

# Pathwork Lecture 253: Continue Your Struggle And Cease All Struggle

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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*

¶	<i>Content</i>
03	<p>• <u>Divine and</u> • <u>joyful</u>     <u>blessings,</u>     <u>my beloved friends.</u></p> <p><u>Your tasks</u>     <u>are becoming</u>         <u>more</u>             • <u>joyful,</u>         <u>more</u>             • <u>fulfilling,</u>         <u>more</u>             • <u>noticeably meaningful.</u></p> <p><u>Your</u>     • <u>inner</u>         <u>paths</u> <u>bring</u>     • <u>outer</u>         <u>meaning</u>             <u>to your life.</u></p>

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	<p><u><i>As your community grows, the cleansing process must be an inexorable byproduct, my beloved ones.</i></u></p> <p><u><i>As you</i></u> • <u><i>cleanse yourselves inwardly and</i></u> • <u><i>leave behind aspects of your personality that are not compatible with your newly awakening self,</i></u> <u><i>so must</i></u> <u><i>the entity Pathwork</i></u> <u><i>do the same.</i></u></p>
04	<p><u><i>Now we begin a new working season.</i></u></p> <p><u><i>Much</i></u> • <u><i>expansion,</i></u> • <u><i>excitement,</i></u> • <u><i>fulfillment</i></u> <u><i>and many</i></u> • <u><i>challenges await you.</i></u></p> <p><u><i>Even</i></u> <u><i>the unavoidable hardships</i></u> <u><i>must</i></u> <u><i>ultimately</i></u> <u><i>become steps</i></u> <u><i>leading to greater</i></u> • <u><i>harmony and</i></u> • <u><i>ecstasy.</i></u></p>

05

In the great plan,  
also called  
the Plan of Salvation,  
the earth sphere  
is meant to  
change  
gradually  
into a more spiritual abode of  
• unity,  
• harmony and  
• light.

This [i.e., The earth sphere changing into a more spiritual abode of unity,  
harmony, and light]  
cannot, of course,  
be a process  
given from  
outside.

It [i.e., The earth sphere changing into a more spiritual abode of unity,  
harmony, and light]  
can only come about  
through  
a transformation of consciousness  
in the earth's inhabitants.

Transformation of consciousness  
comes about  
as a result of  
laborious inner work –  
the work of  
• self-confrontation and  
• purification –  
which leads to  
finding  
deeper inner levels of reality  
that were hitherto  
disconnected from  
your conscious being.

06

As the earth transforms,  
those individual consciousnesses  
who  
• cannot and  
• will not  
follow this process of  
• growth and  
• development  
will create a new abode,  
with conditions  
similar to those  
that still prevail  
in this earth sphere.

However, these conditions [i.e., these conditions of transformed consciousness  
needed to create a more spiritual abode]  
have begun to change already  
among a relatively small section  
of the earth's inhabitants.

As time goes on,  
the number of those  
who contribute to the change [in consciousness through their work of  
self-confrontation and purification]  
will increase.

Your specific path [i.e., pathwork]  
is a potent agent  
to bring this change about  
in the shortest time.

What might otherwise  
take many incarnations for the individual  
could be accomplished  
in one lifetime,  
if the pathwork  
is truly followed  
to its maximum potential.

Such transformations  
• have already been witnessed among you and  
• are experienced by some of you  
as a strong sense of  
being reborn in this very lifetime.

07

I would like to discuss  
a particular aspect  
of this transformation of consciousness,  
giving special emphasis  
to what was previously discussed  
only in general.

Humanity's  
greatest imprisonment,  
from which stems  
all  
• fear and  
• pain and  
• suffering,  
is the duality  
in which the human mind  
is entangled.

The mass mind  
then  
• builds an environment and  
• creates conditions  
that express this bent of consciousness.

It is perhaps  
the most difficult task  
of the evolutionary journey  
to penetrate  
this  
seeming  
reality,  
namely,  
that the world  
is  
dualistic.

08

You seem to be put  
into an entirely objective world,  
• all fixed and  
• ready-made.

All

- conditions and
- natural laws  
seem to be  
unalterable givens  
upon which  
your state of consciousness  
has no influence whatever.

To submit to

- this false reality  
seems indeed  
the most  
• "realistic" and  
• sane  
acceptance of life.

The problem is

that  
to a certain degree  
this is indeed so.

It is necessary to

- accept the world  
as you find it and
- deal with it  
on its own terms.

For

- even after  
your own consciousness begins to  
• change and  
• transcend  
this reality,

the creation

of the mass mind  
still remains intact.

In that transitional state,

the individual  
lives in  
both realities.

He or she  
• fully accepts the  
• created,  
• dualistic  
reality,  
but at the same time  
• recognizes  
the new vision  
gradually  
emerging through the fog.

Most of you  
know this new vision  
in your mind,  
but few of you  
have begun even occasionally  
to experience its reality:  
the absolute knowledge  
that there is  
• only good,  
that there is  
• eternal life,  
• peace,  
• joy,  
• excitement,  
• meaning,  
that there is  
• nothing to fear,  
that there is  
• no more pain.

This state of  
ultimate reality  
also contains the knowledge  
that  
you  
create  
• your world,  
• your conditions  
• your environment.

Rather than burdening you,  
this knowledge gives you  
an immense sense of  
• liberation and  
• safety.

09

Non-acceptance  
of the conditions  
of the dualistic world –  
[non-acceptance] because of  
the vague knowledge  
of another state  
that can be attained –  
is an aberration.

It [i.e., Non-acceptance of the conditions of the dualistic world because you  
constantly look ahead to a better state that you  
vaguely know you will eventually reach]  
expresses  
the childish desire  
to gain omnipotence  
in a  

- cheap and
- easy

way.

Those who indulge in it [i.e., Those who indulge in non-acceptance of the  
conditions of the dualistic world because they constantly look  
ahead to a better state that they hope to eventually achieve]  
delude themselves  
that they can avoid –  
by an outer act of sheer will –  
the developmental stages  
that sometimes  
must include  
temporary  
suffering.

Thus we have  
the apparent paradox  
that glimpsing  
ultimate reality  
in a false way [i.e., false because they are deluding themselves that  
they can reach ultimate reality without the  
developmental efforts needed to grow from their  
current state to this ultimate glimpsed state]  
leads to  
more  
unreality  
than  
• not glimpsing it [i.e., not glimpsing  
ultimate reality] at all  
and [instead]  
• fully accepting  
the conditions  
of the dualistic mass illusion.

But when  
• the limitations  
of these [current dualistic] life conditions  
are fully accepted

and  
• the personality deals with them  
• honestly,  
• maturely,  
• productively and  
• constructively,

then  
• the inner evolutionary process  
continues organically  
and  
• the mind begins to encompass  
other visions  
that were invisible before.

To deal fully  
with your limited reality [caused by the dualistic mass illusion]  
must include  
a process of  
stringent self-work,  
such as the pathwork offers.

10

Progress in this inner work  
brings about  
many changes –  
changes  
of  
• attitude,  
of  
• intentionality,  
of  
• feelings,  
• opinions,  
of  
• your world view  
and, finally,  
changes in  
• perceiving reality.

A simple and current example,  
on a very practical level,  
is precisely what  
all of you  
continually  
experience on this path.

You start out  
seeing a certain condition in your life  
in a specific way.

Let us say,  
you are convinced  
that  
• circumstances victimize you,  
that  
• other people are doing you a great wrong,  
that  
• you have no recourse to change these conditions  
unless  
the others  
change their  
• attitude and  
• behavior  
toward you.

Most of you  
have felt something like this.

In such a situation  
you start out  
with  
a very firmly held conviction.

Everything you can observe  
bears out this conviction.

In fact,  
the more  
convinced you are,  
the more  
"proof" you will be able to collect  
as to  
the accuracy  
of your conviction.

This  
this  
• self-perpetuating vicious circle,  
• law that manipulates  
your vision  
according to  
your conviction,  
is an ensnarlment of the mind  
that is very hard to overcome.

11

Only as a result of  
much goodwill on your part  
• to open your mind,  
• to let go –  
at least temporarily –  
of your conviction,  
will you begin to recognize  
new aspects  
that you could never see before.

Perhaps you will see  
how you actively contributed  
to the situation  
that seemed to place  
all the responsibility  
on the other person.

You may recognize,  
on even deeper levels,  
a definite  
intentionality  
to create a negative situation.

This recognition  
will automatically  
shift the total picture.

Not that it will  
• place  
    all the burden of guilt  
    on you now  
and necessarily  
• make a victim  
    out of the previous villain,  
but you probably will see  
    how you  
    mutually  
    affected each other.

12

This comprehension [of how you mutually affected each other]  
will open new vistas.

*You will soon come to recognize  
hitherto unsensed aspects  
of  
• yourself and  
of  
• the others involved –  
both  
• good  
and  
• bad,  
• favorable  
and  
• unfavorable.*

*Underneath the duality of  
• good  
versus  
• bad  
you will find one day  
an  
• ultimate,  
• unchangeable  
level of truth  
in which  
all  
is good  
in a  
• new,  
• different,  
• more alive and  
• very dynamic  
way.*

13

*[Here] I have used a familiar example  
that demonstrates the process  
of extending human vision  
to new realities.*

Here [in this example] you can find that  
the previous limitation [of your either/or dualistic vision]  
was inaccurate,  
mostly because of  
its [either/or] exclusivity.

You saw the picture  
out of context  
with some elements missing,  
and without cognizance of these [missing elements]  
the total picture was distorted.

It was not false  
because  
your view was necessarily  
untrue in itself,  
but it was false  
because  
you left out essential elements  
that are necessary  
to view the picture in its totality.

What I am trying to convey  
is that  
many levels of reality  
are valid  
about one and the same  

- situation,
- condition,
- circumstance.

By knowing this [i.e., By knowing that many levels of reality are valid about  
a given situation, condition, or circumstance],  

- you will beware of  
quick evaluations,

and

- you will assume the responsibility  
to
  - search,
  - to
    - grope,
  - to
    - make the effort  
to extend [and broaden] your vision.

14

The same process applies to

- the world and
- its natural laws,  
as you know them.

Your world view is based on

a very incomplete vision  
in which  
your limited perception  
filters  
what goes into your consciousness.

You see

only

what appears most obvious

and you see it [i.e., you see what appears most obvious]  
on an entirely  
superficial level.

But

as you  
grow,

as your

perception of reality  
about your personal circumstances  
widens,

so does your perception of  
creation

begin  
to

• alter,

to  
• widen and  
• deepen.

You glimpse connections

- you have never seen before, and
- which are now  
as obvious  
as the limited reality  
you had perceived previously.

15

The dualistic world view  
seems  
an incontrovertible fact.

Not  
to see your world  
in terms  
of  
• opposites,  
of  
• duality,  
appears  
the crassest form of delusion.

And  
it is true indeed  
that on the level of  
appearance  
duality  
is  
a fact.

- Life  
seems to die,
- evil  
always lurks somewhere in the shadows  
no matter  
how much  
good  
also exists.

- Light  
opposes darkness,
- night  
opposes day,
- where there is health  
there is also sickness.

Yet  
another reality  
awaits to be recognized  
underneath  
the level of opposites.

Since  
living on the level of duality  
brings  
• pain and  
• strain,  
it is the soul's  
greatest longing  
to find  
the deeper level of truth [i.e., the level underneath the level of opposites].

The longing [to find the deeper level of truth underneath the level of opposites],  
as I often said,  
exists  
regardless of  
whether or not  
a person is conscious of it [i.e., conscious of this deeper level  
of truth underneath the level of opposites].

It [i.e., The longing to find the deeper level of truth underneath the level of opposites]  
fills the heart  
precisely because  
it is within an individual's  
potential  
to awaken into  
this new level of consciousness  
at some point of his or her evolutionary journey.

16

I have talked about this before.

I mention it now  
because  
I wish to show you more specifically  
how to attain  
this new level  
of  
• perception  
and [this new level]  
of  
• being.

**You must clearly understand**  
**that this goal [of attaining this new level of perception and new level of being]**  
**cannot be reached**  
**by using**  
**the outer will alone.**

**It [i.e., this goal of attaining this new level of perception and new level of being]**  
**cannot come about**  
**as a result of**  
**• philosophical speculation or**  
**• theoretical knowledge,**  
**or even as a result of**  
**• specific**  
**• exercises,**  
**• methods or**  
**• disciplines.**

**The change of consciousness**  
**happens**  
**entirely**  
**due to**  
**an intensely personal purification process**  
**that,**  
**to begin with,**  
**always deals**  
**with**  
**• the most mundane matters**  
**of your practical life,**  
**with**  
**• your attitudes**  
**toward**  
**• them [i.e., your attitudes toward the most**  
**mundane matters of your practical life]**  
**and**  
**toward**  
**• your surroundings.**

**Practical everyday matters**  
**are always**  
**an expression of**  
**• inner,**  
**• subtle,**  
**and finally**  
**• spiritual**  
**attitudes.**

To

- skip them [i.e., To skip the practical everyday matters of your life]
- and
- consider them [i.e., and to consider the practical everyday matters of your life]  
irrelevant  
only leads to  
• further separation –  
the duality of
  - spirituality
  - versus
  - practical life –  
and therefore ultimately [leads] to  
• a delusionary spirituality  
that is  
not grounded in  
the Now [of practical everyday matters of your life].

This [i.e., Because this path deals with practical everyday matters of your life]  
is why you find

this path [i.e., is why you find pathwork]

so

- intensely practical and

utterly compatible  
with

your

- life of matter,

your

- daily activities and

your

- goals.

The path [i.e., Your life informed by pathwork concepts and practices]  
is not only

- compatible with  
your daily life,
- but it is
- a discovery and
- an expression  
of the most subtle
  - spiritual –
- or
- anti-spiritual –  
attitudes.

17

Let us now attempt  
to be a little more specific about  
attaining the new consciousness  
in which creation  
is no longer perceived in terms of  
duality.

Perhaps we should begin by pointing out  
how  
• painful and  
• fearful  
duality  
really is.

For this [pain and fear you experience in your world of duality]  
is often  
so taken for granted  
that you cannot even perceive  
• the pain and  
• the fear.

You do not know  
anything else [but pain and fear].

This [i.e., Pain and fear]  
is all there is [in your life in your world of duality],  
so how could you even begin  
to chafe under it?

The dynamics  
are similar to  
a child's hardly feeling his painful conditions  
simply because  
he does not know what  
• other,  
• better  
conditions  
might exist.

	<p><u>To change existing conditions,</u> <u>one must</u> <u>feel them</u> [i.e., <u>must feel the existing conditions</u>] <u>as [being]</u> <u>so undesirable</u> <u>that the effort</u> [to change the existing conditions] <u>is well worth taking.</u></p> <p><u>But one must</u> <u>also know</u></p> <ul style="list-style-type: none"><li>• <u>that they</u> [i.e., <u>that the existing conditions</u>] <u>can be changed,</u></li><li>• <u>that other possibilities</u> <u>do indeed exist.</u></li></ul>
18	<p><u>Most human beings</u> <u>do not know</u> <u>that duality</u> <u>is painful,</u> <u>nor</u> <u>how painful it</u> [i.e., <u>how painful duality</u>] <u>really is.</u></p> <p><u>Nor do they know</u> <u>that</u> <u>another</u> • <u>perception</u> [of reality] <u>and another</u> • <u>view</u> [of reality] <u>exist,</u> <u>another</u> • <u>way of living,</u> <u>that totally eliminates</u> <u>this pain.</u></p>

Living trapped  
in the limited world of duality,  
you always  
• fear  
    • the undesirable  
and  
    • strain  
        • away from  
            it [i.e., strain away from the undesirable]  
        • toward  
            • the desirable.

This very straining [away from the undesirable and toward the desirable]  
is  
    • extremely painful and  
    • anxiety-producing,  
but it [i.e., but your straining away from the undesirable and toward the desirable]  
becomes conscious  
only after  
    you have accomplished  
        a great deal of  
            crude purification work,  
            such as you are involved with now.

If you try to eliminate  
    a specific strain [i.e., If you try to eliminate a strain away from a specific  
undesirable condition or a strain toward a specific desirable condition]  
    before  
        the purification work  
            is fully part of your daily life,  
• you will  
    skip important steps and  
• the process [of eliminating the specific strain]  
    cannot take place in an  
        • organic,  
        • grounded  
            way.

So what I shall discuss now  
    may not yet be appropriate for a number of my friends,  
    but I believe it will help all of you  
        to comprehend some of these aspects,  
            even before you are ready  
                to put the emphasis on this new phase on your personal path.

	<p><i>If you can connect with some of my words it may help you to deepen your understanding of yourself already as you do the simple purification work.</i></p>
19	<p><i>In considering</i></p> <ul style="list-style-type: none"><li>• <i>reality and</i></li><li>• <i>the deeper truth</i></li></ul> <p><i>we are obviously talking about different states of mind.</i></p> <p><i>If the mind</i></p> <p><i>becomes more firmly entrenched</i></p> <p><i>in the</i></p> <ul style="list-style-type: none"><li>• <i>painful,</i></li><li>• <i>fearful</i></li></ul> <p><i>dualism</i></p> <p><i>through straining [away] from</i></p> <p><i>the undesirable alternative,</i></p> <p><i>then it follows</i></p> <p><i>that you must give up</i></p> <p><i>the straining [i.e., give up the straining away from the undesirable alternative as well as straining toward the desirable alternative].</i></p> <p><i>Yet</i></p> <p><i>how can I say to you, do not wish for</i></p> <ul style="list-style-type: none"><li>• <i>happiness</i></li><li>    <i>as opposed to suffering,</i></li><li>• <i>life</i></li><li>    <i>as opposed to death,</i></li><li>• <i>health</i></li><li>    <i>as opposed to illness?</i></li></ul> <p><i>You would hardly be human</i></p> <p><i>if you would not</i></p> <p><i>deeply desire</i></p> <ul style="list-style-type: none"><li>• <i>happiness,</i></li><li>• <i>life,</i></li><li>• <i>health.</i></li></ul>

20

But there is a state of mind  
in which

- the straining [i.e., in which the straining away from  
the undesirable alternative]  
relaxes,
- in which
- the undesirable  
can be dealt with  
in an almost similar
  - spirit and
  - attitude  
as the desirable.

This may appear  
very strange to you now,  
but I truly say to you, my beloved friends,  
this is indeed so.

Perhaps the first step toward  
this particular state  
is to pay attention to  
the byproducts  
in your

- feelings,
- thoughts and
- attitudes  
as you experience  
either
  - a desirableor
  - an undesirable  
state.

If the desirable occurs,  
you are most likely  
to

- feel faith in the Lord,
- experience His reality and
- connect with the Christ within.

You can be joyful  
in the knowledge  
that all is well in this world.

21

I now address myself  
to individuals who  
• do believe in and  
• can experience occasionally  
spiritual reality  
beyond the earth reality,  
and  
not to people who  
• have never as yet  
experienced this level of being.

It is infinitely more difficult  
to maintain  
• the same faith,  
• the same knowing,  
when  
the undesirable experiences  
occur.

[When the undesirable experiences occur]  
The feelings  
immediately fluctuate  
like the needle in a compass.

Just begin to observe  
your moods.

When  
do doubts come up?

What brings on  
the doubts?

Are they [i.e., Are the doubts]  
not always  
in some way  
connected with  
whether or not  
the desirable goal  
is attained?

22	<p><u>The Christed person does not experience these fluctuations.</u></p> <p><u>The outer experience in no way influences which level of reality he or she is connected with.</u></p> <p><u>It is indeed true that such a person [i.e., that the Christed person] reacts to pain no differently than to pleasure.</u></p> <p><u>In that way • pain and • pleasure become indeed one and the same.</u></p> <p><u>To put it differently, such a person [i.e., the Christed person] transcends duality.</u></p>
23	<p><u>This kind of detachment from • pleasure or • pain is strongly fostered • by Eastern religions, as well as • by the Western mystics.</u></p>

These disciplines [of the Eastern religions and the Western mystics]

- negate worldly fulfillment and
- consider it [and consider worldly fulfillment]  
an antithesis to the goal of spiritual self-realization.

The pursuit of detachment

- leads
- to all the disciplines of asceticism and
  - to deliberately-imposed suffering.

Yet,

valuable as these approaches may be up to a degree, does not the deliberate negation of the desirable lead to a similar state of duality, only approached from the other end?

Whoever denies

is not much different from one who denies

- the undesirable
- the desirable and does not permit himself to rejoice in it.

24

Another kind of contradiction also exists that has led to many confusions in the human mind, particularly among spiritual aspirants.

If

as spiritual

- teachers and
- seers
- claim,

God's will

is

your

- happiness,

your

- human fulfillment,

your

- health,

your

- well-being,

your

- healing when you are ill,

your

- productivity and

- success in life,

how then can

you negate

this [happy, fulfilled, healthy, productive, and successful] life

that the Creator has given you?

Does it seem right

to

- abdicate
- all material existence and
- deny its [i.e., deny material existence's]
- desirable aspects

because

you know that there exists a

- deeper,
- much more permanent
- state of mind
- in which

you can

experience

- life and
- fulfillment

without the breaks that are

part and parcel of

the dualistic state of mind?

25

All these questions  
seem fraught with  
• conflict and  
• contradiction –  
at least on this [i.e., on this dualistic level of reality.]

In a deeper sense  
there are no contradictions at all.

It is perfectly possible  
to rejoice in  
worldly fulfillments  
as expressions of  
inner states,  
while no longer  
straining  
• toward one state [i.e., no longer straining  
toward the desirable state]  
and  
• away from another i.e., no longer straining away  
from the undesirable state]

This latter attitude [i.e., This attitude where you rejoice in worldly fulfillments  
as expressions of inner states, while no longer straining toward  
the desirable state or straining away from the undesirable state]  
can exist  
only when  
you deeply know  
that ultimately  
there is  
the reality  
of  
• God,  
of  
• life eternal and  
of  
• fulfillment and  
• well-being  
in every possible way.

Because  
you have attained a state  
without straining,

you  
• glimpse and  
• finally experience  
this other reality.

Or,  
you can relinquish the straining  
because  
you have glimpsed  
this state.

It [i.e., Experiencing this other reality]  
must be approached  
from both ends [i.e., from one end, having attained this state without  
straining, you can glimpse and finally experience this  
other reality and, from the other end, having glimpsed  
this state you can relinquish straining].

26

It would be  
virtually impossible  
to start out  
with an attempt  
to feel the same way  
about two opposites.

You could  
not possibly  
make  
yourself  
react  
the same way  
• to pleasure  
as  
• to pain.

It is  
a natural movement  
of the human manifestation  
to strain  
• toward  
pleasure  
and  
• away from  
pain.

Even  
the often-encountered  
• fear and  
• denial  
of pleasure  
is essentially  
nothing but  
another version of  
• fear and  
• denial  
of pain.

How then  
is one to start,  
you may well ask.

As long as  
the strain  
between two opposites of a duality  
exists,

you must live  
in  
• fear,  
in  
• inner tension,

and you cannot realize  
your ultimate state  
of unity  
in which  
there is  
• no death  
and  
• no pain.

27

The way to go about it  
at first  
is to  
• stand back  
and  
• truly observe  
your reactions  
to  
• pain  
and  
• pleasure,  
to  
• life  
and  
• death.

These reactions [to pain and pleasure and to life and death]  
contain a great deal of material  
that you  
• need to see clearly  
but that you  
• generally ignore.

Your reactions [to pain and pleasure and to life and death]  
have become  
second nature,  
so that you cannot see the forest for the trees.

• Fear [of pain and death]  
and  
• desire [for pleasure and life]  
are only  
the most common denominators  
that designate  
a host of  
other  
• feelings and  
• attitudes.

In your  
• fear  
    of death  
    and  
    of pain,  
and in your  
• movement  
    to strain away from them [i.e., to strain away from death and pain],  
    there is usually  
        a great deal of  
        • anger,  
        • bitterness and  
        • resentment.

These feelings [of anger, bitterness, and resentment in your reactions of fear and of straining away from death and pain]  
are not directed toward  
a specific  
• person or  
• deity.

They [i.e., These feelings of anger, bitterness, and resentment in your reactions of fear and of straining away from death and pain]  
form a  
• more general,  
• diffuse,  
but nevertheless  
• quite distinct  
state of mind.

These feelings of  
• bitterness and  
• anger  
become so absorbed into the system  
that they themselves  
turn into  
the pain  
you strain away from.

In other words,  
what started out as  
a small pain manifestation  
and  
what might dissolve  
• smoothly and  
• relatively soon,  
becomes  
more firmly  
• entrenched and  
• aggravated.

It is, once again,  
not so much  
• the angry feelings themselves  
as [it is] their  
• suppression and  
• repression  
that cause the strain.

The fact  
that  
• you are unaware of them [i.e., unaware of the angry feelings]  
and  
• they [i.e., and that the angry feelings]  
can therefore exist underground  
causes  
the damaging effect.

Therefore  
you need to make these reactions [i.e., these reactions of fear and of straining  
away from death and pain, reactions in which  
the feelings of a diffuse anger arise but are  
suppressed]  
very  
• clear and  
• conscious.

28

This [i.e., Being clear and conscious with these general, diffuse feelings of anger that arise in your reactions of fear and of straining away from death and pain, feelings of anger that are not directed toward specific individuals and that are suppressed underground]

is in a certain way

more difficult

than [being clear and conscious]

with anger

directed toward

- specific individuals and
- specific events.

The latter [i.e., anger directed toward specific individuals and events]

may contradict

your

- idealized self-image,

your

- moral standards,

your

- overall personality,

but the former anger [i.e., the diffuse feelings of anger that arise in your reactions of fear and of straining away from death and pain and which are not directed to specific individuals and events]

feels very

- irrational and
- unreasonable.

An ordinary person

may fear

that it is a symptom of insanity

to rile against

what life is known to be.

How can you

"reasonably"

resent the existence of death?

How can you

be angry about it [i.e., about the existence of death]?

How can you

even be angry that you,

like all other humans,

- fall occasionally ill and

- suffer pain?

Yet there exists  
a rage  
toward  
• life and  
• creation  
in all human souls  
before  
realization of the  
• unitive,  
• deathless,  
• painless  
state  
has been attained.

The feeling is,  
if it were articulated:

How can  
• life –  
• God –  
be so cruel  
as to impose  
at the end of one's existence  
an inevitable event  
that is  
• unfathomable,  
that is  
• totally unknown,  
that is  
• deeply threatening  
because  
it may be the end of one's being?

29

No matter how certain individuals who have come to embrace atheism claim to have accepted the idea that they will no longer exist once they die, in this very "acceptance" lies the ultimate rage.

Atheism itself is a manifestation of extreme bitterness against a creation that seems so utterly  

- senseless and arbitrary
- that no recourse [other than "I won't exist after I die"] exists.

Atheism is the movement that cuts off any  

- sensibilities and sensitivities to the perception of  
  - deeper and different realities.

30

*There can  
never be  
a genuine  
"acceptance"  
of ending one's being.*

*Such false acceptance [of the ending of one's being]  
is always*

*either an*  
*• angry,*  
*• bitter*  
*resignation*

*or*  
*• despair about*  
*• life and*  
*• its pains.*

*At the same time,  
accepting  
eternal life  
can also come from  
identical reasons of fear.*

*So you need to  
go through*

*your*  
*• inner fear and*  
*your*  
*• previously unconscious*

*• anger,*  
*• bitterness or*  
*• rage*  
*at life*

*• for imposing*  
*• death and*  
*• pain*

*on you,*

*• for putting you in a position  
in which you find yourself  
helpless*  
*against*

*these common human experiences [of death  
and pain].*

As you

- become aware of these feelings [i.e., these feelings of inner fear and of anger, bitterness, and rage at life for imposing death and pain on you, for putting you in a position of helplessness against these common life experiences]

and

- accept their [i.e., accept these feelings' (i.e., feelings of inner fear and of anger, bitterness, and rage at life for imposing death and pain on you, for putting you in a position of helplessness against these common life experiences)]

apparent

- unreasonableness and
- childishness,

you will

then

be able to make  
new connections.

You will see

- how these

unrecognized feelings [i.e., unrecognized feelings of inner fear and of anger, bitterness, and rage at life for imposing death and pain on you, for putting you in a position of helplessness against these common life experiences

have channeled themselves and

- in what particular way

they [i.e., these unrecognized feelings]  
have found expression.

Since this kind of deflection [i.e., deflection of these unrecognized feelings (feelings for life imposing death and pain onto you) into various channels and in various expressions]

can never lead

to

- clarity and
- truth,

to

- harmony and
- unity,

the deflection [i.e., deflection of your feelings for life imposing death on you]

leads you further away from

the fulfillment of your soul's longing –

namely

the real inner knowing  
of the unitive state.

31

The less aware  
you are  
of what you  
feel  
about these very general existential matters of life,  
the more  
irrational these feelings [i.e., the more irrational these feelings about these very  
general existential matters of life] –  
will become;

the less  
you can permit yourself to face them [i.e., to face these feelings about these very  
general existential matters of life – these feelings about  
death and pain] –  
or so you believe –

the more  
deflected they [i.e., the more deflected these feelings about these very general  
existential matters of life – these feelings about death and pain]  
will be.

You become  
more ensnared  
in the dualistic state  
with all its  
painful  
• strains and  
• anxieties.

Denied  
• fear [of pain and death]  
creates  
more fear [of pain and death].

Denied  
• longing and  
• desire  
[for life, fulfillment and pleasure]  
create  
• anxiety,  
not  
• peace.

Only the courage to  
go through these feelings [i.e., to go through these true and undeflected feelings  
about these very general existential matters of life –  
these feelings about death and pain]  
will purify them  
until they emerge  
as gold does  
in the hands of the alchemist.

Both

- the fear [of death and pain]
- and
- the desire [for life and fulfillment]  
will become  
a driving force,  
in a most positive sense,  
to find
  - your longing,to find that
  - in your longing  
exists a kernel of  
true knowing  
about  
the reality  
of fulfillment.

32

From this state  
of transmuting  
your irrational feeling [about death and pain]  
comes,  
first

- slowly and
- with many interruptions,  
a state  
in which  
you  
want life
  - not because you  
fear death,
  - but because you  
know  
that there is no death.

You  
know  
that leaving the body  
brings a better life.

These words [that leaving the body brings a better life]  
have often been  
spoken  
but they [i.e., but these words that leaving the body brings a better life]  
are rarely  
experienced  
as inner truth.

To do so [i.e., To experience as inner truth that leaving the body brings a better life],  
a specific approach  
on your path,  
such as I outline here,  
must be pursued.

There is a vast difference  
between

- hanging on to life  
because you fear  
annihilation of  
all you
  - are and
  - have become,
- and
  - affirming life  
because you cherish  
the task  
your life on earth  
means.

	<p><u>You may rejoice</u></p> <ul style="list-style-type: none"><li>• <u>in bringing parts</u></li><li><u>of the</u></li><li>• <u>greater,</u></li><li>• <u>real</u></li><li><u>life</u></li><li><u>into</u></li><li><u>this</u></li><li>• <u>limited</u></li><li>• <u>dualistic</u></li><li><u>plane</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>in thus</u></li><li><u>spiritualizing</u></li><li><u>the matter</u></li><li><u>you temporarily inhabit.</u></li></ul>
33	<p><u>The same applies to</u></p> <ul style="list-style-type: none"><li>• <u>pain and</u></li><li><u>painful experiences.</u></li></ul> <p><u>If one suspects</u></p> <p><u>pain</u></p> <p><u>to be the ultimate reality,</u></p> <p><u>there must be</u></p> <p><u>a lot of anger</u></p> <p><u>connected with</u></p> <p><u>experiencing it [i.e., experiencing pain].</u></p> <p><u>If pain</u></p> <p><u>is assumed to come</u></p> <p><u>only</u></p> <p><u>to life's stepchildren,</u></p> <p><u>this, too,</u></p> <p><u>must create</u></p> <ul style="list-style-type: none"><li>• <u>bitterness and</u></li><li><u>rage.</u></li></ul>

Often,

these feelings [i.e., feelings of anger, bitterness, and rage  
when experiencing pain]

- augment the pain,

- extend it,

until

the pain

can become

the medicine it is meant to be.

Then [i.e., when the pain becomes the medicine it is meant to be]

you can use it [i.e., you can use the pain]

as the indicator [i.e., the indicator pointing out the presence]

of these other feelings [i.e., other feelings of anger, bitterness, and rage  
when experiencing pain],

so as to

- ferret them out [i.e., ferret out these other feelings of anger,  
bitterness and rage when experiencing pain]

and

- become acutely conscious of them [i.e., acutely conscious of  
these other feelings of anger, bitterness and  
rage when experiencing pain].

If you defend against  
pain

even on the deepest possible  
psychic level,

a tightening occurs  
that prevents  
healing.

Healing

requires a  
deep –

and more than physical –  
relaxation

of the entire human system  
in order to connect with  
the ever-present  
divine healing currents  
that penetrate  
all that is.

	<p><u>A system that is defended against</u></p> <ul style="list-style-type: none"><li>• <u>common human experience such as</u><ul style="list-style-type: none"><li>• <u>pain,</u></li><li>• <u>suffering and</u></li><li>• <u>death, or</u></li></ul></li></ul> <p><u>against</u></p> <ul style="list-style-type: none"><li>• <u>one's own feelings of</u><ul style="list-style-type: none"><li>• <u>rage and</u></li><li>• <u>bitterness about</u></li></ul></li></ul> <p><u>what seems insane to</u></p> <ul style="list-style-type: none"><li>• <u>resist and</u></li><li>• <u>oppose</u></li></ul> <p><i>[insane to resist and oppose because pain, suffering and death are common human experiences] – is</i></p> <ul style="list-style-type: none"><li>• <u>in a state of tension and therefore</u></li><li>• <u>unable to heal itself.</u></li></ul>
34	<p><u>The state of deep relaxation of</u></p> <ul style="list-style-type: none"><li>• <u>body,</u></li><li>• <u>mind, and</u></li><li>• <u>the feeling self brings about</u><ul style="list-style-type: none"><li>• <u>the attitude</u> <i>I described at the beginning of this lecture,</i></li><li>• <u>a state that it may seem impossible ever to attain.</u></li></ul></li></ul>

This kind of equanimity does not express a disregard for  
• earthly pleasure and  
• life in the body,  
but it [i.e., but this kind of equanimity]  
no longer  
fears  
their absence [i.e. no longer fears the absence of earthly pleasure and life in the body].

People in this state

• do not  
rush into  
• death and  
• pain,  
but  
• feel  
an inner peace  
because  
the glimpses of Reality  
follow more quickly in succession.

This [i.e., Their feeling of an inner peace because the glimpses of Reality follow more quickly in succession]

is so  
because  
they have begun to observe closely  
their reactions to their  
• fears and  
• desires  
in connection with  
• life  
and  
• death,  
• pleasure  
and  
• pain.

As these observations [of their reactions to their fears and desires in connection with life and death, pleasure and pain]

become  
more  
• honest,  
more  
• clearly defined,  
more  
• detached –  
while  
• that which is  
being observed  
is not confused with  
• who the person is  
as a whole –  
  
• a new state of mind,  
• the unitive state of mind,  
is  
• automatically and  
• inexorably,  
if ever so slowly,  
ushered in.

35

So, my beloved friends,  
• try to think about all this  
and  
• begin  
a new  
• outlook and  
• direction,  
wherever possible,  
on your individual paths.

	<p><u>It [i.e., Thinking about all of this and beginning a new outlook and direction wherever possible]</u></p> <p><u>will prepare you for</u></p> <ul style="list-style-type: none"><li>• <u>the great fusion</u> <u>that must ultimately come about</u> <u>for each created being,</u></li><li>• <u>a fusion</u> <u>that no longer knows the</u><ul style="list-style-type: none"><li>• <u>pain and</u></li><li>• <u>separateness</u> <u>of the dualistic state of mind.</u></li></ul></li></ul>
36	<p><u>As you search in this direction,</u> <u>you will also find, once again,</u> <u>a "reverse unity"</u> <u>which,</u> <u>in its own way,</u> <u>will help you</u> <u>to understand</u> <u>the nature of your mind</u> <u>that is steeped in</u> <u>dualistic confusions.</u></p> <p><u>This is the fact that</u> <u>every so often</u> <u>you believe</u> <u>you</u><ul style="list-style-type: none"><li>• <u>fear</u> <u>one end of the spectrum</u></li><li>• <u>strive for and</u></li><li>• <u>desire</u> <u>the opposite end of it.</u></li></ul></p>

But as you confront  
• your real feelings,  
as opposed to  
• your illusion about yourself,  
you find that  
you fear  
the apparently  
• desired end  
at least on one important level of intentionality  
perhaps every bit as much  
as [you fear] that which you  
consciously  
• fear.

So you realize  
the "unity"  
of fear.

- Life  
is feared as much as  
• death,
- pleasure  
[is feared] as much as  
• pain,
- success  
[is feared] as much as  
• failure.

Out of  
this "reverse unity"  
a real unity  
can grow,  
when you comprehend  
the nature  
of the fear  
at both ends of the spectrum.

As you get in touch with both fears [both the fear of life, pleasure, and success on one side and fear of death, pain, and failure on the other side], you have inadvertently attained a certain measure of equanimity.

[With this certain measure of equanimity]

- The strain automatically relaxes and
- you are then confronted with the issue of faith.

There comes the point on your path when it is a question of just that [i.e. when it is just a question of faith].

Do you wish to

- be open to your surrounding universe and
- look at it from the point of view of justifying faith [i.e., Do you wish to be open to the fact that your surrounding universe justifies, perhaps even demands your faith in a benign Creation?]

Do you

- only see, perhaps [even]
  - wish to see in
    - anger and bitterness,
- the out-of-context fragments of life
- that seem to imply
- cruelty and meaninglessness?

This question [of whether or not true reality justifies faith in a benign Creation] may occupy you over years of  
• serious and  
• beautiful  
struggle,  
• the most noble  
struggle  
in the human soul.

But the time must come when  
• inner,  
• deeply experienced  
answers [i.e., answers to the question of whether or not true reality justifies faith in a benign Creation] will appear.

37

Negation of  
• truth,  
• beauty,  
• love, and  
• the meaning of creation  
always stems from  
• bitterness,  
• fear and  
• anger.

These attitudes [of bitterness, fear, and anger]  
can only produce  
more justifications  
of such negation [i.e., more justifications for the negation of truth,  
beauty, love, and the meaning of life],  
hiding the vistas  
that harbor  
the most realistically grounded  
affirmation  
of  
• all opposites –  
of  
• life  
and death,  
• pleasure  
and pain,  
• light  
and darkness.

38

- When you can maintain  
this vision [i.e., this vision of the most realistically grounded affirmation  
of all opposites – of life AND death, pleasure AND  
pain, light AND darkness]  
even while  
in pain,
  - when you can  
know that God does it right  
even while  
you face the Great Unknown –  
however
    - near or
    - far  
it [i.e., however near or far the Great Unknown]  
may be –
- your mind  
will be stilled.

	<p><u><b>The struggle</b></u> <u>that attempts to find a way</u> <u>out of the pain of duality,</u> <u>only to draw the net tighter</u> <u>by the very nature of the struggle itself,</u> <u>will have ceased.</u></p> <ul style="list-style-type: none"><li>• <u><b>The tense movement</b></u><ul style="list-style-type: none"><li>• <u>away from</u> <u>one</u> [i.e., <u>one "goal"</u> – <u>the absence of pain and death</u>] <u>and</u></li><li>• <u>toward</u> <u>another "goal"</u> [i.e., <u>another "goal"</u> – <u>the presence of pleasure and life</u>]</li></ul></li><li>• <u><b>the underlying</b></u> <u>unity</u> <u>of all life</u> <u>will be</u> <u>experienced.</u></li></ul>
39	<p><u><b>Do not confuse</b></u> <u>the ceasing of</u> <u>a particular</u><ul style="list-style-type: none"><li>• <u>level and</u></li><li>• <u>kind</u> <u>of struggle</u> <u>with</u><ul style="list-style-type: none"><li>• <u>apathy,</u></li><li>• <u>passivity and</u></li><li>• <u>lack of initiative,</u> <u>however.</u></li></ul></li></ul></p>

	<p><u>Struggle</u></p> <ul style="list-style-type: none"><li>• <u>on one level,</u></li><li>• <u>in a certain way,</u> <u>is necessary.</u></li></ul> <p><u>It [i.e., Struggle on one level, in a certain way]</u> <u>is the inevitable prerequisite</u> <u>for plowing through</u> <u>the mazes of the mind.</u></p> <p><u>Struggle</u></p> <ul style="list-style-type: none"><li>• <u>on another level,</u></li><li>• <u>in another way,</u> <u>is the movement</u> <u>that</u><ul style="list-style-type: none"><li>• <u>ripples the water and</u></li><li>• <u>prevents the peace</u> <u>that flows from</u> <u>the Most Holy.</u></li></ul></li></ul>
40	<p><u>Right here</u> <u>is another of the dualities</u> <u>that exist in your world:</u> <u>[the duality]</u> <u>about struggle.</u></p> <p><u>Many spiritual movements</u></p> <ul style="list-style-type: none"><li>• <u>totally negate</u> <u>its [i.e., struggle's] necessity and</u></li><li>• <u>advocate</u> <u>the detachment,</u> <u>not only [detachment]</u> <u>from</u><ul style="list-style-type: none"><li>• <u>worldly matters,</u></li><li>• <u>but [detachment]</u> <u>from</u><ul style="list-style-type: none"><li>• <u>all striving [and struggle].</u></li></ul></li></ul></li></ul>

They [i.e., These spiritual movements that advocate detachment from all striving]  
are completely correct  
in that  
they know  
what I attempt to make you see here [in this lecture].

They [i.e., These spiritual movements that advocate detachment from all striving]  
think of that level  
where  
• fear and  
• desire  
• annihilate unity and  
• trap the mind  
into deeper illusions of the world.

But they [i.e., These spiritual movements that advocate detachment from all striving]  
do not connect with  
that level of the personality  
that  
needs to  
• strive and  
• struggle.

They [i.e., These spiritual movements that advocate detachment from all striving]  
ignore  
that there exists a  
• healthy and  
• constructive  
struggle.

The pitfall of this approach [i.e., this approach that ignores that there exists a  
need for healthy and constructive struggle]  
is that  
through its very one-sidedness [i.e., that there should never be struggle]  
it [i.e., this approach]  
• leads,  
from a subtle direction,  
again  
into more duality  
and thus  
• perverts the peace  
that may be experienced,  
at first occasionally,  
into a passive standstill.

41

**Then [on the opposite side]**  
**you have spiritual approaches**  
**that advocate**  
• **the struggle and**  
• **the work.**

**They [i.e., Spiritual approaches that advocate the struggle and the work],**  
**too,**  
**are correct.**

**They [i.e., Spiritual approaches that advocate the struggle and the work]**  
• **know**  
    **the necessity for it** [i.e., **the necessity for struggle and work]** **and**  
• **help the followers**  
    **to summon**  
        • **the energies and**  
        • **the stamina.**

**But they [i.e., But spiritual approaches that advocate the struggle and the work]**  
**often ignore**  
**that other level,**  
**where**  
    **struggle**  
        • **defeats the purpose and**  
        • **only ripples the waters**  
            **more stormily.**

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**To you, my friends,**  
**I bring the truth**  
**of both ends**  
**of this particular human split.**

- **Continue your struggle**  
**and**
- **cease all struggle.**

Grope for  
where struggle  
must  
• continue and  
where it  
must  
• cease.

And you will  
experience  
at some time  
the incomparable peace  
of  
• no longer  
fearing  
what you  
do not want  
and  
• no longer  
reaching  
• anxiously and  
• strenuously  
for what you  
do want.

You will  
know  
that all  
that could ever be desirable  
is  
• right here,  
• attainable  
right now,  
• ever-present  
at the tips of your fingers.

All  
that you  
• fear and  
• strain away from  
is nothing but  
illusion,  
even though  
you may be in the midst of  
experiencing it.

So you will truly  
• become still  
and  
• know God.

You will  
know  
God  
in  
• all that is,  
in the  
• best and  
• worst,  
in  
what you  
• want and  
what you  
• do not want.

Both [what you want and what you do not want]  
are what your deeper self  
knows  
is  
• intensely desirable,  
• much better than what you  
think  
you want and  
• not at all  
what you fear.

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*This is but  
a vague outline  
for your further path,  
perhaps  
a whiff  
that can be caught now.*

*Even that vague gleaning  
will prepare you better  
for your further glorious path,  
my  
• blessed,  
• beloved  
friends.*

*You all  
• live and  
• move and  
• have your being  
in the  
• Christ consciousness,  
in the  
• Christ Principle!*

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