Greetings, 
all my friends here.

Divine 
• blessings and 
divine 
• force 
pour forth 
from 
• the world of spirit 
• toward and 
• into 
• you, 

and 
from 
• the deepest well within you 
to infuse 
• your personality.
However, 
this force [i.e., this divine force from the world of spirit and from the deepest well within you]

must
not be used
to avoid
what you do
not
want to
• see and
• know.

[Rather]
It [i.e., This divine force]
should be used
to increase
your honesty with yourself.

For only then [i.e., only when you are honest with yourself]
can
love grow
genuinely.

And only then [i.e., only when your love grows genuinely]
can you be
secure
• within yourself
and
• in the world.

This lecture continues
the sequence of previous lectures,
particularly of the last two.
[Lecture 195: Identification and Intentionality: Identification with the Spiritual Self to Overcome Negative Intentionality]
[Lecture 196: Commitment: Cause and Effect]
As you know, lectures come in sequences, which then apparently stop and switch to a new emphasis.

And yet all these
* topics and
* sequences
form one whole, an ongoing
* chain or
* spiral, as all
* universal movements are
* spiral movements if they are in harmony with creation.

In tonight's lecture I would like to deal again, from a different angle, with the concept of evil.

There are many levels on which each part of creation can be discussed from many angles.

Tonight's approach [to the topic of evil] is geared to the sequence of the last two lectures.
Some philosophies claim that
- there is no evil,
- evil is an illusion.

Others [i.e., Other philosophies] claim that
- evil is a fact observable by anyone who faces reality.

Some religious philosophies contend that
- evil stems from
  - one principal source,
  - a specific entity called
    the devil –

just as
- good stems from
  - a personified God.

Good and evil stem from two figures [i.e., evil from the devil and good from a personified God], according to this view.

Still other philosophies say that
- the forces of good and evil exist as
  - principles,
  - energy,
  - attitudes.
07

As I so often do,
I wish to discuss evil
first
in its
• cosmic,
• spiritual and
• philosophical
context
and then
on the
• personal level,
so that you can
use it
in your own
path of development.

Any philosophy
that is
not put into practical use
remains a
• shallow
• intellectual
abstraction
that
fails to permeate
the other [less-intellectual] levels
of the human personality.

08

The various concepts [that I present here]
of
• what evil is and
• where it comes from
are
all
true,
provided
they do not exclude
the apparently opposite approach.
If you say that evil does not exist
• at all,
• on any level of being,
this would be wrong.

But if you state that in ultimate reality there is no evil,
that is true.

Any one of these [several] postulates is incorrect when seen as the only truth.

This [i.e., Saying that “evil does not exist on any level of being” is “wrong,” and yet at the same time saying that “in ultimate reality there is no evil”] may seem paradoxical, as is so often the case.

But when we consider the question from a
• more profound and
• broader vantage point,
what appear as opposites suddenly
• reconcile and
• complement each other.
I shall explain presently how these apparent opposites are all true.

Let me first repeat that the universe consists of
- consciousness
and
- energy.

In the unified state,
- consciousness
and
- energy
are one.

In the dis-unified state, they [i.e., consciousness and energy] are not necessarily one.

Energy can be an impersonal force that does not seem to
- contain or
- express consciousness.
It [i.e., Energy] seems a mechanical force that consciousness can direct but that is in itself alien • to determination, • to self-knowledge – in short, [alien] • to everything that distinguishes consciousness.

Think, for example, of • electricity and • atomic energy.

Even the • energy of mind seems often quite disconnected from the source of its [i.e., disconnected from the source of energy of mind’s] consciousness.

Perhaps you can feel what I mean, to a certain extent.
For instance, many of you have experienced that the power of your thoughts, attitudes and feelings does not have an immediate effect in your life.

It [i.e., the power of your thoughts, attitudes and feelings] has an indirect effect, which at first seems so disconnected from its [i.e., from the indirect effect’s] source [or cause – which is the power of your thoughts, attitudes, and feelings] that comprehending the link between

• cause [i.e., the cause or source of the indirect effect – the cause that here is the power of your thoughts, attitudes and feelings]

and

• effect [which here seems to be only an indirect effect that you are experiencing]

requires focused

• attention and
• awareness.
Only when your consciousness expands [so that you become aware of what is happening here and can relate the effect you are experiencing to its cause]
can you sense the oneness of
  • this tremendous mind power [i.e., mind power – the power of your thoughts, attitudes and feelings]
  and
  • the energy it sets in motion [i.e., energy set in motion by the mind power, an energy that produces the effect you are experiencing, a connection you could not see at a lesser state of awareness].

This oneness [of mind power and the energy the mind power sets in motion resulting in the effect that you are experiencing, a cause and effect you could not perceive earlier in a contracted state of consciousness]
works in both
  • a constructive
  and
  • a destructive way.

The principle is the same [i.e., the principle of cause and effect works in both the constructive and destructive ways].

The
  • separated,
  • dualistic human mind creates the illusion that
    • energy
    and
    • consciousness are two different manifestations.
The same split perception exists in human beings regarding
• life and
• self,
• God and
• humanity,
• cause and
effect,
and many other
• concepts or
• phenomena.

There are people on this earth plane who experience
• the universe,
• the cosmos,
as a
• purely energetic phenomenon.

There are others who experience
• the universe,
• the cosmos,
primarily as
• supreme consciousness.

They are
both right, of course.

And
they are
both wrong
when they claim
that their view
is the only truth.

Both [i.e., both energy and consciousness] are one.
Since thought is
• movement and
• energy,
it is impossible
to separate
• consciousness
from
• energy
in their
• essence,

although
in their
• manifestations
there might be an
apparent
disconnection.

How can all the different
• philosophies and
• perceptions
of life
be true
when they appear
to be opposites?

Let us look into this more closely.
It is quite true
that in
the ultimate reality
of
the unified state
there is
no evil.

[In this unified state]
• Thought
  is
  • pure and
  • truthful;
• feelings
  are
  • loving and
  • blissful;
• the
  • direction or
  • intentionality
  of
  the will
  is utterly
  • positive and
  • constructive.

Therefore [in this unified state]
there is
no evil.
But

- the same consciousness [i.e., this same consciousness that is in a unified state where thought is pure and truthful, where feelings are loving and blissful, and where the direction of the will is positive and constructive] can change its mind, as it were,

  - into an
    - untruthful and
    - limited
      - thought process, accompanied by feelings of
        - hate,
        - fear, and
        - cruelty:

  - into
    - negative
    - will direction and
    - intent.

In that moment

- the same consciousness [i.e., this same consciousness that was unified], or an aspect of this consciousness, turns

  - into
    - its own distorted version.

If this happens,

- the energy also

  - alters its manifestations.

Thus

the manifestation of evil is not something intrinsically different from pure

  - consciousness
  - energy.
It [i.e., This consciousness/energy] has only changed
• direction or
• focus.

Hence
it is as accurate to state
that
in essence
there is no evil
as it is to state
that
on the level of the human manifestation
there is [evil].

Each individual must accept
the reality of evil
on this plane of development [i.e., on this earth plane of human manifestation and development],
in order
• to learn to cope with it [i.e., to learn to cope with evil]
and thus
• to truly overcome it [i.e., to truly overcome evil].

Evil must be
• faced and
• overcome
primarily within the self.

Only then [i.e., Only when evil is faced and overcome within the self] can the evil that is outside of the self be dealt with.

The attempt to reverse this process [i.e. The attempt to deal with evil outside the self before dealing with evil within the self] will fail,
for everything must start from the inner center –
and the center is the self.
Neither of these two extremes [i.e., the extremes of all good or all evil] exists in the human consciousness.

In the present development of human consciousness, both
• the pure and
  • the distorted,
• good and
  • evil,
• God and
  • the devil,
exist.

It is the task of every human being, on the long road of evolution, lifetime upon lifetime – and it indeed takes thousands of lifetimes, not hundreds –
• to purify the soul and
• to overcome evil.
Let us look for a moment at what evil means, from the point of view both of
• energy
and of
• consciousness.

When
energy
is twisted,
• it produces a destructive manifestation.

• Its [i.e., energy's] frequency
  • slows down
and
  • becomes commensurate with
    the distortion of the consciousness
    which determines the state by
      • choosing the will direction of the thought process
      and
      • instituting the negative attitude pattern.

The slower the [energy] movement, the more the distortion of consciousness has advanced, and the more we can speak of a manifestation of evil.
Another characteristic of distorted energy flow in its evil aberration is condensation.

Condensed energy is the • dualistic, • dis-unified state.

The more highly developed a being is, • the purer is its [i.e., the purer is the being’s] • energy, • the faster its [i.e., the faster is the being’s] • frequency and • the more radiant its [i.e., the more radiant is the being’s] • matter.

[Conversely] The more • distorted and • destructive a being is, the more • condensed is the form in which the consciousness manifests.
Matter, as you know it [i.e., Matter as you know, experience, and understand matter], is an advanced state of condensation.

The consciousness involved in this state [i.e., The consciousness in the state where energy manifests as matter – where energy is in this advanced state of condensation] must find its way back to an increased frequency of its [i.e., of consciousness’s] energy movement by purifying its [i.e., by purifying consciousness’s]

• thought and • attitude patterns.

[After looking at what evil means from the point of view of energy, we now explore evil from the point of view of consciousness.]

What does evil mean as a phenomenon of consciousness?
Religion has of course talked amply about this [i.e., Religion has talked amply about what evil means as a phenomenon of consciousness]
in terms like
• hate,
• fear,
• selfishness,
• duplicity,
• spite,
• cheating life by not paying the price,
• wanting more than one is willing to give, and
• other destructive attitudes.

This is so obvious that it hardly needs further elaboration.

But let us look at the phenomenon of evil on a more subtle level.

Jesus Christ said:

"Do not resist evil."

This saying has been misunderstood in many ways.

[For example.] It has been interpreted too literally to mean
• that you should allow others to exploit you and
• that you should not assert
  • your human rights and
  • your human dignity.
This interpretation [i.e., This overly literal interpretation of “Do not resist evil”] has preached

- meekness and
- masochism
  that are
  not in keeping with
divine truth.

On the contrary,

they [i.e., meekness and masochism]
help to

- perpetuate evil
  and
- allow the perpetrator
to inflict evil
  on his or her environment.

Any truth
  can be interpreted
  in
  • different,
  • yet correct,
  ways.

Since tonight we are discussing
  evil
  as a manifestation of
  • consciousness
    and
  • energy,
I shall interpret
"Do not resist evil"
  from this angle [i.e., from the angle of consciousness and energy].

"Do not resist evil"
points to the fact
that
resistance itself
  • is,
  and
  • breeds,
  evil.
Unobstructed energy flows
• smoothly and
• harmoniously,
  like a
gentle river.

When resistance stops
the movement
of the energy current,
its [i.e., the energy current's]
• movement slows

and its [i.e., and the energy current's]
• form condenses,

clogging up the channels.

Resistance
• tightens
and thus
• coarsens
  the energy.

It [i.e., Resistance]
holds back
what should move.
The consciousness
[that is] responsible for
the energy
thickening
must exist
accordingly.

This statement
is not quite correct,
but
human language
is incapable of expressing
the essential oneness of
• consciousness
and
• energy,
so we must compromise
and speak
as though
• consciousness
were "responsible" for
• the energy flow.

Anyhow,
from your vantage point
this expression
will be quite adequate.

The distorted
• thoughts,
• intentionality,
• feelings, and
• attitudes
resist
what is [i.e., resist]:
• truth,
• life,
• God –
• any aspect of the goodness
  of the universe.
**Because it** [i.e., Because this state where the consciousness consists of distorted thoughts, intentionality, feelings, and attitudes]

- resists
  - trusting
  - the life process,

**this consciousness** [i.e., this consciousness that consists of distorted thoughts, intentionality, feelings, and attitudes]

generates
- ill will or
- negative intentionality.

No evil attitude can manifest unless resistance to good [including resistance to truth, to life, to God, to any aspect of the goodness of the universe] is also taking place.

Conversely, wherever life flows without resistance,

it [i.e., life] must be
- harmonious,
- blissful, and
- creative.

**The very manifestation of matter** as you know it [i.e., as you know and understand matter], which is a highly dis-unified state, is the result of resistance.
Matter

is

• thickened,
• coarsened,
• slowed-down energy.

Existence
in matter

• blinds true vision

and

• is therefore unavoidably painful.

• Resistance,
• matter
• blindness,
speaks

• dualism,
• separation,
• evil, and
• suffering – these [i.e., dualism, separation, evil, and suffering] are one and the same.

Resistance

stems the flow, closing up;

it [i.e., resistance] prevents

the movement of

• the universal energy –

of

• love,

of

• truth,

of

• the ever ongoing movement of life

unfolding as divine manifestation.
Resistance is always obstructing some
  • valuable,
  • beautiful aspect of creation.

Resistance is therefore
  a manifestation of evil.

When you go deeply enough into yourself, you will relatively easily perceive your own resistance.

Others always can see it [i.e., Others can always see the resistance] in you unless they are extremely
  • blind,
  • undeveloped, or
  • insist on not seeing it.

They may have a stake in
  • agreeing with you or
  • keeping an idealized image of you.

But if this [i.e., But if having a stake in agreeing with you or keeping an idealized image of you] is not the case, they are aware of your resistance.
You, too,
  can be aware of it [i.e., can be aware of the resistance in you]
    if
      you wish to be.

[When you are aware of the resistance in you]
  You will then see
    what this resistance [in you]
      means.

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The word
  "resistance"
  is used again and again
    in psychological terminology.

Usually
  people even forget
    the real meaning [i.e., the real meaning of “resistance”].

The word [resistance]
  is thrown around,
    and people lose contact with
      its [i.e., resistance’s]
        dynamic reality.

Words become meaningless
  when they are used
    • blindly and
    • unfeelingly.

This is why I
  • deliberately and
  • frequently
    change terminology –
      • to give
        new impact
          to your understanding
        and
          • prevent
            blind usage.
But I use
this word [“resistance”] in this context [i.e., this context of our topic of evil]
because
this is precisely
the word used by Jesus.

The word
"evil"
suffers a similar fate [to that of “resistance”].

Religion
has thrown it [i.e., thrown the word “evil”]
at humankind
in such a
• mechanical,
• distorted, and
• often meaningless
way
that many individuals
have become
practically allergic
to hearing
this expression [i.e., the expression “evil”].

This is why
I have shied away from
using this word [i.e., this word “evil”] and
have mentioned it only occasionally.

But once in a while
it is good to return to
basic
• concepts and
• expressions,
  to lend
• impact and
• new energy
to your understanding.
When you face and accept your deeply ingrained negative intentionality,
you can link it [i.e., you can link your negative intentionality] with your resistance.

Resistance always says in one way or another,
"I do not want to know the truth about this or that."

This destructive attitude [i.e., this destructive attitude of resisting by not wanting to know the truth about this or that] must create an evil force because it [i.e., this destructive attitude of resisting by not wanting to know the truth about this or that] obstructs the ongoing movement of truth.
In our approach to self-development, we find again and again that the basic evil triad is:

- pride,
- self-will, and
- fear,

which are always interconnected.

All other manifestations of evil arise from this triad [i.e., this triad of pride, self-will, and fear].

Furthermore, each of these three attitudes [i.e., each of these three attitudes of pride, self-will, and fear] is a result of resistance and breeds more resistance, or evil.

Self-will says,

"I resist any other way but my way,"

and "my way" is so often anti-life, anti-God.

Self-will resists truth, love, union – even if it [i.e., even if self-will] appears to want it [i.e., appears to want truth, love, and union].
The moment
the tightness of self-will
exists,

divine aspects [such as truth, love, and union]
are hindered from manifestation.

Pride
is resistance to
the oneness
between entities.

It [i.e., Pride]
• separates itself
  from others and
• elevates itself –
  and thus
  resists
  • the truth
  and
  • love
  that are
  creative manifestations of life.

Pride
is the opposite of
• humility,
not of
• humiliation.

The person who
resists
humility
must be
humiliated
because
the resistance [to the truth and to love]
must always finally
come to
a breaking point [resulting in humiliation].
<table>
<thead>
<tr>
<th>The refusal</th>
<th>Similarly,</th>
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<tbody>
<tr>
<td>• to expose</td>
<td>resistance</td>
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<tr>
<td>the truth and</td>
<td>breeds</td>
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<tr>
<td>• to admit</td>
<td>fear,</td>
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<tr>
<td>what exists</td>
<td>and</td>
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<tr>
<td>is due to</td>
<td>fear</td>
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<tr>
<td>pride.</td>
<td>breeds</td>
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<td>This pride</td>
<td>resistance</td>
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<td>causes</td>
<td>as much as it [i.e., as much as pride]</td>
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<td>resistance</td>
<td>results from</td>
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<td>as much as it [i.e., as much as pride]</td>
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<table>
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<tr>
<th>29</th>
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<tbody>
<tr>
<td>[When vision and the scope of experience are darkened]</td>
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<tr>
<td>Life is perceived</td>
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<tr>
<td>as frightening.</td>
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<tr>
<td>The more</td>
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<td>• resistance [i.e., The more resistance to truth and to what is],</td>
</tr>
<tr>
<td>the more</td>
</tr>
<tr>
<td>• fear –</td>
</tr>
<tr>
<td>and vice versa.</td>
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</table>
Resistance to truth arises from the fear that truth can be harmful, and in turn, resistance to truth compounds this fear [i.e., resistance to truth compounds this fear that truth can be harmful].

The hiding [from truth] becomes forever more difficult and exposure [to truth] [becomes] forever more threatening.

Fear of truth – hence resistance [to truth] – negates the benign quality of • the universe;

it [i.e., fear of and resistance to truth] negates the truth of • the self, with all its • thoughts, • feelings, and • intents.

This self-negation, rooted in resistance [to truth]
• is, and
• creates, evil.
When you want to avoid your feelings and your hidden thoughts and intentions, you create resistance [to the truth of your self with all of its feelings, thoughts, and intentions].

Resistance is, in one way or another, always connected with the thought, "I do not want to be hurt" – whether this hurt is actual or imagined.

The resistance [to the truth of your self with all of its feelings, thoughts, and intentions] may be linked to self-will that says, "I must not be hurt"; to pride that says, "I will never admit that I can be hurt"; or to fear that says, "If I am hurt I must perish."
The resistance [to the truth about the self and about the benign nature of the universe]

expresses
distrust of
the universe.

In reality,
hurt
must pass,
for it [i.e., for hurt]
is no more
an ultimate state
than evil is.

The more
pain is experienced
in its full intensity,
the faster
it [i.e., the faster pain] dissolves into
its [i.e., pain’s]
original state –
[which is]
• flowing,
• moving
energy,

which creates
• joy and
• bliss.

Whether resistance [to the truth about the self and the universe]
comes from
• self-will,
• pride, or
• fear,

whether it [i.e., whether resistance to the truth about the self and the universe]
is
• ignorance and
• negation of what is,

does not matter.
Resistance [to the truth, irrespective of where the resistance comes from]
  obstructs
  • God,
  • the flow of life.

It [i.e., resistance to the truth]
creates walls
that separate
you
  from
  • truth and
  • love –
  from
  • your inner unity.

A person
on the evolutionary path [such as the one you are on],
who
  • searches and
  • gropes –
  incarnation
  after incarnation –
  fulfilling
  his or her task,
  is in
  a conflicted
  inner state,
  as you know.

A great deal
in a human being like you [who is on an evolutionary path]
is already
  • free and
  • developed.

But
there also exist in you
  • distortion,
  • blindness,
  • ill will,
  • resistance,
  • evil.
The human being who is in a state of partial inner freedom –

• truth, 
• love, and 
• light 

on the one hand,

and

• self-will, 
• pride, and 
• fear 

on the other –

must find the way out of this conflict [i.e., this conflict between truth, love, and light on the one hand and self-will, pride, and fear on the other hand].

One part of the personality resists the truth that these negative • feelings and • attitudes are there 

and resists giving them up,

while the other part [of the personality] strives for • development and • self-purification.

This dualistic state must cause crisis.
I have previously devoted an entire lecture to this topic [See Lecture 183- The Spiritual Meaning of Crisis].

Let me repeat that such a crisis is unavoidable.

When two opposite movements and strivings exist in a person, a breaking point must be reached, which manifests as a crisis in the person's life.

One movement says,

"Yes,

I want to
• admit what is evil,

I want to
• confront myself and
• dispense with the pretenses, which are after all nothing but lies.

I want to
• expand myself and
• bring forth the best in me, so that I can
• contribute and
• give to life, as I wish to
• receive from it [i.e., as I wish to receive from life].
I want to
  • give up the
    • childish,
    • cheating
      position
    from which
    I grab
    at life
    • angrily and
    • resentfully
    while
    refusing
    to give
    anything
    to it [i.e., give anything to life]
  except my
  • demands and
  • resentments.

I want to
  • stop all that [i.e., stop all that childish and cheating behavior
    of grabbing everything from life while giving nothing to life]
    and
    • ride
      trustfully
      with life.

I want to
  • honor God
    by accepting life
    on its own terms."
The other side persists in saying,

"No.

• I want it my way.

• I may even want to
  • develop and
  • become
  • decent and
  • honest,

but not at the price of

• looking at,
• exposing or
• admitting
  anything that is too self-incriminatory."

The resulting crisis [between these two opposite sides – the “Yes I want to develop and grow AND I am willing to pay the price of self-facing and inner change required for my purification” versus the opposite side that also wants to develop and grow but says “No, I won’t pay the price of honest self-facing and inner change that is required for my development”] must break down the faulty inner structure.
Where

* the destructive orientation [i.e., the destructive orientation where one is unwilling to pay the price of self-facing and inner change required for purification, growth, and development]

is considerably weaker than

* the constructive one [i.e., the constructive orientation where one is willing to pay the price of self-facing and inner change required for purification, growth, and development],

the crisis

is relatively minor,

for

the faulty aspects [i.e., the faulty aspects of the destructive orientation in which one is unwilling to face the self and make necessary inner changes required for purification, growth, and development]

can be extricated [from the inner structure] without
tearing down the entire psychic edifice.

By the same token,

if the movement toward

* growth and
* truth [i.e., if the constructive orientation is present where one is willing to face the self and make the necessary inner changes required for purification and development]

is considerably weaker than the

* stagnant,
* resistive,
* evil

one [i.e., if the constructive orientation is weaker than the destructive orientation where one is unwilling to face the self and make the necessary inner changes required for purification and development],

major crisis

may again be avoided for awhile;

[however.]

the personality may stagnate

for long periods [i.e., may be stuck in saying “No” to paying the price required by development to face the self and make changes].
But when the movement toward good [i.e., when that part of the personality that is willing to face the self and make the necessary inner changes required for purification, growth and development – i.e., the good] is sufficiently strong, and yet the resistance [i.e., and yet that part of the personality that is unwilling to face the self and make the necessary inner changes required for purification, growth and development] continues to block the movement of the whole personality which [then] becomes • confused, • blind and • caught in destructively acting out, something must give.

Suppose you build a house.

Some of the building material is • solid, • beautiful, and • of excellent quality.

Some is • defective, • a cheap imitation, and • rotten.

When these two incompatible types of material become inextricably mixed, the structure cannot stand.
If the rotten material can be extricated without tearing down the entire building, then profound shake-up of the inhabitants' present life can be avoided.

So it is with a personality — and such extrication depends entirely on the conscious determination of the person in question.

If the personality is too entangled because it [i.e., because the personality]

• has been resisting for too long

and

• still lacks sufficient impetus of goodwill,

there is only one way out.

The structure must be destroyed, so that it can be rebuilt in a pure form.
Such a process [i.e., Such a process of destroying the structure and rebuilding it in a pure form]
calls forth
an energy movement
that is almost impossible to describe.

Resisting evil
means
not
• facing
and
• accepting
the evil in you.

This resistance [to facing and accepting the evil in you]
creates
a tremendous accumulation of energy,
which
finally
comes to
an explosion.

The deeper meaning
of the ensuing destruction
is truly marvelous.

It [i.e., The eventual explosion caused by your resistance to facing and accepting the evil in you]
destroys
the very evil
that has created it [i.e., destroys the very evil that has created the resistance to facing and accepting that very evil].

Unfortunately
it is impossible
to convey the configuration
that takes place.

Much in the person's life
may go to pieces.
The energy movement of the soul substance [i.e., The energy movement or the explosion of the soul substance caused by personality’s resistance to facing and accepting the evil in you]

tears down
the rotten structure,
even if this means that
temporarily
all seems to go to pieces.

However,
what is of true value will
• automatically and
• organically rebuild itself.

Imagine a form composed of intense opposite movements that
• swirl and
• rush,
• explode and
• implode and
• destroy themselves.

Soul substance
• is torn apart and
• rebuilds itself simultaneously.

Creation is taking place.

Every crisis is an integral part of creation.
Therefore [i.e., Because every crisis is an integral part of creation],
wise ones
  • embrace and
  • accept
    crises,
    which remove
    more and more resistance.

Do not resist evil in you.

By that
I mean,
give up
  • the appearance,
  • the pretense
    that
    evil
does not exist
  in you.

Give in [i.e., Give in to rather than resist the fact that evil does exist in you],
go with the movement of life.

The process of
destruction/creation
  is a magnificent sight
  for spirit eyes.

The blind entity
  may suffer
temporarily,
but
  how good it is [i.e., how good the process of destruction/creation is].
The process [i.e., the process of destruction/creation] is awesome in its benign violence.

- New movements come forth,
- old movements change
  - direction,
  - color,
  - hue,
  - sound.

If you go deeply into yourself and intuitively feel into the meaning of your crisis, you may gain a glimmer of the creative process.

It [i.e. The creative process] is apparently simultaneously both
  - creative
  - destructive, as far as defective soul material is concerned.
The eternal, ultimate, essentially benign nature of creation is most eloquently demonstrated in the fact that evil must finally destroy itself [because resistance to facing and accepting the evil in you leads to a building up of energy that eventually, in a crisis, explodes in the soul, thereby destroying the evil in you that has been resisted].

It [i.e., evil in you that you resist facing, accepting, and dealing with] can build up only for so long, but eventually the breakdown must occur.

You will all agree that the destruction of destructiveness is a constructive, creative phenomenon.

Thus, in the long run, every destruction is constructive and serves creation.

Always.
But in an individual's life,
this truth [i.e., this truth that every destruction is constructive
and serves creation]
is not always obvious.

The further
you are on the path,
the more
you will see this truth.

It will be helpful
if you can meditate
to truly
experience
this phenomenon [i.e., this phenomenon that every destruction is constructive and serves creation],
because
then you will
aid the process
by your
conscious determination
to relinquish
resisting
the evil in you,
which you
mistakenly
believe
comes to you
from outside –
when it can never do that [i.e., evil
can never come to you
from outside].
You can diminish the violence of the constructive destruction

• if your commitment to truth takes on a new impetus

and

• if you unearth your negative intentionality

and

change it into a

• positive intentionality.

When you express negative intentionality in concise words, you can create a new movement.

It is up to you.

But even before you do so [i.e., before you create a new movement and change your negative intentionality into a positive intentionality], by your very admission of your deliberate ill will,
you will be

• more in truth and
• less inclined to act out the evil,

which you sometimes even do self-righteously.
[By your very admission of your deliberate ill will]

You will
know
who you are.

And strangely enough,
the more
you
own up to
your evil,
the more
honorable
you become,
and
the more
you will
• know that [i.e., the more you will know that you are honorable]
   and
• appreciate yourself.

It is the same
with pain:
the more
you accept it,
the less
you will feel it.

Resistance to pain
often makes it
unbearable.

The more you
accept
your hate,
the less you
hate.

The more you
accept
your ugliness,
the more
beautiful you become.
The more you accept your weakness, the stronger you are.

The more you admit your hurt, the more dignity you have, regardless of the distorted views of others.

These are inexorable laws.

This is the path we tread.

A lot of wonderful things are happening in this work.

But there also must be a lot of cleaning up, for which a great deal of vigilance is needed.

I want to say that your venture is very blessed.
Now, my friends,
continue in your
wonderful endeavor
to be in truth.

If your sincerity [about being in truth]
is doubted,
you must know
in your heart
where you are –
and that [i.e., knowing where you truly are in your heart]
is all that matters

That is
all
that matters!

Be blessed.

Be who you truly are –
God!

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