

Pathwork Lecture 134: The Concept of Evil

1996 Edition, Original Given May 28, 1965

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this rendition of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The original text is in bold, italicized, and mostly underlined. [My interpretations and intended clarifications are in brackets, italicized, sometimes underlined, but never bolded.]

To learn more of my Devotional Version and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary Vollbracht

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03	<p><i><u>Greetings,</u></i> <i><u>my dearest friends.</u></i></p> <p><i><u>May this lecture</u></i> <i><u>prove helpful,</u></i> <i><u>and thus</u></i> <i><u>a blessing.</u></i></p> <p><i><u>May these words</u></i> <i><u>shed</u></i> <i><u>• light and</u></i> <i><u>• clarification</u></i> <i><u>into</u></i> <i><u>your groping search</u></i> <i><u>for liberation.</u></i></p>
04	<p><i>I should now like to discuss a topic</i> <i>that I have, so far,</i> <i>touched upon only indirectly:</i> <i><u>the concept of evil.</u></i></p>

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Traditional religion
postulates that
evil
is a
separate force.

According to this concept,
people have to cope with
making the decision
between
• good
and
• evil.

Some philosophies
postulate that
there is
no such a thing as evil:
• it is only an illusion
and in reality
• it does not exist.

This statement
is often misunderstood
even by
the proponents of this philosophy.

The denial of
manifestations of evil
is as illusory as
the belief that
evil
represents
a separate aspect in the universe.

05

In this lecture I would like to present
a deeper understanding of evil,
which will be extremely helpful
for all my friends
who are deeply involved in
the processes of
self-finding.

06

Evil

- is, or
- results from,
 - numbness and
 - a confusion about
the execution of control.

Why

is evil
numbness?

When you think of
the defense mechanisms
operating in the human psyche,
the connection
between

- numbness

and

- evil
becomes quite clear.

Children who
feel

- hurt,
- rejected, and
- helplessly exposed to
 - pain and
 - deprivation

often find
that
numbing their feelings
is their only protection
against suffering.

This is often a

- useful and
- quite realistic
protective device.

07

Likewise,
when children
are confused
because
they perceive

- contradiction and
- conflict

around them,
equally contradictory emotions
arise
in their own psyche.

Children
cannot cope with
either [i.e., with either contradiction around them or
contradiction within their own psyches].

Numbness
is also
a protection against
their own contradictory

- responses,
- impulses, and
- reactions.

Under such circumstances,
it [i.e., numbness]
might even be
a salvation.

But
when such numbness

- has become second nature and
- is maintained
 - long after
the painful circumstances
have changed and
- when the person is
no longer
a helpless child,

- this, in the smallest measure,
is the beginning of evil;
- this is how evil is born.

08

- Numbness and
- insensitivity
toward
one's own pain

in turn means
equal

- numbness and
- insensitivity
toward
others.

When examining
one's reactions closely,
one might often observe
that

- the first
spontaneous
reaction to others
is
 - a feeling
 - for and
 - with
them,
 - a compassion or
empathy
 - a participation
of the soul.

But

- the second
reaction [to others]
restricts
this [initial spontaneous positive] emotional flow.

Something clicks inside
and seems to say
no,
which means that
a protective layer
of unfeelingness
has formed.

In that moment
one stands separate –
apparently safe
but separate.

Later
this separateness
may be
overcompensated by
• false sentimentality,
• dramatization, and
• insincere exaggerated sympathy.

But these [forms of overcompensation]
are only
substitutes
for the numbness.

The numbness,
instituted for
oneself,
inevitably spreads to
others,
just as
every attitude
toward
the self
is bound
to expand [to the same attitude]
toward
others.

09

We might differentiate between
three stages of numbness.

First,
numbness
toward
the self,
a protective mechanism.

Second is
the numbness
toward
others.

In this [second] stage [of numbness],
it [i.e., the numbness] is
a passive attitude
of indifference
that enables one
to watch
others suffer
without feeling discomfort
oneself.

Much of the world's evil
is caused by
this state of soul.

Because it [i.e., because this second stage of numbness, or passive indifference
toward the suffering of others]

is less crass,
in the long run

it [i.e., this second stage of numbness, or passive indifference toward the
suffering of others]

is more harmful [than active cruelty],
for active cruelty
induces quicker counter-reactions.

Passive indifference [toward the suffering of others],
however,

born out of
numbing the feelings,
can go unnoticed
because

it
can so easily be camouflaged.

It [i.e., passive indifference
toward the suffering of others]

permits the person
to follow the most selfish impulses
without open detection.

Indifference [toward the suffering of others]
may not be as actively evil
as cruelty acted out,

but
it is just as harmful in the long run.

10

The third stage of numbness

is

actively inflicted cruelty.

This [third] stage [i.e., the stage of actively inflicted cruelty on others]

arises

- from fear of others
who seem to
expect such [cruel] acts, or
- from an inability
to cope with
pent-up rages, or
- from a subtle process of
strengthening
the protective device
of numbness.

At first,

this [i.e., this inflicting cruelty on others] may appear
incomprehensible.

But when you think about it deeply,

you will find that

people may

- occasionally,
- almost consciously,

find themselves

on the brink of a decision:

"Either

- I allow my [initial spontaneous loving] feelings
to reach out in empathy
with the other,

or,

in order to deflect

this strong influx

of warm feelings [in me toward others],

- I have to behave

in the exact opposite way [from those warm feelings]."

The next moment

- such reasoning [about having this choice of behavior] is gone,
- the conscious decision [of having a choice of action in the matter at all]
forgotten, and
- what remains is
a compelling force
toward cruel acts.

11	<p><i><u>In these instances,</u></i></p> <ul style="list-style-type: none">• <i><u>all harm,</u></i>• <i><u>all destructiveness,</u></i>• <i><u>all evil</u></i> <p><i><u>results from</u></i></p> <ul style="list-style-type: none">• <i><u>denying</u></i> <i><u>the</u></i> <i><u>spontaneous</u></i> <i><u>real self, and</u></i>• <i><u>substituting</u></i> <i><u>secondary reactions</u></i> <i><u>that in one way or another</u></i> <i><u>are always connected with</u></i> <i><u>fear.</u></i>
12	<p><i><u>The borderline</u></i> <i><u>between</u></i></p> <ul style="list-style-type: none">• <i><u>passive numbness</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>active cruelty</u></i> <p><i><u>is often</u></i></p> <ul style="list-style-type: none">• <i><u>very thin and</u></i>• <i><u>precarious,</u></i>• <i><u>very much dependent upon</u></i> <i><u>apparently</u></i> <i><u>outer circumstances.</u></i> <p><i><u>If people understand these processes</u></i> <i><u>not only</u></i></p> <ul style="list-style-type: none">• <i><u>intellectually</u></i> <p><i><u>but</u></i></p> <ul style="list-style-type: none">• <i><u>within themselves,</u></i> <p><i><u>they are</u></i> <i><u>adequately equipped</u></i> <i><u>to cope with</u></i> <i><u>the world's cruelty,</u></i> <i><u>which so often gives rise to</u></i></p> <ul style="list-style-type: none">• <i><u>despair,</u></i>• <i><u>doubt, and</u></i>• <i><u>confusion.</u></i>

13	<p><u>Active cruelty</u> <u>numbs</u> <u>the person who perpetrates it</u> <u>to an even greater extent;</u> <u>it [i.e., active cruelty]</u> <u>not only</u> • <u>prohibits the influx of</u> <u>spontaneous</u> <u>positive feelings</u> <u>but also</u> • <u>wards off [negative feelings of]</u> • <u>fear and</u> • <u>guilt.</u></p> <p><u>The act of</u> <u>inflicting pain on others</u> <u>simultaneously</u> <u>kills off</u> <u>one's own ability</u> <u>to feel.</u></p> <p><u>Hence,</u> <u>it [i.e., active cruelty]</u> <u>is a stronger device</u> <u>to attain numbness.</u></p>
14	<p><u>You must always</u> <u>distinguish</u> <u>between</u> • <u>the active deeds of either</u> • <u>indifference or</u> • <u>cruelty,</u> <u>and</u> • <u>emotional tendencies.</u></p>

The

- indifference or

- numbness

may not be

actively executed;

it is possible to

experience

this

- nonparticipation and

- numbness

but not

act upon it.

[For example,]

You may

do all you can

to help another,

perhaps sometimes

even overdo it,

just because

you do not wish,

on the conscious level,

to be so indifferent.

The desire

to hurt others

may exist

merely as an emotion,

without ever

being acted upon.

However,

when you

feel guilt,

you do not

differentiate between

these vital manifestations [i.e., between feeling and acting out hurtfully],

so it makes no difference [with regards to feeling guilt]

whether you

- feel

or

- act

in

- destructive,

- harmful

ways.

***Hence, [when you do not act out hurtfully but rather only feel your wish to do so]
the entire trouble area***

is

- ***denied,***
- ***pushed out of consciousness,***

***where it [i.e., where the trouble area of wishing cruelty upon another]
can no longer
be corrected.***

- ***Admitting,***
- ***acknowledging,***
- ***facing***

an emotion,

no matter how undesirable,

- ***can***

never

harm

- ***the self or***
- ***others and***

- ***is eventually***

bound to dissolve

the negative feeling.

Confusing

- ***the impulse [to harm]***

with

- ***the deed [of actually harming]***

and therefore

denying both [the impulse and the deed],

results in

extreme disturbance

for the self,

indirectly affecting others,

with no hope of change

as long as

the process

remains unconscious.

15

Seen in this light,
it will be clear that
• numbness
in its extreme
becomes
• active cruelty.

The difference
between these two [i.e., between numbness and active cruelty]
is only in degree.

It is exceedingly important for you
to understand this,
my friends.

For those who
• are most
• shocked,
• afraid of, and
• unable to cope with
the existing cruelty in the world, and
• suffer most
by the mere knowledge
that it [i.e., that cruelty]
exists
have inevitably
• made themselves
numb
in some way
and consequently
• suffer from guilt.

Therefore
a correlation must exist
between
• one's numbness
and
• one's
• approach or
• attitude
toward
the evil aspects of life.

Some may be
• overly burdened,
some may be
• overly sentimental,
still others may be
• overly
• tough and
• indifferent
toward
the existence of evil.

Any such
overreaction
must be
connected with
the numbness
that, in some respect,
has been instituted
in the psyche.

At one time
this numbness
seemed like
the only available protection;
later
it was
unwittingly
maintained.

16

The second facet of evil [in addition to the first facet of evil: numbness]
relates to
control.

*We have discussed
the importance of*
• *relinquishing*
too tight a control
and [on the other hand]
• *the failure*
to use those
• *controls and*
• *powers*
you have at your disposal
for attaining a
• *full,*
• *rich*
life.

The imbalance
this failure [to relinquish too tight control in some areas while to not use
controls you have and need in other areas]
creates
induces
• *rigidity*
where flexibility should exist,
as well as
• *a helpless loss of self*
where resilient firmness
should prevail.

The imbalance
is always caused by
• *the ignorance of, and*
• *lack of differentiation between,*
• *outer*
and
• *inner*
self.

17	<p><u>All suffering</u> <u>is related to</u> <u>helplessness.</u></p> <p><u>The greater</u> <u>the helplessness,</u> <u>the less</u> <u>the person</u> <u>is able to</u> <u>avoid pain.</u></p> <p><u>Children</u> <u>are, by their very nature,</u> <ul style="list-style-type: none">• <u>helpless,</u>• <u>weak,</u>• <u>dependent.</u></p> <p><u>Hence,</u> <u>the suffering</u> <u>they may experience</u> <u>requires</u> <u>some means,</u> <u>such as the numbing process [mentioned previously],</u> <u>of weakening</u> <u>its [i.e., the suffering's]</u> <u>impact.</u></p>
18	<p><u>The helplessness</u> <u>continues to exist</u> <u>in adults</u> <u>whose psyches</u> <u>have remained</u> <ul style="list-style-type: none">• <u>childish or</u>• <u>immature.</u></p>

The trouble spots
in one's
inner life
are always marked
by this feeling
of
utter helplessness,
while in
the healthy areas
this feeling [of helplessness]
is absent.

It is obvious
that
• helplessness
and
• lack of control
are very much
connected.

Since
• helplessness
causes
• pain,
• pain
causes
• numbness, and
• numbness
leads to
• evil,

it becomes clear that
• imbalance [of control caused by the failure to relinquish too tight control in
some areas while to not use controls you have and need in other areas]
and
• lack of control
are also
connected with
• evil.

19

On a broader scale,
helplessness
is one of humanity's
greatest problems.

The significance of this
is vastly overlooked.

People
feel helpless
toward
their own body.

There is
a considerable area
where you
have control.

This area [where you have control]
broadens
to the extent
that you have found
your

- inner, or
- real,

self.

[Conversely]
Where

- you are distorted and
- the real self

is hidden from
your outer awareness,
control ends.

It is then [i.e., It is when control ends because your real self
is hidden from your outer awareness]
that you feel

- helpless,
- weak,
- afraid.

20

The relationship
between

- your body,
- your feelings, and
- your personal life circumstances

is the same

when it comes to control [i.e., there are areas of your body, feelings, and personal life circumstances where you have control and areas where you do not have control].

You have

direct control

over

certain of your bodily functions.

You can

move your skeletal muscles
at will.

You can

determine

with your

- outer, or
- ego

self,

- when and how
to use certain muscles,
- when and how
to move.

In fact,

a number of

your physical functions

- are under the
direct jurisdiction
of your outer will and

- cannot work

unless

outer will

is exerted.

To summarize,

all voluntary body functions

are under

the direct control

of your outer ego.

21

But [on the other hand]
there is
a vast area of your body
the outer will
cannot
directly
reach.

These functions
are not
under the jurisdiction of
the outer will.

They work
in perfect order
without any

- *deliberate or*
- *determined*

action of your will.

They cease
to function well
without
any apparent determination
of your outer will.

The
inner
bodily functions
are not
governed by
outer control.

This is
frightening
for you,
because
you do not understand it.

You feel
you have
no power
over a vast area of your body,
and are at its mercy.

22

The same [principle that in the body some areas you have direct control over
and some areas you do not have direct control over]
applies to
psychic processes.

You have
indisputable control
• over a vast area of
your actions,
• over
the words you speak,
• over
your choice of thoughts.

You seem to have
no control
• over
your spontaneous
feeling reactions.

This, too,
can be
quite frightening.

You may
want
to feel
one thing
but you cannot
make yourself
do so.

You may
hate
to feel
another emotion,
but you are
unable
to prevent it.

From

- suppression and
- repression,
as you all know,
 - strange and
 - even more disquieting
compulsions
arise,

with the result that

you feel
even more helpless
in the grip
of your own personality.

Even though

such thoughts
may not be put into
concise words,
the feeling is:

"If I do not even have jurisdiction
over

- my body or
- my own
 - reactions and
 - feelings; and

if a frightening power
which I

- do not know and
- cannot control
seems to be at work
within me,

how much more
helpless

must I be
in the face of
life itself?"

23

Actually,
the correlation
between
• the self
and
• life
is very direct.

You do
not have any
more control
over
• the faculties of
• your inner body and
• psychic processes
than you have
over
• your life;
nor
do you have
less [control over the faculties of your inner body and psychic
processes than you have over your life].

To the extent that
you have found the key
to your inner processes,
you have found the key
to the apparently fateful occurrences
governing
your life.

24

Unfathomable fate
seems
to control
your
• inner body,
your
• spontaneous reactions, and
a number of
• outer circumstances.

But
is it true
that you
must be separated from
your inner faculties?

Do you
really
have
no
control
over them [i.e., over your inner faculties]?

Or
can a connection be established
between
your
• consciousness
and
your
• inner body,
your
• spontaneous feelings and
your
• life?

25

The same relationship
exists in
• life
as between
• body and
• feelings.

You have
direct control
over
certain happenings.

Your

- outer,
- direct

will

can determine

certain actions

which you know

are bound to produce

certain effects.

If you

do this,

it must have

that effect.

But then,

as with

- the body and
- the world of your feelings,

there is an area [in your outer life]

where this

- immediate,
- direct

control

ceases.

Hence

the relationships

with

your

- body,

your

- inner world of feelings, and

your

- outer life

are all the same.

They [i.e., *the relationships with your body, feelings and outer life*]
are divided

by a borderline

• *up to which*
you have

• *obvious*

• *direct*

influence
to mold

• *events and*

• *results, and*

• *beyond which*

this [ability to influence]

seems

not to be so.

There [i.e., *beyond the borderline*]

• *another power*

appears

to be at work

over which

you have

no

jurisdiction,

• *a power*

you

• *do not understand and*

• *therefore fear.*

26	<p><u>From this idea</u> <u>that a</u> • <u>strange,</u> • <u>independent</u> <u>power</u> <u>seems to play with you,</u> <u>the concept of</u> <u>an outer God</u> <u>has arisen –</u> <u>a God</u> <u>who needs to be</u> • <u>implored and</u> • <u>appeased.</u></p> <p><u>Finding</u> <u>the</u> <u>true</u> <u>nature of</u> <u>this power</u> [<u>rather than the concept you created of an outer God</u>] <u>is</u> <u>the ultimate aim</u> <u>of human spiritual development.</u></p>
27	<p><u>The spirit</u> <u>knows</u> <u>that human destiny</u> <u>is</u> • <u>to find</u> <u>the true nature</u> <u>of this power, and</u> • <u>to extend this power</u> <u>over</u> <u>fate.</u></p>

But

this message [i.e., the message that human destiny is to find the true nature of the “strange independent power” you called “God” and to extend this power over “fate”],

coming from the depths
of your spiritual being,

often reaches

the outer regions of the personality

in a

- **mangled,**
- **distorted**

way

because

of all the

- **misconceptions and**
- **confusions.**

You strive

toward

this end [i.e., you strive toward the end of finding and using the true nature of this “strange independent power”],

but

in the wrong way.

You often

attempt it [i.e., attempt to find the nature of the “strange independent power” and to use it to overcome “fate”]

by

- **tensing**
your outer will and
- **trying to assert it** [i.e., assert your outer will]

over regions

where it has

no jurisdiction.

You thus

misdirect

the will faculties

of your outer ego.

28

Those of you,
my friends,
who
have grown
through years of effort
in this pathwork
have
occasionally
noticed
that
where you were
once helpless,
you are
no longer helpless at all.

You
not only
discover

- power,
- strength,
- resourcefulness, and
- adequacy –

qualities you never dreamed you possessed –
but you also
begin to see
that
a remote control
seems to be at work,
governing

- your fate and
- your outer life circumstances.

You realize
that
your control
expands.

You
experience
how

- the areas where you lack control
recede, and
- the new-found areas of control
are not under
 - direct controlbut work by
 - remote control.

29

This extension of control

- *does not, and*
- *cannot,*
happen through
a rigid tightening
of the ego forces –
of
 - *will, or*
 - *mind, or*
 - *reasoning.*

It [i.e., this extension of control to areas where before you did not have control]
happens instead

by
an indirect process
of remote control,
which
eventually
becomes
direct.

To be more specific:
your ego faculties
have to be used,
but not
in the way
this is usually attempted.

They [i.e., your ego faculties]
• can and
• must
be used
to diminish the strength
of outer will.

The idea
that
outer will
is omnipotent
must be relinquished, and
• the outer faculties
must entrust themselves to
• the inner [faculties].

30

At first

this [idea that the outer faculties must entrust themselves to the inner faculties]
may appear

- confusing, or
- even contradictory,

but

when you comprehend it [i.e., comprehend this idea]
more deeply,

you will

undoubtedly

come to understand,

once again,

the work we are involved with here.

When you understand

that there is

a vaster intelligence

immediately

very accessible

within

yourself –

- no
faraway deity
separated from you,
- but an
 - immediate and
 - integral[vaster intelligence that is]
part of yourself –

when you realize this,

you will

know

that what I have said here

is true.

You will see,

at first,

remote control

working where there had been

absolutely

no

- intervention,
- connection, or
- control.

And eventually
• remote control
will turn into
• more direct control.

At first,
this cannot be more than
a theory
you must
test
with
• good faith,
• willingness, and
• openness.

Later,
the
• theory
is bound to turn
into
• fact,
into
• experienced reality.

31

If you wish
to exert control over
areas
inaccessible to
your outer will –
for example,
inner body processes –
you
overexert yourself,
[thereby]
• weakening your energies and
• courting
• disappointment and
• frustration.

If you understand,
however,
that
all inner processes –

- *inner body,*
- *inner feelings, and*
- *inner life,*
 - *manifesting*
in fate and
 - *apparently*
coming from outside –

can be governed
only
by
the inner person [i.e., inner self, or inner being],
you will
not
waste
valuable ego energy.

Instead,
you will
use your
outer
mind
to make contact
with the
inner
self,
so it [i.e., so the inner self]
does
what needs to be done.

When you realize this,
it [i.e., control of the inner processes by the inner self]
becomes feasible.

32

Now,
how can
the inner self
be activated?

It
cannot
be activated
by itself,
for it responds
only
to consciousness.

Your
• outer,
as well as
• inner
consciousness
has the power
to direct
this inner being [i.e., inner self],
with all
its [i.e., with all this inner being's]
• marvelous resourcefulness,
with
its [i.e., with this inner being's]
• intelligence and
• power.

This inner being,
in turn,
has jurisdiction
over
the inner processes.

People have
no inkling about
the limitless possibilities,
extending far
• above and
• beyond
what they believe to be
natural law.

Once they [i.e., Once the limitless possibilities of the inner being]
are understood,
the true significance
• of life, and
• of meditation,
will be
• absorbed,
• lived,
• experienced.

There will
no longer be a
• problem or
• confusion
about
the use of faculties
that have
• no bearing on or
• jurisdiction over
live functions.

33

What is
vastly overlooked
is that
the limitations of the outer ego faculties
exist
only as long as
you fail to understand
that
these same ego faculties
must be used
to directly contact
the inner self,
which then controls
all inner faculties –
including
• body,
• feelings, and
• apparent fate.

• The outer consciousness
must be used
to activate
• the inner consciousness.

In spite of
the tremendous power
of the latter [i.e., of the inner consciousness],
it [i.e., the inner consciousness]
responds
only
to a
• direct,
• deliberate
effort
of the outer mind.

It is this
• two-step [step 1 – ego will or outer consciousness contacts inner consciousness
step 2 – inner consciousness controls life processes],
• indirect
approach
to the power of
the inner self
that establishes
what I have called
remote control.

34

This control
begins to work
more and more
as the personality
removes
• distortions and
• misconceptions
embedded in
the psyche.

These distortions [embedded in the psyche]
create a barrier
between the

- outer

and the

- inner

consciousness.

But
as

- more insight is gained,
little by little, and
- the destructive attitudes change,
the cooperation
between the
 - outer

and

- inner
self
extends
the areas of control.

35

At first,
this [extension of the areas of control]
appears to be
almost coincidental.

Occasional certainties
are put in doubt again
by
unavoidable relapses.

You know quite well
that in the process of growth
problems
do not vanish
in one sweep.

Remnants are left
that continue to act up,
until
all distortions
disappear.

What was once a

- mysterious and
- random

fate

- to which one was helplessly exposed,
- over which one had
no control,

becomes

gradually

visible

- as cause and effect
operating by
remote control,
- as opposed to
 - the direct control
of outer faculties.

And

as development continues,

- remote control

becomes

more and more

- direct [control].

Then

- inner

and

- outer

faculties

become one.

And as this process continues,

control –

when

- to let go of
the outer ego faculties,

when

- to relinquish
tight over-control, and

when

- to use outer will
in the proper way –
is no longer a problem.

	<p><u>Nor is it necessary any longer</u></p> <ul style="list-style-type: none">• <u>to numb oneself,</u>• <u>to cope with</u> <u>helpless exposure to pain;</u> <p><u>for you are</u> <u>no longer</u> <u>helpless.</u></p>
36	<p><u>My dearest friends, the</u></p> <ul style="list-style-type: none">• <u>absorption,</u>• <u>understanding, the</u>• <u>knowing and</u>• <u>experiencing</u> <u>of all this</u> <u>is of great importance</u> <u>for every one of you</u> <u>for your pathwork.</u>
37	<p><u>Are there any questions now?</u></p> <p><u>QUESTION:</u> <u>I would like to connect what you said</u> <u>with a problem I have.</u></p> <p><u>It seems that I have a tendency</u> <u>to feel overburdened</u> <u>by the cruelty existing in the world.</u></p> <p><u>Going back to my childhood,</u> <u>I discovered</u> <u>that one of my pseudo-solutions</u> <u>is to withdraw.</u></p> <p><u>Now,</u> <u>when I do withdraw,</u> <u>I automatically</u> <u>withdraw</u> <u>my love.</u></p> <p><u>Is there</u> <u>guilt</u> <u>involved in this?</u></p>

38

ANSWER:

Yes,
but there are also
other ramifications.

As I have explained in this lecture,
when you
withdraw love,
you
become numb.

Although
this numbness during childhood
was a protective shield
against cruelty
from the outside,
it [i.e., this numbness during childhood]
does not prevent
the negative emotions
in the inner makeup,
such as

- rage,***
- fear,***
- anger,***

from arising.

These emotions
cannot be numbed.

They can only
be hidden.

This [situation of having hidden negative emotions –
rage, fear, anger, etc. – in the personality],
then,
increases guilt.

*If you were to
translate into concise words
what is taking place in the personality,
you would say,*

"Here I am,

- fearing*
 - the cruelty
from the outside,*
- fearing*
 - the rage and*
 - the indifference
of the world.*

*The injustice of others
is due to
their insensitivity to me.*

In my fear of this

- injustice, this*
- insensitivity,*
- indifference,*
- cruelty and*
- rage,*

*I make myself
as numb as
they must be."*

*The guilt
expresses clearly
that one resents in others
what one feels compelled
to perpetuate,
in the misunderstanding
that a similar,
though disguised,
trend is a protection.*

The psyche says,

"I stop myself from

- warm,*
- loving*

feelings

to protect myself.

In spite of

the numbing effect

on certain emotions [i.e., numbing effect on my warm, loving feelings in order to protect myself],

I cannot

desensitize

my own

- rage and*
- anger."*

This, then,

compounds the guilt [i.e., by not only having guilt for withdrawing my love but also having guilt for harboring rage and anger].

39

QUESTION:

Regarding

the physical functions

that are beyond our control:

is it this

- rage and***
- anger,***

as well as the

- guilt,***

that create sickness?

40

ANSWER:

Of course.

Let me put it this way:

***All the destructive emotions*
***that are hidden underground*
create****

- ***problems,***
- ***hazards,***
- ***difficulties***

that manifest

- ***in the***
 - ***physical,***
 - ***emotional, or***
 - ***mental***
system, or
- ***in the***
 - ***outer life circumstances***
of a person.

It is true
that

these

- ***hidden***
- ***negative***

emotions,

that come from

- ***distorted values and***
- ***wrong concepts,***

create illness.

But

it is also true

that

the outer self

can have access to

the inner self

to create

a state of helpless endurance,

instead of

- ***correcting,***
- ***healing,***
- ***improving and***
- ***preventing***

negative occurrences

in the future.

	<p><u>When one feels</u> <u>one is</u> <u>a victim</u></p> <ul style="list-style-type: none">• <u>of fate,</u>• <u>of powers outside one's control,</u> <p><u>one is</u> <u>likely to overlook</u> <u>the most</u></p> <ul style="list-style-type: none">• <u>obvious and</u>• <u>direct</u> <p><u>resources.</u></p>
41	<p><u>The knowledge</u> <u>that the</u></p> <ul style="list-style-type: none">• <u>outer</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>inner</u> <p><u>self</u> <u>have to cooperate</u> <u>to bring</u></p> <ul style="list-style-type: none">• <u>order,</u>• <u>harmony,</u>• <u>truth, and</u>• <u>fulfillment</u> <p><u>will enable people</u> <u>to use their energies</u> <u>in the right direction.</u></p> <p><u>It is</u> <u>the inner being</u> <u>that</u></p> <ul style="list-style-type: none">• <u>builds,</u>• <u>maintains and</u>• <u>re-institutes</u> <p><u>health.</u></p> <p><u>Ignoring</u> <u>its [i.e., the inner being's]</u></p> <ul style="list-style-type: none">• <u>presence and its</u>• <u>power</u> <p><u>must make people</u> <u>helpless victims.</u></p>

It is

- the inner being
that can create
a constructive life,
in which
everything
is given
that is needed from the outside,
because
no inner barriers exist.

It is

- the inner person
who has to be contacted
with the
 - outer,
 - egofaculties of
 - will and
 - mind.

This [contacting of the inner person by the outer ego faculties of will and mind]
should be done

- very simply and
- directly.

But

what stands in the way
must be removed.

The removal, too,
happens

- faster and
- more adequately
when
the inner being
is enlisted.

42	<p><i>Let us finish this lecture with the following suggestion for <u>meditation</u>.</i></p> <p><i>Let us <u>combine</u></i></p> <ul style="list-style-type: none">• <i><u>control</u> <u>through</u> <u>the inner being</u></i> <p><i><u>with</u></i></p> <ul style="list-style-type: none">• <i><u>giving up the</u> <u>unconscious</u> <u>deliberate</u> <u>numbness.</u></i> <p><i><u>The way to approach</u> <u>the relationship</u> <u>between</u></i></p> <ul style="list-style-type: none">• <i><u>the outer ego</u> <u>faculties of</u> <u>mind and</u> <u>will</u></i> <p><i><u>and</u> <u>the inner being</u> <u>for the purpose of</u> <u>eliminating numbness</u> <u>might be the following:</u></i></p>
43	<p><i>"<u>My outer-directed will</u> <u>cannot reach</u> <u>those areas</u> <u>where I have</u> <u>numbed</u> <u>my</u></i></p> <ul style="list-style-type: none">• <i><u>perception,</u></i>• <i><u>experience,</u></i>• <i><u>feeling, and</u></i>• <i><u>sensitivity.</u></i>

Therefore,

I wish to contact
my inner being

of

- higher intelligence and
- greater power
than my outer mind,

to take

the necessary steps

to defrost

these faculties [I have numbed – the faculties of
perception, experience, feeling and sensitivity]:

to bring them [i.e., to bring these numbed faculties]

to life,

so that I will become

a fully functioning

human being.

Wherever there is

- fear and
- misconception,

I wish to

understand them [i.e., understand the fear and misconception in me]

so that

I may eliminate

what stands in the way [of bringing my numbed faculties to life].

It is

the useless prohibitions

I do not yet quite know

that cause me

to be

only partly

alive.

I want

to be

fully

alive.

	<p><i><u>To bring this about [i.e., to bring about being fully alive],</u></i> <i><u>I contact</u></i> <i><u>the inner self</u></i> <i><u>to help</u></i><ul style="list-style-type: none">• <i><u>eliminate obstructions,</u></i>• <i><u>bring to my consciousness</u></i> <i><u>what I need to know,</u></i><i><u>so that I will</u></i><ul style="list-style-type: none">• <i><u>reawaken and</u></i>• <i><u>live in the state</u></i> <i><u>of</u></i><ul style="list-style-type: none">• <i><u>fulfillment,</u></i>• <i><u>selfhood, and</u></i>• <i><u>beauty."</u></i></p>
44	<p><i><u>You do not need to repeat these words exactly;</u></i> <i><u>use</u></i><ul style="list-style-type: none">• <i><u>your own</u></i><ul style="list-style-type: none">• <i><u>words,</u></i>• <i><u>your individual way of</u></i><ul style="list-style-type: none">• <i><u>verbalizing and</u></i>• <i><u>expressing</u></i> <i><u>the essence of these thoughts.</u></i><p><i><u>This would be the approach,</u></i> <i><u>my friends.</u></i></p></p>
45	<p><i><u>Be blessed,</u></i> <i><u>every one of you,</u></i> <i><u>in the continuation of your path.</u></i></p> <p><i><u>May you feel,</u></i> <i><u>every one of you,</u></i> <i><u>the light of</u></i><ul style="list-style-type: none">• <i><u>truth and</u></i>• <i><u>love</u></i> <i><u>that life</u></i> <i><u>could be</u></i> <i><u>if</u></i> <i><u>you so choose.</u></i></p>

When you take the

- right and
- constructive

steps

to integrate

- the outer

and

- the inner

being,

through

actively establishing contact

between them,

life can be

infinitely more

than you could wish for.

Life is

- no more and

- no less

than

what you allow it to be,

- the best or

- the worst – or

- the many grades in-between.

Life is

- no more and

- no less

than

what your consciousness expresses.

The limits

you set on your fulfillment,

like the limits

you believe exist

regarding

control,

are entirely arbitrary;

they [i.e., the limits you set on your fulfillment and the limits regarding control]

depend on

your belief.

To the extent that
you
know
the powers of
your inherent faculties,
you will
possess the world;
but
these inherent powers
 dwell in

- the inner person,

not in

- the outer ego self.

46

The extent of the realization
of your
inner faculties
depends

- on the sum total of
 - your consciousness,
- on
 - your beliefs,
 - your concepts,
 - your expressions.

All this, in turn,
depends on

- how free your inner being is
to manifest, or
- how obstructed it is.

When you have
numbed your feelings,
the inner self
is inactivated.

	<p><i>It [i.e., the inner self] alone is capable of making</i> • <i>you</i> <i>and</i> • <i>life</i> <i>one –</i> <i>in the best sense of the word.</i></p>
47	<p><i>Be in peace, be in God!</i></p>

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