

Pathwork Lecture 253: Continue Your Struggle And Cease All Struggle

1996 Edition, Original Given September 20, 1978

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

¶	Content
03	<p>• <i>Divine and joyful blessings, my beloved friends.</i></p> <p><i>Your tasks are becoming more</i></p> <ul style="list-style-type: none"> • <i>joyful, more</i> • <i>fulfilling, more</i> • <i>noticeably meaningful.</i> <p><i>Your</i></p> <ul style="list-style-type: none"> • <i>inner paths</i> <p><i>bring</i></p> <ul style="list-style-type: none"> • <i>outer meaning to your life.</i>

by Eva Broch Pierrakos

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*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.*

04

*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.*

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 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.*

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 [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.*

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 [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.*

09

***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.

10

**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,
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 [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.*

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 [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].**

14

*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,*

to

- *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.*

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., 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.*

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 [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.***

	<p><i>The path [i.e., Your life informed by pathwork concepts and practices]</i> <i>is not only</i> <ul style="list-style-type: none"><i>• compatible with</i> <i>your daily life,</i><i>but it is</i> <ul style="list-style-type: none"><i>• a discovery and</i><i>• an expression</i> <i>of the most subtle</i><ul style="list-style-type: none"><i>• spiritual –</i><i>or</i><ul style="list-style-type: none"><i>• anti-spiritual –</i> <i>attitudes.</i></p>
17	<p><i>Let us now attempt</i> <i>to be a little more specific about</i> <i>attaining the new consciousness [i.e., the new consciousness at the level of</i> <i>ultimate reality]</i> <i>in which creation</i> <i>is no longer perceived in terms of</i> <i>duality.</i></p> <p><i>Perhaps we should begin by pointing out</i> <i>how</i><ul style="list-style-type: none"><i>• painful and</i><i>• fearful</i><i>duality</i> <i>really is.</i></p> <p><i>For this [i.e., For this pain and fear you experience in your world of duality]</i> <i>is often</i> <i>so taken for granted</i> <i>that you cannot even perceive</i><ul style="list-style-type: none"><i>• the pain and</i><i>• the fear.</i></p> <p><i>You do not know</i> <i>anything else [i.e., anything else but PAIN and FEAR].</i></p> <p><i>This [i.e., This life of PAIN and FEAR]</i> <i>is all there is,</i> <i>so how could you even begin</i> <i>to chafe under it?</i></p>

*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.*

18

*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.*

19

*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.*

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 [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.

	<p><i>If the desirable occurs,</i></p> <ul style="list-style-type: none">• <i>you are most likely</i> <i>to</i><ul style="list-style-type: none">• <i>feel faith</i> <i>in the Lord,</i>• <i>experience</i> <i>His reality and</i>• <i>connect with</i> <i>the Christ within.</i> <p>• <i>You can be</i> <i>joyful</i> <i>in the knowledge</i> <i>that</i> <i>all is well in this world.</i></p>
21	<p><i>I now address myself</i> <i>to individuals who</i></p> <ul style="list-style-type: none">• <i>do believe in</i> <i>and</i><ul style="list-style-type: none">• <i>can experience occasionally</i> <i>spiritual reality</i> <i>beyond the earth reality,</i> <p><i>and</i> <i>not</i> <i>to people who</i></p> <ul style="list-style-type: none">• <i>have never as yet</i> <i>experienced this level of being</i> [i.e., <i>NOT to people who have never</i> <i>as yet experienced spiritual reality beyond the earth reality</i>]. <p><i>It is infinitely more difficult</i> <i>to maintain</i></p> <ul style="list-style-type: none">• <i>the same faith,</i>• <i>the same knowing,</i> <i>when</i> <i>the undesirable experiences</i> <i>occur.</i> <p>[<i>When the undesirable experiences occur</i>] <i>The feelings</i> <i>immediately fluctuate</i> <i>like the needle in a compass.</i></p>

	<p><i>Just begin to observe your moods.</i></p> <p><i>When do doubts come up?</i></p> <p><i>What brings on the doubts?</i></p> <p><i>Are they [i.e., Are the doubts] not always in some way connected with whether or not the desirable goal is attained?</i></p>
22	<p><i>The Christed person does not experience these fluctuations.</i></p> <p><i>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.</i></p> <p><i>It is indeed true that such a person [i.e., that the Christed person] reacts to</i></p> <ul style="list-style-type: none"><i>• pain</i><i>no differently than [i.e., no differently than he or she reacts to]</i><i>• pleasure.</i> <p><i>In that way</i></p> <ul style="list-style-type: none"><i>• pain</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• pleasure</i> <p><i>become indeed one and the same.</i></p>

	<p><i>To put it differently, such a person [i.e., the Christed person] transcends duality.</i></p>
23	<p><i>This kind of detachment from</i></p> <ul style="list-style-type: none"><i>• pleasure</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• pain</i> <p><i>is strongly fostered</i></p> <ul style="list-style-type: none"><i>• by Eastern religions,</i><i>as well as</i><i>• by the Western mystics.</i> <p><i>These disciplines [i.e., disciplines of the Eastern religions and the Western mystics]</i></p> <ul style="list-style-type: none"><i>• negate</i> <p><i>worldly fulfillment</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><i>• consider it [i.e., and consider worldly fulfillment] an antithesis to the goal of spiritual self-realization.</i> <p><i>The pursuit of detachment leads</i></p> <ul style="list-style-type: none"><i>• to all the disciplines of asceticism</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• to deliberately-imposed suffering.</i> <p><i>Yet,</i></p> <p><i>valuable as these approaches may be up to a degree, does not</i></p> <p><i>the deliberate negation of the desirable lead to</i></p> <p><i>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]?</i></p>

	<p><i>Whoever denies</i></p> <ul style="list-style-type: none">• <i>the undesirable</i> <p><i>is not much different from one who denies</i></p> <ul style="list-style-type: none">• <i>the desirable</i> <p><i>and does not permit himself</i> <i>to rejoice in it [i.e., and rejoice in the desirable].</i></p>
24	<p><i>Another kind of contradiction also exists</i> <i>that has led to many confusions</i> <i>in the human mind,</i> <i>particularly among</i> <i>spiritual aspirants.</i></p> <p><i>If,</i></p> <ul style="list-style-type: none"><i>as spiritual</i><ul style="list-style-type: none">• <i>teachers and</i>• <i>seers</i> <p><i>claim,</i> <i>God's will</i> <i>is</i> <i>your</i><ul style="list-style-type: none">• <i>happiness,</i><i>your</i><ul style="list-style-type: none">• <i>human fulfillment,</i><i>your</i><ul style="list-style-type: none">• <i>health,</i><i>your</i><ul style="list-style-type: none">• <i>well-being,</i><i>your</i><ul style="list-style-type: none">• <i>healing when you are ill,</i><i>your</i><ul style="list-style-type: none">• <i>productivity and</i>• <i>success in life,</i><p><i>how then can</i> <i>you negate</i> <i>this life [i.e., how can you NEGATE this happy, fulfilled, healthy, productive,</i> <i>and successful life]</i> <i>that the Creator has given you?</i></p></p>

	<p><i>Does it seem right to</i></p> <ul style="list-style-type: none">• <i>abdicate all material existence</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>deny its [i.e., deny material existence's] desirable aspects because [i.e., simply because] you know that there exists a</i>• <i>deeper,</i>• <i>much more permanent state of mind in which you can experience</i>• <i>life and</i>• <i>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?</i>
25	<p><i>All these questions seem fraught with</i></p> <ul style="list-style-type: none">• <i>conflict and</i>• <i>contradiction – at least on this level of reality [i.e., on this dualistic level of reality] .</i> <p><i>In a deeper sense there are no contradictions at all.</i></p> <p><i>It is perfectly possible to rejoice in</i></p> <ul style="list-style-type: none">• <i>worldly fulfillments as expressions of inner states, while no longer straining</i>• <i>toward one state [i.e., no longer STRAINING toward the desirable state]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>away from another [i.e., no longer STRAINING away from the undesirable state].</i>

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,

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 [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*].**

26

*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
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 [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.*

27

*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.

	<p>The fact that</p> <ul style="list-style-type: none">• you are unaware of them [i.e., unaware of the angry feelings] <p>and</p> <ul style="list-style-type: none">• they [i.e., and that the angry feelings] can therefore exist underground causes the damaging effect. <p>Therefore</p> <p>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]</p> <p>very</p> <ul style="list-style-type: none">• clear and• conscious.
28	<p>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</p> <ul style="list-style-type: none">• specific individuals and• specific events. <p>The latter [i.e., anger directed toward specific individuals and events] may contradict your</p> <ul style="list-style-type: none">• idealized self-image, <p>your</p> <ul style="list-style-type: none">• moral standards, <p>your</p> <ul style="list-style-type: none">• overall personality, <p>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]</p> <p>feels very</p> <ul style="list-style-type: none">• 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?

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 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].

30

*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.*

	<p><i>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]</i></p> <p><i>can never lead</i> <i>to</i></p> <ul style="list-style-type: none">• <i>clarity and</i>• <i>truth,</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>harmony and</i>• <i>unity,</i> <p><i>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]</i></p> <p><i>leads you further away from</i> <i>the fulfillment of your soul's longing –</i> <i>namely</i> <i>the real inner knowing</i> <i>of the</i> <i>unitive state.</i></p>
31	<p><i>The less aware</i> <i>you are</i> <i>of what you</i> <i>feel</i></p> <p><i>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],</i></p> <p><i>the more</i> <i>irrational these feelings [i.e., the more irrational these feelings about these very general existential matters of life]</i> <i>will become;</i></p> <p><i>the less</i> <i>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] –</i> <i>or so you believe [i.e., the less you think you can face them] –</i></p> <p><i>the more</i> <i>deflected they [i.e., the more deflected these feelings about these very general existential matters of life – these feelings about death and pain]</i> <i>will be.</i></p>

*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.

	<p>Both</p> <ul style="list-style-type: none">• <i>the fear [i.e., the fear of death and pain]</i> <p>and</p> <ul style="list-style-type: none">• <i>the desire [i.e., the desire for life and fulfillment]</i> <p>will become</p> <p>a driving force,</p> <p>in a most positive sense,</p> <p>to find</p> <ul style="list-style-type: none">• <i>your longing,</i> <p>to find that</p> <ul style="list-style-type: none">• <i>in your longing</i> <p>exists a kernel of</p> <p>true knowing</p> <p>about</p> <p>the reality</p> <p>of fulfillment.</p>
32	<p>From this state</p> <p>of transmuting</p> <p>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]</p> <p>comes,</p> <p>first</p> <ul style="list-style-type: none">• <i>slowly and</i>• <i>with many interruptions,</i> <p>a state</p> <p>in which</p> <p>you</p> <p>want</p> <p>life</p> <ul style="list-style-type: none">• <i>not because you</i>• <i>but because you</i> <p>know</p> <p>that there is no death.</p> <p>You</p> <p>know</p> <p>that leaving the body</p> <p>brings a better life.</p>

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.*

33

*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.

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

*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.

35

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.*

36

*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?*

	<p><i>This question [i.e., This question of whether or not true reality JUSTIFIES faith in a benign Creation]</i></p> <p><i>may occupy you</i></p> <p><i>over years of</i></p> <ul style="list-style-type: none">• <i>serious and</i>• <i>beautiful</i> <p><i>struggle,</i></p> <ul style="list-style-type: none">• <i>the most noble</i> <p><i>struggle</i></p> <p><i>in the human soul.</i></p> <p><i>But the time</i></p> <p><i>must come</i></p> <p><i>when</i></p> <ul style="list-style-type: none">• <i>inner,</i>• <i>deeply experienced</i> <p><i>answers [i.e., answers to the question of whether or not true reality justifies faith in a benign Creation]</i></p> <p><i>will appear.</i></p>
37	<p><i>Negation of</i></p> <ul style="list-style-type: none">• <i>truth,</i>• <i>beauty,</i>• <i>love, and</i>• <i>the meaning of creation</i> <p><i>always stems from</i></p> <ul style="list-style-type: none">• <i>bitterness,</i>• <i>fear and</i>• <i>anger.</i>

***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.***

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.***

*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.*

39

*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.

40

***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
perverts the

- **peace**
that may be experienced,
at first occasionally,

into a

- **passive standstill.**

41

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.

42

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 [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.

43

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

*Even that vague gleanings
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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