

# Pathwork Lecture 184: The Meaning of Evil And Its Transcendence

1996 Edition, Original Given September 11, 1970

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** 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 Format 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 format 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, mostly underlined, but never bolded.]

To learn more of my Devotional Format 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*

¶	Content
03	<p><b><u>Greetings,</u></b>  <b><u> blessings to all my</u></b>  <ul style="list-style-type: none"> <li>• <b><u>old and</u></b></li> <li>• <b><u>new</u></b></li> </ul> <b><u> friends here.</u></b></p> <p><b><u>And welcome</u></b>  <ul style="list-style-type: none"> <li>• <b><u>to all those</u></b>  <b><u> who have already made progress</u></b>  <b><u> in their attempt to find</u></b>  <b><u> the truth</u></b>  <b><u> of their innermost being, and</u></b></li> <li>• <b><u>to all those</u></b>  <b><u> who have</u></b>  <b><u> not yet</u></b>  <b><u> taken active steps</u></b> [i.e., <b><u>not yet taken active steps</u></b>  <b><u> to find the truth of their innermost being</u></b>].</li> </ul> </p>

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Your being here  
signifies a  
• conscious and  
• unconscious  
search  
for  
the real meaning of your lives.

Although this lecture  
is a sequel to the one I gave before the summer recess [see Lecture 183: The  
Spiritual Meaning of Crisis given on June 5, 1970],  
it also constitutes  
a new beginning.

It should be  
as meaningful to  
• work back from it [i.e., to work back from this lecture to earlier lectures]  
as it is to  
• go forward.

04

Human beings  
are continually  
confronted with  
the deep problem  
of how to handle  
the destructive forces  
residing within  
• themselves and  
• others.

This problem [i.e., This problem of how to handle destructive forces]  
seems unending,  
for ever since  
the beginning of human existence,  
• theories and  
• philosophies  
have been built around it.

Your search [i.e., Your search to find the truth of your innermost being]  
has always been concerned,  
• directly or  
• indirectly,  
with this great issue [i.e., this great issue of how to handle destructive  
forces within yourself and within others].

All suffering  
really comes  
exclusively  
from  
one's own  
• destructiveness,  
• negativity, or  
• evil –  
whatever name you give it.

The great difficulty you are up against  
is that  
you are trying to solve this problem [i.e., this problem of suffering from  
one's own destructiveness, negativity, or evil]  
within  
the system of duality.

[In the system of duality]  
You conceive of  
two opposite forces:  
• a constructive one  
opposed to  
• a destructive one:  
  
• good  
opposed to  
• evil.

The moment  
you become involved in  
duality  
you are unable  
to solve the problem [i.e., you are unable to solve the problem of suffering,  
suffering that is brought on by your own  
destructiveness, negativity, or evil].

*[In the system of duality where you see constructive forces as “good” and destructive forces as “evil” and “unacceptable”]*

You begin to

- negate,
- deny,
- evade,
- repress

whatever

is destructive in you.

Consequently,

you are

- partly  
unaware of  
your destructiveness

and

- totally incapable of  
seeing how it [i.e., how your destructiveness]  
manifests [i.e., how it manifests and how it causes  
destruction and suffering].

In other words,

[by denying and being unaware of your destructiveness]

you are forced to

act out

the destructiveness

indirectly –

with very damaging results.

Thus

your guilt

compounds

because

the evil

you hoped to eliminate

only increases

when it

is

- repressed and
- acted out  
indirectly.

05

In this  
dualistic approach  
you become  
split  
within yourself,  
for you  
reject  
a whole part of yourself [i.e., you reject any part of yourself that you judge to be bad, evil, or destructive, or even any part that you judge as less than perfect and that does not fit your idealized self image, but nevertheless a part of yourself]  
that is  
the source of  

- essential,
- potent
- creative

energy  
without which  
you can  
never be  
a full human being.

Your  
sense of awareness [i.e., Your sense of awareness of all parts of yourself]  
dims  
as you repress  
the undesirable part of yourself.

The less aware  
you are [of all parts of yourself, including the undesirable parts of yourself],  
the weaker  
you become,  
and therefore  

- more confused and
- less able to solve
  - this [i.e., this particular problem of suffering or unfulfillment], or
  - any other  
problem.

06

The pathwork  
is, of course,  
primarily  
concerned with  
facing  
these undesirable parts  
in order to  
remove  
the self-imposed blindness [i.e., to remove your self-  
imposed blindness to any part of yourself you judge to  
be evil or not up to your idealized self-image].

You will find  
again  
and again  
that  
such confrontation [of these undesirable and undeveloped  
parts of yourself],  
rather than  
bringing the devastation  
you fear,  
• wakes up  
vital energy [i.e., wakes up the vital energy contained in  
these undesirable and undeveloped parts of yourself]  
and  
• makes  
you  
a more integrated person.

The problem  
that still remains  
for all of you, however,  
is  
how to cope with  
the undesirable [and undeveloped] material  
that begins to manifest [as you begin to want and dare to  
become aware of and to confront these  
undesirable and undeveloped parts of yourself].

07

**Meditation** [See Pathwork Lecture 182: *The Process of Meditation (Meditation for Three Voices: Ego, Lower Self, Higher Self)*]  
is most important,  
for  
without the greater mind [i.e., the universal or higher self],  
the little mind [i.e., the conscious ego]  
is unable  
to bring change.

But it is also necessary [i.e., it is also necessary for your conscious ego]  
to have  
clear  

- concepts and
- outlines.

Your mental concepts  
must be more  

- accurate,
- aligned with truth,

otherwise  

- false ideas, or
- even vagueness,

will create a block.

If, for example,  
you conceive of  
the greater intelligence within you  
as having power  
to make the destructive force  
disappear,

your  

- meditation

and  

- request for help

will remain  
unanswered.

Any  

- vague and
- hazily misconceived

process  
will set up a stumbling block.

08

Most religions  
take a  
dualistic approach  
to the great question of evil,  
seeing it [i.e., seeing evil]  
as a  
force  
opposed to  
good.

The dualistic approach [which is used by most religions when dealing with the  
question of evil]  
reinforces

- your fear of yourself [i.e., fear of the forces in you that are a part of you  
and that are opposed to good]

and

- your guilt [i.e., your guilt for having forces in you that are opposed good];

therefore, it [i.e., the dualistic approach to evil taken by most religions]  
only increases

the chasm [i.e., the chasm between what you see as “good” and “evil”]  
within your soul.

The energies [within you]

of

- fear and
- guilt

are used

to force yourself  
to be good.

The

- blindness,
- compulsion, and

the

- artificial concept of life  
that accompany

this forcing [i.e., the artificial concept of life that accompany this forcing  
energy within you to be good, manifesting as feelings of fear and guilt]

create

self-perpetuating patterns,

with

many

negative ramifications.



09

On the other hand [i.e., On the hand opposite to that of religion's dualistic approach to evil],

there are also

philosophies

which postulate

that evil

• just does not exist;

it [i.e., evil]

• is an illusion.

• This philosophy [i.e., this philosophy that evil is an illusion and does not exist] is as true as

• its religious opposite,

which recognizes

• the danger of evil,

• its life-defeating power, and

• the

• unhappiness and

• suffering

it brings.

The postulate

that evil

is an illusion

is true

in the sense that

• there is

innately

only one

great creative power.

• There is union,

for all is one

in the consciousness

of those

who have transcended

duality.

10

As is so often true,  
both  
of these opposing teachings [i.e., both the teaching that evil is a force that is  
opposed to good and the opposite teaching that evil  
is an illusion and does not exist]  
express great truths,

but  
the exclusiveness [i.e., the exclusiveness of making one teaching exclusively true  
and its opposite exclusively untrue]  
with which they are  

- conceived and
- perpetuated

ultimately  
renders their truth  
untrue.

The denial of evil  
as a reality  
leads to  

- wishful thinking,
- further blindness, and
- the denial of the self;

it [i.e., the denial of the existence of evil]  
decreases  
rather than  
increases  
awareness.

[With the denial of the existence of evil]  
A false picture of reality  
is created –  
the reality of  
the present state of humankind [a state where  
evil still obviously exists].

11

**I recapitulate.**

**To deny evil**  
**on humanity's present plane of consciousness**

**is**

**as unrealistic**

**as to believe that**

**two separate forces exist:**

**one**

**• good**

**and**

**one**

**• evil.**

**Such a belief [i.e., Such a belief that two separate forces exist at the highest level of consciousness in the universe, that is, the belief that at the level of ultimate reality there are two forces, one good and one evil]**

**implies that [because, in this belief, evil is part of ultimate reality in the universe]**  
**the evil force**

**must be**

**• destroyed or**

**• whisked away,**

**as if**

**anything**

**could be made to disappear in the universe!**

**You must**

**struggle**

**between these two alternatives [i.e., between the alternative that evil is real in the universe, a force that is opposed to the good and must be destroyed, and the opposite alternative that evil is an illusion and does not ultimately exist in the universe]**

**to find the answers.**

**This lecture**

**is an attempt to help you.**

12

**Both views of evil** [i.e., **Both the view that evil exists and must be opposed, resisted, or destroyed and the view that evil is an illusion and does not exist**]

**lead to**  
**repression;**

**yet acknowledging evil** [i.e., **yet acknowledging that evil exists and must be opposed, resisted, or destroyed**]

**also leads to**  
**the possibility of**  
**further destructiveness.**

[How can acknowledging the existence of evil lead to further destructiveness?]

**It** [i.e., **acknowledging the existence of evil that must therefore be opposed, resisted, or destroyed**]

**might lead to**

- **justifying and**
- **condoning**

**truly undesirable things,**

**such as** [the undesirable behavior of]

**self-righteous acting out** [in destructive actions of opposing, resisting, and destroying what one judges to be evil].

**In such a case** [i.e., in the case of self-righteous acting out with the destructive intent to oppose, resist, and destroy evil]

**it is the guilt** [for acting out in opposition and destruction]

**that would be repressed** [since destructive acting out in this case would be viewed as a self-righteous act against the evil of another or the self and not seen as evil],

**creating**

**further**

- **splitting and**
- **duality.**

**Let us now try to**

**find a way to**

**deal with this problem**

**that can avoid**

**either one**

**of these pitfalls** [i.e., the pitfalls of exclusivity – that **EITHER** evil exists and must be opposed **OR** evil does not exist].

**Let us**

**try to reconcile**

**these two general approaches**

**to evil.**

13	<p><b><u>You have all experienced</u></b> <b><u>how</u></b></p> <ul style="list-style-type: none"><li>• <b><u>threatened,</u></b></li><li>• <b><u>anxious, and</u></b></li><li>• <b><u>uncomfortable</u></b></li></ul> <p><b><u>you feel</u></b> <b><u>when you are</u></b> <b><u>confronted with</u></b> <b><u>some of your</u></b> <b><u>undesirable</u></b></p> <ul style="list-style-type: none"><li>• <b><u>attitudes,</u></b></li><li>• <b><u>traits, and</u></b></li><li>• <b><u>characteristics.</u></b></li></ul> <p><b><u>This [negative] reaction [when you are confronted with your undesirable traits]</u></b> <b><u>must be understood</u></b> <b><u>in a much deeper way.</u></b></p> <p><b><u>Too much is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>taken for granted and</u></b></li><li>• <b><u>glossed over</u></b></li></ul> <p><b><u>by</u></b></p> <ul style="list-style-type: none"><li>• <b><u>simply giving the reaction a name</u></b></li></ul> <p><b><u>and</u></b></p> <ul style="list-style-type: none"><li>• <b><u>then letting it go at that.</u></b></li></ul>
14	<p><b><u>The meaning</u></b> <b><u>of such</u></b></p> <ul style="list-style-type: none"><li>• <b><u>fearful,</u></b></li><li>• <b><u>uncomfortable,</u></b></li><li>• <b><u>anxious</u></b></li></ul> <p><b><u>reaction [when you are confronted with your undesirable traits]</u></b></p> <p><b><u>is plainly an expression</u></b> <b><u>that says,</u></b></p> <p><b><u>"Such and such [Such and such undesirable traits]</u></b> <b><u>should not</u></b> <b><u>exist in me."</u></b></p>

All the defenses  
you have so painstakingly erected  
serve to protect you  
not only from

- the evil of others,

but primarily from

- your own [evil].

If you examine  
the cause  
each time you feel anxious,  
you will always find  
that,  
in the last analysis,  
you are apprehensive of

- your own evil,

regardless of  
how threatening

- another person or
- an outside event

appears.

If you then translate this anxiety  
into  
clear-cut words,  
thus  
verbalizing  
your inner thought  
that certain

- attitudes or
- feelings

"should not exist in me,"  
you can then  
confront  
your attitude toward evil  
in a much better way.

For  
the evil itself  
is not  
half as damaging  
as your attitude to it.

We shall come back to this later.

15	<p><b><u>From now on,</u></b> <b><u>instead of habitually</u></b> <b><u>evading [i.e., instead of evading reactions of fear, anxiety, discomfort, and disharmony when confronted with your undesirable traits, characteristics and attitudes],</u></b> <b><u>[evading] which breeds</u></b></p> <ul style="list-style-type: none"><li>• <b><u>emotional illness,</u></b></li><li>• <b><u>problems, and</u></b></li><li>• <b><u>suffering,</u></b></li></ul> <p><b><u>catch</u></b></p> <ul style="list-style-type: none"><li>• <b><u>your fear [when you are confronted with your undesirable traits]</u></b></li></ul> <p><b><u>and</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the thought behind the fear:</u></b></li></ul> <p><b><u>"I should not be that way [i.e., I should not have that particular undesirable trait, characteristic, or attitude]."</u></b></p> <p><b><u>If this fear [i.e., If this reaction of fear when confronted with your undesirable traits] is ignored,</u></b> <b><u>the problem [or suffering or emotional illness caused by ignoring this fear] becomes worse.</u></b></p>
16	<p><b><u>Our aim on this path</u></b> <b><u>is precisely the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>knowing and</u></b></li><li>• <b><u>acceptance</u></b> <b><u>of the evil.</u></b></li></ul> <p><b><u>The word</u></b> <b><u>"acceptance"</u></b> <b><u>has been used a great deal</u></b> <b><u>for lack of a better one [i.e., for lack of a better word],</u></b></p> <p><b><u>but</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the meaning</u></b></li></ul> <p><b><u>often gets lost behind</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the word,</u></b></li></ul> <p><b><u>so we must pay more attention to</u></b> <b><u>how this acceptance</u></b> <b><u>comes about.</u></b></p>

For  
only when  
acceptance  
occurs  
in the right way  
can evil  
be  

- incorporated [i.e., integrated into your being and personality]

and  

- re-formed  
in the truest sense of the word.

*[When you have accepted, integrated into your being, and re-formed  
the evil or the worst in you]*

You can then  
transform  
a force  
that has gone awry.

Most human beings  
totally  

- forget or
- ignore  
the fact that  
  - what is worst in them

is essentially  

- highly desirable creative power and
- universal  
  - flow and
  - energy.

Only when  
you truly realize this, my friends,  
will you learn  
to cope  
with  
every aspect of yourself.



17

Almost all human beings,  
with very, very few exceptions,  
cope with  
only a small part of themselves.

They  
• accept,  
• know, and  
• only want to know,  
a relatively small part  
of their total personality.

This limitation  
is, of course,  
a terrible loss [to them].

[Their] Not being aware of  
that within  
which is undesirable  
in its present manifestation

shuts them off  
from what is [i.e. shuts them off from those other parts of the personality that are]  
already  
• clear,  
• liberated,  
• purified,  
• good.

It [i.e., This limitation of accepting and knowing only a  
small part of their total personality]  
also prevents most individuals  
from  
• loving and  
• respecting  
themselves

because  
they have  
no real perception of  
their divine heritage.

	<p><b><u>Their</u></b></p> <ul style="list-style-type: none"><li>• <b><u>actual,</u></b></li><li>• <b><u>already manifest</u></b> <b><u>goodness</u></b> <b><u>seems</u></b><ul style="list-style-type: none"><li>• <b><u>unreal,</u></b></li><li>• <b><u>even fake,</u></b></li></ul></li></ul> <p><b><u>because</u></b> <b><u>they refuse to tackle</u></b> <b><u>the destructive elements in themselves.</u></b></p> <p><b><u>But what is</u></b> <b><u>even more</u></b></p> <ul style="list-style-type: none"><li>• <b><u>important and</u></b></li><li>• <b><u>fundamental</u></b> <b><u>is that</u></b> <b><u>shutting off</u></b> <b><u>this undesirable part</u></b> <b><u>causes it</u></b> [i.e., <b><u>causes this undesirable part of the personality</u></b>] <b><u>to remain</u></b><ul style="list-style-type: none"><li>• <b><u>stagnant and</u></b></li><li>• <b><u>paralyzed</u></b> <b><u>so that it</u></b> [i.e., <b><u>so that this undesirable</u></b> <b><u>part of the personality</u></b>] <b><u>cannot change.</u></b></li></ul></li></ul>
18	<p><b><u>The price of</u></b></p> <ul style="list-style-type: none"><li>• <b><u>recognizing and</u></b></li><li>• <b><u>accepting</u></b> <b><u>the</u></b><ul style="list-style-type: none"><li>• <b><u>destructive,</u></b></li><li>• <b><u>evil</u></b> <b><u>aspect of the self</u></b> <b><u>seems high,</u></b></li></ul></li></ul> <p><b><u>but it</u></b> <b><u>really is not</u></b> [i.e., <b><u>but the price of recognizing and accepting</u></b> <b><u>the destructive, evil aspect of the self really is not high</u></b>].</p> <p><b><u>By contrast,</u></b> <b><u>the price of denying it</u></b> [i.e., <b><u>the price of denying the destructive,</u></b> <b><u>evil aspect of the self</u></b>] <b><u>is enormous.</u></b></p>

Your groping  
may seem at times  
so confusing  
until  
you find a way  
• to accept  
your destructive  
• impulses and  
• desires  
without condoning them;

• to understand them [i.e., to understand your destructive  
impulses and desires]  
without  
identifying  
with them.

You must learn  
to evaluate  
such [destructive]  
• impulses and  
• desires  
realistically,

without  
falling into the trap  
of  
• projection,  
• self-justification,  
• self-righteous exoneration  
while blaming others  
on the one hand,

or, on the other,  
of  
• self-indulgence,  
• denial,  
• repression and  
• evasion.

	<p><b><u>Such understanding</u></b> [i.e., <u>Proper understanding of how to identify and handle your negative and destructive impulses and desires</u>]</p> <p><b><u>requires</u></b></p> <ul style="list-style-type: none"><li>• <b><u>continual inspiration</u></b> <b><u>from</u></b> <b><u>the higher forces</u></b> <b><u>within</u></b></li></ul> <p><b><u>and</u></b></p> <ul style="list-style-type: none"><li>• <b><u>deliberate requests</u></b> <b><u>for help</u></b> <b><u>in</u></b><ul style="list-style-type: none"><li>• <b><u>awakening and</u></b></li><li>• <b><u>maintaining</u></b> <b><u>awareness</u></b><ul style="list-style-type: none"><li>• <b><u>of these destructive aspects and</u></b></li><li>• <b><u>of the proper method to handle them.</u></b></li></ul></li></ul></li></ul>
19	<p><b><u>Whenever</u></b> <b><u>you are in</u></b></p> <ul style="list-style-type: none"><li>• <b><u>an unpleasant mood,</u></b></li><li>• <b><u>a threatening situation,</u></b></li><li>• <b><u>confusion and</u></b></li><li>• <b><u>darkness,</u></b></li></ul> <p><b><u>you can be sure</u></b> <b><u>that regardless of</u></b> <b><u>the outer circumstances,</u></b> <b><u>the problem</u></b> [i.e., <u>the problem causing the unpleasant mood, threatening situation, confusion, and darkness</u>]</p> <p><b><u>arises from</u></b></p> <ul style="list-style-type: none"><li>• <b><u>denial and</u></b></li><li>• <b><u>fear</u></b> <b><u>of your own destructive attitudes, and</u></b></li><li>• <b><u>your ignorance</u></b> <b><u>about how to handle them</u></b> [i.e., <u>ignorance about how to handle your own destructive attitudes</u>].</li></ul>

**Admitting this** [i.e., Admitting both your denial and fear of your own destructive attitudes, and your ignorance about how to handle your destructive attitudes]

- brings  
immediate relief and
- deactivates  
these negative powers [i.e., deactivates the power of these destructive attitudes]  
almost instantly.

Learn by what steps

you can incorporate this power [i.e., incorporate this negative power contained in your destructive attitudes]  
rather than shut it off [i.e., rather than shut this negative power off by fearing and denying its existence in you].

20

The first step  
must be

applying the theory  
that

- destructiveness,
  - evil,
- is not a
- final
  - separate
- force.

*You must think about this* [i.e., *You must think about this theory that destructiveness or evil is not a final separate force*]

*not merely in*

- *general,*
- *philosophical terms.*

*Rather,*

*you must take*

*the specific aspects of yourself that make you feel*

- *guilty and*
- *afraid,*

*and apply this knowledge* [i.e., *apply this knowledge that destructiveness or evil is not a final separate force*]

*to all that is*

*most distasteful*

*in*

- *yourself and*
- *others.*

*No matter*

*how ugly*

*some of those [distasteful] manifestations are –*

*whether it be*

- *cruelty,*
- *spite,*
- *arrogance,*
- *contempt,*
- *selfishness,*
- *indifference,*
- *greed,*
- *cheating, or*

*something else –*

*you can bring yourself to realize*

*that every one of these [negative, destructive, and evil] traits*

*is an energy current,*

*originally*

- *good and*
- *beautiful and*
- *life-affirming.*

21

By searching in this direction,  
you will come to  
• understand  
and  
• experience  
how this or that  
specific hostile impulse  
was  
originally  
a good force.

When you understand that,  
you will have made  
a substantial inroad  
toward  
• transforming the hostility  
and  
• freeing the energy [i.e., freeing the energy that has been manifesting  
in the form of hostility, energy]  
that has  
• either been channeled  
in a truly  
• undesirable,  
• destructive  
way,  
• or become  
• frozen and  
• stagnant.

You must articulate clearly  
the insight  
that these ugly traits,  
whatever they may be,  
are a power  
that can be used  
any way you wish.

*This [destructive, evil] power –  
the same energy  
that may now manifest as*

- *hostility,*
- *envy,*
- *hatred,*
- *rage,*
- *bitterness,*
- *self-pity, or*
- *blame –*

*can become*

*a creative power  
to build*

- *happiness,*
- *pleasure,*
- *love,*
- *expansion,*

*for*

- *yourself and*
- *others around you.*

22

*The list of negative traits  
could be extended,  
but that is unnecessary,  
for they are only variations on the same theme.*

*You all  
know these things in yourself,  
or at least you have begun to know them.*

*Still,  
after all this time,  
it is not yet possible  
for any of you  
to truly understand  
that*

- *what you dislike most in yourself*
- is essentially a*
- *highly desirable,*
- *creative*
- power.*



*You dislike it [i.e., You dislike what is in essence a desirable, creative power in you]*  
*because*  
*it is*  
*not desirable*  
*in the form*  
*it manifests*  
*at the moment.*

*In other words,*  
*you have to learn*  
*to acknowledge*  
*that*  

- *the way the power manifests*  
*is undesirable,*

*but*  

- *the energy current*  
*behind this manifestation*  
*is desirable in itself,*  
*for it is made of*  
*the life-stuff itself.*

*It [i.e., the power behind this undesirable manifestation]*  
*contains*  

- *consciousness and*
- *creative energy.*

*It [i.e., the power behind this undesirable manifestation]*  
*contains*  
*every possibility*  
*to*  

- *manifest and*
- *express*  
*life,*

*to*  

- *create*  
*new life.*

*It [i.e., the power behind this undesirable manifestation]*  
*contains*  
*all the best of life,*  
*as you experience it –*  
*and much more.*

So, too,  
the best of life  
that has revealed itself to you  
contains the possibility of  
the very worst.

If you can envisage  
the possibilities  
of all life manifestations,  
because life is  
a continuous  

- flowing,
- moving,
- ongoing

process,  
you can  
never become  
fixated  
on finalities,  
[finalities] which create  

- error,
- confusion,
- duality.

23

You will see that  
by denying the evil in you,  
you do greater harm  
to  

- the whole of your personality,

to  

- your manifest spirituality,

  
than you realize.

For by denying it [i.e., by denying the evil in you],  
you inactivate  
an essential part of your  

- energies and
- creative forces,

so they [i.e., so an essential part of your energies and creative forces]  
stagnate.

**From stagnation** [i.e., From stagnation of an essential part of your energies and creative forces],  
**putrefaction** [i.e., putrefaction of an essential part of your energies and creative forces]  
**follows.**

**Matter**  
**putrefies**  
**when it**  
**• stagnates,**  
**when it**  
**• can no longer move.**

**The same is true of**  
**consciousness:**  
  
**it** [i.e., consciousness]  
**putrefies**  
**when it stagnates.**

**Life**  
**is a**  
**continuously flowing process.**

**When it** [i.e., When life]  
**stands still,**  
**death**  
**temporarily**  
**manifests.**

**Since life**  
**is eternal,**

**the death**  
**can be**  
**only**  
**temporary.**

*This* [i.e., *This principle that life is eternal*  
*but stands still temporarily when death temporarily manifests*]

*applies*

*not only*

*to*

• *human beings,*

*to*

• *entities,*

*but also*

*to*

• *matter and*

• *energy.*

*As long as*

*the energy flow*

*is arrested,*

*death*

*takes place*

*and lasts*

*until the energy flow*

*is released again.*

*This is*

• *the manifestation*

*and yet*

• *another meaning*

*of death*

*on this plane of consciousness.*

24

*The principle*

*also applies to*

*an object:*

*when it* [i.e., *when an object*]

• *rots or*

• *disintegrates,*

*the energy within it*

*has been arrested.*

*This arrested energy must,*

*at some point,*

*start flowing again –*

*perhaps long after this particular manifestation.*

25	<p><u>Matter</u> <u>is always a</u> • <u>condensation and</u> • <u>manifestation</u> <u>of</u> • <u>consciousness</u> <u>and</u> • <u>energy.</u></p> <p>• <u>The way</u> <u>the energy</u> • <u>flows –</u> <u>or</u> • <u>does not flow –</u> <u>and</u></p> <p>• <u>the form</u> <u>it [i.e., the form the energy]</u> <u>takes</u> <u>when it condenses</u> <u>depends on</u> <u>the attitude of</u> <u>consciousness</u> • <u>"behind,"</u> <u>or, rather, [the attitude of consciousness]</u> • <u>intrinsic to</u> <u>a particular aspect</u> <u>of creation.</u></p>
26	<p><u>By the same token,</u> <u>destructiveness</u> <u>is another</u> <u>erroneous form</u> <u>of consciousness.</u></p>

It [i.e., destructiveness]

must lead,

either

• directly

through

acting out and [thereby]

giving it [i.e., giving destructiveness]

direct expression,

or

• indirectly,

through

• denial [i.e., through denial that destructiveness

is even there],

that is [through]

• stagnation,

to a negation

of life.

This [i.e., This resulting negation of life]

is why

some supposedly negative emotions

are actually

desirable.

For instance,

anger

can

• further life and

• be directed against

the negation of life.

Denial of anger

turns into

• hostility,

• cruelty,

• spite,

• self-hate,

• guilt,

• confusion

between blame of

• others

and blame of

• self,

and [denial of anger when anger can further life and be directed against denial of life]

is thus

a destructive energy current.

27

Death

will become

- superfluous,

will be

- overcome,

when

energy

is

- no longer stagnant,

when

it [i.e., when energy]

is

- allowed to move.

This [i.e., This movement of energy]

can happen

on the level of mind

first,

when evil

is understood to be

intrinsically

a divine energy flow,

momentarily distorted

due to

specific

wrong

- ideas,

- concepts and

- perceptions.

Thus it [i.e., Thus evil]

is

no longer

- rejected

in its essence

but [rather, evil is]

- assimilated.

This [i.e., This assimilation of evil rather than rejecting it]

is precisely

what you find

most difficult to do.

In fact,  
you find it [i.e., you find this assimilation of evil rather than rejecting it]  
so difficult  
that you tend to forget  
even those aspects in you  
that are already  

- free of
  - distortion,
  - evil, and
  - destructiveness,

that are really

- liberated and
- clear,

that are

- good and
- beautiful and
- divine.

28

All your

- striving and
- goodwill

is beautiful.

Even your

- pangs of conscience,  
notwithstanding  
the misplaced guilt,

spring from the

- best and
- most beautiful

manifestations of consciousness.

You will

- deny,
- ignore,
- fail to experience

this best in you

as long as you

- deny,
- ignore,
- fail to experience

the evil in you.



You distort  
your concept of yourself  
when you  
deny any part of yourself,  
no matter how ugly it may be  
in its present form.

29

The essential key  
to totally integrating the evil  
is understanding  

- its original nature and
- the indwelling possibility  
that it may manifest again  
in its original form.

This [i.e., This total integration of the evil in you]  
must be the aim,  
my friends.

As long as  
you try to become good  
by  

- denying evil,

by  

- forcing yourself to be  
  - what you cannot yet be, and
  - what you can in fact  
never be,

you remain  
in a painful state  
of  

- inner split,
- partial self-denial, and
- paralysis of vital forces within you.

I say  
"[forcing yourself to be] what you can never be,"  
because  
if your expectation is  
to

- destroy or
- magically whisk away  
a vital part of yourself and

not to

- accept  
the intrinsic desirability  
of all the creative energy  
contained  
in even your  
most destructive aspects

you cannot  
become whole.

Cultivate  
this altered attitude [i.e., this altered attitude of accepting and  
assimilating the evil in you].

30

The new attitude of acceptance [i.e., The new attitude of acceptance of the evil  
within your human personality]  
does  
not  
mean

- condoning,
- excusing, or
- rationalizing  
your undesirable aspects.

**Quite the contrary** [i.e., Quite the contrary to condoning, excusing, or rationalizing your undesirable aspects]:

**it** [i.e., this new attitude of acceptance of your undesirable aspects]

**means**

- **fully acknowledging them** [i.e., fully acknowledging your undesirable aspects],
- **giving honest expression to them,**

**without**

- **finding excuses or**
- **blaming others,**

**but not**

- **feeling hopeless and**
- **self-rejecting**

**about them** [i.e., not feeling hopeless or self-rejecting about your undesirable evil aspects]

**either.**

**This** [i.e., This new attitude of acceptance of your undesirable aspects in this positive, healing, and constructive way]

**seems like**

**a tall order,**

**but it is**

**certainly possible**

**to acquire this** [new, accepting, and constructive] **attitude**

**if you**

- **make a sincere effort and**
- **truly pray that**

**guidance be given to you**  
**for this very purpose.**

31

**When you**  
**no longer**  
**negate your**  
**ugliness,**  
**you will**  
**no longer have to**  
**negate your**  
**beauty.**

There is  
so much  
beauty  
in  
every one of you  
that is already free.

You actually  
manifest  
beauty  
that you  
totally  

- negate,
- ignore,
- fail to
  - perceive and
  - experience!

And  
I do not mean  
only  

- potential,
- as yet to be developed

beauty;

I mean beauty  
that is  
really present.

32

You can  

- think of this [i.e., You can think of all the beauty you already manifest but that you totally negate, ignore, and fail to perceive and experience]

and  

- pray for  
awareness [i.e., pray for awareness of the beauty you already manifest but fail to perceive],

as you [i.e., in the same way and at the same time you]  

- pray for  
awareness  
of the ugliness.

When you can perceive  
• both [i.e., both your beauty AND your ugliness],  
• not just one,  
exclusive of the other,  
you will have made  
a substantial step  
toward  
a realistic perception  
of  
• life and  
of  
• yourself  
that will enable you  
to integrate  
what  
now  
tears you asunder.

33

By keeping  
both  
• your  
• beauty  
and  
• your  
• ugliness  
in mind  
at all times,  
you will  
also see  
both sides  
in  
• others.

You tend to

- completely
  - reject and
  - negate
- people
  - whose destructiveness
  - you perceive, and
- react to
  - them
    - exactly as you do [i.e., exactly as you react]
    - toward
    - yourself [when you perceive your own destructiveness].

Or you

- emotionally
  - react to their
    - goodness and
    - inner beauty,

while

- unrealistically
  - overlooking
  - their ugly side.

You cannot yet grasp

the presence of  
duality [i.e., the presence of beauty and good AND the presence of  
ugliness and evil]

in

- yourself,

and therefore

neither can you see

it [i.e., neither can you see duality, that is, the presence of  
beauty and good AND the presence of ugliness and evil]

in

- others.

This [i.e., This not being able to see duality in yourself or in others]

creates

continual

- conflicts and
- strife.

	<p><u>Only by</u> <u>accepting</u> <u>the duality [in yourself and in others]</u> <u>can you</u> <u>truly</u> <u>transcend it [i.e., can you truly transcend duality, that is, truly transcend the presence of beauty and good AND the presence of ugliness and evil both in yourself and in others].</u></p>
34	<p><u>No</u> • <u>expansion of consciousness,</u> <u>no</u> • <u>integration and</u> • <u>transcendence</u> <u>is possible</u></p> <p><u>when</u> • <u>consciousness</u> <u>is dimmed,</u> <u>when</u> • <u>awareness</u> <u>is blocked.</u></p> <p><u>Awareness of</u> <u>the evil</u> <u>must</u> <u>be blocked off</u></p> <p>• <u>when it [i.e., when evil]</u> <u>is viewed</u> <u>as if it were</u> <u>totally</u> <u>unacceptable,</u></p> <p>• <u>when you</u> <u>fail to realize</u> <u>that evil</u> <u>is only</u> <u>a distortion of</u> <u>a divine creative power current.</u></p>

	<ul style="list-style-type: none"><li>• <u>Such distortion</u> [i.e., <u>Such distortion of a divine creative power current into a particular evil</u>]</li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>lack of awareness</u> [i.e., <u>lack of awareness that this resulting particular evil is in fact merely a distortion of a divine creative power current</u>]</li></ul> <p><u>cause you to</u></p> <ul style="list-style-type: none"><li>• <u>deny and</u></li><li>• <u>paralyze</u></li></ul> <p><u>the creative process itself.</u></p>
35	<p><u>Every once in a while</u> <u>I refer back</u> <u>to the main sources of</u></p> <ul style="list-style-type: none"><li>• <u>distortion and</u></li><li>• <u>destructiveness:</u></li></ul> <ul style="list-style-type: none"><li>• <u>self-will,</u></li><li>• <u>pride, and</u></li><li>• <u>fear.</u></li></ul> <p><u>Offhand,</u> <u>it may appear</u> <u>odd</u> <u>to claim</u> <u>that these three traits</u> <u>are more responsible for evil</u> <u>than the evil traits themselves,</u> <u>including [the evil traits of]</u></p> <ul style="list-style-type: none"><li>• <u>spite,</u></li><li>• <u>cruelty,</u></li><li>• <u>envy,</u></li><li>• <u>hostility, and</u></li><li>• <u>selfishness.</u></li></ul> <p><u>How can</u></p> <ul style="list-style-type: none"><li>• <u>pride,</u></li><li>• <u>self-will or</u></li><li>• <u>fear</u></li></ul> <p><u>be more destructive than, say,</u></p> <ul style="list-style-type: none"><li>• <u>hate?</u></li></ul> <p><u>The answer to such questions</u> <u>is really simple.</u></p>



The overtly destructive attitudes [i.e., destructive attitudes such as hate, spite, cruelty, envy, hostility, or selfishness]

are  
never  
the real evil.

If you  
truly acknowledge them [i.e., If you truly acknowledge  
these overtly destructive attitudes],  
you remain  
in the flow.

- The greatest hatred,
  - the most spiteful vindictiveness,
  - the worst impulses of cruelty,
- if  
honestly and squarely
- admitted,
- neither
- acted out irresponsibly
- nor
- repressed and
  - denied,
- but
- fully accepted,

will never  
become harmful.

To the degree they  
are

- seen,
- faced, and
- admitted,

such feelings [i.e., evil and destructive feelings such as the greatest hatred, the most spiteful vindictiveness, and the worst impulses of cruelty]

- will diminish  
in intensity and
  - must  
sooner or later  
convert into
- flowing,
  - life-giving  
energy.

- Hate  
will turn into
  - love,
- cruelty  
into healthy
  - aggression and
  - self-assertion,
- stagnation  
into
  - joy and
  - pleasure.

This [i.e., This transformation of evil into good, destructive energies into creative and constructive energies, hate into love, cruelty into healthy aggression, and stagnation into joy and pleasure]  
is  
inevitable.

36

What I say  
is no mere theory.

Many of you  
have experienced  
this conversion of emotions  
whenever you  
chanced to hit upon  
the right blend  
of self-acceptance.

But  
you have to grope for  
this realization [i.e., for this realization of a conversion of  
evil and destructive emotions to good and constructive emotions]  
again  
and again

until  
it [i.e., until this realization of a conversion of  
evil and destructive emotions to good and constructive emotions]  

- becomes  
second nature and
- is no longer forgotten.

When you  
• blindly and  
• self-righteously  
act out destructiveness,  
you  
do  
express evil.

By denying its [i.e., By denying evil's]  
existence,  
you  
stagnate  
vital creative energy,  
which putrefies in you.

By squarely recognizing  
the evil,  
you  
neither  
• act it out,  
nor  
• deny it.

This [i.e., This squarely recognizing evil and neither acting it out nor denying it]  
releases  
your creative energy flow.

37

• Pride,  
• self-will, and  
• fear  
are  
• all  
forms of denial  
and are therefore  
• more dangerous  
than the evils  
they deny.

**My friends on the path  
have experienced**

**how true this is** [i.e., experienced how one's creative energy flows when one squarely recognizes and faces evil and neither acts the evil out nor denies the evil because of pride, self-will and fear]:

**To the degree  
evil**

**is**

**properly  
faced,**

- **self-acceptance,**
  - **self-liking,**
  - **new energy and**
  - **deeper**
    - **love and**
    - **pleasure**
- ensue.**

**But**

- **pride,**
- **self-will, and**
- **fear**

**make**

**this healing attitude** [i.e., this healing attitude of properly facing evil]  
**impossible.**

**Self-will**

**is so bent upon**

**its own insistence**

**that it is unwilling**

**to accept**

**present reality.**

**It** [i.e., Self-will]

**wishes to be**

**already**

**in a higher state of consciousness;**

**it** [i.e., self-will]

**wants to be**

**better than**

**it is**

**now.**

**But it [i.e., But self-will]  
fails  
because  
it is impossible to grow out of  
something  
one is too self-willed  
to admit.**

**Self-will  
creates  
rigidity  
and rigidity  
is contrary to  
the flow of life.**

**Self-will says,**

**"I do not accept reality  
as it is now;  
it [i.e., reality]  
must be  
my way,  
and  
I insist  
that it is [i.e., I insist that reality is my way]."**

**This [rigid] attitude [created by one's self-will]  
makes admission of the  
momentary [i.e., admission of the current, temporary]  
truth  
impossible.**

38

**Pride says,**

**"I do not want to have  
such ugly traits  
in me."**

Truth, however,  
requires  
both  

- flexibility

and  

- humility.

It [i.e., Truth]  
also requires  

- courage.

Fear  
assumes that  

- acceptance and
- acknowledgement

of the ugliness  
will make  
this ugliness  
overwhelming.

So fear  
also  
denies  
the  
justified  
faith  
in the benign order of Creation.

If truthful admission  
of what truly exists  
would mean  

- doom,
- annihilation,
- danger,
- chaos,

the logical sequence of this assumption [i.e., the logical follow-on conclusion of this  
assumption that truthful admission of what truly exists would  
mean doom, annihilation, danger, and chaos]

would then be  
that the world  
is built on  

- deceit,
- pretense,
- negation.

Even though such thoughts [i.e., thoughts and assumptions that truthful admission of what truly exists would mean doom, annihilation, danger, and chaos]  
are hardly ever  
actually articulated,  
for they are senseless,  
many individuals  
unwittingly  
build their lives  
on these assumptions.

Their attitudes  
express  
this underlying  
life-orientation [i.e., this underlying life-orientation that says that truthful admission of what truly exists would mean doom, annihilation, danger, and chaos].

39

To give up self-will  
does not  
diminish  
the free spirit  
of self-expression.

Neither does it  
diminish  
your genuine dignity  
when you  
give up  
the pride  
that hides  
the evil.

Evil  
does  
not  

- overwhelm and
- take you over

when you choose  
to abandon  
the fear of it.

	<p><b><u>Quite the contrary</u></b> <b><u>is true</u></b> <b><u>on all these counts</u></b> [i.e., <u>the truth is quite the contrary to these assumptions on all these counts: assumptions that giving up self-will, pride, and fear results in loss of the free spirit of self-expression, in loss of your genuine dignity, and in evil taking you over</u>].</p>
40	<p><b><u>It is</u></b> <b><u>never</u></b> <b><u>a destructive impulse</u></b> <b><u>itself</u></b> <b><u>that presents</u></b> <b><u>the real</u></b> <ul style="list-style-type: none"><li>• <b><u>damage and</u></b></li><li>• <b><u>harm,</u></b></li></ul><p><b><u>but</u></b> <b><u>always</u></b> <b><u>the attitude toward it</u></b> [i.e., <u>it is always the attitude toward an arising destructive impulse that presents the real damage and harm</u>].</p><p><b><u>This is why</u></b> <b><u>people who</u></b> <ul style="list-style-type: none"><li>• <b><u>incorporate and</u></b></li><li>• <b><u>accept</u></b></li></ul><b><u>their negative aspects</u></b> <b><u>find</u></b> <b><u>to their immense surprise</u></b> <b><u>the contrary</u></b> <b><u>of their apprehensive expectation:</u></b> [i.e., <u>instead of the diminishing of their self-respect and self-liking that they expect and that makes them apprehensive,</u>] <b><u>their</u></b> <ul style="list-style-type: none"><li>• <b><u>self-respect and</u></b></li><li>• <b><u>self-liking</u></b></li></ul><b><u>will [actually]</u></b> <b><u>increase.</u></b></p></p>
41	<p><b><u>So this is, my friends,</u></b> <b><u>what you have to learn.</u></b></p>



A lot of ground  
must still be covered  
by every one of you,  
even though  
the words  
sound all too familiar.

So far  
you are nowhere near  
actually putting these words into effect.

The more  
you do [i.e., the more you actually put these words into effect],  
the more

- joy  
will increase in your life,

the more  
• instrumental  
you  
will become  
in shaping your fate –

not through  
• ego control  
but through  
• your real capacity  
to create  
with the life-energy  
at your disposal.

The key  
is learning  
to encounter the destructive force  
so that  
you can  
transform it [i.e., so that you can transform the destructive force]  
back to  
its original nature,  
thus incorporating it [i.e., incorporating the original  
nature and energy of this now-transformed  
destructive force in you]  
into  
your whole being.

42	<p><u><i>Are there any questions?</i></u></p> <p><b>QUESTION:</b> <u><i>As this lecture says,</i></u> <u><i>there are things in me</i></u> <u><i>that I feel are</i></u></p> <ul style="list-style-type: none"><li>• <u><i>wrong,</i></u></li><li>• <u><i>evil.</i></u></li></ul> <p><u><i>Yet</i></u></p> <ul style="list-style-type: none"><li>• <u><i>I enjoy them</i></u> [i.e., <u><i>I enjoy acting out these things in me that</i></u> <u><i>I feel are wrong and evil</i>];</u></li><li>• <u><i>they</i></u> [i.e., <u><i>these things in me that I feel are wrong and evil</i>]</u> <u><i>feel pleasurable</i></u> [i.e., <u><i>feel pleasurable to me when I act them out</i>].</u></li></ul> <p><u><i>But</i></u> [when I act out these things that I feel are wrong and evil] <u><i>I feel guilty.</i></u></p> <p><u><i>For instance,</i></u> <u><i>I overspend money.</i></u></p> <p><u><i>I negate that aspect of myself</i></u> <u><i>completely.</i></u></p> <p><u><i>Can you help me?</i></u></p>
43	<p><b>ANSWER:</b> <u><i>This is</i></u> <u><i>a good example.</i></u></p> <p><u><i>I hope to hear</i></u> <u><i>many more personal problems like this,</i></u> <u><i>so I can help you</i></u> <u><i>specifically</i></u> <u><i>with them</i></u> [i.e., <u><i>help you with your specific personal problems</i>].</u></p>

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Now, what you describe  
is so typical.

You negate  
everything  
about your destructive impulse [i.e., you deny that this instinct  
to overspend exists in you and you do not allow  
yourself ever to act on any impulse to overspend money].

You are thus confronted with  
an insoluble predicament:

- either you  
give up  
all pleasure  
connected with
  - overspending and
  - irresponsibility  
in order to  
become
    - decent,
    - mature,
    - realistic,
    - self-responsible and
    - safe,
  
- or you  
take pleasure  
from the negative trait [by acting out the negative trait of  
overspending and being irresponsible]  
but at  
the tremendous cost of
  - guilt,
  - self-deprivation,
  - insecurity, and
  - fear of  
not being able  
to run your own life.

45

Once you see  
that behind the compulsion to  
• overspend and  
• be irresponsible  
is a  
legitimate yearning  
for  
• pleasure,  
• expansion and  
• new experience,  
this predicament  
will cease to exist.

In other words,  
you must incorporate  
the essence  
of this wish  
without  
acting out  
the destructiveness of it.

You will then have  
much less difficulty  
putting the wish into effect  
in a realistic way  
that will  
not defeat you  
in the end.

You are  
now [i.e., You are now, before you take the new approach of incorporating  
the essence of this wish without acting out the destructiveness of it,]  
stuck in battling with  
one of these typical  
either/or problems.

How can you  
really want  
to give up irresponsibility [and therefore really want to become responsible]  
if responsibility

implies

- living on a  
narrow margin  
of pleasure, and
- confining  
your self-expression?

Since you do not  
really want  
to give up the irresponsibility,  
you feel guilty [i.e., you feel guilty for not truly wanting to be  
responsible – thinking you should want to be  
responsible if you were truly a “good” person].

Thus

you reject

that vital part of you

which

- rightfully wishes to experience  
the pleasure of creation  
at its fullest,

but

- does not yet know how  
without
  - exploiting others and
  - being parasitic.

If, however,

you can

- fully accept  
the beautiful force  
striving for  
full pleasure  
underneath

the irresponsibility and

- value it as such [i.e., value this force as it beautifully strives for pleasure],

you will also find

how to give it expression

without

- infringing on others,

without

- violating your own laws of balance.

*[As you value this beautiful force in you as it slowly but surely  
strives to bring you pleasure]*

**You will**  
**not have to pay**  
**the needless cost of**

- **worry,**
- **anxiety,**
- **guilt, and**
- **inability to manage well.**

**You only pay that [i.e., You ONLY pay that cost of worry, anxiety, guilt, and  
inability to manage well]**

**when you**  
**[forcefully and irresponsibly overspend to pursue pleasure and thereby]**  
**sacrifice peace of mind**  
**for a short-lived [but immediate] pleasure.**

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**The pleasure**  
**will be**

- **deeper,**
- **more lasting, and**
- **totally free of guilt**

**when you**  
**combine**

- **its [i.e., the pleasure's] rightfulness**

**with**

- **self-discipline.**

If you can  
reconcile  
with  
you will  
express  
the inner knowledge  
that says,

- "I want to  
enjoy life.
- There is  
unlimited abundance in the universe  
for every contingency.
- There is  
no limit  
to what is possible.
- There are  
marvelous things  
to be experienced.
- There are  
many beautiful  
means  
of self-expression.
- I can
  - realize them [i.e., I can realize these many marvelous  
things in the universe that can be experienced]
- and
  - bring them [i.e., bring these many marvelous things]  
into my life  
if I can find  
another,  
not self-destructive  
way [or means] to
    - express and
    - obtain  
them.

	<ul style="list-style-type: none"><li>• <u>The very need for</u><ul style="list-style-type: none"><li>• <u>self-responsibility and</u></li><li>• <u>self-discipline</u></li></ul><u>in their most profound sense</u> <u>will make</u> <u>increasing</u><ul style="list-style-type: none"><li>• <u>joy and</u></li><li>• <u>self-expression</u></li></ul><u>possible.</u></li> <li>• <u>Without these traits</u> [i.e., <u>Without these traits of self-responsibility and self-discipline in their most profound sense</u>], <u>I must remain</u><ul style="list-style-type: none"><li>• <u>deprived and</u></li><li>• <u>in conflict."</u></li></ul></li> <li>• <u>The discipline</u> [i.e., <u>the self-discipline in its most profound sense</u>] <u>will be much easier to acquire,</u></li> <li>• <u>the willingness to do so</u> [i.e., <u>the willingness to acquire the self-discipline</u>] <u>will grow,</u></li></ul> <p><u>when</u> <u>you know that</u> <u>you have</u> <u>a perfect right</u> <u>to use it</u> [i.e., <u>a perfect right to use self-discipline</u>] <u>for the purpose of</u> <u>increasing</u><ul style="list-style-type: none"><li>• <u>pleasure and</u></li><li>• <u>self-expression.</u></li></ul></p>
47	<p><u>My dearest friends,</u> <u>I have given you new material</u> <u>that requires</u> <u>a great deal of attention.</u></p> <p><u>Bring it</u> [i.e., <u>Bring this material</u>] <u>to bear on</u> <u>your own</u> <u>specific</u> <u>situation.</u></p>



Open up  
your innermost being  
to applying this material.

Do not apply it [i.e., Do not apply this material]  
only

- theoretically,
- in general terms,

but see

really

where you

deny what is in you

out of

- fear and
- guilt,

thereby

paralyzing

the best in you.

48

To those of you here

who

- are discouraged and
- feel hopeless about yourselves,

I can say only,

you are in

- illusion and
- error

when you feel that way.

	<p><b><u>Realize this</u> [i.e., <u>Realize that you are in illusion and error when you feel discouraged and hopeless</u>]</b></p> <p><b><u>and ask for the truth,</u></b> <b><u>which is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>that there is</u></b> <b><u>no reason for hopelessness, and</u></b></li><li>• <b><u>difficult periods</u></b> <b><u>need only to be</u></b><ul style="list-style-type: none"><li>• <b><u>understood and</u></b></li><li>• <b><u>worked through</u></b> <b><u>to make them</u> [i.e., <u>to make difficult periods in your life</u>]</b> <b><u>steppingstones for</u></b><ul style="list-style-type: none"><li>• <b><u>opening your lives further and</u></b></li><li>• <b><u>bringing more</u></b><ul style="list-style-type: none"><li>• <b><u>light and</u></b></li><li>• <b><u>self-expression</u></b> <b><u>into them.</u></b></li></ul></li></ul></li></ul></li></ul>
49	<p><b><u>Receive the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>love and</u></b></li><li>• <b><u>blessings,</u></b> <b><u>my dearest friends,</u></b> <b><u>be in peace.</u></b></li></ul>

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