Pathwork Lecture 164: Further Aspects of Polarity – Selfishness

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

<table>
<thead>
<tr>
<th></th>
<th>Content</th>
</tr>
</thead>
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| 03 | Greetings,  
     my dearest friends.  

As always,  

blessings stream forth.  

A blessing is a  

• current  

  which is a  

  • power,  

  to be received by you  

  to the extent you  

  open yourself up to it,  

  • knowingly  

  and  

  • willingly.  

| 04 | A person’s  

  unhappiness  

  is almost always considered  

  an indication of  

  sickness.  

by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format posted 10/26/20
Unhappiness is usually interpreted in a
• wrong,
• distorted way.

The result [i.e., The result of interpreting unhappiness in a wrong, distorted way] is that you fight
• the manifestation of your
• inner being, as though the manifestation itself [i.e., as though the manifested UNHAPPINESS itself] were the sickness.

It is, of course, quite true that if people were entirely in harmony with the universal forces, they would not be
• sick,
• neurotic,
• unhappy.

But it is equally true that
• sickness,
• discontent and disharmony are an indication of health.
For it is precisely your
  • real self,
  • spirit being,
    which
  speaks
  through the
  unhappiness,

  sending
  the conscious ego
    a message
      that

  something
    should be different.

The real self [i.e., Your real or spirit self]
says to
  the outer personality
    that
  it is conducting [i.e., that the outer personality is conducting]
    something
      in a wrong manner.

This message [i.e., This message of unhappiness, this SYMPTOM from the real self
signifying that the outer personality is conducting something in a wrong way]
comes from
  • health
    and wants to
      reestablish
        • health,
        • well-being and
        • happiness.

Truth in life
equates with
  feeling good
    in the deepest possible way –
      without reservations,
        in joyful
          • security and
          • self-liking.
When you
• act and
• move
  in life
    in a way that is
      conducive to such a state [i.e., conducive to a state of feeling good
        in the deepest possible way, without reservations,
        in joyful security and self-liking],

the spirit being
  of your
    innermost core
      is completely content [i.e., is content and does not send a message or
        symptom of unhappiness or pain indicating there is a problem].

Thus
• a neurosis,
• an unhappiness,
  is in a
deeper sense
  a sign of health [i.e., a healthy sign that something needs to be
    addressed to correct a problem in the outer personality].

The freer
  a person’s
    divine being,
the less
• encrusted and
• hidden
  it is,
the more clearly
  the outer personality
    registers
      its messages [i.e., registers the messages of the person’s divine being].

Sometimes this [i.e., Sometimes this registering of the person’s divine being]
  is experienced as

"having a conscience."

Less-developed individuals,
  whose real self is deeply buried,
    register such signs [i.e., such signs or symptoms that something is amiss]
      much less acutely.
They [i.e., These less-developed individuals]
- may go along for
  - extended periods —
  even
  - incarnations —
    without
    • feeling their inner discontent,
  without
  • registering
    • qualms,
    • anxiety,
    • doubt or
    • pain
  about their
  outer deviations from
  the lawfulness of universal life.

They [i.e., These less-developed individuals]
- do not register unhappiness
  when they
  violate
  their integrity
and may even
- feel a
  • temporary,
  • precarious
  sort of satisfaction
  when they
  feed
  the needs of
  their destructive demands.
Usually people
• overlook,
or even
• ignore,
that neurosis
is, in itself,
a sign of a [i.e., a sign indicating and proving the presence of a]
healthy spirit
which rebels against
the mismanagement of
the outer personality.

Thus the weight
is subtly shifted
relating to what is
• healthy [i.e., relating to what is HEALTHY – namely that one is
HEALTHY, NOT sick, when one HEARS loudly the real self
sending messages or symptoms of unhappiness or signs of
neurosis when one violates one’s integrity and outwardly
deviates from the lawfulness of universal life]

and what is
• sick [i.e., and relating to what is SICK – namely that one is SICK, NOT
healthy, when one does NOT HEAR and numbs out the real self
sending its messages or symptoms of unhappiness or signs of
neurosis when one violates one’s integrity and outwardly
deviates from the lawfulness of universal life],

so that the individual [i.e., so that the SICK individual]
combats
the very language of
the healthy spirit [i.e. the HEALTHY spirit’s message’s
language of unhappiness or neurosis when one
violates one’s integrity and outwardly deviates from
the lawfulness of universal life].

You then try to
adjust to
an unhealthy condition [i.e., ADJUST TO an UNHEALTHY condition by
continuing to numb out the spirit’s messages of unhappiness and
continuing your life of violating your integrity],
in the assumption that
to rebel against it [i.e., that to REBEL against UNHAPPINESS,
or the UNHEALTHY condition giving rise to unhappiness]
is
• immature,
• unrealistic and
• neurotic.
Persons with
  • immature,
  • unrealistic
tendencies
  also frequently
  • strive away from
    self-responsibility,
  • deny any sort of
    frustration,
  • want to get by with
    • giving nothing
    and
    • receiving all.

You certainly know that
  these attitudes [i.e., you KNOW that these negative attitudes of striving away
  from self-responsibility, denying frustration, and wanting to
  get by with giving nothing and receiving all]
  • are decisive factors
    of the human personality
  and
  • have to be
    • faced
    and
    • changed.

But the strange thing is
  that
  the more people
  • ignore
    their birthright
    to be happy,
  and
  • overlook
    the messages of their spirit
    that want to
    set them in the direction of
    living according to these basic rights [i.e., living
    according to these basic rights of being happy],
  the more they
  want to
  • cheat and
  • get by with
  giving nothing.
In fact, it \[i.e., \text{In fact, the connection BETWEEN cheating and giving nothing AND seeking happiness}\]

is a logical connection.

The more human beings believe they must sacrifice their fundamental happiness because to do this \[i.e., \text{because to sacrifice their own happiness}\]

is

• "right,"
• "good," or
• "mature,"

the more they become deprived.

The inevitable further result \[i.e., \text{The further result of sacrificing their fundamental happiness and becoming even more deprived}\]

is

• secret destructiveness and
• ruthless selfishness somewhere underground as far as emotional inclinations are concerned.

These underground tendencies \[i.e., \text{These underground tendencies of destructiveness and ruthless selfishness}\]

may erupt at any moment.
The greater the suppression [i.e., The greater the SUPPRESSION of the messages from the spirit for attaining one’s birthright of happiness, messages of unhappiness and neurosis when one violates one’s integrity and outwardly deviates from the lawfulness of universal life]

becomes,

the greater the contrast [i.e., the greater the CONTRAST of one’s VIOLATION of one’s integrity and outward deviation from the lawfulness of universal life]

with

the false superimpositions [i.e., contrast with the false superimpositions of PRETENDING to be “right,” “good,” or “mature”]

is,

[then]

the greater will be the likelihood of a • breakdown,

of a • violent eruption which the personality cannot control.

We shall come back to this topic later in the lecture.

Let us now take the example of a human being who neglects his or her personal growth.

Inevitably, discontent must follow [i.e., discontent must follow from neglecting personal growth].

But the conscious mind may be unable to read the message of discontent [i.e., unable to read this message of discontent from the real self, the message signaling neglect of personal growth]

correctly.
The diagnosis
is made according to
the person's understanding of these matters.

Only too often
professional help
consists of
trying to make patients
accept
their condition [i.e., ACCEPT their condition of DISCONTENT],
in the belief that
their frantic struggle [i.e., their frantic struggle against
experiences of their reality, of their discontent]
is exclusively
• a rebellion against authority, or
• a self-destructive maneuver against a
  • secure,
  • safe
  life.

The personality's resistance
to recognizing the
real cause [i.e., the REAL cause of their discontent, which is
their NEGLECT of their personal growth]
cooperates
in leading the helper astray.

Fear of the
consequences of
total commitment to
growth
makes it
appear
more desirable

to be a recalcitrant child [i.e., more desirable to be a
defiant child, rebelling against personal growth].

All this [i.e., All this fear and rebellious resistance to personal growth]
is even more misleading
because, as mentioned before,
such immature
• rebellion and
• self-destructiveness
actually exist as well [i.e., rebellion and self-destructiveness
exist in addition to that due to resistance to personal growth].
| 09 | **But they** [i.e., But such immature self-destructiveness and rebellion that actually exist per se, quite apart from one’s rebellion against personal growth.] are hardly ever the cause of the evil, merely one of the effects [i.e., one of the effects of evil]. |

| 09 | **You can see how easy it is to be confused about the subtleties of**
| 09 | • health
| 09 | or
| 09 | • neurosis.

Neurosis is

- simultaneously
- a sign of
  - **health** [i.e., sign of HEALTH when a message is able to be heard from the spirit indicating that one is violating one’s integrity and outwardly deviating from the lawfulness of universal life]
  and of
  - **sickness** [i.e., sign of SICKNESS, namely that one IS indeed violating one’s integrity and outwardly deviating from the lawfulness of universal life, and hence one IS truly SICK];

- a message leading people toward feeling good again in themselves after having lost their proper course.

_This_ [i.e., This ability to see, accept and use a message of pain and neurosis BOTH as a sign of SICKNESS (one is sick in violating one’s integrity and outwardly deviating from the lawfulness of universal life) AND as a sign of HEALTH (the message, being HEARD, can lead people toward feeling good again)] is, once again, a demonstration of transcendence of duality.
In the dualistic system it is either
• sickness [i.e., the condition IS either pain or neurosis]
or
• health [i.e., or the condition is health, meaning there is NO pain or neurosis].

Neurosis is thus [i.e., Neurosis in the dualistic system is thus] always seen exclusively as sickness.

True as this is, it is equally true that it [i.e., that neurosis] is
• coming from,
and
• striving toward, health.

It is extremely important, my friends, to approach
• yourself and
• your state of
• mind and
• emotions
• in this manner
and
• with this view.

This brings me again to the topic of duality.
"I repeat:
  your
    • tensions and
    • confusions,
  as well as your
    • suffering and
    • fears,
  are a result of
    the dualistic state of consciousness
  in which
    everything
      is split in half;
  in which
    one half
      is adjudged as
        • good and
        • desirable,
    the other
      as
        • bad and
        • undesirable.

This is
  always an
    • erroneous,
    • illusory
  way of
    • perceiving and
    • experiencing
  life.

Opposites
  are
    not
  to be divided in this fashion,
    as I have shown you many times before."
Only when,
through your personal evolution,
you
• transcend the opposites
and
• conciliate them,
can you reach the
unitive state.

In order to
approach this state [i.e., In order to APPROACH this unitive state]
the opposites must be
• faced and
• accepted
as long as
they
appear
as
opposites,
so that [i.e., so that, when faced and accepted,]
the inner tension
diminishes.

Some opposites
are no longer experienced as
• one
versus
• the other,
even in your
dualistic sphere of consciousness.

Humanity has sufficiently evolved
to have transcended some of the polarities.

In such cases,
the average human being
no longer
experiences
one opposite
as good,
the other
as bad.
When I say "no longer," [i.e., When I say the average human being in a more evolved state of consciousness “no longer” experiences one opposite as good and the other as bad]

I mean that previous states of consciousness existed when this was the case [i.e., when the average human being DID still experience one opposite as good and the other as bad] – with • all individuals and in • all respects.

Let us take, for example, the • masculine and • feminine principles I discussed in the last lecture [See Lecture 163: Mind Activity and Mind Receptivity, given May 10, 1968].

Only the person who is very • distorted, very • subjectively influenced and • disturbed – and even then it is hardly ever an overt manifestation – will experience one as • positive and the other as • negative.

The deep psyche, in which not all old obstructions are overcome, still harbors the division [i.e., the division between masculine and feminine] of • good versus • bad.
| but generally, |
| and to a much larger degree, |
| the average person |
| experiences |
| these opposites [i.e., these opposites of masculine and feminine] |
| in a truthful fashion. |

Both [i.e., BOTH masculine and feminine] are seen as intrinsically • good and • beautiful.

They [i.e., The masculine and feminine] complement one another in a wonderful way, making one • unity, one • whole.

Both [i.e., Both masculine and feminine] contain aspects of the creative universe.

Let us take a further example where, for a halfway healthy mind, opposites are • transcended – are • no longer seen as • good versus • bad, but as • complementary facets, • both fulfilling their own function, • equal in beauty.
These opposites are
the forces of
• activity and
• passivity –
  • expanding
  and
  • restricting principles,
• initiating
  and
• being receptive –
to refer to our most recent discussions [See again Lecture 163: Mind Activity and Mind Receptivity, given May 10, 1968].

There are many more
dualities
which are seen as
• complementary and
• mutually fulfilling
rather than
• mutually exclusive –
even in this predominantly still dualistic state [i.e., in this dualistic state in which you live].

Everyone will consider
• night
  and
• day
  as mutually complementary manifestations of nature,
  both having their
  • value,
  • beauty, and
  • function.

Only the most distorted personality will consider
• one
  as good
  and battle against
• the other
  as evil.
These examples should make you sense that in reality it is this way with all opposites, even those that seem most difficult to comprehend in this way.

I have attempted to show you that even a pair of opposites like

- health
  and
- sickness

does not, in reality, indicate
  - good
  versus
  - bad.

Both [i.e., Both health and sickness] can contain both [i.e., can contain both good and bad, that is, health can contain both good and bad and sickness can contain both good and bad].
If • health prevails while a person violates his or her spiritual needs for • growth – for • total feelings of love, for • the deepest experiences of • happiness, • pleasure, • union with others –

if • health continues while an ego remains • isolated, • separated and • unfeeling for • its own innermost self and • other people,

it is • not good.

Conversely, • ill health is • good if seen as a symptom leading to total • health, • fulfillment and • happiness.
Thus, what is good and what is bad is not ever divisible, so that one polarity is one, the other the other.

Each polarity [i.e., Each polarity, either good or bad.] is all good when in its natural, undistorted state.

Each polarity [i.e., Each polarity, either good or bad.] is bad when distortion and error set in.

This [i.e., This fact that both good and bad polarities can each be good or bad] is most difficult to experience with the greatest polarity of all:

- life
- and
- death.
Perhaps the foregoing can help you begin to sense vaguely in a new way that it [i.e., that the fact that both good and bad polarities can each be good or bad] can hardly be different with this particular duality [i.e., with this particular duality, the greatest polarity of LIFE and DEATH].

I must tell you, my friends, that the more you succeed in conciliating polarities about all sorts of aspects • within your own soul system and • with your soul current, the more you will sense that it is no different with • life and • death.

Both [i.e., Both LIFE and DEATH] are good;

neither needs be • feared or • fought against.
The more
  • other polarities or
dualities
  • begin to unify
  and
  • are experienced
  as vital functions of living –
  all
  • meaningful and
  • beautiful
  in their own way –
the more
  this is bound to happen
  regarding
  • life
  and
  • death.

There are many other opposites
that you cannot help but
experience
  at this state of your development
  as
  • good
  versus
  • bad.

To the degree you
have
  • evolved,
  have
  • come into your own,
  have
  • realized your divine nature,
to that degree
you cease to experience life
in this divided way [i.e., in this divided way of GOOD versus BAD].

Only then [i.e., Only then when you CEASE to experience life
  in this divided way as GOOD versus BAD]
can the soul
  be peaceful.
Only then [i.e., Only then when you CEASE to experience life in this divided way as GOOD versus BAD]

can soul movements be

- relaxed
and consequently
- in a state of
delight.

For
- tension breeds
  - unpleasure,
    making
    - bliss impossible.

Tension is inevitable
as long as one is under the illusion
that there are always new things to fight against.

Soul currents close up toward all the good of life when an entity believes itself in danger.

Since all opposites are constantly
- "around,"
always
- "there,"
  - deep within your self as well as
    - around you,

you live in a perpetual state of tension when you assume one opposite to be good.
Since all of life consists of polarities, the fact that most of them appear as mutually exclusive opposites – one being grasped at, the other being tensely denied – puts people in a constant state of
• painful tension,
• anxious grasping,
• needless denial.

The consequences [i.e., The consequences of all of life consisting of polarities and the fact that most of them APPEAR as mutually exclusive opposites]

are
• pain and
• frustration.

This is all the more confusing when you believe you have done right to
• fight against the bad
and
• grasp for the good.

Why, then, [i.e., Why, then, when you believe you have done right to fight against the bad and grasp for the good,]

are you so
• discontent,
so
• empty,
so
• lacking in the vital joys of life?
Such confusions [i.e., Such confusions over why you feel so discontent, empty, and lacking in the vital joys of life when you have fought so hard against the bad and grasped for the good] are rarely
• conscious and
• concise.

If they were, it would be much easier to
• question and
• challenge
  the premises
  that led to the distortions in the first place.

The difficulties [i.e., The difficulties in trying to understand why you feel so discontent, empty, and lacking in the vital joys of life when you have fought so hard against the bad and grasped for the good] are truly illusory,

  as illusory as
  the split of
  • good
  versus
  • bad,

but they [i.e., but these difficulties in trying to understand your situation] seem nevertheless real
  in all the discomfort they give.

The opposites people struggle with create a tremendous tension.
Humanity has been geared for centuries and centuries of its psychic existence to feel
• one opposite as
  • good and
  • right,
• the other as
  • bad and
  • evil.

Thus you inevitably get lost in confusion.

You
• try to resolve all your personal problems on this basis [i.e., on the basis that one opposite is good and right and the other is bad and evil]

and, of course,
• can never succeed,
• can never find a real solution that gives you peace.

You approach all your personal alternatives of action in this fashion.

Thus the very premise you start from [i.e., the premise that one opposite is good and right and the other is bad and evil]

is already the groundwork for
• further and
• deeper
  • entanglement and
  • error.
At times this tension [i.e., this tension created based on the premise that one opposite is good and right and the other is bad and evil] leads to eruptions, as stated before.

At other times, the two polarities which arbitrarily seem to be mutually exclusive, annul one another.

In the groping for a solution with such erroneous premises, one polarity is always set off against the other.

Thus they [i.e., Thus the two polarities] cancel each other out.

In truthful perception, both opposites • are accepted and • function organically, mutually aiding each other.

In the illusory perception of mutual exclusiveness, they [i.e., the opposites] create a short-circuit.

In the darkness of the confusion, the individual is called upon to make a choice [i.e., a choice between the opposite polarities], but cannot do so successfully.
When the distribution [i.e., When the distribution of various opposite polarities] is uneven, in a nonorganic, distorted way, eruption may occur.

When the distribution [i.e., When the distribution of various opposite polarities] is even, balanced — again in a non-organic, distorted way — all power currents become inactivated, short-circuited.

What the mind holds true [i.e., What the mind holds as true, namely that neither alternative is satisfactory, and therefore neither can be chosen fully.] actually happens:

the two opposites annul each other.

The further result of this state [i.e., this state in which the two opposites annul each other because the mind holds as true that neither alternative is satisfactory] is the numbness, lifelessness and deadness of feelings that we repeatedly discuss in our work together.
We often discuss this
• numbness and
• deadness
  in connection with
  other more limited aspects –
  for example,
  fear of feelings.

But isn’t such a fear [i.e., such a fear of feelings]
  based on precisely
  such a dualistic struggle – the struggle against choice
  between polar forces in a person’s inner life?

A simple example
will also describe the basic
• Yes
  and
• No
  currents,
  which we discussed before in different connections.

The Yes current
represents
the
• affirmative principle,
  the
• principle that
  • expands,
  • embraces,
  • is
    • open and
    • receptive
    to life.

The No current
represents
  the negating principle.

It
• pulls back,
• retracts,
• denies,
• shrinks into itself.
There is a general
• conviction and
• assumption
that the
  • affirmative principle
    is
    • good and
    • desirable,
while the
  • negating principle
    is
    • sick,
    • bad,
    • undesirable.

Religion itself
has made this division,
explicitly representing
• God
  as the
  • affirmative,
• the Devil
  as the
  • negating power.

This is, at best,
a half truth.

To blindly
accept this division
in the depths of one's
unconscious reflexes
means untold
• confusion and
• pain.
The moment one is governed by such an attitude [i.e., an attitude that says that the affirmative principle is ALWAYS good and desirable, representing God, and that the negative principle is ALWAYS sick, bad, and undesirable, representing the Devil], one becomes involved in errors leading to

- further errors and
- misinterpretation of life,
  until it becomes increasingly more difficult to extricate oneself from the maze.

I will demonstrate this in the simplest possible way.

Isn't it true that to

- affirm
  - an undesirable condition,
  - a destructive attitude,

is as undesirable as

- negating a
  - positive,
  - constructive
    - condition or
    - attitude?
To an individual geared only to affirm, any negation would be experienced with pangs of • hesitation, • doubt, • uncertainty and • guilt –
  even if negation is • healthy and • constructive in a particular situation.

I am referring to very subtle levels of reactions, lodged in the • unconscious or • semi-conscious mind.

The next link in this chain reaction [i.e., The next link in this chain reaction for a person geared ONLY to AFFIRM]

is difficulty in • asserting oneself, difficulty in • taking one's inherent rights as a part of creation, difficulty in • being healthily aggressive.

Such an individual feels compelled to • always submit, to • never say No to any demands [i.e., any demands placed on him or her by others], no matter how exploitative.
The spinelessness and weakness of many people [i.e., of people who can ONLY AFFIRM and hence who submit to others, who never say No to any demands placed on them by others, no matter how exploitative those demands are], result from a deep-seated fear of denying anything [i.e., fear of denying anything that another asks of them, no matter how exploitative those demands are].

This [i.e., This deep-seated fear of denying anything that another asks of one, of always submitting to the desires of others in a spirit of obedience] is not real goodness – based on free giving of love, on the generous spirit of wanting to give of oneself.

[i.e., Rather than REAL goodness.] It is a subtle fear of making any self-assertion, of claiming anything for the self.

Such lack of freedom and selfhood decreases the capacity to love and increases underlying separateness and selfishness in the destructive sense.
So you can see, my friends, even with the seemingly good versus bad of the Yes and No currents, it is never one versus the other.

You would be totally mistaken to adopt the affirmative principle as an overall attitude for all contingencies and to negate the negating principle.

I am showing once again that the dualistic world view leads to error and suffering, to confusion and tension – and [leads] away from all true solutions.
The conciliation of all polarities lies in seeing the good in both opposites.

This alone [i.e., Seeing the GOOD in BOTH polarities, in BOTH opposites] will lead to
• truth,
• reality,
• health,
• the unfoldment of universal bliss,
and
• expansion of consciousness.

This has been underlying all my lectures.

As we proceed further and further, and as you go deeper within yourself, it becomes increasingly important that you gradually reorient all your faculties to living according to the unified principle.

This [i.e., This gradually reorienting ALL your faculties to living according to the UNIFIED principle] applies first to your
• thinking processes,
later to the most subtle
• emotional reactions and
• perceptions.
More

and more

you will come to the point

when you can embrace

both opposites

in their

• truthful,
• real,
• healthy

manifestations.

More

and more

you will become attuned to

recognizing

their

• healthy

and

• distorted

versions [i.e., recognizing the healthy and distorted

versions of BOTH opposites].

You will

• feel,

rather than

• judge,

which are which [i.e., which are the healthy and which are the distorted

versions of BOTH opposites].

In this same vein I should like to discuss

the very important topic of

selfishness.

In the course of our work together

we have touched on this topic in various ways.

Now I should like to be

• a little more explicit

and

• go a little deeper.
This extremely important topic [i.e., topic of SELFISHNESS] has a great many ramifications in each
• human existence,
  in each
• human psyche
and inevitably, therefore, in each
• outer life.

At the same time, the topic is a difficult one because it may easily mislead
• childish,
• self-centered,
• falsely selfish,
• separating personalities, who may desire to proclaim their
  • destructive selfishness and
  • separateness as
    • health and
    • self-assertion.

This is why I have waited a considerable time before discussing this topic in detail.

Most of you, my friends, have sufficiently progressed in the capacity to distinguish between
• healthy
and
• destructive selfishness,
  so you will not fall into the trap of pretending that one is the other.
<table>
<thead>
<tr>
<th><strong>This trap</strong> [i.e., This trap of pretending that healthy selfishness is destructive selfishness and destructive selfishness is healthy selfishness] must be avoided.</th>
</tr>
</thead>
</table>

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<thead>
<tr>
<th><strong>Then</strong> [i.e., Then, when this trap is successfully avoided] the comprehension of these words [i.e., these words I now say about selfishness] will represent a great liberation for you.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>The universally accepted principle</strong> is that</th>
</tr>
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<tbody>
<tr>
<td>• selfishness is</td>
</tr>
<tr>
<td>• wrong,</td>
</tr>
<tr>
<td>• bad,</td>
</tr>
<tr>
<td>• undesirable,</td>
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</tbody>
</table>

while all kinds of |
• unselfishness are |
• laudable, |
• good, |
• right. |

<table>
<thead>
<tr>
<th><strong>One rarely makes the distinction</strong> that</th>
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<tbody>
<tr>
<td>some forms of</td>
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<tr>
<td>• selfishness are</td>
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<tr>
<td>intrinsically</td>
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<tr>
<td>• healthy and</td>
</tr>
<tr>
<td>• right.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>They</strong> [i.e., These healthy and right forms of SELFISHNESS] guard a person's inalienable right to</th>
</tr>
</thead>
<tbody>
<tr>
<td>• be happy and</td>
</tr>
<tr>
<td>• protect their ability to</td>
</tr>
<tr>
<td>• grow,</td>
</tr>
<tr>
<td>• expand,</td>
</tr>
<tr>
<td>• evolve.</td>
</tr>
</tbody>
</table>
Concomitantly, one rarely notices that
• unselfishness can be a sick manifestation of
  • self-destructiveness and
  • weakness – exploiting others through self-enslavement,
    just as one allows others to exploit oneself.

This [i.e., This form of UNSELFISHNESS, which is a sick manifestation of self-destructiveness and weakness] has little to do with genuine concern for the rights of others.

In fact, only the person who can be selfish in the • right, • healthy way is capable of genuine concern for the rights of others.
Selfishness has a healthy origin.

It says:

"I am a manifestation of God.

As such
I am, in my
• healthy,
• unobstructed state,
  a happy individual.

For only a happy individual can
• spread and
• give forth happiness.

Only an individual who grows according to his or her
• potentials and
• life plan is happy.

Thus
• happiness and
• the fulfillment of one's destiny are synonymous.

The one [i.e., The one, either 1) happiness or 2) growing according to his or her potentials and life plan,] is unthinkable without the other.

I am also a
• totally free individual,
• autonomous and
• completely responsible for the life I shape for myself.
No one else
can determine
my
• life,
my
• growth,
my
• happiness.

I will not allow myself
to subtly hitch this responsibility
onto others by
"buying them"
with my
• false unselfishness,
through
• enslavement,
through
• making myself
feel
so
unselfish
because
I abdicate my rights."

You cannot assimilate
this realization
deeply enough.

Meditate on this
in the
• most personal and
• deepest
way
and see in what way
you inadvertently
deviate from
such an attitude.
The more you come to express this
• honest,
• healthy and
• self-responsible
  way of life,
the more you will feel secure in yourself,
  because
  security is found in being anchored within yourself.

Thus truth brings out the divine kernel,
  which itself becomes your anchor.

False unselfishness makes you lose this center.

You are then [i.e., In FALSE UNSELFISHNESS you are then] anchored in the other person for whom you sacrifice.

Whenever such attitudes [i.e., Whenever attitudes of false unselfishness] are truly faced, it shows that never can such a sacrifice be made in
  • genuine love,
  in a
  • free spirit of spontaneous giving.
When genuine love is present, the idea of sacrifice is no longer applicable.

The act [i.e., The act of sacrificing out of a spirit of genuine love] is so pleasurable that it is as • selfish as it is • unselfish.

Unselfishness is selfishness, and vice versa [i.e., and selfishness IS unselfishness].

Sacrificial unselfishness always implies • an inner bargaining, • a secret desire to get away with something underneath an outer sentimentality [i.e., “unselfishness” governed underneath by excessive emotionality or ulterior motives] that pretends the act [i.e., PRETENDS the sacrificial “unselfishness”] is good.

It [i.e., This sacrificial “unselfishness”] • is always loveless and • defeats growth.
When you are anchored
not in
• your own real self
but in
• the approval of others,
  through which
  you hope to gain your
  • selfhood,
  • self-respect and
  • happiness,
you
cannot comprehend
  the messages of
  your divine nature.

You are
disconnected from
  your vital life center.

You flounder
  in contradictory alternatives –
  confused about
  what is
  • right or
  • not –
  for
  • you
  as well as for
  • those you are involved with.

As a result of the
decentralization
  of your being,
you pursue a path
  in which
  • unhappiness
  is equated with
  • unselfishness,
  which is equated with
  • being a good person.
This error [i.e., This error of being on a path in which unhappiness is equated with unselfishness, which is equated with being a good person]
is only the beginning of a cycle of further errors, creating many chain reactions of destructive
• emotions and
• attitudes.

To name only a few [i.e., To name only a few of these destructive emotions and attitudes in the cycle of further errors following the errors of equating unhappiness with unselfishness and unselfishness with being a good person]:

• self-deception about what "being good" is;
• dependency, which is also interpreted to mean
  • love for and
  • concern with the person one is dependent on;
• weakness,
• helplessness,
• false humility – therefore
  • rage,
  • anger,
  • rebellion.

The more these [i.e., The more these destructive emotions and attitudes] must be kept underground so as not to disrupt the false structure,
the greater the discrepancy between the
• surface and the
• underlying emotions.
The greater the
• outer,
• assumed,
• sacrificial
  unselfishness
  becomes,
the more the ensuing
• rage and
• hostility
  will build up
  hidden
  destructive selfishness.

In your
• emotions and
• hidden desires
  you pay no heed at all
  to others
  whom you would gladly
  elbow out of
  all their rights.

The other
cannot have reality
  for you
if you
give no reality
  to your own self.

The
• hidden,
• destructive
  selfishness
  comes from
  fear
  and makes
  guilt [i.e., guilt for the hidden destructive selfishness]
  an obstruction
  that seems insurmountable,
  just because
  the picture underneath [i.e., selfishness]
  is so different from
  the one on top [i.e., “unselfishness”].
A person who cannot be selfish in the right and healthy way does not experience his or her own self in reality – it is all a game, how to get by most easily with a minimum of investment into life.

How can people who do not take themselves, their growth and happiness sufficiently seriously, as real factors to be reckoned with, experience other people as sufficiently real to have concern for their true being?
When
• selfishness
  is deemed to be
  • bad

and
• unselfishness
  • good,
    regardless of
      the
        • how and
        • why,

• duality

and
• error
  are rampant.

Therefore
conflict
  between
  • self-interest
  and
  • the interest of others
    is inevitable.

It seems, indeed,
  a real
  conflict.

And on that level
  it is.

But once
the duality
  is transcended,
such conflicts
  no longer exist.
[Once the duality is transcended, such conflicts no longer exist.]

For what is good for
one's own real self
must
• absolutely and
• inevitably
be good for
• the real self,
• the real ultimate
• happiness and
• growth,
of the other person.

In the realm
of
• inner reality –
of
• universal truth,
to be found in the depth –

there can never be
a conflict between
the real interests of individuals.

Conflicting interests
exist
only on the
superimposed levels of
• falseness,
• neurotic needs,
and
• destructively selfish and
• exploitative
demands
that hinder the
• unfoldment
of truth
and
• the happiness
of all concerned.
When the duality splits selfishness into
• false divisions and
• false values
so that
• untruthful,
• pretended and
• distorted attitudes prevail,

that which destroys true
• growth and
• happiness
is believed to be the right way.

It [i.e., That which destroys true growth and happiness in the world of duality] lends
• false humility,
  thus
• false pride,
  to the person who sacrifices.

It [i.e., That which destroys true growth and happiness in the world of duality] makes an exploiter
out of the person who accepts the sacrifice –
always under the guise of righteousness.
Can this [i.e., Can this consequence of living in the world of duality]
be furthering
- truth and
- beauty,
- bliss and
- unfoldment
for
  either
  - the one who sacrifices
  or
  - the one who blindly accepts it?

Even if it can be
claimed,
  outwardly,
  that such an arrangement
  connotes
  righteous action,
  is this truly so?

What takes place
in the psyches
of people involved in such an interaction?

Those who
accept
the sacrifice
must have a
growing guilt.

Yet, they [i.e., Yet, those who accept the sacrifice of another in this dualistic world]
cannot permit themselves
to face it [i.e., to face the guilt for accepting the sacrifice of another],
for this would make
the structure
they
mutually
built
collapse –
and they do not want to part
with such a situation [i.e., do not want to part with the structure they have built together].
I already mentioned the
- rebellion,
- anger, and
- false sense of goodness,
- the spirit of being victimized,
  that takes hold of
  the psyche of
  the self-sacrificing person.

33

When the polarity
of
selfishness/unselfishness
is reconciled,
the self
is accepted
as
- the center of existence –
  not by
  - evaluating yourself as more important than the other,
  but by
  - knowing your ego
    is responsible for
    your life.

It [i.e., Your ego]
is
- the carrier
  in this life,
- the captain
  who determines which way to go.

Only then [i.e., Only then, when you know your ego is responsible for your life.]
is it possible to
- perceive
  and
- experience
  that
    - you
    and
    - the other
      are
      one,
      within.
You will inevitably experience that

• self-interest in the right way can never interfere with
• the interests of the other – where it really counts, on the deepest level.

However, even

• right and
• healthy self-interest almost always interferes with the egotistical self-interests of the other person.

This is why following one's true self-interests

• is often a great struggle
  and
• requires a lot of courage.

The world around you

• fights it [i.e., fights against the idea of one following one's true self-interests]
  and
• deludes itself into claiming that true self-interest is nothing but
  • egotism and
  • destructive selfishness.

This is why you need to be strong enough to withstand the disapproval of the world to follow your own spiritual path.
Since one's own spiritual path cannot be anything but blissful – and since the world is geared to believe that that which is blissful is • wrong and • selfish – how • strong and • independent you must become not to • be influenced and • feel falsely guilty for that which truly deserves no guilt.

You must overcome a number of these • deep obstructions and • resistances before you can come to feel that the path of growth itself is the most blissful experience imaginable.

All self-deceptions must be eliminated before this truth can unfold itself to you.

If you • understand this principle, my friends, and • proceed from here on, asking yourself a number of questions, what will happen to you will be a wonderful new awakening.
Perhaps you will begin  
in this phase of your pathwork  
to ask,  

"What makes me most happy?"

If you go very deeply,  
you must see that  
what makes you  
really happy  
must be  
• constructive,  
• growth-bringing,  
and  
must make you  
more connected  
with  
• cosmic life,  

hence  
with  
• God.

You must see also –  
if you  
• go deeply enough  
and  
• do not stop in  
• hesitation  
and  
• fear of your probing –

that  

healthy self-interest  
cannot be against  
the true interests of others.
Indeed, it [i.e., Indeed, healthy self-interest] supports the true
• growth and
• unfoldment
of those whose
• egotistical,
• sick interests play into your own
• fearful,
• dependent self,
the part that wants to abdicate self-responsibility.

Healthy self-interest can, however, be against the interest of
• stagnation and
• non-growth of
• yourself and
• others.

Once you view this
• frankly and
• unsentimentally, the courage to be yourself
will arise in you from such truthful vision.

All
• falsity
and, with that, much
• suffering and
• tension will fall off.
<table>
<thead>
<tr>
<th>The kernel that is so simple will remain:</th>
</tr>
</thead>
<tbody>
<tr>
<td>what produces</td>
</tr>
<tr>
<td>• growth,</td>
</tr>
<tr>
<td>• unfoldment of the soul,</td>
</tr>
<tr>
<td>must also produce</td>
</tr>
<tr>
<td>• vital happiness,</td>
</tr>
<tr>
<td>• vibrant stimulation and</td>
</tr>
<tr>
<td>• pleasure.</td>
</tr>
<tr>
<td>For such is the goodness of God's world.</td>
</tr>
</tbody>
</table>

36

| It is the distortion of God's world that makes commendable what does not further the evolution of the individual. |

37

| Be blessed, all of you, my friends, be deeply in the truth of your divine being. Let yourself become more and more what you truly are – God. |
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