

Pathwork Lecture 81: Conflicts in the World of Duality

1996 Edition, Original Given March 3, 1961

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 data-bbox="375 898 509 930"><i>Greetings.</i></p> <p data-bbox="492 972 833 1041"><i>God bless all of you, my dearest friends.</i></p> <p data-bbox="683 1083 1377 1152"><i>Blessed is this hour [i.e., blessed is this time we now spend together].</i></p>
04	<p data-bbox="375 1230 727 1335"><i>On this path you are going through various phases.</i></p> <p data-bbox="375 1377 935 1556"><i>Broadly speaking, so far we have investigated the first level of your unconscious mind.</i></p>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Verson Posted 4/1/15

***It [i.e., this first level of your unconscious mind]
is the level on which
you harbor
wrong
• impressions and
• conclusions
formed into
rigid generalizations
about different aspects of life.***

***We call
these [generalized] rigid forms in the soul
images.***

***Some of these [rigid generalized forms in the soul, or, images, in the first
level of your unconscious mind]
may be in themselves
insignificant,
yet they are important enough
to distort your life.***

05

***We have penetrated into
the world of duality,
which is below
this superficial level
of your subconscious mind [i.e., below the superficial layer
of your subconscious mind where images reside].***

***It is on this deeper level
where the battle
between
the opposites
is waged.***

***The battle [between the opposites in this deeper level, in the world of duality,
below the superficial layers of the unconscious where images reside]
creates
a tremendous confusion
in your life.***

This confusion [*created by the world of duality, by the battle between opposites in the deeper levels of your unconscious*]
concerns

- ***the big issues as well as***
- ***the seemingly lesser ones.***

The great opposites [*in the world of duality*]
are

- ***life***
and death,
- ***happiness***
and unhappiness,
- ***love***
and selfishness,
- ***light***
and darkness.

Your confusion
comes about
because

- a certain attitude toward life,***
- ***that is supposed to lead to***
 - ***the desired goal,***
 - ***often brings with it*** [*i.e., brings with the desired goal*],
at least to some degree,
 - ***the undesired one*** [*i.e., the undesired (opposite) result along with the desired goal*].

It takes

a great deal of

- ***self-honesty and***
- ***awareness***

to

- ***understand this phenomenon*** [*of duality*] ***and***
- ***detect***
the inner error
of

- ***action and***
- ***reaction***

responsible for

this confusing result [*i.e., for the result that a certain attitude brings both desired and undesired outcomes*].

06

Religion

symbolizes

the struggle between

opposites [in the world of duality]

as the struggle between

• God

and

• the devil.

**The confusions [i.e., the confusions that result when a certain attitude brings both
desired and undesired outcomes]**

originating from this duality

are said to be

Satan's trick

to deceive humankind

**so that it [i.e., so that humankind, in its confusion from duality
in which a certain attitude brings both the desired
result and the undesired opposite result]**

can no longer distinguish

between

• God's way

and

• the devil's [way].

That which is

intrinsically

• selfish and

• destructive

often appears

on a superficial level

as

• righteous and

• holy,

and vice versa.

*The distortion
of
• truth
into
• falsehood
is part of
the great battle
between
• the forces of light
and
• the forces of darkness
which human beings
erroneously imagine
to be raging
outside themselves;
they [i.e., human beings]
tend to believe that
they are merely victims
caught in the middle [of this
battle raging outside
themselves].*

07

*Having to choose
between everyday alternatives
that confront you
often generates confusion.*

*These alternatives
are not*

crassly

• "good"

or

• "bad";

[rather] they both [i.e., both alternatives that one has to choose between]

stem from

*the same basic struggle [i.e., the struggle of choosing between
dualistic opposites]*

in the human soul.

08

*Modern psychology
has recognized
the same fundamental problem,
calling it*

- *the life instinct*

versus

- *the death instinct,*

or

- *the pleasure principle*

versus

- *the reality principle.*

In connection with

- *the reality principle [versus the pleasure principle] ,
however,
there is also confusion.*

*So often
people are not clear
which principle [i.e., which of the two principles, either
the pleasure principle or the reality principle]*
stands

- *for God and*

which

- *for the devil.*

Is

- *the pleasure principle*
 - *selfish and therefore*
 - *destructive?*

*Can you indulge in it [i.e., can you indulge in the pleasure principle]
without hurting others?*

And does

- *the reality principle*
stand for
 - *duty,*
 - *responsibility,*
 - *work,*
 - *achievement,**and is therefore constructive?*

	<p><i>On the other hand, you are told that God is</i></p> <ul style="list-style-type: none"><i>• happiness,</i><i>• bliss,</i><i>• light,</i> <p><i>and [yet at the same time]</i></p> <ul style="list-style-type: none"><i>• the pleasure principle</i> <i>makes you yearn for that [i.e., the pleasure principle makes you yearn for happiness, bliss, and light, all aspects of God].</i> <p><i>Whether you know it or not, right at this point you are engulfed in</i></p> <p><i>one of humanity's major confusions [i.e., the confusion of “if God is happiness, bliss, and light, how can my longing for these Godly qualities, longings of the pleasure principle in me, possibly be ‘selfish’ and ‘destructive’ and hence of the devil? ”].</i></p>
09	<p><i>Underneath all the conflicts you have discovered through the work on this path</i></p> <p><i>is</i></p> <p><i>a larger conflict always related to your world of duality.</i></p> <p><i>Behind [and beneath the superficial level of consciousness where] your</i></p> <ul style="list-style-type: none"><i>• images and</i><i>• misconceptions</i> <i>[reside] you always find conflict.</i> <p><i>[On this deeper level of consciousness] In one way or another, you find that you are torn between several alternatives.</i></p> <p><i>By stripping away any superimposed motivations, at the core you are bound to find the basic opposites [of the world of duality within you].</i></p>

10

But
this level of duality
on which you are torn between the opposites
is still
not the core.

Behind it [i.e., behind and deeper than this level of duality on which you are
torn between the opposites]

is
the origin
of the world of duality,
just as
the world of duality
is where your images originate.

Strangely enough,
this underlying source [beneath the world of duality]
becomes
on the next [deeper] **level** [of consciousness]
one side
of the two opposites.

In other words,
• the source,
which is
• a unified core,
on the next level of consciousness [i.e., on the level of consciousness
more superficial than the level of consciousness
of the source, and hence on the level of
consciousness more superficial than the level of
consciousness of the unified core]
splits into two opposites.

This underlying core [i.e., the source, a unified core, which underlies
the world of duality]

is
your longing for
• complete happiness,
• light,
• love,
• bliss,
• peace.

*The original longing [of the soul at its core]
is*

for happiness supreme,

but

*life on earth [i.e., life in the world of duality]
prohibits such fulfillment.*

*This prohibition [against fulfilling the original longing of the soul]
creates*

- the world of duality,*
- and therefore*
- your conflict.*

*It is equally true, however,
to say that*

- the world of duality
created*

- the prohibition [against fulfilling the original longing of the soul].*

*It [i.e., the world of duality]
created*

*life conditions on earth
which made
"reality"*

something that opposed

the pleasure principle,

to speak in psychological terms;

in spiritual terms, that

"reality" on earth

opposes

the divine principle of bliss.

11

*This [opposition between "reality" on earth and the divine principle of bliss
the soul longs for]*

puts you into

a vicious circle [in your dualistic life on earth].

How to

- get out of it [i.e., how to get out of the vicious circle] and*
- find your way into the light of truth
is the relevant question [for your life on earth].*

	<p><i>In the first place, you have to understand what is responsible, at least in part, for the human being's creation of duality out of a single core [that underlies the world of duality].</i></p>
12	<p><i>Life on earth [in the world of duality] necessarily involves physical death.</i></p> <p><i>Even if we remove many of life's miseries</i></p> <ul style="list-style-type: none">• <i>as unnecessary,</i>• <i>as created out of confusion, physical death [nevertheless] still remains.</i> <p><i>It [i.e., physical death] is still</i></p> <ul style="list-style-type: none">• <i>a mystery,</i>• <i>unknown, and therefore</i>• <i>frightening, in spite of religious faith.</i> <p><i>It [i.e., physical death] seems to be an end; as such it is in crass opposition to the [soul's] longing for life.</i></p> <p><i>And life, in essence, means bliss.</i></p>

*All the religious explanations [concerning death and the possibilities for life continuing after death],
however true they may be,
are still
conjectures [and theories in the soul's life on earth].*

*Thus,
by following through in logical steps,
we see that*

- the fear of death
creates*
- the world of duality [i.e., the world of opposites] and*
- the world of duality [created by the fear of death]
creates*
- a reality
that says
no
to humanity's longing
for complete fulfillment [and bliss, in other words,
the world of duality creates a reality on earth
that says, "No, you can never have complete
fulfillment and bliss on earth"].*

*This leaves us with
the problem of death.*

*It is by dealing with it [i.e., by dealing with the problem of death]
that we can
break
the vicious circle [created by the world of duality on earth that says "No"
to humanity's longing for complete fulfillment].*

13

*Humanity
has tried to cope with
the problem of death
for as long as it [i.e., as long as humanity] has existed [on earth].*

*Unfortunately,
these attempts [to cope with the problem of death in the world of duality on earth]
• were unsatisfactory and
• were bound to fail,
just as your
unconscious attempts
to solve
psychological problems
by
• shortcuts and
• evasions
are doomed to fail.*

*Instead of facing the issue [of death] squarely,
you superimpose
ready-made answers [to the problem of death]
which may be
true as such,
but they [i.e., the ready-made answers to the problem of death]
are not true
for you personally,
because
you have not arrived at them [i.e., you have not arrived
at the answers to the problem of death]
using the
• strength and
• courage
that come only
from
facing the issue [of death yourself].*

*You chose rather
the way of avoidance
out of
• fear and
• weakness.*

*This [avoidance out of fear and weakness]
is one way
of trying to deal with
the problem [of death].*

	<p><i>Many religious people who cling to faith out of fear are examples of those who want to avoid confronting the reality of death on this earth.</i></p>
14	<p><i>Another attempt to deal with the problem of death [as an alternative to avoidance of facing the problem of death through a superficial “faith”] is through negation of the very thing for which one longs most deeply.</i></p> <p><i>Humanity longs for</i><ul style="list-style-type: none"><i>• bliss and</i><i>• eternal life,</i><i>but many who desire it are terrified of not attaining it [i.e., terrified of not attaining bliss and eternal life].</i></p> <p><i>Therefore they rush right into the negation of what they long for most [i.e., they deny that what they long for most even exists in reality].</i></p> <p><i>This self-destructiveness [in this denying that what they long for most even exists] can be found on all levels.</i></p>

It [i.e., this self-destructiveness, this denying that what you long for most in life exists]

- *manifests*
in your attitude toward
less significant
aspects of life,

but

- *is basically*
your way of coping with
the problem of death.

- *The atheist/materialist and*
- *the superficially religious*
who wants to avoid death
by superimposed faith
are two prototypes.

Neither
realizes
that each
is doing essentially
the same thing,
that is,
throwing away
what they most desire.

They violently oppose each other,
because
to each one
the other
represents
the opposite of
what he or she believes to be
the solution to
the great problem [of death].

Yet
neither [the atheist/materialist nor the superficially religious]
has found the answer [to the great problem of death],
since that [answer]
must come
from
• the self,
from
• within.

	<p><i>It [i.e., the answer to the great problem of death] comes only by</i></p> <ul style="list-style-type: none"><i>• courageously facing these</i><ul style="list-style-type: none"><i>• problems,</i><i>• questions,</i><i>• confusions and</i><i>• fears, and</i><i>• examining how you have tried</i><ul style="list-style-type: none"><i>• up to now</i><i>• in your particular way to cope with them.</i>
15	<p><i>My speaking of the longing for God may sound</i></p> <ul style="list-style-type: none"><i>• distant and</i><i>• abstract.</i> <p><i>When you try to imagine the divine bliss that spirits enjoy, your automatic association produces something that is usually quite different from the happiness which you as human beings long for.</i></p> <p><i>You imagine the bliss of heaven as something</i></p> <ul style="list-style-type: none"><i>• dull,</i><i>• sterile,</i><i>• uninteresting.</i>

*There are many people
who believe
that
the very presence of*

- *unhappiness*

is what gives

- *happiness*

its flavor.

*Of course,
this is not so.*

*Since the word
"happiness"
to most of you
connotes such*

- *vague and*
- *distant*

*spirituality,
let us use the phrase
"pleasure supreme
on all levels of your being"
instead.*

*Your
deep-rooted longing
for this*

- *"pleasure supreme"*

is constantly in conflict with

- *reality*

as you know it on earth.

*This is the result of
your inability
to come to terms with
death.*

16

*Modern psychology
claims that
this deep-seated longing [for pleasure supreme]
stems from
the desire
to return to the womb,
where the fetus
lived in a state of being,
without*

- worry,*
- responsibility, or*
- hardship.*

*The more the entity
grows,
the more it has to
face
the realities of life;
therefore the struggle [of life]
becomes
more intense [as the entity grows].*

*But
the longing
of the human being
goes back further than
the mother's womb.*

*The truth is
that
you all
have imbedded in your spirit
the vague memory
of a life
in another state of consciousness [prior to your existence
in your mother's womb],
when you knew nothing
but
supreme bliss
without any
opposing alternative.*

**You can recapture
this state [of extreme bliss without any opposing alternative]**
• **gradually,**
• **by stages, and**
• **to a degree,**
even while
you are still an incarnated entity [on earth].

**It is
not enough
to remove your**
• **images [i.e., your rigid generalized forms in the soul] and**
• **wrong conclusions**
**[that reside in a more superficial layer of your consciousness
than the layer of consciousness in which your
world of duality, or opposites, resides].**

**However, as you do so [i.e., as you remove your images
and wrong conclusions],**
you are bound to encounter
**the level [of consciousness underneath this level, the level of consciousness]
of the world of duality.**

**Once you comprehend it [i.e., once you comprehend the world of duality]
at its deepest core,**
you come face to face with
your struggle against
• **death, or**
• **"anti-pleasure,"**
if I may call it that.

17

As I indicated before,
there are
two major ways
in which the unconscious
attempts to cope with death.

Both [*ways for the unconscious to cope with death*]
are based on
negation [*i.e., based on saying something does not exist in reality*]:

- **one by**
evasion [*i.e., by escaping what exists, here escaping
the reality of death by the religionist*],
- **the other by**
*deliberately going into
what you are most afraid of* [*and thereby denying the existence
of its opposite, here the denying eternal life by the atheist*].

In both alternatives
you struggle
desperately
against death.

You struggle
no less
when you
deliberately
choose death
out of cringing fear,
in a negative spirit
of weakness.

It is an altogether different choice
to accept death

- **in a healthy way,**
- **out of strength.**

18

When I use the word
"death,"
I do not mean
merely
physical death.

I refer to

- **all**
the negative aspects of life,
- **everything**
*that opposes
your pleasure drive.*

In that sense [i.e., in the sense that the word death refers to all negative aspects of life as well as everything that opposes your pleasure drive] death also means

- *loss,*
- *change, and*
- *the unknown*

that may actually contain something better than the state you are in, but by the very fact that it is unknown, it becomes terrifying.

There is no human being who does not die many little deaths every day.

19

Your attitude toward death in all its aspects determines your ability to

- *live and*
- *experience pleasure.*

The healthier your attitude toward death, the more the life force can flow through you, and therefore

the more

- *healthy and*
- *enduring*

will be the gratification of your pleasure drive.

20	<p><i>Your first step is to detect how much you struggle against • death.</i></p> <p><i>Become fully aware of this, just as you need to become fully aware of the constant longing for • pleasure supreme.</i></p> <p><i>Both [i.e., both the struggle against death and the longing for pleasure supreme] may be very hidden.</i></p> <p><i>[Then, after awareness of your struggle against death,] Find which of the two ways you have chosen to cope with death –</i></p> <ul style="list-style-type: none"><i>• evading it [i.e., evading death by the religionist], or</i><i>• rushing into it [i.e., accepting death, denying eternal life by the atheist].</i> <p><i>Both are present in every human being, but one or the other may be predominant.</i></p>
21	<p><i>In the latter attempt [i.e., in your attempt to rush into death], you sabotage the happiness that you could have because you are too afraid of</i></p> <ul style="list-style-type: none"><i>• losing it [i.e., too afraid of losing the happiness] again, or</i><i>• not achieving it [i.e., too afraid of not achieving happiness] to the degree that you desire.</i> <p><i>You say,</i></p> <ul style="list-style-type: none"><i>• "Death, or</i><i>• loss,</i> <p><i>is unavoidable anyway, so I might just as well get it over with [and rush into death or loss]."</i></p> <p><i>An extreme example of this is suicide.</i></p>

22

*You are torn
between
two*

- *unsatisfactory and*
 - *damaging*
- attempts*

*to negate death [i.e., denying the reality of death either by evading
it or by rushing into it because you deny eternal life and bliss].*

These

- *artificial,*
 - *forceful, and*
 - *cramped*
- attempts*

bring you so much nearer to

what you want to avoid [i.e., death, or your fear of death],

and

you forfeit

*that which you wish to gain [i.e., you forfeit pleasure supreme on
every level of your being that your soul longs for].*

So it is

not in

acceptance [of death] itself

that you find

- *strength and*
- *healing,*

but in

how

you choose to accept death.

Acceptance [of death]

mixed with

- *fear and*
 - *negativity –*
- both of which lead to*
self-destructiveness –

is

altogether different from a

- *healthy,*
 - *strong*
- acceptance*
of the inevitable.

	<ul style="list-style-type: none">• Squarely facing it [i.e., squarely facing death in its inevitability],• not cringing from it [i.e., not cringing from death in its inevitability], you will come to terms with it [i.e., you will come to terms with death in its inevitability], thereby freeing the life force in you, which remains bottled up as long as you do not learn to cope with death in a healthy way.
23	<p>You sense that the solution [to the problem of death] lies in acceptance [of death in its inevitability].</p> <p>But you also believe that in acceptance [of death] lies annihilation.</p> <p>As long as this confusion [about the meaning of the acceptance of death as acceptance of annihilation] is not brought into consciousness, you cannot begin to find your way out of the maze [which this confusion brings to the problem of death].</p>
24	<p>Faced with this confusion [about the problem of death], people often resort to religion in any of its varied forms.</p> <p>But they do it [i.e., they resort to religion] in the spirit of <ul style="list-style-type: none">• evasion and• fear.</p>

Thus [i.e., when religion as a solution to the problem of death
is used in a spirit of evasion from death or out of fear of death]
religion,
no matter how true its teachings,
will not really help [in addressing the problem of death],
just as
the wrong kind of acceptance [of the inevitability of death]
does not help [in addressing the problem of death].

This kind of religiousness [i.e., the kind of religiousness based upon evasion
from death or fear of death]
will not help [in addressing the problem of death]
because
it [i.e., because religion, even when its teachings are true]
is accepted
out of weakness,
which pollutes people's motives [which are then based upon
evasion and fear rather than on the truth of their own
real inner conviction of a deep genuine insight].

Deeply sensing
the untruth
of their motivations [i.e., sensing that their motivations are evasion and fear
rather than a response to the truth of their own current
real inner conviction of a deep genuine insight,
and hence out of integrity with their own current truth],
they despise themselves for it [i.e., despise themselves for holding to a
religion whose teachings do not match their own current inner truth].

Moreover,
the superimposed faith [i.e., the "faith" now superimposed upon what they really
currently believe is true]
has no real power
to help them [in facing the problem of death].

They accept

- ***God, and***
- ***everything that belief in God implies,***
not out of
 - ***real conviction,******nor out of***
 - ***a deep, genuine insight,******but because***
 - ***they are afraid*** [i.e., afraid to face death without “confessing” their superimposed faith, that is, afraid to face death without telling themselves they “accept” God and everything that belief in God implies, even though they sense that on some level deep down, if they are honest, they do not really believe this as their current innermost truth and reality].

Thus,

the enemies of religion
are often right when they say that
religion
is an opiate.

By the same token,

the enemies of materialism
are right when they
reject the materialistic point of view,
not only
because it [i.e., not only because the materialistic point of view]
is not true,
but also
because
the motivation
for accepting it [i.e., the motivation for accepting the
materialistic point of view]
is fear.

25

The more we look into this subject,
the more we find that
the solution [to the problem of death]
lies in

- ***facing the unknown and***
- ***confronting the fear of it*** [i.e., confronting the fear of the unknown].

	<p><i>The task is learning the strength to die, for only the person who knows how to die knows how to live.</i></p>
26	<p><i>Needless to say, you do not have to wait to experience actual physical death in order to learn how to die.</i></p> <p><i>Not only can your occasional conscious fear of anything that connotes death help you [learn how to die], but also all the other aspects of death that comprise daily living [can help you learn how to die].</i></p> <p><i>If you do not know how to die, you cannot live because you cannot reconcile the opposites that constitute the dualism in your own soul.</i></p> <p><i>Hence you cannot free the life force that lies within unutilized.</i></p>

27

*So examine
your faith,
too, my friends.*

*Do not be afraid
to recognize that,
to a greater or lesser degree,
it [i.e., your faith]
also
is an
intellectual superimposition
to which
you cling
out of*

- weakness and*
- fear.*

*Such a frank admission
will give you
the very strength
to build*

- a genuine faith*

that is also

- a conviction and*
- a knowledge.*

*It [i.e., this genuine faith, this conviction, and this knowledge]
will come from
an inner experience
of the truths
which so far
you have known
only
intellectually.*

*This [genuine faith, this inner experience
of the truths you have heretofore known only intellectually]
certainty will come
after
you have learned
to cope with death
in the fullest sense.*

*As long as
your ability to accept death
is based on
the superimposed
knowledge*

- *that life goes on and*
- *that death is an illusion,
your faith is built
on sand.*

But if you take the

- *great,*
- *courageous
step
to face*

- *your unbelief,*
- *your uncertainty, and*
- *your fear, and*

*come to terms with them
by
accepting
the unknown
if and when it becomes necessary,*

you will

- *build up your strength and*
- *make room for*
- *true conviction and*
- *the experience
of spiritual truth.*

*Then it [i.e., your true conviction of spiritual truth made possible by experiencing it]
will become
part of you
because
you then
learn to live [by accepting the unknown, without fear, whenever
that is necessary].*

[Without fear of the unknown,]

- *The life force
will be released and*
- *a great measure of your longing for bliss
will be fulfilled
while still on earth.*

28	<p>Seek and you shall find an area of your being that clings to life only in order to avoid death.</p> <p>This motivation [for living, for clinging to life out of fear of facing and coming to terms with death]</p> <ul style="list-style-type: none">• is negative and• negates [i.e., denies the existence of] the life force itself. <p>But if you</p> <ul style="list-style-type: none">• face and• come to terms with death, <p>your embrace of life [rather than being motivated by fear of facing death, and hence motivated negatively, and denying the existence of the life force itself] will have a positive spirit.</p> <p>This [embracing of life with a positive spirit that releases the life force, rather than embracing life out of fear of death and thereby denying the existence of the life force] alone can solve the problem of duality, since duality arises out of negation.</p>
29	<p>The problem of duality has to be tackled eventually along the road of</p> <ul style="list-style-type: none">• development and• growth. <p>For some it will surface sooner, for others later, but it [i.e., the problem of duality] must come for everyone.</p>

30

***Do not fear
that you are being
disloyal to your faith
when you
face that part of it
which is
superimposed on
your terror of death.***

***For only then [i.e., only when you face that part of your faith that
has been superimposed over your fear of death]
can you
truly
become strong,
from***

- knowing and***
- accepting***

***the uncertainty of death
in small ways,
every day.***

***This strength
does not come***

- from evasion [i.e., denying the existence of death or of fear of death], or***
- from anything negative.***

***You will
know
that death
is an integral part of life.***

***To the extent
that you grow in this direction
the life force
will***

- flow through you and***
- give you a foretaste
of what real***

- happiness,***
- pleasure supreme, and***
- true security***

***is,
even while you are still in the body [on earth].***

31

*Many aspects of
civilized life
stand in the way
of the supreme bliss
that could be had
to some degree
even on earth.*

*They [i.e., the aspects of civilized life that stand in the way of supreme bliss]
are
a direct result of
the inner duality,
which in turn comes from
the inability to die.*

*Civilized life
constantly imposes on you
the alternatives
of*

- pleasure and*
- unpleasure.*

*Let us consider, for instance,
work
that is not always according to your*

- creative abilities and*
- inclinations,*

and therefore not according to your

- liking or*
- pleasure.*

*Moreover,
the conditions of working,
with all their "musts"
which stem from*

- political,*
- economic and*
- sociological*

*factors,
which again are themselves a result of*

- the inner duality,*

*necessitate
a struggle for living.*

*This [struggle for living]
encourages*

- *ambitiousness,*
- *drives, and*
- *compulsions.*

*In addition, these [many factors related to work]
often confront one
with obligations
which may only be necessary
within the framework
of your present life on earth.*

*In these ways
a reality principle
is created
that stands in clear opposition to the*

- *longing for and*
- *fulfillment of
the happiness
that could be yours.*

*Here
individual inner problems
have
collectively
brought about
a state of civilization
that makes life [on earth]
unnecessarily
difficult.*

*Thus
your often unpleasant reality*

- *is in many respects
unnecessary, and*
- *shows up as a
collective manifestation
of the inner duality.*

*As each person
begins to
face this problem [of duality] within,
he or she
helps to change*

- the world and*
- these conditions*

*in ever so subtle
but nonetheless decisive
ways.*

*As
you
focus on
this problem [of duality]
within yourself,
you become
able to cope with
the
unnecessary
duality
in a much healthier way.*

*Simultaneously
you also help to change
the overly harsh
collective reality principle.*

32

*Now I wish to touch upon
another*

- conflict and*
- confusion.*

*In the course of this work
you may have become
acutely aware of
the desire for*

- happiness,*
- love,*
- fulfillment, or –
to put it in the words I used tonight –
• pleasure supreme.*

*You have discovered that
much of this longing
comes from
your unfulfillment as a child,
now manifesting as
exaggerated craving.*

*You learn to
distinguish between*

- the healthy wish for
mature love*

and

- the childish craving need
to be loved.*

*With the help of
this awareness [of the distinction between the healthy wish for mature love and
the childish craving need to be loved]
you free yourself to some extent
from the craving [to be loved].*

*Nevertheless,
it is necessary for you
to understand also
the origin of
the excessive demand [to be loved].*

*The need [to be loved] comes
from
a vague memory [of a time prior to your incarnation that is]
imbedded in the spirit.*

33

*Now you may ask,
"If this wish [to be loved]
has a spiritual origin,
then
why is it unhealthy?"*

***Part of the answer is that
it is impossible
to gratify
such excessive expectations [to be loved]
on this earth
given the reality
that humankind has created.***

***Nor [when answering the question "If this excessive childish wish to be
loved has a spiritual origin, then why is it unhealthy?"]
is it enough to say that
childish craving
is one-sided,
while mature love
is willing to
• give and
• love
as fully as
one wishes to receive.***

***In the adult,
• the childish craving [to be loved completely and exclusively]
subtly merges with
• the mature love-capacity,
so the individual's justification [to receive such complete love]
remains that,
"If I could only find
such completely satisfactory love,
I would be willing to give my all."***

This is often true.

***But the answer [to why longing for such perfect love is unhealthy]
lies still deeper.***

34

*The difference
between*

- *the immature desire and*
- *the craving*
[to be loved] on the one hand,

and

- *the mature wish for*
 - *love and*
 - *pleasure supreme*
on the other,

is not determined by

- *intensity of feeling,*

but by

- *the time element, and*
- *the prevailing illusion of*
 - *self*

versus

- *the other.*

Often

- *the gratification of an instinct or*
- *the fulfillment of a wish*
may produce a conflict
because
it may simultaneously
prove damaging to another person.

[In such a situation,] It may make you selfish.

Thus,
you feel you have to decide
between

- *pleasure [i.e., the pleasure supreme your soul longs for]*

and

- *unselfishness [which allows you to sacrifice your pleasure*
for the benefit of another],

both of which
are part of
the divine purpose.

*How is one to cope with
this duality?*

*You may remember a recent lecture
I gave on the great transition in human development
[Lecture 75 - The Great Transition in Human Development
from Isolation to Union].*

*In that lecture I showed you
the illusion of*

- *self*

versus

- *the other.*

*There is no such a thing as
a true experience of bliss
at the expense of another.*

*Realization of this truth
will come
only as you proceed on this path,
through all the steps I lead you.*

35

*This wider vision
will be attained
also
by a reflection on
the time element.*

*Instant gratification –
the child's way –
often sets*

- *one's own pleasure*

against

- *the other's.*

*However,
from an expanded vision,
this ceases to be true.*

*The more mature one is,
the better one will be able to
connect*

- *cause*

and

- *effect*

*even if
they are not close together.*

*Time
is a product of
your world of illusion,
and therefore
the length of time
between*

- *cause*

and

- *effect*

*makes a great deal of difference
in your*

- *comprehension and*
- *evaluation*

of things.

*The more
a person matures*

- *spiritually and*
- *emotionally,*

*the more
the aspects of illusion
are outgrown.*

*Although
still in time,
such a [spiritually and emotionally mature] person
begins to sense
time's
illusory character.*

**Practically, this [sense of time's illusory character]
manifests
in the ability to see**

- **cause**

and

- **effect**

**even if
they do not follow in direct sequence.**

**When they [i.e., when cause and effect]
do follow closely [i.e., when the effect follows its cause almost immediately],
even a very small child
begins to make the connection [between cause and effect]
and learns from it.**

**The process of growth therefore
is determined also
by the ability to connect**

- **cause**

and

- **effect**

**even when
they are separated in time [i.e., even when the effect follows its
cause but only long after its cause occurred].**

36

**To learn this,
you have to connect**

- **past**

and

- **present**
- **causes**

and

- **effects**

[i.e., you have to connect present effects to past causes].

**You learn this anyway
in your work on the path.**

**But
you also have to
cultivate patience
as far as the present is concerned.**

- *If your instinctual drive toward wish-fulfillment interferes with another person's happiness or*
- *if for other reasons you cannot at once receive the gratification you long for, you can [then take this opportunity to] cultivate this wider outlook.*

Take the instantaneousness out of the wish which in itself is healthy, and you will

- *begin to see the law [of cause and effect] taking its natural course, and*
- *find that you can lift yourself out of time at least to some degree.*

So the difficult choice between

- *happiness [i.e., your soul's real longing for pleasure supreme]*

and

- *unselfishness [i.e., sacrificing your happiness for the benefit of another] exists only in the relative time element.*

37

When your longing for happiness is not instantly fulfilled, this, too, appears as a kind of death.

*It [i.e., times and situations when your longing for happiness
is not instantly fulfilled]*

*can often feel like
bleak misery,
and in that sense
seems like
death
to you.*

When you

- give up
instant
gratification*
- but retain
the attitude
of keeping alive,
in principle,
the wish
to obtain
what you seek,*

*you are using
the healthy way
of coping with
death.*

*The giving up
of the wish itself
is really
an unhealthy
acceptance of
death.*

*As you become stronger
in the healthy way,
you are bound to experience
that you
do
obtain what you want
eventually.*

*[As you become stronger in the healthy way,]
You cannot help
but become aware
also
of
the illusion of
actual physical death,
not by
• intellectual superimposition,
but by
• your strength
that comes from
coping with the
• little-by-little,
• everyday
dying,
which you confront
in the healthy manner.*

*Once you overcome
this [daily] conflict [by dealing with everyday little deaths in a healthy way],
the pathway will be smoothed
toward that
real strength of living
which lies in
the strength of dying.*

38

Are there any questions on this subject?

QUESTION:

*Can you show us
how to approach this subject
• in our everyday life and
• in this work?
How can we learn to
eliminate time?*

39

ANSWER:
This is a misunderstanding.

***You cannot
eliminate time
as long as
you live on earth.***

***You can only
develop***

- a different understanding [of time],***
- a wider vision [of time].***

***Cause and effect
move closer together,
and therefore
the illusory character of time
lessens in your perception.***

***You begin to sense something
behind time.***

40

***The best practical approach
with which to begin
is the process
you are using
in this work [i.e., in this pathwork].***

***You all began working on this path
with the conviction that
so many mishaps in your life
were caused by***

- other people's faults, or***
- an unkind fate.***

*As you proceeded,
you found,
• not as theory
• but as fact,
how
• reactions or
• attitudes
of your own
were responsible for
such occurrences [i.e. were responsible for
mishaps in your life].*

*This came to you
as a
wonderful revelation.*

*You may not have as much success
in other areas of your life yet,
but you have begun,
and you can now
connect
• cause
and
• effect.*

*You were
incapable of doing this
before,
since
• cause
and
• effect
were not close together.*

*Careful investigation,
however,
has revealed the connection.*

*The more problems you find,
and therefore resolve,
the closer you come
to sense
the illusory nature of time.*

41	<p><i>So in this respect you have a new work assignment [i.e., the work assignment of finding more and more problems and mishaps in your life and resolving them by first seeing them as effects from causes you set in motion and then discovering what the actual causes behind these effects were],</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the more you work on it [i.e., work on this assignment]</i>• <i>the closer will you come automatically to sense another dimension behind time.</i> <p><i>I do not want to use the word eternity [to name this other dimension].</i></p> <p><i>This other dimension behind time is still not the ultimate, for behind this [other dimension behind time] is something else still, and beyond that is yet something else, for which there are no words at my disposal.</i></p>
42	<p><i>As to the practical approach in learning to face death in your everyday life, it is so self-explanatory that I hardly need to go into it.</i></p>

*Work first
toward the*

- *recognition and*
- *awareness*

of the basic current of

- *your longing for
pleasure supreme, as well as*
- *your apprehension of
death*

in all its facets.

*This is not too difficult;
it is a matter of
focusing your attention.*

*By looking at
your various*

- *moods,*
- *emotions,*
- *fears,*
- *apprehensions, and*
- *anxieties –*

*which all represent
a form of personal death –*

*you will see
how you really react to
death.*

*Find out
which*

*of the two wrong ways
of coping [with death]
you use
in your*

*emotional response [i.e., either, on the one hand, evading
death or, on the other hand, denying eternal life and
pleasure supreme and thereby accepting death in the
wrong unhealthy way].*

*Learn to become aware of
everything
from which you cringe;
do not repress
this fear.*

43

*You will then begin to see
that you fear
not only*

- *the negative,*

but also

- *change,*

*because it [i.e., because change]
is unknown to you.*

*This [fear of the unknown when facing change]
is the great battle
between
another pair of opposites.*

*One [side of the pair of opposites]
is*

- *the surging spirit going forward,*

*the other [side of the pair of opposites]
is*

- *the supposed safety in sameness.*

*Stagnation
is a distortion
of the timeless element
of being.*

44

*You may say that
you are aware of*

- *your longing for happiness*

as well as of

- *your fear of the negative.*

*No, my friends,
not one of you
is aware of
even the slightest degree
to which
these two currents
exist within you.*

	<p><i>So much is "conditioned away," if I may use this expression.</i></p> <p><i>This work [i.e., this pathwork] brings into clearer focus the awareness of</i></p> <ul style="list-style-type: none"><i>• that for which you basically long,</i><i>and also</i><i>• what you fear.</i> <p><i>As this awareness grows, you will understand what I have been talking about.</i></p>
45	<p>QUESTION: <i>I do not understand what you mean by saying our reality is negative for us, so that we cringe from it.</i></p>
46	<p>ANSWER: <i>There is</i></p> <ul style="list-style-type: none"><i>• physical death and</i><i>• sickness, and</i><i>• the world of matter, bound to decay.</i> <p><i>There is</i></p> <ul style="list-style-type: none"><i>• struggle and</i><i>• work</i><i>for daily subsistence, and</i><i>• obligations imposed upon you that you may not like.</i> <p><i>Life is</i></p> <ul style="list-style-type: none"><i>• constant change, bringing</i><i>• losses and</i><i>• unknown factors that create anxiety in you.</i>

	<p><i>All these seem to block the way toward the gratification of your wish for pleasure supreme.</i></p> <p><i>You do not like it, but it is your reality at this stage of evolution.</i></p>
47	<p>QUESTION: <i>Can you explain a little more clearly how</i></p> <ul style="list-style-type: none"><i>• healthy acceptance</i> <p><i>differs from</i></p> <ul style="list-style-type: none"><i>• unhealthy acceptance, for instance in a martyr?</i>
48	<p>ANSWER: <i>The unhealthy way contains, above all, a spirit of defeatism.</i></p> <p><i>As I indicated before, the very fear of something makes you rush into it.</i></p> <p><i>Your repressed desire for the exact opposite of what you fear, whether or not it [i.e., whether or not what you fear] is avoidable, makes you abandon the very desire [for the exact opposite of what you fear; for example, you abandon your desire for pleasure supreme].</i></p>

*The healthy way [to accept death]
is to say,
"Yes, death is unwelcome.*

*I really do not know
what will happen [in death]
and therefore
I do not like it [because death is unknown].*

*But it [i.e., but death]
is part of
life,
and when it comes my way,
I will be strong enough to accept it.*

*Others have gone through it [i.e., others have gone through death],
and so will I.*

*I will meet it [i.e., I will meet death]
in full awareness of
my uncertainty [about what happens in and after death].*

*I am now aware
that I still fear it [i.e., I still fear death],
but I will learn to accept
what cannot be avoided,
and thus
I will
eventually
lose my fear [of death]."*

*This applies also
to every other
negative facet of life,
and can be practiced
every day.*

*It is very difficult to put [this healthy way to accept death
and other negative facets of life]
into words.*

*Perhaps it will help you to understand
by visualizing
a soul movement
of*

- *tensing and*
- *letting go.*

*When you
struggle away from
something frightening,
you*

- *tense up and*
- *pull away.*

*This very pull in tension
pushes you into it.*

- *Courage,*
- *an honest facing of the self, and*
- *a relaxed attitude*
will produce
the necessary strength.

[Conversely]

*The lack
of these attributes
will*

either

push you into what you fear [by negating its opposite]

or

make you run from it.

*Both [i.e., both going headlong into what you fear on the one
hand, and running away from what you fear
on the other hand]*

*have the same result,
namely,*

negation [i.e., the denial as real of what is real].

49

QUESTION:

*What is your attitude toward
the ascetic?*

Is he running away from it all?

*Does he face up to reality
or is he avoiding it?*

ANSWER:

*In general,
an ascetic
tries to buy himself out of
what he fears.*

*He forfeits
all*

- pleasure and*
- happiness*

by self-imposed hardship.

*In other words,
he chooses
unnecessary
hardship
because
he so greatly fears
another hardship.*

50

QUESTION:

*How about
the spiritual ascetic?*

ANSWER:

Exactly the same.

Asceticism is so often

- a great self-deception and*
- a complete denial
of the life force.*

[In asceticism]
**The principle of death
is feared so much
that the life force
is completely negated [i.e., the life force is declared to be unreal].**

It [i.e., asceticism] is a very
• self-destructive and
• damaging
way
of coping with death.

51

QUESTION:
**How do you account for
the supreme pleasure
that comes from
mastery in**
• achievement and
• accomplishment
of the so-called
unpleasant problems?

ANSWER:
Here again,
it depends on
• the motive [for mastery in achievement of unpleasant problems]and
**• the way it [i.e., the way the mastery in achievement of unpleasant problems]
is done.**

**If it [i.e., if the motive and the way it is done in the mastery in facing
unpleasant problems]**
is
• genuine and
• healthy,
**the process I have described
has been lived.**

*Since the duality
is a result of
negation [i.e., result of denying that the unpleasant problem is unpleasant],
one can only find the way out of duality
by no longer*

- *negating [i.e., denying that the unpleasant
problem is, in fact, unpleasant],*

but

- *facing up to it [i.e., facing up to the unpleasantness of the
unpleasant problem].*

This [facing up to the unpleasantness of the unpleasant problem] will then show

- *the unity
behind*
- *the duality,
so that*
- *pleasure
and*
- *pain
become one.*

But there are also

- *imaginary,*
- *superimposed,*

and therefore

- *unhealthy
ways*

*of doing this [i.e., there are imaginary, superimposed and unhealthy ways
of facing an unpleasant problem],
and these are illusions.*

52

QUESTION:
*Doesn't
the healthy state
deny
the unpleasant emphasis [i.e., deny the unpleasantness of the
unpleasant problem]?*

ANSWER:
*No, I would say
it is just the opposite.*

Death
*ceases to be,
but this happens
in a genuine way
only after
it [i.e., only after death] has been worked through
by facing
the fact
that it [i.e., that death, and its unpleasantness]
still exists
for you.*

*By denying it [i.e., by denying death and its unpleasantness],
you may encounter
the danger of*

- *negation and*
- *evasion.*

If
*belief in the end result [i.e., if belief in the end result that life continues and
there is no death in reality, or the end result that an
unpleasant problem is not ultimately unpleasant]
is artificially
clung to,
it has the very opposite effect.*

*You cannot
deny
that which still exists for you.*

53

QUESTION:
*Is it
life and death,
or
life or death?*

ANSWER:
*It is
life and death.*

54	<p>QUESTION: <i>Therefore</i> <i>it [i.e., death]</i> <i>could not be</i> <i>unpleasant,</i> <i>otherwise it [i.e., if death were unpleasant</i> <i>the answer to this question]</i> <i>would be</i> <i>life or death [rather than life and death].</i></p> <p><i>So death</i> <i>must be</i> <i>a pleasure.</i></p> <p><i>Doesn't</i> <i>the healthy attitude</i> <i>therefore</i> <i>deny</i> <i>the unpleasant emphasis [concerning death]?</i></p>
55	<p>ANSWER: <i>Let us not confuse</i> <i>• the end result</i> <i>with</i> <i>• the process</i> <i>of arriving at it.</i></p> <p><i>Many religious philosophies</i> <i>have taught this truth [about death being a pleasure rather</i> <i>than an unpleasure].</i></p> <p><i>But</i> <i>the end result</i> <i>has been used</i> <i>to avoid facing</i> <i>that which still seems unpleasant,</i> <i>[unpleasant] if for no other reason</i> <i>than that it is</i> <i>unknown.</i></p>

*Before you can
truly experience
that death
is pleasure
in a healthy way,
you first
have to go through
your own distortion,
in which
death
seems*

- bleak and*
- frightening.*

*Only after going through that [i.e., only after going through the experience
that death seems bleak and frightening]*

*will you come to the realization
that*

- life*
- and*
- death*

are one,

that

- pleasure*
- and*
- pain*

are one.

56

QUESTION:

*Is it not
equally illusory
to think that*

- the problems of everyday life and*
- the crass things you encounter*

are unpleasant?

*Aren't they [i.e., aren't the problems and crass things you encounter]
pleasant
for he who has mastered them?*

*Therefore this [fact]
does deny
the unpleasant principle,
except in terms of
an unhealthy attitude.*

57

ANSWER:

*Once you have arrived
at that state,
you will find it so.*

*But
until
a person arrives there
it would be dangerous
to try to talk one into it.*

*Too much of this [talking one into its being true that death is not unpleasant]
has been done already.*

*One has to be very careful,
since*

- *evasion and*
- *self-deception*

*are always
so close at hand.*

*The temptation
is so great
because
humanity
fears
to face the truth.*

*Truth
is never
unpleasant,
but it may often appear so [i.e., truth may often appear unpleasant]
in your state of*

- *temporary reality and*
- *distorted vision.*

	<p><i>People have to</i></p> <ul style="list-style-type: none"><i>• let go of a truth that they themselves have not yet discovered</i> <p><i>and at the same time</i></p> <ul style="list-style-type: none"><i>• face the untruth that still lives within.</i> <p><i>You have to look into the very difficult abyss of illusion, as long as it is still an abyss for you.</i></p>
58	<p>COMMENT:</p> <p><i>I think it has to do with the interpretation of the word "deny."</i></p> <p><i>If one means [by the word "deny"] that something doesn't exist, then one is wrong.</i></p> <p><i>However, if by [the word] denial one means</i></p> <ul style="list-style-type: none"><i>• that something is not real,</i><i>• that it is an illusion, that is different.</i>
59	<p>ANSWER:</p> <p><i>Yes, that is very true.</i></p>

*But you see,
there are so many religions
which originally
possessed this truth [that "there is no death"]
when they taught
the denial of death.*

*However,
due to an inclination
to arrive at the result [that "there is no death"]
through shortcuts
in order to avoid
the unpleasantness of
facing the illusory abyss [of facing the illusion of death],
humanity clings to
such words as
"there is no death"
and misuses them.*

*The result is
superimposed faith
that is embraced
out of
• fear and
• weakness.*

*So let us
be careful
and always keep in mind
that what seems
most frightening –
death
in all its aspects –
must be faced
before it [i.e., before death]
denies
itself.*

60	<p><i>This was not an easy lecture, my friends.</i></p> <p><i>It will give you</i></p> <ul style="list-style-type: none">• <i>much food for thought and</i>• <i>material for progress.</i>
61	<p><i>Be blessed, each one of you.</i></p> <p><i>Divine</i></p> <ul style="list-style-type: none">• <i>strength and</i>• <i>love</i> <p><i>envelops you.</i></p> <p><i>This love is a reality.</i></p> <p><i>May you</i></p> <ul style="list-style-type: none">• <i>feel it and</i>• <i>carry it with you into your lives.</i> <p><i>Be blessed.</i></p> <p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.