

Pathwork Lecture 188: Affecting and Being Affected

1996 Edition, Original Given January 15, 1971

his 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

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03	<p data-bbox="375 898 781 1077">• Greetings <i>and</i> • blessings <i>for all of you here,</i> <i>my dearest friends.</i></p> <p data-bbox="375 1119 618 1150"><i>We are all friends.</i></p> <p data-bbox="375 1192 792 1476"><i>There is</i> <i>between us</i> <i>deep inner connection,</i> <i>• already manifest</i> <i>or</i> <i>• potentially there,</i> <i>on the plane of</i> <i>inner reality.</i></p> <p data-bbox="375 1518 1433 1696"><i>Where it [i.e., Where the deep inner connection between us]</i> <i>is as yet</i> <i>only a potentiality,</i> <i>it is certainly possible</i> <i>to realize it [i.e., to realize the deep inner connection between us].</i></p>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Format posted 9/20/18

Our aim is to find
• *the core*
 of your
 real being
and thus
• *your*
 real existence.

The
 real existence
 is
 • *light and*
 • *beauty.*

In the
 real existence
 there is
 nothing to fear.

The guidance I have given in all these years
 directs you step by step
 through
 the maze of
 your illusions –
 the maze of your
 illusory fears
 of
 • *life,*
 of
 • *self.*

*All the steps you take
to avoid
recognizing
that you in fact
experience*

*this illusory self [i.e., the steps you take to avoid recognizing that
you experience this ILLUSORY self (that includes your
illusory fears of life and illusory fears of self)]*

alienate you from

your

- *nucleus,*

your

- *true existence*

in bliss,

in which you

know

there is nothing to fear.

But

you must go

through the fear [i.e. go through the fear of life and self]

to find that it [i.e., to find that this fear of life and self]

is an illusion [i.e., to find that life and self are NOT to be feared]

and

to choose

whether or not

you wish to continue

living with

the illusion.

To give it up [i.e., To give up the illusion that life and self are to be feared]

requires

- *effort*

and

- *the willingness to*

- *change and*

- *chance*

unknown modes of

- *living*

and

- *being.*

04

*What is the fear,
my friends?*

*It [i.e., The fear of life and self]
exists in*

many

- *forms and*
- *variations,*

yet there is

one common denominator –

you fear the

- *destructive and*
- *demonic*

aspects of

- *temporary,*
- *distorted*

parts

of your

inner being.

*Your consciousness,
in its separation,
cannot reconcile itself to
these destructive aspects.*

*It [i.e., Your consciousness]
cannot,*

*it [i.e., your consciousness]
does not*

know

how

*to accept them [i.e., how to accept these destructive aspects
of your inner being, which are unconscious].*

*It [i.e., Your consciousness]
fears*

being overwhelmed

by the destructive energies

just because

it [i.e., just because your consciousness]

has never accepted them [i.e., has never accepted these

destructive aspects of your inner being,

which are unconscious].

*Your consciousness
is
too
• proud and
• impatient,
too
• geared to
limiting
• vision and
• thinking
to make room for
all the opposites
that exist within the human soul.*

*And thus,
due to
the limiting tendency of your consciousness,
the opposites
cannot be transcended.*

*Only when
the distortion [i.e., Only when the destructive aspect of your inner being, an
aspect which is unconscious and is, in fact, a
distortion of an original positive state]
is accepted fully
can it [i.e., can the distortion]
transform itself back to
its original state –
into the
• beautiful,
• creative
force
that
• energizes you and
• gives you
• power and
• bliss.*

*There can be
no way into blissful reality
unless you give up
the wishful thinking
that makes you
unwilling
to face the*

- irrational,*
- destructive*

aspects of yourself.

05

This brings me to the topic of tonight's lecture.

I would like to discuss particularly

- how you*
affect your surroundings
when you operate from
the destructive level of your being.

- How do you affect*
 - others?*

And, conversely,

- how are*
 - you*
affected
by others
who act from
their destructive levels?

This

- very complicated and*
- extremely important*
topic
is not easy to comprehend.

You can

- ***truly connect with it*** [i.e., connect with this difficult topic of affecting and being affected when you and others are acting from destructive distorted levels of being]

and

- ***make something helpful for yourself out of it only when you have already gained a certain amount of insight into the***
 - ***irrational,***
 - ***primitive self***
within you.

- ***When you reach the point***

where you no longer need to

- ***deny,***
- ***project, and***
- ***defend against this evil part,***

- ***when you can***

clearly acknowledge it [i.e., When you can clearly acknowledge this evil part within you],

then you can

truly deal with

the complications that arise out of human interaction on the concealed levels of

- ***your***
and
 - ***other people's***
 - ***destructiveness and***
 - ***ignorance.***

06

*All human beings
suffer from
a basic*

- *conflict*

and

- *pain;*

*whether individuals are aware of it or not,
it [i.e., this basic conflict and pain from which all human beings suffer]
always exists.*

*Again,
the more
aware of it [i.e., aware of this basic conflict or pain]
you are,
the better you can*

- *face and*
- *deal with*

it [i.e., face and deal with this basic conflict or pain]
*and
the sooner
you will resolve it [i.e., resolve this basic conflict or pain].*

*The conflict
is the following:*

On the

- *primitive,*
- *irrational*

*level
you*

- *hate and*
- *want to destroy*

*senselessly,
and hardly know any longer
why
you*

- *hate and*
- *want to destroy.*

***On this level [i.e., On this primitive, irrational level of your being]
you are***

- totally egotistical
and therefore***
- unwilling to accept
any frustration,***
- little***
- or***
- big;***

you

- are unwilling to deal with
any difficulties
and therefore***
- cannot effectively
assert your personality.***

***Whatever the reasons may be,
the irrational***

- hate***
- and***
- wish to destroy***
- exists***

in every single human being.

07

***You manage
not to be aware of
your***

- hate and***
- destructiveness,***

***and that [i.e., and your not being aware of
your hate and destructiveness]***

***is the root of
all***

emotional

- sickness and***
- suffering.***

*As you progress in
the discipline of
facing yourself
you become
more able to*

- *accept
your destructiveness*

and thus

- *transcend
it [i.e., and thus transcend your destructiveness rather than act it out].*

*As you become
more aware [i.e., more aware of your destructiveness],
you must also deal with
the confusion
of your guilt [i.e., the confusion of your guilt over your destructiveness].*

*Hidden guilt [i.e., Hidden guilt for your destructiveness]
is devastating,
because it [i.e., because the hidden guilt for your destructiveness]
creates a vicious circle
by itself
that maintains
the destructiveness.*

*The guiltier
you feel [i.e., The guiltier you feel for your destructiveness],*

- *the more
you hide
what makes you feel guilty [i.e., the more you hide that
destructiveness that makes you feel guilty]*

and

- *the less capable you become of*

 - *dissolving and*
 - *transforming*

- it [i.e., the less capable you become of dissolving and
transforming your destructiveness].*

*This incapacity [i.e., This incapacity to dissolve and
transform your destructiveness]
in turn
increases the guilt [i.e., increases the guilt for being powerless to dissolve
and transform your destructiveness].*

*The more you
hide from yourself,
the more you
• frustrate yourself
and
• deprive yourself of
the good
that life
is meant to be;*

*thus
you become
• angrier and
• more destructive.*

*Even if
it [i.e., Even if your increased angry and destructive attitude]
does not manifest in
overt acts,
your so-called unconscious guilt
leads you into
manifest hating
• actions and
• attitudes
that reject
• others
and
• life
and
• the goodness of being.*

08

*Now,
how is this guilt [i.e., this so-called unconscious guilt for this increased angry
and destructive attitude that does NOT manifest in overt acts]
to be handled?*

*There are
two basic schools of thought
that have existed throughout the ages.*

*One [i.e., One of the two basic schools of thought for handling this guilt
for your increased angry and destructive attitude,
but an attitude that does NOT manifest in overt acts]*

says that

you are

- *not responsible for*
- your*
- *feelings and*
- *unmanifest attitudes.*

You are

- *responsible only for*
- your*
- *actions.*

So,

if you

- *hate and*
- *wish to*
- *kill and*
- *destroy,*

you need

not

feel guilty about it.

09

The other school of thought

says that

- *thoughts and*
- *attitudes*
- *are living realities*
- and*
- *have an effect on others.*

Thus,

a true guilt exists

for these

- *thoughts and*
- *attitudes.*

*Also,
we must consider
whether the
hidden
tendency to be destructive
can leave your actions
totally
unaffected.*

*I just said that it is
unthinkable
for hidden hate
not
to manifest in
some way,
even if
the personality
refrains from
active deeds.*

*Holding back
from
• loving and
• giving
is also an
action.*

*Every so often,
the denied hatred
manifests
in an apparently harmless
passivity
that seems directed against
the self
"only."*

But the

- *underlying*
- *seething
hatred
prevents*
 - *positive deeds of*
 - *loving and*
 - *giving;*

*it [i.e., the underlying seething hatred]
prevents one from*

- *contributing to life.*

*So, in the final analysis,
all acts
flow from
the underlying*

- *substance and*
- *energy
of the person.*

10

*These
apparently opposite schools of thought –
or approaches to life –*

- *exist in everyone*

and

- *breed much confusion.*

Which is true?

How do you handle this question [i.e., this question of which school of thought is true – the school of thought that says actions alone count and not underlying attitudes OR the school of thought that says that underlying attitudes also count regardless of manifest actions]?

	<p><i>Before we can further discuss the mutual interaction on the destructive levels between human beings, this question must be cleared up.</i></p> <p><i>Can both alternatives be true?</i></p> <p><i>Are they mutually exclusive?</i></p>
11	<p><i>You need to realize that your guilt for your primitive destructive self is more destructive than the evil part itself.</i></p> <p><i>You must accept this part of yourself [i.e., You must accept your primitive destructive part] in order to dissolve it.</i></p> <p><i>There is also a vast difference between</i></p> <ul style="list-style-type: none"><i>• an overt action of destruction</i> <p><i>and the</i></p> <ul style="list-style-type: none"><i>• mental and</i><i>• emotional</i> <p><i>existence of this aspect in humankind [i.e., the mental and emotional existence of the primitive destructive aspect in humankind].</i></p> <p><i>This is true despite what I said before about the</i></p> <ul style="list-style-type: none"><i>• effects and</i><i>• influences</i> <p><i>of hidden attitudes.</i></p>

	<p><i>Yet</i> <i>to assume</i></p> <ul style="list-style-type: none">• <i>self-destructive,</i>• <i>self-eroding</i> <p><i>guilt</i> <i>about hidden destructiveness</i> <i>makes matters so much worse.</i></p> <p><i>Due to this guilt [i.e., Due to this self-destructive, self-eroding guilt</i> <i>about hidden primitive destructiveness]</i></p> <p><i>you annihilate</i> <i>yourself</i> <i>and thus [i.e. and thus by annihilating yourself through such</i> <i>self-destructive, self-eroding guilt</i> <i>about hidden primitive destructiveness]</i></p> <p><i>become</i> <i>more destructive.</i></p> <p><i>You prohibit yourself from</i> <i>living.</i></p>
12	<p><i>Nevertheless,</i> <i>your</i></p> <ul style="list-style-type: none">• <i>thoughts,</i>• <i>feelings,</i>• <i>wishes, and</i>• <i>attitudes</i> <p><i>do have power.</i></p> <p><i>You can reconcile</i> <i>these apparently opposite truths</i> <i>only by your</i> <i>honest attempts</i> <i>to make your own destructiveness</i> <i>conscious</i> <i>without justifying it [i.e., without justifying your own</i> <i>destructiveness]</i></p> <p><i>by the [i.e., by pointing out the]</i> <ul style="list-style-type: none">• <i>destructiveness or</i>• <i>limitation</i><i>of others.</i></p>

*The moment you do this [i.e., The moment you make honest attempts
to make your own destructiveness conscious],
you inactivate destructiveness,
without*

- *denying or*
- *hiding*

it.

*When you
deny
your*

- *malice and*
- *egotism,*

*you breed trouble
for*

- *yourself*

and

- *others.*

*For example,
when you are in denial [i.e., in denial about YOUR OWN destructiveness,
malice, and egotism],*

you need to

- *blame*

and

- *accuse*

*to make others
responsible for
what you feel too guilty about
to face squarely.*

*Even
you,
who work so diligently on this path,
focus on
others'*

- *actual or*
- *imaginary*

evil

*so as to
deny
your own [i.e., so as to deny your own evil].*

You
• *distort*
and
• *exaggerate*
to falsify.

You deal with
• *half-truths –*
for what you use as
your case against others
may include elements of
actual evil
in them,
but they are [i.e., but these other individuals are]
not
responsible for
your
misery.

Your
insistence
that they are [i.e., that these other individuals
ARE responsible for your misery]
is
a profound manifestation
of
• *denying self-responsibility*
and
of
• *dependency.*

In effect, you say,

"I am dependent on
the other's
• *evil or*
• *freedom from evil."*

13

*It is not difficult to see
the bind*

*that this [i.e. the bind that saying, "I am dependent on either the other's evil
or on the other's freedom from evil"]
puts you in.*

If on a

- *semiconscious level*

*you express this message into life [i.e. the message, "I am dependent on
either the other's evil or on the other's freedom from evil"],*

[then] on a

- *deeper level of your unconscious
you must*

- *pay the price*

and

- *follow through.*

You must then also express into life,

*"My evil
is responsible for
the suffering of others."*

Thus

*you fluctuate
between*

- *infantile dependency,
in the illusion that
you*

*are helpless in the face of
the other's wrongdoing,*

and

- *omnipotence,
in the illusion that
others*

*are victimized by
your incompleteness.*

14	<p><i>Conversely, the moment you fully assume responsibility for your own suffering by looking for your own</i></p> <ul style="list-style-type: none"><i>• distortions and</i><i>• destructive tendencies,</i> <p><i>you liberate yourself from guilt regardless of how wrong others may be.</i></p> <p><i>You will know from personal experience that</i></p> <ul style="list-style-type: none"><i>• as you can be affected by the destructiveness of others only to the degree that you ignore your own negativities,</i><i>• so can others be affected by your negativities only to the degree that they deny theirs [i.e., that they deny their own negativities].</i>
15	<p><i>Acknowledging your own irrational self, without totally becoming it [i.e., without totally becoming your irrational self], renders you free.</i></p> <p><i>Concentrating on the ills of</i></p> <ul style="list-style-type: none"><i>• others</i><i>• is a destructive act in itself</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• makes it impossible to really fight the evil in you.</i>

[When I say “concentrating on the ills of others is a destructive act in itself”]

*I do not mean to convey
that you should*

- *assume
the sole responsibility
in a conflict*

and

- *whitewash
the other person.*

*Whenever there is
negative interaction,
both
must share the responsibility.*

But to

- *compare and*
- *measure
your own responsibility
with
that of the other
in order to
make yourself
the victim
on the emotional level*

*is tantamount to
the denial of
your own part,*

*even if
you pay lip service to the idea
that you also contributed to
the interaction.*

***What invariably happens
when you look for
your own
contribution to a negative interaction***

***is that you begin to see
how you
both
affect one another
from your [respective] destructive levels.***

***Then you [i.e., Then you and the other]
truly share
the responsibility.***

***This realization [i.e., This realization that you AND the other truly
share the responsibility for a negative interaction]
is extremely liberating.***

***It [i.e., This realization that you and the other truly
share the responsibility for a negative interaction]
frees you from
self-eroding guilt
without
removing the responsibility
that is yours.***

***It [i.e., This realization that you and the other truly
share the responsibility for a negative interaction]
enables you to
• see
and
• express
the other person's share
in the mutual effect [i.e., in the mutual negative interaction]
without
becoming an
• accusing,
• self-victimizing
judge.***

*This [i.e., This ability to express the other person's share
in the mutual negative interaction without becoming an accusing judge]*

- *has a salutary effect*

and

- *usually makes your expressions [i.e., usually makes your expressions of the
other person's share in the mutual negative interaction]*

effective,

if

*the other person
is at all willing
to communicate honestly.*

*If the other person is
not willing [i.e., is NOT willing to communicate honestly],
this will no longer present
a debilitating frustration
for you.*

*You no longer
depend on
proving your innocence.*

You

- *see*

and

- *know*

the truth.

The clear knowledge [i.e., The clear knowledge of the truth]

- *makes you strong*

and

- *dissolves negative energy.*

When you

*hide your evil
behind
the evil of others,*

- *you invariably
become weak,*

and

- *your fight
is ineffective.*

- *Effective fight,*
- *healthy aggression,*
 becomes possible
 - *only when*
 you no longer hide
 from your own
 - *honest insight*
 - *and*
 from your own
 - *destructiveness –*
- *when you cease to be hypocritical*
 on this most subtle of levels.

16

So you see, my friends,
apparently opposite orientations
are reconciled by
the key
I am constantly recommending to you:

face your evil –
your

- *irrationality*
- *and*
- *primitive,*
- *destructive*

aspects –
without losing sight of the fact
that this [i.e., that this evil aspect in you
that you are facing]

is only a
minor
aspect of you.

If you
completely identify with
your

- **hidden**
- **destructive**

part,
it is impossible to

- **live**

and

- **assume responsibility for it [i.e., it is impossible to assume responsibility for your hidden destructive part].**

Yet,
the more you
hide it [i.e., the more you hide your hidden destructive part],
the more you
secretly
believe that this [i.e., the more you believe that your
hidden destructive part]
is
your

- **real self,**

your

- **only truth.**

When
you take it out of hiding [i.e., When you take your hidden destructive part
out of hiding],
the wonderful reality
dawns on you
that there is
so much more to you
than you have secretly believed.

In using this key [i.e., this key of realizing that when you take your hidden
destructive part of yourself out of hiding, you then see the wonderful reality
that there is so much more to you than you have secretly believed],
you do not

- **act out the evil,**
- **directly**

or

- **indirectly –**

you do not

- **spread evil.**

Your

evil

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

can be dealt with

- *directly and*
- *effectively*

when they are acknowledged.

The moment you deny them [i.e., The moment you deny your evil thoughts, feelings, and wishes],

poison

spreads

- *from you*
to others and
- *through your own*
 - *psychic and*
 - *physical system.*

17

You can verify

every day of your life,

if you truly look at
your interactions

in your relationships,

that

the key to life

is

the honest acknowledgement
of your

- *primitive,*
 - *destructive*
- part.*

*This key [i.e., The honest acknowledgement of the
primitive, destructive part of your being]
will make you capable of
sustaining
the bliss of the real world,
• which constantly tries
to communicate itself to you
and
• which you blindly ward off
as long as you
fearfully deny your negativity.*

18

*Let us now also discuss
how you affect others
from your
• positive,
• self-realized,
• purified
levels of being.*

*These
• clear,
• free
levels
where you are
• in truth and
• loving –
where you
• give of yourself
and yet
• are
• strong and
• self-assertive
and
• do not let
another person's destructiveness
damage you –
have
a strong effect
on your surroundings.*

The effect [i.e., The effect on your surroundings when you are in truth and loving] manifests on all levels.

On the level of

- *actions and*
- *words,*
 - *you have*
 - *a particular strength,*
 - *a direct influence for the good,*
- and*
- *you set an example,*

although your strength will at times be misunderstood.

Those

who try to

- *make*
 - *you*
 - responsible for*
 - *their*
 - suffering*

and

- *pin*
 - *their*
 - evil on*
 - *you*

will be unsuccessful because

you have learned to face your destructive self.

Your freedom

may sometimes cause resentments,

but in the long run it [i.e., but in the long run your freedom] has a purifying effect [i.e., has a purifying effect on all involved].

*On unconscious levels,
the [positive] energies
that emanate from you
have an even stronger effect.*

*Your
pure energy
can*

- penetrate
the murkiness*

and

- disperse the poison
of others' negativity.*

*Thus,
a free person
can*

- bypass
evil layers*

and

- activate
the best
in others.*

*This [i.e., This capacity to bypass evil layers and activate the best in others]
may give
the other persons
an inkling
of what they can be,
so that they will no longer
have to hide
from themselves.*

19

*To whatever degree
you are thus liberated,
to that degree
you can
dissolve
evil
in*

- yourself and*
- others.*

*You affect
the equally liberated levels
of psychic reality
of others,
so that
a marvelous energy
is
increasingly
generated.*

*This energy [i.e., This marvelous energy that is increasingly generated]
• multiplies
and
• spreads,
uniting with
• other,
• similar
energy streams.*

*It [i.e., This marvelous energy]
gathers momentum.*

*It [i.e., This marvelous energy]
seeps through the
• murkiness and
• darkness
that the negativities create.*

*It [i.e., This marvelous energy]
penetrates
the poisonous
walls of separation
created by
• ignorance,
• illusion and
• malice.*

*And you now know
what this strength in you depends on:*

*constantly
acknowledging the
irrational destructiveness
in you.*

20

*When you are in
an in-between state,
• sometimes using
this key [i.e., sometimes using this key of constantly acknowledging
the irrational destructiveness in you]
but
• sometimes not [i.e., sometimes NOT using this key of constantly
acknowledging the irrational destructiveness in you],
there will be a
fluctuating battle
between
• you
and
• others
on the unconscious levels.*

*Where your
liberated state
is still weak,

it may succumb to
the ferocity of blame
from a person
who
• still strongly denies
self-responsibility
and therefore
• aggrandizes his or her
self-righteous accusation.*

In other

- *instances and*
- *relationships,*

your

- *liberated*

- *true*

strength

may win

over the weakened negative self

of another person –

whose

- *projections and*

- *accusations*

cannot be counteracted

when you are yourself

in the state of

- *denial and*

- *accusation,*

but

- *which*

can easily be counteracted

when you are freed

by acknowledging

your own destructiveness –

even if [i.e., even if you

acknowledge your

own destructiveness]

to only a certain degree.

21

*When two people's
unconscious levels
affect each other,
the*

- *varying,*
- *fluctuating
states
of both
must be taken into account.*

*At any given moment,
the outcome [i.e., the outcome of the interaction between these two people]
is determined by*

*the degree to which
the key of life [i.e., the key of life: constantly acknowledging
the irrational destructiveness in yourself]*

is used by

- *either*
- or*
- *both.*

and

- *Warfare*

*• mutual destruction
is the final result of
two entities –*

- *nations*
- or*
- *individuals –*

*not using the key [i.e., NOT using the key of life: NOT
acknowledging the irrational destructiveness in themselves].*

The more you

- *use this key [i.e., The more you use the key of life: constantly acknowledging
the primitive, irrational destructiveness in yourself]*

and

- *stop hiding behind
the ills of others,*

the more you will

- *strengthen your whole being*

and

- *enable
your real self
to manifest.*

*It [i.e., Your strengthened whole being and liberated real self]
will in turn*

- *combine with
the liberated aspects of others*
- and*
- *encourage them,*

*while
transcending
their negativities.*

Thus,

you will help them

- *to know
that*
- *their negative aspects
are not*
- *their whole reality*

and

- *to experience
their real selves
beyond
those negativities.*

*This interaction
will occur*

*not necessarily
by what you*

- *say,*

but

by

- *how you affect their being.*

*Also,
what you
say
will have a different impact.*

*How you
say it,
how you
act,
how you
feel to others
will be determined by
how much you accept
your own negativities.*

*In that way [i.e., By constantly acknowledging and accepting your own negativities
and the primitive, irrational destructiveness in you]
you spread good.*

22

*[Conversely,]
Your
• unacknowledged,
• projected
destructiveness
immediately
affects its counterpart
in others.*

*• Mutual accusation,
• self-righteous blaming,
• the compulsion
to build a case
against the other –
all these evasive tactics
build
the
• strife and
• conflict,
the
• pain and
• confusion.*

23

*Now,
let us reverse the process.*

How are
• *you*
affected by
• *others?*

Quite a few human beings
live in a certain amount of
• *harmony and*
• *strength,*
having worked through themselves
to the point
where they no longer
initiate destructiveness.

Most human beings
are still in the state of
fearful defense against
living,
even
when
• *there is no cause for it*
and
when
• *they are in touch with*
those who are ready to give them
• *love and*
• *help.*

Thus they [i.e., Thus those human beings who are still in the state of
having a needless fearful defense against living]
spread evil
by being closed
to
• *truth and*
• *love,*
to
• *giving and*
• *receiving.*

*But a number of
developed human beings
are no longer in this state [i.e., are no longer in this state of
having a needless fearful defense against living]
and are,
as I said,
free enough to
give their best,
undefended.*

*However,
this does not yet make them immune to
the destructiveness of others.*

*They [i.e., Those who are free enough to give their best, undefended]
may be*

*easily affected by
the*

- *unconscious*
- *negative*
 - *thoughts and*
 - *feelings,*

the

- *polluted
energy,
of other people,*

thus

they remain

- *victimized and*
- *dependent.*

It is as though they expressed into life,

"I demand

perfection around me,

so that I can remain in

- *what I have gained;*

so that I can remain in

- *my*

• clarified,

• blissful

state."

***When this [i.e., When this demand for perfection in others]
is still the case,
a lot more progress
must be made,***

***for true immunity
to others' destructiveness
comes only when
this dependency [i.e., this dependency on the perfection of others]
no longer exists.***

***When another's negativity
does***

***affect you,
there must be***

- self-doubt and***
- guilt***

in you

***as a result of
not having faced
all***

your

- confusions and***
- destructive impulses.***

No matter how much you have

***done it [i.e., No matter how much you have faced your confusions
and destructive impulses],***

***there are still
unclear areas;***

otherwise

you would not be

so

- vulnerable and***

so

- affected by
others' ills.***

***This means [i.e., Being so vulnerable and so affected by other's ills means]
you must still
return to earth life
and live in this sphere of duality
where you must battle with
the opposites –***

- pleasure and***
- pain,***
- life and***
- death,***
- good and***
- evil.***

***You cannot
transcend these opposites
as long as
the key of life [i.e., as long as the key of life: constantly acknowledging
the primitive, irrational destructiveness in yourself]
is not used.***

24

***When you are so affected
by others' negativities,
you must indeed
explore
what makes you so vulnerable.***

This

- dependency and***
- vulnerability***

***on the psychic level
corresponds***

- to a psychological refutation of
self-responsibility and***
- to the insistence on
blaming***

- life or***
- others***

for your misery.

[When you are so affected by others' negativities]

***There must be
some area in which
you are not meeting yourself
honestly.***

***For if you do so wholly [i.e., For if you are meeting yourself honestly, and
doing so wholly],***

the negative
• energy and
• emanation
of others
will be
totally ineffective against you.

***You will
not
need
to build false defenses
which repel
everything
so that
nothing
comes through to you.***

***After all,
one reason these defenses are built
is to ward off***
• the pain of
other people's
• cruelty and
• hostility,
• the unjustified demands
they make on
• the world
and therefore also on
• you.

*You may be quite conscious of
this fear [i.e., this fear of other people's cruelty, hostility,
and unjustified demands on the world and you],
but you only gradually
begin to
explore
and
find out
that these defenses
ward off
• everything
and
• anything
that life has to give
so abundantly.*

*Thus,
the defenses
are to your detriment.*

*They [i.e., The defenses]
prohibit
• the good of life
from coming
into you,
and
• the best of you
from coming out
into life,
filling you
with the best there is –
your own good feelings [i.e., your own good
feelings as you bring the best of you into life].*

25

*When you
abandon
your defenses,
you can
melt with*

- *life,*

melt with

- *the psychic substances of others,*

exchanging

- *love*

and

- *truth.*

*Universal truth
manifests
uniquely
in each individual.*

*The variety
of manifestations
gives
living
a special excitement,
without disrupting
one's deep inner peace.*

*The flow of
interchange
enriches you so deeply
that there are
no words
to describe it.*

*It [i.e., The flow of interchange among individuals]
is the exact opposite of
living encased
in your defensive walls,
which*

- *completely separate you*

and

- *create a great loneliness.*

	<p><i>These defenses create a very</i></p> <ul style="list-style-type: none"><i>• dependent,</i><i>• limited, and</i><i>• suffering existence.</i>
26	<p><i>On the other hand, you cannot live completely exposed as you are now, because you have not explored those levels of your being where you blame others for their evil because you shy away from facing your own [i.e., you shy away from facing your own evil].</i></p> <p><i>In this state [i.e., In this state of NOT facing your own evil and instead denying it or projecting it onto others] you are extremely vulnerable – which might be rationalized by a prideful claim of being "sensitive" [i.e., being "so sensitive" to criticism for any evil in you].</i></p> <p><i>But this sensitivity [i.e., But this "oversensitivity" to criticism for any evil in you] is not a sign of a unique individuality in the divine sense.</i></p> <p><i>It [i.e., This excessive sensitivity to negative criticism] is a distortion in itself, and as such, unnecessary.</i></p>

	<p><i>In this "sensitive" state, everything must</i></p> <ul style="list-style-type: none"><i>• hurt and</i><i>• penetrate you.</i> <p><i>If you do not</i></p> <ul style="list-style-type: none"><i>• repeatedly and</i><i>• vigorously</i> <p><i>use the key I hand you [i.e., If you do NOT use the key of life: constantly acknowledging the primitive, irrational destructiveness in yourself, the key I hand to you,],</i></p> <p><i>you absolutely need</i></p> <p><i>your destructive defenses that shut you out of life.</i></p>
27	<p><i>It is your task to find a mode of being in which you are</i></p> <ul style="list-style-type: none"><i>• adequately and</i><i>• realistically defended,</i> <p><i>rather than</i></p> <ul style="list-style-type: none"><i>• self-destructively and</i><i>• unrealistically [defended].</i>

The

- *realistic and*
 - *adequate*
- defense against
the evil
of others
is the*
- *daily,*
 - *direct,*
 - *determined and*
 - *thorough*
- confrontation of
your own [i.e., confrontation of your own evil].*

*The signs of your
hidden evil*

*are always there
in your*

- *anxious,*
- *angry,*
- *confused*

*reactions [i.e., are always there in your anxious, angry,
confused emotional reactions to others and to life].*

If you

stop

habitually

- *pushing aside and*
- *rationalizing*

what disturbs you,

you may

first find

*that you are upset about
what others do to you,
which may*

- *seem*

or

- *actually be
an injustice.*

	<p>But <i>do not remain on that level [i.e., do not remain on that level of being upset about what others do to you],</i> convincing yourself that the others' action <ul style="list-style-type: none">• justifies and• explainsyour disturbance.</p> <p>When you resist <i>this temptation [i.e., When you RESIST this temptation to convince yourself that the others' action justifies and explains your disturbance],</i> you are heeding life's <ul style="list-style-type: none">• lessons and• signs.</p>
28	<p>On a day you spend in a blissful state</p> <ul style="list-style-type: none">• in which you<ul style="list-style-type: none">• do not ward off life from<ul style="list-style-type: none">• withinand• without,but instead<ul style="list-style-type: none">• make contact with<ul style="list-style-type: none">• your innermost being• and thus with<ul style="list-style-type: none">• the whole universe,• in which you<ul style="list-style-type: none">• emanate joy and• have<ul style="list-style-type: none">• deep and• meaningfulexchanges with others, <p>you know that on that day you have not defended against anything.</p>

*But possibly
you were
fortunate on that day
to come into the psychic sphere
of*

- strong,*
- clear,*
- liberated*

spiritual

- energy and*
- consciousness.*

*No
unconscious destructiveness
of others
came your way.*

29

*If the reason for
your bliss
is the latter [i.e., If the reason for your bliss is that no unconscious
destructiveness came your way],
are you
truly*

- safe and*
- free?*

*Are you not
still*

- dependent [i.e., dependent on NO unconscious destructiveness
coming your way for you to have a good day]*

and thus inevitably

- anxious [i.e., inevitably anxious, fearing that unconscious destructiveness
may come your way at some point on that otherwise good day],
whether or not
you
experience
this*

- anxiety and*
- distrust*

at all times?

The answer is obvious.

	<p><i>You must surge on to become wholly yourself, and therefore no longer in need of destructive defenses that</i></p> <ul style="list-style-type: none"><i>• separate you and</i><i>• shift responsibility for your state onto others.</i>
30	<p><i>Most days offer opportunities to do this [i.e., opportunities to surge on to become wholly yourself and therefore no longer be in need of destructive defenses that separate you and shift responsibility for your state onto others].</i></p> <p><i>Your many reactions of discomfort with</i></p> <ul style="list-style-type: none"><i>• yourself and</i><i>• others</i> <p><i>are the clues.</i></p> <p><i>Examine them [i.e., Examine these many emotional reactions].</i></p> <p><i>In</i></p> <ul style="list-style-type: none"><i>• the incidents in your life,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• your reactions to them [i.e., and your emotional reactions to those incidents],</i> <p><i>you meet the greatest therapist of all: life itself.</i></p>

31	<p><i>There is something for you to see that you have not truly recognized.</i></p> <p><i>Why are you so vulnerable?</i></p> <p><i>If you</i></p> <ul style="list-style-type: none">• <i>heed the</i>• <i>pain or</i>• <i>discomfort</i> <p><i>that you suffer now</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>decide</i> <p><i>with all the</i></p> <ul style="list-style-type: none">• <i>vigor and</i>• <i>determination</i> <p><i>of your courageous self that you want to see that part in you that is responsible for being affected by another's evil,</i></p> <p><i>then</i></p> <p><i>you cannot fail to</i></p> <ul style="list-style-type: none">• <i>discover it and</i>• <i>become more</i>• <i>liberated and</i>• <i>secure</i> <p><i>than ever.</i></p>
32	<p><i>Unfortunately, again and again, the temptation to</i></p> <ul style="list-style-type: none">• <i>concentrate and</i>• <i>focus</i> <p><i>on the other person's</i></p> <ul style="list-style-type: none">• <i>shortcomings or</i>• <i>evil</i> <p><i>separates you from where you should be.</i></p>

	<p><i>Whatever you see in others</i></p> <ul style="list-style-type: none">• <i>may</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>may not be correct,</i> <p><i>but you will truly have</i></p> <ul style="list-style-type: none">• <i>peace and</i>• <i>clarity</i> <p><i>about it [i.e., peace and clarity about whatever negativities you see in others]</i></p> <p><i>only when you fully understand why you are vulnerable to the negativities of others.</i></p>
33	<p><i>I cannot emphasize strongly enough the need to make use of this key [i.e., the need to make use this key of life: constantly acknowledging the primitive, irrational destructiveness in yourself].</i></p> <p><i>I would like to say here to you, my friends, that those of you who pursue this</i></p> <ul style="list-style-type: none">• <i>very taxing</i> <p><i>but</i></p> <ul style="list-style-type: none">• <i>very real pathwork,</i> <p><i>will find the</i></p> <ul style="list-style-type: none">• <i>undefended,</i>• <i>flowing state of</i>• <i>security,</i>• <i>bliss, and</i>• <i>peace.</i>

*The path is
so taxing
because it
leaves no room for*

- *projection and*
- *escape.*

*Some
fall by the wayside
because they*

- *are not yet willing
to go
all the way with themselves*

and

- *would rather
dwell on
blame.*

*But those of you
who follow me all the way
cannot help but
find the truth of being.*

*It cannot be denied
that this path
is a hard taskmaster,
precisely because
it allows
no escape.*

*It [i.e., This path]
dispenses with
all sentimentality
that encourages
your*

- *weaknesses and*
- *self-evasions.*

*But because of this [i.e., But because this path allows no escape from facing and
dealing with your weaknesses and primitive, irrational destructiveness],
it keeps
the promise it makes,
as more of you
are beginning to find out.*

*You will find your
real values
only when
you muster the courage
to find your*

- *evil,*
- *distorted*

aspects.

*Then [i.e., When you muster the courage to find your evil and distorted aspects]
you will find your
true capacity to*

- *love*

and

- *be loved –*
 - not as a*
 - *mere ideal,*
 - or*
 - *an illusion,*

but as an

- *everyday reality in your life.*

34

*These are
not*

- *empty promises and*
- *faraway ideals.*

*These are
the promises
that life holds
for the person
who uses the key of life [i.e., who uses this key of life: constantly
acknowledging the primitive, irrational
destructiveness in oneself]
on this plane of existence.*

***The more you
do this [i.e., The more you use this key of life: constantly acknowledging
the primitive, irrational destructiveness in yourself],

the less you will need to
defend yourself
against
• the pain,

and therefore
against
• the bliss of life,
• the gift of life,
that comes to you
at all times.***

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