

Pathwork Lecture 181: The Meaning of the Human Struggle

1996 Edition, Original Given April 10, 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	<ul style="list-style-type: none">• <i>Greetings and</i>• <i>blessings,</i> <i>my dearest friends.</i> <p><i>May this lecture help you</i> <i>in the tremendous human struggle</i> <i>to find</i></p> <ul style="list-style-type: none">• <i>fulfillment and</i>• <i>meaning</i> <i>in your life.</i> <p><i>The human struggle</i> <i>is so immense</i> <i>because</i> <i>you have to cope with</i> <i>the disconnectedness</i> <i>of your consciousness.</i></p> <p><i>The reality</i> <i>you experience [at your level of consciousness]</i> <i>as a human being</i> <i>is only</i> <i>an infinitesimal fragment</i> <i>of total reality.</i></p>

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*Because it [i.e., because the reality you experience at the level of
consciousness of a human being]*

*is relatively so small,
it lacks context.*

*When consciousness
is not connected with
the deeper meaning of things,
life*

must be a struggle.

*This applies
to every human being,
to some degree at least.*

*For even
the most aware individuals
have periods
when they, too,
get lost
in the maze
of their own disconnectedness.*

04

*The problem is that
the very mind at your disposal,
with which you try to*

- grasp and*
- comprehend,*

*is itself
as fragmentary
as the reality
it is supposed to transcend.*

*This seems indeed
an insurmountable hurdle.*

*Thus,
the struggle is really:
How can you expand*

- your perception,*
- your consciousness itself,*

*so that it [i.e., so that your mind or consciousness]
can grasp the meaning
behind the manifestation [of your experience]?*

05	<p><i>You invariably mistake the manifestation [of your experience] for the root cause.</i></p> <p><i>You must learn laboriously, through your personal growth, to discriminate between</i></p> <ul style="list-style-type: none"><i>• cause</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• effect, [between]</i><i>• reality</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• manifestation.</i> <p><i>This</i></p> <ul style="list-style-type: none"><i>• deeper, and</i><i>• always liberating comprehension of life, can be attained only through</i> <ul style="list-style-type: none"><i>• personal self-confrontation, never through</i><i>• theoretical speculation.</i>
06	<p><i>You must begin with some general concepts that are absolutely necessary to eventually open locked doors, for how can you expand your consciousness unless you try out some</i></p> <ul style="list-style-type: none"><i>• new and</i><i>• wider-reaching possibilities?</i>

*Scientists
come to new findings
the same way.*

*They form
radical assumptions,
to which they
temporarily
give serious consideration.*

*If their hypotheses
turn out wrong,
they have lost nothing.*

*They put them aside
and try other alternatives
to reach deeper understanding.*

*When they find
the truth,
their hypothesis
becomes
an experiential fact.*

*The development of human consciousness
is no different.*

07

*In the course of these lectures,
I have occasionally mentioned
the creative substance.*

*But whatever I say [about the creative substance]
can never describe*

- the marvel and*
- the truth*

of it.

*Words
sound hollow
in comparison with
the reality.*

*Yet
my attempt
to verbalize
some aspects of creative substance
may be
just what some of you need at this time
in order to
experience
its truth –
at least as much as humanly possible
at any given stage
of personal development.*

*So let me try, once again,
to find words
that can convey
a particle of
this source
of all life.*

08

*Creative substance
is*

- *the most powerful energy.*

It is

- *the most fertile life stuff imaginable.*
- *Its malleability,*
- *its responsiveness*
to creating mind [i.e., to your consciousness],
is as infinite
as the universe itself.

*Whatever
consciousness can*

- *conceive of and*
- *express in*
 - *thought,*
 - *feeling, and*
 - *will-direction,*

creative life stuff

- *molds,*
- *forms,*
- *builds.*

	<p><i>To</i></p> <ul style="list-style-type: none">• <i>know and</i>• <i>experience</i> <p><i>this [i.e., to know and experience that creative life stuff can form and build whatever consciousness can conceive of and can express in thought, feeling, and will direction]</i></p> <p><i>is to be connected with</i></p> <p><i>the process of creation,</i></p> <p><i>a process which is</i></p> <ul style="list-style-type: none">• <i>ongoing and</i>• <i>available to all living creatures.</i> <p><i>To know this</i></p> <p><i>is key</i></p> <p><i>to the human struggle.</i></p>
09	<p><i>What consciousness</i></p> <ul style="list-style-type: none">• <i>determines,</i> <p><i>the life stuff</i></p> <ul style="list-style-type: none">• <i>“obeys”</i> <p><i>like clay</i></p> <p><i>in the hands of a sculptor.</i></p> <p><i>The only difference [between life stuff being determined by consciousness and clay being molded and controlled by the sculptor]</i></p> <p><i>is that</i></p> <p><i>the life stuff [unlike clay]</i></p> <p><i>is a</i></p> <ul style="list-style-type: none">• <i>living,</i>• <i>moving,</i>• <i>energetic</i> <p><i>process,</i></p> <p><i>containing</i></p> <p><i>its own immutable laws.</i></p> <p><i>Creative life substance [again unlike clay]</i></p> <p><i>is as alive as</i></p> <p><i>the consciousness</i></p> <p><i>that molds it.</i></p>

10

*The sum
of an entity's consciousness –
which includes
all levels of
unconscious
• attitudes,
• thoughts,
• feelings, and
• will directions –
forms [via the responsive life stuff]
life experience,
which then
appears
to the
• disconnected,
• unaware
human being
to be
haphazard destiny.*

*When you
start
on the road of your evolution,
this haphazard fate
is ascribed, [not to “haphazard destiny,” but rather,]
on the most primitive level,
to the
equally haphazard
will of a deity,
far removed from
the individual.*

*When
development proceeds [further yet],
and
• divine,
• creative
spirit
is no longer perceived
as an entity
outside the individual,
but a power to be found
within [the individual],
the haphazard fate you fear [is no longer the “haphazard will of a deity,” but]
is your own unconscious.*

	<p><i>The powerful</i></p> <ul style="list-style-type: none">• <i>currents and</i>• <i>attitudes</i> <p><i>that still elude</i> <i>the conscious perception</i> [<i>and, since they eluding conscious perception, are, therefore, still unconscious</i>]</p> <p><i>evoke</i> <i>as much fear</i> <i>in a human being</i> <i>as the</i></p> <ul style="list-style-type: none">• <i>strange,</i>• <i>removed</i> <p><i>authority figure</i> <i>of a punishing god.</i></p> <p><i>Your path</i> <i>from that stage on</i> <i>must deal with</i></p> <ul style="list-style-type: none">• <i>establishing the connection with your unconscious and thus</i>• <i>regaining genuine control over your destiny.</i>
11	<p><i>The stages in-between these two poles –</i> <i>[between the pole of]</i></p> <ul style="list-style-type: none">• <i>ascribing one's fate to a removed God,</i> <p><i>and [the pole of]</i></p> <ul style="list-style-type: none">• <i>being connected with one's previously unconscious processes –</i> <p><i>are varied.</i></p> <p><i>One of them [i.e., one of the in-between stages]</i> <i>is, for example,</i> <i>materialistic blindness,</i> <i>where only what is</i></p> <ul style="list-style-type: none">• <i>seen and</i>• <i>touched</i> <p><i>exits,</i> <i>while all occurrences outside one's control</i> <i>seem like</i></p> <ul style="list-style-type: none">• <i>coincidence or</i>• <i>luck.</i>

***This [in-between stage of materialistic blindness]
is essentially not so very different from
the concept of
the removed god
who willfully determines people's fate,
even if this god is credited with***

- love,***
- compassion, and***
- wisdom.***

***The point in both instances
is that one feels***

- helpless and***
- not responsible for
one's own***
- experiences and***
- destiny.***

***In fact [in both these instances]
one is utterly oblivious
of the***

- what and***
- how***

***of its [i.e., oblivious to the what and how of one's
destiny's or of one's experience's]
causation.***

12

To discover

- the what and***
- the how***

[of one's experiences' or destiny's causation]

***is perhaps
the most significant turning point
in the evolution of an entity.***

	<p><i>This discovery [of the what and the how, i.e., the causation, of one's experiences] makes the difference</i></p> <ul style="list-style-type: none">• <i>between suffering and peace,</i>• <i>between helplessness and self-determination,</i>• <i>between infantile dependency – be it [dependency]</i><ul style="list-style-type: none">• <i>on another authority or</i>• <i>on chance –</i>• <i>and autonomy,</i>• <i>between living in fear and living fearlessly.</i>
13	<p><i>As you who are seriously involved in this pathwork know, the road is not easy.</i></p> <p><i>It means learning many</i></p> <ul style="list-style-type: none">• <i>new attitudes,</i>• <i>new aspects of yourself.</i> <p><i>Above all, it means overcoming ever-present resistance to adopting new ways of dealing with life.</i></p> <p><i>It means</i></p> <ul style="list-style-type: none">• <i>breaking down old structures and</i>• <i>establishing new ones.</i>

It means

- *unifying*
erroneous splits in concepts
on an emotional level and
- *dismantling*
untruthful
unifications.

- *The search,*
- *the venturing forth,*
must never be relinquished,
or
you will fall again
into the old despair
of being disconnected from
inner reality.

The despair [of being disconnected from inner reality]

- *may have been*
unconscious
in the past and
 - *may have manifested*
so indirectly
that it could not be recognized,
but as an entity grows,
such
 - *unconscious,*
 - *displaced*
emotions
- become*
- *keenly conscious,*
although, at first,
one ignores
their deeper meaning.

14

*At this point [in your development],
whenever you experience a fate you cannot understand,
perhaps you no longer
blame the outside world –*

- God,*
- fate,*
- life,*
- chance, or*
- other people –*

*but you are
equally frightened
of your own
unconscious processes.*

*The greater
the disconnection [from inner reality],
the less reality
your unconscious
seems to have.*

*You just cannot believe
that something at work [unconsciously]
within you
grossly contradicts
what you
consciously*

- want and*
- believe in.*

*The deeper
the disconnectedness [from inner reality],
the more*

- the manifest world,*
- the effects,*

*seem
the only reality.*

*Nothing else
exists for you
[except the manifest world, the outer effects].*

	<p><i>Only as you gradually become more aware of your inner world, as a result of recognizing certain</i></p> <ul style="list-style-type: none"><i>• attitudes,</i><i>• reactions, and</i><i>• emotions</i> <p><i>for what they really are,</i></p> <p><i>does the inner world become more real.</i></p>
15	<p><i>This inner world, with all</i></p> <ul style="list-style-type: none"><i>• its destructive attitudes,</i><i>• its primitive reasoning,</i><i>• its self-defeating will directions,</i> <p><i>must become as conscious as your positive</i></p> <ul style="list-style-type: none"><i>• attitudes and</i><i>• will directions.</i> <p><i>Paradoxical as this may seem, the more this happens [i.e., the more the inner world, with all its destructive attitudes, its primitive reasoning, and its self-defeating will directions, becomes as conscious as your positive attitudes],</i></p> <p><i>the more</i></p> <ul style="list-style-type: none"><i>• secure and</i><i>• unified</i> <p><i>you become.</i></p> <p><i>The more the split [between your unconscious negative aspects and your positive aspects] comes to the surface, the less painful it is and the less conflict it produces.</i></p>

[The more the split comes to the surface]

*Fewer
undesirable experiences
come your way.*

*At that point,
you clearly see
that your*

- personal,*
- undesirable*

*experiences
result entirely
from this
hidden conflict
between
two irreconcilable attitudes,
one side of which
is hidden from you [i.e., is unconscious]
so that
it has greater power
to mold the creative life substance.*

*When your consciousness
has no opportunity
to deal with the inner conflict
between
the two opposite strivings,
you are
inexorably
drawn into an undesirable manifestation.*

16

*The next question that arises is,
why do you
not permit yourself
to know*

- the counter currents,*
- the conflicting sides*

*that remain below
your surface consciousness?*

*If you let yourself
become conscious of them [i.e., if you let yourself become conscious of the
conflicting sides that remain below your surface consciousness]
you could indeed
create
beautiful life experiences for yourself.*

*What then
prevents you
from indeed
wanting*

- *positive experiences,*
- *fulfillment,*
- *pleasure?*

*Offhand you will say,
especially when you are new to this path,
that this is
ridiculous.*

*You will be convinced
that nothing in you
blocks
positive experiences –
hence
factors
outside yourself
must be responsible [for blocking positive experiences].*

*Those of you
who have explored yourself a little deeper
have become aware –
at first only fleetingly –
that it is truly
you
who reject the fulfillments
you*

- *desperately long for and*
- *think you really want.*

17

*There is a good way of
testing yourselves,
my friends.*

*That is,
when you speak deeply
into yourselves,
with*

- *conviction and*
- *determination,*

words such as these:

*"I want to
expand my life.*

*I want to
experience*

- *total love and*
- *pleasure supreme,*

without

- *negativities or*
- *blocks.*

*I want to
give myself
completely
in love.*

I want to have

- *health,*
- *fulfillment, and*
- *abundance*

in every area of life.

*It is possible
to have such a*

- *rich,*
- *good*

life.

*I am willing to
give to life
as much as
I wish to obtain.*

*I do not want to
cheat life
by secretly
wanting more
than I am willing to give.*

*I want to
shed all*

- *falseness, all*
- *selfishness,*
- *self-centeredness,*
- *negativity, and*
- *destructiveness,*

*no matter
how hard this may at first seem.*

*I want to
shed all*

- *illusions*

*I have about myself,
for this [shedding of all illusions]
is the price
for leading such a rich life,
and I am willing to pay it.*

*I want to
overcome the*

- *false shames,*
- *prides,*
- *vanities*

*that make me
hide behind pretenses, and the*

- *subtle inner dishonesty*

in which I

- *am too self-indulgent to*
- *face myself and*
- *change, and*
- *choose rather to*

"suffer,"

with a

vaguely complaining attitude,

thereby

- *destroying*

the forces of creation

at my disposal and

- *not fully living my life.*

*My own happiness
will contribute to
the well-being of others.*

I am willing to

- *shed*
- *my ego defenses and*
- *all negativity,*

to

- *give and*
- *receive*

the best.

*I am willing to
accept difficulties along the way,
for I know
that in overcoming them
I will become
receptive
to the goodness of life.*

*I am willing to
grow
from my difficulties
rather than
childishly complain
about them,
as if someone else
had given them to me.*

I will overcome all

- *self-pity and*
- *exaggerated fear*

*because I know
that they are only
manipulative tricks
of the childish mind
to avoid
accepting life as it is" –*
*only in that spirit
will you discover*

- *the true nature of life,*

not

- *its distorted manifestations,*

*which come from
your own negativities.*

18

When you

- *say such words and*
- *listen very carefully*

*to the response
of your innermost self,
you are
absolutely
bound to register
reservations.*

*The more finely
you are attuned to*

- *your inner responses,*

*the more distinctly
you will hear*

- *your inner reservations.*

*These reservations
may take the form of
disbelief:
"Oh, it is
not possible
to have what I want.*

*That is merely
wishful thinking."*

*When such a response
comes through,
reply to it:
"No,
it is not wishful thinking,
since I do not want it handed to me
as a magical gift.*

*I am willing
to pay the price.*

*I am willing
to involve myself deeply in*

- *living fully,*
- *giving*

*as much as
I wish to receive.*

*I am willing
to give
so much to life
that I am willing
to face*

- *unflattering,*
- *undesirable*

*truths about myself,
even at the apparently greatest expense,
that of parting from my illusion of
how I would like to be."*

19

*If you make such declarations
to your innermost being,
you will
no longer deceive yourself
by pretending
that this is*

- unrealistic,*
- childish*

*magic –
which was
only a pretense
to avoid facing
that you are not really willing
to pay the price.*

*You will
experience
the inner resistance,
you will
finally be able to*

- acknowledge it and*
- understand*
 - its significance and*
 - its ramifications.*

*You will
see that your doubts*
• *about the possibility
of establishing a*
• *full,*
• *rich*
life for yourself,
• *about having these*
• *powers and*
• *resources,*
are really a cover
for your reservations
about
• *becoming involved,*
• *exposing yourself*
• *to hurts,*
• *to*
• *honest,*
• *deep*
interaction,
• *to giving up*
• *pretenses and*
• *defenses and*
• *any kind of destructiveness.*

*You will see
that you do
not really
wish to be
so deeply involved with life
that you will*
• *face yourself*
in all honesty and
• *challenge*
what life reveals to you, and
• *change*
where change is desirable.

20

*Unless you
tackle your reservations*

- *about
your involvement with life,*
- *about
your willingness*
 - *to*
 - *give to and*
 - *receive from
life,*
 - *to*
 - *facing and*
 - *changing
what needs to be*
 - *faced and*
 - *changed, and*

unless you

- *acknowledge
these reservations and*
- *profoundly face
their significance,*

*you
cannot
make your life*

- *fuller and*
- *richer.*

*You have to
see fully
how*

- *these reservations,*
- *your basic reluctance,
are the reason*
 - *for your darkness,*
 - *for the difficulties
of your fate,*

*which you are so apt to ascribe to
circumstances
that seem to have
nothing to do with
your innermost being.*

21

*If you can
assume responsibility
for the undesirable occurrences in your life,
no matter what they may be,
by establishing [i.e., by seeing and accepting as true]
your own resistance to expansion,
you have made
a major step
toward the removal of these blocks.*

*As you continue –
and this **IS** the pathwork –
you will increasingly
experience
the truth
of the following words,
which are still only a theory for you:*

*"The life stuff
that*

- surrounds and*
- permeates*

*you
is
the most potent energy imaginable.*

It [i.e., the life stuff] is the

- most malleable,*
- most creative*

substance.

It is

- subtle matter,*
- invisible to the physical eye,*

*but this
does not mean
it is unreal.*

*It is no more unreal
than atomic energy,
which cannot be seen
with the human eye either.*

	<p><i>The life energy is more powerful than any other energy the human mind has yet discovered.</i></p> <p><i>It [i.e., the life energy] forms</i></p> <ul style="list-style-type: none"><i>• life and</i><i>• every aspect of human fate.</i> <p><i>It [i.e., the life energy] forms</i></p> <ul style="list-style-type: none"><i>• all occurrences.</i> <p><i>It [i.e., the life energy] is the sum of all manifesting consciousness that forms this material world.</i></p>
22	<p><i>No matter what other people's consciousnesses produce in your surroundings, your life experience is solely determined by what you produce.</i></p> <p><i>What you produce then determines</i></p> <ul style="list-style-type: none"><i>• whether a mass occurrence</i><ul style="list-style-type: none"><i>• will affect you</i><i>• or not [affect you] and</i><i>• how it will do so.</i>

*The mass occurrence
is never
in itself
the final explanation
for a personal fate.*

*It [i.e., the mass occurrence]
can be only
a contributing factor
to what
you have already produced.*

*If, for example,
you have not freed
your innermost psyche
of*

- fear,*
- negativity,*
- defenses,*
- hopelessness,*
- unrecognized*

and mischanneled anger,

*a mass catastrophe
will include
you
because
this is the image you have set up.*

*When you are
in connectedness with
the roots of things,
you will no longer use the mass occurrences,
which seemingly
affect all people
indiscriminately,
to rationalize away*

- true self-responsibility,*
- self-determination, and*
- positive involvement with life.*

23

The life substance

is

- *so responsive,*
- *so bubbling with explosive energy,*

that it is

immediately

affected by

the molding power

of

consciousness –

the total consciousness,

including

*the one [i.e., including the
consciousness]*

below

surface awareness.

When I say

immediately,

I mean that

the [life] substance

responds

at once

to

every

movement of consciousness.

But this does not necessarily mean

that it [i.e., that the life substance]

manifests

immediately [in life experiences].

In most cases,

what you build now [in life substance]

manifests

somewhat later [in life experiences].

It [i.e., what you build and mold immediately now in life substance, by means of your consciousness, all of your consciousness,]

becomes

your fate in the future –

either

- ***near***

or

- ***far,***

depending on the

- ***unification and***
- ***strength***

- ***of creative energy formation,***

- ***of countercurrents***

that must first be

- ***detected,***
- ***worked through, and***
- ***eliminated.***

And what you

experience now

is the result of

what you built [in life substance via your total consciousness]

- ***yesterday,***
- ***last year,***
- ***decades [ago], or even***
- ***centuries ago.***

The

immediacy

exists, nevertheless,

for [i.e., because]

each

- ***thought,***
- ***feeling,***
- ***attitude, and***
- ***will-direction***

affects [and molds]

the [life] substance [immediately]

[and, later, sometimes much later, it is that life substance]

that forms [and manifests as]

life experience.

24

Not only

- *conscious and*
 - *unconscious*
 - *concepts*
- create.*

So does

- *the feeling tone,*
the climate of your inner being.

If your

- *thoughts*
are
 - *productive and*
 - *positive,*

but

- *the feeling tone*
is
 - *depressed and*
 - *negative,*

if

in your feelings
you are

- *unwilling*
to accept
the possibility of
happy expansion,

then this indicates

that there are
hidden layers of consciousness
that contradict
what you may pay lip service to
on the conscious level.

This is why

the

- *exploration and*
- *confrontation*

with
the finest nuances
of your innermost being
must be made.

25

*In simple terms,
the life struggle
is the struggle
between*

- *the ultimate reality –*
 - *its goodness,*
 - *its richness,*
 - *its beauty,*
 - *its joyousness,*
 - *its unending possibility
for blissful expansion –*

and

- *the*
 - *dark,*
 - *constricted,*
 - *hopeless*
 - *negativity and*
 - *destructiveness.*

*To put it
in even simpler terms,
the struggle is
between*

- *good*

and

- *evil.*

*All religious philosophies
of all times
have postulated
the same basic truths,
which must be brought to humanity
over
and over
again.*

*But since these basic truths
become*

- *redundant and*
- *eventually empty words,*

*they must be brought back
in new forms,
clad perhaps in a new terminology,
fitting to the present society.*

26

*There is
a new consciousness
coming into this world.*

*It [i.e., the new consciousness]
is beginning to spread.*

*It is the consciousness
that perceives
the wider reality
behind
the*

- apparent,*
- fragmented*

*reality
at your immediate disposal.*

*This new consciousness
is produced by
beings
whose*

- development and*
- connectedness*

*is more profound
than those [i.e., than the development and connectedness]
of the average person.*

*They [i.e., these beings with more profound development and connectedness]
may be
few,
but
their power
is much greater
than you can imagine.*

*The spreading of this new consciousness
is also helped along
by what may be
undesirable
in a different frame of reference,
namely
the glimpses
that the taking of drugs
have revealed.*

*Damaging as it may be
for many individuals
to take drugs,
especially when it is done for the sake of
escaping*

- *life and*
- *its struggle,*

*from an overall point of view
the glimpses gained
have revealed
a greater reality
beyond the surface of life.*

*And, in spite of
individual damaging effects,
on the whole,
a new influx
has swept the world
with*

- *direct and*
- *indirect*

*consequences
that cannot yet be measured
in human terms.*

*You know, my friends,
that I discourage
the taking of drugs
for many reasons.*

*But it is possible
that something*

- *that is*
undesirable
for an individual
- *still has*
an overall balancing effect
in the scheme of things,
ultimately
contributing to
faster development.

27

*It is always
up to the individual
what to make of something.*

You can choose
• *to make*
a one-time drug experience
an incentive
to speed up
personal development,

or

• *to indulge in it [i.e., indulge in the drug experience]*
as the ultimate escape.

Nevertheless,
on the whole,
more and more people,
even those
who have used this as an escape,
change their perceptions, and
this heralds
a new dimension of being.

Almost always,
the deeper meaning
of mass occurrences,
no matter
how apparently
• *desirable or*
• *undesirable*
they may be,
can be evaluated
only much later –
perhaps centuries later,
when an
• *overall,*
• *objective,*
• *unbiased*
picture is available,
where aspects can be seen
that are unrecognizable
when one is too near
to see the whole.

28

*The human struggle
is fought
between the
• constructive
and
• destructive
attitudes –*

*I will [say “attitudes” and] not say
“forces,”
for the word “forces”
seems to imply
that we are dealing with
two sets
of forces [i.e., constructive
and destructive forces].*

*In reality
destructive attitudes
are merely
• distortions and
• limitations
that consciousness
has suffered
in the process of
losing its
• connectedness, or
• “knowingness,”
if I may coin this word.*

*As the knowing
of ultimate reality
was lost,
destructiveness set in proportionately.*

*Now
knowing
must be recaptured.*

*To recapture knowing
with the unknowing mind*

*is, of course,
the struggle,*

*which can be allayed
only when*

you are willing to

- *listen to your
subtle emotional responses and*

- *train yourself
to no longer*

- *gloss over them [i.e., no longer gloss over your
subtle emotional responses] and*

- *take them [i.e., these responses] for granted or*

- *deny their existence outright.*

*You have to do this
with the guidance
of qualified others,*

*for, of course,
this cannot be done
alone.*

Your

- *hidden*

- *deliberate*

negativity

must be

- *recognized and*

- *paid attention to.*

*It [i.e., your hidden, deliberate negativity]
is the*

direct key

- *to how you*

create negative fate,

- *to how you*

mold the life substance.

	<p><i>When you disconnect yourself from your wanting</i></p> <ul style="list-style-type: none">• <i>to be negative and [wanting]</i>• <i>to experience life in a</i> <ul style="list-style-type: none">• <i>limited,</i>• <i>undesirable way,</i> <p><i>you become truly helpless.</i></p>
29	<p><i>The pain of human existence is disunity within yourself.</i></p> <p><i>It [i.e., the pain of human existence] is never</i></p> <ul style="list-style-type: none">• <i>a fate that someone else imposes upon you, or</i>• <i>something anyone else can do to you, or</i>• <i>something vague that in a sense "life" does to you.</i> <p><i>It is your own inner disunity that is painful.</i></p> <p><i>There [in your own inner disunity] the dualistic split reigns, and your positive attitude is constantly</i></p> <ul style="list-style-type: none">• <i>obstructed and</i>• <i>fought by indwelling</i> <ul style="list-style-type: none">• <i>negativity and</i>• <i>destructiveness.</i>

*No matter how much
it may appear
that your suffering
has nothing to do with
conditions within yourself,
it must nevertheless be so [i.e., it must be so that your suffering does indeed
have to do with conditions within yourself].*

*It is only a question of
your finding out [that this is so].*

30

*Wherever
negativity exists,
disunity –
hence pain –
exists too;
this [i.e., what I am about to say] may seem strange to you,
but it [i.e., but disunity, and hence, pain, due to negativity]
exists to the degree
the self
is already embarked on
a positive road
as well [i.e., where there are positive AND negative aspects].*

*In individuals
whose destructiveness
is totally dominant
in their manifest human personality,
no pangs of
conscience
exist.*

*A temporary
negative unity
exists instead.*

- Cruelty,
- brutality,
- selfishness –
the truly criminal nature –
can find a certain distorted
 - peace and
 - unity.

*Only when
the eternal spirit
has freed itself
sufficiently to create a conscience
will disunity manifest
on the upward scale.*

*Thus
very undeveloped individuals
are
unified,
however [very undeveloped individuals are unified]
• temporarily and
• precariously,
in their
evil state.*

*This
negative unification
must be split asunder
at a certain point of evolution
in order to
eventually
reestablish
unity
in positiveness.*

*The
in-between state
is the disunity,
where
one aspect of the personality
strives toward
• love,
• truth,
• integration with the whole, and
• comprehension of ultimate reality,
while the other side
strives toward
• separateness,
• destructive aims,
• fear,
• hate, and
• blind assumptions
that never open doors
to the light.*

*The pain
of this disunity
ultimately
becomes an incentive
to increase the will toward*

- *overcoming
the negative side*

and

- *strengthening
the positive side.*

*This effort
then leads to
the*

- *new,*
- *greater
consciousness,
where a
higher unification
is established.*

31

*Most individuals,
with the exception of
the few who pursue such a path as yours,
are not aware of
their own destructive strivings.*

They

- *have managed to
look away from them [i.e., look away from their destructive strivings] and*
- *do not notice
in what devious ways
their destructiveness manifests.*

*I might say that
even those of you
who are very actively engaged
in your work of self-confrontation,
every so often
overlook*

- *how and*
- *where
your destructiveness manifests.*

You do not see

- *how indirect manifestations affect you and*
- *how you still tend to blame circumstances outside yourself for negative experience.*

In reality,

negative experience comes exclusively from the destructive side of your inner split.

The more

- *consciously and*
 - *deliberately*
- you fight it [i.e. the more you fight the destructive side of your inner split],*

the more

successful you will be

- *in establishing unity within, and therefore*
- *in creating a wholly*
 - *desired and*
 - *desirable*

life experience which makes you more deeply aware of fulfilling yourself.

32

When

- *the destructive side*

conflicts with

- *the side striving toward*
 - *true fulfillment and*
 - *positive expression,*

very often

the destructive side

needs a good cause

in order to find

an outlet

- *for itself,*
- *for legitimate hostile*
 - *feelings and*
 - *activities.*

This is why

you often see individuals

who become very

- *combative and*
- *militant*

for a good cause.

They are

no longer in a position

where they can

guiltlessly

express their destructive impulses

for

an overtly destructive cause,

such as

crime in any form.

They need

genuine good causes,

which then serve as an outlet for

- *a strength and*
- *a power*

the

positive consciousness

does not yet know how to deal with.

	<p><i>This</i></p> <ul style="list-style-type: none">• <i>strength and</i>• <i>power</i> <p><i>is put in the service of</i> <i>evil,</i> <i>but the total personality</i> <i>rejects evil.</i></p> <p><i>Thus</i></p> <p><i>a compromise has been found</i> <i>in using</i> <i>negative feelings</i> <i>for a good cause.</i></p>
33	<p><i>The next,</i> <i>more desirable state</i> <i>is achieved</i> <i>when these negative feelings</i> <i>are</i></p> <ul style="list-style-type: none">• <i>no longer repressed</i> <p><i>and therefore</i></p> <ul style="list-style-type: none">• <i>need no outlet.</i><p><i>Then</i></p><p><i>the good causes</i> <i>can be embraced</i> <i>without serving as outlets</i></p><ul style="list-style-type: none">• <i>for negative feelings,</i>• <i>for repressed hostility,</i><p><i>because</i></p><p><i>the hostility</i> <i>is then dealt with</i> <i>in a much more</i></p><ul style="list-style-type: none">• <i>direct and</i>• <i>self-accepting</i><p><i>way.</i></p>

*This is
the difficult juncture
where many people
stumble again and again.*

*Even those of you
who work*

- *so diligently and*
- *with such goodwill*

*stumble again and again
over the difficulty of
not knowing*

- *how to fight against
your negativity,*
- *how to accept it [i.e., how to accept your negativity]
in the right way.*

*For
both*

- *fighting against [your negativity]*

and

- *accepting [your negativity]*

*can exist in
both*

- *constructive*

and

- *self-defeating,*
- *distorted*

ways.

*The latter way
widens*

- *the split and*
- *the pain
of disunity.*

34	<p><i>Fighting against the destructive side must not be done by denying what exists until you no longer know that it [i.e., until you no longer know that your destructive side] exists [at all].</i></p> <p><i>[Rather than fighting against the destructive side directly,] You need to fight [indirectly] by summoning up all your energies to a courageous recognition of the negative forces within you, even if they manifest so indirectly that they seem harmless.</i></p>
35	<p><i>What are these indirect manifestations of negativity?</i></p> <p><i>Let me name a few:</i></p> <ul style="list-style-type: none">• <i>lack of energy,</i>• <i>anxiety,</i>• <i>depression,</i>• <i>hopelessness,</i>• <i>illness,</i>• <i>frustration,</i>• <i>failures,</i>• <i>feelings of inadequacy,</i>• <i>pleasurelessness,</i>• <i>listlessness.</i> <p><i>All these are indubitable [i.e., unquestionable] signs that there is a destructive force in you that you still have not • recognized and • acknowledged fully.</i></p>

*It [i.e., a destructive force in you]
is not*

- *understood or*
- *accepted*

*and you still
cling to it [i.e., you still cling to this destructive force in you]
because
you consider it [i.e., you consider the destructive force in you]
a defense
you have no intention of giving up.*

*This [i.e., because you consider the destructive force in you a needed defense]
is why you deny it [i.e., is why you deny having a destructive force in you].*

*You can
never free yourself from
a negativity
which you do not
first accept
as existing in you.*

*And you cannot
succeed in knowing it [i.e., you cannot succeed in knowing the destructive
force in you]
unless you
truly
want
to give it up.*

36

*Once you choose
to confront
your negativity
you must*

- *acknowledge
its indirect manifestations and*
- *see this destructiveness
as quite deliberate
in the secret regions
of your inner self.*

*Test your reactions
to see
whether you really
want to give it [i.e., want to give your destructiveness] up.*

*Ask yourself
if holding onto it [i.e., if holding onto your destructiveness]
may not have
a great deal to do with*

- your unhappiness, with*
- your difficulties and*
- your unfulfillment.*

*Could you truly
feel fulfilled,
with
all your dormant potentialities realized,
when
destructiveness*

- still exists in you and*
- is tenaciously held onto –
so much so
that you do not even
wish to know of it?*

*When you
feel
a strength growing
from*

- tackling and*
- challenging
the self-produced difficulties,*

*you will
experience*

- an inner growth,*
- an
inner,
involuntary
movement
that follows
indirectly,
as if
it had nothing to do with
your
deliberate
efforts.*

***This [inner growth] happens
when you are reconciled
to rooting out
every vestige***

- of evil,***
- of negativity,***
- of destructiveness***

in

- feeling and***
- behavior.***

37

***Do not be afraid
to recognize it [i.e., to recognize your evil, negativity, and destructiveness],
my friends,
for
your fear to do so
is infinitely worse
than your negativity itself.***

- Recognize,***
 - acknowledge, and***
 - accept***
- it [i.e., your evil, negativity, and destructiveness].***

***Only then
will you find a way out.***

***Only then
do you reconcile***

- the right way of***
- fighting your evil***

and

- the right way of***
- accepting it.***

***The latter [i.e., accepting your evil]
helps the former [i.e., fighting your evil].***

***In fact,
without acceptance [of your evil],
the fight [against your evil]
cannot be effective.***

- **To make this fight** [*against your evil*]
productive,
- **to create**
proper self-acceptance
that does not deteriorate
into self-indulgence,
you must take
a very systematic approach.

First,
strengthen your will
for the

- **recognition and**
- **elimination**

of all negativity.

Commit yourself
to wanting it [*i.e., commit yourself to wanting to eliminate all negativity*]
and
request inner help.

Say this [*commitment to eliminate all negativity*] **to yourself**
in so many words,
very

- **concisely and**
- **decisively.**

Then listen
to your own inner answer.

Do not gloss over

- **the inner answer, or**
- **the first vague feeling of resistance.**

Acknowledge it [*i.e., first vague feeling of resistance to the commitment*]
very articulately.

Realize that

the resistance means

- **you do not want to let go of the negativity and**
- **you hide**

this truth [i.e., this truth that you do not want to let go of the negativity] from your consciousness.

Speculate upon

the effects of this fact [that you do not want to let go of the negativity] and make

the hidden intention [not to let go of the negativity] more conscious.

Then consider

the possibility

that this condition [of not wanting to let go of the negativity] is largely responsible for all you want to change in your life.

Do not stop the search for the connection

between

- **your suffering,**
- **your unfulfillment,**
- **your unhappiness,**

and

- **your inner refusal to give up persisting negativity.**

Only

- **when this** [*connection between your suffering and your inner refusal to give up persistent negativity*] **is worked through,**
 - **when you see the connection** [*between your suffering and your negativity*]
 - **clearly and**
 - **obviously,**
 - **when you**
 - **have subsequently overcome all resistance and**
 - **have a totally positive response to your**
 - **efforts and**
 - **investment**
- in the elimination of negativity,*

will you

experience

the truth

of what I stated

in

• **this and**

• **previous**

lectures:

that you have the power

to create

the most desirable life experience

you can think of.

You will know

without a shadow of a doubt

that

the constructive life force

is available for you

without limits,

expanding

into forever new areas

of

• **joy and**

• **pleasure,**

as

• **greater inner strength and**

• **more resources**

manifest.

38

- *Whenever and*
- *wherever*
 - you have doubts*
 - regarding*
 - *your fulfillment,*
 - *your possibilities*
 - to create a*
 - *new and*
 - *better*
 - life experience,*

you should look
with a discerning inner eye
for the corresponding
inner negativity
that does not want to yield itself up.

If this lecture is truly

- *used and*
- *put into practice,*

it will become
a very substantial instrument
for passing through
a bottleneck you may have felt
obstructing your further progress.

Use this approach
very precisely.

39

May you all carry with you
• *new material and*
• *an inner energy*
awakened
• *by your good will,*
• *by your increased understanding*
that leads you to a decision
about a new approach
to your complaints:

"I want to seek the cause
in me
rather than
in others,
so that
I become free
to
• *love and*
• *live.*

I will take
the apparent risk
to do this,
and thus establish
• *self-respect,*
• *courage,*
• *honesty,*
• *strength, and*
• *positive energy patterns."*

If
• *only a germ,*
• *only a particle*
of these words
is carried away from here tonight,
this has indeed been a fruitful evening.

40

Be blessed,
all of you,
my dearest friends,
so that
you become the gods
you potentially are.

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