

Pathwork Lecture 206: Desire: Creative or Destructive

1996 Edition, Original Given December 15, 1972

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

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

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

Gary Vollbracht

¶	Content
03	<p><i>Greetings and blessings for all of you, my dearest friends.</i></p> <p><i>In order to finally discover your divine center, it is necessary to go through all the layers that separate you from it.</i></p> <p><i>The</i></p> <ul style="list-style-type: none"><i>• misconceptions,</i><i>• false images,</i><i>• negativities,</i><i>• illusions,</i><i>• pretensions,</i><i>• defenses,</i><i>• unexperienced</i> <p><i>and therefore unassimilated feelings and</i></p> <ul style="list-style-type: none"><i>• confused thoughts</i> <p><i>are</i></p> <p><i>one thick crust [that separates you from your divine center].</i></p>

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This [thick] crust [of misconceptions, false images, negativities, illusions, pretensions, unexperienced feelings, and confused thoughts] is the most difficult part to penetrate in the voyage to your innermost core [i.e., the voyage to your divine center].

It [i.e., this thick crust separating you from your divine center] contains many aspects that you have to learn to

- recognize,***
- approach and***
- accept***

in the right way.

Once you have penetrated all the layers [of this thick crust separating you from your divine center], you will gradually have to

- dissolve and***
- assimilate***

the accumulated blocks [comprising these layers].

When you have learned the right approach to these aspects of yourself, [aspects] which you would rather not know, then you will come upon other levels of your being that still separate you from your innermost divinity.

Or, to put it differently, other tasks are waiting for you on your path to total self-awareness, [the total self-awareness] which is the absolute prerequisite to unification with the central divine core.

04	<p><i>One such task is to achieve</i></p> <ul style="list-style-type: none">• <i>clear perception and</i>• <i>connection with the soul movements.</i> <p><i>You can also call them [i.e., you can also call these soul movements] the energy streamings of your</i></p> <ul style="list-style-type: none">• <i>feelings and</i>• <i>attitudes –</i><ul style="list-style-type: none">• <i>the positive as well as</i>• <i>the negative ones.</i>
05	<p><i>Every</i></p> <ul style="list-style-type: none">• <i>attitude,</i> <p><i>every</i></p> <ul style="list-style-type: none">• <i>expression,</i> <p><i>every</i></p> <ul style="list-style-type: none">• <i>feeling</i> <p><i>creates</i></p> <p><i>an energy movement in your system – a specific soul movement.</i></p> <p><i>I spoke of this a long time ago and I will now do so more specifically.</i></p> <p><i>We will discuss the energy movement [or soul movement] of</i></p> <ul style="list-style-type: none">• <i>wanting,</i>• <i>wishing,</i>• <i>desiring –</i><ul style="list-style-type: none">• <i>its [i.e., each of these specific energy movement's] meaning,</i>• <i>its significance in the total expression of the human personality, and</i>• <i>its importance in the self-creating process.</i>

06

Self-awareness,
whether it concerns [on the one hand]

- **awareness of**
 - **inner problems,**
 - **confusions,**
 - **one's faults and**
 - **[one's] negativities,**

or [on the other hand, whether self-awareness concerns]

- **the awakening of**
 - **the ever-present**
 - **ongoing**
divine voice
inside you,

requires
the art
of
focusing within.

You must also
practice
focusing [within]
to detect the presence
of those soul movements [or energy streamings of your feelings]

even to know

- **what you**
really
 - **feel and**
 - **think**
at any given moment and
- **which soul movements [or energy streamings]**
those
 - **feelings and**
 - **thoughts**
create.

Such focusing [within]
implies, of course,
some ability
to concentrate,
but this [ability to concentrate]
is not too hard to learn.

07

Every

now-moment

- **is an expression**
within you

and

- **creates**

a specific

soul movement [or energy streaming of a particular feeling or attitude].

Observe

these [soul] **movements** [or energy streamings of your feelings and attitudes].

- **Do you feel a tightness?**

- **Is the** [soul] **movement** [or energy streaming of a particular feeling or attitude]

- **blocked and**

- **stopped completely**

because of

the tightness,

or

- **is it** [i.e., or is tightness]

absent

in its [i.e., the soul movements'] **expression?**

- **Is it** [i.e., is the soul movement]

- **hard-edged,**

- **pointed,**

- **disharmonious and**

- **raw?**

- **Is it a** [i.e., is the soul movement a]

- **smooth,**

- **enlivening,**

- **soft**

flow?

08

*When you
feel*

- *good,*
- *happy,*
- *open and*
- *alive,*

*the soul movements [or energy streamings from these feelings or attitudes]
are*

very

- *smooth and*
- *soft,*

*yet in this very softness
lies*

an enormous strength.

*When the [soul] movement
is*

- *stopped,*

you

feel

- *dead.*

*When the [soul] movement
is*

- *hurtful,*
- *raw,*
- *edgy or*
- *pointed,*

you

feel

- *anxious,*
- *upset,*
- *apprehensive.*

*Every soul movement [or energy streaming]
is the result of
specific*

- *feelings,*
- *thoughts and*
- *attitudes,*

and you must

focus your attention

on them [i.e., on the specific feelings, thoughts, and attitudes], too.

09

*Let us now deal with
the soul movements [or energy streamings] of*

- *wanting,*
- *wishing or*
- *desiring.*

*Everything
that exists
in human expression*

*can harmonize
with the*

- *universal forces and*
- *creative laws.*

*Your soul movements [or energy streamings]
can be*

- *healthy*
- and therefore*
- *creative*

and thus [cause]

- *further creation,*

*or [conversely] they [i.e., your soul movements or energy streamings]
can be*

- *distorted,*
- *sick,*
- *life-defeating,*

and thus cause

- *further destruction.*

*Desire
in itself
is never
either*

- *right*
- or*
- wrong,*
- *good*
- or*
- bad,*
- *desirable*
- or*
- undesirable.*

	<p><i>It [i.e., the rightness or wrongness of desire] all depends on its [i.e., on the desire's] expression.</i></p> <p><i>Therefore one cannot always say that having desires is a hindrance to spirituality.</i></p>
10	<p><i>Eastern philosophy expounds on desirelessness as a necessary state.</i></p> <p><i>This [i.e., desirelessness being a necessary state] is only partly true.</i></p> <p><i>It [i.e., desirelessness being a necessary state] is untrue in the sense that if desire is absent, it is impossible to create.</i></p> <p><i>You create by visualizing a new state of being.</i></p> <p><i>To do so [i.e., to create by visualizing a new state of being], the desire [to create a new state of being] must exist.</i></p> <p><i>How you express this desire will determine the outcome.</i></p>

If the desire is

- *too strong,*
- *too tight,*

if it [i.e., if the desire]

- *evolves out of a misconception
that implies
any kind of
a "must,"*

the desire is

no longer

- *a desire,*

but [rather the "desire" is]

- *a demand,*
- *a threat,*
- *a forcing-current
that says:*

*"I must have
or else I*

- *will perish,*
- *will suffer*
 - *unfairly and*
 - *unbearably,*
- *will be unfairly treated."*

This voice

indicates

a threat

containing the message

that

if life

does not yield the demanded result,

it [i.e., life] is

- *bad and*
- *unfair,*

which you proceed

to prove

by the dismal results

you are about

to create.

This can hardly be called

a desire,

but it often parades under the guise of being one.

11

- *Positive,*
- *real*
desire
is a prerequisite
to the self-creating process.

For example,

if you do not want a

- *new and*
- *more loving*

state of being,

you will have

- *no motivation*
to attain it,
- *no incentive*
to overcome
the often
apparently insurmountable
resistance,

- *not even a*
visualized possibility
of such a [new and more loving] state.

To create
a new state of personality,
soul movements [or energy streamings of
the appropriate feelings or attitudes]
must flow forth.

Like the wind
they [i.e., the soul movements or energy streamings of
the appropriate feelings or attitudes]
carry the creative seed.

12

*Desire
is the blueprint
we act upon.*

*To distinguish
between
• the creative
and
• the destructive
desire currents
it is very important
to understand
what I mentioned before.*

*• Whether the desire
flows
without
a "must,"*

or

*• whether it
contains
the forcing current [of the "must"]*

*can be easily ascertained
• in yourself,
and even
• in others.*

*As it is with
many other spiritual verities,
the concept of
desire
contains
an apparent paradox:*

*The right kind of desire
must become
so relaxed
that
it does
not have to
be fulfilled.*

*If you can
strongly desire,
• without
a trace of
a "must,"
but
• with
an attitude of
• "I can
live
without my wish being fulfilled,
• I can
go through the pain of
not having it
and [in going through this pain of not having it I will]
not be
• annihilated,
• defeated,
[or even the least bit]
• unhappy,"*

*then
the power
of such a desire
is
truly
limitless.*

*The energy
that is released
through
the absence
• of fear and
• of manipulation
even on the subtlest of levels
is enormous.*

*In other words,
your very
• desire
must also be
• desireless.*

13

*Now,
how can this be?*

*How can you
come into a state
in which
what you*

- *want and*
- *consider desirable*

you can also

- *readily give up?*

*How can you
deeply long for something
and yet
accept the pain
of its
unfulfillment?*

*This seems
a tall order,
my friends.*

*Yet
all evolution
of the human soul
moves
inexorably
toward this state.*

*The need for it [i.e., the need for this paradoxical state where you can accept
the pain of unfulfillment of that for which you deeply long]
is already evident
on the outermost level –
the previously mentioned
crust [i.e., the crust of misconceptions, false images, negativities,
illusions, pretensions, unexperienced feelings, and
confused thoughts, the crust which covers your
innermost core, your divine center]
in which
all the negativities reside.*

14

**One of the main reasons
for the existence of this crust [i.e., this crust of negativities covering your
innermost core, your divine center]
is the refutation of pain.**

Evil

- **resists**

what is [i.e., evil resists pain, disappointment, rejection, if this is what is]

and thus

- **splits itself off**

*from itself [i.e., evil resists the evil of pain, disappointment, rejection],
forever*

**fragmenting consciousness
into**

- **"smaller," or**
- **more limited,
particles [of consciousness].**

**They [i.e., these "smaller" more limited particles of consciousness containing
the evils of pain, disappointment, or rejection]**

can all come together again

through

the great act of

- **acceptance, or**
- **non-resistance**

in the right way.

**Such an act [i.e., such a great act of acceptance of pain, frustration, rejection,
or disappointment, or non-resistance of these evils in the right way]**

requires

**a methodical path,
with help**

at every step of the way,

for it is easy

to veer off

into

- **distortions and**
- **misconceptions
of truth.**

15

If you are frightened of
• *pain,*
together with its derivatives, such as
• *frustration,*
• *disappointment,*
• *rejection,*
and [if you] believe
that you
must
not
experience
these [negative or evil] feelings [of pain, frustration,
disappointment or rejection],

then
• *you will have*
an overly strong desire
to have
no pain, or
• *you will*
deny
the [very real and actual] pain [or evil that is there].

A must-current
is set up in you
that says,

- *"This*
I must have" –
no pain [and no frustration, disappointment, or rejection] –
- *"This*
I must not have" –
pain [or frustration, disappointment, or rejection].

Any such demand [i.e., any demand to have no pain, frustration,
disappointment, or rejection]

is
a creative block.

It [i.e., the demand to have no pain, frustration, disappointment, or rejection]
hinders
the very fulfillment
you insist upon
most.

The

- *tightness,*

the

- *saying "no" to something –
whatever*

it is in the universe [including evil, pain, frustration, rejection] –

the

- *false,*
- *cramped
"no,"*

creates

- *a*
- *harsh,*
- *tight*

*soul movement [or harsh, tight energy streaming of my feelings
and attitudes],*

- *a movement [or energy streaming of my feelings or attitudes]
that is full of*

- *sharp,*
- *cutting
edges*

which are

- *pointed and*
- *hurtful.*

Both

- *wanting*

and

- *not wanting*

can be

- *harmonious and*
- *soft*

or

- *disharmonious and*
- *pointed.*

16

*It would be a mistake
to interpret
acceptance of
all*

- *feelings and*
- *experiences*

*to mean that
you should
not refute
certain*

- *experiences or*
- *actions*

*that people commit
against you.*

I wish to make this clear.

*For instance,
if you
insist on
not having
any
pain,
you will be so*

- *disconnected and*
- *tense*

*that you will
not even*

- *recognize,*

let alone

- *deal with,*

others' negativity and

- *see when their machinations*

could abuse you.

*The very pain
that this [actual negativity, evil, and abuse coming toward you by others]
causes
makes you blind to it [i.e., blind to the evil and abuse coming toward you],
therefore*

- *you react blindly;*
- *you can*
 - *neither feel*
 - the true pain,*
- *nor assert yourself.*

*Conversely,
if you
do not
fear pain,
you*

- *can
stand up for yourself*

and

- *will not allow others
to be*

- *deceitful,*
- *destructive,*
- *dishonest and*
- *abusive*

in their

- *subterfuges and*
- *games.*

*You
cannot
fear confrontation
when you
can
experience pain.*

*You will
assert yourself
if your pride
permits you
to be wrong –
if you can
suffer that pain [i.e., that pain of being wrong].*

*So, you see, my friends,
not only
is it untrue
that acceptance of pain
implies a*

- *masochistic,*
- *sacrificial*
- *weakness and*
- *submission,*

*but
[actually] quite the contrary [is true].*

	<ul style="list-style-type: none">• <i>True resilient strength and</i>• <i>fearless self-assertion</i> <i>rest upon</i> <i>the ability</i><ul style="list-style-type: none">• <i>to accept</i> <i>what is</i><i>and</i><ul style="list-style-type: none">• <i>to deal with it [i.e., to deal with what is]</i> <i>without</i> <i>manipulating</i><ul style="list-style-type: none">• <i>facts and</i>• <i>feelings</i> <i>to be</i> <i>what they are not.</i>
17	<p><i>The conviction</i> <i>that</i><ul style="list-style-type: none">• <i>pain and</i>• <i>disappointment</i> <i>must not exist</i><i>creates</i> <i>a very</i><ul style="list-style-type: none">• <i>tight and</i>• <i>pointed</i> <i>"no" movement [or tight and pointed negative energy streaming].</i><p><i>The "no" [to what is, to pain, disappointment, rejection, evil or frustration]</i> <i>is not a</i><ul style="list-style-type: none">• <i>decided,</i>• <i>harmonious,</i>• <i>firm</i> <i>strength</i> <i>that grows out of</i><ul style="list-style-type: none">• <i>true dignity and</i>• <i>self-value.</i></p></p>

[Rather,] It [i.e., the strength that comes from the “no” to what is, the “no” to pain, disappointment, rejection, evil or frustration]
**is a pseudo-strength
that comes from
the weakness
of insisting on
having it your own way:**

**"This
I must
have,
that
I must
not have."**

18

**If you can proceed
to the point of view
that**
**no experience on earth
can come to you
that you are
not capable of handling,**

**a great deal of
tightness
will**
**• dissipate,
[and thus]
• make room for
creative movement,
and also
• eliminate
a lot of fear.**

**The moment
you decide this [i.e., the moment you decide that no experience can come to
you that you are not able to handle],
the [negative] experience
you are involved in
begins to take on a different aspect.**

*The very act
of saying "no" [to what is, to pain, rejection, frustration, or disappointment]
with*

- *a weakness,*
- *a tightness,*
- *an unhealthiness*

*prevents
creative receptivity.*

*By the same token,
the*

- *grabbing,*
- *insisting,*
- *self-righteous
"yes"*

*equally prevents
creative receptivity.*

Both

- *yes*

and

- *no*

can be

- *healthy*

or

- *sick,*

- *desirable*

or

- *undesirable,*

- *good*

or

- *bad.*

Desire

is determined by

the underlying attitude

which, in turn,

determines

*the nature of the soul currents [or energy streamings from your
feelings and attitudes].*

19

*Creative receptivity
arises out of a*

- *soft,*
- *relaxed,*
- *flowing
movement.*

*The pain
of taking in
something
undesired*

*affords you the possibility
of*

- *transcending
this dark point*

and

- *finding
the light
behind it.*

[Similarly]
*The pain
of accepting the absence of
something
desired*

*affords you the possibility
of*

- *transcending
the emptiness*

and

- *finding
the hidden fullness
behind it.*

*This is
the law of life.*

*Only when
you embrace it [i.e., only when you embrace this law of life]
do you
set the creative movement
into action.*

You must be careful to

- ***accept*** [i.e., to accept the undesired]

and/or

- ***renounce*** [i.e., renouncing the desired and accepting its absence]

in a spirit of

trust,

however.

Doing so [i.e., accepting the undesired and accepting the absence of the desired]

in

- ***bitterness and***

- ***hopelessness***

is again

not

the right way.

Then [i.e., when you accept “what is” in bitterness and hopelessness]

the harsh soul movement [or the harsh energy streaming of your

feelings and attitudes]

may not

be on the surface,

as it is when a

- ***strong,***

- ***pushy,***

forcing current exists,

but

it [i.e., the harsh soul movement or harsh energy streaming from your

feelings and attitudes]

is still there,

hidden behind

the surface acceptance [of “what is”].

20

Everything

seems to hinge on

how you react to

pain –

be it the pain of

- ***experiencing something*** [here experiencing the pain something undesirable],

or [the pain of]

- ***experiencing the lack of it*** [here experiencing the pain of the lack of something desirable].

	<p><i>Can you trust pain</i></p> <ul style="list-style-type: none"><i>• as you trust the rest of the universe,</i><i>• as the universe is supposed to be trusted?</i> <p><i>If you distrust pain you distrust the universe,</i></p> <p><i>for you cannot split off any single existing experience [here splitting off the experience of pain that exists in the universe] from the rest of creation.</i></p>
21	<p><i>Both the movement of</i></p> <ul style="list-style-type: none"><i>• yes</i> <p><i>and the movement of</i></p> <ul style="list-style-type: none"><i>• no</i> <p><i>must become</i></p> <ul style="list-style-type: none"><i>• open and</i><i>• sweet.</i> <p><i>Even if the movement is firm, it [i.e., the movement] can still feel sweet.</i></p>

***It [i.e., your soul movement or the energy streaming from your feelings]
can be
an expression of
your trust***

***or it [i.e., or your soul movement or the energy streaming from your feelings]
can be
an expression of
your fear.***

***It [i.e., your soul movement or the energy streaming from your feelings]
can be
an expression of
your love***

***or it [i.e., or your soul movement or the energy streaming from your feelings]
can be
an expression of
your selfishness.***

***All these possibilities
determine
the nature of
• your movement,
the nature of
• how you desire, and
the nature of
• how you approach
painful experience.***

***Your approach
to pain
• immediately and
• directly
determines
either
• creative receptivity [even to pain] and
• positive desire [for no pain]
or
• greedy,
• distorted
desire [for pleasure and bliss and no pain, coming]
from a fearful rejection
of life's pattern [i.e., a fearful rejection of what is,
especially a fearful rejection of life's pain].***

22

*As your meditation practice grows
in the course of your development,
turn inward
to detect
the nature of
your soul movements [and energy streamings of your feelings
and attitudes].*

Determine

- *what they [i.e., what your soul movements and energy streamings
of your feelings and attitudes]*

mean,

- *what*

- *feeling and*

- *attitude*

*they [i.e., your soul movements and energy streamings]
represent,*

- *what*

- *thought pattern and*

- *type of desire*

*they [i.e., your soul movements and energy streamings of your
feelings and attitudes]*

express.

This is

a new dimension

to your approach

to your inner person.

As you become more adept

in recognizing

*these soul movements [or energy streamings of your feelings and
attitudes],*

*such recognition [of these soul movements or energy streamings of your
feelings and attitudes]*

will be

- *effortless and*

- *quite natural,*

without

deliberate

- *focusing and*

- *concentrating.*

23

*This new emphasis
doesn't imply
that you are
beyond
your negativities,
but [rather]
that you are
sufficiently aware of
them [i.e., aware of your negativities].*

*The very negativities
that still exist
will be seen*

- *in a new light and*
- *in another dynamic expression.*

*For example,
you may look into
existing*

- *resistances and*
- *problems*

*contained
within your desire.*

*[In this example, as you look at resistances
and problems within a particular unfulfilled desire, ask:]*

- *How*
 - *strong and*
 - *firm**is the desire?*
- *Does it [i.e., does your desire]*
 - *flow smoothly**or [conversely]*
 - *is it a*
 - *tight,*
 - *pushy**current?*

• *If the latter [i.e., if it is a tight, pushy desire current],
what does that mean?*

• *What does
this [tight, pushy] way of manifesting
your otherwise laudable desire
hide?*

• *Or is the desire*
• *overtly weak and*
• *even absent?*

• *Can you
feel
a movement
of this desire in you?*

• *How
do you feel it?*

[Remember]

*If the movement
is right,
there is
always*
• *confidence and*
• *trust
that it will
come to pass,
even if
not right this minute.*

*If there is an area in your life
where a
strong desire
has still
not
been fulfilled,
in spite of
ardent attempts on your part,
investigate
how tight
this [desire] current is.*

	<p><i>The very tightness [of this desire current] may hide an important clue to what you need to</i></p> <ul style="list-style-type: none"><i>• know</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• eliminate</i> <p><i>before fulfillment can come,</i></p> <p><i>or the tightness of the [desire] current may reflect your lack of trust in the</i></p> <ul style="list-style-type: none"><i>• universal,</i><i>• creative</i> <p><i>process of which you are a part.</i></p> <p><i>Then you must</i></p> <ul style="list-style-type: none"><i>• deal with this attitude [i.e., deal with this attitude of not trusting the universal creative process of which you are a part]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• see the meaning behind it.</i>
24	<ul style="list-style-type: none"><i>• To follow through with this important work,</i><i>• to be able to tune into your inner [soul] movements [or energy streamings of your feelings and attitudes],</i> <p><i>you have to cultivate the ability to concentrate.</i></p>

	<p><i>This [i.e., cultivating the ability to concentrate] is not as difficult as some of you may think.</i></p> <p><i>All it needs is</i></p> <ul style="list-style-type: none">• <i>some goodwill and</i>• <i>a few minutes' exercise daily.</i> <p><i>I have given concentration exercises several times over the years.</i></p>
25	<p><i>Now I want to highly recommend a new approach to dealing with your negativities</i></p> <ul style="list-style-type: none">• <i>after they [i.e., after your negativities or negative emotions] are expressed</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>after you learn to take responsibility for them [i.e. take responsibility for your negative emotions].</i> <p><i>I see among you, my friends, especially when you are together for protracted periods at the Center, that there is still a good deal of acting out [i.e., a good deal of impulsively acting out your negative emotions in your behavior when you are together].</i></p> <p><i>This [i.e., impulsively acting out your negative emotions when you are together] must be vigorously discouraged.</i></p> <p><i>There is no necessity for it [i.e., there is no necessity for acting out your negative emotions].</i></p>

Not doing so [i.e., not acting out your negative emotions when you are together]
need not

lead back to

- **repression and**
- **denial**

[of your negative feelings and emotions].

Often

you admit your behavior [i.e., you admit your impulse to act out
your negative emotions]

but simultaneously

proudly act it out [i.e., you impulsively and proudly act out
your negative emotions]

as if

this acting out should

- **not be avoided**

but rather

- **be considered**

natural behavior

concomitant with

the admission [i.e., concomitant with the admission
of your impulse to act out your negative emotions].

Don't you see

that

acting out [your negative emotions impulsively in your behavior]
refutes

self-responsibility

as much as

total denial [of your negative emotions]

does [i.e., as much as total denial of your impulse to act out your
negative emotions refutes self-responsibility]?

You are

all

ready

- **to assume responsibility for**
your actions

and

- **to choose**
the right
action.

26

*Humanity as a whole
is so deeply conditioned
by*

- denial and*
- acting out,*

with

- projecting and*
- blaming others,*

*that it seems at times
impossible
for the individual
not
to do that.*

- Admitting
the impulse*

but

- not acting on it*

requires

- inner prayer,*
- commitment
to the truth*

and

- the goodwill
to let God within you
fill you
with the*

- action and*
- knowledge,*

*even before
the feeling
can follow suit.*

*When you
act out [your negative emotions],*

- you must still believe
that you need
a scapegoat, and*
- you are still
too frightened
to look fully
at yourself.*

*You are still threatened
by what you may see [in yourself].*

*In the last analysis
the fear [of seeing yourself as you truly are with all your negativities]
is always
unjustified,
no matter
how difficult
it may first be
to give up
a cherished illusion
about the self.*

*No matter
how ugly
the traits may be
that gradually
ooze out of you,
they are
never
the whole truth
of who you are.*

*You cannot fail
to see objectively
the temporary
little ego
in its ugliness
without
losing heart
about
your whole person.*

27

*You cannot fail
to become
receptive
finally
to the*
• beautiful,
• eternal
you,

*if you
fully commit yourself
to*
• seeing
and
• accepting
both
• the good
and
• the bad,
[both]
• the beautiful
and
• the ugly,
[both]
• the divine
and
• the evil.

*If you wish to
own up to
both [the good as well as the bad],
you will
find
both [the good as well as the bad] –
and will come to see
that
the good is
• real and
• eternal,
while
the bad is
• only
a temporary aberration and
• not
the final you.*

*You must make up your mind
to take in
all of yourself,
• for better
or
• for worse,
whatever that may mean.*

*You must
ask for guidance
to do so [i.e., ask for guidance to take in all of yourself]
with a
• constructive and
• realistic
attitude
that
• leaves room for
many possibilities
and
• never denies life.*

*If you so ask,
this attitude [i.e., this constructive and realistic attitude that leaves room for
many possibilities and never denies life as you take
in all of yourself i.e., all of the good and the bad in you]
will come to you
from
within.*

28

*Begin to
focus on
both
• the ugliness
and
• the beauty.*

*See that
the very fact
that you
own up to
the ugliness
comes from
the beauty.*

*For only
the divine infiltration
of the self
makes
the self
capable
of*

- even wanting
to be in truth,*

of

- having the courage
to do so [i.e., the courage to be in truth],*

of

- undertaking
the wondrous journey
into the inner world and*
- learning
the many difficult lessons.*

*The very act
of revealing
all parts
of the self
deserves
your greatest
self-respect,
which you can pay [i.e., a respect you can pay to yourself]
when you
stop*

- projecting
the unacceptable
on others or*
- using
the ugliness of others
to hide your own [ugliness].*

29

*I suggest that
you also help each other.*

*When you are very tempted
to accuse the other person,
ask yourself,*

*"What is ugly
in me
and
what is ugly
in him or her?"*

And then ask,

*"What is beautiful
in me
and
what is beautiful
in him or her?"*

*But
really mean
these [four] questions.*

*Leave the [four] questions open
and
wait for the answers
until
you are receptive enough
for them [i.e., for the answers to these four questions]
to reveal themselves to you.*

*Do not
merely mouth such questions
while [at the same time]
you*

- *want to condemn*
 - *others*
- and*
- *yourself*

and

- *find negative pleasure in doing so.*

*[Yet] If this [i.e., If this condemning others and yourself]
is where you still are,
then this
is what you must
own up to.*

*Admit that you
do not want
to see
the good
either in
• the other
or in
• yourself.*

*Being right [in your admission that you do not want to see the good in yourself]
is really
no substitute for
[actually] seeing yourself
as good,
you know!*

30

*But if you have
worked your way through
the mazes of your crust [i.e., the mazes of your thick crust of
misconceptions, false images, negativities, illusions, pretensions,
unexperienced feelings, and confused thoughts, the crust that
covers your divine center, that covers your innermost core]
to where you can already
genuinely
want
to know
both sides [i.e., want to know the good and the bad
in the other and in yourself],
then you will
soon witness
the unitive principle
unfold in you.*

*You will discover
what you now
know in theory
but still cannot practice,
as is evident*

- *in your everyday acting out,*
- *when you get involved with others negatively.*

*What I see happening
is that
even if
you no longer*

- *blame others and*
- *exonerate yourself,*

*even if
you admit
your own negativity,
you often do so
because
this is how it is
supposed to be now,
but you
do not
emotionally
experience this [i.e., you do not experience this “right
action” as a spontaneous and natural
arising from your feelings and emotions].*

*[Rather,]
Emotionally
you still have a stake
in*

- *blaming others and*
- *exonerating yourself.*

*This always means
that
inwardly
you totally
blame yourself,
but do not wish
to see
this self-blaming behavior.*

*The more you
blame yourself,
the more you
are hooked on
blaming,
and the greater
your investment
in doing so [i.e., the greater your investment in blaming someone –
either yourself or others]
must be.*

*In that battle
it is always
either*

- *the other person*

or

- *you
who is
right.*

31

As you

- *ask to recognize*
 - *the good*

and

- *the bad*
 - *in you*

and

- *in the other person,*

- *and open your heart
to desiring
that you see
both*
 - *the good*

and

- *the bad*
 - *in you*

and

- *in the other,*

*you will truly
experience
the unitive principle.*

*You will
understand*
• *how*
the negativities
of
both
• *you*
and
• *the other*
interact and
• *how you*
both
have
• *beauty and*
• *goodness,*
as well as those
• *negative,*
• *destructive*
traits.

This acknowledgement [that you both have beauty and goodness as well as those negative and destructive traits]

will eliminate
hate,
either for
• *yourself*
or for
• *others.*

32	<p><i>In spite of the great progress you have made</i></p> <ul style="list-style-type: none">• <i>so strikingly</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>often so visibly</i> <p><i>in</i></p> <ul style="list-style-type: none">• <i>the various life manifestations –</i> <p><i>in</i></p> <ul style="list-style-type: none">• <i>the changing of your life</i><ul style="list-style-type: none">• <i>inwardly and</i>• <i>outwardly,</i>• <i>the changing of your personality –</i> <p><i>[yet]</i></p> <ul style="list-style-type: none">• <i>the acting out,</i>• <i>the desire to blame,</i> <p><i>still exists quite strongly.</i></p>
33	<p><i>Let us apply what I said in this lecture about</i></p> <ul style="list-style-type: none">• <i>right</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>wrong</i> <p><i>desire</i></p> <p><i>to the topic of blaming.</i></p> <p><i>You desire to blame because you do not desire to see yourself.</i></p>

Such

- **unhealthy,**
- **distorted**

desire [i.e., the unhealthy and distorted desire to blame others
because you do not desire to see yourself],
[which is, of course,
contrary to
the truth of being,

creates a

constant threat
that

- **the untruthful,**
 - **the unrealistic**
- will**

sooner or later
be exposed.

Therefore [i.e., because the untruthful will eventually be exposed for what it is]
a

- **protective,**
 - **defensive**
- tightness**

is put into

both desires [i.e., both the desire to blame others and
the desire not to see yourself],

[a tightness]

which influences
the soul current.

- **Approach**

the current

of [both of] these desires,

- **feel**

it [i.e., feel the current of both these desires].

As you feel the

- **tight,**
 - **strenuous**
- current**

of the need to blame,

- **experience and**

- **observe**

this drama

truly as an observer.

	<p><i>[As you feel the tight, strenuous current of the need to blame, and experience and observe this drama truly as an observer]</i></p> <p>You will then become intensely aware of the soul movement [or energy streaming from your feelings] that is created by your desire to blame.</p>
34	<p>As you take full responsibility for the desire • to blame,</p> <p>open your heart in a • relaxed, • new way to welcome the desire • not to blame.</p> <p>In doing so [i.e., in welcoming the desire not to blame rather than to blame], you can see truth • in you and • in the other.</p> <p>Seeing truth never leads to blame.</p> <p>When you blame, you are never in truth, even if what you see is partially true.</p>

*The others
may actually
• do and
• be
all
the negative things
you attribute to them*

*but
they cannot be
totally
bad,
for if they were [totally bad],
you would not blame.*

The same applies to you.

*Seeing truth
does not mean
that
either
• you
or
• the other
will be
totally exonerated
of all negativity.*

*But
a truthful understanding
of the negativity
is possible
only when
you are
totally
• engaged in
and
• committed to
seeing yourself
truthfully.*

	<p><i>The moment you do so [i.e., the moment you see yourself truthfully] all</i></p> <ul style="list-style-type: none">• <i>guilt,</i>• <i>self-rejection and</i>• <i>self-blame</i> <p><i>disappear.</i></p> <p><i>You know this, for you have all experienced this miracle.</i></p> <p><i>The same applies to the other person.</i></p> <p><i>The truth you fail to see may not be something terrible at all, but because you unconsciously believe that it is [i.e., because you unconsciously believe that the truth is bound to be something terrible], you do not risk even wanting to see it [i.e., you do not risk even wanting to see the truth].</i></p>
35	<p><i>Seeing truthfully may elicit</i></p> <ul style="list-style-type: none">• <i>anger,</i> <p><i>but never</i></p> <ul style="list-style-type: none">• <i>blame –</i> <p><i>and that [i.e., blame] is very different [from anger].</i></p> <p><i>Become attuned to this very special difference [i.e., the difference between anger and blame].</i></p>

Also,
when you
truly desire truth,
you can
wait
for the truth
to reveal itself.

You can wait
• in a state of
• flexible desire,
• in a stream of
• soft
• trustful
waiting
for the truth
to reveal itself
as a gift
from
your innermost being.

For
when it [i.e., the truth]
comes,
it will
feel
like a gift.

It [i.e., the truth]
is
• so revealing,
• so conciliating,
it [i.e., the truth]
sets you free
in all ways.

You may
experience pain,
but the nature of the pain
is very different from
the pain
that comes from
the cramped space within you.

36

*Once you enter into this process [i.e., the process of finding and
experiencing truth],*

*your desire
can make room for
the*

- *visualization and*
 - *creation*
- of a new state.*

- *Desire and*
 - *receptivity,*
- totally free from
any "must,"
do not refer to
an expectation of
external forces.*

Rather
*I am referring to
an inner creative process
of suddenly
seeing reality
in a*

- *new and*
- *sharper*

light.

This
sharp light
is the grace of

- *truth and*
- *love*

that is

- *freeing*

and yet

- *safe.*

37

*So, I say,
my dearest friends,
create
a new desire
for a new inner state
in which you
let go of
all "musts."*

*You can easily
feel
every
"must"
as a very definitive movement in you.*

*And
every "must"
defeats
healthy desire,
therefore
not allowing
fulfillment.*

*For a short period
under certain circumstances,
the "must"
may
appear
to yield results.*

*This is
the temptation.*

*However,
the results [coming from the "musts"]
are
not only
• short-lived,
but usually lead
• to a crash,
• to a severe disappointment
whose origin
cannot be pinpointed –
which is
the worst part about it.*

38	<p><i>The ability to tune in to the soul currents of desire,</i></p> <ul style="list-style-type: none">• <i>right</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>wrong,</i> <ul style="list-style-type: none">• <i>healthy</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>distorted,</i> <ul style="list-style-type: none">• <i>relaxed and creative</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>tight and uncreative,</i> <p><i>is a focus you need to concentrate on very specifically to expand into new states of</i></p> <ul style="list-style-type: none">• <i>consciousness and</i>• <i>experience.</i> <p><i>As you learn to do so, the rewards will be like flowers blossoming within you.</i></p>
39	<p><i>The love of the universe is</i></p> <ul style="list-style-type: none">• <i>in every cell of your being,</i>• <i>in every particle of your psychic processes.</i> <p><i>Try to</i></p> <ul style="list-style-type: none">• <i>know</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>feel</i> <p><i>this [love of the universe].</i></p> <p><i>Try to</i></p> <ul style="list-style-type: none">• <i>tune in to</i> <p><i>this [love of the universe].</i></p>

40

*As you
grow on this path,
my dearest ones,
you will
increasingly
learn to*

- concentrate*

and

- use*

*energy
in certain directions.*

*This [i.e., This learning to concentrate and use energy in certain directions]
will come out of
the organic process of
your purification
and will not be a
superimposed attempt
to direct energy willfully.*

*You can
entrust yourself
to this organic process
from
the core of your being.*

- Listen to it [i.e., listen to this organic process
from the core of your being],*
- become
receptive to it [i.e., become receptive to this organic
process from the core of your being].*

*You are
all*

- blessed*

and

- loved.*

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