

# Pathwork Lecture 206: Desire: Creative or Destructive

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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 and blessings</u></b> <b><u>for all of you,</u></b> <b><u>my dearest friends.</u></b></p> <p><b><u>In order to</u></b> <b><u>finally discover</u></b> <b><u>your divine center,</u></b> <b><u>it is necessary to go through</u></b> <b><u>all the layers</u></b> <b><u>that separate you from it.</u></b></p> <p><b><u>The</u></b></p> <ul style="list-style-type: none"><li>• <b><u>misconceptions,</u></b></li><li>• <b><u>false images,</u></b></li><li>• <b><u>negativities,</u></b></li><li>• <b><u>illusions,</u></b></li><li>• <b><u>pretensions,</u></b></li><li>• <b><u>defenses,</u></b></li><li>• <b><u>unexperienced</u></b></li></ul> <p><b><u>and therefore unassimilated</u></b> <b><u>feelings and</u></b></p> <ul style="list-style-type: none"><li>• <b><u>confused thoughts</u></b></li></ul> <p><b><u>are</u></b> <b><u>one thick crust [that separates you from your divine center].</u></b></p>

by Eva Broch Pierrakos

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*This [thick] crust [of misconceptions, false images, negativities, illusions, pretensions, unexperienced feelings, and confused thoughts] is the most difficult part to penetrate in the voyage to your innermost core [i.e., the voyage to your divine center].*

*It [i.e., this thick crust separating you from your divine center] contains many aspects that you have to learn to*

- *recognize,*
- *approach and*
- *accept*

*in the right way.*

*Once you have penetrated all the layers [of this thick crust separating you from your divine center], you will gradually have to*

- *dissolve and*
- *assimilate*

*the accumulated blocks [comprising these layers].*

*When you have learned the right approach to these aspects of yourself, [aspects] which you would rather not know, then you will come upon other levels of your being that still separate you from your innermost divinity.*

*Or, to put it differently, other tasks are waiting for you on your path to total self-awareness, [the total self-awareness] which is the absolute prerequisite to unification with the central divine core.*

04	<p><u>One such task</u> <u>is to achieve</u></p> <ul style="list-style-type: none"><li>• <u>clear perception and</u></li><li>• <u>connection with</u> <u>the soul movements.</u></li></ul> <p><u>You can also call them [i.e., you can also call these soul movements]</u> <u>the energy streamings</u> <u>of your</u></p> <ul style="list-style-type: none"><li>• <u>feelings and</u></li><li>• <u>attitudes –</u><ul style="list-style-type: none"><li>• <u>the positive</u></li></ul></li><li>• <u>as well as</u></li><li>• <u>the negative</u> <u>ones.</u></li></ul>
05	<p><u>Every</u></p> <ul style="list-style-type: none"><li>• <u>attitude,</u></li></ul> <p><u>every</u></p> <ul style="list-style-type: none"><li>• <u>expression,</u></li></ul> <p><u>every</u></p> <ul style="list-style-type: none"><li>• <u>feeling</u> <u>creates</u> <u>an energy movement</u> <u>in your system –</u> <u>a specific soul movement.</u></li></ul> <p><u>I spoke of this a long time ago</u> <u>and I will now do so more specifically.</u></p> <p><u>We will discuss</u> <u>the energy movement [or soul movement]</u> <u>of</u></p> <ul style="list-style-type: none"><li>• <u>wanting,</u></li><li>• <u>wishing,</u></li><li>• <u>desiring –</u><ul style="list-style-type: none"><li>• <u>its [i.e., each of these specific energy movement's] meaning,</u></li><li>• <u>its significance</u> <u>in the total expression</u> <u>of the human personality, and</u></li><li>• <u>its importance</u> <u>in the self-creating process.</u></li></ul></li></ul>

06

Self-awareness,  
whether it concerns [on the one hand]

- awareness of
  - inner problems,
  - confusions,
  - one's faults and
  - [one's] negativities,

or [on the other hand, whether self-awareness concerns]

- the awakening of
  - the ever-present
  - ongoing  
divine voice  
inside you,

requires  
the art  
of  
focusing within.

You must also  
practice  
focusing [within]  
to detect the presence  
of those soul movements [or energy streamings of your feelings]

even to know

- what you  
really
  - feel and
  - think  
at any given moment and
- which soul movements [or energy streamings]  
those
  - feelings and
  - thoughts  
create.

Such focusing [within]  
implies, of course,  
some ability  
to concentrate,  
but this [ability to concentrate]  
is not too hard to learn.

07

***Every***

***now-moment***

- ***is an expression***  
***within you***

***and***

- ***creates***

***a specific***

***soul movement*** [or energy streaming of a particular feeling or attitude].

***Observe***

***these [soul] movements*** [or energy streamings of your feelings and attitudes].

- ***Do you feel a tightness?***

- ***Is the [soul] movement*** [or energy streaming of a particular feeling or attitude]

- ***blocked and***

- ***stopped completely***

***because of***

***the tightness,***

***or***

- ***is it*** [i.e., or is tightness]

***absent***

***in its*** [i.e., the soul movements'] ***expression?***

- ***Is it*** [i.e., is the soul movement]

- ***hard-edged,***

- ***pointed,***

- ***disharmonious and***

- ***raw?***

- ***Is it a*** [i.e., is the soul movement a]

- ***smooth,***

- ***enlivening,***

- ***soft***

***flow?***

08

When you  
feel

- good,
- happy,
- open and
- alive,

the soul movements [or energy streamings from these feelings or attitudes]  
are

very

- smooth and
- soft,

yet in this very softness

lies

an enormous strength.

When the [soul] movement

is

- stopped,

you

feel

- dead.

When the [soul] movement

is

- hurtful,
- raw,
- edgy or
- pointed,

you

feel

- anxious,
- upset,
- apprehensive.

Every soul movement [or energy streaming]

is the result of

specific

- feelings,
- thoughts and
- attitudes,

and you must

focus your attention

on them [i.e., on the specific feelings, thoughts, and attitudes], too.

09

Let us now deal with  
the soul movements [or energy streamings] of

- wanting,
- wishing or
- desiring.

Everything  
that exists  
in human expression

can harmonize  
with the  

- universal forces and
- creative laws.

Your soul movements [or energy streamings]  
can be

- healthy
- and therefore
- creative

and thus [cause]  

- further creation,

or [conversely] they [i.e., your soul movements or energy streamings]  
can be

- distorted,
- sick,
- life-defeating,

and thus cause  

- further destruction.

Desire  
in itself  
is never  
either  

- right

or

- wrong,

- good

or

- bad,

- desirable

or

- undesirable.

It [i.e., the rightness or wrongness of desire]  
all depends on  
its [i.e., on the desire's]  
expression.

Therefore  
one cannot always say  
that  
having desires  
is a hindrance to  
spirituality.

10

Eastern philosophy  
expounds on  
desirelessness  
as a necessary state.

This [i.e., desirelessness being a necessary state]  
is only  
partly true.

It [i.e., desirelessness being a necessary state]  
is untrue  
in the sense that  
if desire  
is absent,  
it is impossible  
to create.

You create  
by visualizing  
a new state of being.

To do so [i.e., to create by visualizing a new state of being],  
the desire [to create a new state of being]  
must exist.

How  
you express  
this desire  
will determine  
the outcome.



If the desire is

- too strong,
- too tight,

if it [i.e., if the desire]

- evolves out of a misconception  
that implies  
any kind of  
a "must,"

the desire is

no longer

- a desire,

but [rather the "desire" is]

- a demand,
- a threat,
- a forcing-current  
that says:

"I must have  
or else I

- will perish,
- will suffer
  - unfairly and
  - unbearably,
- will be unfairly treated."

This voice

indicates

a threat

containing the message

that

if life

does not yield the demanded result,

it [i.e., life] is

- bad and
- unfair,

which you proceed

to prove

by the dismal results

you are about

to create.

This can hardly be called

a desire,

but it often parades under the guise of being one.

11

• Positive,  
• real  
desire  
is a prerequisite  
to the self-creating process.

For example,

if you do not want a

- new and
- more loving  
state of being,

you will have

- no motivation  
to attain it,
- no incentive  
to overcome  
the often  
apparently insurmountable  
resistance,

- not even a  
visualized possibility  
of such a [new and more loving] state.

To create

a new state of personality,  
soul movements [or energy streamings of  
the appropriate feelings or attitudes]  
must flow forth.

Like the wind

they [i.e., the soul movements or energy streamings of  
the appropriate feelings or attitudes]  
carry the creative seed.

12

Desire  
is the blueprint  
we act upon.

To distinguish  
between  
• the creative  
and  
• the destructive  
desire currents  
it is very important  
to understand  
what I mentioned before.

• Whether the desire  
flows  
without  
a "must,"

or

• whether it  
contains  
the forcing current [of the "must"]

can be easily ascertained  
• in yourself,  
and even  
• in others.

As it is with  
many other spiritual verities,  
the concept of  
desire  
contains  
an apparent paradox:

The right kind of desire  
must become  
so relaxed  
that  
it does  
not have to  
be fulfilled.

*If you can*  
*strongly desire,*  

- *without*  
*a trace of*  
*a "must,"*

  
*but*  

- *with*  
*an attitude of*  
  - *"I can*  
*live*  
*without my wish being fulfilled,*
  - *I can*  
*go through the pain of*  
*not having it*  
*and [in going through this pain of not having it I will]*  
*not be*  
    - *annihilated,*
    - *defeated,*  
*[or even the least bit]*
    - *unhappy,"*

  
*then*  
*the power*  
*of such a desire*  
*is*  
*truly*  
*limitless.*

*The energy*  
*that is released*  
*through*  
*the absence*  

- *of fear and*
- *of manipulation*  
*even on the subtlest of levels*  
*is enormous.*

*In other words,*  
*your very*  

- *desire*

  
*must also be*  

- *desireless.*

13

Now,  
how can this be?

How can you  
come into a state  
in which  
what you  

- want and
- consider desirable

you can also  

- readily give up?

How can you  
deeply long for something  
and yet  
accept the pain  
of its  
unfulfillment?

This seems  
a tall order,  
my friends.

Yet  
all evolution  
of the human soul  
moves  
inexorably  
toward this state.

The need for it [i.e., the need for this paradoxical state where you can accept  
the pain of unfulfillment of that for which you deeply long]  
is already evident  
on the outermost level –  
the previously mentioned  
crust [i.e., the crust of misconceptions, false images, negativities,  
illusions, pretensions, unexperienced feelings, and  
confused thoughts, the crust which covers your  
innermost core, your divine center]  
in which  
all the negativities reside.

14

One of the main reasons  
for the existence of this crust [i.e., this crust of negativities covering your  
innermost core, your divine center]  
is the refutation of pain.

Evil

- resists

what is [i.e., evil resists pain, disappointment, rejection, if this is what is]

and thus

- splits itself off

from itself [i.e., evil resists the evil of pain, disappointment, rejection],

forever

fragmenting consciousness

into

- "smaller," or
  - more limited,
- particles [of consciousness].

They [i.e., these "smaller" more limited particles of consciousness containing  
the evils of pain, disappointment, or rejection]

can all come together again

through

the great act of

- acceptance, or

- non-resistance

in the right way.

Such an act [i.e., such a great act of acceptance of pain, frustration, rejection,  
or disappointment, or non-resistance of these evils in the right way]

requires

a methodical path,

with help

at every step of the way,

for it is easy

to veer off

into

- distortions and
  - misconceptions
- of truth.

15

*If you are frightened of*  
• *pain,*  
*together with its derivatives, such as*  
• *frustration,*  
• *disappointment,*  
• *rejection,*  
*and [if you] believe*  
*that you*  
*must*  
*not*  
*experience*  
*these [negative or evil] feelings [of pain, frustration,*  
*disappointment or rejection],*

*then*  
• *you will have*  
*an overly strong desire*  
*to have*  
*no pain, or*  
• *you will*  
*deny*  
*the [very real and actual] pain [or evil that is there].*

*A must-current*  
*is set up in you*  
*that says,*

- *"This*  
*I must have" –*  
*no pain [and no frustration, disappointment, or rejection] –*
- *"This*  
*I must not have" –*  
*pain [or frustration, disappointment, or rejection].*

*Any such demand [i.e., any demand to have no pain, frustration,*  
*disappointment, or rejection]*

*is*  
*a creative block.*

*It [i.e., the demand to have no pain, frustration, disappointment, or rejection]*  
*hinders*  
*the very fulfillment*  
*you insist upon*  
*most.*

The

- tightness,

the

- saying "no" to something –  
whatever

it is in the universe [including evil, pain, frustration, rejection] –

the

- false,
- cramped  
"no,"

creates

- a

- harsh,
- tight

soul movement [or harsh, tight energy streaming of my feelings  
and attitudes],

- a movement [or energy streaming of my feelings or attitudes]  
that is full of

- sharp,
- cutting  
edges

which are

- pointed and
- hurtful.

Both

- wanting

and

- not wanting

can be

- harmonious and
- soft

or

- disharmonious and
- pointed.



16

*It would be a mistake  
to interpret  
acceptance of  
all*  
• *feelings and*  
• *experiences*  
*to mean that  
you should  
not refute  
certain*  
• *experiences or*  
• *actions*  
*that people commit  
against you.*

*I wish to make this clear.*

*For instance,  
if you  
insist on  
not having  
any  
pain,*  
*you will be so*  
• *disconnected and*  
• *tense*  
*that you will  
not even*  
• *recognize,*  
*let alone*  
• *deal with,*  
*others' negativity and*  
• *see when their machinations  
could abuse you.*

*The very pain  
that this [actual negativity, evil, and abuse coming toward you by others]  
causes  
makes you blind to it [i.e., blind to the evil and abuse coming toward you],  
therefore*  
• *you react blindly;*  
• *you can*  
• *neither feel  
the true pain,*  
• *nor assert yourself.*

Conversely,  
if you  
do not  
fear pain,  
you  
• can  
stand up for yourself  
and  
• will not allow others  
to be  
• deceitful,  
• destructive,  
• dishonest and  
• abusive  
in their  
• subterfuges and  
• games.

You  
cannot  
fear confrontation  
when you  
can  
experience pain.

You will  
assert yourself  
if your pride  
permits you  
to be wrong –  
if you can  
suffer that pain [i.e., that pain of being wrong].

So, you see, my friends,  
not only  
is it untrue  
that acceptance of pain  
implies a  
• masochistic,  
• sacrificial  
• weakness and  
• submission,

but  
[actually] quite the contrary [is true].

	<ul style="list-style-type: none"><li>• <u>True resilient strength and</u></li><li>• <u>fearless self-assertion</u> <u>rest upon</u> <u>the ability</u><ul style="list-style-type: none"><li>• <u>to accept</u> <u>what is</u></li></ul></li><li><u>and</u><ul style="list-style-type: none"><li>• <u>to deal with it</u> [i.e., <u>to deal with what is</u>] <u>without</u> <u>manipulating</u><ul style="list-style-type: none"><li>• <u>facts and</u></li><li>• <u>feelings</u></li></ul></li></ul></li><li><u>to be</u> <u>what they are not.</u></li></ul>
17	<p><u>The conviction</u> <u>that</u><ul style="list-style-type: none"><li>• <u>pain and</u></li><li>• <u>disappointment</u></li></ul><u>must not exist</u></p> <p><u>creates</u> <u>a very</u><ul style="list-style-type: none"><li>• <u>tight and</u></li><li>• <u>pointed</u></li></ul><u>"no" movement</u> [or <u>tight and pointed negative energy streaming</u>].</p> <p><u>The "no"</u> [to <u>what is, to pain, disappointment, rejection, evil or frustration</u>] <u>is not a</u><ul style="list-style-type: none"><li>• <u>decided,</u></li><li>• <u>harmonious,</u></li><li>• <u>firm</u></li></ul><u>strength</u> <u>that grows out of</u><ul style="list-style-type: none"><li>• <u>true dignity and</u></li><li>• <u>self-value.</u></li></ul></p>

*[Rather,] It [ i.e., the strength that comes from the “no” to what is, the “no” to pain, disappointment, rejection, evil or frustration]*  
*is a pseudo-strength*  
*that comes from*  
*the weakness*  
*of insisting on*  
*having it your own way:*

*"This*  
*I must*  
*have,*  
*that*  
*I must*  
*not have."*

18

*If you can proceed*  
*to the point of view*  
*that*  
  
*no experience on earth*  
*can come to you*  
*that you are*  
*not capable of handling,*

*a great deal of*  
*tightness*  
*will*  

- *dissipate,*

*[and thus]*  

- *make room for*  
*creative movement,*

*and also*  

- *eliminate*  
*a lot of fear.*

*The moment*  
*you decide this [i.e., the moment you decide that no experience can come to you that you are not able to handle],*  
*the [negative] experience*  
*you are involved in*  
*begins to take on a different aspect.*

The very act  
of saying "no" [to what is, to pain, rejection, frustration, or disappointment]  
with

- a weakness,
- a tightness,
- an unhealthiness

prevents  
creative receptivity.

By the same token,  
the

- grabbing,
- insisting,
- self-righteous  
"yes"

equally prevents  
creative receptivity.

Both

- yes

and

- no

can be

- healthy

or

- sick,

- desirable

or

- undesirable,

- good

or

- bad.

Desire

is determined by

the underlying attitude

which, in turn,

determines

the nature of the soul currents [or energy streamings from your  
feelings and attitudes].

19

Creative receptivity  
arises out of a  
• soft,  
• relaxed,  
• flowing  
movement.

The pain  
of taking in  
something  
undesired

affords you the possibility  
of  
• transcending  
this dark point  
and  
• finding  
the light  
behind it.

[Similarly]  
The pain  
of accepting the absence of  
something  
desired

affords you the possibility  
of  
• transcending  
the emptiness  
and  
• finding  
the hidden fullness  
behind it.

This is  
the law of life.

Only when  
you embrace it [i.e., only when you embrace this law of life]  
do you  
set the creative movement  
into action.

**You must be careful to**

- **accept** [i.e., to accept the undesired]

**and/or**

- **renounce** [i.e., renouncing the desired and accepting its absence]

**in a spirit of**

**trust,**

**however.**

**Doing so** [i.e., accepting the undesired and accepting the absence of the desired]

**in**

- **bitterness and**

- **hopelessness**

**is again**

**not**

**the right way.**

**Then** [i.e., when you accept “what is” in bitterness and hopelessness]

**the harsh soul movement** [or the harsh energy streaming of your

feelings and attitudes]

**may not**

**be on the surface,**

**as it is when a**

- **strong,**

- **pushy,**

**forcing current exists,**

**but**

**it** [i.e., the harsh soul movement or harsh energy streaming from your

feelings and attitudes]

**is still there,**

**hidden behind**

**the surface acceptance** [of “what is”].

20

**Everything**

**seems to hinge on**

**how you react to**

**pain –**

**be it the pain of**

- **experiencing something** [here experiencing the pain  
something undesirable],

**or** [the pain of]

- **experiencing the lack of it** [here experiencing the pain of  
the lack of something desirable].

Can you  
trust pain  
• as you trust  
the rest of the universe,  
• as the universe  
is supposed to be trusted?

If you  
distrust  
pain  
you  
distrust  
the universe,

for you  
cannot split off  
any single existing experience [here splitting off the experience  
of pain that exists in the universe]  
from  
the rest of creation.

21

Both  
the movement of  
• yes  
and  
the movement of  
• no  
must become  
• open and  
• sweet.

Even if  
the movement  
is firm,  
it [i.e., the movement]  
can still  
feel  
sweet.



It [i.e., your soul movement or the energy streaming from your feelings]  
can be  
an expression of  
your trust

or it [i.e., or your soul movement or the energy streaming from your feelings]  
can be  
an expression of  
your fear.

It [i.e., your soul movement or the energy streaming from your feelings]  
can be  
an expression of  
your love

or it [i.e., or your soul movement or the energy streaming from your feelings]  
can be  
an expression of  
your selfishness.

All these possibilities  
determine  
the nature of  

- your movement,

the nature of  

- how you desire, and

the nature of  

- how you approach  
painful experience.

Your approach  
to pain  

- immediately and
- directly

determines  
either  

- creative receptivity [even to pain] and
- positive desire [for no pain]

or  

- greedy,
- distorted

desire [for pleasure and bliss and no pain, coming]  
from a fearful rejection  
of life's pattern [i.e., a fearful rejection of what is,  
especially a fearful rejection of life's pain].

22

As your meditation practice grows  
in the course of your development,  
turn inward  
to detect  
the nature of  
your soul movements [and energy streamings of your feelings  
and attitudes].

Determine

- what they [i.e., what your soul movements and energy streamings  
of your feelings and attitudes]  
mean,
- what
  - feeling and
  - attitudethey [i.e., your soul movements and energy streamings]  
represent,
- what
  - thought pattern and
  - type of desirethey [i.e., your soul movements and energy streamings of your  
feelings and attitudes]  
express.

This is

a new dimension  
to your approach  
to your inner person.

As you become more adept  
in recognizing

these soul movements [or energy streamings of your feelings and  
attitudes],  
such recognition [of these soul movements or energy streamings of your  
feelings and attitudes]

will be

- effortless and
- quite natural,  
without  
deliberate
  - focusing and
  - concentrating.

23

*This new emphasis*  
*doesn't imply*  
*that you are*  
*beyond*  
*your negativities,*  
*but [rather]*  
*that you are*  
*sufficiently aware of*  
*them [i.e., aware of your negativities].*

*The very negativities*  
*that still exist*  
*will be seen*  

- *in a new light and*
- *in another dynamic expression.*

*For example,*  
*you may look into*  
*existing*  

- *resistances and*
- *problems*

*contained*  
*within your desire.*

*[In this example, as you look at resistances*  
*and problems within a particular unfulfilled desire, ask:]*

- *How*
  - *strong and*
  - *firm**is the desire?*
- *Does it [i.e., does your desire]*
  - *flow smoothly**or [conversely]*
  - *is it a*
    - *tight,*
    - *pushy**current?*

- If the latter [i.e., if it is a tight, pushy desire current],  
what does that mean?
- What does  
this [tight, pushy] way of manifesting  
your otherwise laudable desire  
hide?
- Or is the desire
  - overtly weak and
  - even absent?
- Can you  
feel  
a movement  
of this desire in you?
- How  
do you feel it?

[Remember]

If the movement  
is right,  
there is  
always

- confidence and
- trust  
that it will  
come to pass,  
even if  
not right this minute.

If there is an area in your life  
where a  
strong desire  
has still  
not  
been fulfilled,  
in spite of  
ardent attempts on your part,  
investigate  
how tight  
this [desire] current is.

The very tightness [of this desire current]  
may hide  
an important clue  
to what  
you need to  

- know

and  

- eliminate

before  
fulfillment can come,

or the tightness of the [desire] current  
may reflect  
your lack of trust  
in the  

- universal,
- creative

process  
of which  
you  
are a part.

Then you must  

- deal with this attitude [i.e., deal with this attitude of not trusting the universal creative process of which you are a part]

and  

- see the meaning behind it.

24

- To follow through with this important work,
- to be able to tune into your inner [soul] movements [or energy streamings of your feelings and attitudes],

you have to cultivate the ability to concentrate.

	<p><u><i>This [i.e., cultivating the ability to concentrate]</i></u> <u><i>is not as difficult</i></u> <u><i>as some of you may think.</i></u></p> <p><u><i>All it needs is</i></u></p> <ul style="list-style-type: none"><li><u><i>• some goodwill and</i></u></li><li><u><i>• a few minutes' exercise daily.</i></u></li></ul> <p><u><i>I have given</i></u> <u><i>concentration exercises</i></u> <u><i>several times over the years.</i></u></p>
25	<p><u><i>Now I want to</i></u> <u><i>highly recommend</i></u> <u><i>a new approach</i></u> <u><i>to dealing with</i></u> <u><i>your negativities</i></u></p> <ul style="list-style-type: none"><li><u><i>• after they [i.e., after your negativities or negative emotions]</i></u> <u><i>are expressed</i></u></li><li><u><i>and</i></u> <u><i>• after you learn to</i></u> <u><i>take responsibility for them [i.e. take responsibility for</i></u> <u><i>your negative emotions].</i></u></li></ul> <p><u><i>I see among you, my friends,</i></u> <u><i>especially when you are together</i></u> <u><i>for protracted periods at the Center,</i></u> <u><i>that there is still</i></u> <u><i>a good deal of</i></u> <u><i>acting out [i.e., a good deal of impulsively acting out your negative</i></u> <u><i>emotions in your behavior when you are together].</i></u></p> <p><u><i>This [i.e., impulsively acting out your negative emotions when you are together]</i></u> <u><i>must be</i></u> <u><i>vigorously discouraged.</i></u></p> <p><u><i>There is</i></u> <u><i>no necessity for it [i.e., there is no necessity for acting out your</i></u> <u><i>negative emotions].</i></u></p>

Not doing so [i.e., not acting out your negative emotions when you are together]  
need not  
lead back to  

- repression and
- denial

[of your negative feelings and emotions].

Often  
you admit your behavior [i.e., you admit your impulse to act out  
your negative emotions]  
but simultaneously  
proudly act it out [i.e., you impulsively and proudly act out  
your negative emotions]  
as if  
this acting out should  

- not be avoided

but rather  

- be considered  
natural behavior  
concomitant with  
the admission [i.e., concomitant with the admission  
of your impulse to act out your negative emotions].

Don't you see  
that  
acting out [your negative emotions impulsively in your behavior]  
refutes  
self-responsibility  
as much as  
total denial [of your negative emotions]  
does [i.e., as much as total denial of your impulse to act out your  
negative emotions refutes self-responsibility]?

You are  
all  
ready  

- to assume responsibility for  
your actions

and  

- to choose  
the right  
action.

26

Humanity as a whole  
is so deeply conditioned  
by

- denial and
- acting out,  
with
  - projecting and
  - blaming others,

that it seems at times  
impossible  
for the individual  
not  
to do that.

- Admitting  
the impulse

but

- not acting on it  
requires

- inner prayer,
- commitment  
to the truth

and

- the goodwill  
to let God within you  
fill you

with the

- action and
- knowledge,  
even before  
the feeling

can follow suit.

When you

act out [your negative emotions],

- you must still believe  
that you need  
a scapegoat, and
- you are still  
too frightened  
to look fully  
at yourself.

You are still threatened  
by what you may see [in yourself].



In the last analysis  
the fear [of seeing yourself as you truly are with all your negativities]  
is always  
unjustified,  
no matter  
how difficult  
it may first be  
to give up  
a cherished illusion  
about the self.

No matter  
how ugly  
the traits may be  
that gradually  
ooze out of you,  
they are  
never  
the whole truth  
of who you are.

You cannot fail  
to see objectively  
the temporary  
little ego  
in its ugliness  
without  
losing heart  
about  
your whole person.

27

You cannot fail  
to become  
receptive  
finally  
to the  
• beautiful,  
• eternal  
you,

if you  
fully commit yourself  
to  
• seeing  
and  
• accepting  
both  
• the good  
and  
• the bad,  
[both]  
• the beautiful  
and  
• the ugly,  
[both]  
• the divine  
and  
• the evil.

If you wish to  
own up to  
both [the good as well as the bad],  
you will  
find  
both [the good as well as the bad] –  
and will come to see  
that  
the good is  
• real and  
• eternal,  
while  
the bad is  
• only  
a temporary aberration and  
• not  
the final you.

You must make up your mind  
to take in  
all of yourself,  
• for better  
or  
• for worse,  
whatever that may mean.

You must  
ask for guidance  
to do so [i.e., ask for guidance to take in all of yourself]  
with a  
• constructive and  
• realistic  
attitude  
that  
• leaves room for  
many possibilities  
and  
• never denies life.

If you so ask,  
this attitude [i.e., this constructive and realistic attitude that leaves room for  
many possibilities and never denies life as you take  
in all of yourself i.e., all of the good and the bad in you]  
will come to you  
from  
within.

28

Begin to  
focus on  
both  
• the ugliness  
and  
• the beauty.

See that  
the very fact  
that you  
own up to  
the ugliness  
comes from  
the beauty.

For only  
the divine infiltration  
of the self  
makes  
the self  
capable  
of  
• even wanting  
to be in truth,  
of  
• having the courage  
to do so [i.e., the courage to be in truth],  
of  
• undertaking  
the wondrous journey  
into the inner world and  
• learning  
the many difficult lessons.

The very act  
of revealing  
all parts  
of the self  
deserves  
your greatest  
self-respect,  
which you can pay [i.e., a respect you can pay to yourself]  
when you  
stop  
• projecting  
the unacceptable  
on others or  
• using  
the ugliness of others  
to hide your own [ugliness].

29

*I suggest that*  
*you also help each other.*

*When you are very tempted*  
*to accuse the other person,*  
*ask yourself,*

*"What is ugly*  
*in me*  
*and*  
*what is ugly*  
*in him or her?"*

*And then ask,*

*"What is beautiful*  
*in me*  
*and*  
*what is beautiful*  
*in him or her?"*

*But*  
*really mean*  
*these [four] questions.*

*Leave the [four] questions open*  
*and*  
*wait for the answers*  
*until*  
*you are receptive enough*  
*for them [i.e., for the answers to these four questions]*  
*to reveal themselves to you.*

*Do not*  
*merely mouth such questions*  
*while [at the same time]*  
*you*

- *want to condemn*
  - *others*
- and*
  - *yourself*

*and*  
• *find negative pleasure in doing so.*

[Yet] If this [i.e., If this condemning others and yourself]  
is where you still are,  
then this  
is what you must  
own up to.

Admit that you  
do not want  
to see  
the good  
either in  

- the other

or in  

- yourself.

Being right [in your admission that you do not want to see the good in yourself]  
is really  
no substitute for  
[actually] seeing yourself  
as good,  
you know!

30

But if you have  
worked your way through  
the mazes of your crust [i.e., the mazes of your thick crust of  
misconceptions, false images, negativities, illusions, pretensions,  
unexperienced feelings, and confused thoughts, the crust that  
covers your divine center, that covers your innermost core]  
to where you can already  
genuinely  
want  
to know  
both sides [i.e., want to know the good and the bad  
in the other and in yourself],

then you will  
soon witness  
the unitive principle  
unfold in you.

You will discover  
what you now  
know in theory  
but still cannot practice,  
as is evident  

- in your everyday acting out,
- when you get involved with others negatively.

What I see happening  
is that  
even if  
you no longer  

- blame others and
- exonerate yourself,

even if  
you admit  
your own negativity,  
you often do so  
because  
this is how it is  
supposed to be now,  
but you  
do not  
emotionally  
experience this [i.e., you do not experience this “right  
action” as a spontaneous and natural  
arising from your feelings and emotions].

[Rather,]  
Emotionally  
you still have a stake  
in  

- blaming others and
- exonerating yourself.

This always means  
that  
inwardly  
you totally  
blame yourself,  
but do not wish  
to see  
this self-blaming behavior.

The more you  
blame yourself,  
the more you  
are hooked on  
blaming,  
and the greater  
your investment  
in doing so [i.e., the greater your investment in blaming someone –  
either yourself or others]  
must be.

In that battle  
it is always  
either  

- the other person

or  

- you  
who is  
right.

31

As you  

- ask to recognize  
  - the good

and  

- the bad  
  - in you

and  

- in the other person,

  

- and open your heart  
to desiring  
that you see  
both  
  - the good

and  

- the bad  
  - in you

and  

- in the other,

  
you will truly  
experience  
the unitive principle.



You will  
understand

- how  
the negativities  
of  
both
  - you
- and
  - the other  
interact and
- how you  
both  
have
  - beauty and
  - goodness,  
as well as those
  - negative,
  - destructive  
traits.

This acknowledgement [that you both have beauty and goodness as well as  
those negative and destructive traits]

will eliminate  
hate,  
either for

- yourself

or for

- others.

32

In spite of  
the great progress  
you have made  
• so strikingly  
and  
• often so visibly  
in  
• the various life manifestations –  
in  
• the changing of your life  
• inwardly and  
• outwardly,  
• the changing of your personality –  
[yet]  
• the acting out,  
• the desire to blame,  
still exists  
quite strongly.

33

Let us apply  
what I said in this lecture about  
• right  
or  
• wrong  
desire  
to the topic of  
blaming.  
  
You desire  
to blame  
because  
you do not desire  
to see  
yourself.

**Such**

- **unhealthy,**
- **distorted**

**desire** [i.e., the unhealthy and distorted desire to blame others  
because you do not desire to see yourself],  
[which is, of course,  
**contrary to**  
**the truth of being,**

**creates a**

**constant threat**

**that**

- **the untruthful,**
- **the unrealistic**

**will**

**sooner or later**  
**be exposed.**

**Therefore** [i.e., because the untruthful will eventually be exposed for what it is]

**a**

- **protective,**
- **defensive**

**tightness**

**is put into**

**both desires** [i.e., both the desire to blame others and  
the desire not to see yourself],

[a tightness]

**which influences**

**the soul current.**

- **Approach**

**the current**

**of [both of] these desires,**

- **feel**

**it** [i.e., feel the current of both these desires].

**As you feel the**

- **tight,**

- **strenuous**

**current**

**of the need to blame,**

- **experience and**

- **observe**

**this drama**

**truly as an observer.**

*[As you feel the tight, strenuous current of the need to blame, and  
experience and observe this drama truly as an observer]  
You will then become  
intensely aware of  
the soul movement *[or energy streaming from your feelings]*  
that is created  
by your  
desire to blame.*

34

*As you  
take full responsibility for  
the desire  
• to blame,*

*open your heart  
in a  
• relaxed,  
• new  
way  
to welcome  
the desire  
• not to blame.*

*In doing so *[i.e., in welcoming the desire not to blame rather than to blame],*  
you can  
see truth  
• in you  
and  
• in the other.*

*Seeing  
truth  
never  
leads to blame.*

*When you  
blame,  
you are  
never in truth,  
even if  
what you see  
is  
partially true.*

The others  
may actually  
• do and  
• be  
all  
the negative things  
you attribute to them

but  
they cannot be  
totally  
bad,  
for if they were [totally bad],  
you would not blame.

The same applies to you.

Seeing truth  
does not mean  
that  
either  
• you  
or  
• the other  
will be  
totally exonerated  
of all negativity.

But  
a truthful understanding  
of the negativity  
is possible  
only when  
you are  
totally  
• engaged in  
and  
• committed to  
seeing yourself  
truthfully.

The moment you do so [i.e., the moment you see yourself truthfully]  
all

- guilt,
- self-rejection and
- self-blame  
disappear.

You know this,  
for you have all  
experienced  
this miracle.

The same  
applies to  
the other person.

The truth  
you fail to see  
may  
not be something terrible at all,  
but  
because  
you unconsciously  
believe that it is [i.e., because you unconsciously believe that  
the truth is bound to be something terrible],  
you do not risk  
even wanting  
to see it [i.e., you do not risk even wanting to see the truth].

35

Seeing truthfully  
may elicit  
• anger,  
but never  
• blame –  
and that [i.e., blame]  
is very different [from anger].

Become attuned to  
this very special difference [i.e., the difference between anger and blame].

*Also,*  
*when you*  
*truly desire truth,*  
*you can*  
*wait*  
*for the truth*  
*to reveal itself.*

*You can wait*  
*• in a state of*  
*• flexible desire,*  
*• in a stream of*  
*• soft*  
*• trustful*  
*waiting*  
*for the truth*  
*to reveal itself*  
*as a gift*  
*from*  
*your innermost being.*

*For*  
*when it [i.e., the truth]*  
*comes,*  
*it will*  
*feel*  
*like a gift.*

*It [i.e., the truth]*  
*is*  
*• so revealing,*  
*• so conciliating,*  
*it [i.e., the truth]*  
*sets you free*  
*in all ways.*

*You may*  
*experience pain,*  
*but the nature of the pain*  
*is very different from*  
*the pain*  
*that comes from*  
*the cramped space within you.*

36

Once you enter into this process [i.e., the process of finding and experiencing truth],

your desire

can make room for

the

- visualization and
  - creation
- of a new state.

• Desire and

• receptivity,

totally free from  
any "must,"

do not refer to

an expectation of  
external forces.

Rather

I am referring to

an inner creative process  
of suddenly

seeing reality

in a

- new and
  - sharper
- light.

This

sharp light

is the grace of

- truth and
- love

that is

• freeing  
and yet

- safe.



37

So, I say,  
my dearest friends,  
create  
a new desire  
for a new inner state  
in which you  
let go of  
all "musts."

You can easily  
feel  
every  
"must"  
as a very definitive movement in you.

And  
every "must"  
defeats  
healthy desire,  
therefore  
not allowing  
fulfillment.

For a short period  
under certain circumstances,  
the "must"  
may  
appear  
to yield results.

This is  
the temptation.

However,  
the results [coming from the "musts"]  
are  
not only  

- short-lived,
- but usually lead
- to a crash,
- to a severe disappointment

whose origin  
cannot be pinpointed –  
which is  
the worst part about it.

38

The ability  
to tune in to  
the soul currents  
of desire,  
• right  
and  
• wrong,  
• healthy  
and  
• distorted,  
• relaxed and creative  
or  
• tight and uncreative,

is a focus  
you need to concentrate on  
very specifically  
to expand into  
new states of  
• consciousness and  
• experience.

As you learn to do so,  
the rewards  
will be like  
flowers blossoming within you.

39

The love of the universe  
is  
• in every cell  
of your being,  
• in every particle  
of your psychic processes.

Try to  
• know  
and  
• feel  
this [love of the universe].

Try to  
• tune in to  
this [love of the universe].

40

As you  
grow on this path,  
my dearest ones,  
you will  
increasingly  
learn to  
• concentrate  
and  
• use  
energy  
in certain directions.

This [i.e., This learning to concentrate and use energy in certain directions]  
will come out of  
the organic process of  
your purification  
and will not be a  
superimposed attempt  
to direct energy willfully.

You can  
entrust yourself  
to this organic process  
from  
the core of your being.

- Listen to it [i.e., listen to this organic process  
from the core of your being],
- become  
receptive to it [i.e., become receptive to this organic  
process from the core of your being].

You are  
all  
• blessed  
and  
• loved.

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