.