

# Pathwork Lecture 179: Chain Reactions in the Dynamics of Creative Life Substance

1996 Edition, Original Given January 16, 1970

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 style="text-align: center;"><b><i>Greetings, my dearest friends – all of you here.</i></b></p> <p style="text-align: center;"><b><i>Blessings for everyone.</i></b></p> <p><b><i>May</i></b>  <b><i>the truth</i></b>  <b><i>of these words</i></b></p> <ul style="list-style-type: none"> <li>• <b><i>reach your innermost being and</i></b></li> <li>• <b><i>plant a seed in the fertile soil of the creative substance</i></b> <ul style="list-style-type: none"> <li>• <b><i>of which you are born and</i></b></li> <li>• <b><i>that bears you all the time.</i></b></li> </ul> </li> </ul>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Version posted 12/3/15

*For  
being  
is a continuous process.*

*Birth  
is not  
a one-time occurrence.*

*Life  
bears  
new fruit  
all the time.*

*That which has  
already been born*

- *is forever renewed,*

*it*

- *grows and*
- *changes,*

*it*

- *is in a process of perpetual birth.*

04

*In this lecture  
I would like to discuss  
a very specific  
chain reaction –  
both in its*

- *natural,*
- *unhampered,*

*and therefore*

- *positive manifestation,*

*and in its*

- *distortion.*

*In its*

- *positive,*
- *natural*

*version,*

*the links of this chain  
are the following:*

- *life's basic*
  - *abundance and*
  - *generosity;*
- *its*
  - *overwhelming "givingness";*
- *humanity's*
  - *similar and hence*
  - *compatible*  
*attitude;*
- *self-possession;*
- *the ability*  
*to deal*
  - *realistically and*
  - *constructively*  
*with frustration;*
- *being true to*
  - *the issue,*
  - *the self,*
  - *the moment.*

05	<p><b><i>The links in the negative chain reaction are:</i></b></p> <ul style="list-style-type: none"><li>• <b><i>life's</i></b><ul style="list-style-type: none"><li>• <b><i>limitation and</i></b></li><li>• <b><i>enmity against humanity;</i></b></li></ul></li> <li>• <b><i>humanity's defensive pettiness of spirit;</i></b></li> <li>• <b><i>self-alienation;</i></b></li> <li>• <b><i>the</i></b><ul style="list-style-type: none"><li>• <b><i>false,</i></b></li><li>• <b><i>destructive reaction to frustration;</i></b></li></ul></li> <li>• <b><i>living for the sake of</i></b><ul style="list-style-type: none"><li>• <b><i>approval and</i></b></li><li>• <b><i>impressing others or – often simultaneously –</i></b></li></ul><b><i>for the sake of</i></b><ul style="list-style-type: none"><li>• <b><i>rebelling against others to prove independence of spirit.</i></b></li></ul></li></ul>
06	<p><b><i>Every one of these links [in these positive and negative chains of reaction] has been</i></b></p> <ul style="list-style-type: none"><li>• <b><i>amply discussed by us</i></b></li></ul> <p><b><i>and, in many cases,</i></b></p> <ul style="list-style-type: none"><li>• <b><i>worked through on your path.</i></b></li></ul> <p><b><i>But</i></b></p> <p><b><i>we have never seen the importance of these links as a continuum [within the positive and negative chains of reaction].</i></b></p> <p><b><i>It is therefore necessary that we talk about this at length.</i></b></p>

07

*The very essence of life  
is its*

*truly limitless*  

- *fertility and*
- *givingness.*

*It [i.e., life]*

*sprouts forth  
forever*

- *new and*
- *more varied*

*experiences*  
*of*  

- *bliss,*
- *self-expression,*
- *fascination.*

*It [i.e., life]*

*is everything,  
literally everything,  
that the mind  
can conceive of,*

*including, of course,*

- *limited,*
- *negative*

*manifestations.*

*If your mind*

*is geared to*

- *perceive and*
- *conceive*

*life*

*a priori*

*as*

- *hostile and*
- *mean,*

*it [i.e., life]*

*will unfold to you  
exactly*

*that way [i.e., life will unfold to you as hostile and mean].*

***If you  
ignore  
life's***

- versatility and***
- richness***

***and its***

- capacity***

***to create  
anything  
you truly***

- believe and***
- desire,***

***then you  
are caught in a trap  
from which  
you can escape  
only when  
you recognize it [i.e., recognize life]  
as such [i.e., recognize life as versatile and rich and  
capable of creating anything you  
truly believe and desire].***

***You will  
not escape [this trap due to your ignoring life's richness and versatility]  
until  
you challenge  
your silent assumption –  
the assumption that  
life is***

- limited and***
- negative –***

***[an assumption]  
which seemed  
so natural to you  
that you did not even notice it before.***

***Then [i.e., when you challenge this assumption that life is limited and negative]  
you will recognize  
that another possibility exists,  
one that might indeed  
bring forth  
a different kind of manifestation.***

08

*One might almost say  
that  
the misguided focusing on  
this limited expectation of life  
is a  
trick  
of the human mind.*

*Then,  
finding again  
the truth of being  
is [nothing but]  
a simple click  
of the mind.*

*Life  
is continuously  
bubbling forth  
with an energy  
of powerful creative impact  
that is  
truly inconceivable  
by the human mind.*

*Nevertheless,  
• aspects or  
• particles  
of this essence of life  
can be experienced  
once  
you open the door  
and life  
begins to present you  
with its gifts.*

*I might add  
that the very fact  
that  
life  
can bring forth  
to the exact degree  
of your*

- *expectation and*
- *concept*

*is proof  
of its  
limitless*

- *power and*
- *generosity.*

*When  
your mind,  
as an intrinsic part of life itself,*

*is geared  
in a way  
alien  
to life's essence,  
then  
this very alienness  
must be experienced.*

*Only when*

- *life's manifestation*

*and*

- *your consciousness*

*appear inseparable*

*does*

- *the rift [between your experiences and your conscious desires]*  
*mend and*
- *life begin to become*  
*what it potentially is.*



09

*The second link in the chain  
is  
your attitude.*

*I already mentioned  
how  
your*

- *consciousness,*

*your*

- *concept and*
- *expectation*

*of life,  
directly influence  
life's manifestation.*

*When you  
are aware  
of life's*

- *essence,*

*of its*

- *richness and*
- *generosity,*

*your attitude  
will be  
totally different from  
the conviction  
that life is your enemy.*

*In the former case [i.e., in the case where you are aware of life's essence,  
its richness, and its generosity],  
your very being  
is compatible with  
life's generosity.*

*In the latter instance [i.e., in the case where you hold the conviction that  
life is your enemy],  
it [i.e., your being]  
is not [compatible with life's generosity].*

10

*Let us examine this  
a bit more closely.*

*When  
a negative conviction  
exists,  
suspicion [about life really not being positive and generous]  
is natural.*

*Suspicion  
creates  
ungenerous  
• impulses and  
• attitudes.*

*It is  
in itself  
ungenerous  
to suspect someone  
of negative motives  
when this person  
is really  
disposed very favorably  
toward you.*

*The principle is the same  
whether  
this someone is  
• a particular entity  
or  
• life itself.*

*The  
• suspicious,  
• ungenerous  
attitude  
creates  
further  
• negative,  
• limiting  
aspects,  
for example,  
• fear and  
• greed.*

**Both**  
• *fear*  
**and**  
• *greed*  
• *stem from*  
*blindness and*  
• *breed*  
*further blindness.*

**Greed**  
*wishes*  
*to amass selfishly*  
**when this is**  
*not necessary*  
*in the least.*

**It [i.e., greed]**  
*creates a*  
• *closed-up,*  
• *tight, and*  
• *very negative*  
*energy*  
**and an**  
• *atmosphere*  
*that truly excludes the person*  
*from life.*

**Thus,**  
*the person*  
**must**  
*experience*  
• *lack,*  
• *rejection, and*  
• *frustration.*

**He or she**  
*then builds defenses*  
*against*  
*these negative experiences.*

**You all know**  
• *how damaging the defenses are,*  
• *how they indeed*  
*destroy*  
*the good of life*  
*that wants to come to you.*

11

*If,*  
*on the other hand,*  
*you know*  
*that life's essence*  
*is generous,*  
*you will be*  

- *open,*
- *trusting, and*
- *generous*

*yourself –*  
*generous*  

- *in your trust in life and*
- *in your being,*

*for there is*  
*no need*  

- *to hold back,*
- *to hold the self together*

*in a tight package*  
*of un giving.*

*All feelings*  
*will stream forth*  

- *generously and*
- *fearlessly.*

*More of life's gifts*  
*come to the individual*  
*who*  

- *understands*

*the nature of life and*  

- *acts accordingly.*

12

*I recapitulate:*

*your compatibility with life  
lies*

- *in*
  - *trusting it [i.e., trusting life] and*
  - *building on this trust;*
- *in knowing*
  - *that it [i.e., that life]  
is unlimited and*
  - *that it [i.e., that life]  
brings forth  
exactly  
according to  
your*
    - *expectation,*
    - *attitude, and*
    - *concept.*

*The firmer*

*this conviction becomes  
as you  
repeatedly  
experience  
this truth,*

*the more*

- *trustful,*
- *relaxed,*
- *positive,*
- *creative, and*
- *generous*  
*you become.*

*There will be*

- none of the*
- *petty defenses,*
  - *pseudoprotections, and*
  - *pretenses*

*that one*

*who distrusts life  
inevitably adopts.*

*When you look closer  
at those defenses,  
you will see that  
underneath them  
lies  
doubt  
in life's  
essential  
benignness.*

13

*Whenever you find yourself  
enmeshed*

- in one of your  
problems,*
- in one of those  
neurotic battles  
with*

- yourself and*
- life,*

*you are,  
in that area at least,*

- negative  
in your perception of life  
and therefore*
- distrustful of life.*

*Consequently,  
you institute pettiness  
in your approach to life.*

*Wherever there are  
inner problems,  
there must be*

- a negative outlook on life,*
- distrust, and*
- ungenerous attitudes  
toward*

- life and*
- others.*

	<p><i>All the</i></p> <ul style="list-style-type: none"><li>• <i>roles and</i></li><li>• <i>games</i></li></ul> <p><i>we have</i></p> <ul style="list-style-type: none"><li>• <i>amply discussed</i></li></ul> <p><i>and that</i></p> <p><i>we are</i></p> <ul style="list-style-type: none"><li>• <i>working on</i></li></ul> <p><i>display</i></p> <p><i>these [negative, distrustful, and ungenerous] characteristics.</i></p>
14	<p><i>The next step</i></p> <p><i>in the chain reaction</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><li>• <i>self-possession</i></li></ul> <p><i>versus</i></p> <ul style="list-style-type: none"><li>• <i>self-alienation.</i></li></ul> <p><i>If it is true</i></p> <p><i>that human beings</i></p> <p><i>must squander themselves</i></p> <p><i>as generously as</i></p> <p><i>life squanders itself</i></p> <p><i>on all created beings,</i></p> <p><i>provided it is allowed to do so,</i></p> <p><i>then</i></p> <p><i>the individual</i></p> <p><i>must first</i></p> <ul style="list-style-type: none"><li>• <i>possess itself</i></li></ul> <p><i>before it can</i></p> <ul style="list-style-type: none"><li>• <i>give itself away.</i></li></ul> <p><i>Only when you</i></p> <p><i>fully own yourself</i></p> <p><i>can you</i></p> <p><i>give yourself safely</i></p> <p><i>and thus</i></p> <p><i>find self-renewal</i></p> <p><i>in the giving</i></p> <p><i>of the self.</i></p>

*Each step of*  
• *giving*  
*seems to involve the risk of*  
• *losing.*

*It is always*  
*first*  
*an apparent abyss*  
*into which*  
*you*  
*trustingly*  
*throw yourself,*  
*only to find*  
*that*  
• *all risk*  
*is illusory and*  
*that*  
• *giving yourself to life*  
*is the*  
• *safest,*  
• *most realistic*  
*attitude*  
*conceivable.*

*But*  
*this reality*  
*must be*  
*discovered*  
*by taking*  
*the illusory risk [of giving yourself to life].*

*Only when*  
*you*  
• *own yourself*  
*can you take such a risk –*  
*never when*  
*you*  
• *are*  
*not*  
*in full possession of yourself.*



*If you  
do not own yourself  
you  
have nothing to give.*

*You are poor.*

*For the richness of life  
is within you.*

*When you*  
• *ignore this fact [that the richness of life is within you]*  
*and [instead]*  
• *build*  
• *your values and*  
• *your foundation*  
*outside yourself,*  
*you*  
*become*  
*more*  
*and more*  
*impoverished*  
*and hence*  
*can give*  
*nothing*  
*away.*

*On the contrary,*  
*you strive to*  
• *amass more,*  
*you try to*  
• *cheat life*  
*by manipulating circumstances*  
*so that*  
*you*  
• *gain as much,*  
*[as possible] and*  
• *give as little,*  
*as possible.*

*Of course, I do not discuss  
material things  
here,  
although  
your attitude toward  
them [i.e., toward material things]  
may be colored  
by your  
emotional  
attitude.*

*However,  
these attitudes [i.e., your attitude toward material things and  
your emotional attitude]  
are not always  
exactly parallel.*

*What I am  
primarily concerned with  
is the  
more subtle level of  
feelings.*

*Your attitude toward  
giving of  
your feelings,  
as opposed to  
receiving  
good feelings from others,  
is the criterion  
by which  
we can determine  
whether  
the chain reaction  
is*

- positive*
- or*
- negative*

*in any aspect of your life.*

*Cheating of life  
occurs most frequently  
in the realm of  
emotions.*

*Most human beings –  
in one respect or another,  
to a greater or lesser degree –  
wish to  
receive  
all the love possible,  
but are really  
not willing to  
give  
any [love],  
although they  
try to convince themselves*

- that they  
would  
love  
if only  
they were loved first, and*
- that it is  
dreadfully dangerous  
to love  
without the reassurance  
that their love be returned  
in the exact manner  
they want it.*

15

*This brings us to  
the next link  
in the chain reaction.*

*What are the elements  
that determine  
self-possession?*

*There are several,  
and we  
cannot examine them all at once.*

***But I will point out  
two specific aspects [that determine self-possession],  
which have been discussed previously,  
although not in this context.***

***These two aspects  
are truly key points,  
so that  
self-possession  
undoubtedly exists  
when these two aspects  
are healthy.***

***The first [aspect that is a key indicator that self-possession  
is present in a person]  
is the ability to deal  
with  
• frustration,  
with  
• disappointment  
with  
• life apparently  
saying "No" to you.***

***It is one thing to know  
theoretically  
that every No  
you experience in life,  
no matter  
• from where it comes to you and  
• how undeserved it appears to be,  
is ultimately  
your own doing;***

***it is quite another to  
experience  
this truth.***

***To do so [i.e., to experience, rather than merely to know theoretically, that  
every frustration or No experience in life is ultimately your own doing],  
you must summon  
a great willingness for such experience,  
which is not easy.***

*It [i.e., summoning a great willingness to experience that every frustration  
or No experience is ultimately your own doing]*

*means overcoming  
the often strong temptation  
to indulge in*

- *self-pity,*
- *resentment,*
- *complaining, and*
- *accusing –*
  - *overtly or*
  - *covertly –*

*in your*

- *emotional reactions and*
- *expressions.*

*The latter course [i.e., indulging in self-pity, resentment, complaining and accusing]  
often seems*

*at first  
quite*

- *justified and*
- *inviting.*

*The former way –*

*bearing frustration –*

*implies the willingness*

*to accept our premise [that frustration is ultimately your own doing],*

*even though*

*you*

- *cannot see it yet and*
- *may have to search  
until*

*the true cause [in you of the frustration you experience]  
reveals itself to you.*

*Until such time,*

*the frustration*

*must be borne*

*in a productive way.*

16

*There is a*  
• *right and*  
• *productive*  
*way,*  
*and also a*  
• *wrong and*  
• *destructive*  
*way,*  
*both to*  
• *accepting*  
*and*  
• *rejecting*  
*frustration in life.*

*The right kind of*  
• *acceptance*  
*[of frustration]*  
*automatically brings along*  
*the right kind of*  
• *rejection*  
*of frustration.*

*Right acceptance*  
*is the*  
• *awareness and*  
• *willingness to see*  
*that*  
*every frustration*  
*is*  
• *self-produced and*  
• *voluntarily pushed out of sight.*

*Hence*  
*the result [i.e., the resulting frustration or disappointment]*  
*must*  
*be borne*  
• *with courage and*  
• *without self-indulgence.*

*Doing so [i.e., bearing the frustration or disappointment with courage  
and without self-indulgence]*

*fosters*

*the helpful attitude*

*that*

- *mistakes  
must be paid for and*

*that*

- *the payment  
is not an unfair demand  
on the part of life.*

*Such an attitude*

*is never*

- *negative or*
- *hopeless,*

*but rather*

*leads to*

*the right kind  
of rejection  
of suffering.*

*In effect,*

*the person expresses  
this attitude into life:*

*"There is no need to suffer  
for the rest of my life.*

*I am willing,*

- *with all my heart and*
- *with the best investment of myself,*

*to*

- *find the cause [for my suffering, frustration, or disappointment] and*
- *change it [i.e., change this cause of my frustration that is in me].*

*Therefore,*

*I know that life  
will yield the fulfillment  
that I*

- *desire and*
- *deserve all the more  
since I act as an adult  
who does not claim any special dispensations  
for his*

- *ignorance and*
- *destructiveness."*

	<p><i>This attitude unites</i></p> <ul style="list-style-type: none"><li>• <i>the right acceptance [of frustration]</i></li></ul> <p><i>with</i></p> <ul style="list-style-type: none"><li>• <i>the right rejection of frustration.</i></li></ul>
17	<p><i>Wrong acceptance of frustration leads to wrong rejection of it, and vice versa.</i></p> <p><i>When you dramatize frustration as annihilation of your world, it [i.e., the dramatized frustration] soon becomes so convincing that you feel as though it [i.e., you feel as though the dramatized frustration] were really that [i.e., were really the annihilation of your world] – and reasons can be drummed up that make it appear that way [i.e., make it appear that the frustration or disappointment is the annihilation of your world].</i></p> <p><i>All the while, the underlying message of the personality is, in effect:</i></p> <p><i>"I refuse to suffer any disappointment. I must have what I want</i></p> <ul style="list-style-type: none"><li>• <i>at all times,</i></li><li>• <i>instantly, and</i></li><li>• <i>in exactly my way,</i></li></ul> <p><i>or else I feel persecuted."</i></p>



*The denial of  
self-responsibility  
leads to*

*false acceptance –*  

- *hopelessness,*
- *resignation,*
- *doom.*

*When the*

- *small,*
- *momentary*
  - *frustration or*
  - *difficulty or*
  - *disappointment*
    - *is dramatized*  
*into a tragedy and*
  - *induces a person*  
*to have*  
*a negative outlook on life,*

*then*

*a destructive  
"acceptance"  
is operating.*

*If a*

- *disagreeable occurrence*

*is made into a*

- *catastrophe –*  
*often only in one's*  
*emotional reactions,*  
*which may not be expressed openly –*

*then*

- *rigid insistence on one's own way,*
- *arrogance in demanding special treatment from life, and*
- *the exaggeration*  
*that the difficulty is*
  - *insurmountable and*
  - *hopeless –*

*in short,*

- *self-will,*
- *pride, and*
- *fear –*

*create a*

- *dark climate and*
- *dissension*  
*in the soul.*

*They [i.e., self-will, pride, and fear]*  
• *disunify and*  
• *make the dualistic split wider.*

*It is always easy  
to get lost  
in two opposites,  
which are  
both wrong  
when they appear as  
real opposites.*

*This [ease of getting lost in two opposites]  
is clearly illustrated here.*

• *Acceptance*  
*and*  
• *rejection*  
*of frustration*  
*are not [in reality]*  
*opposites*  
*but can form*  
*a beautiful oneness.*

*The attitude  
that comes into being  
from this unity [of acceptance and rejection of frustration]  
expresses everything  
that is compatible with  
life's nature – a*  
• *relaxed,*  
• *confident,*  
• *trustful*  
*state.*

*This attitude*  
• *renounces special treatment;*  
*it [i.e., this attitude] is*  
• *humble and*  
• *generous*  
*in dispensing with*  
*the temptation to feel*  
• *victimized and*  
• *accusatory.*

18

*With this [humble and generous] attitude,  
you become*

- *active*

*and at the same time*

- *receptive,*

*so that*  
*the creative substance*  
*can begin to sprout forth for you.*

*You will*  
*overcome*  
*life's limitations.*

*When you can practice*  
*the right way*  
*of*

- *accepting and*
- *rejecting*

*a frustration of life,*  
*you*  
*possess yourself.*

*You truly*  
*own*  
*yourself.*

*And conversely,*  
*when you are*  
*pulled into*  
*the wrong way*  
*of*

- *accepting and*
- *rejecting*

*frustration in life,*  
*you become*  
*alienated from yourself.*

*You become  
decentralized,  
for your own*

- *innermost,*
- *best*

*forces  
are  
automatically  
inactivated  
by this  
wrong combination [i.e., by this combination of  
the wrong way of accepting frustration and  
the wrong way of rejecting frustration].*

*The negativity thus generated  
paralyzes  
everything in you  
that is essential for  
true selfhood.*

19

*The second prerequisite  
for self-possession  
is  
being true to yourself.  
This may mean  
many things.*

*It [i.e., being true to yourself] means  
living for the truth  
of the issue  
that momentarily  
is problematic;*

*it [i.e., being true to yourself] means  
being true  
to  
your own*

- *feelings,*
- *opinions, and*
- *innermost*

*expressions  
rather than [to]  
those of others;*

*it [i.e., being true to yourself] means  
being true  
to the truth  
of the moment,  
which may be  
so disguised  
by complicated twists  
in the minds of everyone involved  
that, again, it requires  
wanting  
to see a reality  
beyond  
the apparent one.*

*In any problematic situation,  
people suffer most  
because  
they cannot disentangle*

- the many pros and cons,*
- the "ifs" and "buts".*

*This is always so  
when*

- self-alienation  
exists and*
- the central point  
has been lost.*

*Self-possession  
can be regained  
only when  
the utter willingness  
is expressed  
to see  
the deeper truth,  
which  
always  
conciliates  
apparent outer conflicts –  
either  
within the person  
or  
between*

- the person*
- and*
- others.*

*This inner reality [i.e., this deeper truth]  
reveals itself  
when the self  
is willing  
to sacrifice  
its*

- *self-will,*
- *pride, and*
- *fear –*

*its*

- *defenses –*

*for the sake of  
what is  
most positive  
under the circumstances.*

*Once again,  
this often requires,  
at first,  
a great amount of willpower  
to reject  
the line of least resistance,  
which is  
to insist on  
viewing the issue  
only  
according to  
one's personal  
case against life,  
with all its [i.e., with all the case's]  
• *complaints,*  
• *accusations, and*  
• *sense of victimization.**

20

*Being true to yourself  
dispenses with  
the tendency to*

- *submit to others, to*
- *conform and*
- *appease,*

*which you do  
solely  
to gain approval from others.*

- *Submitting and*
- *appeasing*  
*lead to nothing*  
*but*
  - *sharp resentments and*
  - *further feelings of injustice.*

*You must*  
*dispense with*  
*the prideful desire*

- *to prove yourself*  
*better than others and*
- *to impress the world.*

*However,*  
*you must also dispense with*  
*the equally damaging tendency*

- *to prove your*  
*independence*  
*by*
  - *blind and*
  - *meaningless*  
*rebellion.*

*Rebellion*  
*no more leads to selfhood*  
*than does*  
*submitting to other people's standards,*  
*although it [i.e., although rebellion]*  
*is often*  
*falsely*  
*viewed as*

- *strength and*
- *true independence.*

*In reality,  
a self  
who blindly  
closes itself to other people  
is just as weak as  
the self  
who repeats other people's values  
like a parrot.*

*In both instances  
selfhood  
is lost  
because  
the truth of the matter  
is lost under the rubble  
of*

- false compliance or*
- false rebellion.*

*The truth of the moment  
can be found  
when  
both these false alternatives [i.e., when both false compliance and  
false rebellion]  
are dispensed with.*



21	<p><i>Again, we have two apparent opposites [either following one's own truth or following the truth of another, and doing either in the right way].</i></p> <p><i>The right kind of self-assertion, which accepts the risk of being criticized, leads to an openness of mind that can</i></p> <ul style="list-style-type: none"><li><i>• truly listen to and</i></li><li><i>• weigh</i></li></ul> <p><i>what others have to say in an honest way, asking but one thing,</i></p> <p><i>"Is this a truth?</i></p> <p><i>Could it be my truth?"</i></p> <p><i>When the answer is affirmative, it ceases to be someone else's value, it becomes indeed one's own</i></p> <ul style="list-style-type: none"><li><i>• value and</i></li><li><i>• truth.</i></li></ul>
22	<p><i>I recapitulate:</i></p> <p><i>When the self is concerned only with its appearance in the eyes of others, regardless of the circumstances, it lacks self-possession.</i></p>

*On the other hand,*

*when the self*

- *is concerned only  
with proving  
that it does not care about others' views*

*and thus*

- *blindly rebels,  
there is again  
no self-possession.*

*You*

*lose yourself  
when you follow*

*either course [i.e., either concerned with your appearance in the eyes of others  
or concerned with proving that you do not care about  
the others' views and thus blindly rebel against others] –*

*or [when you follow]*

*both courses*

*either*

- *simultaneously*
- or*
- *alternately.*

*You will find*

*your own essence*

*if you*

*search for the*

- *underlying,*
  - *conciliating*
- reality –*

*which reveals itself*

*when you are willing to give up*

*all*

- *negative,*
  - *destructive*
- attitudes.*

	<p><i>Express</i> <i>this willingness [to give up all negative, destructive attitudes]</i> <i>concisely</i> <i>and ask for</i> <i>guidance.</i></p> <p><i>If you lack such willingness [to give up all negative, destructive attitudes],</i> <i>examine yourself;</i></p> <p><i>grave misconceptions</i> <i>must be hindering</i> <i>the willingness [to give up all negative, destructive attitudes].</i></p> <p><i>Nothing</i> <i>could be more harmful</i> <i>than</i> <i>• denying</i> <i>that the self</i> <i>is unwilling</i> <i>to abandon destructive attitudes</i> <i>and then</i> <i>• pretending</i> <i>that what happens to you</i> <i>is really undeserved.</i></p>
23	<p><i>Life's</i> <i>• abundance and</i> <i>• generous giving</i> <i>will</i> <i>• unfold for you and</i> <i>• give you the best</i> <i>when</i> <i>you give it [i.e., when you give life]</i> <i>your best</i> <i>by being committed to</i> <i>the truth of the issue</i> <i>at all times,</i> <i>regardless of</i> <i>how difficult it may be –</i> <i>or seem to be –</i> <i>to face.</i></p>

**Only then** [i.e., only when you are committed to the truth of an issue]  
**can you be as**  
• **constructive and**  
• **resourceful**  
**as you wish**  
**in order to**  
**experience**  
**life's**  
**utter**  
• **abundance and**  
• **goodness.**

**Otherwise,**  
**your**  
• **desire for**  
**happiness**  
**is counteracted**  
**constantly by an equal**  
• **fear of**  
**happiness,**  
**so that**  
**you**  
**repel it** [i.e., you repel happiness]  
**even while**  
**you**  
**strive for it** [i.e., even while you strive for happiness].

24

**This** [pursuit of happiness]  
**is**  
**not as**  
**complicated**  
[as it may appear]  
**and, paradoxically,**  
**not as**  
**easy**  
**as it may appear.**

*The complications [in your pursuit of happiness]  
cease  
when you commit yourself  
over and over again  
to the ultimate truth  
in every issue  
of your life.*

*It is not easy [however to commit yourself to the ultimate truth  
in every issue of your life]*

*in that  
the ego  
abhors  
giving up  
its*

- *pretenses and*
- *games.*

*It [i.e., the ego]  
likes to  
play to an audience,  
even when none exists.*

25

*If you learn to*

- *handle frustration and*
- *remain true*

*to the ultimate reality of*

- *your self and*
- *the situation,*

*you will be*  
*a creatively functioning being.*

*You will do away with the*

- *roles and*
- *pretenses.*

*You will allow yourself  
to fully*

- *feel and*
- *pulsate,*

*for that is*  
*the truth of being.*

*You will accept  
your own temporary state  
not with*

- *despair*

*but with*

- *hope,*

*because*  
*the hope*  
*will be justified*  
*by the*

- *positiveness and*
- *realism*

*with which*  
*you approach yourself.*

*In this attitude*  
*you cannot*  
*fail to discover*  
*the generosity of life,*  
*a life*  
*that bestows*  
*its goodness*  
*upon you*  
*again*  
*and again,*  
*beyond*  
*your wildest dreams.*

*Life*  
*will come to you*  
*as a reflection of*  
*your own soul*  
*in an unending series of*

- *new self-expressions,*
- *new*
  - *forms of pleasure, and*
  - *depths of unifying relationships,*
- *new challenges mastered,*
- *new fascinations, and*
- *deeper*
  - *well-being and*
  - *peace.*

	<p><i>These are not empty promises, but facts of life.</i></p> <p><i>You will find yourself in</i></p> <ul style="list-style-type: none"><li><i>• forever new ways,</i></li></ul> <p><i>in</i></p> <ul style="list-style-type: none"><li><i>• excitement and</i></li><li><i>• serenity,</i></li></ul> <p><i>as you relinquish your</i></p> <ul style="list-style-type: none"><li><i>• negative attitudes and</i></li><li><i>• defensive games.</i></li></ul>
26	<p><i>When you are involved in the negative chain reaction, the</i></p> <ul style="list-style-type: none"><li><i>• limited,</i></li><li><i>• bleak</i></li></ul> <p><i>nature of life you experience seems the reality, and words such as these seem wishful thinking.</i></p> <p><i>The longer you dwell in the defenses of</i></p> <ul style="list-style-type: none"><li><i>• accusing and</i></li><li><i>• self-victimizing,</i></li></ul> <p><i>the more real the</i></p> <ul style="list-style-type: none"><li><i>• limited and</i></li><li><i>• false</i></li></ul> <p><i>life becomes and the tighter the prison doors close.</i></p>

*Although  
you  
have erected those [prison] doors  
yourself,  
they  
• are  
nevertheless  
prison  
doors and  
• must be opened  
by the self.*

*The  
apparent  
reality,  
which is false,  
draws  
the self  
that created it  
deeper  
and deeper,  
so that  
it seems almost impossible  
to escape.*

*For there seems to be  
nothing  
outside [the self-created prison]  
when you have  
tricked yourself  
in that way.*



*All of you  
must  
find your way back,  
in your long,  
long  
journey,  
to the  
truth  
of the nature of life;  
you must  
see  
the trick  
your mind has played on you  
by [your]  
• focusing  
only  
on negative views of life  
and thereby  
• developing  
negative attitudes and  
• experiencing life  
exactly  
as you perceive it.*

27

*The average human being  
is involved in this trick of the mind [i.e., the trick of focusing only  
on negative views of life]  
in  
some  
areas.  
These  
areas  
are referred to as  
one's "problems."  
But each person  
is by no means  
negatively involved  
in  
all  
areas of his or her life.*

*It would be a mistake  
to view  
either*

- *the positive*

*or*

- *the negative  
chain reaction  
as the  
only  
truth  
of your condition;*

*you will find  
that you have  
both [i.e., you have both the positive chain reactions and  
the negative chain reactions].*

*In some individuals*

- *the positive  
is stronger,*

*in some*

- *the negative.*

28

*Look at  
an area of your life  
where you are*

- *fulfilled and*
- *happy.*

*You will see that  
your*

- *concept and*
- *expectation  
of life  
in this area  
is positive.*

*This [experience of having a positive expectation of life in an area  
where you are fulfilled and happy]*

*is  
not  
because  
life has been good to you.*

*It is  
the other way around.*

*Having confidence  
in the richness of life  
in this area,*

*you are*

- *relaxed,*
- *unfearful,*
- *trusting.*

*You are  
not easily*

- *threatened or*
- *frightened.*

*You maintain  
a positive attitude,  
even if  
there are occasional*

- *difficulties and*
- *disappointments,*

*which you  
more or less  
master  
whenever they come up.*

*Thus,  
the good  
that life gives you  
becomes  
more  
and more*

- *effortless and*
- *self-perpetuating.*

*When you look closely,  
you will see that,  
at least in this particular area,  
you*

- *can afford to be yourself –*

*you are*

- *not*
  - *strained or*
  - *anxious and*
- *not particularly worried about  
what others think about you  
in this respect.*

*You*

- *possess yourself*

*and thus*

*you can afford to*

- *be generous and*
- *give of yourself.*

*You are*

*neither*

- *submissive*

*nor*

- *rebellious.*

*You*

*consider*

- *ideas or*
- *advice*

*from others*

*for what they are and*

*either*

- *accept*

*or*

- *reject*

*them*

*without*

*fear of displeasing.*

29

*At the same time,  
there probably is  
another area in you  
in which*

- *conditions are totally different and*
- *the negative chain  
is manifest.*

*Human beings  
whose chain reactions  
are  
only  
positive,  
or  
only  
negative,  
are the exception.*

*The former [i.e., a human being whose chain reactions are only positive]  
is  
a self-realized person;*

*the latter [i.e., a human being whose chain reactions are only negative]  
cannot function at all  
in reality.*

*He or she*

- *lives outside society and*
- *is perhaps*
  - *in jail or*
  - *mentally ill.*

*Most human beings  
are somewhere in the middle.*

*They have*

- *some positive and*
- *some negative  
chain reactions  
working within them.*

*Their path of growth  
lies in*

- *discovering the latter [i.e., discovering negative  
chain reactions] and*
- *transforming them [i.e., transforming negative chain reactions]  
into the former [i.e., into positive chain reactions].*

*The more*

*this [growth] process  
takes place,  
the nearer  
self-realization  
comes.*

30

*If you*

- *view yourself  
from this [positive and negative chain reactions operating in you]  
point of view and*
- *really work through  
the chain reactions,  
my friends,*

*the battle  
will*

*at first  
be enormous.*

*To make the switch  
from*

- *the negative*
- to*
- *the positive  
chain reaction  
seems impossible.*

***In this battle [to make the switch from the negative to the positive chain reaction]  
you have to consider  
that there is  
another reality  
beyond  
the one you experience.***

***It will be easier  
to realize this truth [i.e., this truth that there is a another reality beyond  
the one you now experience]  
when you have  
first  
established an awareness  
of a  
positive chain reaction  
within yourself.***

***You then have  
a good basis  
for comparing  
the two kinds  
of chain reactions.***

***You must  
not make this comparison [between positive and negative chain reactions  
within you]  
superficially,  
however.***

***If you***  
***• do it [i.e., if you make the comparison between positive and negative chain  
reactions within you]  
in depth, and***  
***• feel  
the links [of the various chain reactions within you],***  
***you will have  
a key to  
understanding your problems.***

31

*When you  
fully recognize  
your negative belief  
about a specific area of your life, and  
when you  
perceive  
yourself  
deeply enough  
with the help of meditation,  
you will see,  
at first  
only  
in ever so subtle a way,  
that it is tempting  
to believe in  
the negative.*

*After a while,  
you will perceive that  
this attitude [i.e., this belief in the negative]  
is actually  
quite*

- strong and*
- obvious, and*

*not*

- so subtle*

*at all.*

*The temptation [to believe in the negative]  
consists of  
a variety of*

- feelings and*
- attitudes.*

*For instance,  
it seems  
secure  
to expect the worst  
so that  
one cannot be disappointed.*

*This is particularly important  
because  
of your inability  
to cope with frustration.*



*There is also  
an element of  
spite  
in this negative expectation of life,  
as if  
you wanted to accuse life  
of being mean.*

*These [i.e., first your sense of security in not being disappointed by the negative  
when the negative was what you expected, and second  
your spite in expecting the negative from life as if you  
wanted to accuse life of being mean]  
are, perhaps,  
the most important aspects  
of the*

- fascination and*
- attraction*

*of a negative outlook.*

*If you  
cannot relinquish  
this [negative] satisfaction [you get from negativity in your life],  
you  
cannot hope  
to come out of the cycle  
of false doom.*

*The false doom  
must be challenged, and  
only  
you  
can do it [i.e., only you can challenge the false doom].*

*The more  
you express*

- the desire and*
- the firm intent*

*to see*

- another,*
- larger*

*reality  
behind the one  
you are used to,  
the more infallibly  
will you perceive it [i.e., the more infallibly will you perceive this reality].*

*Gradually  
at first, and  
with  
interruptions,  
you will  
see the vague outline  
of*

- a new landscape,*
- a new vista.*

*The experience,  
though tenuous at first,  
will  
feel  
more real  
than anything  
you have ever known.*

*It [i.e., this felt experience of a new landscape and new vista of life]  
must be  
recaptured  
again  
and again,  
for  
the old fascination  
with the negative belief  
is deeply ingrained.*

*You must  
break  
the habit  
of negative expectation  
over  
and over.*

32

*You will probably experience  
something like the following:*

*A*

- *limited,*
- *hopeless-seeming  
situation  
appears  
to offer  
few alternatives –  
usually*
  - *one  
good one*
- and*
  - *one*
- or*
  - *several  
undesirable ones.*

*If what you consider  
as the desirable situation –  
and it may actually  
be desirable –  
does not come to pass,  
you succumb  
to the temptation  
to play  
the doom game with life,  
thus fortifying  
a negative chain reaction.*

*But once you*

- *have challenged  
your negative outlook and*
- *begin to envisage  
new possibilities,  
a completely different solution  
may appear.*

*It [i.e., the new and completely different solution that appears]  
may not be  
the ideal result;*

*that [i.e., the ideal result]*

- may require you  
to overcome  
more obstacles  
within yourself and*
- may entail  
greater*
  - effort and*
  - patience.*

*But  
in the very process of  
going through these steps  
lies indeed  
the fulfillment you wish.*

*Unless you go through these steps,  
fulfillment  
is quite impossible.*

33

*Your new vista  
will give you  
deep feelings  
of*

- bliss,*
- security,*
- reality, and*
- meaningfulness.*

*The desired result  
will be*

- *truly  
your own production and*
- *not something  
handed to you  
from outside yourself.*

*Therefore*

- *you will have a grip*
  - *on it [i.e., a grip on this seemingly hopeless situation] and*
  - *on life,*

*and*

- *you will have  
no fear of  
losing your grip.*

*The control  
is yours,  
regardless of  
how others  
are involved in the situation.*

*They  
may fail,  
but you  
always have recourse  
to the road to*

- *security and*
- *bliss.*

34

*This is  
another important point:*

*Do not be misled  
by limited expectations  
of possible alternatives.*

*It is so important  
to let your mind  
be*

- *flexible and*
- *wide open.*

*Do not  
close doors  
with preconceived notions,  
but  
let life  
present  
its own  
manifold possibilities,  
which you  
cannot even notice  
when you are geared to perceive  
only  
a very few.*

*You have to  
make yourself  
wide open  
for  
• other possibilities  
than  
• the ones you conceive of.*

*When you can  
take  
No  
for an answer,  
you will have  
flexibility.*

*You will see  
how  
very often  
• the No  
turns into  
• a Yes,  
once it [i.e., once the No]  
is thoroughly understood.*

35	<p><i>Every one of you who follows this intensive pathwork should use this key [i.e., use positive and negative chain reactions as the key for understanding and mastering your problems].</i></p> <p><i>Although every link in the chain reaction is, in itself, not a new discovery, their [i.e., the links'] • connection and • continuity are of great importance.</i></p> <p><i>You will see something about yourself that needs clarification, so that "switching tracks" [from negative chain reactions to positive chain reactions] will become easier.</i></p> <p><i>You can make a new reality unfold for you.</i></p>
36	<p><i>Take this lecture into your innermost being and work it through.</i></p> <p><i>Examine yourself for these chain reactions.</i></p> <p><i>See how • the positive and • the negative ones work in your life.</i></p>

*Be blessed,  
every single one of you.*

*Receive*

- *the love and*
- *the power*  
*that streams forth*  
*into your*
  - *hearts*
- and*  
*into your*
  - *minds.*

*Be in peace.*



37	<p><i>APPENDIX</i></p> <p><i>A case history</i></p>
38	<p><i>According to the Guide's teachings, our entire fate is self-created,</i></p> <p><i>whether we live in</i></p> <ul style="list-style-type: none"><li><i>• happiness</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• unhappiness,</i></li></ul> <p style="padding-left: 40px;"><i>• fulfillment</i></p> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• misery.</i></li></ul> <p><i>This basic metaphysical concept may seem acceptable in theory, but it is at first extremely difficult to perceive as practical reality, operating right here and now.</i></p> <p><i>It seems especially hard to accept this when dealing with mental illness.</i></p>
39	<p><i>However, in the course of years of experience in this pathwork, we have found the concept of self-created circumstances to be true in many ways.</i></p>

• *Hidden,*  
• *easily glossed-over*  
*thoughts,*  
*when finally looked at,*  
*eventually*  
*reveal*  
*desire*  
*for*  
• *illness,*  
*for*  
• *death,*  
*for*  
• *any kind of suffering*  
*the person*  
*may most bitterly complain about.*

*Once you have ascertained*  
*that you*  
*actually want*  
*what you most*  
• *fear and*  
• *resist,*  
*there is a way out,*  
*although*  
*the discovery of this startling fact*  
*by no means*  
*induces you*  
*to instantly*  
*give up the hidden desire.*

*It is a*  
• *stubborn,*  
• *destructive*  
*wish,*  
*with very definite motives*  
*that must be*  
• *unearthed,*  
• *explored,*  
• *challenged, and*  
• *held up against reality –*  
*the reality*  
*you have not bargained for.*

40

*As for  
mental illness,  
we had the first practical proof of this basic concept  
a number of years ago.*

*A woman who had been  
on and off in mental institutions  
came to the Guide.*

*She had also received  
shock treatments.*

*Out of hospital,  
she proved*

- unusually intelligent,*
- even quite brilliant,*

*as such people often are.*

*This woman  
asked the Guide  
several questions pertaining to her illness.*

*The Guide said to her:*

*"You  
want to be  
mentally ill.*

*You have your own reasons for this,  
which you must*

- acknowledge and*
- ponder*

*if you wish  
ever  
to come out of your illness.*

*First, understand that  
when you 'decide' to go off,  
you can make a different choice.*

*You can claim this right for yourself.*

	<p><i>But once you let the choice slip by, you</i></p> <ul style="list-style-type: none"><li><i>• become truly</i></li><li><i>• lost and</i></li><li><i>• helpless and</i></li><li><i>• can no longer find the connection to your own processes.</i></li></ul> <p><i>You must retrace your steps to the point where you know that</i></p> <p><i>you</i></p> <p><i>decide,</i></p> <p><i>not</i></p> <p><i>some power over which you have no control."</i></p> <p><i>The woman jumped up excitedly, completely conscious of what she had been told.</i></p>
41	<p><i>We recently saw more explicit proof that the theory of</i></p> <ul style="list-style-type: none"><li><i>• self-determination and</i></li><li><i>• self-choice</i></li></ul> <p><i>is true.</i></p> <p><i>One of our group members was a borderline psychotic, slipping in and out of reality.</i></p> <p><i>When he first came to work on the path, he was drugged with tranquilizers and unable to feel anything but the most acute anxiety when not under the influence of these drugs.</i></p> <p><i>Completely unable to cope with life, he had dropped out of college.</i></p>

*He was incapable  
of forming any relationships.*

*He felt constantly threatened*  
• *by people,*  
• *by anything and everything.*

*However,*  
*despite the severity of his illness,*  
*his*  
• *exceptional intelligence,*  
• *good will,*  
• *honesty,*  
• *perseverance, and*  
• *courage to work his way out*  
*have brought astounding results.*

*For approximately two years now*  
*he has been without tranquilizers.*

*He has finished college*  
*and has held a job for over a year.*

*His capacity to form relationships, however,*  
*is still practically zero,*  
*which at times*  
*makes it impossibly difficult to keep his job.*

*His*  
• *suspicious and*  
• *fears*  
*put an unbearable strain on him,*  
*so that the fluctuations in his state of mind*  
*are sometimes exceedingly painful.*

*Yet, he has progressed in this area, too,*  
*in that he has become conscious*  
*that his fear of others*  
*is largely a result of*  
*his own defensive*  
• *hostility and*  
• *rage.*

*He seemed unable to move from this point  
until, a few days ago,  
a significant breakthrough occurred.*

*In a series of three successive sessions  
he was, for the first time,  
able to give free expression  
to his irrational*

- thoughts,*
- feelings, and*
- wishes.*

*This led to the awareness  
that he deliberately chooses  
his sick state,  
for his own reasons.*

42

*We asked this young man for permission  
to reproduce the summary of the last session,  
which demonstrates clearly  
how he  
intentionally  
got himself into  
this unhappy state.*

*Most of the time  
he had been disconnected from this knowledge,  
so that he felt himself  
to be a victim of circumstances beyond his control.*

*But there were moments when, as he admitted,  
he knew more or less  
what he was doing  
without, however,  
really taking account of it  
and its consequences.*

*He admitted that much of his*

- arrogance and*
- terrifying manner*

*was a gambit  
to control others.*

43	<p><i>Here are the notes of his last session, which summarize the innermost attitude responsible for his illness:</i></p>
44	<p><i>"He hates his parents so much that he punishes them by destroying himself.</i></p> <p><i>However, he does not want to destroy himself completely, only up to the point of still staying alive.</i></p> <p><i>He calls himself a 'cliffhanger.'</i></p> <p><i>He does this despite the fact that this kind of aliveness is</i></p> <ul style="list-style-type: none"><li><i>• painful,</i></li><li><i>• unrewarding, and</i></li><li><i>• limiting.</i></li></ul> <p><i>This is his revenge.</i></p> <p><i>He wants to make his parents</i></p> <ul style="list-style-type: none"><li><i>• feel guilty;</i></li></ul> <p><i>he wants them to</i></p> <ul style="list-style-type: none"><li><i>• worry;</i></li></ul> <p><i>he wants them to</i></p> <ul style="list-style-type: none"><li><i>• blame themselves for messing him up;</i></li></ul> <p><i>he wants them to</i></p> <ul style="list-style-type: none"><li><i>• pay for him and</i></li><li><i>• be responsible for him in all ways –</i></li></ul> <ul style="list-style-type: none"><li><i>• financially,</i></li><li><i>• emotionally,</i></li><li><i>• spiritually.</i></li></ul> <p><i>He demands of them, at the same time that he destroys himself,</i></p> <ul style="list-style-type: none"><li><i>• to make him</i></li><li><i>• well and</i></li><li><i>• happy.</i></li></ul>

*This is, of course,  
an impossibility  
for which he*

- *blames and*
- *hates*

*them even more.*

*This same attitude  
he transfers onto his helper,  
whom he also punishes  
by his miserable state and  
from whom  
he expects a magic cure,  
while he goes on destroying himself  
with a vengeance.*

*{This is true despite the fact that, on another level,  
he puts his best into the pathwork.}*

45

*"The*

- *unreasonableness and*
- *utter destructiveness*

*of this attitude  
became evident to him  
once he let it out into the open.*

*He can see that  
the price he pays  
for the doubtful satisfaction of punishing his parents  
is so horrendous  
that it cannot be fully evaluated at once.*

*He incurs the worst*

- *suffering,*
- *guilt, and*
- *loneliness.*



*He sacrifices*

- *pleasure,*
- *fulfillment,*
- *love,*
- *growth, and*
- *the realization of his potentials;*

*he literally*

- *sacrifices and*
- *wastes*

*his life*

*out of*

- *sheer hatred and*
- *vengefulness.*

*Also,*

*by making mutually exclusive demands*

*that cannot be fulfilled –*

*by virtually destroying himself*

*and then expecting*

- *health and*
- *happiness*

*to be given him by others –*

*he*

*puts himself into a helpless position and*

*becomes trapped,*

*for at that point*

*he is no longer aware of this contradiction.*

*He now*

*begins to see*

*that his hopelessness*

*is a direct result of*

*wanting his own destruction.*

*His hatred grows*

*to the extent he feels*

- *victimized and*
  - *helplessly entrapped*
- in his own prison.*

46

*"His reason for  
this unreasonable hate  
is especially irrational.*

*One of the things he blames his parents most for  
is that he was not allowed to make love to his mother.*

*In the*  

- *blind,*
- *semi-aware*

*state of this resentment  
he could not examine  
why he really felt so injured.*

*He falsely assumed  
he was considered especially worthless.*

*He also begins to see  
that whatever actual emotional problems his parents had,  
the resulting lack of*  

- *warmth and*
- *understanding*

*from them  
do not warrant such hatred either.*

*The moment he sees this,  
he also sees that his blame is totally exaggerated.*

*He is now at the point of  
renouncing this self-defeating hatred,  
so that he can begin to live.*

*Once he decides  
for life,  
self-responsibility  
will no longer seem undesirable,  
but will, in fact,  
be the privilege of a truly free person."*

47	<p><i>At the end of this session, our friend said that he feels as yet unable to relinquish this terrible game he plays with life.</i></p> <p><i>But he feels himself near it, almost touching "the water of life," as he put it, stretching out his hand.</i></p>
48	<p><i>It may still take considerable</i></p> <ul style="list-style-type: none"><li><i>• work and</i></li><li><i>• effort</i></li></ul> <p><i>to comprehend further the deeply embedded misconceptions responsible for wanting to retain this game.</i></p> <p><i>But now there is a new hope.</i></p> <p><i>The way is clear, even if he should temporarily "forget" it again.</i></p>
49	<p><i>The accepted view of treating mental patients is that mental illness is a result of factors outside the control of the patient:</i></p> <ul style="list-style-type: none"><li><i>• childhood,</i></li><li><i>• parents,</i></li></ul> <p><i>even</i></p> <ul style="list-style-type: none"><li><i>• hereditary factors.</i></li></ul> <p><i>All these factors exist, but if they were indeed responsible for the condition of the mental patient, there would be no way out.</i></p> <p><i>The only permanent way out is to recognize how the person produces his or her own condition.</i></p> <p><i>This is not an easy road, but the only one that promises true solutions.</i></p> <p><i>- Eva Broch</i></p>

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The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
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