

# Pathwork Lecture 181: The Meaning of the Human Struggle

1996 Edition, Original Given April 10, 1970

This lecture is given in an **expanded poetic format**, what I call a **Devotional Version** 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, usually italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht*

¶	Content
03	<ul style="list-style-type: none"><li>• <b><i>Greetings and</i></b></li><li>• <b><i>blessings,</i></b> <b><i>my dearest friends.</i></b></li></ul> <p><b><i>May this lecture help you</i></b> <b><i>in the tremendous human struggle</i></b> <b><i>to find</i></b></p> <ul style="list-style-type: none"><li>• <b><i>fulfillment and</i></b></li><li>• <b><i>meaning</i></b> <b><i>in your life.</i></b></li></ul> <p><b><i>The human struggle</i></b> <b><i>is so immense</i></b> <b><i>because</i></b> <b><i>you have to cope with</i></b> <b><i>the disconnectedness</i></b> <b><i>of your consciousness.</i></b></p> <p><b><i>The reality</i></b> <b><i>you experience [at your level of consciousness]</i></b> <b><i>as a human being</i></b> <b><i>is only</i></b> <b><i>an infinitesimal fragment</i></b> <b><i>of total reality.</i></b></p>

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Because it [i.e., because the reality you experience at the level of  
consciousness of a human being]  
is relatively so small,  
it lacks context.

When consciousness  
is not connected with  
the deeper meaning of things,  
life  
must be a struggle.

This applies  
to every human being,  
to some degree at least.

For even  
the most aware individuals  
have periods  
when they, too,  
get lost  
in the maze  
of their own disconnectedness.

04

The problem is that  
the very mind at your disposal,  
with which you try to  

- grasp and
- comprehend,

is itself  
as fragmentary  
as the reality  
it is supposed to transcend.

This seems indeed  
an insurmountable hurdle.

Thus,  
the struggle is really:  
How can you expand  

- your perception,
- your consciousness itself,

so that it [i.e., so that your mind or consciousness]  
can grasp the meaning  
behind the manifestation [of your experience]?

05	<p><i><u>You invariably mistake</u></i> <i><u>the manifestation [of your experience]</u></i> <i><u>for the root cause.</u></i></p> <p><i><u>You must learn</u></i> <i><u>laboriously,</u></i> <i><u>through your personal growth,</u></i> <i><u>to discriminate</u></i> <i><u>between</u></i> <ul style="list-style-type: none"><li>• <i><u>cause</u></i></li></ul><i><u>and</u></i> <ul style="list-style-type: none"><li>• <i><u>effect,</u></i></li></ul><i><u>[between]</u></i> <ul style="list-style-type: none"><li>• <i><u>reality</u></i></li></ul><i><u>and</u></i> <ul style="list-style-type: none"><li>• <i><u>manifestation.</u></i></li></ul></p> <p><i><u>This</u></i> <ul style="list-style-type: none"><li>• <i><u>deeper, and</u></i></li><li>• <i><u>always liberating</u></i></li></ul><i><u>comprehension of life,</u></i> <i><u>can be attained</u></i> <i><u>only through</u></i> <ul style="list-style-type: none"><li>• <i><u>personal self-confrontation,</u></i></li></ul><i><u>never through</u></i> <ul style="list-style-type: none"><li>• <i><u>theoretical speculation.</u></i></li></ul></p>
06	<p><i><u>You must begin with</u></i> <i><u>some general concepts</u></i> <i><u>that are absolutely necessary</u></i> <i><u>to</u></i> <i><u>eventually</u></i> <i><u>open locked doors,</u></i> <i><u>for how can you</u></i> <i><u>expand</u></i> <i><u>your consciousness</u></i> <i><u>unless</u></i> <i><u>you try out</u></i> <i><u>some</u></i> <ul style="list-style-type: none"><li>• <i><u>new and</u></i></li><li>• <i><u>wider-reaching</u></i></li></ul><i><u>possibilities?</u></i></p>

Scientists  
come to new findings  
the same way.

They form  
radical assumptions,  
to which they  
temporarily  
give serious consideration.

If their hypotheses  
turn out wrong,  
they have lost nothing.

They put them aside  
and try other alternatives  
to reach deeper understanding.

When they find  
the truth,  
their hypothesis  
becomes  
an experiential fact.

The development of human consciousness  
is no different.

07

In the course of these lectures,  
I have occasionally mentioned  
the creative substance.

But whatever I say [about the creative substance]  
can never describe

- the marvel and
- the truth

of it.

Words  
sound hollow  
in comparison with  
the reality.

Yet  
my attempt  
to verbalize  
some aspects of creative substance  
may be  
just what some of you need at this time  
in order to  
experience  
its truth –  
at least as much as humanly possible  
at any given stage  
of personal development.

So let me try, once again,  
to find words  
that can convey  
a particle of  
this source  
of all life.

08

Creative substance  
is  
• the most powerful energy.

It is  
• the most fertile life stuff imaginable.

• Its malleability,  
• its responsiveness  
to creating mind [i.e., to your consciousness],  
is as infinite  
as the universe itself.

Whatever  
consciousness can  
• conceive of and  
• express in  
• thought,  
• feeling, and  
• will-direction,  
creative life stuff  
• molds,  
• forms,  
• builds.

	<p><u>To</u></p> <ul style="list-style-type: none"><li>• <u>know and</u></li><li>• <u>experience</u></li></ul> <p><u>this [i.e., to know and experience that creative life stuff can form and build whatever consciousness can conceive of and can express in thought, feeling, and will direction]</u></p> <p><u>is to be connected with</u></p> <p><u>the process of creation,</u></p> <p><u>a process which is</u></p> <ul style="list-style-type: none"><li>• <u>ongoing and</u></li><li>• <u>available to all living creatures.</u></li></ul> <p><u>To know this</u></p> <p><u>is key</u></p> <p><u>to the human struggle.</u></p>
09	<p><u>What consciousness</u></p> <ul style="list-style-type: none"><li>• <u>determines,</u></li></ul> <p><u>the life stuff</u></p> <ul style="list-style-type: none"><li>• <u>“obeys”</u></li></ul> <p><u>like clay</u></p> <p><u>in the hands of a sculptor.</u></p> <p><u>The only difference [between life stuff being determined by consciousness and clay being molded and controlled by the sculptor]</u></p> <p><u>is that</u></p> <p><u>the life stuff [unlike clay]</u></p> <p><u>is a</u></p> <ul style="list-style-type: none"><li>• <u>living,</u></li><li>• <u>moving,</u></li><li>• <u>energetic</u></li></ul> <p><u>process,</u></p> <p><u>containing</u></p> <p><u>its own immutable laws.</u></p> <p><u>Creative life substance [again unlike clay]</u></p> <p><u>is as alive as</u></p> <p><u>the consciousness</u></p> <p><u>that molds it.</u></p>

10

The sum  
of an entity's consciousness –  
which includes  
all levels of  
unconscious  
• attitudes,  
• thoughts,  
• feelings, and  
• will directions –  
forms [via the responsive life stuff]  
life experience,  
which then  
appears  
to the  
• disconnected,  
• unaware  
human being  
to be  
haphazard destiny.

When you  
start  
on the road of your evolution,  
this haphazard fate  
is ascribed, [not to “haphazard destiny,” but rather,]  
on the most primitive level,  
to the  
equally haphazard  
will of a deity,  
far removed from  
the individual.

When  
development proceeds [further yet],  
and  
• divine,  
• creative  
spirit  
is no longer perceived  
as an entity  
outside the individual,  
but a power to be found  
within [the individual],  
the haphazard fate you fear [is no longer the “haphazard will of a deity,” but]  
is your own unconscious.

*The powerful*

- *currents and*
- *attitudes*

*that still elude*

*the conscious perception* [*and, since they eluding conscious perception,*  
*are, therefore, still unconscious*]

*evoke*

*as much fear*

*in a human being*

*as the*

- *strange,*
- *removed*

*authority figure*

*of a punishing god.*

*Your path*

*from that stage on*

*must deal with*

- *establishing the connection with*  
*your unconscious and thus*
- *regaining genuine control*  
*over your destiny.*

11

*The stages in-between these two poles –*

*[between the pole of]*

- *ascribing one's fate*  
*to a removed God,*

*and [the pole of]*

- *being connected with one's*  
*previously unconscious processes –*

*are varied.*

*One of them [i.e., one of the in-between stages]*

*is, for example,*

*materialistic blindness,*

*where only what is*

- *seen and*
- *touched*

*exists,*

*while all occurrences outside one's control*

*seem like*

- *coincidence or*
- *luck.*



**This [in-between stage of materialistic blindness]  
is essentially not so very different from  
the concept of  
the removed god  
who willfully determines people's fate,  
even if this god is credited with**

- love,
- compassion, and
- wisdom.

**The point in both instances  
is that one feels**

- helpless and
- not responsible for  
one's own
- experiences and
- destiny.

**In fact [in both these instances]  
one is utterly oblivious  
of the**

- what and
- how

**of its [i.e., oblivious to the what and how of one's  
destiny's or of one's experience's]  
causation.**

12

**To discover**

- the what and
- the how

**[of one's experiences' or destiny's causation]  
is perhaps  
the most significant turning point  
in the evolution of an entity.**

	<p><i><u>This discovery [of the what and the how, i.e., the causation, of one's experiences] makes the difference</u></i></p> <ul style="list-style-type: none"><li>• <i><u>between suffering and peace,</u></i></li><li>• <i><u>between helplessness and self-determination,</u></i></li><li>• <i><u>between infantile dependency –</u></i> <i><u>be it [dependency]</u></i><ul style="list-style-type: none"><li>• <i><u>on another authority or</u></i></li><li>• <i><u>on chance –</u></i></li></ul></li><li>• <i><u>and autonomy,</u></i></li><li>• <i><u>between living in fear and living fearlessly.</u></i></li></ul>
13	<p><i><u>As you</u></i> <i><u>who are seriously involved in this pathwork</u></i> <i><u>know,</u></i> <i><u>the road is not easy.</u></i></p> <p><i><u>It means learning</u></i> <i><u>many</u></i><ul style="list-style-type: none"><li>• <i><u>new attitudes,</u></i></li><li>• <i><u>new aspects</u></i> <i><u>of yourself.</u></i></li></ul></p> <p><i><u>Above all,</u></i> <i><u>it means</u></i> <i><u>overcoming</u></i> <i><u>ever-present resistance</u></i> <i><u>to adopting</u></i> <i><u>new ways</u></i> <i><u>of dealing with life.</u></i></p> <p><i><u>It means</u></i><ul style="list-style-type: none"><li>• <i><u>breaking down</u></i> <i><u>old structures and</u></i></li><li>• <i><u>establishing</u></i> <i><u>new ones.</u></i></li></ul></p>

It means

- unifying  
erroneous splits in concepts  
on an emotional level and
- dismantling  
untruthful  
unifications.

- The search,
- the venturing forth,  
must never be relinquished,  
or  
you will fall again  
into the old despair  
of being disconnected from  
inner reality.

The despair [of being disconnected from inner reality]

- may have been  
unconscious  
in the past and
  - may have manifested  
so indirectly  
that it could not be recognized,  
but as an entity grows,  
such
    - unconscious,
    - displaced  
emotions
- become
- keenly conscious,  
although, at first,  
one ignores  
their deeper meaning.

14

At this point [in your development],  
whenever you experience a fate you cannot understand,  
perhaps you no longer  
blame the outside world –  
• God,  
• fate,  
• life,  
• chance, or  
• other people –  
but you are  
equally frightened  
of your own  
unconscious processes.

The greater  
the disconnection [from inner reality],  
the less reality  
your unconscious  
seems to have.

You just cannot believe  
that something at work [unconsciously]  
within you  
grossly contradicts  
what you  
consciously  
• want and  
• believe in.

The deeper  
the disconnectedness [from inner reality],  
the more  
• the manifest world,  
• the effects,  
seem  
the only reality.

Nothing else  
exists for you  
[except the manifest world, the outer effects].

	<p><u>Only as you</u> <u>gradually</u> <u>become more aware of</u> <u>your inner world,</u> <u>as a result of</u> <u>recognizing certain</u> <ul style="list-style-type: none"><li>• <u>attitudes,</u></li><li>• <u>reactions, and</u></li><li>• <u>emotions</u></li></ul><u>for what they really are,</u> <u>does</u> <u>the inner world</u> <u>become more real.</u></p>
15	<p><u>This inner world,</u> <u>with all</u> <ul style="list-style-type: none"><li>• <u>its destructive attitudes,</u></li><li>• <u>its primitive reasoning,</u></li><li>• <u>its self-defeating will directions,</u></li></ul><u>must become</u> <u>as conscious as</u> <u>your positive</u> <ul style="list-style-type: none"><li>• <u>attitudes and</u></li><li>• <u>will directions.</u></li></ul><p><u>Paradoxical as this may seem,</u> <u>the more this happens</u> [i.e., <u>the more the inner world, with all its destructive attitudes, its primitive reasoning, and its self-defeating will directions, becomes as conscious as your positive attitudes</u>], <u>the more</u> <ul style="list-style-type: none"><li>• <u>secure and</u></li><li>• <u>unified</u></li></ul><u>you become.</u></p><p><u>The more</u> <u>the split</u> [between your <u>unconscious negative aspects</u> and your <u>positive aspects</u>] <u>comes to the surface,</u> <u>the less</u> <u>painful it is and</u> <u>the less</u> <u>conflict</u> <u>it produces.</u></p></p>

*[The more the split comes to the surface]*

**Fewer**  
**undesirable experiences**  
**come your way.**

**At that point,**  
**you clearly see**  
**that your**

- **personal,**
- **undesirable**  
**experiences**

**result entirely**  
**from this**  
**hidden conflict**  
**between**  
**two irreconcilable attitudes,**  
**one side of which**  
**is hidden from you [i.e., is unconscious]**  
**so that**  
**it has greater power**  
**to mold the creative life substance.**

**When your consciousness**  
**has no opportunity**  
**to deal with the inner conflict**  
**between**  
**the two opposite strivings,**

**you are**  
**inexorably**  
**drawn into an undesirable manifestation.**

16

**The next question that arises is,**  
**why do you**  
**not permit yourself**  
**to know**  

- **the counter currents,**
- **the conflicting sides**  
**that remain below**  
**your surface consciousness?**

If you let yourself  
become conscious of them [i.e., if you let yourself become conscious of the  
conflicting sides that remain below your surface consciousness]  
you could indeed  
create  
beautiful life experiences for yourself.

What then  
prevents you  
from indeed  
wanting  
• positive experiences,  
• fulfillment,  
• pleasure?

Offhand you will say,  
especially when you are new to this path,  
that this is  
ridiculous.

You will be convinced  
that nothing in you  
blocks  
positive experiences –  
hence  
factors  
outside yourself  
must be responsible [for blocking positive experiences].

Those of you  
who have explored yourself a little deeper  
have become aware –  
at first only fleetingly –  
that it is truly  
you  
who reject the fulfillments  
you  
• desperately long for and  
• think you really want.

17

*There is a good way of  
testing yourselves,  
my friends.*

*That is,  
when you speak deeply  
into yourselves,  
with*

- *conviction and*
- *determination,*

*words such as these:*

*"I want to  
expand my life.*

*I want to  
experience*

- *total love and*
- *pleasure supreme,*

*without*

- *negativities or*
- *blocks.*

*I want to  
give myself  
completely  
in love.*

*I want to have*

- *health,*
- *fulfillment, and*
- *abundance*

*in every area of life.*

*It is possible  
to have such a*

- *rich,*
- *good*

*life.*



I am willing to  
give to life  
as much as  
I wish to obtain.

I do not want to  
cheat life  
by secretly  
wanting more  
than I am willing to give.

I want to  
shed all  
• falseness, all  
• selfishness,  
• self-centeredness,  
• negativity, and  
• destructiveness,  
no matter  
how hard this may at first seem.

I want to  
shed all  
• illusions  
I have about myself,  
for this [shedding of all illusions]  
is the price  
for leading such a rich life,  
and I am willing to pay it.

I want to  
overcome the  
• false shames,  
• prides,  
• vanities  
that make me  
hide behind pretenses, and the  
• subtle inner dishonesty  
in which I  
• am too self-indulgent to  
• face myself and  
• change, and  
• choose rather to  
"suffer,"  
with a  
vaguely complaining attitude,  
thereby  
• destroying  
the forces of creation  
at my disposal and  
• not fully living my life.

My own happiness  
will contribute to  
the well-being of others.

I am willing to  
• shed  
• my ego defenses and  
• all negativity,  
to  
• give and  
• receive  
the best.

I am willing to  
accept difficulties along the way,  
for I know  
that in overcoming them  
I will become  
receptive  
to the goodness of life.

I am willing to  
grow  
from my difficulties  
rather than  
childishly complain  
about them,  
as if someone else  
had given them to me.

I will overcome all  
• self-pity and  
• exaggerated fear  
because I know  
that they are only  
manipulative tricks  
of the childish mind  
to avoid  
accepting life as it is" –  
only in that spirit  
will you discover  
• the true nature of life,  
not  
• its distorted manifestations,  
which come from  
your own negativities.

18

When you  
• say such words and  
• listen very carefully  
to the response  
of your innermost self,  
you are  
absolutely  
bound to register  
reservations.

The more finely  
you are attuned to  
• your inner responses,  
the more distinctly  
you will hear  
• your inner reservations.

These reservations  
may take the form of  
disbelief:  
"Oh, it is  
not possible  
to have what I want.

That is merely  
wishful thinking."

When such a response  
comes through,  
reply to it:  
"No,  
it is not wishful thinking,  
since I do not want it handed to me  
as a magical gift.

I am willing  
to pay the price.

I am willing  
to involve myself deeply in  

- living fully,
- giving

as much as  
I wish to receive.

I am willing  
to give  
so much to life  
that I am willing  
to face  

- unflattering,
- undesirable

truths about myself,  
even at the apparently greatest expense,  
that of parting from my illusion of  
how I would like to be."

19

*If you make such declarations  
to your innermost being,  
you will  
no longer deceive yourself  
by pretending  
that this is*  
• *unrealistic,*  
• *childish  
magic –  
which was  
only a pretense  
to avoid facing  
that you are not really willing  
to pay the price.*

*You will  
experience  
the inner resistance,  
you will  
finally be able to*  
• *acknowledge it and*  
• *understand*  
• *its significance and*  
• *its ramifications.*

You will  
see that your doubts  
• about the possibility  
of establishing a  
• full,  
• rich  
life for yourself,  
• about having these  
• powers and  
• resources,  
are really a cover  
for your reservations  
about  
• becoming involved,  
• exposing yourself  
• to hurts,  
• to  
• honest,  
• deep  
interaction,  
• to giving up  
• pretenses and  
• defenses and  
• any kind of destructiveness.

You will see  
that you do  
not really  
wish to be  
so deeply involved with life  
that you will  
• face yourself  
in all honesty and  
• challenge  
what life reveals to you, and  
• change  
where change is desirable.

20

Unless you  
tackle your reservations

- about  
your involvement with life,

- about  
your willingness

- to
  - give to and
  - receive from  
life,

- to
  - facing and
  - changing  
what needs to be
    - faced and
    - changed, and

unless you

- acknowledge  
these reservations and

- profoundly face  
their significance,

you  
cannot  
make your life

- fuller and
- richer.

You have to  
see fully  
how

- these reservations,
- your basic reluctance,  
are the reason
  - for your darkness,
  - for the difficulties  
of your fate,

which you are so apt to ascribe to  
circumstances

that seem to have  
nothing to do with  
your innermost being.

21

If you can  
assume responsibility  
for the undesirable occurrences in your life,  
no matter what they may be,  
by establishing [i.e., by seeing and accepting as true]  
your own resistance to expansion,  
you have made  
a major step  
toward the removal of these blocks.

As you continue –  
and this **IS** the pathwork –  
you will increasingly  
experience  
the truth  
of the following words,  
which are still only a theory for you:

"The life stuff  
that  

- surrounds and
- permeates

you  
is  
the most potent energy imaginable.

It [i.e., the life stuff] is the  

- most malleable,
- most creative

substance.

It is  

- subtle matter,
- invisible to the physical eye,

but this  
does not mean  
it is unreal.

It is no more unreal  
than atomic energy,  
which cannot be seen  
with the human eye either.



The life energy  
is more powerful  
than any other energy  
the human mind  
has yet discovered.

It [i.e., the life energy]  
forms  
• life and  
• every aspect of human fate.

It [i.e., the life energy]  
forms  
• all occurrences.

It [i.e., the life energy]  
is the sum of  
all manifesting consciousness  
that forms this material world.

22

No matter  
what other people's consciousnesses  
produce in your surroundings,  
your life experience  
is solely  
determined  
by what  
you  
produce.

What  
you  
produce  
then determines  
• whether  
a mass occurrence  
• will affect you  
• or not [affect you] and  
• how it will do so.

The mass occurrence  
is never  
in itself  
the final explanation  
for a personal fate.

If [i.e., the mass occurrence]  
can be only  
a contributing factor  
to what  
you have already produced.

If, for example,  
you have not freed  
your innermost psyche  
of

- fear,
- negativity,
- defenses,
- hopelessness,
- unrecognized

and mischanneled anger,

a mass catastrophe  
will include  
you  
because  
this is the image you have set up.

When you are  
in connectedness with  
the roots of things,  
you will no longer use the mass occurrences,  
which seemingly  
affect all people  
indiscriminately,  
to rationalize away

- true self-responsibility,
- self-determination, and
- positive involvement with life.

23

The life substance

is

- so responsive,
- so bubbling with explosive energy,

that it is

immediately

affected by

the molding power

of

consciousness –

the total consciousness,

including

the one [i.e., including the consciousness]

below

surface awareness.

When I say

immediately,

I mean that

the [life] substance

responds

at once

to

every

movement of consciousness.

But this does not necessarily mean

that it [i.e., that the life substance]

manifests

immediately [in life experiences].

In most cases,

what you build now [in life substance]

manifests

somewhat later [in life experiences].

**It** [i.e., what you build and mold immediately now in life substance, by means of your consciousness, all of your consciousness,]

**becomes**

**your fate in the future –**

**either**

• **near**

**or**

• **far,**

**depending on the**

• **unification and**

• **strength**

• **of creative energy formation,**

• **of countercurrents**

**that must first be**

• **detected,**

• **worked through, and**

• **eliminated.**

**And what you**

**experience now**

**is the result of**

**what you built** [in life substance via your total consciousness]

• **yesterday,**

• **last year,**

• **decades** [ago], **or even**

• **centuries ago.**

**The**

**immediacy**

**exists, nevertheless,**

**for** [i.e., because]

**each**

• **thought,**

• **feeling,**

• **attitude, and**

• **will-direction**

**affects** [and molds]

**the** [life] **substance** [immediately]

[and, later, sometimes much later, it is that life substance]

**that forms** [and manifests as]

**life experience.**

24

Not only

- conscious and
- unconscious
  - concepts  
create.

So does

- the feeling tone,  
the climate of your inner being.

If your

- thoughts  
are
  - productive and
  - positive,

but

- the feeling tone  
is
  - depressed and
  - negative,

if

in your feelings  
you are

- unwilling  
to accept  
the possibility of  
happy expansion,

then this indicates

that there are  
hidden layers of consciousness  
that contradict  
what you may pay lip service to  
on the conscious level.

This is why

the

- exploration and
- confrontation  
with  
the finest nuances  
of your innermost being  
must be made.

25

In simple terms,  
the life struggle  
is the struggle  
between

- the ultimate reality –
  - its goodness,
  - its richness,
  - its beauty,
  - its joyousness,
  - its unending possibility  
for blissful expansion –

and

- the
  - dark,
  - constricted,
  - hopeless
    - negativity and
    - destructiveness.

To put it  
in even simpler terms,  
the struggle is  
between

- good

and

- evil.

All religious philosophies  
of all times  
have postulated  
the same basic truths,  
which must be brought to humanity  
over  
and over  
again.

But since these basic truths  
become

- redundant and
- eventually empty words,

they must be brought back  
in new forms,  
clad perhaps in a new terminology,  
fitting to the present society.

26

There is  
a new consciousness  
coming into this world.

It [i.e., the new consciousness]  
is beginning to spread.

It is the consciousness  
that perceives  
the wider reality  
behind

the  

- apparent,
- fragmented

reality  
at your immediate disposal.

This new consciousness  
is produced by  
beings

whose  

- development and
- connectedness

is more profound  
than those [i.e., than the development and connectedness]  
of the average person.

They [i.e., these beings with more profound development and connectedness]  
may be

few,  
but  
their power  
is much greater  
than you can imagine.

The spreading of this new consciousness  
is also helped along

by what may be  
undesirable  
in a different frame of reference,  
namely  
the glimpses  
that the taking of drugs  
have revealed.

Damaging as it may be  
for many individuals  
to take drugs,  
especially when it is done for the sake of  
escaping  
• life and  
• its struggle,  
from an overall point of view  
the glimpses gained  
have revealed  
a greater reality  
beyond the surface of life.

And, in spite of  
individual damaging effects,  
on the whole,  
a new influx  
has swept the world  
with  
• direct and  
• indirect  
consequences  
that cannot yet be measured  
in human terms.

You know, my friends,  
that I discourage  
the taking of drugs  
for many reasons.

But it is possible  
that something  
• that is  
undesirable  
for an individual  
• still has  
an overall balancing effect  
in the scheme of things,  
ultimately  
contributing to  
faster development.



27

It is always  
up to the individual  
what to make of something.

You can choose

- to make  
a one-time drug experience  
an incentive  
to speed up  
personal development,

or

- to indulge in it [i.e., indulge in the drug experience]  
as the ultimate escape.

Nevertheless,

on the whole,  
more and more people,  
even those  
who have used this as an escape,  
change their perceptions, and  
this heralds  
a new dimension of being.

Almost always,

the deeper meaning  
of mass occurrences,  
no matter  
how apparently

- desirable or
- undesirable

they may be,  
can be evaluated  
only much later –  
perhaps centuries later,  
when an

- overall,
- objective,
- unbiased

picture is available,  
where aspects can be seen  
that are unrecognizable  
when one is too near  
to see the whole.

28

The human struggle  
is fought  
between the  
• constructive  
and  
• destructive  
attitudes –

I will [say “attitudes” and] not say  
“forces,”

for the word “forces”  
seems to imply

that we are dealing with  
two sets

of forces [i.e., constructive  
and destructive forces].

In reality  
destructive attitudes  
are merely

- distortions and
- limitations

that consciousness  
has suffered

in the process of  
losing its

- connectedness, or
- “knowingness,”

if I may coin this word.

As the knowing  
of ultimate reality  
was lost,  
destructiveness set in proportionately.

Now  
knowing  
must be recaptured.

To recapture knowing  
with the unknowing mind

is, of course,

the struggle,

which can be allayed

only when

you are willing to

• listen to your

subtle emotional responses and

• train yourself

to no longer

• gloss over them [i.e., no longer gloss over your  
subtle emotional responses] and

• take them [i.e., these responses] for granted or

• deny their existence outright.

You have to do this

with the guidance

of qualified others,

for, of course,

this cannot be done

alone.

Your

• hidden

• deliberate

negativity

must be

• recognized and

• paid attention to.

It [i.e., your hidden, deliberate negativity]

is the

direct key

• to how you

create negative fate,

• to how you

mold the life substance.

When you disconnect yourself  
from your  
wanting  
• to be negative and [wanting]  
• to experience life  
in a  
• limited,  
• undesirable  
way,  
you become  
truly  
helpless.

29

The pain  
of human existence  
is  
disunity  
within yourself.

It [i.e., the pain of human existence]  
is never  
• a fate that someone else  
imposes upon you, or  
• something anyone else  
can do to you, or  
• something vague that in a sense  
"life" does to you.

It is  
your own  
inner disunity  
that is painful.

There [in your own inner disunity]  
the dualistic split  
reigns,  
and your positive attitude  
is constantly  
• obstructed and  
• fought  
by indwelling  
• negativity and  
• destructiveness.

No matter how much  
it may appear  
that your suffering  
has nothing to do with  
conditions within yourself,  
it must nevertheless be so [i.e., it must be so that your suffering does indeed  
have to do with conditions within yourself].

It is only a question of  
your finding out [that this is so].

30

Wherever  
negativity exists,  
disunity –  
hence pain –  
exists too;  
this [i.e., what I am about to say] may seem strange to you,  
but it [i.e., but disunity, and hence, pain, due to negativity]  
exists to the degree  
the self  
is already embarked on  
a positive road  
as well [i.e., where there are positive AND negative aspects].

In individuals  
whose destructiveness  
is totally dominant  
in their manifest human personality,  
no pangs of  
conscience  
exist.

A temporary  
negative unity  
exists instead.

- Cruelty,
- brutality,
- selfishness –  
the truly criminal nature –  
can find a certain distorted
  - peace and
  - unity.

Only when  
the eternal spirit  
has freed itself  
sufficiently to create a conscience  
will disunity manifest  
on the upward scale.

Thus  
very undeveloped individuals  
are  
unified,  
however [very undeveloped individuals are unified]  
• temporarily and  
• precariously,  
in their  
evil state.

This  
negative unification  
must be split asunder  
at a certain point of evolution  
in order to  
eventually  
reestablish  
unity  
in positiveness.

The  
in-between state  
is the disunity,  
where  
one aspect of the personality  
strives toward  
• love,  
• truth,  
• integration with the whole, and  
• comprehension of ultimate reality,  
while the other side  
strives toward  
• separateness,  
• destructive aims,  
• fear,  
• hate, and  
• blind assumptions  
that never open doors  
to the light.

The pain  
of this disunity  
ultimately  
becomes an incentive  
to increase the will toward  

- overcoming  
the negative side

and  

- strengthening  
the positive side.

This effort  
then leads to  
the  

- new,
- greater  
consciousness,  
where a  
higher unification  
is established.

31

Most individuals,  
with the exception of  
the few who pursue such a path as yours,  
are not aware of  
their own destructive strivings.

They  

- have managed to  
look away from them [i.e., look away from their destructive strivings] and
- do not notice  
in what devious ways  
their destructiveness manifests.

I might say that  
even those of you  
who are very actively engaged  
in your work of self-confrontation,  
every so often  
overlook  

- how and
- where  
your destructiveness manifests.

*You do not see*

- *how indirect manifestations affect you and*
- *how you still tend to blame circumstances outside yourself for negative experience.*

*In reality,*

*negative experience comes exclusively from the destructive side of your inner split.*

*The more*

- *consciously and*
  - *deliberately*
- you fight it [i.e. the more you fight the destructive side of your inner split], the more successful you will be*
- *in establishing unity within, and therefore*
  - *in creating a wholly*
    - *desired and*
    - *desirable*
- life experience which makes you more deeply aware of fulfilling yourself.*



32

When

• the destructive side  
conflicts with  
• the side striving toward  
• true fulfillment and  
• positive expression,  
very often

the destructive side  
needs a good cause  
in order to find  
an outlet  
• for itself,  
• for legitimate hostile  
• feelings and  
• activities.

This is why

you often see individuals  
who become very  
• combative and  
• militant  
for a good cause.

They are

no longer in a position  
where they can  
guiltlessly  
express their destructive impulses  
for  
an overtly destructive cause,  
such as  
crime in any form.

They need

genuine good causes,  
which then serve as an outlet for  
• a strength and  
• a power  
the  
positive consciousness  
does not yet know how to deal with.

	<p><u><i>This</i></u></p> <ul style="list-style-type: none"><li>• <u><i>strength and</i></u></li><li>• <u><i>power</i></u></li></ul> <p><u><i>is put in the service of</i></u> <u><i>evil,</i></u> <u><i>but the total personality</i></u> <u><i>rejects evil.</i></u></p> <p><u><i>Thus</i></u></p> <p><u><i>a compromise has been found</i></u> <u><i>in using</i></u> <u><i>negative feelings</i></u> <u><i>for a good cause.</i></u></p>
33	<p><u><i>The next,</i></u> <u><i>more desirable state</i></u> <u><i>is achieved</i></u> <u><i>when these negative feelings</i></u> <u><i>are</i></u></p> <ul style="list-style-type: none"><li>• <u><i>no longer repressed</i></u></li></ul> <p><u><i>and therefore</i></u></p> <ul style="list-style-type: none"><li>• <u><i>need no outlet.</i></u></li></ul> <p><u><i>Then</i></u> <u><i>the good causes</i></u> <u><i>can be embraced</i></u> <u><i>without serving as outlets</i></u></p> <ul style="list-style-type: none"><li>• <u><i>for negative feelings,</i></u></li><li>• <u><i>for repressed hostility,</i></u></li></ul> <p><u><i>because</i></u> <u><i>the hostility</i></u> <u><i>is then dealt with</i></u> <u><i>in a much more</i></u></p> <ul style="list-style-type: none"><li>• <u><i>direct and</i></u></li><li>• <u><i>self-accepting</i></u></li></ul> <p><u><i>way.</i></u></p>

This is  
the difficult juncture  
where many people  
stumble again and again.

Even those of you  
who work

- so diligently and
- with such goodwill  
stumble again and again  
over the difficulty of  
not knowing
  - how to fight against  
your negativity,
  - how to accept it [i.e., how to accept your negativity]  
in the right way.

For  
both

- fighting against [your negativity]

and

- accepting [your negativity]

can exist in  
both

- constructive

and

- self-defeating,
- distorted

ways.

The latter way  
widens

- the split and
- the pain  
of disunity.

34	<p><b><u>Fighting against</u></b> <b><u>the destructive side</u></b> <b><u>must not be done</u></b> <b><u>by denying what exists</u></b> <b><u>until you no longer know</u></b> <b><u>that it</u></b> [i.e., <u>until you no longer know that your destructive side</u>] <b><u>exists [at all].</u></b></p> <p>[Rather than fighting against the destructive side directly,] <b><u>You need to fight</u></b> [indirectly] <b><u>by summoning up all your energies</u></b> <b><u>to a courageous recognition of</u></b> <b><u>the negative forces within you,</u></b> <b><u>even if</u></b> <b><u>they manifest</u></b> <b><u>so indirectly</u></b> <b><u>that they seem harmless.</u></b></p>
35	<p><b><u>What are these</u></b> <b><u>indirect</u></b> <b><u>manifestations of negativity?</u></b></p> <p><b><u>Let me name a few:</u></b></p> <ul style="list-style-type: none"><li>• <b><u>lack of energy,</u></b></li><li>• <b><u>anxiety,</u></b></li><li>• <b><u>depression,</u></b></li><li>• <b><u>hopelessness,</u></b></li><li>• <b><u>illness,</u></b></li><li>• <b><u>frustration,</u></b></li><li>• <b><u>failures,</u></b></li><li>• <b><u>feelings of inadequacy,</u></b></li><li>• <b><u>pleasurelessness,</u></b></li><li>• <b><u>listlessness.</u></b></li></ul> <p><b><u>All these are</u></b> <b><u>indubitable</u></b> [i.e., <u>unquestionable</u>] <b><u>signs</u></b> <b><u>that there is</u></b> <b><u>a destructive force in you</u></b> <b><u>that you still have not</u></b> <ul style="list-style-type: none"><li>• <b><u>recognized and</u></b></li><li>• <b><u>acknowledged</u></b></li></ul><b><u>fully.</u></b></p>

It [i.e., a destructive force in you]  
is not  
• understood or  
• accepted  
and you still  
cling to it [i.e., you still cling to this destructive force in you]  
because  
you consider it [i.e., you consider the destructive force in you]  
a defense  
you have no intention of giving up.

This [i.e., because you consider the destructive force in you a needed defense]  
is why you deny it [i.e., is why you deny having a destructive force in you].

You can  
never free yourself from  
a negativity  
which you do not  
first accept  
as existing in you.

And you cannot  
succeed in knowing it [i.e., you cannot succeed in knowing the destructive  
force in you]  
unless you  
truly  
want  
to give it up.

36

Once you choose  
to confront  
your negativity  
you must  
• acknowledge  
its indirect manifestations and  
• see this destructiveness  
as quite deliberate  
in the secret regions  
of your inner self.

Test your reactions

to see

whether you really

want to give it [i.e., want to give your destructiveness] up.

Ask yourself

if holding onto it [i.e., if holding onto your destructiveness]

may not have

a great deal to do with

- your unhappiness, with
- your difficulties and
- your unfulfillment.

Could you truly

feel fulfilled,

with

all your dormant potentialities realized,

when

destructiveness

- still exists in you and
- is tenaciously held onto –  
so much so

that you do not even

wish to know of it?

When you

feel

a strength growing

from

- tackling and
- challenging

the self-produced difficulties,

you will

experience

- an inner growth,
- an

• inner,

• involuntary

movement

that follows

indirectly,

as if

it had nothing to do with

your

deliberate

efforts.

**This [inner growth] happens**  
**when you are reconciled**  
**to rooting out**  
**every vestige**  
**• of evil,**  
**• of negativity,**  
**• of destructiveness**  
**in**  
**• feeling and**  
**• behavior.**

37

**Do not be afraid**  
**to recognize it [i.e., to recognize your evil, negativity, and destructiveness],**  
**my friends,**  
**for**  
**your fear to do so**  
**is infinitely worse**  
**than your negativity itself.**

- Recognize,**
- acknowledge, and**
- accept**  
**it [i.e., your evil, negativity, and destructiveness].**

**Only then**  
**will you find a way out.**

**Only then**  
**do you reconcile**  
**• the right way of**  
**• fighting your evil**  
**and**  
**• the right way of**  
**• accepting it.**

**The latter [i.e., accepting your evil]**  
**helps the former [i.e., fighting your evil].**

**In fact,**  
**without acceptance [of your evil],**  
**the fight [against your evil]**  
**cannot be effective.**

- To make this fight [against your evil] productive,
- to create proper self-acceptance that does not deteriorate into self-indulgence, you must take a very systematic approach.

First, strengthen your will for the

- recognition and
- elimination of all negativity.

Commit yourself to wanting it [i.e., commit yourself to wanting to eliminate all negativity] and request inner help.

Say this [commitment to eliminate all negativity] to yourself in so many words, very

- concisely and
- decisively.

Then listen to your own inner answer.

Do not gloss over

- the inner answer, or
- the first vague feeling of resistance.

Acknowledge it [i.e., first vague feeling of resistance to the commitment] very articulately.



**Realize that**

**the resistance means**

- **you do not want to**

**let go of the negativity and**

- **you hide**

**this truth [i.e., this truth that you do not want to let go of the negativity]  
from your consciousness.**

**Speculate upon**

**the effects of this fact [that you do not want to let go of the negativity] and  
make**

**the hidden intention [not to let go of the negativity]  
more conscious.**

**Then consider**

**the possibility**

**that this condition [of not wanting to let go of the negativity]  
is largely responsible for  
all you want to change in your life.**

**Do not stop the search**

**for the connection**

**between**

- **your suffering,**
- **your unfulfillment,**
- **your unhappiness,**

**and**

- **your inner refusal  
to give up  
persisting negativity.**

Only

- when this [connection between your suffering and your inner refusal to give up persistent negativity] is worked through,
- when you see the connection [between your suffering and your negativity]
  - clearly and
  - obviously,
- when you
  - have subsequently overcome all resistance and
  - have a totally positive response to your
    - efforts and
    - investment

will you

experience

the truth

of what I stated

in

• this and

• previous

lectures:

that you have the power

to create

the most desirable life experience

you can think of.

You will know

without a shadow of a doubt

that

the constructive life force

is available for you

without limits,

expanding

into forever new areas

of

• joy and

• pleasure,

as

• greater inner strength and

• more resources

manifest.

38

• Whenever and  
• wherever  
you have doubts  
regarding  
• your fulfillment,  
• your possibilities  
to create a  
• new and  
• better  
life experience,  
you should look  
with a discerning inner eye  
for the corresponding  
inner negativity  
that does not want to yield itself up.

If this lecture is truly  
• used and  
• put into practice,  
it will become  
a very substantial instrument  
for passing through  
a bottleneck you may have felt  
obstructing your further progress.

Use this approach  
very precisely.

39

May you all carry with you

- new material and
- an inner energy  
awakened
  - by your good will,
  - by your increased understanding  
that leads you to a decision  
about a new approach  
to your complaints:

"I want to seek the cause  
in me  
rather than  
in others,  
so that

I become free  
to

- love and
- live.

I will take

the apparent risk  
to do this,  
and thus establish

- self-respect,
- courage,
- honesty,
- strength, and
- positive energy patterns."

If

- only a germ,
- only a particle  
of these words  
is carried away from here tonight,  
this has indeed been a fruitful evening.

40

Be blessed,  
all of you,  
my dearest friends,  
so that  
you become the gods  
you potentially are.

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