

# Pathwork Lecture 164: Further Aspects of Polarity – Selfishness

1996 Edition, Original Given June 7, 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><b><i>Greetings, my dearest friends.</i></b></p> <p><b><i>As always, blessings stream forth.</i></b></p> <p><b><i>A blessing is a</i></b> • <b><i>current</i></b> <b><i>which is a</i></b> • <b><i>power,</i></b> <b><i>to be received by you</i></b> <b><i>to the extent you</i></b> <b><i>open yourself up to it,</i></b> • <b><i>knowingly</i></b> <b><i>and</i></b> • <b><i>willingly.</i></b></p>
04	<p><b><i>A person's unhappiness is almost always considered an indication of sickness.</i></b></p>

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*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,  
your  
• 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.*

	<p><i>When you</i></p> <ul style="list-style-type: none"><li><i>• act and</i></li><li><i>• move</i></li></ul> <p><i>in life</i> <i>in a way that is</i> <i>conducive to such a state [i.e., conducive to a state of feeling good</i> <i>in the deepest possible way, without reservations,</i> <i>in joyful security and self-liking],</i></p> <p><i>the spirit being</i> <i>of your</i> <i>innermost core</i> <i>is completely content [i.e., is content and does not send a message or</i> <i>symptom of unhappiness or pain indicating there is a problem].</i></p> <p><i>Thus</i></p> <ul style="list-style-type: none"><li><i>• a neurosis,</i></li><li><i>• an unhappiness,</i></li></ul> <p><i>is in a</i> <i>deeper sense</i> <i>a sign of health [i.e., a healthy sign that something needs to be</i> <i>addressed to correct a problem in the outer personality].</i></p>
05	<p><i>The freer</i> <i>a person's</i> <i>divine being,</i> <i>the less</i></p> <ul style="list-style-type: none"><li><i>• encrusted and</i></li><li><i>• hidden</i></li></ul> <p><i>it is,</i> <i>the more clearly</i> <i>the outer personality</i> <i>registers</i> <i>its messages [i.e., registers the messages of the person's divine being].</i></p> <p><i>Sometimes this [i.e., Sometimes this registering of the person's divine being]</i> <i>is experienced as</i></p> <p><i>"having a conscience."</i></p> <p><i>Less-developed individuals,</i> <i>whose real self is deeply buried,</i> <i>register such signs [i.e., such signs or symptoms that something is amiss]</i> <i>much less acutely.</i></p>

*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.*

06

*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.*

07

**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., 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., because to sacrifice their own happiness] is***

- "right,"***
- "good," or***
- "mature,"***

***the more they become deprived.***

***The inevitable further result [i.e., 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., These underground tendencies of destructiveness and ruthless selfishness] may erupt at any moment.***



	<p><b>The greater</b> <b>the suppression</b> [i.e., <i>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</i>] <b>becomes,</b></p> <p><b>the greater</b> <b>the contrast</b> [i.e., <i>the greater the CONTRAST of one's VIOLATION of one's integrity and outward deviation from the lawfulness of universal life</i>] <b>with</b> <b>the false superimpositions</b> [i.e., <i>contrast with the false superimpositions of PRETENDING to be "right," "good," or "mature"</i>] <b>is,</b></p> <p>[then] <b>the greater will be</b> <b>the likelihood</b> <b>of a</b> <ul style="list-style-type: none"><li>• <b>breakdown,</b></li></ul><b>of a</b> <ul style="list-style-type: none"><li>• <b>violent eruption</b></li></ul><b>which the personality cannot control.</b></p> <p><b>We shall come back to this topic later in the lecture.</b></p>
08	<p><b>Let us now take the example of</b> <b>a human being</b> <b>who neglects his or her</b> <b>personal growth.</b></p> <p><b>Inevitably,</b> <b>discontent</b> <b>must follow</b> [i.e., <i>discontent must follow from neglecting personal growth</i>].</p> <p><b>But</b> <b>the conscious mind</b> <b>may be unable</b> <b>to read</b> <b>the message of discontent</b> [i.e., <i>unable to read this message of discontent from the real self, the message signaling neglect of personal growth</i>] <b>correctly.</b></p>

*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].*

	<p><b><i>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].</i></b></p>
09	<p><b><i>You can see how easy it is to be confused about the subtleties of</i></b></p> <ul style="list-style-type: none"><li><b><i>• health</i></b></li></ul> <p><b><i>or</i></b></p> <ul style="list-style-type: none"><li><b><i>• neurosis.</i></b></li></ul> <p><b><i>Neurosis</i></b></p> <p><b><i>is</i></b></p> <ul style="list-style-type: none"><li><b><i>• simultaneously</i></b></li><li><b><i>• a sign of</i></b><ul style="list-style-type: none"><li><b><i>• 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]</i></b></li></ul></li><li><b><i>and of</i></b><ul style="list-style-type: none"><li><b><i>• 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];</i></b></li></ul></li><li><b><i>• a message leading people toward feeling good again in themselves after having lost their proper course.</i></b></li></ul> <p><b><i>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.</i></b></p>

***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.***

10

***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.*

	<p><b>Only when,</b> <b>through your personal evolution,</b> <b>you</b></p> <ul style="list-style-type: none"><li>• <b>transcend the opposites</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>conciliate them,</b> <b>can you reach the</b> <b>unitive state.</b></li></ul> <p><b>In order to</b> <b>approach this state [i.e., In order to APPROACH this unitive state]</b> <b>the opposites must be</b></p> <ul style="list-style-type: none"><li>• <b>faced and</b></li><li>• <b>accepted</b></li></ul> <p><b>as long as</b> <b>they</b> <b>appear</b> <b>as</b> <b>opposites,</b></p> <p><b>so that [i.e., so that, when faced and accepted,]</b> <b>the inner tension</b> <b>diminishes.</b></p>
11	<p><b>Some opposites</b> <b>are no longer experienced as</b></p> <ul style="list-style-type: none"><li>• <b>one</b></li></ul> <p><b>versus</b></p> <ul style="list-style-type: none"><li>• <b>the other,</b> <b>even in your</b> <b>dualistic sphere of consciousness.</b></li></ul> <p><b>Humanity has sufficiently evolved</b> <b>to have transcended some of the polarities.</b></p> <p><b>In such cases,</b> <b>the average human being</b> <b>no longer</b> <b>experiences</b> <b>one opposite</b> <b>as good,</b> <b>the other</b> <b>as bad.</b></p>

	<p><i>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></p> <p><i>I mean that</i></p> <p><i>previous states of consciousness</i> <i>existed</i></p> <p><i>when this was the case [i.e., when the average human being DID still experience one opposite as good and the other as bad] –</i></p> <p><i>with</i></p> <ul style="list-style-type: none"><li><i>• all individuals</i></li></ul> <p><i>and in</i></p> <ul style="list-style-type: none"><li><i>• all respects.</i></li></ul>
12	<p><i>Let us take, for example, the</i></p> <ul style="list-style-type: none"><li><i>• masculine</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• feminine</i></li></ul> <p><i>principles</i></p> <p><i>I discussed in the last lecture [See Lecture 163: Mind Activity and Mind Receptivity, given May 10, 1968].</i></p> <p><i>Only the person who is</i></p> <p><i>very</i></p> <ul style="list-style-type: none"><li><i>• distorted,</i></li></ul> <p><i>very</i></p> <ul style="list-style-type: none"><li><i>• subjectively influenced and</i></li><li><i>• disturbed –</i></li></ul> <p><i>and even then it is hardly ever an overt manifestation –</i></p> <p><i>will experience</i></p> <p><i>one as</i></p> <ul style="list-style-type: none"><li><i>• positive and</i></li></ul> <p><i>the other as</i></p> <ul style="list-style-type: none"><li><i>• negative.</i></li></ul> <p><i>The deep psyche,</i></p> <p><i>in which</i></p> <p><i>not all old obstructions are overcome,</i></p> <p><i>still harbors</i></p> <p><i>the division [i.e., the division between masculine and feminine]</i></p> <p><i>of</i></p> <ul style="list-style-type: none"><li><i>• good</i></li></ul> <p><i>versus</i></p> <ul style="list-style-type: none"><li><i>• bad.</i></li></ul>

***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.***

13

***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 –*  
*the*

- *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.*

14

*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.*

15

*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.*

16

*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.*

	<p><i>The more</i></p> <ul style="list-style-type: none"><li>• <i>other polarities or</i></li><li>• <i>dualities</i><ul style="list-style-type: none"><li>• <i>begin to unify</i></li></ul></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>are experienced</i> <i>as vital functions of living –</i> <i>all</i><ul style="list-style-type: none"><li>• <i>meaningful and</i></li><li>• <i>beautiful</i></li></ul></li></ul> <p><i>in their own way –</i></p> <p><i>the more</i> <i>this is bound to happen</i> <i>regarding</i></p> <ul style="list-style-type: none"><li>• <i>life</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>death.</i></li></ul>
17	<p><i>There are many other opposites</i> <i>that you cannot help but</i> <i>experience</i> <i>at this state of your development</i> <i>as</i></p> <ul style="list-style-type: none"><li>• <i>good</i></li></ul> <p><i>versus</i></p> <ul style="list-style-type: none"><li>• <i>bad.</i></li></ul> <p><i>To the degree you</i> <i>have</i></p> <ul style="list-style-type: none"><li>• <i>evolved,</i></li></ul> <p><i>have</i></p> <ul style="list-style-type: none"><li>• <i>come into your own,</i></li></ul> <p><i>have</i></p> <ul style="list-style-type: none"><li>• <i>realized your divine nature,</i></li></ul> <p><i>to that degree</i> <i>you cease to experience life</i> <i>in this divided way [i.e., in this divided way of GOOD versus BAD].</i></p> <p><i>Only then [i.e., Only then when you CEASE to experience life</i> <i>in this divided way as GOOD versus BAD]</i></p> <p><i>can the soul</i> <i>be peaceful.</i></p>

**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.**

18

*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.**

19

**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.*

20

*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.*

	<p><i>We often discuss this</i></p> <ul style="list-style-type: none"><li>• numbness and</li><li>• deadness</li></ul> <p><i>in connection with other more limited aspects – for example, fear of feelings.</i></p> <p><i>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?</i></p>
21	<p><i>A simple example will also describe the basic</i></p> <ul style="list-style-type: none"><li>• Yes</li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• No</li></ul> <p><i>currents, which we discussed before in different connections.</i></p> <p><i>The Yes current represents the</i></p> <ul style="list-style-type: none"><li>• affirmative principle,</li></ul> <p><i>the</i></p> <ul style="list-style-type: none"><li>• principle that<ul style="list-style-type: none"><li>• expands,</li><li>• embraces,</li><li>• is<ul style="list-style-type: none"><li>• open and</li><li>• receptive to life.</li></ul></li></ul></li></ul> <p><i>The No current represents the negating principle.</i></p> <p><i>It</i></p> <ul style="list-style-type: none"><li>• pulls back,</li><li>• retracts,</li><li>• denies,</li><li>• shrinks into itself.</li></ul>

*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.*

	<p><b><i>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</i></b></p> <ul style="list-style-type: none"><li><b><i>• further errors and</i></b></li><li><b><i>• misinterpretation of life, until it becomes increasingly more difficult to extricate oneself from the maze.</i></b></li></ul>
22	<p><b><i>I will demonstrate this in the simplest possible way.</i></b></p> <p><b><i>Isn't it true that to</i></b></p> <ul style="list-style-type: none"><li><b><i>• affirm</i></b></li><li><b><i>• an undesirable condition,</i></b></li><li><b><i>• a destructive attitude,</i></b></li></ul> <p><b><i>is as</i></b></p> <ul style="list-style-type: none"><li><b><i>• undesirable</i></b></li></ul> <p><b><i>as</i></b></p> <ul style="list-style-type: none"><li><b><i>• negating a</i></b></li><li><b><i>• positive,</i></b></li><li><b><i>• constructive</i></b></li><li><b><i>• condition or</i></b></li><li><b><i>• attitude?</i></b></li></ul>

*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.*

23

*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].*

24

*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.*

***This trap [i.e., This trap of pretending that healthy selfishness is destructive selfishness and destructive selfishness is healthy selfishness] must be avoided.***

***Then [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.***

25

***The universally accepted principle is that***

***• selfishness is***

- wrong,***
- bad,***
- undesirable,***

***while all kinds of***

***• unselfishness are***

- laudable,***
- good,***
- right.***

***One rarely makes the distinction that***

***some forms of • selfishness are***

- intrinsically***
- healthy***
- and***
- right.***

***They [i.e., These healthy and right forms of SELFISHNESS] guard a person's***

***inalienable right to***

- be happy***
- and***
- protect their ability to***
  - grow,***
  - expand,***
  - evolve.***

**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.**

26

***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."*

27

*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.**

28

*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.*

29

*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.*

30

*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?*

31

*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.***

32

*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].**

	<p><i>I already mentioned the</i></p> <ul style="list-style-type: none"><li>• <i>rebellion,</i></li><li>• <i>anger, and</i></li><li>• <i>false sense of goodness,</i></li><li>• <i>the spirit of being victimized,</i></li></ul> <p><i>that takes hold of the psyche of the self-sacrificing person.</i></p>
33	<p><i>When the polarity of selfishness/unselfishness is reconciled, the self is accepted as</i></p> <ul style="list-style-type: none"><li>• <i>the center of existence – not by</i></li><li>• <i>evaluating yourself as more important than the other, but by</i></li><li>• <i>knowing your ego is responsible for your life.</i></li></ul> <p><i>It [i.e., Your ego] is</i></p> <ul style="list-style-type: none"><li>• <i>the carrier in this life,</i></li><li>• <i>the captain who determines which way to go.</i></li></ul> <p><i>Only then [i.e., Only then, when you know your ego is responsible for your life.] is it possible to</i></p> <ul style="list-style-type: none"><li>• <i>perceive and</i></li><li>• <i>experience that</i></li><li>• <i>you and</i></li><li>• <i>the other are one, within.</i></li></ul>

*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.*

	<p><i>Since one's own spiritual path cannot be anything but blissful –</i></p> <p><i>and since the world is geared to believe that that which is blissful is</i></p> <ul style="list-style-type: none"><li><i>• wrong and</i></li><li><i>• selfish –</i></li></ul> <p><i>how</i></p> <ul style="list-style-type: none"><li><i>• strong and</i></li><li><i>• independent</i></li></ul> <p><i>you must become not to</i></p> <ul style="list-style-type: none"><li><i>• be influenced and</i></li><li><i>• feel falsely guilty</i></li></ul> <p><i>for that which truly deserves no guilt.</i></p>
34	<p><i>You must overcome a number of these</i></p> <ul style="list-style-type: none"><li><i>• deep obstructions and</i></li><li><i>• resistances</i></li></ul> <p><i>before you can come to feel that</i></p> <p><i>the path of growth itself is the most blissful experience imaginable.</i></p> <p><i>All self-deceptions must be eliminated before this truth can unfold itself to you.</i></p>
35	<p><i>If you</i></p> <ul style="list-style-type: none"><li><i>• understand this principle, my friends, and</i></li><li><i>• proceed from here on,</i></li></ul> <p><i>asking yourself a number of questions, what will happen to you will be a wonderful new awakening.</i></p>

*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  
• un sentimentally,  
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.*



	<p><i>The kernel that is so simple will remain:</i></p> <p><i>what produces</i></p> <ul style="list-style-type: none"><li><i>• growth,</i></li><li><i>• unfoldment of the soul,</i></li></ul> <p><i>must also produce</i></p> <ul style="list-style-type: none"><li><i>• vital happiness,</i></li><li><i>• vibrant stimulation and</i></li><li><i>• pleasure.</i></li></ul> <p><i>For such is the goodness of God's world.</i></p>
36	<p><i>It is the distortion of God's world that makes commendable what does not further the evolution of the individual.</i></p>
37	<p><i>Be blessed, all of you, my friends, be deeply in the truth of your divine being.</i></p> <p><i>Let yourself become more and more what you truly are – God.</i></p>

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