Pathwork Lecture 184: The Meaning of Evil And Its Transcendence

1996 Edition, Original Given September 11, 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*.

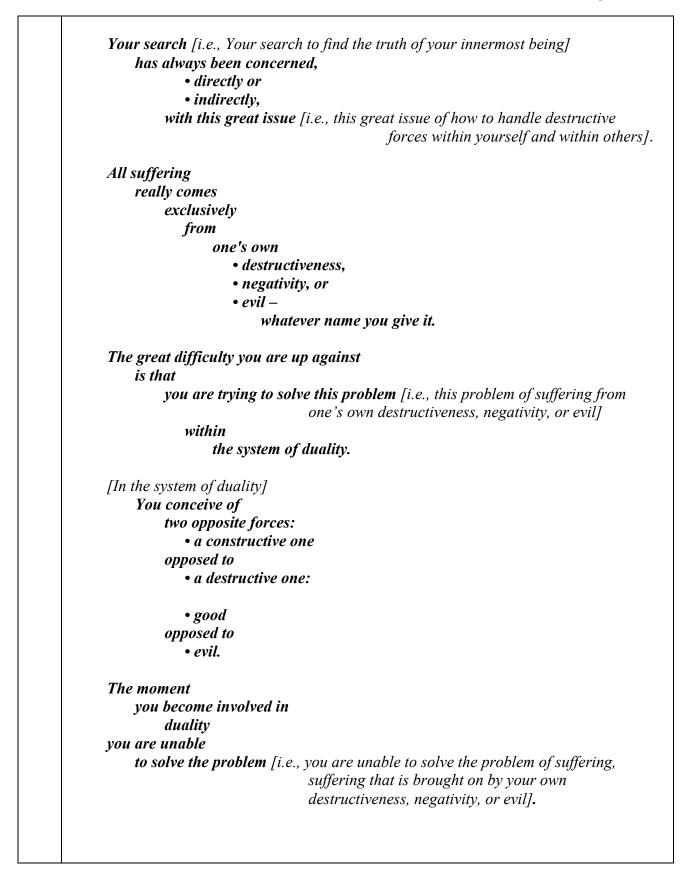
The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.*

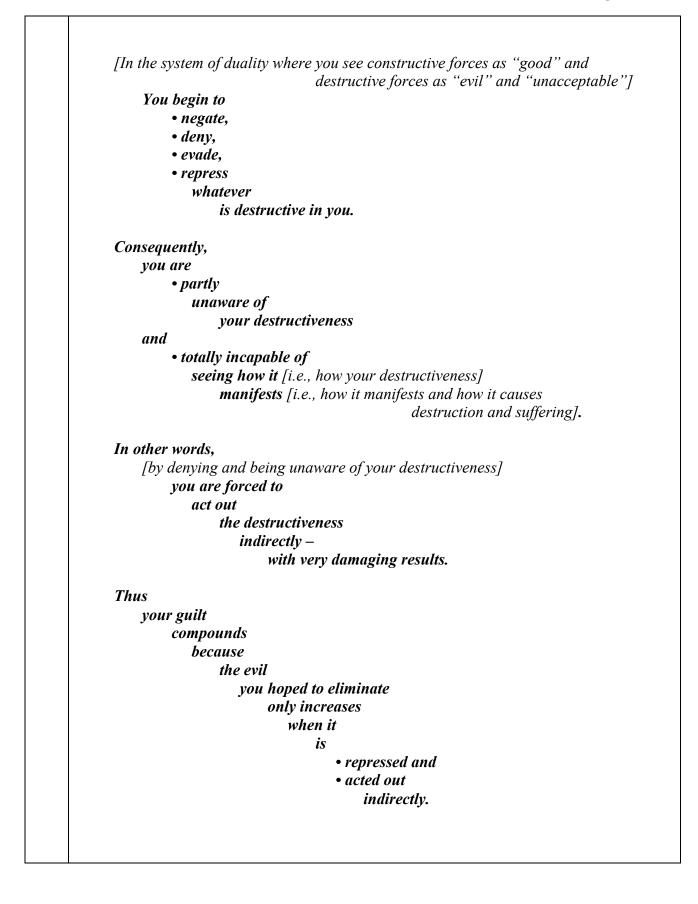
For clarity: The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

¶	Content
03	
	Greetings,
	blessings to all my
	• old and
	• new
	friends here.
	And welcome
	• to all those
	who have already made progress
	in their attempt to find
	the truth
	of their innermost being, and
	• to all those
	who have
	not yet
	taken active steps [i.e., not yet taken active steps
	to find the truth of their innermost being].

	Your being here
	signifies a
	• conscious and
	• unconscious
	search
	for
	the real meaning of your lives.
	Although this lecture
	is a sequel to the one I gave before the summer recess [see Lecture 183: The Spiritual Meaning of Crisis given on June 5, 1970] ,
	it also constitutes
	a new beginning.
	It should be
	as meaningful to
	• work back from it [i.e., to work back from this lecture to earlier lectures]
	as it is to
	• go forward.
04	
	Human beings
	are continually
	confronted with
	the deep problem
	of how to handle
	the destructive forces
	residing within
	• themselves and
	• others.
	<i>This problem</i> [i.e., <i>This problem of how to handle destructive forces</i>] <i>seems unending,</i>
	for ever since
	the beginning of human existence,
	• theories and
	• philosophies
	have been built around it.





05	
	In this
	dualistic approach
	you become
	split
	within yourself,
	for you
	reject
	a whole part of yourself [i.e., you reject any part of yourself that you judge
	to be bad, evil, or destructive, or even any part that you judge as less
	than perfect and that does not fit your idealized self image,
	but nevertheless a part of yourself]
	that is
	the source of
	• essential,
	• potent
	• creative
	energy
	without which
	you can
	never be
	a full human being.
	Your
	sense of awareness [i.e., Your sense of awareness of all parts of yourself]
	dims
	as you repress
	the undesirable part of yourself.
	The less aware
	you are [of all parts of yourself, including the undesirable parts of yourself],
	the weaker
	you become,
	and therefore
	• more confused and
	• less able to solve
	• this [i.e., this particular problem of suffering or unfulfillment], or
	• any other
	problem.

06	
	The pathwork
	is, of course,
	primarily
	concerned with
	facing
	these undesirable parts
	in order to
	remove
	<i>the self-imposed blindness</i> [i.e., to remove your self- imposed blindness to any part of yourself you judge to be said an active to yours idealized self imposed
	be evil or not up to your idealized self-image].
	You will find again
	and again
	that
	such confrontation [of these undesirable and undeveloped
	parts of yourself],
	rather than
	bringing the devastation
	you fear,
	• wakes up
	vital energy [i.e., wakes up the vital energy contained in these undesirable and undeveloped parts of yourself]
	and
	• makes
	you
	a more integrated person.
	u more integrated person.
	The problem
	that still remains
	for all of you, however,
	is
	how to cope with
	the undesirable [and undeveloped] material
	that begins to manifest [as you begin to want and dare to
	become aware of and to confront these
	undesirable and undeveloped parts of yourself].

07	
	Meditation [See Pathwork Lecture 182: The Process of Meditation (Meditation for
	Three Voices: Ego, Lower Self, Higher Self)
	is most important,
	for
	without the greater mind [i.e., the universal or higher self],
	the little mind [i.e., the conscious ego]
	is unable
	to bring change.
	But it is also necessary [i.e., it is also necessary for your conscious ego]
	to have
	clear
	• concepts and
	• outlines.
	Your mental concepts
	must be more
	• accurate,
	• aligned with truth,
	otherwise
	• false ideas, or
	• even vagueness,
	will create a block.
	If, for example,
	you conceive of
	the greater intelligence within you
	as having power
	to make the destructive force
	disappear,
	your
	• meditation
	and
	• request for help
	will remain
	unanswered.
	Any
	• vague and
	 hazily misconceived
	process
	will set up a stumbling block.

08	
	Most religions
	take a
	dualistic approach
	to the great question of evil,
	seeing it [i.e., seeing evil]
	as a
	force
	opposed to
	good.
	The dualistic approach [which is used by most religions when dealing with the
	<i>question of evil]</i>
	reinforces
	• your fear of yourself [i.e., fear of the forces in you that are a part of you
	and that are opposed to good]
	and
	• your guilt [i.e., your guilt for having forces in you that are opposed good];
	<i>therefore, it</i> [i.e., the dualistic approach to evil taken by most religions]
	only increases
	the chasm [i.e., the chasm between what you see as "good" and "evil"]
	within your soul.
	The energies [within you]
	of f
	• fear and
	• guilt
	are used
	to force yourself
	to be good.
	The
	• blindness,
	• compulsion, and
	the
	• artificial concept of life
	that accompany
	this forcing [i.e., the artificial concept of life that accompany this forcing
	energy within you to be good, manifesting as feelings of fear and guilt
	create
	self-perpetuating patterns,
	with
	many
	negative ramifications.

)9	On the other hand [i.e., On the hand opposite to that of religion's dualistic
	approach to evil],
	there are also
	philosophies
	which postulate
	that evil
	• just does not exist;
	<i>it</i> [<i>i.e.</i> , <i>evil</i>]
	• is an illusion.
	• <i>This philosophy</i> [i.e., this philosophy that evil is an illusion and does not exist]
	is as true as
	• its religious opposite,
	which recognizes
	• the danger of evil,
	• its life-defeating power, and
	• the
	 unhappiness and
	• suffering
	it brings.
	The postulate
	that evil
	is an illusion
	is true
	in the sense that
	• there is
	innately
	only one
	great creative power.
	• There is union,
	for all is one
	in the consciousness
	of those
	who have transcended
	duality.

0	
	As is so often true,
	both
	of these opposing teachings [i.e., both the teaching that evil is a force that opposed to good and the opposite teaching that evil is an illusion and does not exist]
	express great truths,
	but
	<i>the exclusiveness</i> [<i>i.e.</i> , <i>the exclusiveness of making one teaching exclusively true</i> <i>and its opposite exclusively untrue</i>]
	with which they are
	• conceived and
	• perpetuated
	ultimately
	renders their truth
	untrue.
	The denial of evil
	as a reality
	leads to
	• wishful thinking,
	• further blindness, and
	• the denial of the self;
	the definit of the sety,
	<i>it</i> [i.e., the denial of the existence of evil]
	decreases
	rather than
	increases
	awareness.
	[With the denial of the existence of evil]
	A false picture of reality
	is created –
	the reality of
	the present state of humankind [a state where
	evil still obviously exists].
	evii siii obviousiy exisisj.

11	
	I recapitulate.
	To deny evil
	on humanity's present plane of consciousness
	is
	as unrealistic
	as to believe that
	two separate forces exist:
	one
	• good
	and
	one
	• evil.
	Such a belief [i.e., Such a belief that two separate forces exist at the highest level of consciousness in the universe, that is, the belief that at the level of ultimate reality there are two forces, one good and one evil]
	<i>implies that</i> [because, in this belief, evil is part of ultimate reality in the universe] <i>the evil force</i>
	must be
	• destroyed or
	• whisked away,
	as if
	anything
	could be made to disappear in the universe!
	You must
	struggle
	 between these two alternatives [i.e., between the alternative that evil is real in the universe, a force that is opposed to the good and must be destroyed, and the opposite alternative that evil is an illusion and does not ultimately exist in the universe] to find the answers.
	This lecture
	is an attempt to help you.

12 **Both views of evil** *[i.e., Both the view that evil exists and must be opposed, resisted, or* destroyed and the view that evil is an illusion and does not exist] lead to repression; *yet acknowledging evil* [*i.e.*, *yet acknowledging that evil exists and must be opposed*, *resisted, or destroyed*] also leads to the possibility of further destructiveness. [How can acknowledging the existence of evil lead to further destructiveness?] *It [i.e., acknowledging the existence of evil that must therefore be opposed, resisted, or destroyed*] might lead to • justifying and • condoning truly undesirable things, such as [the undesirable behavior of] *self-righteous acting out* [in destructive actions of opposing, resisting, and destroying what one judges to be evil]. In such a case [i.e., in the case of self-righteous acting out with the *destructive intent to oppose, resist, and destroy evil*] *it is the guilt* [for acting out in opposition and destruction] that would be repressed [since destructive acting out in this case would be viewed as a self-righteous act against the evil of another or the self and not seen as evil, creating further • splitting and • duality. Let us now try to find a way to deal with this problem that can avoid either one of these pitfalls [i.e., the pitfalls of exclusivity – that EITHER evil exists and must be opposed OR evil does not exist]. Let us try to reconcile these two general approaches to evil.

13	
	You have all experienced
	how
	• threatened,
	• anxious, and
	• uncomfortable
	you feel
	when you are
	confronted with
	some of your
	undesirable
	• attitudes,
	• traits, and
	• characteristics.
	<i>This</i> [negative] <i>reaction</i> [when you are confronted with your undesirable traits]
	must be understood
	in a much deeper way.
	Too much is
	• taken for granted and
	• glossed over
	by
	• simply giving the reaction a name
	and
	• then letting it go at that.
14	
	The meaning
	of such
	• fearful,
	• uncomfortable,
	• anxious
	<i>reaction</i> [when you are confronted with your undesirable traits]
	is plainly an expression
	that says,
	"Such and such [Such and such undesirable traits]
	should not
	exist in me."

All the defenses you have so painstakingly erected serve to protect you not only from • the evil of others, but primarily from • your own [evil]. If you examine the cause each time you feel anxious, you will always find that. in the last analysis, you are apprehensive of • your own evil, regardless of how threatening • another person or • an outside event appears. *If you then translate this anxiety* into clear-cut words, thus verbalizing your inner thought that certain • attitudes or • feelings "should not exist in me," you can then confront your attitude toward evil in a much better way. For the evil itself is not half as damaging as your attitude to it. We shall come back to this later.

15	
	From now on,
	instead of habitually
	evading [i.e., instead of evading reactions of fear, anxiety, discomfort, and
	disharmony when confronted with your
	undesirable traits, characteristics and attitudes],
	[evading] which breeds
	• emotional illness,
	• problems, and
	1 7
	• suffering,
	catch
	• your fear [when you are confronted with your undesirable traits]
	and
	• the thought behind the fear:
	"I should not be that way [i.e., I should not have that particular
	undesirable trait, characteristic, or attitude]."
	<i>If this fear</i> [i.e., If this reaction of fear when confronted with your undesirable traits]
	is ignored,
	<i>the problem</i> [or suffering or emotional illness caused by ignoring this fear]
	becomes worse.
16	
	Our aim on this path
	is precisely the
	• knowing and
	• acceptance
	of the evil.
	The word
	"acceptance"
	has been used a great deal
	for lack of a better one [i.e., for lack of a better word],
	but
	• the meaning
	-
	often gets lost behind
	• the word,
	so we must pay more attention to
	how this acceptance
	comes about.

```
For
    only when
        acceptance
            occurs
                in the right way
    can evil
        he
           • incorporated [i.e., integrated into your being and personality]
        and
            • re-formed
                in the truest sense of the word.
[When you have accepted, integrated into your being, and re-formed
                                             the evil or the worst in you]
    You can then
        transform
            a force
                that has gone awry.
Most human beings
    totally
        • forget or
        • ignore
            the fact that
                • what is worst in them
            is essentially
                • highly desirable creative power and
                • universal
                   • flow and
                   • energy.
Only when
    you truly realize this, my friends,
will you learn
    to cope
        with
            every aspect of yourself.
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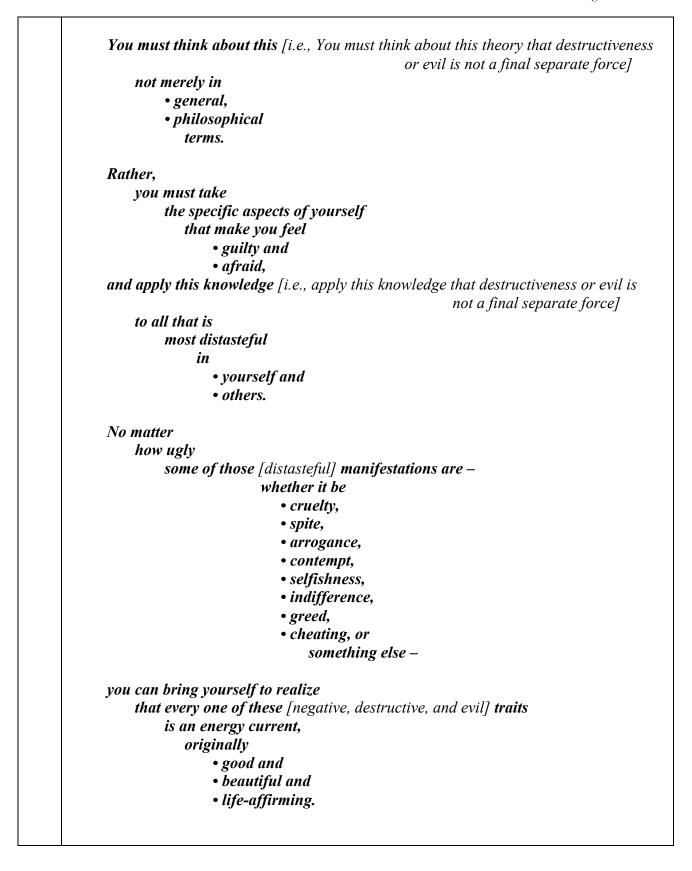
17 Almost all human beings, with very, very few exceptions, cope with only a small part of themselves. They • accept, • know, and • only want to know, a relatively small part of their total personality. This limitation is, of course, a terrible loss [to them]. [Their] Not being aware of that within which is undesirable in its present manifestation shuts them off *from what is* [*i.e. shuts them off from those other parts of the personality that are*] already • clear, • liberated, • purified, • good. It [i.e., This limitation of accepting and knowing only a *small part of their total personality*] also prevents most individuals from • loving and • respecting themselves because they have no real perception of their divine heritage.

	Their
	• actual,
	• already manifest
	goodness
	seems
	• unreal, • avan faka
	• even fake, because
	they refuse to tackle the destructive elements in themselves.
	the destructive elements in themselves.
	But what is
	even more
	• important and
	• fundamental
	is that
	shutting off
	this undesirable part
	<i>causes it</i> [i.e., causes this undesirable part of the personality]
	to remain
	• stagnant and
	• paralyzed
	so that it [i.e., so that this undesirable
	part of the personality]
	cannot change.
18	
	The price of
	• recognizing and
	• accepting
	the
	• destructive,
	• evil
	aspect of the self
	seems high,
	but it
	<i>really is not</i> [i.e., but the price of recognizing and accepting
	the destructive, evil aspect of the self really is not high].
	By contrast,
	<i>the price of denying it</i> [i.e., the price of denying the destructive,
	evil aspect of the self
	is enormous.
1	

Your groping may seem at times so confusing until you find a way • to accept your destructive • impulses and • desires without condoning them; • to understand them [i.e., to understand your destructive *impulses and desires*] without identifying with them. You must learn to evaluate such [destructive] • impulses and • desires realistically, without falling into the trap of • projection, • self-justification, • self-righteous exoneration while blaming others on the one hand, or, on the other, of • self-indulgence, • denial, • repression and • evasion.

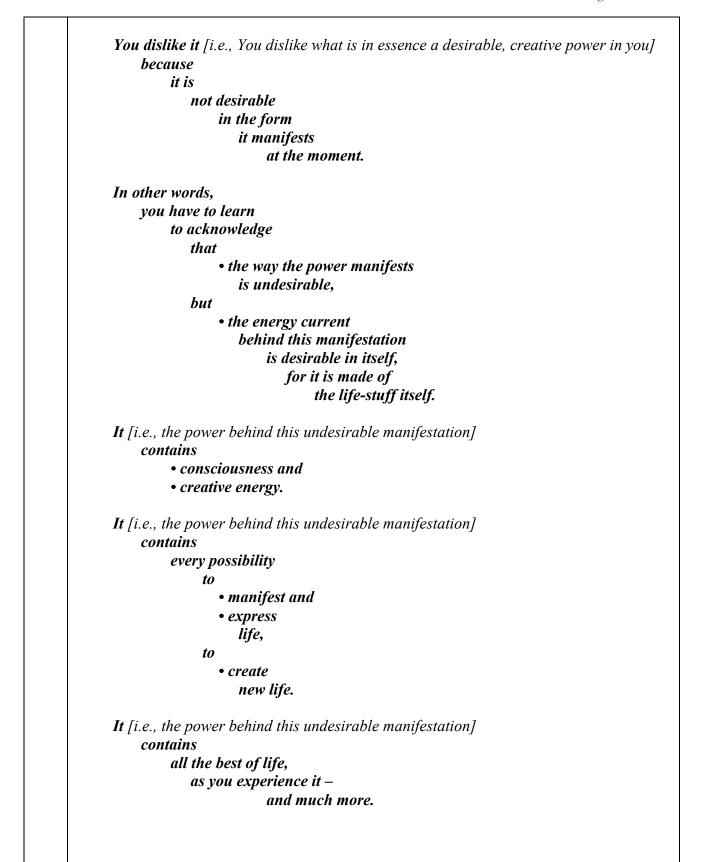
Suc	ch understanding [i.e., Proper understanding of how to identify and handle your
	negative and destructive impulses and desires]
	requires
	• continual inspiration
	from
	the higher forces within
	and
	• deliberate requests
	for help in
	• awakening and • maintaining
	• maintaining awareness
	• of these destructive aspects and
	• of the proper method to handle them.
)	
	enever
	you are in
	• an unpleasant mood,
	• a threatening situation,
	• confusion and
	• darkness,
vol	a can be sure
<i>J</i> = 1.	that regardless of
	the outer circumstances,
	<i>the problem</i> [i.e., the problem causing the unpleasant mood,
	threatening situation, confusion, and darkness]
	arises from
	• denial and
	• fear
	of your own destructive attitudes, and
	• your ignorance
	about how to handle them [i.e., ignorance about how to
	handle your own destructive attitudes].
	······································

	Admitting this [i.e., Admitting both your denial and fear of your own destructive
	attitudes, and your ignorance about how to handle your destructive attitudes]
	• brings
	immediate relief and
	• deactivates
	<i>these negative powers</i> [i.e., deactivates the power of these <i>destructive attitudes</i>]
	almost instantly.
	Learn by what steps
	you can incorporate this power [i.e., incorporate this negative power contained in your destructive attitudes]
	· · ·
	rather than shut it off [i.e., rather than shut this negative power off
	<i>by fearing and denying its existence in you].</i>
20	
_ •	The first step
	must be
	applying the theory
	that
	• destructiveness,
	• evil,
	is not a
	• final
	• separate
	force.
	joice.



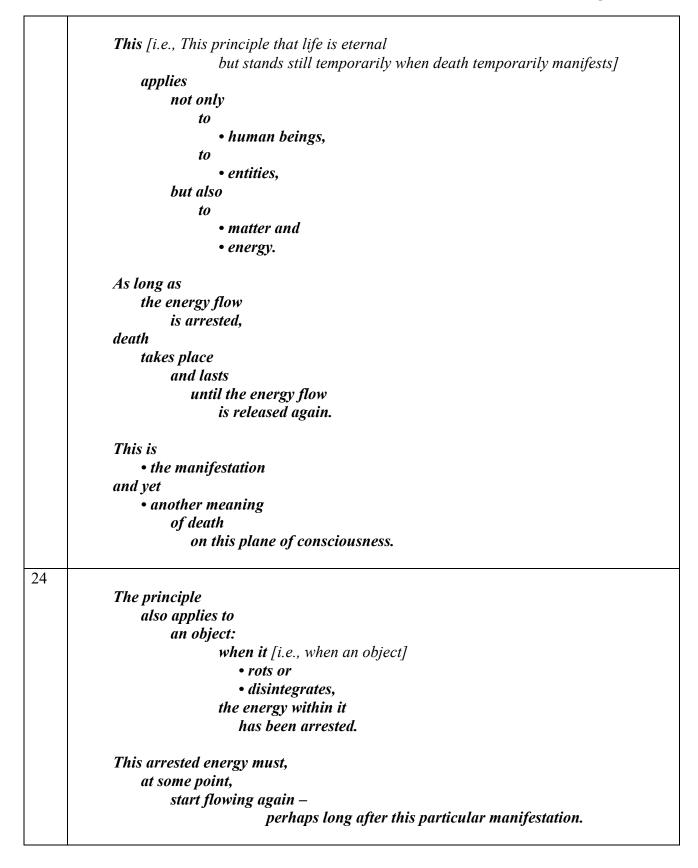
21	
	By searching in this direction,
	you will come to
	• understand
	and .
	• experience
	how this or that
	specific hostile impulse
	was
	originally
	a good force.
	When you understand that,
	you will have made
	a substantial inroad
	toward
	 transforming the hostility
	and
	• <i>freeing the energy</i> [i.e., <i>freeing the energy that has been manifesting</i>
	in the form of hostility, energy]
	that has
	• either been channeled
	in a truly
	·
	• undesirable,
	destructive
	way,
	• or become
	• frozen and
	• stagnant.
	You must articulate clearly
	the insight
	that these ugly traits,
	whatever they may be,
	are a power that can be used
	any way you wish.

	This [destructive, evil] power –
	the same energy
	that may now manifest as
	• hostility,
	• envy,
	• hatred,
	• rage,
	• bitterness,
	• self-pity, or
	• blame –
	can become
	a creative power
	to build
	• happiness,
	• pleasure,
	• love,
	• expansion,
	for
	• yourself and
	• others around you.
22	The list of monotive to site
	The list of negative traits
	could be extended,
	but that is unnecessary,
	for they are only variations on the same theme.
	You all
	know these things in yourself,
	or at least you have begun to know them.
	· 0
	Still,
	after all this time,
	it is not yet possible
	for any of you
	to truly understand
	that
	 what you dislike most in yourself
	is essentially a
	 highly desirable,
	• creative
	power.

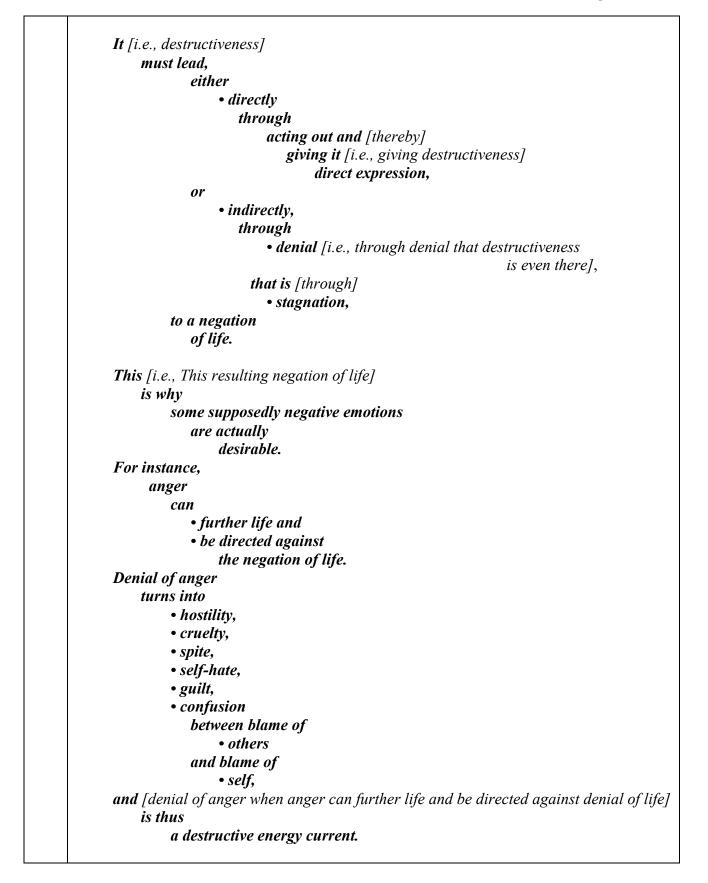


	So, too,
	the best of life
	that has revealed itself to you
	contains the possibility of
	the very worst.
	If you can envisage
	the possibilities
	of all life manifestations,
	because life is
	a continuous
	• flowing,
	• moving,
	• ongoing
	process,
	you can
	never become
	fixated
	on finalities,
	[finalities] which create
	• error,
	• confusion,
	• duality.
	ununy.
23	
	You will see that
	by denying the evil in you,
	you do greater harm
	to
	 the whole of your personality,
	to
	• your manifest spirituality,
	than you realize.
	For by denying it [i.e., by denying the evil in you],
	you inactivate
	an essential part of your
	• energies and
	• creative forces,
	so they [i.e., so an essential part of your energies and creative forces]
	so they [i.e., so an essential part of your energies and creative forces] stagnate.

```
From stagnation [i.e., From stagnation of an essential part of your
                                              energies and creative forces],
    putrefaction [i.e., putrefaction of an essential part of your
                                              energies and creative forces]
        follows.
Matter
    putrefies
         when it
            • stagnates,
         when it
            • can no longer move.
The same is true of
    consciousness:
        it [i.e., consciousness]
           putrefies
                when it stagnates.
Life
    is a
        continuously flowing process.
When it [i.e., When life]
    stands still,
death
    temporarily
         manifests.
Since life
    is eternal,
the death
    can be
         only
            temporary.
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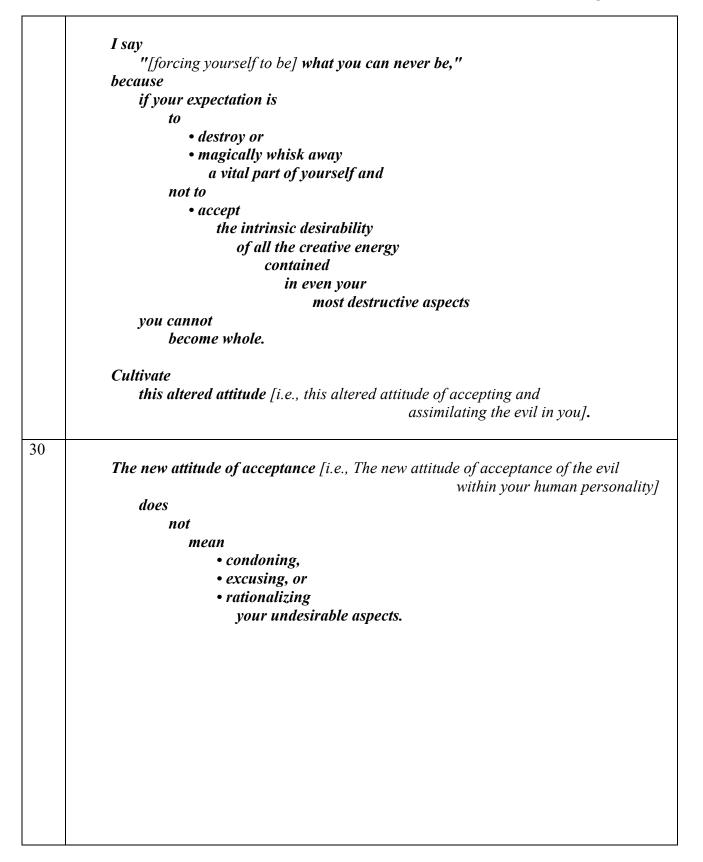
25	
	Matter
	is always a
	• condensation and
	• manifestation
	of .
	• consciousness
	and
	• energy.
	• The way
	the energy
	• flows –
	0r
	• does not flow –
	and
	• the form
	<i>it</i> [<i>i.e.</i> , <i>the form the energy</i>]
	takes
	when it condenses
	depends on
	the attitude of
	consciousness
	• "behind,"
	or, rather, [the attitude of consciousness]
	• intrinsic to
	a particular aspect
	of creation.
26	
	By the same token,
	destructiveness
	is another
	erroneous form
	of consciousness.
	of conservations.

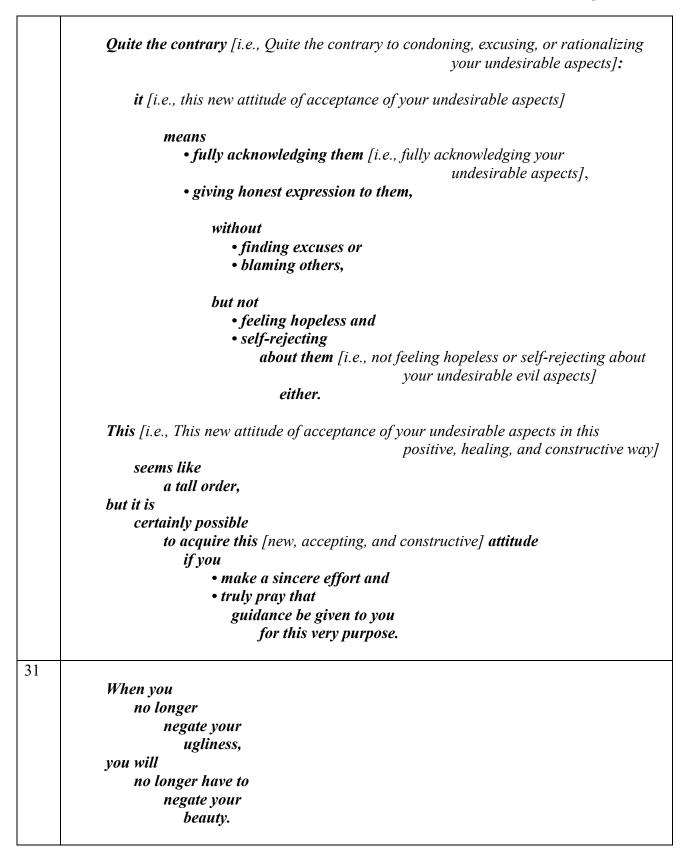


27 Death will become • superfluous, will be • overcome, when energy is • no longer stagnant, when *it* [*i.e.*, *when energy*] is • allowed to move. *This* [*i.e.*, *This movement of energy*] can happen on the level of mind first, when evil is understood to be intrinsically a divine energy flow, *momentarily distorted* due to specific wrong • ideas, • concepts and • perceptions. *Thus it* [i.e., *Thus evil*] is no longer • rejected in its essence *but* [rather, evil is] • assimilated. *This* [i.e., *This assimilation of evil rather than rejecting it*] is precisely what you find most difficult to do.

	In fact,
	you find it [i.e., you find this assimilation of evil rather than rejecting it]
	so difficult
	that you tend to forget
	even those aspects in you
	that are already
	• free of
	• distortion,
	• evil, and
	• destructiveness,
	that are really
	• liberated and
	• clear,
	that are
	• good and
	• beautiful and
	• divine.
28	
20	All your
	• striving and
	• goodwill
	is beautiful.
	Even your
	• pangs of conscience,
	notwithstanding
	the misplaced guilt,
	spring from the
	• best and
	• most beautiful
	manifestations of consciousness.
	X7
	You will
	• deny,
	• ignore,
	• fail to experience
	this best in you
	as long as you
	• deny,
	• ignore,
	• fail to experience
	the evil in you.

	You distort
	your concept of yourself when you
	deny any part of yourself,
	no matter how ugly it may be
	in its present form.
	in us present form.
29	
	The essential key
	to totally integrating the evil
	is understanding
	• its original nature and
	• the indwelling possibility
	that it may manifest again
	in its original form.
	This [i.e., This total integration of the evil in you]
	must be the aim,
	my friends.
	As long as
	you try to become good
	by
	• denying evil,
	by
	• forcing yourself to be
	• what you cannot yet be, and
	• what you can in fact
	never be,
	you remain
	in a painful state
	of
	• inner split,
	• partial self-denial, and
	• paralysis of vital forces within you.





	There is
	so much
	beauty
	in
	every one of you
	that is already free.
	You actually
	manifest
	beauty
	that you
	totally
	• negate,
	• ignore,
	• fail to
	• perceive and
	• experience!
	And
	I do not mean
	only
	• potential,
	• as yet to be developed
	beauty;
	I mean beauty
	that is
	really present.
32	
52	You can
	• think of this [i.e., You can think of all the beauty you already manifest but that
	you totally negate, ignore, and fail to perceive and experience]
	and
	• pray for
	<i>awareness</i> [i.e., pray for awareness of the beauty you already manifest but fail to perceive],
	as you [i.e., in the same way and at the same time you]
	• pray for
	awareness
	of the ugliness.

	When you can perceive
	• both [i.e., both your beauty AND your ugliness],
	• not just one,
	exclusive of the other,
	you will have made
	a substantial step
	toward
	a realistic perception
	of
	• life and
	of
	• yourself
	that will enable you
	to integrate
	what
	now
	tears you asunder.
22	
33	
	By keeping
	both
	• your
	• beauty
	and
	• your
	• ugliness
	in mind
	at all times,
	you will
	also see
	both sides
	in
	• others.

```
You tend to
    • completely
        • reject and
        • negate
           people
                whose destructiveness
                   you perceive, and
    • react to
        • them
            exactly as you do [i.e., exactly as you react]
                toward
                   yourself [when you perceive your own destructiveness].
Or you
    emotionally
        react to their
            • goodness and
            • inner beauty,
while
    unrealistically
        overlooking
            their ugly side.
You cannot yet grasp
    the presence of
        duality [i.e., the presence of beauty and good AND the presence of
                                                                     ugliness and evil]
             in
                • yourself,
and therefore
    neither can you see
        it [i.e., neither can you see duality, that is, the presence of
                            beauty and good AND the presence of ugliness and evil]
             in
                • others.
This [i.e., This not being able to see duality in yourself or in others]
    creates
        continual
            • conflicts and
            • strife.
```

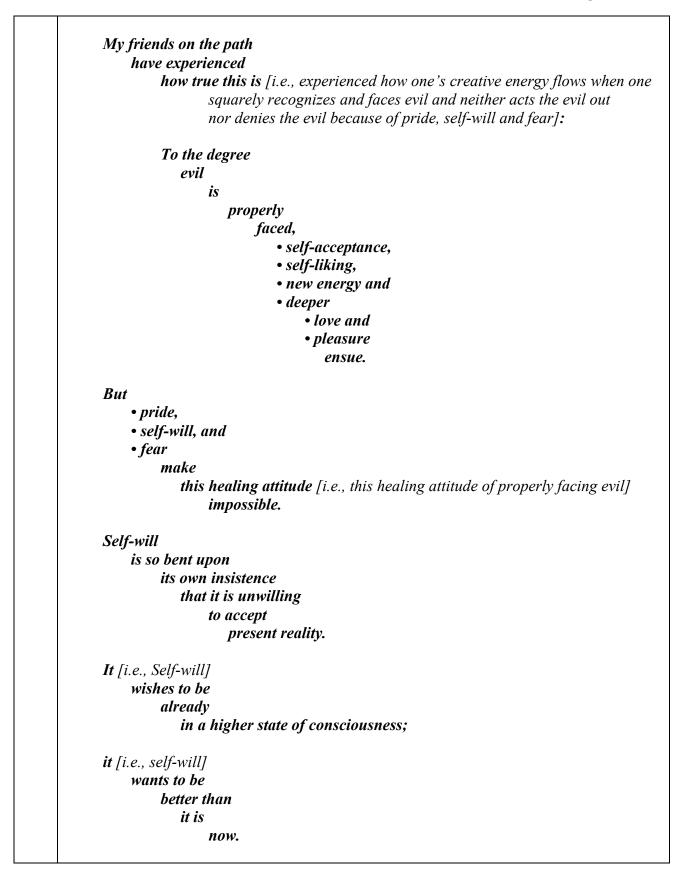
	Only by
	accepting
	<i>the duality</i> [in yourself and in others]
	can you
	truly
	<i>transcend it</i> [i.e., can you truly transcend duality, that is, truly transcend the presence of beauty and good AND the presence of ugliness
	and evil both in yourself and in others].
34	λ7
	No
	• expansion of consciousness,
	no
	• integration and
	• transcendence
	is possible
	when
	• consciousness
	is dimmed,
	when
	• awareness
	is blocked.
	Awareness of
	the evil
	must
	be blocked off
	• when it [i.e., when evil]
	is viewed
	as if it were
	totally
	unacceptable,
	• when you
	fail to realize
	that evil
	is only
	a distortion of
	a divine creative power current.

	• Such distortion [i.e., Such distortion of a divine creative power current
	into a particular evil]
	and
	• <i>lack of awareness</i> [i.e., lack of awareness that this resulting particular evil is in fact merely a distortion of a divine creative power current]
	cause you to
	• deny and
	• paralyze
	the creative process itself.
35	
	Every once in a while
	I refer back
	to the main sources of
	• distortion and
	• destructiveness:
	• self-will,
	• pride, and
	• fear.
	Offhand,
	it may appear
	odd
	to claim
	that these three traits
	are more responsible for evil
	than the evil traits themselves,
	including [the evil traits of]
	• spite,
	• cruelty,
	• envy,
	• hostility, and
	• selfishness.
	How can
	• pride,
	• self-will or
	• fear
	be more destructive than, say,
	• hate?
	The answer to such questions
	is really simple.

```
The overtly destructive attitudes [i.e., destructive attitudes such as hate, spite, cruelty,
                                        envy, hostility, or selfishness]
     are
         never
            the real evil.
If you
    truly acknowledge them [i.e., If you truly acknowledge
                                        these overtly destructive attitudes],
you remain
    in the flow.
• The greatest hatred,
• the most spiteful vindictiveness,
• the worst impulses of cruelty,
         if
            honestly and squarely
                • admitted,
            neither
                 • acted out irresponsibly
            nor
                 • repressed and
                 • denied,
            but
                 • fully accepted,
    will never
         become harmful.
To the degree they
    are
         • seen,
         • faced, and
         • admitted,
such feelings [i.e., evil and destructive feelings such as the greatest hatred, the
                     most spiteful vindictiveness, and the worst impulses of cruelty]
    • will diminish
         in intensity and
    • must
         sooner or later
            convert into
                 • flowing,
                 • life-giving
                    energy.
```

	• Hate
	• Hule will turn into
	• love,
	• cruelty
	into healthy • aggression and
	• self-assertion,
	• stagnation
	into
	• joy and
	• pleasure.
	This [i.e., This transformation of evil into good, destructive energies into
	creative and constructive energies, hate into love, cruelty into
	healthy aggression, and stagnation into joy and pleasure]
	is
	inevitable.
36	
	What I say
	is no mere theory.
	Many of you
	have experienced
	this conversion of emotions
	whenever you
	chanced to hit upon
	the right blend
	of self-acceptance.
	But
	you have to grope for
	this realization [i.e., for this realization of a conversion of
	evil and destructive emotions to good and constructive emotions]
	again
	and again
	until
	<i>it</i> [i.e., until this realization of a conversion of
	evil and destructive emotions to good and constructive emotions]
	• becomes
	second nature and
	• is no longer forgotten.

	When you
	• blindly and
	• self-righteously
	act out destructiveness,
	you
	do
	express evil.
	By denying its [i.e., By denying evil's]
	existence,
	you
	stagnate
	vital creative energy,
	which putrefies in you.
	By squarely recognizing
	the evil,
	you
	neither
	• act it out,
	nor
	• deny it.
	<i>This</i> [i.e., This squarely recognizing evil and neither acting it out nor denying it]
	releases
	your creative energy flow.
37	
	• Pride,
	• self-will, and
	• fear
	are
	• all
	forms of denial
	and are therefore
	• more dangerous
	than the evils
	they deny.



But it [i.e., But self-will] fails because it is impossible to grow out of something one is too self-willed to admit. Self-will creates rigidity and rigidity is contrary to the flow of life. Self-will says, "I do not accept reality as it is now; *it* [*i.e.*, *reality*] must be my way, and I insist that it is [i.e., I insist that reality is my way]." This [rigid] attitude [created by one's self-will] makes admission of the *momentary* [i.e., admission of the current, temporary] truth impossible. 38 Pride says, "I do not want to have such ugly traits in me."

Truth, however, requires both • flexibility and • humility. It [i.e., Truth] also requires • courage. Fear assumes that • acceptance and acknowledgement of the ugliness will make this ugliness overwhelming. So fear also denies the justified faith in the benign order of Creation. If truthful admission of what truly exists would mean • doom, • annihilation, • danger, • chaos, the logical sequence of this assumption [i.e., the logical follow-on conclusion of this assumption that truthful admission of what truly exists would mean doom, annihilation, danger, and chaos] would then be that the world is built on • deceit, • pretense, • negation.

	Even though such thoughts [i.e., thoughts and assumptions that truthful admission of what truly exists would mean doom, annihilation, danger, and chaos] are hardly ever actually articulated, for they are senseless, many individuals unwittingly build their lives on these assumptions.
	Their attitudes express this underlying life-orientation [i.e., this underlying life-orientation that says that truthful admission of what truly exists would mean doom, annihilation, danger, and chaos].
39	To give up self-will does not diminish the free spirit of self-expression.
	Neither does it diminish your genuine dignity when you give up the pride that hides the evil.
	Evil does not • overwhelm and • take you over when you choose to abandon the fear of it.

	Quite the contrary
	is true
	on all these counts [i.e., the truth is quite the contrary to these assumptions on all these counts: assumptions that giving up self-will, pride, and fear results in loss of the free spirit of self-expression, in loss of your genuine dignity, and in evil taking you over].
40	It is
	never
	a destructive impulse
	itself
	that presents the real
	• damage and
	• harm, but
	always the attitude toward it [i.e., it is always the attitude toward an arising
	destructive impulse that presents the real damage and harm].
	This is why people who
	• incorporate and
	• accept
	their negative aspects
	find
	to their immense surprise
	the contrary
	of their apprehensive expectation: [i.e., instead of the
	diminishing of their self-respect and self-liking that
	they expect and that makes them apprehensive,]
	their
	• self-respect and
	• self-liking
	will [actually]
	increase.
41	
	So this is, my friends,
	what you have to learn.

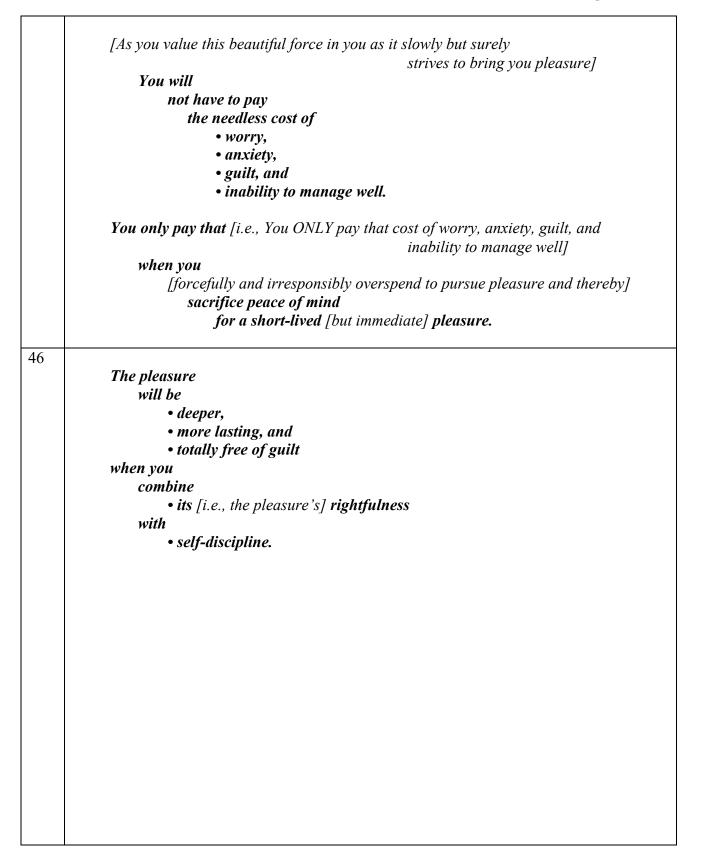
A lot of ground must still be covered by every one of you, even though the words sound all too familiar. So far you are nowhere near actually putting these words into effect. The more you do [i.e., the more you actually put these words into effect], the more • joy will increase in your life, the more • instrumental you will become in shaping your fate not through • ego control but through • your real capacity to create with the life-energy at your disposal. The key is learning to encounter the destructive force so that you can *transform it* [*i.e.*, so that you can transform the destructive force] back to its original nature, thus incorporating it [i.e., incorporating the original nature and energy of this now-transformed *destructive force in you*] into your whole being.

42	
	Are there any questions?
	QUESTION: As this lecture says, there are things in me that I feel are • wrong, • evil.
	Yet • I enjoy them [i.e., I enjoy acting out these things in me that I feel are wrong and evil];
	• they [i.e., these things in me that I feel are wrong and evil] feel pleasurable [i.e., feel pleasurable to me when I act them out].
	<i>But</i> [when I act out these things that I feel are wrong and evil] <i>I feel guilty.</i>
	For instance, I overspend money.
	I negate that aspect of myself completely.
	Can you help me?
43	ANSWER: This is a good example. I hope to hear many more personal problems like this, so I can help you specifically with them [i.e., help you with your specific personal problems].

44	
	Now, what you describe
	is so typical.
	71
	You negate
	everything
	about your destructive impulse [i.e., you deny that this instinct
	to overspend exists in you and you do not allow
	yourself ever to act on any impulse to overspend money].
	yourself ever to dei on any impulse to overspena moneyj.
	You are thus confronted with
	an insoluble predicament:
	un insoluble preuleument.
	• either you
	give up
	all pleasure
	connected with
	• overspending and
	• irresponsibility
	in order to
	become
	• decent,
	• mature,
	• realistic,
	• self-responsible and
	• safe,
	• or you
	take pleasure
	from the negative trait [by acting out the negative trait of
	overspending and being irresponsible]
	but at
	the tremendous cost of
	• guilt,
	• self-deprivation,
	• insecurity, and
	• fear of
	not being able
	to run your own life.

45	
43	Once you see
	that behind the compulsion to
	• overspend and
	• be irresponsible
	is a
	legitimate yearning
	for
	• pleasure,
	• expansion and
	• new experience,
	this predicament
	will cease to exist.
	In other words,
	you must incorporate
	the essence
	of this wish
	without
	acting out
	the destructiveness of it.
	You will then have
	much less difficulty
	putting the wish into effect
	in a realistic way
	that will
	not defeat you
	in the end.
	You are
	now [i.e., You are now, before you take the new approach of incorporating
	the essence of this wish without acting out the destructiveness of it,]
	stuck in battling with
	one of these typical
	either/or problems.
1	

How can you
really want
to give up irresponsibility [and therefore really want to become responsible]
if responsibility
implies
• living on a
narrow margin
of pleasure, and
• confining
your self-expression?
Since you do not
really want
to give up the irresponsibility,
you feel guilty [i.e., you feel guilty for not truly wanting to be
responsible – thinking you should want to be
responsible if you were truly a "good" person].
Thus
you reject
that vital part of you
which
 rightfully wishes to experience
the pleasure of creation
at its fullest,
but
 does not yet know how
without
• exploiting others and
• being parasitic.
If, however,
you can
• fully accept
the beautiful force
striving for
full pleasure
underneath the imperpendibility and
the irresponsibility and
• value it as such [i.e., value this force as it beautifully strives for pleasure], you will also find
how to give it expression
without
• infringing on others,
• infringing on others, without
• violating your own laws of balance.
routing your own tures of butunce.



If you can reconcile • desire for pleasure with • self-discipline and • responsibility, you will express the inner knowledge that says, • "I want to enjoy life. • There is unlimited abundance in the universe for every contingency. • There is no limit to what is possible. • There are marvelous things to be experienced. • There are many beautiful means of self-expression. • I can • realize them [i.e., I can realize these many marvelous things in the universe that can be experienced] and • bring them [i.e., bring these many marvelous things] into my life if I can find another, not self-destructive way [or means] to • express and • obtain them.

	• The very need for
	• self-responsibility and
	• self-discipline
	in their most profound sense
	will make
	increasing
	• joy and
	• self-expression
	possible.
	F - martin
	• Without these traits [i.e., Without these traits of self-responsibility
	and self-discipline in their most profound sense],
	I must remain
	• deprived and
	• in conflict."
	• The discipline [i.e., the self-discipline in its most profound sense]
	will be much easier to acquire,
	 the willingness to do so [i.e., the willingness to acquire the self-discipline] will grow,
	mai givin,
	when
	you know that
	you have
	a perfect right
	to use it [i.e., a perfect right to use self-discipline]
	for the purpose of
	increasing
	• pleasure and
	• self-expression.
47	
- /	My dearest friends,
	I have given you new material
	that requires
	a great deal of attention.
	Bring it [i.e., Bring this material]
	to bear on
	your own
	specific
	situation.

ſ

	Open up
	your innermost being
	to applying this material.
	Do not apply it [i.e., Do not apply this material]
	only
	• theoretically,
	• in general terms,
	but see really
	where you
	deny what is in you
	out of
	• fear and
	• guilt,
	thereby
	paralyzing
	the best in you.
10	
48	To these stress have
	To those of you here who
	• are discouraged and
	• feel hopeless about yourselves,
	jeer nopeless about yourserves,
	I can say only,
	you are in
	• illusion and
	• error
	when you feel that way.

	Realize this [i.e., Realize that you are in illusion and error when you feel
	discouraged and hopeless]
	and ask for the truth,
	which is
	• that there is
	no reason for hopelessness, and
	• difficult periods
	need only to be
	• understood and
	 worked through
	to make them [i.e., to make difficult periods in your life]
	steppingstones for
	• opening your lives further and
	 bringing more
	• light and
	• self-expression
	into them.
.9	
·	Receive the
	• love and
	• blessings,
	my dearest friends,
	be in peace.

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