Pathwork Lecture 82: The Conquest of Duality Symbolized in the Life and Death of Jesus

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/

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<td>Greetings, my dearest friends.</td>
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<td>God bless each one of you.</td>
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<td>Today's lecture is</td>
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<td>of the last lecture, &quot;Conflicts in the World of Duality.&quot;</td>
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<td>04</td>
<td>This day [i.e., Good Friday], very appropriately, commemorates</td>
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<td>a very important event</td>
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<td>in your human history,</td>
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<td>which is</td>
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On this day, Good Friday, Jesus Christ brought his life to a culmination in • the greatest suffering and • the greatest joy.

This is meant not only in an • abstract or • remote spiritual sense, but also in a • very human and • concrete sense.

• Suffering and joy, • pleasure and pain are dualities that, in the final analysis, are only subdivisions of the great duality: • life and death – never • life or death.

A spiritual teaching, often misunderstood, says that one must rise above pleasure and pain.

This is of course true in the ultimate sense.
However, it [i.e., rising above pleasure and pain] cannot come about by flight from the unpleasantness of the duality.

Instead, the transcendence of pleasure and pain happens only by
  • accepting and
  • fully facing the duality: life and death.

Those who misunderstand the meaning of rising above pleasure and pain do so because they wish to
  • avoid rather than
    • go through those deep experiences.

However, it is only when you accept death in its undisguised nakedness without running from it that you can truly live; only then will you find that there is
  • no death and
  • no duality.
You will accept this [i.e., you will accept that there is no death, no duality], not as
  • a consoling faith
    to which you cling
    out of
    • weakness and
    • fear,
  but as
  • actual experience.

And you can only experience this [i.e., experience that there is no death, no duality] in the
  • infinitely great and
  • ultimate
    issues [such as great suffering and death] when you learn to experience it first in your
daily little "deaths."

When
  • your will is not done and
  • you cringe from suffering in the
    • wrong,
    • unhealthy
      way,
you increase the tragic duality.

You reject
  • death
  and, therefore, in the ultimate sense,
  you reject
  • life.
The flight from
• death and
• suffering
causes flight from
• life and
• pleasure,
  often inadvertently.

No matter how much
one may
strive
  for joyful participation
  in
• life and
• pleasure,
when one
• consciously or
• unconsciously
  avoids
• facing and
• meeting
• death and
• suffering,
the escape
  will also be
  a flight from
• life and
• pleasure.

The truth is
  that these two escapes [from death and life, from suffering and pleasure]
  always go hand in hand,
  and this naturally has
  a very damaging effect
  on the soul.
Jesus' saying,
"Become ye as little children"
has meanings
on many levels.

One [level of meaning of this saying by Jesus] is that
children
• live and
• experience
very acutely.

All their
• senses and
• faculties
are
• new and
• fresh, and
every life experience,
on any level of their being,
is much more acute
than the
• impressions,
• reactions, and
• experiences
of the adult.

And this [acute life-experiencing of children]
is good,

For the soul
who goes through life
rejecting
the experience of life
with all its meanings,
deadens
its [i.e. deadens the soul’s] faculties
for living.
It is much better for the
• development and
• growth
 of an entity
to go through many
• heights and
• depths
 than to
 falsely construct
  a serenity
   that is rarely
    a true detachment.

Detachment
 is achieved
 only after
  one has accepted
   all that life has to offer,
     including death.

Some people believe
 they have
 risen to
 genuine acceptance,
when in reality
 they simply
 reject
• pain and
• suffering,
 and therefore also
• pleasure and
• joy.

Such persons will find
 at some juncture in their evolution,
 be it in this life or later,
 that they have to come back to
 the point at which
 they fled from
 their soul-experience,
 so that the experience they have avoided
 can be learned
 by fully going through it.
Only those who have
gone through
the feared experience
will arrive at
true serenity.

The soul
whose serenity
• is not real, or
• is artificially cultivated,
is much less developed
than those who are
courageous enough
not to flee from
the life experience.

But it often happens that
the former [i.e., the one whose serenity is not real or is artificially cultivated] believes himself or herself
to be above the latter [i.e., above the one who is courageous enough not to flee from but rather go through challenging life experiences],

whom he or she despises
for their [emotional] ups and downs.

These [emotional] ups and downs indeed indicate
that those people [who do not flee but rather go through life’s challenging experiences with accompanying emotional ups and downs]
are still deeply involved
in the illusion of
• opposites and
• duality;

nevertheless, they
• meet the illusion [of opposites and duality] and
• grapple with it, which is
• honest and
• growth-producing.
Courage and honesty are perhaps the most important assets in one's development.

If you face your suffering and your joy, you will grow.

The person who cringes away from suffering – denying it, never facing it, and irrationally fearing it beyond its true proportions – is inevitably equally afraid of happiness and fulfillment.

A few times in the past I mentioned fear of happiness and fulfillment.

Many of my friends have since found this to be true.

When happiness is far away and seemingly unattainable, you can safely long for it.
However,
if you observe yourself closely
you will see that
when you get near it [i.e., when you get near happiness and joy],
• you cringe from it [i.e., cringe from happiness and joy],
  just as
• you cringe from suffering.

And since
• suffering
  and pain, or
• death
  and life,
  • are connected and
  • are in reality
    one and the same,
your
  • happiness and
  • pleasure
  are also connected to
your attitude toward
  • death and
  • suffering.

As you accept
the one,
  so will you also
  accept
the other.

And as you
• rise and
• grow
  through
the one,
so do you
• rise and
• grow
  through
the other.
Your attitude toward suffering determines whether or not your soul benefits
• during the experience [of suffering]
or only
• much later [long after the actual experience of suffering].

Even a
• blind and
• rebellious
attitude toward suffering
• will eventually benefit the soul, and
• is better than
a flight from suffering by
• paralyzing and
• deadening
the capacity to
• feel and
• experience.

However, a
• blind and
• ignorant
attitude toward suffering will make you suffer
• more and
• longer than necessary;
the process of growth can commence only when your consciousness has learned not to avoid it [i.e., not to avoid suffering].
Conversely, a healthy attitude [toward suffering] that retains awareness will obtain immediate
• growth and
• liberation.

That which formerly made you suffer ceases to be an element of pain the instant you recognize the lesson it can teach you.

By no means does this imply that you should deliberately
• choose suffering and
• reject happiness in the false belief that
• pleasure and
• joy are contrary to the will of God.

Many religions teach this error.

The healthy way to meet suffering is perhaps the most important key in life.
If you meet it [i.e. if you meet suffering]
• openly and
• whole-heartedly,
• willing to learn from it,
• keeping your
  • reason and
  • faculties
    intact –
    although
      emotionally
        you may be plunged into
          • darkness,
          • rebellion,
          • cowardice and
          • self-pity –
    the outcome
      will be happiness
      to the degree
        you have grown from
          the suffering
            you have gone through.

If suffering
deadens your soul,
more suffering –
  although perhaps in a different form –
    must follow
      until
        you no longer allow your soul
to be deadened by it.

Then [when you no longer allow your soul to be deadened by suffering]
your entire personality
  will be revived
    by
      increased self-awareness.
A particular confusion
confronts
a growth-pursuing spirit
in its approach to suffering.

Many self-aware people
understand that
suffering
is self-created.

Your realization of this,
whether
• vaguely or
• fully,
causes you
to become frantic
whenever suffering comes your way
if for no other reason than
the frustration of
not knowing
instantly
by what particular
• attitude or
• action
you have created it.

Not having this knowledge [instantly by what particular attitude or action you created your suffering]

makes you fearful
that
more suffering
may come
from this hidden cause.

Since you are impatient,
either
• consciously
or
• unconsciously,
to find out,
you sabotage
all your attempts
to get to the cause.
What is done in
• impatience,
• haste,
• frustration, or
• fear
  inevitably slows down
  the process of activity.

Those who believe that
God
caused their suffering,
which [they believe] they have to accept
without understanding the reason,
often fare better [than those who
know that suffering is self-created and are impatient to
find out the cause so they can remedy the situation].

They [i.e., those who believe that God caused their suffering]
may not discover
their self-created underlying causes –
and this is a pity
since this, too, has to be done –
but their attitude
is much more
• relaxed and
• open.

However,
the belief that
God
causes suffering
• is shaped by
  a lazy fatalism and
• leads to the logical conclusion
  that God is
  • cruel and
  • sadistic.
The best way of dealing with suffering combines
- the active spirit of searching for one's own inner hidden causes
- the relaxed attitude of accepting, for the moment, the unwanted pain, and
  fully understanding that the self-produced misery is of therapeutic value.

Here again, a right combination of healthy
- activity and
- passivity is needed,
as opposed to a mixture of distorted
- activity and
- passivity.

You cannot truly solve the seeming mystery of suffering in life
if you do not solve your own problems brought on by a faulty attitude toward
- life and death,
- pleasure and pain.
How can you
• meet
  life's conditions
unless you
• meet
  yourself
  face to face
  in your
  • innermost,
  • hidden
  • conflicts,
  • attitudes, and
  • beliefs, and
• comprehend
  the real meaning
  of your [emotional] reactions [to life situations and to others].

Any time
  you are [emotionally] disturbed,
  find out
  • what it is that you
    want, and
  • what it is that you
    fear.

Go beneath
  surface
  • reasoning,
  surface
  • desires and
  • fears
  which are, in reality,
  but a symptom
  of your particular way
  of fleeing
  from
  • death and
  • suffering,
  and therefore [of fleeing]
  from
  • life and
  • happiness.
To begin by tackling the
• big
• general
  issues
  will
  never
  get you anywhere.

True growth happens
only
when you tackle
your
• seemingly insignificant
• daily
  [emotional] reactions of
  • desire and
  • fear.

Only then
will you learn
the right attitude
toward
  • life and
  • death.

See how you
• run from
death
  in the little things and
• recoil from
  suffering
  in the minute details of life
  that could in themselves
  seem unimportant.

First
question yourself
about the most
• mundane,
• insignificant
  issues
  which cause you
  the slightest disharmony.
When you pursue this self-questioning to the point of asking,
- "Why do I want this?"
- "Why do I fear not getting it?"
you will come to the love
- you desire
and to your fear of
- not getting it [i.e., your fear of not getting the love you want].

When you flee from love, fearful
- that you may not get it anyway, or
- that you may lose it again,
you are caught in the wrong attitude toward death.

I have outlined in the last lecture [i.e., #81 - Conflicts in the World of Duality]
that manifests in your courting death because you fear it.

In a similar way, you reject love, fearful of
- being hurt,
- not getting it, or
- losing it again.

You try to convince yourself that you do not want love.
The same happens when you inwardly try to convince yourself that you do not want life because you know that one day life in the body will cease.

All little issues ultimately lead to the question of • being loved versus • not being loved, and therefore to • life versus • death.

When, from • your fear of not getting what you • really want, • you deliberately choose what you • don’t want, you create an • unhealthy, • deadening condition within your soul.
It [i.e., this deadening condition within your soul
brought about by your choosing what you don’t want
out of fear of not getting what you really want]
is unhealthy
because
you do
not honestly acknowledge to yourself
• that you really want
  • love and
  • life and
• that you really fear not getting
  • love and
  • life eternal.

This [deadening] condition
is unhealthy
because
you deny yourself
what you
actually could have,
although it may not be
to the degree
you wish it.

You may not get
the kind of love you desire –
• exclusive,
• limitless,
• guaranteed
  with absolute certainty
    that you will never lose it again.

But
because
any
limitations of your wish
would create
unbearable frustration
of your exaggerated belief
that the nonfulfillment of your wish
is unbearable,
you forfeit
the love you could have
by rejecting it [i.e., by rejecting the love you could have] altogether.
So you make it [i.e., you make your situation regarding love] worse.

In the same way,
your desire
never
to die
makes you reject life.

All
of your everyday
• [emotional] reactions and
• problems
can be traced back
to these basic issues [i.e., the issues of desire for and fear of not getting perfect love and eternal life].

Therefore
these basic issues [i.e., the issues of desire for and fear of not getting perfect love and eternal life]
will have
personal meaning for
• you and
• your situation

[Seeing and applying] This [self-understanding]
is the important step
you need to take in your development.

Most important in this respect
is that so often
you are unaware that
what you fear
are
• death and
• suffering.

Rejection of love signifies both [i.e., rejection of love signifies fear of both death and suffering].
You run away
not only from
• death and
• suffering,
but, to start with, [you run away] from
• your fear of both.

And this [i.e., this fact that you run away from, or fear, your fear of both death and suffering]
is what you have to uncover first.

Only then [i.e., only when you have uncovered your fear of your fear of death and suffering]
can you adopt
a healthy attitude
toward death.

Outwardly,
you may not be aware of this fear,
but [inwardly] deep down
it may still be there,
if only to a small extent.

Face in yourself
that place
where you still fear.

Become aware of it [i.e., become aware of that place in you where you still fear],

and then
you can learn
to die –
and thus [you learn]
to live!

As you become aware
of your real fear of death
in any form –
• physical death itself, or
• a negative occurrence –
you free
the life force in you,
which will then
invigorate you
to meet
that which you fear.
The life of Jesus Christ symbolizes this age-old truth [i.e., the truth that as you become aware of your fear of death, you free the life force in you which then will invigorate you to meet that which you fear] in a very wonderful way.

It [i.e., this age-old truth] has been known by all
• the sages and
• great truth seekers of all times.

It [i.e., this age-old truth] is represented in many
• philosophies,
• religions and
• myths.

[However]
Through Jesus Christ it [i.e., this age-old truth] has been symbolized in his actual
• life
and
• death, for Jesus met his death in the very spirit I have stated here.
Many of Jesus' sayings and utterances were not recorded and passed on to posterity, especially those not understood by people because, in humanity's limited understanding, they [i.e., these unrecorded sayings] seemed to contradict his other teachings [that were recorded].

It is not mere coincidence, however, that his last utterance was recorded, and passed on to humanity, in spite of its seeming so crassly contradictory to what people believed of, and wanted to see in, Jesus Christ.

* Jesus' last words on the cross [i.e., “Around three o'clock Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’ which means, ‘My God, my God, why have you forsaken me?’” (the last words of Jesus as recorded in Mark 15:34) and also Matthew 27:46)] expressed his doubt and fear that he was forsaken by God.
This [i.e., this last statement by Jesus recorded in Mark’s gospel] has puzzled many people.

How could that great spirit
• doubt and
• fear?

Human
• illusion and
• idealization
would have preferred
that Jesus died
• in a glory of faith
• without the human
• doubts and
• fears
he expressed
in the hour of
the culmination of his suffering.

It was very important
that this utterance
be transmitted to humanity.

Since
every single facet
of Jesus'
• life and
• death
has deep symbolic meaning
for humanity's personal problems,
so this utterance, too,
must have significance.

It [i.e., this last utterance of Jesus] can be fully understood only
if you grasp the meaning of
• this lecture and
• the previous one [i.e., #81 - Conflicts in the World of Duality].
In his last hour, Jesus forgot
- all he had known,
- all the
  - revelations and
  - insights
  he had gained.

Has it not happened
to each one of you to some degree,
in hours of
- depression and
- anxiety,
  that even though
  your intellectual memory
  retained what you have
  - learned and
  - known,
  you were not
  in command of
  this knowledge?

Your soul
was in a
dark night
of
- disbelief and
- doubt.

- Deceiving yourself
  about this state of mind, and
- not acknowledging
  how you
  really felt,
  is not the right solution.
To feel
  • guilty and
  • proud
    as you think, "I should not
    • feel and
    • think
      this way"
    leads only
to a self-deception
    that delays
    your coming out of
    your darkness.

Jesus illustrated this [principle] most clearly.

He,
  the greatest
  of all created spirits,
    • was in doubt too.

He too
  • had lost faith
    for a moment.

But
he
  • acknowledged it [i.e., acknowledged that he had lost
    faith for a moment], and
  • did not hide it
    • from himself or
    • from others.

What does that mean?
It [i.e., acknowledging that he had lost faith for a moment and not hiding that fact] means
  • the
    • stark,
    • naked
      • fear of the unknown – death – and
  • the acute suffering of
    • physical,
    • mental and
    • spiritual
      pain.

Jesus
  met it [i.e., met his fear of the unknown (death) and his acute suffering]
  • squarely,
    • without pretense,
    • without self-deception,
    • without deceiving
      those who had faith in him.

He was truthful
  • to himself
    and therefore
    • to all who believed in him.

He was truthful
  even in his last moment.

Many a
  • spiritual teacher or
  • authority
    • would hesitate
      to admit moments of
      • fear and
      • doubt,
    • would feel
      • ashamed and
      • afraid
        of losing face
        with the disciples.
This basic fear [of losing face with disciples if the spiritual teacher admits doubt or a momentary loss of faith]
is often rationalized by "acceptable" explanations.

[To himself] The teacher may excuse this untruthfulness [in the presence of his disciples] by the seemingly commendable attitude that does not want to
- let down or
- weaken
  the disciples.

But in fact it is the lack of truthfulness that lets others down.

Jesus' truthfulness [in sharing his doubts in this his final hour] had not let anyone down, even though they could not understand how it was possible that the master experienced doubt in his hour of death.

Most did not know that in this very
- doubt and
- fear
  was an important
    • directive and
    • lesson
      for all.
But even though they did not consciously understand [this lesson he was giving for all], inwardly they felt more strengthened than ever, because truth goes directly to the
• heart and
• soul,
even if, at times, it [i.e., even if, at times, truth] bypasses the brain.

When
• intellectual explanations do not obscure what the
• heart and
• soul perceives, and
• the personality allows the intuition to function in spite of seemingly contradictory intellectual considerations,
the person has a deep
• purity and
• innocence that has nothing to do with the words
• "innocence" and
• "purity" as used by bigoted religionists.
The person who has this [deep]
• innocence and
• purity
adopts
the childlike attitude
Jesus recommended.

Jesus' advice
to become as
little children
praises
children's willingness
to experience life intensely.

Jesus' disciples
have this quality;
they too
experience fully.

And Jesus Christ himself
showed this amply
• in his life
as well as
• in his death.

He went through
his suffering
to the full extent,
• without restriction,
• without shame
in admitting his
• doubt and
• fear,
• pain and
• vulnerability.
Only those who have this great childlike openness can experience true joy.

This he demonstrated not only • during his life, but also • by his reappearance in spirit – but of that, very little is recorded.

Again, as it occurs so often, this factor [i.e., his reappearance in spirit] is • misunderstood, or • not fully understood.

Even those who understand that Jesus' • resurrection and • appearance indicate the continuation of spirit life do not go far enough in understanding this phenomenon from a worldly point of view.

They think simply that Jesus showed only that life goes on, and that is all there is to it.

This phenomenon was not meant to prove just that life does continue in the spirit.
It will mean something more to you right here and now, while you are still in this incarnation.

If Jesus Christ in his hour of despair forgot what he had known, it is even more certain that other people will do the same when going through hardships.

Intellectual conviction can only do so much in such times; Jesus knew this better than anyone.

30 Jesus' reappearance could not be more than theory
   • for those who were not present, and
   • for the succeeding generations, if it [i.e., if Jesus' reappearance] did not bear a deeper meaning.
His reappearance clearly states:
"After having met my ordeal
• fully,
• without
  • pretense and
  • self-deception,
having gone through it
to the ultimate end,
I now
live
in the
• true,
• full
sense of the word.

You, too, can do it.

You do not have to wait for
physical death,
because
you die many deaths
every day,
in all your little
• ordeals and
• struggles.

The manner in which
you meet these
determines
the subsequent
• life and
• fullness of joy
that can be yours.

If you meet these
• ordeals and
• struggles
in a similar
spirit of truthfulness,
you will
experience
• life and
• joy
while still in the body
to the same degree."
This is
• the message,
• the ultimate meaning
  of his reappearance,
  apart from all other meanings.

Here is
the greatest lived symbolism
ever demonstrated.

Life on earth
is a symbol of
reality,
and not vice versa.

And so it is
with Jesus'
• life and
• death [i.e., Jesus’ life and death on earth are symbols of reality].

It meant much more
than
a lesson to each individual
about
• the history of evolution,
• life after death, and
• the promise after death.

To find out what it [i.e., what Jesus’ life and death] really means
you do not have to wait
until the time
when you leave your earthly body.

You have daily opportunities.

Whether you can now
believe in a life after death
does not even matter.
Every day
offers an opportunity
for everyone,
whatever he or she may or may not believe,
to make the best of life
by
• realizing what
  the everyday little "death" is,
• meeting it,
and in so doing,
• learning to discriminate
  between
  • that which is inevitable
  and
  • that which is not.

If you meet that which is
inevitable –
• physical death as well as
• the results of your past wrong attitudes –
in a spirit of
  relaxed passivity,
while at the same time
wanting to
• grow and
• learn
  from the experience,
you will recognize
• where and
• in what way
  you choose difficulties
  that are not inevitable.

For the more you
choose the latter [i.e., the more you choose difficulties that are not
inevitable, that is, the more you choose difficulties in
situations where you could make choices that would not
produce or further difficulties but you choose not to],
the more you
• invite and
• court
  extremes
  that should be avoided.
Only by 
a very personal self-search
can you determine
how you react
to both
• that which is
  inevitable and
• that which is
  not [inevitable, but rather where you have a choice that
determines the outcome in the situation].

This question [of what is inevitable and what is not inevitable]
poses a problem
similar to that of
• independence and
• interdependence.

Only personal self-analysis
can provide the answer
to each individual.

There is
• no other way [than personal self-analysis],
• no general rules
to which
  one can rigidly adhere.
**I recapitulate:**

Since
- isolation and
- loneliness
come from an
  - inner,
  - unrecognized
dependency,
as opposed to the
  - healthy
  interdependence
    which results from
    reliance on
    the inner self,

so it is
  with the question of
  inevitability.

By running away from
  that which is
  inevitable,
  you bring upon yourself
  avoidable handicaps.

You are
  so afraid of the
  inevitable
  hardship
    that you take onto yourself
    more hardship.

Find this pattern
  and you are bound to discover
  that
  inevitable hardship
    ceases
    after you have
      - acknowledged and
      - gone through
        it [i.e., gone through the inevitable hardship].
Now, are there any questions?

**QUESTION:**
How can

- a hardship
not be
- a hardship?

**Take torture, for instance.**

I'm not afraid of

- death,
but [am afraid] of

- the agony of dying.

**ANSWER:**

As long as

one has not gone through it [i.e., has not gone through a hardship],

it [i.e., the hardship]

is a hardship.

You are not expected
to tell yourself

the opposite [i.e., not expected to tell yourself that the hardship is not a hardship].

Quite the contrary:
to deny

your fear [of death]

would be one form of

- running away from or
- negating
dead

and, therefore,

[running away from and negating]
life.

Only they

who have gone through death

have the certainty

that there is

no death.
To find this out [i.e., to find out that there is no death],
they must go through it [i.e., go through death].

The lesser degrees of death,
such as
  all forms of suffering,
  must also
  be experienced
  in order to discover
  that they [i.e., discover that death and all
  forms of suffering]
  are
  not
  the extremes
  of
  • death or
  • suffering
  that were feared.

Often they [i.e., such experiences]
are not
• painful or
• annihilating
  at all.

You will find many instances of this
if you look back on your life.

When you review certain of
your life experiences,
you will find
that
• what you were apprehensive about, and
• what seemed disproportionately horrible
  as you stood before it,
  ceased to be dreadful
  once you were through it.
Ultimately, you were untouched by it [i.e., untouched by that which you dreaded], except in the positive sense, because the [once dreaded] experience caused you to grow.

It added to your whole personality, not only to
• your thinking process, but also to
• your emotional life.

If you very truthfully question yourself, in looking back you can admit that the experience [you once dreaded] is no longer a horror.

The horror therefore must have been unreal, for a reality is
• permanent and • unchangeable.

Only an illusion loses intensity as time goes by.
Yet

as long as you experience something
that is
• unreal
as a
• reality,
the remedy
is not
in talking yourself out of it.

Trying to avoid
the inevitable
is useless;
what really helps
is to
• acknowledge your
• fear and
• suffering and
• relax into it [i.e., relax into
your fear and suffering in the situation].

You
cannot avoid
the illusion
of suffering
by telling yourself
it [i.e., telling yourself that your suffering]
is illusion;

for you,
it [i.e., for you your suffering]
is real,
and therefore
you have to
go through it.

Remain conscious
of your
intellectual knowledge [i.e., your intellectual knowledge that your suffering is ultimately an illusion]
all the while,
without forcing it [i.e., without forcing your intellectual knowledge]
on your emotional reaction.
Allow both [i.e., allow both your intellectual knowledge and your emotional reaction]
to exist freely,
side by side,
as you observe
[both]
  • your thoughts and
  • [your] feelings.

This [i.e., this allowing and observing both your thoughts and feelings together] may make it easier for you
to
  • go through the suffering and
  • really experience it.

For only
  a wholehearted
  entering into
  the life experience
  with all its components
  will help you
  to rise above
  the dualities.

QUESTION:
You said one could let people down only by untruthfulness, and not by any other way.

Could you explain that a little more, please?
ANSWER:
When I use the word truth,
I do not mean the little truths people often express in a
• thoughtless and
• cruel way,
which have nothing to do with truth.

At times the great truth may not contradict the little truth at all.

The little truth however may at other times be very much opposed to the great truth.

There is no
• rule or
• regulation you can lean on here.

As with all truth, each case stands for itself.

• Discrimination and • an active thought process
are necessary all the way through, in order to realize when
a little truth corresponds with the great truth, or
when it does not.
One's own motivations furnish the real answer to this question [as to when a little truth corresponds to the great truth and when it does not].

If one is honest with oneself, one can detect that little hurtful truths come from a personal
• fault or
• weakness,
    be it
    • pride,
    • vanity,
    • self-will,
    • rebellion,
    • insecurity,
    • frustration,
    • or whatever.

Even if these inner motives are covered up by more valid reasons, that does not eliminate the existence of the underlying current, which determines the result.

But when you are truthful with yourself, you cannot, in the ultimate sense, let down anyone else.

Gaining this truthfulness with the self is, after all, the goal of your self-search on this path.
**QUESTION:**
I would like to ask you about the emphasis the church places on the bodily resurrection of Jesus Christ.

*What is your comment on that?*

**ANSWER:**
There are two aspects involved, one of which I have commented on in the past.

About the first aspect I repeat, briefly, that it is a misconception that stems from the inherent fear of physical death.

People want to believe in a physical continuation of life.

Therefore, they need to interpret Jesus Christ's reappearance as a physical resurrection.

The other aspect has a much • deeper and • wider significance.
It [i.e., the other aspect to the reappearance of Jesus Christ] contains the deepest
  • wisdom and
  • truth, but
    in symbolic form.

This symbolism I explained extensively in the previous lecture [i.e., Lecture #81 - Conflicts in the World of Duality].

Jesus Christ's resurrection teaches symbolically that if you do not flee from your fear of
  • death, 
  • suffering, and 
  • the unknown, 
  but go through it, 
    you will truly have life in its deepest sense, while you are still in the body.

• Pure, 
• unadulterated life can be had only if death is met squarely.

In using the word "pure" I do not suggest what is generally understood by purity: an insipid state that rejects the body.
The body
is part of
the spirit, and
the spirit
part of
the body.

Both
form one whole.

That is why
Jesus Christ
appeared as
a human body,
to show
that
the body
is not to be
• rejected or
• denied.

If you
accept death
you will be resurrected
in life –
in the body –
by
the flowing life force
which will truly make you
experience
• pleasure and
• joy,
on all levels of your being,
including
the physical level.

Is that clear?
**QUESTION:**

Yes, but your statement as to the error of this thinking [i.e., the churches’ errors and misconceptions about Jesus’ physical resurrection] would lead one to conclude that the parts of the Gospel which describe the disciples’ arrival at the tomb as a story of promise are • entirely false, and • not a factual account.

**ANSWER:**

No, not at all. When Jesus appeared to his disciples, his dear ones, a phenomenon occurred that • has always been known and • will continue to be known, if certain circumstances prevail. In your time and age it is called, I believe, a materialization of spirit substance.

It is condensation of spirit matter, as all physical life is.

But the fact that this [materialization] happened [with Jesus after his death] contains a deep • philosophical and • psychological meaning, which is generally ignored.
The meaning [of Jesus’ materialization after his death] is, as I have explained, that if you meet both • life and • death, you cannot die.

You will then live in the true sense of the word.

Therefore, what the disciples saw was real, although most of them did not understand the • meaning and • purpose of the event even though Jesus tried to explain it • then, as he had often done • before [i.e., during his ministry].

There were a few who understood, but not all of them.

Those who did not [understand the meaning and purpose of the event] took it simply as a phenomenon, which in itself was not unique.
QUESTION:
Now, those of us who
• do not consciously believe in existence after death, and
• do not consciously desire existence past death very much,
like to
• enjoy and
• take pleasure in this present physical life – meaning
  • the body and
  • the pleasures and
  • sensations of the body.

I would like to ask a question concerning such a person:
Given
• talent and
• a certain personality,
  including the need to sublimate,
is the desire to produce art, and by that creation become immortal, the same thing as a belief in life after death?

I'm not asking about whether there is life after death.
**ANSWER:**
I know you aren’t [asking about whether there is life after death], and I am not going to attempt to answer that, for whatever I or anyone else might say would not make any difference.

You can arrive at it [i.e., you can arrive at the truth about life after death] only through your own experience.

If you superimpose a belief that is not genuinely yours, it is much more unhealthy than admitting an unbelief.

That is just one of the points I stressed in the last lecture [i.e., Lecture #81 - Conflicts in the World of Duality].

Now I will answer other aspects of your question.
In the first place, let me make it quite clear that
• real knowledge and experience of the continuation of life after physical death – if it [i.e., if real knowledge and experience of the continuing of life after death] is genuinely arrived at through development – and
• the right and healthy attitude as described in these lectures,
• does not, cannot, will not sacrifice the bodily pleasures for the sake of a spiritual life to come after the physical one.

It is quite the contrary.

Only those who cling to religious faith out of fear and weakness will come to the conclusion that one opposes the other [i.e., that the physical life and the spiritual life oppose each other].

In fact, if these two lectures [i.e., if Lectures 81 and 82] are really understood, this [fact that continuation of life after death in a spiritual life to come and enjoying pleasures in this present physical life do not oppose each other] will become quite apparent.
Since the freed-up life force must flow through the body, it [i.e., the freed-up life force] makes the whole person more • receptive and • capable of pleasure on all levels, including the physical one.

However, this complete pleasure can be experienced only if the soul is healthy.

An unhealthy soul is incapable of experiencing pleasure.

At the same time, if a person heals unhealthy • aspects and • attitudes of the personality, that person not only • becomes capable of experiencing greater pleasure, but also • leads a fuller life.
Almost as a byproduct [to healing unhealthy aspects and attitudes of the personality], there is also an increase of creativity.

People like that begin to experience the reality of the
• spiritual laws and
• truth.

It is no coincidence that people who go through a successful analysis often come to believe in the reality of
• spiritual laws and
• truth.

This rarely indicates acceptance of a denominational religion, but, rather, the presence of their own private
• realization,
• experience,
• inner proof and
• knowledge.

These [i.e., private realization, experience, inner proof, and knowledge] are all byproducts of healing the soul of its
• misconceptions,
• distortions, and
• deviations.
The true experience of
• pleasure on all levels,
• the unfoldment of creative abilities, and
• the inner knowledge of spiritual truth
    all result from
    inner health.

At the same time, the
• sicker or
• more distorted
  a soul,
  • the less
    it is capable of
    real pleasure, and
  • the more will its
    inherent creative abilities
    be paralyzed.

The fact that
some people
are very creative
in spite of
tremendous inner conflicts
does
not
contra dict this statement.

In these cases,
the creative talent
is so great
that it is expressed
in spite of
the soul-problems,
and [the more this creative talent is expressed while
soul-problems are still present]
the more is such a person
cut off from
reality
on all levels.
This [being cut off from reality] means not only that • cosmic laws and • spiritual truth are disregarded [by such a person expressing creativity], but that reality as it manifests on this earth plane is also ignored [by such a person].

The desire for immortality through art is just another variation of the human entity's • longing for life eternal and its • struggle against death.

One person will be a religious fanatic who has accepted a belief out of • fear and • weakness, and not through • inner knowledge.

The other [that is, the one who desires immortality through art] believes himself or herself to be stronger than the former [i.e., than the religious fanatic who believes out of fear] because [unlike the former who “needs” a fear-based faith] he or she [i.e., the artist] does not "need" such faith.
But this form of expression [i.e., expression in creativity], through the [creative] work produced, emerges from the same root: the desire for immortality.

Neither [the creative artist nor the religious fanatic] wants to let go; they [both] want to hold onto life.

They cannot give up.

This
• holding on,
this
• inability to give up, whether manifest
  • in the big question,
  or
  • in little everyday issues, holds the soul imprisoned.

It [i.e., this holding on, this inability to give up in big or little issues]
• prevents growth,
• produces some form of stagnation on all levels of the personality.

Only
the generous freedom
which comes from
• giving oneself up and
• going into the unknown, without any assurance of retaining what one cherishes,
can produce true growth.
So the wish for immortality through
  • art, or
  • science, or
  • any other expression
    is, in essence,
      not that different from
        the way of the religionist
          who clings to faith
            out of fear.

As I explained in the last lecture [i.e., #81 - Conflicts in the World of Duality],
the atheist, too,
  • goes off the path and
  • meets death in the wrong way,
    just as
      the un-genuine religious person does.

The latter [i.e., the un-genuine religious person] says,
  • "I want to believe
    because I am afraid of death.
      • I do not want
        • to let go,
          • to give up."

And the atheist says,
  • "The person who believes is just weak.

  • I am so much stronger,
    I do not need all that."

But this person [i.e., the atheist-creative artist], too,
  • wants immortality and
  • thinks it is a show of strength
    to seek immortality
      through creation.

It [i.e., creating art]
  is another way of
    • clinging to life and
      • fighting against death.
This type of person [i.e., the atheist-creative artist]
is so afraid of
  ceasing to exist
  that he will not risk
  • believing [i.e., believing only, and not creating art]
  and then
  • being disappointed
  if the religionists
    are wrong [i.e., if believing doesn’t work, and he or she
    should instead have created art to be immortal].

Both types [i.e., both the atheist-creative artist and the un-genuine religionist]
are incapable
  of admitting
  • that they
    do not know and
  • that they have to accept
    the unknown.

Now, my friends,
  the many people
  who outwardly admit
  this ignorance [about the continuation of life after death]
  do not necessarily
  • mean it,
  • feel it, and
  • live it.

They, too, may
manifest
the flight from death
in their innermost attitudes.

It is not what one
• professes and
• thinks one believes
  that determines
  a healthy attitude [concerning death];
  that is only an indication.
So you must beware of evaluation [of a person's true belief and attitude about the continuation of life after death]

based on a person's professed
• belief and
• attitude.

The desire to die, for instance, does not necessarily indicate
• a true belief in the life after death, or
• one's reconciliation with non-existence.

It may merely be an expression of being tired of coping with life, which is, of course, the result of not knowing how to cope with death.

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Now we come to the matter of sublimation.

Sublimation can be, and very often is, entirely misunderstood and is a very unhealthy phenomenon.

It [i.e., sublimation] can be a distorted and harmful process in
• the religionist's as well as
• the psychoanalyst's concept.
The religionist sublimes when he says,
- "The life of the flesh is sinful.
- It opposes the spirit.
- It represents the devil and therefore I must
  • sublimate my fleshly impulses and
  • spiritualize them."

This leads to repression [of fleshly impulses], and when you view repression with a fresh outlook, you will see that it [i.e. that repression of fleshly impulses] is nothing more than
- dishonesty,
- self-deception,
- an "ostrich" attitude, and
- a lack of self-awareness.

On the other side [i.e., on the other side from the side of the religionist], the psychologist asserts that "reality is
- so dismal,
- so hopeless,
- so despairing, and stands in such contradiction to my pleasure drives, that I have no choice other than to sublimate.
I choose it [i.e. I choose sublimation] out of compromise, as a lesser evil.

On the one hand [without sublimation], I would have to live according to the most
• unchanneled and
• primitive instincts
  if I wanted to realize my pleasure drive.

But, on the other hand [without sublimation], this [living according to primitive and unchanneled instincts to realize pleasure] would bring me into conflict with my environment and therefore I would be stopped from pleasure [by my environment] a priori.

So the situation [on either hand, without sublimation] is hopeless."

These
• unchanneled,
• primitive instincts are not more conducive to the pleasure principle than is the "spiritualized" rejection of bodily pleasure.
In a mature and healthy soul, the pleasure drive can never interfere with one's environment.

This [i.e., the fact that the pleasure drive of the healthy mature soul will never interfere with one's environment] is not due to

- sublimation [of the instinctual drive into art or other manifestations that are seemingly more “spiritual” than are physical pleasures],
- resignation [to never experiencing instinctual pleasures in life] or
- repression [of the instinctual drive altogether].

It happens because the instincts [themselves]

- grow with the rest of the personality
  and therefore
- become, as development proceeds, all the more receptive to pleasure in a much higher form than the
  - primitive,
  - unchanneled instincts.

This heightened pleasure includes the physical level.

Such inclusion [of heightened pleasure on the physical level] comes, in turn, from facing

- death and
- suffering.
It [i.e., the inclusion of heightened pleasure on the physical level] happens through
• eliminating negation and
• slowly,
• bit by bit,
• melting away the duality.

In doing so [i.e., by eliminating negation and melting away duality], reality,
• as you know it on earth,
  begins to change,
  first
  subtly
    • in your own inner world,
  and then
    slowly
    • in the outer world.

It is entirely wrong to say
• that creative ability is the product of sublimation
  or, to put it in a different way,
• that it [i.e., that creative ability] comes from shifting the pleasure drive to another area of the personality.

The healthy human personality, as it was meant to be, is rich enough to contain both [i.e., both physical pleasure and spiritual pleasure], as well as many other modes of expression in life.
Only the
• limited and
• distorted
soul
has to make such choices [i.e., choices between physical pleasure
and creativity].

It is quite true that
if you
repress your pleasure drive,
it [i.e., your pleasure drive]
must still express itself somewhere else,
and often does so
in the area of your creativity.

But
that does not mean
it [i.e., does not mean your creativity]
could not be expressed
more
• clearly and
• powerfully
if your personality
were
• whole and
• integrated,
• functioning healthily
on
all
levels.

It [i.e., your creativity]
would manifest
in a more
• constructive and
• full
way,
not as
a substitute for,
but as
a completion of
life.
My dearest friends,

on this very special day [i.e., Good Friday]

I have tried to show you

how the present phase of our work,

of your inner development,

fits in with

the great events

of the history of evolution,

• cosmic

and

• human.

Be blessed,

all of you.

Receive our

• strength,

• love, and

• blessings.

May you

take this strength

and utilize it

as is best

for each of you.

Be in peace,

be in God!