

Pathwork Lecture 161: Unconscious Negativity Endangers Surrender of Ego to Involuntary Processes

1996 Edition, Original Given March 15, 1968

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.</i></p> <p><i>Blessings, my dearest friends who are here and who listen to my words.</i></p> <p><i>May you be as deeply affected in your</i> • <i>unconscious</i> <i>by this lecture</i> <i>as you are in your</i> • <i>conscious</i> <i>mind.</i></p>

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*May you open
your*
• *heart and*
your
• *deep inner being*
so that
deep understanding
will become possible –

understanding
which is
not necessarily connected with
intellectual grasp,
although
the latter [i.e., although intellectual
grasp]
is usually the first step.

04

In recent lectures I have concentrated,
in one form or another,
on helping you to understand
the relationship
between
• *ego-consciousness*
and
• *universal intelligence.*

We shall continue to do so,
• *directly*
and
• *indirectly.*

	<p><i>For no human being can truly be</i></p> <ul style="list-style-type: none">• <i>healthy</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>in balance</i> <p><i>with</i></p> <ul style="list-style-type: none">• <i>themselves</i> <p><i>and</i></p> <p><i>with</i></p> <ul style="list-style-type: none">• <i>the forces around them</i> <p><i>unless a</i></p> <p><i>harmonious interaction exists</i></p> <p><i>between</i></p> <ul style="list-style-type: none">• <i>the ego</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the universal intelligence within.</i>
05	<p><i>When you are primarily</i></p> <ul style="list-style-type: none">• <i>identified with</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>functioning out of</i> <p><i>the ego,</i></p> <ul style="list-style-type: none">• <i>you must be in</i> <p><i>imbalance [i.e., imbalance between the ego and</i></p> <p><i>the universal intelligence within, and imbalance in LIFE].</i></p> <ul style="list-style-type: none">• <i>You must be</i> <p><i>enmeshed in problems.</i></p> <p><i>It is equally correct to state that</i></p> <p><i>if you have</i></p> <p><i>unresolved inner problems,</i></p> <p><i>such an imbalance [i.e., such an imbalance between the ego</i></p> <p><i>and the universal intelligence within]</i></p> <p><i>is inevitable.</i></p> <p><i>For, no matter what side you look at,</i></p> <p><i>in the end</i></p> <p><i>it always adds up to the same:</i></p> <p><i>the ego must learn</i></p> <p><i>to let go of itself.</i></p>

*No matter how much
intellectual knowledge
you have
about the lesser role*

- *the ego
plays
compared to*
- *the universal intelligence,*

*such
intellectual understanding [i.e., understanding about the lesser role of the ego]
alone
will never suffice.*

*Therefore you have to look for
new*

- *avenues and*

new

- *approaches
within yourselves
to find it possible to
let go
in a*
- *healthy,*
- *harmonious
way.*

06

*Tonight's lecture
will deal, once again, with this topic [i.e., this topic of "the ego letting go"].*

I hope I will open a few more doors for some of my friends.

*Whenever
the ego
is in predominant control of*

- *the business of living and*
- *the life functions,*

it [i.e., the ego]

- *dries up,*
- *starves,*
- *withers –*

it [i.e., the ego]

- *literally dies off.*

*For it [i.e., For the ego, when it is in predominant control,]
cannot
replenish itself
at the source
wherefrom
all life springs.*

*That source
is
the divine universal self
within
each individual being.*

*The process of
death
itself should appear in a
new light for you
when you look at it
from this point of view.*

*The spiritual entity
that is incarnated as a human
is precisely
the human being
in the state of overall consciousness,
condensed into
the coarse matter
which is
the substance
of
material existence.*

*Humans are
incarnated in matter
because
a separated part of
the overall consciousness –
which we call
the ego –
is disconnected from
the
• total being,
the
• universal self.*

This disconnectedness [i.e., This disconnectedness from the universal self]

causes

- *the ego state,*

thus

- *material life,*

and therefore

- *the cycle of*

- *life*

and

- *death.*

If a human being

overcomes

the separation [i.e., overcomes the separation from the universal self],

then

the process of dying

must equally

be overcome.

If there is no longer

fear of

letting go of the ego,

a melding

with

the universal forces

becomes possible.

This [i.e., This human being's melding with the universal forces]

is

not

a faraway state,

to contemplate in a hereafter.

It [i.e., This state of a human being melding with the universal forces]

is possible

any

- *time,*

any

- *place,*

since it is a question of

one's state of consciousness.

07

*There are
various
• states
and
• processes
in material life
which afford humans
the possibility of
replenishing themselves
from
the universal source.*

*One of the most
• automatic,
• generally accessible
of these states [i.e., of these states which afford humans the possibility of
replenishing themselves from the universal source]
is
sleep.*

*Human beings
who are deeply troubled
are so
because
they are too enmeshed in their ego.*

*Insomnia occurs
precisely because
• the ego is
too predominant
and
• the involuntary
forces of life
cannot take over.*

*They [i.e., The involuntary forces of life]
are hindered by
the ego –
perhaps the unconscious ego,
but nevertheless
the ego,
which does not want to relinquish
any of its controls.*

*If all involuntary forces
are*

- *feared and*
- *rejected,*

*the various ways
in which a
temporary submerging
into
the real self can occur
are
blocked off.*

*Incidentally,
those states [i.e., those states in material life which afford humans the
possibility of replenishing themselves through a temporary
submerging into the real self, the universal source].
also vary as to the*

- *degree and*
- *intensity*

of the submergence.

Each state [i.e., Each state of submergence into the universal source]

- *fulfills a
specific function*

and

- *taps
different channels to
the universal self.*

*For instance,
sleep
merely affords
rest from*

- *ego tensions and*
- *ego chores.*

- *The type of strength
flowing into the personality
during this particular immersion
into the universal forces [i.e., sleep]*

has different characteristics from

- *the types of strength
that come from
other states of immersion
into the divine ocean of being.*

	<p><i>When a person's ego is overactive, sleep cannot come.</i></p> <p><i>Even this most</i></p> <ul style="list-style-type: none"><i>• primitive</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• universal</i> <p><i>form of replenishment ceases to function.</i></p>
08	<p><i>Another state of replenishment is</i></p> <ul style="list-style-type: none"><i>• mutual involvement</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• love</i> <p><i>between the sexes.</i></p> <p><i>• Healthy,</i></p> <p><i>• intense</i></p> <p><i>self-forgetfulness makes it possible for the ego to dip into the vast sea of</i></p> <ul style="list-style-type: none"><i>• universal power and</i><i>• beauty.</i> <p><i>This happens through the</i></p> <ul style="list-style-type: none"><i>• encompassing love for</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• acceptance of another</i> <ul style="list-style-type: none"><i>• "sphere"</i> <p><i>which is another</i></p> <ul style="list-style-type: none"><i>• being.</i>

The
the
and

- *total accepting of,*
- *transcending goodwill toward*
- *consequent melting into another being*

is precisely
the kind of attitude
compatible with
the universal forces.

This melting [i.e., This melting together of two human beings in mutual involvement and love between the sexes]

leads to an
experience
that involves
all levels of being:

- *mental,*
- *emotional,*
- *spiritual and*
- *physical.*

Therefore it [i.e., Therefore this melting together of two human beings in mutual involvement and love between the sexes]

is the
most total spiritual experience
humans can have.

In other states
where
the ego can let go of itself,

the experience
is hardly ever
that inclusive of
all of one's being [i.e., is hardly ever that inclusive of ALL one's being as it is in this melting together of two human beings in mutual involvement and love between the sexes].

09

*You are
most replenished
as you partake
most completely
of
universal reality.*

*Then you are
nourished with
the creative substance
in all its splendor.*

*The ego
is*

- *truly immersed*

and temporarily

- *given a much lesser place of functioning,
only to reemerge*
- *stronger and*
- *better*

than ever –

- *more flexible,*
- *wiser, and*
- *filled with the
pleasure supreme
that all human beings long for.*

*Once the ego
dips into
the vast ocean of
universal force [i.e., Once the ego dips into the vast ocean of universal
force in this melting together of two human beings in
mutual involvement and love
between the sexes],
the personality
can never be the same.*

***Not only
is it***

- ***enriched beyond measure [i.e., Not only is the personality enriched beyond measure in this melting together of two human beings in mutual involvement and love between the sexes],***

but its [i.e., but the personality's]

- ***capacity to***
 - ***submerge,***
 - ***surrender and***
 - ***be blissful –***
 - to***
 - ***love***
 - and***
 - to***
 - ***be in truth –***
- grows proportionately.***

The most

- ***effective***
- and***
- ***intense***
 - form of melding***
 - ***the ego***
- with***
- ***the universe***
 - is through***
 - another entity,***
 - via the capacity to***
 - ***forget and***
 - ***transcend***
 - oneself.***

10

***Another state
is deep
meditation.***

This [i.e., This state of DEEP MEDITATION]

is

not

*a cerebral exercise
of the mind,*

but

*a giving oneself up
to the*

- divine,*

to the

- intelligence*

and

- truth*

of the

universal forces,

not just

- generally –*

that

- is too easy and*

- can be deceptive –*

but

- specifically*

where

the personal hurdles

bar the way

because

one fears

the truth

within

the self.

When you have

overcome the

hurdles

because

your love of

- truth*

is greater [i.e., is greater than the hurdles],

and thus

surrender to

- the greater truth*

becomes possible,

the ocean of wisdom

can replenish your being.

	<p><i>As the truth is</i></p> <ul style="list-style-type: none">• <i>accepted and</i>• <i>assimilated,</i> <p><i>the new wisdom can open all other doors as well.</i></p>
11	<p><i>In each of the experiences I have described [i.e., In each of the three experiences of 1) sleep, 2) mutual involvement and love between the sexes and 3) deep meditation].</i></p> <p><i>the ego</i></p> <ul style="list-style-type: none">• <i>transcends itself,</i>• <i>lets go,</i>• <i>gives itself up,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>partakes of something greater within.</i> <p><i>In the ideally healthy life all of these experiences are</i></p> <ul style="list-style-type: none">• <i>sought</i> <p><i>and more or less regularly</i></p> <ul style="list-style-type: none">• <i>pursued.</i> <p><i>The individual makes these experiences possible through</i></p> <ul style="list-style-type: none">• <i>the right attitude,</i>• <i>readiness</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>active interests.</i>

If this is the case [i.e., If one makes these experiences of transcending the ego and partaking of something greater within possible through the right attitude, readiness, and active interests],

eventually

*one's entire life
will be activated by
the greater*

- intelligence and*
- power*

*within,
until*

- it [i.e., until the greater intelligence
and power within]*

and

- the ego
are
one.*

*Greater intelligence
takes over
everything,
so that*

*the ego
is always*

- flowing,*
- flexible,*
- relaxed,*

and

- permeated by the
• knowledge,
• power and
• pleasure
of the
real self.*

*Every activity,
no matter how mundane,
is permeated by
the real self,
which works freely.*

*You no longer need any effort
to overcome*

- fear and*
- resistance*

before contacting the real self.

12	<p><i>The more the ego is dipped into the greater Being, the more life will replenish itself.</i></p> <p><i>To the extent these experiences are hindered because of obstructions in the personality which the ego is unwilling to remove, to that extent</i></p> <ul style="list-style-type: none"><i>• life dries out</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• various degrees of death set in.</i> <p><i>Actual physical death is the natural end result of a process of</i></p> <ul style="list-style-type: none"><i>• drying out,</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• separating the self from the source of all life.</i>
13	<p><i>It is very important for you to understand this deeply [i.e., to understand deeply this process of replenishing life by accessing the greater Being within and to understand further that this replenishing is hindered when the ego is unwilling to remove obstructions to this access in the personality], my friends, for then we can go a step further.</i></p>

[With this deep understanding]

**We can then investigate
why humans**

- **are so deeply frightened of
precisely that
which**

- **represents
and**

- **gives
life;**

why they

- **react**

and even

- **believe it [i.e., believe that accessing that which represents and gives
life, that replenishes life – the greater intelligence and
power within, the greater Being within]**

to be

- **death,**
- **annihilation,**
- **the end of their being.**

Why do you persistently –

either

- **consciously**

or

- **vaguely unconsciously –**

believe that

**the kind of experiences I mentioned
are dangerous because**

then [i.e., then, and for some reason believed dangerously],

- **ego control is abandoned,**
- **the self**

immersed into a vaster

- **consciousness and**
- **lawfulness?**

Why do you

- **consciously or**
- **unconsciously**

**hinder these experiences [i.e., hinder these experiences of letting go of ego
control and immersing yourself into a vaster consciousness]?**

For you do so [i.e., For you hinder these experiences of vaster consciousness],

**no matter how much you also
strive for them.**

*The longing
to contact
the real self
cannot ever be
eradicated from
the human heart,
no matter how much*

- conflict,*
- confusion and*
- fear*

may exist.

*Why do humans
cling to
those attitudes that*

- hinder replenishment,*
- dry out the psyche,*
- cause death, and*
- make life*
 - unpleasurable and*
 - bleak?*

*Why do they
believe
those attitudes [i.e., believe those attitudes that hinder replenishment, dry
out the psyche, cause death, and make life unpleasurable and bleak]
represent*

- life and*
- safety?*

14

These are indeed puzzling questions.

We have

- *investigated this topic*
- and have*
- *found many*
 - *reasons or*
 - *pseudo-reasons*
- why people believe*
they must protect themselves
from the very thing
that makes them
- *alive and*
 - *vibrant*
- with well-being.*

We have

- *seen*
 - *superficial false conclusions and*
 - *short-sighted character attitudes of*
defeatism
that make people
so destructive
that they would rather
 - *forfeit their life*
- than*
- *"give in" – or so it appears to them [i.e., or it*
appears to them that not protecting
themselves from that which makes them
alive would be "giving in" and as a result
they would be forfeiting their very life].

But as you can easily see,

there comes a point
on everyone's path
when this [i.e., when this "giving in" to that which makes them alive]
becomes
the most important threshold to cross
in the evolutionary process.

15

*Before we go into this more deeply, however,
I wish to say once again,
in this context,
that
the human need
to
• transcend the ego,
to
• let go of it,
is so great
that
when the
• distorted,
• fearful
personality
hinders
this natural process,
unnatural processes
are sought.*

This is
• *why people
yearn for
the sensations drugs give,*
• *why a person
suffering from insomnia
will resort to
sleeping pills
rather than
remove the block of the ego
and transcend it.*

This is also
• *why the person
whose ego
is in predominant control –
and therefore does not obtain
sufficient
• relief and
• replenishment –
is compelled to pursue
self-destructive aims.*

*Every act of
self-destructiveness
is a gesture
of*

- courting death,*

of

- walking toward it [i.e., of walking toward death].*

*Death
is the great relief
the personality seeks
when all other avenues
of relief from ego control
fail,
due to the personality's*

- stubborn refusal*

and

- false ideas.*

*All self-destruction
is a slow form of
suicide.*

*Death
is unconsciously longed for
to the precise degree
that it is feared;*

*the longing [i.e., the longing for death]
is there
because
the perpetual wakefulness
of an isolated ego
becomes unbearable.*

*Thus humans find themselves
in ambivalence.*

	<p><i>On the one hand, they</i></p> <ul style="list-style-type: none">• <i>fear letting go of the ego in the healthy way,</i> <p><i>on the other, they</i></p> <ul style="list-style-type: none">• <i>strive to let go of the ego in an unhealthy way [i.e., an unhealthy way such as drugs].</i> <p><i>This is one of the dualities that constantly accrue from the state of separateness.</i></p>
16	<p><i>Let us come, my friends, to the fundamental reason</i></p> <ul style="list-style-type: none">• <i>why you fear the</i> <ul style="list-style-type: none">• <i>healthy,</i>• <i>blissful state</i> <p><i>in which you allow the involuntary forces to</i></p> <ul style="list-style-type: none">• <i>guide and</i>• <i>"live you," as it were;</i> <ul style="list-style-type: none">• <i>why you cannot trust the</i> <ul style="list-style-type: none">• <i>wisdom and</i>• <i>greater order of</i>• <i>the real self,</i>• <i>of</i>• <i>the divine being in you.</i>

	<p><i>Needless to say, the reasons for that [i.e., the REASONS why you FEAR the healthy blissful state in which you ALLOW the INVOLUNTARY forces to guide you and why you CANNOT TRUST the wisdom and greater order of the DIVINE BEING in you]</i></p> <p><i>are at first quite unconscious.</i></p> <p><i>It is an important step on everyone's path to bring them [i.e., to bring these reasons for fearing the healthy blissful state] into the clear daylight of consciousness.</i></p> <p><i>For as long as the personality tries to force a change before the destructive attitude [i.e., before the destructive ATTITUDE of FEARING the state of allowing the involuntary forces to guide you, and the ATTITUDE AGAINST TRUSTING the wisdom of the divine being in you] is quite conscious, nothing real can be accomplished.</i></p> <p><i>Change is impossible due to the still unconscious obstructions.</i></p>
17	<p><i>The fundamental cause of the condition of predominant ego control is that there is a lawfulness that makes it indeed hazardous for the ego to let go of itself as long as the ego is attached to attitudes which are incompatible with the laws of the greater reality.</i></p>

*If you truly understand this sentence,
you will have your key.*

*In other words,
wherever you*

- *pursue and*
- *hold onto*

*destructiveness,
it becomes*

- *absolutely impossible*
- *to let go of the ego*

in a

- *healthy,*
- *safe, and*
- *life-giving*

way.

An ego is
healthy
only when its
attitudes
are

- *loving,*
- *generous,*
- *open,*
- *trusting,*

as well as

- *realistic and*
- *self-assertive.*

*All of this [i.e., All of this state of having ATTITUDES that are loving,
generous, open, trusting, as well as realistic and self-assertive]
is part of*
the greater

- *reality and*
- *lawfulness*

of the
divine substance.

***Violation of these attitudes
nurtures***

- ***hate,***
- ***separateness,***
- ***distrustfulness,***
- ***illusion,***
- ***weakness,***
- ***the tendency to***
 - ***damage the self and***
 - ***forego its best interests.***

Such an unhealthy ego [i.e., an ego that VIOLATES ATTITUDES that are loving, generous, open, trusting, as well as realistic and self-assertive, and instead NURTURES hate, separateness, distrustfulness, illusion, weakness, and the tendency to damage the self and forego its best interests] is striving for the precise opposite of the lawfulness of the divine within.

It [i.e., Such an unhealthy ego] is not equipped to take care of itself and, consequently, life must be fraught with

- ***fear and***
- ***insecurity.***

The longing for escape from

- ***the tension of the ego,***

as well as from

- ***perpetual unpleasure,***

may lead to

- ***unhealthy ego liberation***

and

- ***insanity,***

since the liberated ego is unsupported by anything that can give it real sustenance.

This, too, is very important to grasp in its full significance.

18

*Those of my friends
who have made sufficient progress on their path
to have come face to face with
their own destructiveness
will perhaps
understand a little more of what I am saying*

than those who are as yet

unaware

that they are

• destructive –

that they

• do not wish

to be

positive,

to give

their best to life

in whatever area they are still

• unhappy,

• unfulfilled and

• in conflict.

This lack of awareness

makes it quite impossible

*to step over the threshold [i.e., to step over the threshold by letting go
of ego control and giving control to the universal forces within].*

It is absolutely necessary

for you to

see yourself

in your own destructiveness.

See yourself

in that way for a while,

with the

• detached,

• objective

self-evaluation

that comes from

• deep self-acceptance and

• determination to do away with

• self-glorification and

• illusions about the self.

	<p><i>The claim to be more than what one is must be absolutely abandoned before such healthy self-observation can exist.</i></p>
19	<p><i>If</i></p> <ul style="list-style-type: none">• <i>the ego –</i><ul style="list-style-type: none"><i>also [i.e., including]</i>• <i>the unconscious part of the ego-self –</i> <p><i>is attached to a destructive attitude,</i></p> <p><i>it is incompatible with the universal forces.</i></p> <p><i>Therefore when it lets go of itself, it</i></p> <ul style="list-style-type: none">• <i>is</i><ul style="list-style-type: none">• <i>unsupported –</i> <p><i>it</i></p> <ul style="list-style-type: none">• <i>has</i><ul style="list-style-type: none">• <i>no hold,</i>• <i>no security,</i>• <i>nothing to rely on</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>becomes</i><ul style="list-style-type: none"><i>totally</i><ul style="list-style-type: none">• <i>disorganized and</i>• <i>disintegrated.</i>

*An ego that is
not*

- *sustained,*
 - *guided, and*
 - *inspired*
- by the*
- *real,*
 - *universal*
- self*

- *cannot cope with anything.*

It

- *becomes*
completely disassociated from
any intelligence.

*Therefore, in a way,
the ego is
almost "right"
in not letting go.*

*As long as
the destructiveness
is*

not given up,

*it [i.e., the ego that is completely disassociated from any intelligence]
at least retains
a modicum of sanity.*

*The
exaggerated self-governing
of an aggrandized ego condition
is preferable to*

disintegration,

*which is inevitable
when*

*the outer, ego personality
is incompatible with
the universal self.*

*If the superior universal forces
are
not trusted,
an ego
that gives itself up
has*

- *nothing else.*

There is

- *no intelligence,*
- *no logic,*
- *no lawfulness*

*other than
the ego's
when the ego
mistrusts
the universal forces.*

*No matter
how limited
the separated ego intelligence is
in comparison with
the greater self,
it
still possesses*

- *some
reason and*
- *some
grasp of
a limited reality.*

*Without
the ego,
the will
cannot function either,
if the greater divine will
is*

- *negated or*
- *unconsciously defeated.*

*This is why
there is such a
deep fear of
letting go [i.e., such a deep fear of letting go of ego control].*

20

*My friends,
this is a tremendously important thing
for you to understand at this point,
for it enables you also
to approach yourself
from the other end,
as it were.*

*Namely,
whenever you feel yourself
unable to let go,
you can now realize
that deep destructive*

- forces and*
- attitudes*

are still rampant in you.

*Somewhere within you
exists
a will
to be*

- negative and*
- destructive.*

*This will [i.e., This WILL to be negative and destructive]
is quite
deliberate,
once you become aware of it.*

*There is
nothing
that forces you
against your will.*

*This only seems so [i.e., It only SEEMS that something is forcing you to
behave in a way contrary to your own will]*

*as long as you
deny
the destructiveness [i.e., deny that you actually WILL any such
destructiveness]*

*because
you do not wish to admit [i.e., to admit that you actually WILL]
something so contrary to
your self-image.*

	<p><i>The destructiveness [i.e., The destructiveness you will, and hence manifest,] causes</i></p> <ul style="list-style-type: none">• <i>fear and</i>• <i>insecurity</i> <p><i>because</i></p> <p><i>you do not wish to</i></p> <ul style="list-style-type: none">• <i>face and</i>• <i>acknowledge</i> <p><i>it [i.e., do not wish to face and acknowledge the destructiveness that you WILL and manifest],</i></p> <p><i>let alone</i></p> <ul style="list-style-type: none">• <i>give it up.</i> <p><i>Knowing this [i.e., Knowing that YOU yourself will and manifest destructiveness] puts you in an entirely different position toward yourself; self-delusion is eliminated.</i></p> <p><i>Thus the destructiveness is lessened,</i></p> <p><i>no matter how much you still want to be destructive in certain areas.</i></p>
21	<p><i>By destructiveness I mean the many, often very subtle ways in which the ego-self clings to separating attitudes – perhaps not wanting to</i></p> <ul style="list-style-type: none">• <i>expand and</i>• <i>love others,</i> <p><i>or perhaps</i></p> <ul style="list-style-type: none">• <i>wanting to be vindictive, and</i>• <i>punishing others</i> <p><i>with one's own suffering.</i></p>

*These [i.e., These forms of destructiveness you manifest,
these separating attitudes you hold and cling to]*

are

- *subtle,*
- *vague*
feelings,
- *fleeting*
attitudes –
so elusive
they almost seem
non-existent,
until one
 - *catches them**and*
 - *looks them squarely in the face.*

*Then they [i.e., Then these forms of destructiveness you WILL and manifest,
these separating attitudes you hold and cling to]*

become
quite distinct.

Perhaps the destructive attitude is
to secretly think,

"No one knows what I really
• think and
• feel,
therefore it [i.e., therefore what I merely think or feel]
does not count."

This is a very prevalent attitude
toward one's
undesirable tendencies.

One
• glosses over them [i.e., glosses over one's undesirable tendencies]
and vaguely
• assumes that
their secrecy
invalidates them.

Any effect they [i.e., Any effect these SECRET undesirable tendencies one holds] produce in spite of their secrecy is felt as gross injustice, in the sense of

"They did not know
• what I felt,
only
• what I pretended to feel,
and if I had felt
as I pretended
then their reaction
would indeed be
unjust."

This thinking harbors the illusion that life can be cheated.

As such,
it [i.e., this thinking that only what I PRETEND to feel should count] reflects one's most
• significant and
• telling
attitude to life.

It tells the story that one
• does not
give oneself honestly
to the business of living
but
makes
• appearance and
• pretense
the criteria
according to which
one wishes to
• be judged and
• reap results.

Trust in life is impossible under such circumstances.

22

Catch those moments [i.e., Catch those moments when you think you should be judged and reap results on the basis of how you PRETEND to be and how you APPEAR to others rather than by the TRUTH of who you actually are in life]

and see

- ***how you do not take life seriously,***
 - ***how you do not lend yourself***
 - ***wholly and***
 - ***fully***
- to whatever you do.***

This activity of catching one's little hidden dishonesties is the kind of constructiveness that is compatible with the divine substance.

The moment you approach yourself with a sincere attitude that says:

"I want to

- ***give my very, very best***
 - ***to the process of living,***
 - ***to every aspect of my life,***

and

- ***contribute the very best forces that are within me.***

Wherever I

- ***do not do this and***
- ***am too blind to be aware of it,***

I wish the universal intelligence in me to guide me to this awareness.

I wish to pay attention to it [i.e., pay attention to its guidance]."

With such a sincerely meant attitude something new is set in motion right at that moment!

23

• *Generally*
and
• *specifically,*
wherever
• *the problem areas*
and
• *the daily difficulties*
lie,
it is most important
to approach life in this manner.

The more you
cultivate
such attitudes,
the more
• *the ego-self*
becomes compatible with
• *the real self.*

Therefore
fear of
letting go of the ego
diminishes proportionately,
since one then
has something
• *much larger and*
• *more reliable*
to trust in.

By
• *calling upon*
and
• *activating*
the divine will
through the manifestation of
the real self
one cannot help
but convince oneself
of its [i.e., convince oneself of the divine will's]
• *reality,*
• *wisdom, and*
• *utter goodness.*

**One cannot help
discovering its [i.e., discovering the divine will's]
all-encompassing
love
that knows
no conflict.**

**Divine will
works toward
everyone's**

- fulfillment,
- bliss and
- happiness.

This

- undivided intelligence [i.e., this unified unfragmented intelligence]

and

- inexorable fulfillment
is deeply
 - safe and
 - trustworthy.

**But as long as
the ego's**

- aims,
- attitudes and
- inclinations

**are diametrically opposed to
the laws of
the universal intelligence,
how can one [i.e., how can one who wishes to be guided in life predominantly
by the separating aims, attitudes and inclinations of the ego]
trust in
the universal intelligence?**

	<p><i>Therefore [i.e., Therefore, since you do NOT trust the universal intelligence but rather trust primarily the separating aims, attitudes, and inclinations of the ego],</i></p> <p><i>whenever you feel</i></p> <ul style="list-style-type: none">• <i>insecure and</i>• <i>shaky</i> <p><i>within yourself,</i></p> <ul style="list-style-type: none">• <i>anxious and</i>• <i>frightened –</i> <p><i>when you</i></p> <ul style="list-style-type: none">• <i>underestimate your values –</i> <p><i>it must be</i></p> <p><i>because of</i></p> <ul style="list-style-type: none">• <i>a destructive attitude,</i>• <i>a negativity</i> <p><i>you are as yet</i></p> <p><i>unwilling to relinquish.</i></p>
24	<p><i>When you</i></p> <p><i>feel</i></p> <p><i>anxious,</i></p> <p><i>ask yourself:</i></p> <p><i>"Where am I</i></p> <p><i>destructive?</i></p> <p><i>Where am I</i></p> <p><i>negative?</i></p> <p><i>Where do I</i></p> <p><i>refuse to accept</i></p> <p><i>the universal law,</i></p> <p><i>so that I do not give myself to</i></p> <p><i>the divine within me?"</i></p>

25

*In the last analysis, my friends,
happiness
always amounts to
the basic virtues
religion preaches.*

In the

- *very last,*
- *culminating*

point
it is always a question of
love,
which, of course,
is always
the key to the universe.

But
preaching
it [i.e., But preaching LOVE and the other basic virtues]
for thousands of years

- *has*
not really helped

and

- *has often made people*
more hypocritical.

They deluded themselves
that they were
loving
while
underneath
they often were not.

They covered
feelings opposite to love
with
a superficial veneer
that gave the
appearance
of love.

Such cover-up is often mere

- *self-deception,*

since most of the time

- *others are*
not deceived.

26

How often do you claim that your

- *weakness*
- is*
- *love,*
- when inwardly*
you are seething with
- *resentment and*
 - *vindictiveness?*

You claim that your

- *possessiveness and*
 - *dominating will to control*
- is*
- *love,*
- but inwardly*
you merely want to
- *win and*
 - *have your own way.*

You claim that an

- *arrogant,*
 - *unhealthy*
- pride*
is
- self-love,*
when inwardly
you merely wish to
- *be better than others and*
 - *not give an inch to them.*

These self-deceptions

have to be
unmasked, my friends.

Even among those of you

who

- *pursue this path and*
- *have made great progress in*

self-realization,
there are still some
who are
blind to such areas [i.e., blind to such areas of
self-deception concerning love – holding that an attitude
of weakness, possessiveness, control, or pride is “love”].

27

**Wherever people hold on
in blind self-deception
to such attitudes [i.e., deceiving themselves in holding that attitudes of
weakness, possessiveness, control, and pride are "love"],**
they

- do not want to
give of themselves

and thus

- violate the law of love.

**The violation of the law of love
is that which
ultimately
ails everyone who is troubled.**

**This [i.e., This violation of the law of love]
is what must be investigated
in everyone who
suffers from
unhappiness.**

"Where is the violation?

Where do I keep myself separated?

**Where do I impair my integrity –
in a**

- direct or
- indirect
way?

**Where do I delude myself
about myself?**

**Where do I
not want to give of myself –
in some way?"**

These are the questions that must be

- asked

and

- answered.

	<p><i>The answer [i.e., The answer to these questions regarding violations of the law of love]</i></p> <p><i>often</i></p> <ul style="list-style-type: none">• <i>lies in a different direction</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>is true in a different way than you had thought.</i>
28	<p><i>Ego-existence –</i></p> <p><i>being totally attached to the ego levels of the personality –</i></p> <p><i>causes</i></p> <ul style="list-style-type: none">• <i>fear</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>insecurity.</i> <p><i>It [i.e., This ego-existence]</i></p> <p><i>is</i></p> <ul style="list-style-type: none">• <i>such an insufficient life,</i>• <i>so finite.</i> <p><i>This [i.e., This ego-existence]</i></p> <p><i>is</i></p> <p><i>frightening,</i></p> <p><i>for no one really wants to end being.</i></p> <p><i>But</i></p> <p><i>the separated ego must end.</i></p> <p><i>Only by</i></p> <p><i>finding your way back within the self</i></p> <ul style="list-style-type: none">• <i>into the greater truth –</i>• <i>into the reality that is</i><ul style="list-style-type: none">• <i>the law of love</i><i>as it is also</i><ul style="list-style-type: none">• <i>the law of truth –</i> <p><i>can your ego safely give itself to the divine being within.</i></p>

29

Are there any questions about this topic?

QUESTION:

I am becoming aware of

- *some negative chain reactions in myself*
- and of
- *the harm they do.*

I realize now that I have

- *no feelings*
- but act according to
- *reflexes.*

*I also recognize how I
manipulated myself
in producing
false fears.*

*The moment I could fully see this,
the compulsion
stopped somewhat.*

*The only time I have
some good feeling
is when I read these lectures.*

*I am able to
work with them.*

*I think I
understand them.*

*I also have
good feelings
when I meditate.*

*I can feel, at times,
the creative force
about to flow through my whole body –
and I stop it.*

What can you say about all this?

30

ANSWER:

*Actually I already said it
in this very lecture.*

The answer is really in it [i.e., The answer is really in this very lecture].

*I could add, though,
that you would have to*

- look and*
- find*

*in what
particular
respect
you violate
the law of love.*

Now that the

- false,*
- pretended*

love

- has been removed*

and

- disclosed as*
 - weakness and*
 - desire to placate others*

*so as to use them
for your own ends,
it will not be quite so difficult to do this [i.e., not be quite so difficult to find
in what PARTICULAR respect you violate the law of love].*

*You have to find out
in what way
you cling to a
negative attitude.*

*This [i.e., This clinging to a negative attitude concerning love – here assuming love
is WEAKNESS and then using these negative feelings of weakness
(false love) to placate others so as to use them for your own ends]
is precisely
why you
fear
the involuntary forces of
spontaneous
good feelings.*

To the degree you cling to

- **negative attitudes** [i.e., cling to the negative attitudes about “love” in assuming weakness IS love and then using this weakness to placate others so as to use them for your own ends],

and therefore

- **negative feelings** [i.e., and therefore cling to these negative feelings of being weak, powerless, and unable healthily to assert yourself],

to that degree

you must

fear the positive ones [i.e., fear the positive feelings of love].

On that level

you have made a choice.

You would rather

indulge

in

- **resentments and**
- **self-pity,**

in

- **making cases against others,**

in

- **the illusion of being injured.**

All this

affords you a certain

pleasure [i.e., a certain negative pleasure]

you are

unwilling

to give up.

Well,

the price one pays is

- **high,**
- **very high indeed.**

*As long as you
choose
this pleasure [i.e., As long as you choose this negative pleasure of being
weak, powerless, and unable healthily to assert yourself] –
with all its*

- *pain,*
- *guilt,*
- *discomfort and*
- *insecurity –*

*you forfeit the
good feelings
that are your birthright
without any conflict about them [i.e., without any conflict about
forfeiting the good feelings that are your birthright].*

*The good feelings [i.e., The good feelings that are your birthright
but that you choose to forfeit]
must actually
appear
frightening
as long as
bad feelings
are cherished [i.e., cherished as negative pleasure].*

*To the extent you
abandon*

- *the claim to be constantly injured –*
 - *your*
 - *self-pity,*
 - *self-victimization,*
 - *resentments,*
 - *blame of others*
*whom you make responsible for
your condition –*

*to that extent
exactly,
you will
not fear
good feelings.*

31

QUESTION:

*I found out
that it is almost impossible for me
to trust
completely –
on any level.*

*The deeper I go,
the deeper I find this [i.e., the deeper I find that it is impossible for me
to trust completely].*

*Sometimes it [i.e., Sometimes this impossibility for me to trust completely]
is
not apparent
at all.*

*This [i.e., This impossibility for me to trust completely]
must connect of course with
not wanting to let go of the ego.*

*What I would like to know is
if certain areas are
cleared of negativity,
is it then
automatic
that you
trust completely,
without effort?*

32

ANSWER:

*Yes, it [i.e., Yes, coming to trust completely
when certain areas of negativity are cleared]
is
automatic.*

It is like
• *a see-saw,*
or
• *a scale.*

*I discussed this
"see-saw" process
several times.*

*Many of my friends on the path
have actually experienced it happen.*

*Let us take
self-dislike
as an example.*

*It [i.e., Self-dislike]
• need not
and
• cannot
be deliberately abandoned.*

*Whenever this [i.e., Whenever deliberately and directly abandoning self-dislike]
is attempted
it fails.*

*To the extent the
justified reasons for
self-dislike
are
removed,
the self-dislike
stops itself.*

*So it is with
trust.*

*You will trust
automatically
when you find
the justified reasons for
distrusting yourself.*

*The process [i.e., The process of removing an undesirable
or destructive characteristic]
is always an
automatic reestablishment of
balance.*

**The best thing you could do
in such a state [i.e., a state of having an undesirable
or destructive characteristic]
is strengthen yourself
daily
by a
very specific
meditation.**

Say into yourself,

**"I want to give up
all destructiveness.**

**If I cannot do so yet,
I herewith request**

- **the real self,**
- **the divine substance
in me,
to**

• **help me see
where I am stuck**

and

- **help me out of it [i.e., help me out of
being stuck in destructiveness].**

**For this [i.e., For overcoming my destructiveness]
is what I want."**

**If you feel yourself
not**

**wanting it [i.e., NOT wanting yourself to give up destructiveness],
do not gloss over
this**

- **all-important,**
- **crucial
obstruction.**

**Rather take that
as the point of departure.**

Then say into yourself,

*"I would like to find out
exactly
why
I do
not want
the good.*

*What blocks me
from wanting it?"*

In whatever area it may be, say

*"I wish I
could want it [i.e., I wish I could want the GOOD].*

What is it [i.e., What is it that keeps me from wanting the GOOD]?

*I want to give
my very best
to this specific phase
of where I am stuck."*

*If you proceed in this way,
success must come.*

*It is hopeless
only
when you look away from
the point where you are stuck.*

33

QUESTION:
*Since yesterday I am aware of
a very deep tendency of
disliking people,
almost inadvertently.*

*It is frightening to me
how this
separating attitude
makes it
impossible for me
to appreciate people at all.*

*It was suggested to me yesterday
in my private session
that I should
not
try to get out of it
before exploring its
• origin and
• ramifications.*

Could you comment on this?

34

*ANSWER:
Yes.*

*Such dislike of people –
including yourself, of course,
since this is inextricably bound together –
is also a question of
distrust.*

*Therefore, in this exploration,
I would first advise you
to look at the following:*

*You assume many of the things happening to you
to be so bad
that no redeeming circumstances
exist for you.*

*The interpretation
you give to those incidents
is
• exaggerated and
• distorted
a hundredfold.*

You need to look at everything that

- *hurt and*
- *upset*

you in the past,

as far as you can remember –

as well as in the present –

with a new consideration.

You need to take into consideration

that another meaning exists

than the one you automatically assume.

Everything you see

has a

- *finality and*
- *exclusiveness*

for you

that permits

no other possibility

but the most devastating one.

You need to

- *recognize*

*this attitude [i.e., recognize this attitude that leads you to exaggerate
and distort negative incidents a hundredfold]*

in its full significance

and

- *desire to change it.*

Seeing

reality

can then be cultivated.

Whatever you see

in

- *someone*

or

in a

- *situation*

is for you

the whole thing.

*It never occurs to you
that,
 apart from it [i.e., apart from a situation or a person you see]
 being quite different from what you
 assume,
it [i.e., what you see and assume in a situation or a person]
is at best
 only part of the whole picture.*

*Ask yourself about
anything
you assume,*

"Is this the whole truth?"

*Is this all there is to it,
or could there be other aspects
that I ignore
because I close myself
to a wider reality?"*

*This is one area
where you can
 • broaden your vision
and
 • expand your horizon.*

*For you still experience
like an infant
who only sees
the moment,
and that is all.*

35

*Second,
I would advise you to ask yourself
whether you
want
to like people.*

What is the answer?

Feel into yourself.

36

QUESTION:
*My mental processes
tell me I
need to like people,
but I feel
resistance.*

Where do I go from here?

ANSWER:
This is your conflict.

*It is
so wonderful
when a person is aware of such a conflict,
for the very great majority of people
have similar conflicts
but are not aware of them.*

*Awareness
is the necessary prerequisite
to find the way out of suffering.*

*It makes it possible
for you to look at
the side that says
no.*

*Ask yourself
why not.*

*Instead of theorizing –
no matter how correct these
general theories
would prove to be –
it will be more helpful to come up with
the
specific
answer,
as it applies to
you.*

Ask yourself with a
• *fresh,*
• *new approach*
why you do not wish to like people,
and do not be afraid to give yourself
• *childish,*
• *irrational,*
• *illogical*
answers.

Allow
anything
that comes forth.

Then you will know
the truth
about
the
no.

37

It is always the same.

Before a person can develop
their capacity to
love,
they must first have
the willingness
to do so [i.e., must first have the WILLINGNESS to love].

As long as that [i.e., As long as the WILLINGNESS TO LOVE]
is lacking
nothing can be done.

The willingness to do so is the crux.

It [i.e., The WILLINGNESS TO LOVE]
must exist on
all
levels
for love to be whole.

*If it [i.e., If the WILLINGNESS TO LOVE]
only exists*
• *superficially*
and not
• *in the depths of their feelings,*
the manifestations [i.e., the manifestations of LOVE]
the person then
experiences
will correspond to it [i.e., then the EXPERIENCES of LOVE will
correspond to superficial levels of love only, and not be
experienced at the deepest levels of his or her feelings].

You are
unaware of
your unwillingness to love
and then
• *complain about the results*
and
• *feel yourself victimized.*

As long as
you waste your energies on
• *complaining and*
• *feeling victimized*
you are in a
vicious circle.

The
• *destructive projections and*
• *blaming of others*
consumes
the energy
you need for
• *loving and*
• *wanting*
love,
as well as for [i.e., consumes, as well, the energy you need for]
• *looking at the self*
and
• *finding out what is amiss.*

When you

- *ask yourself*
why
you do not wish to love

and

- *answer it [i.e., and answer this question as to*
WHY you do NOT WISH to LOVE]

- *precisely and*
- *honestly,*

you will know

why your capacity to love
does not function.

And consequently

you will

- *understand*
your loneliness

and

- *no longer believe*
that a trick of fate
is being played on you.

So this is a wonderful step here.

I will

not tell you
why
you do not wish to love.

The answer

must come from
yourself.

That indeed is possible [i.e., It is indeed possible for
the answer to come from yourself].

All I can say is,

- *misconceptions and*
- *destructiveness*
hang on to
you

because

you hang on to

them [i.e., because you hang on to misconceptions and destructiveness].

	<p><i>Once they [i.e., Once your misconceptions and destructiveness] are out in the open it will be relatively easy for you to overcome them.</i></p>
38	<p><i>This lecture can become a milestone indeed for some of you, my friends.</i></p> <p><i>It can represent the culminating point you have needed.</i></p> <p><i>I can see that something is happening within some of you where a basic destructiveness will be abandoned through your squarely facing it.</i></p> <p><i>Then the divine can be activated.</i></p> <p><i>This transition [i.e., This transition from ego-control to control by the divine within] is the most significant thing that can happen in an individual's life.</i></p> <p><i>Nothing, absolutely nothing, can equal this process.</i></p> <p><i>Those who lack the courage</i></p> <ul style="list-style-type: none"><i>• to look at themselves in truth,</i><i>• to abandon</i><ul style="list-style-type: none"><i>• self-illusions and</i><i>• delusions,</i> <p><i>cannot come to such a transition.</i></p>

You cannot
• *abandon*
a negativity you ignore you have.

You cannot
• *give up*
a destructiveness you deny exists in you.

Truth
leads to
love,
and
love
without truth
is impossible.

They [i.e., TRUTH and LOVE]
are indeed
one.

39

My dearest beloved friends,
everyone of you here:

A great power
• *is available*
and
• *becomes more*
and more available –
• *not dependent on*
any other beings,
• *but flowing from*
your own innermost self.

It [i.e., This great power]
will
• *flow forth at all times*
and
• *nourish and*
• *replenish*
you
wherever you have
freed yourself from
the shackles of ego domination.

	<p><i>Be blessed,</i> • <i>body,</i> • <i>soul and</i> • <i>mind.</i></p> <p><i>Be penetrated,</i> <i>all of you,</i> <i>with</i> • <i>the love</i> <i>and</i> • <i>the truth</i> <i>of the universe,</i> <i>so that they [i.e., so that the LOVE and the</i> <i>TRUTH of the UNIVERSE]</i> <i>can help liberate you.</i></p> <p><i>Be in peace,</i> <i>be in God!</i></p>
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