Pathwork Lecture 188: Affecting and Being Affected

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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<td>03</td>
<td>• Greetings and • blessings for all of you here, my dearest friends. We are all friends. There is between us deep inner connection, • already manifest or • potentially there, on the plane of inner reality. Where it [i.e., Where the deep inner connection between us] is as yet only a potentiality, it is certainly possible to realize it [i.e., to realize the deep inner connection between us].</td>
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by Eva Broch Pierrakos
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.
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.

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.
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.

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.

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.

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.

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]?
Before we can further discuss the mutual interaction on the destructive levels between human beings, this question must be cleared up.

Can both alternatives be true?

Are they mutually exclusive?

You need to realize that your guilt for your primitive destructive self is more destructive than the evil part itself.

You must accept this part of yourself [i.e., You must accept your primitive destructive part] in order to dissolve it.

There is also a vast difference between the mental and emotional existence of this aspect in humankind [i.e., the mental and emotional existence of the primitive destructive aspect in humankind].

This is true despite what I said before about the effects and influences of hidden attitudes.
Yet to assume
- self-destructive,
- self-eroding
guilt

about hidden destructiveness
makes matters so much worse.

Due to this guilt [i.e., Due to this self-destructive, self-eroding guilt about hidden primitive destructiveness]
you annihilate
yourself
and thus [i.e. and thus by annihilating yourself through such self-destructive, self-eroding guilt about hidden primitive destructiveness]

become
more destructive.

You prohibit yourself from living.

Nevertheless, your
- thoughts,
- feelings,
- wishes, and
- attitudes
do have power.

You can reconcile these apparently opposite truths only by your honest attempts to make your own destructiveness conscious without justifying it [i.e., without justifying your own destructiveness]

by the [i.e., by pointing out the]
- destructiveness or
- limitation
of others.
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
  • dependency.

In effect, you say,

"I am dependent on
the other's
• evil or
• freedom from evil."
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.
Conversely,
the moment you
fully assume responsibility
for your own suffering
by looking for
your own
• distortions and
• destructive tendencies,
you liberate yourself from
guilt
regardless of
how wrong others may be.

You will know from
personal experience
that
• as you can be affected by
  the destructiveness of others
  only to the degree
  that you ignore
  your own negativities,
• so can others be affected by
  your negativities
  only to the degree
  that they deny
  theirs [i.e., that they deny their own negativities].

Acknowledging
your own irrational self,
without totally becoming it [i.e., without totally becoming
your irrational self],
renders you free.

Concentrating on
the ills of
• others
  • is a destructive act
    in itself
    and
  • makes it impossible
    to really fight the evil in
    you.
[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.

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.
<table>
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<tr>
<th>Your evil thoughts, feelings, and wishes can be dealt with directly and effectively when they are acknowledged.</th>
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<tbody>
<tr>
<td>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.</td>
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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.

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.

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.
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.
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.

• Warfare
  and
• 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
    • 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.

[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.
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,
• 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.

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].
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.
These defenses create a very dependent, limited, and suffering existence.

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].

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].

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.

It [i.e., This excessive sensitivity to negative criticism] is a distortion in itself, and as such, unnecessary.
In this "sensitive" state, everything must
• hurt and
• penetrate you.

If you do not
• repeatedly and
• vigorously 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.], you absolutely need your destructive defenses that shut you out of life.

It is your task to find a mode of being in which you are
• adequately and
• realistically defended, rather than
• self-destructively and
• unrealistically [defended].
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.
But
do not remain on that level [i.e., do not remain on that level of being upset about what others do to you], convincing yourself that the others' action • justifies and • explains your disturbance.

When you resist this temptation [i.e., When you RESIST this temptation to convince yourself that the others’ action justifies and explains your disturbance], you are heeding life's • lessons and • signs.

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On a day you spend in a blissful state

• in which you • do not ward off life from • within and • without, but instead • make contact with • your innermost being • and thus with • the whole universe,

• in which you • emanate joy and • have • deep and • meaningful exchanges with others,

you know that on that day you have not defended against anything.
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.

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.
You must surge on to become wholly yourself, and therefore no longer in need of destructive defenses that
  * separate you and
  * shift responsibility for your state onto others.

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].

Your many reactions of discomfort with
  * yourself and
  * others
are the clues.

Examine them [i.e., Examine these many emotional reactions].

In
  * the incidents in your life, and
  * your reactions to them [i.e., and your emotional reactions to those incidents], you meet
    the greatest therapist of all:

    * life itself.
There is something for you to see
that you have not truly recognized.

Why are you
so vulnerable?

If you
• heed the
  • pain or
  • discomfort
    that you suffer now
and
• decide
  with all the
  • vigor and
  • determination
    of your courageous self
    that you want to
    see that part in you
    that is responsible for
    being affected by
    another's evil,
then
• you cannot fail to
  • discover it and
• become more
  • liberated and
  • secure
    than ever.

Unfortunately,
again
and again,
the temptation to
• concentrate and
• focus
  on the other person's
  • shortcomings or
  • evil
separates you from
  where you should be.
Whatever you see in others
• may
or
• may not be correct,

but you will truly have
• peace and
• clarity
  about it [i.e., peace and clarity about whatever negativities you see in others]

  only when
  you fully understand why
  you are vulnerable to the negativities of others.

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 would like to say here to you, my friends, that those of you who pursue this
• very taxing
  but
• very real pathwork,

will find the
• undefended,
• flowing state of
  • security,
  • bliss, and
  • peace.
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.

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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