Pathwork Lecture 148: Positivity and Negativity: One Energy Current

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/

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<td>Greetings, my dearest friends.</td>
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<td>May the blessings of creative intelligence, existing • all around and • within you, • strengthen and • enlighten you so that these words • will echo in you and • will serve as material to help you continue successfully your path toward finding your real self.</td>
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Many of you, my friends, have now found a layer within your selves where you are face to face with your own destructiveness.

And I am referring to more than the discovery of an emotion, the acknowledgement of a momentary hostility;

I mean an overall, pervasive, essential, lingering destructiveness that has been dormant all along and merely covered up.

It is quite a different experience to find this layer, to feel it, and to ascertain the condition you were in before you had this new awareness [i.e., BEFORE you had this new awareness of this pervasive destructiveness].
You are now in a state in which you can observe yourself • thinking, • feeling, and • acting destructively, while before you were at best • only theoretically aware of such destructiveness and • could merely surmise its presence by the unpleasant manifestations in your life.

Now you are coping with the problem of how to get out of this condition [i.e., this condition of being destructive].

You are puzzled because you do not like being this way [i.e., being DESTRUCTIVE].

You even • know and • comprehend quite profoundly that • this condition is • useless and • senseless, that • destructiveness does not serve one good purpose.

Nevertheless, you find yourself in the situation of being unable to let go of this destructiveness.
It is not easy to reach an awareness where you can
• see yourself
• think,
• feel, and
• act destructively;
where you are furthermore
• aware that
  this causes you misery,
and yet are
• unable and
• unwilling
to give up
  this way of being.

It is a great measure of success,
if this word [i.e., if this word “success”]
can be used,
to be aware of
being in this state [i.e., of being in this state pervasive destructiveness].

But to accomplish
the second part of this phase of your evolution, namely
the letting go of destructiveness,
the nature of destructiveness must be
better understood.

The whole human problem of a dualistic concept of life has a great deal to do with humanity’s lack of comprehension of its own destructiveness.
Human beings are geared to think of a
• destructive force
as something opposed to a
• constructive force.

Even those of you who theoretically know quite well that there is no such division [i.e., NO such division between DESTRUCTIVE and CONSTRUCTIVE forces] tend to think,

"Here are my negative feelings.

I wish I could have positive feelings instead."

Or you believe that after the negative emotions are dissipated, a new set of feelings will follow, as though this new set of feelings consisted of an entirely different • energy or • psychic material.
When you speak of the two
forces [i.e., the POSITIVE as opposed to NEGATIVE forces],
the two sets of feelings [i.e., the POSITIVE as opposed to NEGATIVE feelings],
it is merely a figure of speech,
a way of expressing two different kinds of experiences.

However, this figure of speech is an expression of the dualistic misconception operative within all human consciousness.

Actually, there is only one power.
This is very important to understand, my friends, particularly when you come to deal with your own destructiveness and negativity.

There is one life force which energizes every expression of life.
The same life force can flow in a
• constructive,
• positive,
• affirming way,

or it [i.e., OR this SAME LIFE FORCE] can turn into a
• destructive,
• negating current.

In order to understand this process in a
• specific and
• personal way,

I will discuss it from the point of view of
• an individual in relation to
• his or her life.

I will not give a discourse on general spiritual principles here, but only touch upon them [i.e., only touch upon general spiritual principles] when it is necessary to the understanding of the whole topic.

First I will state that the life force as such, when untampered with, is totally
• constructive,
totally
• positive and
• affirming.
Therefore it [i.e., Therefore, because, when it is NOT TAMPERED WITH, the LIFE FORCE is TOTALLY constructive, positive, and affirming, it] produces

total pleasure

for
  any
  • living,
  • feeling,
  • perceiving
    consciousness.

The more fully
  this consciousness
  is developed,
the fuller
  the pleasure
  it [i.e., this consciousness]
  can experience
    • from
    and
    • through
      the pure life force,
        in whatever way
          this [i.e., this PLEASURE]
            may find expression.

The pure life force
  cannot be anything
  but
  beauty.

Every life organism
  tends to
  realize this

  potentiality [i.e., potentiality for life, beauty, pleasure, creativity, love] in nature –
    • a newborn baby,
    • a plant,
    • a cell.
When this natural flow [i.e., When this natural flow of the LIFE FORCE] is interfered with,

- the energy current [i.e., the energy current of the LIFE FORCE] seeking expression is
  - blocked
  and
  - prohibited from flowing to its destiny [i.e., prohibited from flowing to the FULL positive POTENTIAL beauty, creativity, love, and PLEASURE of its DESTINY];

- the natural flow is stopped by conditions.

These [i.e., These conditions that STOP the natural flow of the life force] may be either
  - outer
  or
  - inner conditions –
  or
  - both.

When young children encounter conditions in the outer environment that prohibit the natural flow of the life force, the extent of the damage [i.e., the extent of damage that results from blocking the life force] depends upon how free they [i.e., how FREE the young children] are from inner blockages.
If
inner blockages [i.e., If INNER blockages in a young child]
• exist
and
• lie dormant
  because
  they have not been eliminated
  in previous existences [i.e., in previous incarnations],
  the
  outer
  negative conditions
  will create [i.e., will create and result in]
  a severe blockage,
  • freezing
  the floating energy current
  and
  • petrifying it into
    a hardened psychic mass.

When
no previous blockages exist,
the outer negative conditions
will create
only a
  temporary disturbance
  in the flow of the life force.

People's
persistent problems in life
result from
such blocked energy.

Unblocking
can occur
only when
the relationship
between the
• inner
and the
• outer
  negative conditions
  responsible for the blockage
  is thoroughly understood.
The child's immature ego faculties make adequate dealing with the negative condition impossible.

An outer negative condition can therefore never be totally responsible for the • condensation of energy and the • paralysis of the life stream.

It [i.e., An OUTER negative condition] can only be the final activating factor, bringing the dormant negative inner condition [i.e., the dormant INNER BLOCKAGE brought into this incarnation] to the fore.
The place in the soul where

- outer negative conditions activate

the dormant
- inner negative condition [i.e., the inner blockages]

is the very point at which

- the positive life force turns into a
  - destructive non-life force.

- Feelings turn from
  - love to

- fear and
  - hostility,

from

- trust to

- distrust,

and so on.

Finally,
the negative power [i.e., the negative power or condition] becomes
so unbearable that
the feelings connected with it [i.e., the FEELINGS connected with the negative power or condition] are numbed altogether.
When human beings
find themselves on such a path [i.e., such a path as this pathwork],
it is very important for them
to understand specifically
that a
  • negative
    emotion
cannot be replaced by a
  • different
  • positive
    emotion.

It [i.e., A negative emotion]
must be
reconverted
to its
original state [i.e., to the NEGATIVE emotion’s
original, untampered with, undistorted POSITIVE state].

How do we go about this, my friends?

Each individual
must find the way
to
reconvert this energy flow [i.e., reconvert this UNPLEASURABLE flow]
into
its original state [i.e., into its original PLEASURABLE state].

Each life manifestation
you experience
that is
  • unpleasant,
  • problematic, or
  • anxiety-producing
is the result of
a repetition of
the original event
in
this life [i.e., in THIS incarnation],
when the positive pleasure force was
  • blocked,
  • hindered, or
  • prohibited
and has therefore turned into
unpleasure.
Now, it cannot be stated accurately that in this • unpleasure, • pleasure is totally absent.

I mentioned this before in a different context, but this condition [i.e., but this condition in which UNPLEASURE arising from NEGATIVITY and DESTRUCTIVENESS is accompanied by PLEASURE] is as yet not sufficiently understood, and so I am returning to it from a new angle.

When you find yourself stymied in your attempt to overcome negativity, it is extremely important to sense deep within yourself the • pleasurable aspect of this • negativity, regardless of how much • pain you feel in your surface consciousness.
The difficulty of ridding yourself of destructiveness is, of course, also due to other reasons which you have already verified:

- the desire to use the forcing current that says,
  "If I am sufficiently unhappy, that will show the world how wrong it is not to give me what I want."

But these reasons do not constitute the deepest difficulty in dissolving negativity.

It is necessary to

- sense intuitively,

and then to

- feel very specifically,

that in your negativity, paradoxically, both
- pleasure
  and
- unpleasure

are simultaneously present.
This [i.e., This fact, that in your NEGATIVITY and DESTRUCTIVENESS BOTH pleasure AND unpleasure are SIMULTANEOUSLY present.] is very understandable when you look at the process in terms of the explanation I have given.

The pleasure principle cannot possibly be completely absent even though it appears in a distorted form.

The basic ingredients of the life energy [i.e., The basic ingredients of the LIFE ENERGY – its POWER, CREATIVITY, and EXPANSIVENESS.] must always remain, no matter how • distorted its manifestation and consequently how • difficult the detection of the original nature [i.e., the DETECTION of the original POSITIVE CONSTRUCTIVE nature] of the life current.

This [i.e., This FACT that basic ingredients of the LIFE ENERGY remain, although DISTORTED in its NEGATIVE manifestation, all making DETECTION of the original POSITIVE nature of the LIFE ENERGY difficult] is precisely why negativity seems so difficult to shed.

The pleasurable aspect of it [i.e., The PLEASURABLE aspect of the NEGATIVITY] always exists.
When you have understood that only the

• form of expression

must be changed,
so that

• the identical life current

can reconvert itself [i.e., RECONVERT itself back into its ORIGINAL, POSITIVE, CONSTRUCTIVE FORM of expression],

negativity
can be left behind.

When you have understood that the

• painful aspects,
  meaning the
  • negative expression,
  can be abandoned,
while the
  • pleasurable aspect
grows stronger,

negativity
can transform itself.

When you have understood that a

new set of emotions
will not come from out of nowhere,

but that the same current [i.e., the SAME current manifesting NEGATIVELY]
will manifest differently [i.e., will manifest POSITIVELY],
then what seems hard
will happen by itself.
When you meditate on this, it will become possible for you to be aware of the pleasure attached to your destructiveness.

Instead of feeling guilty about this pleasure [i.e., Instead of feeling GUILTY about this PLEASURE attached to your DESTRUCTIVENESS] and consequently repressing it [i.e., instead of REPRESSING the PLEASURE attached to your DESTRUCTIVENESS], you will be in a position to allow the destructive current to unfold, express itself, and reconvert itself [i.e., RECONVERT itself back into its ORIGINAL CONSTRUCTIVE form].

The attachment of or connection between pleasure and destructiveness has been instrumental in the widespread guilt human beings feel about all experiences of pleasure.
This [i.e., This GUILT humans feel about ALL experiences of PLEASURE because of their connecting PLEASURE and DESTRUCTIVENESS] in turn is responsible for numbing all feelings [i.e., numbing both POSITIVE and NEGATIVE feelings].

For how can • pleasure be liberated from • destructiveness if both [i.e., if BOTH PLEASURE AND DESTRUCTIVENESS] are considered equally wrong?

And yet, human beings cannot live without pleasure even if they have to have it [i.e., have to have PLEASURE] in secret, for • life and • pleasure are one and the same.

When • pleasure is linked to • destructiveness, destructiveness cannot be given up.

It [i.e., Giving up DESTRUCTIVENESS] feels as if • life were given up.
This [i.e., This LINKING of DESTRUCTIVENESS and PLEASURE] brings about a situation where, on one level of your inner life you hold on equally to

• pleasure

and

• destructiveness,

feeling

• guilty

and at the same time

• afraid

of both [i.e., feeling GUILTY and AFRAID of BOTH PLEASURE and DESTRUCTIVENESS].

On a more conscious level [i.e., On a level of consciousness where you are MORE AWARE than you are at the level of consciousness where you feel GUILTY and AFRAID of both pleasure and destructiveness], you

are

• numbed

and

feel

• little or

• nothing.

It is not sufficient to know this [i.e., to know that you connect PLEASURE and DESTRUCTIVENESS and feel GUILTY and AFRAID of BOTH] generally;

this knowledge [i.e., this knowledge of where you connect PLEASURE and DESTRUCTIVENESS and feel GUILTY and AFRAID of BOTH] must be brought back to

• your specific circumstances.
What is the outer manifestation at this moment that causes you • continuous anguish?

It [i.e., This outer manifestation I am discussing here] is not a • momentary experience caused by a one-time condition that then dissolves when new conditions arise.

No, these are the problems in your life you cannot come to terms with.

To truly resolve these conditions which we call • images and which forever • recreate • similar conditions and • new situations, the • blocked and • paralyzed energy must be made fluid again.

And this [i.e., And making the blocked and paralyzed energy fluid again] can only happen when you begin, as the first step in this particular phase of your development, to ascertain the • pleasurable aspect in your • destructiveness.
You must feel
- the pleasure attached to
  - the unpleasure of the problem.

This must be a distinct realization.

Since
- the pleasure current in the life force primarily manifests itself in your life as
  - sexuality,
- destructive,
- blocked energy contains blocked
  - sexual energy.

It follows that
- outer problems must be
  - symbolic or representative of how
    - sexual energy was first blocked [i.e., first blocked in THIS incarnation] by
      - outer conditions.
The pain of this blockage [i.e., The PAIN of this FIRST blockage in THIS incarnation of SEXUAL energy by OUTER conditions] has caused

• destructiveness

which at the same time contains aspects of

• the pleasure principle.

Therefore,

• every difficult situation in life represents a

representing

• sexual fixation [i.e., a fixation or an obsession with a difficult, painful sexual experience]

in the innermost psyche that you

• fear and

• run away from.

Because you do not face up to this [i.e., Because you do not face up to the fact that EVERY difficult situation in life represents a SEXUAL FIXATION or obsession with a DIFFICULT SEXUAL experience],

• the outer conditions [i.e., the outer conditions giving rise to a difficult situation in life]

become

• unresolvable;

the situation [i.e., the difficult situation]

becomes more and more alienated from

its inner cause [i.e., its inner cause, which is the SEXUAL FIXATION] where it is still enlivened by

the pleasure aspect [i.e., enlivened by the pleasure aspect of the fixation with a painful, difficult sexual experience].
You on this path [i.e., You on this path of pathwork] must therefore go back in, as it were, and permit yourself to

feel

• the pleasure
in the

• destructiveness [i.e., FEEL the PLEASURABLE aspects of the DESTRUCTIVENESS in the painful, difficult sexual experience].

Then and only then will you truly comprehend the painful outer situation which, offhand, may have nothing to do with

• your emotional life
or with

• any sexual problems.

I have often mentioned that in your most secret sexual fantasies lie the secrets of your conflicts [i.e., of ALL your conflicts or difficulties in life], as well as the key to their resolution.

When you find the parallel between

• the outer problem and

• the pleasure current in your sexuality [i.e., the pleasure current attached to a difficult sexual experience],

you will be able to make the frozen energy fluid again.
This [i.e., This making frozen energy fluid again by finding the parallel BETWEEN
the OUTER PROBLEM and its cause, AND the PLEASURABLE aspects of
the DESTRUCTIVENESS in the DIFFICULT SEXUAL experience] will enable you to
dissolve
the  
• negativity,
the
• destructiveness,

and this of course is essential
for the elimination of
the outer problem.

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Your inability to feel
the pleasure [i.e., Your inability to FEEL the PLEASURE CURRENT]
in
the unpleasure [i.e., in the actual UNPLEASURE of
your PAINFUL, DIFFICULT SEXUAL EXPERIENCE] is the result of
your  
• fighting against yourself
and
• not liking yourself
for this particular distortion [i.e., not liking yourself
because of this distortion that is bringing you
PLEASURE in the actual UNPLEASURE of
your painful, difficult sexual experience].
Consequently [i.e., As a consequence of not liking yourself because of this distortion that is bringing you PLEASURE in the actual UNPLEASURE of your PAINFUL, DIFFICULT SEXUAL EXPERIENCE],

there is
- denial,
- repression, and
- further alienation from

the nucleus

where these conditions [i.e., where these conditions bringing you PLEASURE in the actual UNPLEASURE of your PAINFUL, DIFFICULT SEXUAL EXPERIENCE] can be
- experienced
and
- gradually altered.

Every problem [i.e., EVERY OUTER PROBLEM] must have such a

nucleus,

where the
original current [i.e., ORIGINAL positive, constructive, unifying and PLEASURABLE current in a SEXUAL experience] has been blocked and is therefore distorted,

andwhere the
pleasure/unpleasure dichotomy [i.e., where this dichotomy or division involving these apparent incompatible opposites of pleasure and unpleasure] produces an unconscious fixation of
- the pleasure experience on
- a negative situation.
You then fight against this [i.e., against this experience of feeling PLEASURE in a PAINFUL, DIFFICULT NEGATIVE SEXUAL SITUATION] for any number of reasons, with the further consequence that

outer problems begin to form and then repeat and repeat.

They [i.e., These OUTER PROBLEMS] cannot be overcome until

this nucleus [i.e., this nucleus where you EXPERIENCE feeling PLEASURE in a NEGATIVE DIFFICULT SEXUAL situation] is experienced.

This applies to all stubborn problems, whether or not they seem to have anything to do with sexuality.

Now, my friends, the chain reaction I have just explained must be personally understood and worked through.
You must stop running away from
this distortion [i.e., this distortion causing you to feel PLEASURE
in a DIFFICULT NEGATIVE SEXUAL situation]
in yourself.
You must
allow yourself
to
• see it [i.e., to SEE this distortion causing you to feel PLEASURE
in a DIFFICULT NEGATIVE SEXUAL situation],
to
• let it unfold
  within you [i.e., to let this distortion causing you to feel PLEASURE
  in a NEGATIVE SEXUAL situation UNFOLD WITHIN YOU],
to
• live it through
  within yourself [i.e., to LIVE THROUGH WITHIN YOURSELF this
distortion causing you to feel PLEASURE in a
DIFFICULT NEGATIVE SEXUAL situation] –
and then
you will
see the dichotomy [i.e., then you will see the dichotomy or division
involving these apparent incompatible opposites]
between
• pleasure
and
• unpleasure.
You will
• understand
and
• experience
  • why
  and
  • how
destructiveness,
in whatever
• shape or
• form
  it manifests in your life,
  seems
  so difficult to abandon.
At the same time it [i.e., At the same time the DESTRUCTIVENESS you manifest] will loosen up far more than before, when you tried to force it [i.e., tried to FORCE the DESTRUCTIVENESS you manifest] away without this understanding [i.e., without this understanding of the PLEASURE/UNPLEASURE dichotomy].

All this may sound very theoretical to the person who is still far from this point, but many of you, my friends, are
• near
or
• at the point where these words can be put into action.

This will be a turning point in your • inner and consequently your • outer life, after which it will no longer be a problem to abandon destructiveness.

For one cannot succeed by forcing it away [i.e., by FORCING one’s own destructiveness away] with the surface will, without a deep comprehension of the forces within that constitute this very destructiveness.
Yes,
the will
must of course be there in principle,
but at the same time,
as I have said in so many other contexts,
• the outer will
should only be used
for the purpose of

liberating

• the inner powers

that

make the development a

• natural,
• organic,
• harmonious

process.

Thus
destructiveness
dissolves
itself.

It [i.e., Destructiveness]
is
not deliberately
dropped
like a cloak,
nor are
• constructive feelings
produced by
a similar act of will.

It [i.e., The process of the DISSOLVING of DESTRUCTIVENESS and the RISING of CONSTRUCTIVE feelings]
is an
evolutionary process
within
yourself,
right
• here
and
• now.
Another area
where you human beings find yourselves extremely
• blocked,
• hindered, and
• impatient
with
your own
• evolution or
• development,
concerns
envy.

This is a
much more important topic
than most of you realize.

Here again,
a number of my friends
have begun to see
that
wherever their life is problematic,
• envy
exists.

Wherever there is
no problem,
they are
• free from it [i.e., free from envy].

Envy
gives rise
to
• self-hatred
and
to
• running away from
that point
within the envy-current
which has to be
transcended
in order to really and truly
reconvert it [i.e., reconvert ENVY]
to
its original nature.
What causes envy is again the dualistic concept, in which life is understood in terms of either/or.

"Either • I have or • the other has"

is the nature of all envy.

This points to the • limitation

with which humanity experiences the universe.

The universe is • infinite in its abundance,

and really knowing this makes envy impossible.

What the other person has is not taken away from you.

What you have was never taken away from another.
The dualistic misconception presents innumerable problems.

It [i.e., The dualistic misconception]
not only creates
• envy,
but also
• guilt;

it [i.e., the dualistic misconception]
paralyzes
the relaxed powerful flow
of
reaching toward the good
that can be yours.

It [i.e., The dualistic misconception]
• makes you
very hesitant to
• express and
• experience
the best that is possible
and
• makes you
see problems
in a distorted fashion.

It [i.e., The dualistic misconception]
• produces
guilt
for
• wanting what others have
and at the same time
• envying them.

This distorted perception of life conditions is also responsible for

the endemic competitive attitude

that afflicts humanity.
This [i.e., This endemic COMPETITIVE attitude due to a distorted dualistic perception of life conditions]

is manifest
particularly strongly
• in some civilizations
• at certain periods of their history.

However,
understanding the spiritual truth in this matter makes it impossible for people to measure themselves against any other person.

Comparison between two people is totally unrealistic;
it [i.e., COMPARISON between two people] measures what cannot be measured.

The person who is no longer caught in this error [i.e., this error of comparison and competitiveness] will be free from a specific strain of destructiveness.

Once you comprehend the uniting principle, that good is never divisible, a number of problems are eliminated.

You will not be envious and therefore you will not feel guilty.
[Once you comprehend the UNITING principle, that GOOD is NEVER DIVISIBLE.]

You will not be faced with
the apparent necessity of
renouncing something
in favor of someone else,
because
you will know deeply
that
• what is yours
  is yours
and
• what is the other person’s
  is his or hers.

That very fact
will make the
• selfishness and
• dishonesty
existing in
the childish nature,
where
the tendency to
cheat life
always prevails,
impossible.

You will
not have to
• try to get away with anything,

nor will you have to
• see yourself
  as

special

when you compare yourself with others.
In the last question and answer session [See Q&A 147 given November 18, 1966] we discussed this topic [i.e., this topic of the UNITING PRINCIPLE by which one realizes that GOOD is NEVER DIVISIBLE, hence one will NOT have to see oneself as SPECIAL] in connection with a question about the harm of
  • desire or
  • need
to be special.

In connection with the topic of this lecture [i.e., with THIS lecture titled, Positivity and Negativity: One Energy Current],
I say that this need [i.e., this need to be SPECIAL] is due to confusing
  • the rightful tendency toward,
  and
  • the inner need to bring about,
full self-realization.

What is the confusion here?

Full self-realization always enhances the uniqueness of the individual.

It [i.e., Full self-realization] does not level off • individuality,
  nor does it imply • mediocrity in the least.

Quite the contrary.
[Since full SELF-REALIZATION always ENHANCES UNIQUENESS of the individual and does NOT level off INDIVIDUALITY and does NOT imply mediocrity.]

Why, then, is it believed that not needing to be special means

• giving up individuality or even
• accepting mediocrity?

The answer is that when the need to be special contains a desire to triumph over others, it marks an attitude of being

• against others.

[When the need to be SPECIAL contains a desire to TRIUMPH OVER others.] It implies that self-enhancement can only exist

• at the expense of others.

This [i.e., This desire to TRIUMPH OVER OTHERS that marks an attitude of being AGAINST OTHERS, that implies that self-enhancement can exist only at the EXPENSE of OTHERS] is

the either/or resulting from the erroneous dualistic concepts which are always destructive.
It [i.e., This DESIRE to TRIUMPH OVER OTHERS] actually does destroy the other's value, at least in terms of your desire and aim, if not in actual fact.

The further consequence is that the deep-seated self-regulating process of conscience says no to this endeavor [i.e., says, “NO,” to this endeavor to TRIUMPH OVER OTHERS] and stops the outgoing energy current.

The current then becomes either negative or numbed.

This means that you are either passive, paralyzed and held back, or you are ruthless, with the inevitable guilt and outer consequences.
• The truth of the matter and
• the solution to this confusion
can only be found
when you
distinguish between
two
totally different ways
of
• measuring or
of
• evaluating
what amounts to
two
totally different
• goals.

When you want to
be special
in order to
• triumph over
others,
when
your uniqueness
• exists
at the expense of
others
and
• measures itself
against
others,
this uniqueness
is
• destructive
and
must lead to
• innumerable problems.
But when you realize
that
your own specialness
can be unlocked
without measuring yourself against others,
you will have
no problem whatsoever.

You will be
free to
• unblock and
• unfold
  the best in yourself
  without infringing upon
  other people's
    • rights or
    • needs.

Quite the contrary,
• your best
  will
    • contribute to others
    rather than
      • take away from them,

and
• you will
  give your best
  without the need
    to
      • cheat,
      to
        • get by,
        to
          • get more than you give.

The freeing of
the power
will activate
more power.

There will be
no need
  to put the brakes on.
<table>
<thead>
<tr>
<th>28</th>
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<tbody>
<tr>
<td><strong>When you are</strong></td>
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<tr>
<td>ignorant</td>
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<td>of the fact</td>
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<td>that you have within you</td>
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<td>the possibilities for</td>
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<td>self-fulfillment,</td>
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<td>the only way you can</td>
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<td>conceive of</td>
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<td>expressing yourself</td>
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<td>is by</td>
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<td>• measuring and</td>
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<td>• comparing</td>
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<tr>
<td>yourself</td>
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<td>with others.</td>
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**When you know that,**
**regardless of whether you**
**are**
• better or
• worse
**than others,**
**you have**
**your own quota of growth to fulfill**
**for yourself,**
**you will**
**not have**
**any conflict about this issue.**
Of course
you should give your best,

but if in any way,
no matter how secretly,
your best
is designed to
• lord it over others
or to
• get special unfair privileges, and
• obtain something for nothing,
you will
get yourself
in trouble.

Then
individuality
cannot unfold
because
• ego,
• vanity, and
• ruthlessness
• take its place
and automatically
• hinder
the positive power at work
and
• convert it into
destructive power.

When you
feel
• envy,
or –
looking at the other side of the same coin –
• a need to
• impress others or
• be better than they are,
try to
feel
the constructive power
behind the need.
For this need [i.e., For this need to impress others or be better than they are] is only a distortion of the inborn urge to realize the best in you.

When you do this [i.e., When you FEEL the CONSTRUCTIVE power BEHIND the need to IMPRESS others or to BE BETTER THAN they are, or the constructive power BEHIND your ENVY of others], you will no longer find yourself • blocked and • paralyzed.

Are there any questions?

QUESTION:
What makes the perception of • pleasure so • unique and • specific in relation to the • unpleasure?

ANSWER:
This is a very important question and the answer may not seem to be a direct one, but it is.
It is known that you human beings fear pleasure when you are still full of conflicts and problems the nature of which you do not understand.

Any of you on this path [i.e., on this pathwork path] who go deeply enough to probe your reactions [i.e., your emotional reactions] discover this startling fact:

you are more afraid of pleasure than of pain.

If you have not verified this reaction in yourself you may find this contention unbelievable, for you consciously resent the unpleasure and wish it away.

And there is also truth to this [i.e., truth that you consciously resent and wish away unpleasure], for unpleasure cannot really be wanted.

You cannot resolve this dichotomy [i.e., You cannot RESOLVE this dichotomy or division involving these apparent incompatible opposites of PLEASURE and UNPLEASURE] unless you go deep into your psychic processes to feel the pleasure in the unpleasure.
Total pleasure is feared for a very important reason:

the pleasure supreme of the cosmic energy current must seem

• unbearable,
• frightening,
• overwhelming,
and almost • annihilating

when the personality is still geared to

• negativity and
• destructiveness.

To put it differently, to the degree that

• the personality has impaired its integrity,
and
• impurity, • dishonesty, • cheating, and • malice
still exist in the psyche,

• pure pleasure

must be rejected.

Hence the

• negative pleasure

is the only way the entity can experience a modicum of pleasure at all.
When you who are on your path find that deep within yourself you fear pleasure as a danger, you must ask yourself,

"Where am I not honest with • life or with • myself? Where do I • cheat? Where do I • impair my integrity?"

These areas [i.e., These areas where I am NOT HONEST with life and myself, where I CHEAT, and where I am NOT in INTEGRITY] show precisely • where, • why, and • to what degree

pure pleasure

must be rejected.
When you ascertain in yourself that
  • you
    • fear and
    • reject
    pleasure,
  and it is [i.e., and ascertain in yourself it is]
  not that
  • life
    deprives you of it,
you can do something by
  • asking yourself
    the pertinent questions
    and subsequently
  • finding
    the elements of impairment
    in
    you.

This is the way out.

When you find where you violate your sense of
  • decency and
  • honesty,
you can unlock the door which has
  • closed your access to
    transforming the negative pleasure
    and
  • forced you to
    reject pleasure
    that is unhampered by
    pain.
QUESTION:
Would you define
• pleasure
  as
  • expansion
and
• pain
  as
  • contraction?

ANSWER:
Yes, that is quite true.

• Pain
  is a
  • contraction
  in the sense that
    • it [i.e., in the sense that PAIN]
      is a
        • cramp.

But in
• pure pleasure
  there is also
    • contraction,
      only
      in a
        • rhythmic
        • smooth
          motion,
      in a
        • harmonious way.

• Unpleasure
  is an
    • extended
    • cramp-like
      contraction.
QUESTION:
The way I experience fear of pleasure is by experiencing a fear of losing myself in pleasure.

Is that what you meant?

ANSWER:
Yes, this is precisely what I meant.

This [i.e., This experiencing FEAR of PLEASURE due to FEAR of LOSING YOURSELF in PLEASURE] can be explained when you think about it in terms of trust.

When you, • consciously or • unconsciously, deeply sense the hidden little mechanisms by which you avoid being straightforward with life itself, when your response to life is negative in any form and consequently your sense of integrity is impaired [i.e., when consequently you are OUT of INTEGRITY], you cannot trust yourself.
Nor can you trust yourself when you run away from the nucleus of your negative pleasure principle [i.e., You CANNOT TRUST YOURSELF when you run away from this nucleus where you EXPERIENCE feeling PLEASURE in a NEGATIVE, PAINFUL, and DIFFICULT SEXUAL situation], as explained in this lecture.

It [i.e., This nucleus where you EXPERIENCE feeling PLEASURE in a NEGATIVE, PAINFUL and DIFFICULT SEXUAL situation] has to be
- accepted,
- understood, and
- inwardly lived through in full self-acceptance before you can trust yourself to be unguarded.

As I have often said,
- your innermost self,
- your own psychic energies, and
- the life energies are of one and the same substance;

you cannot trust *yourself without trusting *life.
If you distrust yourself on some level for any reason – right or wrong – how can you abandon yourself to plunge into:

• your inner depths
and into
• the stream of life?

To lose yourself in this way [i.e., To lose yourself by PLUNGING into your INNER DEPTHS and into the STREAM of LIFE], trust must exist and this trust [i.e., this TRUST in YOURSELF and TRUST in LIFE] is, in principle, absolutely justifiable.

But:
• in practice,
• in specific manifestations, it [i.e., this TRUST in YOURSELF and TRUST in LIFE] is often not justifiable.

Full self-acceptance must be established before trust can exist.
Then [i.e., Then, when self-acceptance has been established so that this
TRUST in YOURSELF and this TRUST in LIFE can exist,]

there will
no longer be
any
fear of
losing yourself [i.e., losing yourself in PLEASURE],

because
such loss of self [i.e., such loss of self in PLEASURE]
will be experienced as

bringing you
back to yourself,
richer than ever.

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QUESTION:
Is the principle of
• pain
and
• pleasure
[i.e., Is the principle of experiencing PAIN and PLEASURE as
SEPARATE OPPOSING forces]

characteristic of
this earth sphere?

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ANSWER:
It is [i.e., Yes, the principle of experiencing PAIN and PLEASURE as
SEPARATE OPPOSING forces IS characteristic of this earth sphere],

but
this does not merely apply to
• incarnated beings,
but to
• all who are in
this specific state of consciousness [i.e., who are in this
DUALISTIC state of consciousness],

whether they are
• in the flesh
or
• out of the body.
It [i.e., The principle of experiencing PAIN and PLEASURE as SEPARATE OPPOSING forces]

applies to all those

• whose consciousness
  is geared to
  the concept of
dualism,
• who cannot perceive the
  conciliating,
  unifying
  way
  of
  • creation,
  of
  • life,
and so [i.e., and so cannot perceive the conciliating, unifying way] within
  • themselves.

In all these cases,

• pleasure
  and
• pain

  must exist as

  opposites.
As I said at the beginning of this lecture, on this plane
  • the good
  and
  • the bad
    forces,
  • pleasure
  and
  • pain,

are thought of as
  • two separate forces,
not
  • one and the same energy current.

QUESTION:
It seems to me that
when I do something I don't like,
which is
  meant to invite [i.e., which is meant to invite from someone else]
    • anger
  or
    • guilt
  or
    • jealousy,

that I have
someone else
whom I hold responsible for
my being the way I am.

• Is this
  a valid observation
and
• what should I
do about it?
**ANSWER:**

Even if some of the blame put on the other person's doorstep [i.e., if some of the blame for your own ANGER, GUILT or JEALOUSY that you invite from someone else] is partially justified – and this is usually the case with sane human beings – there must be something in you that • you ignore and that • bothers you, for otherwise there could be no • problem or • disharmonious feeling in you.

It would be relatively easy to accept the other person's • shortcomings or • failings.

Otherwise you would not be involved in situations which must affect the self negatively.

The very existence of such disturbances [i.e., such disturbances in you as ANGER, GUILT or JEALOUSY that you put on the other’s doorstep] points to unknown elements which must be ascertained in order to eliminate destructive feelings.
Hence this anger is essentially directed against the self.

You may be angry because

• you are angry and
• you cannot accept this emotion in yourself.

You may become angry because

• whatever angers you in the other person may exist in a slightly different form in yourself and
• you cannot accept that.

In short, the question must be asked,

"What is it in me that has produced this situation? How am I a co-producer of this situation? In what way do I contribute to it?"

Again, the dualistic concept of life

• hinders and
• confuses you.
If one attempts to solve such a problem [i.e., such a problem as ANGER] in an attitude of finding either
• the one or
• the other person at fault,
no solution exists.

Neither of the two alternatives [i.e., Neither the alternative of YOU are at fault nor the alternative that THE OTHER is at fault] satisfies, for it must be either
• off the mark or
• based on a superficial evaluation.

True enlightenment can only come when the unconscious interaction of • one's inner problem affecting • the other person's inner problem is seen as interacting vicious circles.

When you truly realize that the situation must be a co-production, then you can begin to make serious headway in the right direction.
The second thing is that you often cannot find the answer [i.e., the answer to a problem such as ANGER in you toward another] because you look for the cause in a
• limited or
• moralizing way.

The way you may contribute to the situation [i.e., the situation such as ANGER you hold toward another] may be altogether different from what you feel defensive about.

For example, you might try to exonerate yourself because you sense a badness in yourself.

Actually your contribution [i.e., Actually, YOUR contribution to the situation such as holding ANGER toward another] may not be anything
• bad or
• mean at all.

It [i.e., YOUR contribution to the situation such as holding ANGER toward another] may be rather that you underestimate your
• values,
• rights,
• entire person.
You may be
- weak,
- submissive,
- not assertive enough
  and thus
  encourage
  a negative situation
  in a very different way
  from that which you
  vaguely defend against
  in yourself.

Such weakness
- is always a result of
  some disturbance of
  the psyche
  on a deep level
  and
- cannot help
  but create
  - negativity and
  - destructiveness.

The way to
eliminate
the weakness
is
not
by forcing
the destructive feelings away.

This cannot succeed.
One must work
on a very deep level
with these problems [i.e., with these problems such as WEAKNESS].

Often
• weakness
  is confused with
  • goodness,

and
• strength
  with
  • ruthlessness or
  • selfishness.

When caught in
these confusions,
you do
not find the way to
• resolve the problem
  and
• find the clear truth.

Therefore [i.e., Therefore, with problems such as WEAKNESS],
I suggest the following
meditation
that reaches deep into the self:

"I do want to see
where I possibly
• violate
  some spiritual law,
where I am
• wrong in the usual sense of the word,
but I would also like to know
where I am
• weak and
• confused
and therefore
where
• negative emotions
  come into existence."
Where is it that
  • I am perhaps not aware of my true values, and because of this lack of awareness,
  • I fight in the wrong way?

I would like to
  • see these elements [i.e., see these elements of where perhaps I violate some spiritual law, or am wrong, or am weak and confused and let negative emotions come into existence, or am not aware of my true values and therefore fight in the wrong way]

and
  • straighten them out.

I want to see all sides."

The different sides usually interact; they [i.e., the different sides of the matter] are not unconnected elements.

Lack of self-assertion on one level may induce an angry over-assertion on the surface.

When the meditation is directed into such channels, new vision may come – vision that was hitherto blocked.
May your understanding grow
so that you
sense
• your own distortions
and
• how these distortions
are
  a valuable life energy
  that can be activated
  in the specific way I showed here.

Be blessed,
every one of you;
receive the
• strength
and the
• power
  that flows into you.

• Make use of it [i.e., Make use of the strength and power that flows into you],

• travel this path to
  the very nucleus of
  your own inner being.

Be in God!

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