Greetings, my dearest friends.

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

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

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

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Pain
is the result of
conflict.

It [i.e., Pain]
ocurs
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.*

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

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

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

the pull of the two directions creates the pain.

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

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

Many people have verified the truth of this principle.

The moment that

- the struggle between two opposite pulls is relinquished and
- the existence of the negative direction is accepted,
  pain must cease.
When
  • the disturbance
    is fought against
    ineffectively, and
  • the personality
    wants
    • health,

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

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

That [i.e., the tension caused by consciously wanting and striving for health
  while unconsciously wanting and striving for non-health]
  is the origin
  of pain.
If the personality were conscious of wanting non-health as well as health, the struggle would cease instantly, for the former wish [i.e., the wish for non-health] cannot be maintained [for the wish for non-health is not compatible with the universal creative force and hence cannot last]; only the latter [i.e., the wish for health] can [be maintained, since the wish for health is an aspect of the universal creative force].

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

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

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

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

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

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

• It is the principle, for instance, of
  painless birth.

• It is the principle of
  non-struggle.

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

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

This applies to the physical plane, of course.

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

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

the
  • mental or
  • emotional
  pain
  ceases.

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

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

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

- mental and
- emotional
- pain cease,

just as
- physical
- pain ceases

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

All this
- is verifiable and
- has been verified
- the world over.

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

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

The spiritual plane is the origin of the positive direction.

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

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

therefore

• conflict,
• opposing directions

and, consequently,

• pain

are

• unthinkable and
• illogical

there [i.e., there on the spiritual plane].

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

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

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

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

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

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

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

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

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

There will
always be
another part
of the psyche
that
violently objects to
the negative desire,
so that

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

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

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

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

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

They [i.e., the life and anti-life directions] can also be called the direction of love and the direction of hate, isolation and fear,

or the
- positive and
- negative directions.
The outer layers
of personality
must suffer
as long as
unity
is not achieved.

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

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

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

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

There are, of course, degrees of awareness.

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

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

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

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

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

Separation between • cause and • effect in one's consciousness must create • confusion, • doubt, and • hopelessness.
| The moment awareness of the negative desire has been attained through the painstaking struggle of this work [i.e., this work of self-confrontation in pathwork], you at least know, my friends, what causes your
| • outer difficulties and
| • unwelcome situations.
| Even before you are capable of giving up the negative desires, because you do not yet understand the reason for their [i.e., the reason for the negative desires’] existence,
| merely knowing that you have created the undesirable manifestations in your life will render you a freer person.
| **Those of you who have made these initial inroads to awareness of the negative desires must be careful**
| • to extend this awareness and
| • to link it [i.e., link your awareness of the negative desires] with the unwelcome manifestations in your life.

| 16 |
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.

Those of you who have caught the first glimpses of your negative desires have gained a new
  - strength and
  - hope.
For whenever this awareness [i.e., this awareness of how your negative desires are giving rise to your unwelcome manifestations] is alive, you see, at first
• as a principle and
• as a possibility, how your life can be when you no longer have the negative desires, even though you do not yet know
  • why and
  • how you insist on the negative desires and
  • why you harbor them in the first place.
But
• merely knowing that you have them [i.e., have negative desires]
and, subsequently,
  • connecting them [i.e., connecting the negative desires] with the unwelcome results
must give you
• new hope and
• a new outlook.

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

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

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

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

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

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

  • What disturbs me
    possibly more than I admit?"

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

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

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

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

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

Again, this can be ascertained on your path.

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

Take, for example, any healthy, positive attitude.

[In this example where your attitude is healthy and positive, that is] When you are outgoing, constructive, open, inclusive,

• all things go easily.

• You do not have to work hard at them.

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

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

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

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

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

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

In other words, to simplify a bit for the sake of discussion, there is the positive principle and direction.

This [i.e., the positive principle and direction] is the sphere of reality, the sphere in which there is unlimited self-perpetuation in whatever respect consciousness is aware of the existence of such wholeness and inexhaustible abundance.

Incidentally, I want to interject here that the principle of self-perpetuation which I have explained on a spiritual level exists in identical form on a scientific plane.
| **This principle** [of self-perpetuation] **can be found**  
| • in chemistry,  
| • in physics,  
| • in practically every field of science.  
|  
| **It** [i.e., this principle of self-perpetuation] **should therefore**  
| be easier to accept  
| than if it were a phenomenon  
| that had not already been found  
| in human material realms.  
|  
| **The personality level**  
| that  
| • wants  
| the negative and  
| • pursues  
| that [negative] direction  
| creates  
| a new  
| • world, or  
| • psychic sphere,  
| covering [over]  
| the original positive one.  
|  
| • Images and  
| • forms –  
| the product of  
| • attitudes,  
| • thoughts and  
| • feelings –  
| create  
| this [new] negative world. |
[In this world that now includes both the original positive world as well as the new negative world which covers the original positive world]

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

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

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

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

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

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

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

it will be fairly
• simple and
• easy
to
• grasp,
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.

And then, of course, there is always
• the main problem,
• the area in your psyche where
  • the fear of the positive,
  • hence its [i.e., the positive’s] negation, exists.
Consequently, [in these areas of your psyche where you fear and hence negate the positive.]
  • deprivation and
  • suffering
  manifest
  in your
  outer life.

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

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

This is what is meant by
  going through it.
When it [i.e., when the sphere where you fear the positive] is

- affirmed and
- ascertained
  as a temporary reality,

only then can

the underlying world
  of self-perpetuating good
  be reached,

[that underlying world of self-perpetuating good]

where you no longer have to

- reach and
- grasp and
- want,

but [rather where you]

- know
  that it [i.e., know that the world of self-
  perpetuating good]

  is already
    yours,
  even before
    you have attained it.

Whenever you are separated
  from
    - others,
  from
    - your fellow creatures,

you must be

- in the negative world,
- in a self-perpetuating negativity
  that you
  sow
  through your destructive wishes.
When you are separated from others and in a self-perpetuating negativity
You must therefore suffer
because you
  • deny and
  • ignore
the full significance of
the thus evolving struggle [i.e., the struggle between
the overlaying negative but temporary part of your psyche where you fear the positive on the one hand
and, on the other hand, that always-present underlying positive part of your psyche].

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

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

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

at other times
  they [i.e., the positive and the opposing negative forces]
  change [i.e., the one previously on the surface
  becomes submerged and vice versa].
So there must always be in you an unceasing struggle in which:

- one side strives toward
  - wholeness and
  - union with your fellow creatures in many different ways,
- toward
  - love and
  - understanding,
- toward
  - consideration,
- toward
  - giving and
  - receiving.

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

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

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

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

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

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

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

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

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

are attached to
the pleasure principle.

It is
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]
do not exist
  in you
  alone.
It [i.e., the positively and opposing negatively oriented pleasure principle and the resulting pain] also exists in those
• with whom you are involved in this conflict, and
• about whom you cannot decide whether or not
  • to love
  or
  • to reject them.

If they [i.e., these others in your life] were
  • perfectly in balance and
  • free from such an inner division [i.e., free from the inner division in their own psyches of the positive and opposing negative pulls],

they would surely be unaffected by your struggle.

• Their harmony with the universal forces and

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

But
  how much more complicated
  it becomes
  when
  the other person [who is not such an evolved being but rather
  is merely ordinary and hence]
  is in a similar position,

for then
  the struggle is
  not twofold,
  but a
  compounded fourfold
  one [i.e., a compounded fourfold struggle].

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

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

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

Consequently, A again becomes convinced that the healthy soul movement toward union [with B] was • risky and • painful
and so reverts to • the negative and • the denial [of the initial positive direction toward union with B].

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

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

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

Now, this goes on and on, • sometimes in crass opposition, although • sometimes there is a fleeting meeting.
At times A's positive direction meets B’s negative one; at other times they are reversed;

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

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

but

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

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

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

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

may evolve
• subtly,
• insidiously, and
• inadvertently
when an individual starts out
with the
• healthy and
• constructive direction.

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

Suppose,
on your road toward self-realization,you gain
• strength and
• self-confidence.

Where you [once] felt
• uncertainty and
• guilt
as you experienced friction
with another person,
you
now experience a
• new inner calm,
• certainty in yourself,
and a
• strength and
• resilience
you never knew existed.
In the old way, you might have responded
• submissively
to assuage your guilt,
or
• with hostile aggression
to assuage your self-contempt for your uncertainty.

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

You enjoyed your woes.

Now, you have progressed.

You experience yourself in a new way.

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

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

But then
the still existing,
because not yet
fully recognized,
negative pleasure principle

attaches itself
to your understanding
of the other person's negativity.

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

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

The first [kind of joy]
comes
when you see
with detachment
what exists in the other,
and this sets you free;

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

This is where
you lose your
• harmony and
• freedom
because
you again indulge in
the negative pleasure principle.

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

Here, my friends,
the continuation of the path
becomes
• clearer and
• more concisely defined.

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

QUESTION:
It seems this whole lecture was for me.

Whenever I come to see the
   • pain and
   • hurt
   in another person,
I immediately
   bring out
   • the negative,
     • the hostility and
       • rage,

and I am blinded
   by these negative feelings.

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

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

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

QUESTIONER:
Yes, I am.
ANSWER:
The next step would have to be a very simple one, my dearest friend.

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

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

Do not try to do it by sheer outer power, for with that outer power you cannot succeed.
Your outer mind can only issue such a constructive intent,

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

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

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

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

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

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

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

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

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

in that moment you take command.

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

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

What I want is up to me."

You will then experience that
• the more constructive your desires are,
• the freer you become and
• the easier it will be to determine independently what you
  • will or
  • will not do.
Others
  will not be able to
  impose their will on you,

hence
  your integrity
  will be
  • preserved and
  • increased
  in exact proportion
    to your active desire
    • to be constructive and
    • to give up
      the pleasure
      that is attached to
        a negative situation.

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

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

Hence you
  lost touch
    with yourself.

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

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

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

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

- your conscience and
- your spirit,

cannot
take command consciously
to fulfill your
negative desires.

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

When you issue such positive desires, you will become
- stronger,
- more self-governing and
- less helpless –

and therefore no one could take advantage of you, because your free decisions to take action will be made in absolute consciousness of
- what you are doing, and
- why.
It is because of
the gnawing guilt –
    inevitable
    when negative desires exist
    whether or not
    one is aware of them –
    that you allow yourself
    to be taken advantage of.

The guilt [i.e., the inevitable guilt over your
        conscious or unconscious negative desires]

makes you
    go overboard
    in complying with
        the demands of others.

It is exactly
because of
    the negative direction of your desires
    that you
        • do allow yourself
            to be taken advantage of;
    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.

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

Have you become aware of this feeling?

QUESTIONER:
No.

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

Awareness of it [i.e., awareness of your feeling about not wanting to assume the male role] will come, • first, maybe indirectly, by deducing certain manifestations, and • subsequently by bringing out the emotions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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**ANSWER:** This is what happens so often:

- a finding [of a negativity]
- is made
- and it is then shelved,
- as though this [i.e., as if this mere finding of a negativity]
- would suffice [for resolving the fundamental problem].

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

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

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

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

Open yourself.

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

And this life
is yours
for the asking.

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

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

May you always know this.

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

So proceed this way.

Be blessed.
Be in peace.
Be in God!
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