Pathwork Lecture 253: Continue Your Struggle And Cease All Struggle

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

<table>
<thead>
<tr>
<th>03</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content</td>
</tr>
</tbody>
</table>

• Divine and
• joyful
  blessings,
  my beloved friends.

Your tasks
  are becoming
  more
    • joyful,
    more
      • fulfilling,
      more
        • noticeably meaningful.

Your
  • inner
  paths

bring
  • outer
    meaning
    to your life.
As your community grows, 
the cleansing process 
must be 
an inexorable byproduct, 
my beloved ones.

As you 
• cleanse yourselves 
  inwardly and 
• leave behind 
  aspects of your personality 
  that are not compatible with 
  your newly awakening self, 
so must 
the entity 
Pathwork 
do the same.

Now we begin 
a new working season [note: this would be the last working season through Eva].

Much 
• expansion, 
• excitement, 
• fulfillment 
and many 
• challenges 
  await you.

Even 
the unavoidable hardships 
must 
ultimately 
become steps 
leading to 
greater 
• harmony and 
• ecstasy.
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.
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 that still prevail in this earth sphere] 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 [i.e., 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.
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 [i.e., that express this
dualistic 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.
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 [i.e., this false dualistic reality] seems indeed the most • "realistic" and • sane acceptance of life.

The problem is that to a certain degree this is indeed so [i.e., to a certain degree submitting to this false dualistic reality of the mass mind IS the most “realistic” and sane acceptance of life].

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 [i.e., change and transcend this mass mind illusion of dualistic reality],
the creation of
  • the mass mind [i.e., the MASS mind illusion of dualistic reality]
    still remains intact.

In that transitional state,
  the individual lives in
    both realities [i.e., BOTH the changing growing reality of one’s own consciousness AND the “reality” of the mass mind illusion of dualistic reality].

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 [i.e., this new vision in your mind emerging through the fog of created dualistic reality], 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 [i.e., this knowledge of ultimate reality] gives you an immense sense of
- liberation and
- safety.
Non-acceptance
of the conditions
of the dualistic world –
[non-acceptance of the dualistic world]
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 way because they are deluding themselves
that they can reach ultimate reality without the
developmental efforts needed to grow from their
current dualistic state to this ultimate glimpsed state]
leads to
more
unreality
than
• not glimpsing it
  at all [i.e., not glimpsing
  ultimate reality at all]
and [instead]
• fully accepting [i.e., accepting as “ultimate”]
  the conditions
  of the dualistic mass illusion.

But when
• the limitations
  of these life conditions [i.e., 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 [i.e., your reality caused by the dualistic mass illusion]
must include
a process of
stringent self-work,
such as the pathwork offers.
Progress in this inner work [i.e., Progress in this inner work needed to deal fully with your limited dualistic reality] brings about many changes – changes of
• attitude,
• intentionality,
• feelings,
• opinions,
• 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

- 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.

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 [i.e., 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.

[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 [i.e., the limitation of your either/or dualistic vision]
was inaccurate,
mostly because of
its exclusivity [i.e., because of blaming the other for the problem].

You saw the picture
out of context
with some elements missing,
and without cognizance of these [i.e., without 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 your vision [i.e., to extend and broaden your vision].
The same process [i.e., The same process that applies to individuals] 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,
• widen and deepen.

You glimpse connections
• you have never seen before, and
• which are now as obvious as the limited reality [i.e., dualistic reality] you had perceived previously.
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., find the level of ultimate truth underneath
  the dualistic level of opposites].

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

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

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 [i.e., and this new level]
  of
  • being.
You must clearly understand that this goal [i.e., this goal of attaining this new level of perception and new level of being, the level of consciousness at the state of ultimate reality] 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, the level of consciousness at the state of ultimate reality] 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 [i.e., The change of consciousness to perceive this new level of perception and new level of being at the level of ultimate reality] 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 [i.e., and your attitudes] 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 [i.e., not grounded in the Now of practical everyday matters of your life].

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

Let us now attempt
to be a little more specific about
attaining the new consciousness [i.e., the new consciousness at the level of
ultimate reality]
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 [i.e., 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 [i.e., anything else but PAIN and FEAR].

This [i.e., This life of PAIN and FEAR]
is all there is.
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.

To change existing conditions [i.e., To change existing PAINFUL and FEARFUL conditions], one must feel them [i.e., must FEEL the existing PAIN and FEAR] as [being] so undesirable that the effort [i.e., the effort to CHANGE the existing PAINFUL and FEARFUL conditions] is well worth taking.

But one must also know

• that they [i.e., must KNOW that the existing painful and fearful conditions] can be changed,
• that other possibilities [i.e., that possibilities OTHER THAN the existing painful and fearful conditions] do indeed exist.

Most human beings do not know that duality is painful, nor how painful it [i.e., HOW painful duality] really is.
Nor do they know [i.e., Nor do most human beings know] that another
    • perception [i.e. another perception of reality]
and another
    • view [i.e., and another view of reality]
exist,
another
    • way of living, that
totally eliminates this pain.

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 fear and pain]
      • toward • the desirable [i.e., strain toward the desirable peace and pleasure].

This very straining [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 [i.e., this 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.

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.

In considering
  • reality
  and
  • the deeper truth we are obviously talking about different states of mind.
If the mind becomes more firmly entrenched in the
• painful,
• fearful
dualism
through straining [away] from the undesirable alternative,
then it follows that you must give up the straining [i.e., give up the STRAINING away from the undesirable alternative as well as STRAINING toward the desirable alternative].

Yet how can I say to you, do not wish for
• happiness as opposed to suffering,
• life as opposed to death,
• health as opposed to illness?

You would hardly be human if you would not deeply desire
• happiness,
• life,
• health.
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 [i.e., this statement that there is a state of mind in which the straining away from the undesirable painful alternative relaxes and in which the UNDESIRABLE alternative can be dealt with in an almost similar spirit and attitude as the DESIRABLE alternative] is indeed so.

Perhaps the first step toward this particular state [i.e., first step toward this state of mind in which the straining away from the undesirable painful alternative relaxes and in which the UNDESIRABLE alternative can be dealt with in an almost similar spirit and attitude as the DESIRABLE alternative] is to pay attention to the byproducts in your
- feelings,
- thoughts and
- attitudes
  as you experience either
    - a desirable
  or
    - an undesirable state.
If the desirable occurs,  
• you are most likely  
to 
• feel faith  
in the Lord,  
to 
• experience  
His reality and  
• connect with  
the Christ within.  
• You can be  
joyful  
in the knowledge  
that  
all is well in this world.

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 [i.e., NOT to people who have never  
as yet experienced spiritual reality beyond the earth reality].

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?

The Christed person does not experience these fluctuations.

The outer experience [i.e., The OUTER experience, be it desirable or undesirable] in no way influences which level of reality he or she is connected with.

It is indeed true that such a person [i.e., that the Christed person] reacts to • pain no differently than [i.e., no differently than he or she reacts to] • pleasure.

In that way • pain and • pleasure become indeed one and the same.
To put it differently, such a person [i.e., the Christed person] transcends duality.

23

This kind of detachment from
• pleasure
or
• pain
  is strongly fostered
    • by Eastern religions,
      as well as
    • by the Western mystics.

These disciplines [i.e., disciplines of the Eastern religions and the Western mystics]
• negate worldly fulfillment
  and
• consider it [i.e., 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 [i.e., duality approached from the end of avoiding PLEASURE, which is the opposite end of duality as the end approached by avoiding PAIN]?
Whoever denies
  • the undesirable
is not much different from one who denies
  • the desirable
    and does not permit himself
to rejoice in it [i.e., and rejoice in the desirable].

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 life [i.e., how 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 [i.e., simply 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 [i.e., without breaks in
  PLEASURE by experiences of PAIN]
  that are part and parcel of
  the dualistic state of mind?

All these questions
seem fraught with
• conflict and
• contradiction –
  at least on this level of reality [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 [i.e., deeply KNOW as ultimate reality that] there is the reality of

- God,
- life eternal and
- fulfillment and
- well-being
  in every possible way.

Because you have attained a state without straining, you

- glimpse and
- finally experience this other reality [i.e., GLIMPSE and finally EXPERIENCE this ultimate reality].

Or, you can relinquish the straining because you have glimpsed this state [i.e., have glimpsed this state of ultimate reality].

It [i.e., Experiencing this state of ultimate 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 this state of ultimate reality and, from the other end, having glimpsed this state of ultimate reality you can RELINQUISH all STRAINING].
It would be virtually impossible to start out with an attempt to feel the same way about two opposites [i.e., FEEL the same way about two opposites while you are starting out in the state of the mass illusion of duality].

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

It is a natural movement of the human manifestation to strain:
• toward pleasure
• 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 [i.e. and as long as the strain between two opposites of a duality exists you]
cannot
realize
your
ultimate state of unity [i.e., cannot realize the ultimate state
of unity, of ultimate reality]
in which
there is
no
death
and
no
pain.

The way to go about it [i.e., The way to go about realizing the ultimate state of unity
of ultimate reality]
at first
is to
• stand back
and
• truly observe
your reactions
to
• pain
and
• pleasure,
to
• life
and
• death.
These reactions [i.e., Your 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 [i.e., 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 [i.e., Fear of pain and death]

and

- desire [i.e., 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 [i.e., These FEELINGS of anger, bitterness, and resentment in your FEAR OF 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 FEAR OF and in your 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
  [i.e., the pain becomes more firmly entrenched and aggravated by feelings of bitterness, anger, and resentment].

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., make these reactions of fear of and of straining away from death and pain, reactions in which the feelings of a diffuse anger arise but are suppressed and become more firmly entrenched and aggravated by further feelings of bitterness, anger, and resentment]
very
• clear and
• conscious.

This [i.e., Being clear and conscious of all these feelings related to pain and death]
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 [i.e., The feeling in this untargeted rage toward life and creation
BEFORE realization of the unitive, deathless, painless state has been attained]
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?

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 exists [i.e., no recourse in facing a creation that includes one’s life ending in death exists other than to accept the idea that “I won’t exist after I die”].

Atheism is the movement that cuts off any sensibilities and sensitivities to the perception of deeper and different realities [i.e., realities other than life ending in death].

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

Such false acceptance [i.e., 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 [i.e., accepting ETERNAL LIFE can come from reasons of fear of the ending of one’s being that are identical to those of the atheist].

So you need to go through your
• inner fear [i.e., your inner fear of the ending of your being in death] 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 [i.e., the common human experiences of death and pain].
As you
• become aware of these feelings [i.e., AWARE OF 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., You will see how unrecognized feelings of inner fear and of anger, bitterness, and rage at life for imposing death and pain on you and for putting you in a position of helplessness against these common life experiences]
have channeled themselves

and
• in what particular way
they [i.e., in what particular way 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 into various expressions]

  can never lead
to
  • clarity and
  • truth,
to
  • harmony and
  • unity,

**the deflection** [i.e., the deflection of your feelings in response to life imposing death and pain on you and for putting you in a position of helplessness against these common life experiences]

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** [i.e., what you feel about these existential matters of life such as life imposing death and pain on you and for putting you in a position of helplessness against these common life experiences],

**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., the less you can permit yourself to face these feelings about these very general existential matters of life – these feelings about death and pain] – **or so you believe** [i.e., the less you think you can face them] – **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 ensnarled
in the dualistic state
with all its
painful
• strains and
• anxieties.

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

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

Only the courage
to go through these feelings [i.e., Rather than deny feelings of fear of pain and
death and rather than deny feelings of longing and desire for
life, fulfillment, and pleasure, ONLY the courage to GO
THROUGH these feelings]

will purify them
until they emerge
as gold does
in the hands of the alchemist.
Both
• the fear [i.e., the fear of death and pain]
and
• the desire [i.e., 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.

From this state
of transmuting
your irrational feeling [i.e., From this state of transmuting (through purification) your feeling of fear about death and pain and feeling of desire for life and pleasure into true knowing about the reality of fulfillment]
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 [i.e., These words promising that leaving the body brings a better life] have often been spoken.

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

To do so [i.e., To experience as inner truth the promise 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.
You may rejoice
• in bringing parts of the
  • greater, 
  • real 
  life

into this
• limited
• dualistic plane

and [rejoice]
• in thus spiritualizing
  the matter you temporarily inhabit.

The same [i.e., The same principle that applies to DEATH also] applies to
• pain and 
• painful experiences.

If one suspects pain
to be the ultimate reality,
there must be a lot of anger connected with experiencing it [i.e., with experiencing pain].

If pain is assumed to come only to life's stepchildren,
this, too, must create
• bitterness and 
• rage.
Often, these feelings [i.e., Often these 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 to the presence]

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

so as to

- ferret them out [i.e., ferret out these other feelings of anger, bitterness and rage that augment the feeling of pain]

and

- become acutely conscious of them [i.e., become acutely conscious of these other feelings of anger, bitterness and rage that augment the feeling of 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.
A system that is defended against anything – be it against:
• common human experience such as
  • pain,
  • suffering and
  • death, or
be it against:
• one's own feelings of
  • rage and
  • bitterness about what seems insane to
  • resist and
  • oppose
[i.e., or against one’s own feelings of rage and bitterness about common human experiences of pain, suffering and death that seem insane to resist and oppose] –

is:
• in a state of tension
  and therefore
• unable to heal itself.

The state of deep relaxation of
• body,
• mind, and
• the feeling self brings about
• the attitude
  I described at the beginning of this lecture [i.e. an attitude of freedom, peace, and safety to create one’s own life],
• a state that it may seem impossible ever to attain.
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 [i.e., glimpses of Ultimate Reality] follow more quickly in succession.

This [i.e., Their feeling of an inner peace because these glimpses of Ultimate 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 [i.e., As these observations of their REACTIONS to their fears of pain and death and their REACTIONS to their desires for life and pleasure] 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.

So, my beloved friends, try to think about all this and begin a new outlook and direction, wherever possible, on your individual paths.
It [i.e., Thinking about all of this and beginning a new outlook and direction wherever possible]

will prepare you for
  • the great fusion
    that must ultimately come about
    for each created being,
  • a fusion
    that no longer knows the
    • pain and
    • separateness
    of the dualistic state of mind.

As you search in this direction,
you will also find, once again,
a "reverse unity"
which,
in its own way,
will help you
to understand
the nature of your mind
that is steeped in
dualistic confusions.

This [i.e., This “reverse unity”]
is the fact that
every so often
you believe
you
  • fear
    one end of the spectrum
and
  • strive for and
  • desire
    the opposite end of it.
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 [i.e., realizing the “unity” of fear BOTH in fearing the apparently
desired experiences AND fearing the consciously feared experiences].

• 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 [i.e., both the FEAR of life, pleasure, and success on one end and the FEAR of death, pain, and failure on the other end], 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 that: a question of FAITH].

Do you wish to
• be open to your surrounding universe and
• look at it [i.e., look at your surrounding universe] 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 [i.e., perhaps even only]
• wish to see in anger and bitterness, the out-of-context fragments of life that seem to imply cruelty and meaninglessness?
This question [i.e., 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.

Negation of
• truth,
• beauty,
• love, and
• the meaning of creation
  always stems from
• bitterness,
• fear and
• anger.
These attitudes [i.e., 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.

• 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.
The struggle
that attempts to find a way
out of
the pain of duality,
only to draw the net tighter
by the very nature of the struggle itself,
will have ceased.

- The tense movement
  - away from
    one [i.e., away from one "goal" – the absence of pain and death]
  and
  - toward
    another "goal" [i.e., toward another "goal" – the presence of pleasure and life]
  will cease and

- the underlying
  unity
  of all life
  will be
  experienced.

Do not confuse
the ceasing of
a particular
- level and
- kind
  of struggle

with
- apathy,
- passivity and
- lack of initiative,
  however.
You know very well
  • how important
    your
      • committed
      • active
        effort
          is,
  • how noble
    your struggle,
      as I point out again and again.

Struggle
  • on one level,
  • in a certain way,
    is necessary.

It [i.e., Struggle on one level, in a certain way]
  is the inevitable prerequisite
    for plowing through
      the mazes of the mind.

Struggle
  • on another level,
  • in another way,
    is the movement that
      • ripples the water and
      • prevents the peace
        that flows from
          the Most Holy.
Right here

is another of the dualities

that exist in your world:

[i.e., the duality]

about struggle.

Many spiritual movements

• totally negate

its [i.e., totally negate struggle’s]

necessity

and

• advocate

the detachment,

not only [i.e., not only detachment]

from

• worldly matters,

but [i.e., but also detachment]

from

• all striving [i.e., ALL striving and struggling].

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 [i.e., make you see 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., But 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., The pitfall of 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 pervers the • peace that may be experienced, at first occasionally, into a • passive standstill.

Then [i.e., 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.

To you, my friends,
I bring the truth
of
  both ends
  of this particular human split.
    • Continue your struggle
    and
    • cease all struggle.
Grop e for
where struggle
must
• continue
and
where it [i.e., where struggle]
must
• cease.

And you will
experience
at some time
the incomparable peace
of
• no longer
fearing
what you
do not want [i.e., no longer fearing pain and death]
and
• no longer
reaching
• anxiously and
• strenuously
for what you
do want [i.e., no longer straining for
life and pleasure].

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 [i.e., 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.
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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