

Pathwork Lecture 244: “Be In the World But Not Of the World” – The Evil of Inertia

1996 Edition, Given October 19, 1977

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><u>Greetings,</u> <u>my very beloved friends.</u></p>
04	<p><u>What is</u> <u>the deepest meaning of</u> <u>the spirit of</u> <u>self-preservation?</u></p> <p><u>If the deep mind</u> <u>knows</u> <u>that there is eternal life,</u> <u>why [then]</u> <u>does it [i.e., does the deep mind]</u></p> <ul style="list-style-type: none"> • <u>hold on to</u> <u>life [in the body] and</u> • <u>instinctively fight</u> <u>leaving the body?</u> <p><u>This seems to be</u> <u>a contradiction.</u></p>

05	<p><u>I shall</u></p> <ul style="list-style-type: none">• <u>talk about this</u> <u>very important facet</u> [i.e., <u>about the deep mind knowing that life is eternal and yet holding on to physical life in the body, resisting death</u>] <u>of your inner life and</u>• <u>attempt to give you a</u> <u>deeper understanding of it</u> [i.e., <u>understanding of this paradox</u>], <p><u>so that</u> <u>you can use it</u> [i.e., <u>use this understanding about the deep mind's holding onto physical life in the body, resisting physical death while knowing life is eternal</u>]</p> <p><u>in your search for</u> <u>unification.</u></p> <p><u>The longing for</u> <u>physical life</u> <u>expresses</u> <u>the divine spirit</u></p> <ul style="list-style-type: none">• <u>surging forward into the void,</u>• <u>creating</u><ul style="list-style-type: none">• <u>matter and</u>• <u>form</u> <p><u>and eventually</u></p> <ul style="list-style-type: none">• <u>animating these forms</u> [and matter it has created] <u>and</u>• <u>irradiating them with</u><ul style="list-style-type: none">• <u>life,</u>• <u>consciousness, and</u>• <u>divinity.</u>
06	<p><u>These words exactly describe</u> <u>the divine plan:</u> <u>to push the spirit</u></p> <ul style="list-style-type: none">• <u>forward,</u>• <u>outward,</u> <p><u>gradually</u> <u>filling the void.</u></p>

As I have mentioned before in other lectures,
it is during this
• process and
• venture
[of divine spirit filling the void]
that
evil
comes into existence.

The slow penetration of
the spirit
into the void
permits
divine attributes
to manifest
only to a small degree
at first.

Therefore
• consciousness
is fragmented,
• concepts
are split, and
• vision
is limited;

hence [i.e., because of the fragmentation of consciousness, split concepts,
and limited vision]

come
• error,
• ignorance, and
• fear,

creating, in turn,
further
evil attitudes.

Light
meeting
darkness
initially distorts vision;
then being
is fraught with
the threat of
nonbeing.

07

On the level of
your
consciousness [*which is still fragmented*]
you exist
in a world
torn
between
the forces of
• good
and
the forces of
• evil.

The more
the spirit
penetrates
the void
the more
• truth and
• love
transform
• untruth and
• fear and
• hate.

The more
life
fills
the void [*including filling you and your fragmented consciousness*],
the more
immortality
becomes
an experienced fact.

08

On the
human level
of appearances
this process [*of the spirit slowly filling the void*]
creates conflict.

Human beings
long for
eternal life.

They [i.e., human beings]
know
eternal life
does
not exist
in the physical body [of un-enlivened form or matter],
yet they [i.e., human beings]
frantically strive
to maintain it [i.e., maintain eternal life]
there [i.e., at the level of the physical body].

Religious people
who deny the importance
of physical life [as incarnated on this earth]
because
they

- sense and
- inwardly experience
the eternal life
of the soul [which exists beyond the physical body],

- misunderstand and
- ignore
the importance of
God's plan [for filling the void, which is]:
allowing the spirit
to infiltrate
 - the void [with matter] –and ultimately,
 - matter [i.e., spirit ultimately enlivening the matter with
which spirit previously infiltrated the void] –

thus
spiritualizing
all that is [i.e., first spiritualizing the void with matter, then
spiritualizing the matter in the void].

09

Yet those
who tremble at the thought of
physical death
because
they
do not
feel
the reality
of eternal life
are equally misled.

Recently I spoke of
the importance
of working through

- the fear of
death and
- the longing for
eternal life.

As a next step,
it is important
to grasp fully
how
the striving for
physical life
is not merely
an expression of
such a fear [i.e., not an expression of the fear of physical death].

It [i.e., the striving for physical life]
is, [beyond being merely an expression of the fear of physical death]
on a deeper level,
a valid expression
of

- the great movement
of creation,
- the fulfillment
of the Plan of Salvation.

10

When this [i.e., when the striving for physical life is seen as a valid expression of the great movement of creation and the fulfillment of the Plan of Salvation]
is

- **understood** [intellectually] **and**
- **emotionally experienced,**
even only occasionally,

then

Christ's important injunction,

"Be
in the world,
but not
of the world"

becomes very clear.

It [i.e., this understanding and emotional experience of
"Being in the world but not of the world"]

leads to

a joyous will to

- **live** [fully] **in the** [physical] **body,**
- **without**

a trace of fear
of physical death.

The personality

fully realizes

that on the

more internal levels

of

- **infinity and**
- **eternality**

a

- **greater,**
- **fuller**

life

exists,

which is free from
the threats of

- **death,**
- **nonbeing,**
- **pain,**
- **injustice,**
- **insecurity,**
- **loneliness.**

The externalized life
in the [physical] body,
in spite of
impending physical death,
becomes
a joyous venture
for a greater cause.

Physical death itself
is increasingly
seen as
a transformation
into
a primal state of
fuller existence
more conducive to
well-being [than is possible in the
merely physical existence on earth].

11

So
a new unity [i.e., a new unity of the physical and the eternal]
comes into being.

The personality
• knows of
the
• eternal,
• fuller,
• deeper
life

and thus
• feels
very secure
in
• the physical
life.

Yet
physical life [on this earth, in spite of impending physical death]
is also experienced
as
a deeply meaningful undertaking [in its own right]
that must never be shirked.

Even its [i.e., Even physical life's]
difficulties
become

- bearable and
- meaningful

in
the understanding of

- eternal life

on the one hand,
and
the task of

- physical living,

on the other.

In this way,

"Be in the world [i.e., be fully embracing of one's incarnation and one's task],
but
not of the world [i.e., after death of the physical body there will be a
transformation into an eternal life not of this world]"

will have a new meaning for you.

You will know
that
the world of material manifestation
is
a temporary one [i.e., a temporary world]

- in which*
you can play
an important part

and

- which you need to affirm*
with all your
 - consciousness and*
 - energies,*

but

- which you should*
not ever assume to be your
only and
ultimate
existence.

12

Allow the meaning of these words
to fully take hold of you.

- Even if you are still far from*
experiencing
the reality of
eternal life,
- even if you have not yet*
totally experienced
 - the fear of*
 - death and*
 - the longing for*
 - eternal life,*
- even if you still [merely]*
stand on the threshold of
this new phase,

it will be very helpful to
grasp the deeper meaning of

"Be in the world
but not of the world."

13

The deeper understanding [of "Be in the world but not of the world"]
can come
only
• if and
• when
you live
with a deep commitment
to God
to fulfill
the task
you have come
to fulfill.

You already
know that
this task
must be twofold:
[firstly]
• personal
• purification and
• transformation and
[secondly]
• giving over
one's
• talents,
• energies, and
• assets
to
• the greater cause,
• the Plan of Salvation,
according to
the will of God.

When this commitment [to fulfill this twofold task of personal purification and transformation AND giving over one's talents, energies, and assets to the Plan of Salvation according to the will of God]

is made,

eventually
everything
must
fall into place.

	<p><i><u>This</u></i> [i.e., everything falling into place once you make the two-fold commitment of personal purification AND of fulfilling your role in the Plan of Salvation] <i><u>may take time,</u></i> <i><u>because</u></i></p> <ul style="list-style-type: none">• <i><u>blind spots and</u></i>• <i><u>a deep unawareness</u></i> <i><u>may still persist</u></i> <i><u>despite</u></i> <i><u>the commitment.</u></i> <p><i><u>But time is</u></i> [after all] <i><u>only</u></i> <i><u>an illusory hindrance anyway.</u></i></p>
14	<p><i><u>The fuller</u></i> <i><u>your commitment</u></i> [to this twofold task] <i><u>is, and</u></i> <i><u>the more sincerely</u></i> <i><u>you</u></i></p> <ul style="list-style-type: none">• <i><u>mean it and</u></i>• <i><u>put it into</u></i> <i><u>daily practice,</u></i> <p><i><u>the greater</u></i> <i><u>your</u></i></p> <ul style="list-style-type: none">• <i><u>excitement and</u></i> <p><i><u>your</u></i></p> <ul style="list-style-type: none">• <i><u>joy of living</u></i> <i><u>will become.</u></i> <ul style="list-style-type: none">• <i><u>Peace and</u></i>• <i><u>security</u></i> <i><u>will grow accordingly</u></i> <i><u>in your soul.</u></i>

Conversely,
the more
your life
is dedicated to
the pursuit
of
selfish ends [*as opposed to making a commitment to the*
twofold task of personal purification AND to
fulfilling your role in the Plan of Salvation],
the greater
your insecurity will be,
accompanied by
a frightening sense
of the meaninglessness
of all life.

Obviously,
this [*pursuit of selfish ends rather than the twofold task*]
leads to
the inevitable
vicious circle:

If life
is meaningless,
all you can do
is to
push selfishly
toward
at least
minor fulfillments,
which are divorced
from
Christ.

And
the greater
this separation [*from Christ*] is,
the more
meaningless
all life
will appear.

Thus
the vicious circle
continues.

15

Still,
many of you have made
your commitment to
• God and
• your [twofold] task
only half-heartedly.

You live with
one foot in
• heaven
and
one foot in
• hell,
so to speak.

Heaven
is that part of you
in which
• you sincerely
dedicate yourself
to the task for God,
in which
• you become part of
• the great legion,
• the forces
of good.

It is heaven
because
• you feel
deeply content;
• your life
makes sense;
• everything
is tinged with
• loveliness,
• meaning,
• fascination,
• joy, and
• security.

But where you [do not commit to the twofold task of life, but rather]

- **hold back and**
- **try to strike a bargain,**
substituting
 - **a little self-seeking**
- for**
 - **doing the will of God,**
[a substituting] which you deny,

you live in hell
because

- your life**
appears
- **meaningless,**
 - **boring,**
 - **frightening,**
 - **at loose ends,**
 - **separate from**
all things in creation.

To live
in heaven
means
knowing
that
you are
an integral part of creation.

16

The misconception
that
dedication of your life
to God's greater plan
brings

- **suffering and**
- **pain**

[to you]
is still prevalent.

	<p><u><i>If this [misconception that dedication to God's greater plan brings suffering and pain to you]</i></u></p> <p><u><i>were not so,</i></u> <u><i>the surrender</i></u> <u><i>of</i></u> <ul style="list-style-type: none"><u><i>• your will</i></u><u><i>to</i></u> <ul style="list-style-type: none"><u><i>• God</i></u><u><i>would be</i></u> <ul style="list-style-type: none"><u><i>• more complete,</i></u><u><i>• less fraught with resistance, and</i></u><u><i>• more trusting.</i></u></p>
17	<p><u><i>The surrender</i></u> <ul style="list-style-type: none"><u><i>• of your will</i></u><u><i>• to God's will</i></u><u><i>and the dedication of</i></u> <ul style="list-style-type: none"><u><i>• your life,</i></u><u><i>• your talents, and</i></u><u><i>• attributes</i></u><u><i>to the great plan [of Salvation]</i></u> <u><i>not only</i></u> <u><i>make you flourish</i></u> <u><i>in your daily life</i></u> <u><i>but</i></u> <u><i>are the key to</i></u> <u><i>the unification of</i></u> <u><i>your split [i.e., the split between the physical and eternal],</i></u> <u><i>[the split] where you are still torn</i></u> <u><i>between</i></u> <ul style="list-style-type: none"><u><i>• belief and</i></u> <u><i>unbelief,</i></u><u><i>• trust and</i></u> <u><i>fear,</i></u><u><i>• hate and</i></u> <u><i>love,</i></u><u><i>• ignorance and</i></u> <u><i>wisdom,</i></u><u><i>• separateness and</i></u> <u><i>union,</i></u><u><i>• death and</i></u> <u><i>eternal life.</i></u></p>

18

One of the
most important attributes
in this struggle
is
courage.

The role of courage
is often
underestimated.

In fact,
most people assume
that
spiritual people
are

- weak and
- meek,

implying that
they
are
without courage,
for courage
requires

- strength and
- energy.

The spineless
are often
assumed to be
victims
of the

- aggressive,
- bold

ones.

Thus,
on some irrational level
of your emotional perception,
courage
is often associated with
• evil,

while
the
• weak,
• cowardly
person
is associated with
• mildness,
• gentleness,
• goodness.

Nothing
could be
further from the truth.

I shall attempt to show you now
how cowardice
is just as
evil
as
active perpetration of evil.

Spiritual cowardice

not only

leads

to betrayal

- **of the best,**
- **of God,**

but

[leads indirectly]

to

as

- **active and**
- **potent**
- **evil**

as [does]

the more obvious [direct forms of evil:]

aggressive acting out of

- **cruel,**
- **self-serving,**
- **dishonest**
- **malice.**

It is important

- **to be fully aware of this,**
 - **to liberate yourself**
- from the illusion**

that

your

- **weakness,**

your

- **cowardliness,**

are

- **really**

not so harmful, and

- **perhaps are even**

more spiritual

than the fighting spirit of

those who risk

- **themselves and**
- **their personal advantages**

by

- **aggressive goodness and**
- **positive assertion.**

19

What happens

when you

- **are weak,**

when you

- **do not stand up to evil behavior,**

when you

- **collude with it [i.e., collude with evil behavior] and**

- **refrain from fighting for the truth?**

[What happens is that]

You

- **encourage evil,**

you

- **sustain**

the illusion

**in the person who perpetrates it [i.e., who perpetrates
the evil behavior]**

that it [i.e., that the evil behavior]

- **is not so bad,**

that it [i.e., that the evil behavior]

- **is all right,**

that it [i.e., that the evil behavior]

- **is smart and**

that

- **many people support it [i.e., support the evil behavior].**

This [i.e. This behavior of not opposing evil around you and not standing for truth]
perpetuates

the further illusion

that by

- **asserting truth,**
- **standing up for decency,**
- **and exposing evil,**

you will be

- **isolated,**
- **ridiculed, and**
- **rejected.**

	<p><u>In other words,</u> <i>[By not opposing evil around you and not standing for truth]</i> <u>you foster</u> <u>the delusion</u> <u>that</u> <u>in order to be accepted</u> <u>one needs to</u> <u>sell out</u><ul style="list-style-type: none">• <u>integrity and</u>• <u>decency.</u></p>
20	<p><u>All this</u> <u>happens</u> <u>constantly</u> <u>in human interaction.</u></p> <p><u>Such</u> <u>encouragement</u> <u>of evil</u> <i>[by not opposing evil around you and not standing for truth]</i> <u>is</u> <u>easy to push out of</u> <i>[your] full awareness.</i></p> <p><u>Yet around the person</u> <u>who indulges in this kind of</u> <u>negative behavior</u> <i>[i.e. the negative behavior of not opposing evil around you and not standing for truth, thus selling out your integrity]</i> <u>there is a cloud of</u><ul style="list-style-type: none">• <u>guilt,</u>• <u>confusion, and</u>• <u>an emotional climate of</u> <u>self-rejection.</u></p>

No matter how
you try to talk yourself
out of
• self-hate and
into
• self-esteem
on theoretical grounds,
you will
not succeed
until
you have gained
the spiritual courage
to be willing to
sacrifice
acceptance from others –
if indeed
you believe that
this price has to be paid [i.e., the price you
seem to believe you would have to pay
for opposing evil and standing for truth
and thereby sustaining your integrity].

21

When someone
in your presence
maligns another, for example,
your silence
is not
• goodness,
• gentleness,
• peacefulness.

Far from it.

In a sense
it [i.e., your silence when someone in your presence maligns another]
is
more
• destructive and
• insidiously negative
than [would be]
• outright,
• active
maligning.

Maligners

- expose
their evil

and thus

- take the chance
of
 - being rebuked and
 - having to face the consequences.

Passive listeners [on the other hand]

cheat

by trying to have it both ways:

they

derive

as much

negative gratification from
the maligning

as the active one,

without, however,

risking

any

negative consequences,

and even

priding themselves

that they

really did

not

participate in the act [of maligning another person].

22

Can you see that

silent collusion

with evil

is more abrasive

than

active evil?

Active evil
alone
could never have led to
the crucifixion of Jesus.

It [i.e., the crucifixion of Jesus]
required the cooperation of
• the traitors,
• the colluders,
• the silent bystanders
who
• were afraid for their skin
and thus
• allowed evil
to –
apparently –
win.

But, of course,
evil
can never
really
win.

23

The same is true of
the mass murders
in totalitarian regimes,
such as in Germany
before and during
the last war.

The few perpetrators [in Germany before and during the most recent war]
could not have gotten very far
if
they had not been aided by
the silent collusion
of the many
for whom
their own skin
was
more important
than

- *truth,*
- *decency,*
- *honesty,*
- *charity,*
- *love,*
- *empathy –*

in short, [more important than]

- *all that God stands for.*

24

This leads to an interesting speculation,
my dearest friends;
namely,
that the

- *active principle*
in distortion,
 - *harmful and*
 - *murderous*

as it may be,
could never
by itself
wreak the same havoc
as the

- *passive,*
- *receptive principle*
in distortion.

This [i.e., because the passive, receptive principle in distortion can wreak more havoc than, by itself, the active principle in distortion can] is why many spiritual teachings say that the lowest quality on the whole scale is not

- *hatred,*
- *inertia.*

[Firstly, relating to energy,]

***Inertia,** on the energy level, is the freezing of the flow of divine energy.*

[In other words,]

***In inertia** [on the energy level] the radiant matter of divine influx*

- *thickens,*
- *hardens,*
- *blocks, and*
- *deadens.*

[Secondly, relating to consciousness,]

On the level of consciousness, inertia means exactly what I have been talking about [namely, unconscious silent collusion with evil].

It [i.e., inertia]

includes

- primary and
- secondary
- guilt.

The primary guilt

is for

- cooperation with evil,
- permitting it [i.e., permitting evil],
- conveying one's
approval of it [i.e., conveying one's approval of evil],
no matter
how
 - subtly and
 - indirectly.

The secondary guilt

lies in

- pretending and
- claiming
that one is
not participating in the evil,

and even

- pretending to be good,
when one's
 - cowardice and
 - self-serving
gives silent permission to
the evil act.

This is why

Jesus Christ,

in his life on earth,
always stressed

that
the

- evildoer
is nearer to God
than the
 - self-righteous,
 - apparently
good person.

25	<p><u><i>Inertia</i></u> <u><i>refrains from</i></u> <u><i>action</i></u> <u><i>for the good.</i></u></p> <ul style="list-style-type: none">• <u><i>Laziness,</i></u>• <u><i>nonmovement,</i></u>• <u><i>passivity – in a negative sense –</i></u> <u><i>always support</i></u><ul style="list-style-type: none">• <u><i>indifference,</i></u>• <u><i>selfishness,</i></u>• <u><i>nonparticipation,</i></u>• <u><i>promoting stagnation and</i></u>• <u><i>hindering</i></u><ul style="list-style-type: none">• <u><i>growth and</i></u>• <u><i>change</i></u> <u><i>in</i></u><ul style="list-style-type: none">• <u><i>the self and</i></u>• <u><i>the environment.</i></u>
26	<p><u><i>This is why</i></u> <u><i>you,</i></u> <u><i>my friends,</i></u> <u><i>in this community</i></u> <u><i>find yourselves</i></u> <u><i>in</i></u> <u><i>a very active phase [right now].</i></u></p> <p><u><i>You</i></u> <u><i>sometimes</i></u> <u><i>feel that</i></u> <u><i>this [activity]</i></u> <u><i>should be tempered</i></u> <u><i>with more</i></u><ul style="list-style-type: none">• <u><i>silence and</i></u>• <u><i>receptivity,</i></u><u><i>to establish</i></u> <u><i>more balance [i.e., more balance between</i></u> <u><i>activity and passivity].</i></u></p>

But do not forget
that
an inherent

- wisdom and
- purpose

governs
the way in which
the pendulum swings.

In order to
take you
out of
your inertia,
which is
an ever-present temptation [i.e., your inertia is
always a temptation],

you need to use
all the

- drive and
- active movement

in you,
even if
this means
temporarily
more

- activity

than

- receptivity.

In the
active movement
of your soul,
you

- build and
- create,

you

- change and
- grow,

and your soul
becomes accustomed to
movement
as

- enjoyable,
- life-giving, and
- relaxing.

27

[However, in the mind, things are just the opposite]

Inertia

is believed to be

- restful,

while

activity

is believed to be

- exhausting.

This illusion [or image, that inertia is restful while activity is exhausting]

is a

distortion

in the

deeper mind.

As long as

this image [i.e., the image that inertia is restful, while activity is exhausting]

prevails in you,

you need to question

your desire

for more

- receptivity and
- quiescence.

Is it [i.e., Is this image that you need more receptivity and rest than activity]

not an excuse for

- staying inert,

- avoiding

- effort and

- risk?

Only when

you are very sure of this [i.e., very sure that this image of needing more rest is
being used as an excuse for staying inert and avoiding effort and risk]

will the pendulum

swing into

a new balance [by adding more activity].

The overemphasis on

activity now

is the balance that you need

in order to

establish harmony in your soul [by balancing your heretofore
rest and inertia with activity].

28

- Stagnation and
- inertia
are indeed
the greatest evil.

[Why is this so? It is because]

They [i.e., stagnation and inertia]

are of [not-yet-fully-enlivened] matter,

resisting

the enlivening power

of the

• spirit,

of the

• Eternal,

which desires

to penetrate

the void

[i.e., the void]

that is totally

• stagnant and

• inert.

False receptivity

is

masked inertia.

The more

false

receptivity

exists,

the less

real

receptivity

is possible.

[Both]

The inability
to receive

- love,
- pleasure,
- fulfillment,

and

the compulsion
to [actually]
sabotage
fulfillment

come from

not

giving to God.

When you

give to God,

you need

to

- be active,

to

- overcome inertia,

to

- move and

- do and

- act,

to

- risk

and sometimes

to

- fight against

- your own and

- others'

evil.

Only then

will you

- feel free from guilt

and [consequently be able to]

- become

truly receptive to

what the universe

wants to give to you.

The grace of God
is everywhere
• *around and*
• *within*
you.

It [i.e., the grace of God]
is
always there;

you are
bathed in it [i.e., you are bathed in the grace of God].

Your inability
to receive it [i.e., to receive the grace of God]
makes it [i.e., makes the grace of God]
appear
unattainable.

29

Giving to God
means
• *to give over*
• *to the great plan [of salvation],*
• *to His will,*
and
• *to dedicate*
your life
to this.

Giving to God
means
• *activity,*
and at times even
• *pushing through*
the inertia
that wants to keep you from
being active.

The activity [of giving to God]
may be directed
to many areas,
apart from
fighting
the obvious resistance to
your growth process [i.e., the first of your twofold task].

Such movement [to these many areas of giving to God]
is necessary
in the smallest details of
daily living
when you are involved in
the noble process of
creating
a new society.

You may have to
deal actively
with
apparently

- menial,
- mundane

issues.

You may have to
confront actively
the resistance to
changes
[changes] that are
so necessary
in the process of

- being and
- living

according to
the principles of divine law.

So, my friends,
ascertain
the exact nature of

- your inertia,

and, even more important,

- how you rationalize it [i.e., how you rationalize your inertia]

in order to [continue to] indulge in it.

30

When you still
feel

- weak,
- confused,
- self-rejecting, or
- unfulfilled
in any area,

when you
are

- divided within yourself and
- fluctuate between
 - submission and
 - rebellion,

you know quite well
that you are divided.

You are not yet
autonomous.

The only way
true autonomy
can be established

is by
your total surrender
to the will of God.

This must include

- the willingness
to be
temporarily
 - hurt,
 - rejected, or
 - put at a disadvantage.

It must include

- the courage
 - to risk something or
 - to sacrifice a selfish aim.

It also includes

- the faith that
this [total surrender to the will of God]
is truly
in your own best interest,
even from a very human point of view.

31	<p><i><u>Before closing this message,</u></i> <i><u>I would like to</u></i></p> <ul style="list-style-type: none">• <i><u>talk about and</u></i>• <i><u>help you with</u></i> <i><u>a particular phase</u></i> <i><u>on your path.</u></i> <p><i><u>Often you find it</u></i> <i><u>so difficult</u></i> <i><u>to change a</u></i></p> <ul style="list-style-type: none">• <i><u>destructive,</u></i>• <i><u>negative</u></i> <i><u>attitude or</u></i> <i><u>fault</u></i> <p><i><u>even though</u></i> <i><u>you have become</u></i> <i><u>very aware of it.</u></i></p> <p><i><u>For this particular juncture,</u></i> <i><u>I have special advice.</u></i></p> <p><i><u>I suggest you take</u></i> <i><u>two approaches,</u></i> <i><u>both of which</u></i> <i><u>are necessary.</u></i></p>
32	<p><i><u>The first [approach]</u></i> <i><u>is that</u></i> <i><u>you focus</u></i> <i><u>with all your</u></i></p> <ul style="list-style-type: none">• <i><u>intention and</u></i>• <i><u>acumen</u></i> <i><u>on</u></i> <i><u>the extremely painful</u></i> <i><u>consequences</u></i> <i><u>of this negative trait</u></i> <i><u>to</u></i> <ul style="list-style-type: none">• <i><u>yourself and</u></i>• <i><u>others.</u></i>

You may be aware of
the negative trait,
but too often
you resist
recognizing
its effects [on both yourself and others].

When you do
fully
recognize them [i.e., fully recognize the effects of your faults
on both yourself and others],
you will experience
the pain
you inflict
on

- yourself and
- others,

and thus be
more strongly motivated
to
want
to change.

33	<p><u>This leads me to</u> <u>the second point</u> <i>[or approach to dealing with destructive or negative faults of which you are aware but seem unable to change].</i></p> <p><u>Only</u></p> <ul style="list-style-type: none">• <u>by praying for</u><ul style="list-style-type: none">• <u>divine assistance and</u>• <u>intervention,</u>• <u>by turning to</u> <u>Jesus Christ</u> <u>and asking for</u> <u>his</u> <u>personal</u><ul style="list-style-type: none">• <u>presence and</u>• <u>help,</u> <p><u>can you</u></p> <ul style="list-style-type: none">• <u>influence</u> <u>the involuntary</u><ul style="list-style-type: none">• <u>currents and</u>• <u>attitudes, and</u>• <u>change them</u> <u>according to</u> <u>the harmonious laws of God.</u>
34	<p><u>Your</u> <u>primary attitude in life</u> <u>must become</u><ul style="list-style-type: none">• <u>dedication to God's</u><ul style="list-style-type: none">• <u>will and</u>• <u>plan</u> <i>[i.e., the Plan of Salvation],</i>• <u>your giving over</u> <u>in all things and</u>• <u>putting God</u> <u>first.</u></p> <p><u>All other things</u></p> <ul style="list-style-type: none">• <u>then become</u> <i>[automatically]</i> <u>the natural effects</u> <i>[arising out] of</i> <u>this</u> <i>[right primary] attitude</i> <i>[toward life] and</i>• <u>will be fulfilled accordingly.</u>

If you find yourself

- *unfulfilled*
in your vocation,

if you

- *do not enjoy*
your work, or
- *find it [i.e., find your work]*
meaningless,

if you

- *do not earn enough [money]*
to experience
 - *pleasure and*
 - *comfort and*
 - *material security,*

[then]

- somewhere*
within you
you are
holding out
on your surrender
 - *to the Creator of all that is.*

If you

- *lack a relationship and*
- *are lonely, or*

if you

- are sexually*
 - *troubled,*
 - *blocked, and*
 - *unfulfilled,*

[then]

- somewhere*
within you,
you are
holding out
on giving over
 - *to God's will for you and*
 - *to the task you are meant to fulfill.*

Perhaps you put emphasis on

your

- profession,

your

- mate,

your

- personal fulfillment,

rather than

letting these other fulfillments

flow

as a natural byproduct of

your dedication to

- your task for God,
- the task

you

are meant to carry out

as part of

the great army

fighting for

the forces of good.

Meditate on

these vast issues

that

- fill your universe and
 - are of utmost importance
- in the scheme

of all things:

the great battle

between

- the forces of good

and

- the forces of evil

engaged in

the gradual penetration

of

- life

into

- the void.

When you perceive
this

- vast,
- universal
issue

as the key to

- all other
issues,

you will

- begin to put
first things first and
- see
your private world
in its proper perspective.

This will

- bring a
wonderful
 - new balance and
 - harmony
into your life and
- lead you
directly to
 - the faith,
 - the knowledge
of
 - the ever-living God and
 - of
 - your individual immortality
that alone
can still

the deep existential longing [for eternal life]
I discussed in an earlier lecture.

35

With this

I bless you,
my most beloved friends.

Let this blessing open

- your whole being,
- your heart, and
- your mind.

Experience
the Creator
in whom you live
all the time.

Experience
the

- **utter**
- **safety and**
- **joy,**
- **the limitless fountain**
of creative possibilities
that this entails.

Give to your life
a one-pointed direction
to fulfill yourself.

This can be done
only

- **with and**
- **through**
God.

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