

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

1996 Edition, Given October 19, 1977

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

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

*As I have mentioned before in other lectures,  
it is during this*

- *process and*
- *venture*

*[of divine spirit filling the void]  
that  
evil  
comes into existence.*

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

*Therefore*

- *consciousness*  
*is fragmented,*
- *concepts*  
*are split, and*
- *vision*  
*is limited;*

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

*come*

- *error,*
- *ignorance, and*
- *fear,*

*creating, in turn,  
further  
evil attitudes.*

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

07	<p><i>On the level of your consciousness [which is still fragmented] you exist in a world torn between the forces of • good and the forces of • evil.</i></p> <p><i>The more the spirit penetrates the void the more • truth and • love transform • untruth and • fear and • hate.</i></p> <p><i>The more life fills the void [including filling you and your fragmented consciousness], the more immortality becomes an experienced fact.</i></p>
08	<p><i>On the human level of appearances this process [of the spirit slowly filling the void] creates conflict.</i></p> <p><i>Human beings long for eternal life.</i></p>

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

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

- *sense and*
- *inwardly experience*

*the eternal life  
of the soul [which exists beyond the physical body],*

- *misunderstand and*
- *ignore*

*the importance of  
God's plan [for filling the void, which is]:  
allowing the spirit  
to infiltrate*

- *the void [with matter] –*

*and ultimately,*

- *matter [i.e., spirit ultimately enlivening the matter with  
which spirit previously infiltrated the void] –*

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

09

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

*Recently I spoke of  
the importance  
of working through*

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

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

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

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

10

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

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

**then**

**Christ's important injunction,**

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

**becomes very clear.**

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

**leads to**

**a joyous will to**

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

**a trace of fear  
of physical death.**

**The personality**

**fully realizes**

**that on the  
more internal levels  
of**

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

**a**

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

**exists,**

**which is free from  
the threats of**

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

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

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

11

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

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

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



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

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

- **bearable and**
- **meaningful**

**in**  
**the understanding of**  

- **eternal life**

**on the one hand,**  
**and**  
**the task of**  

- **physical living,**

**on the other.**

**In this way,**

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

*You will know  
that  
the world of material manifestation  
is  
a temporary one [i.e., a temporary world]  
• in which  
you can play  
an important part  
and  
• which you need to affirm  
with all your  
• consciousness and  
• energies,  
but  
• which you should  
not ever assume to be your  
only and  
ultimate  
existence.*

12

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

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

*it will be very helpful to  
grasp the deeper meaning of*

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

13

*The deeper understanding [of “Be in the world but not of the world”]  
can come  
only*

- *if and*
- *when*

*you live  
with a deep commitment  
to God  
to fulfill  
the task  
you have come  
to fulfill.*

*You already  
know that  
this task  
must be twofold:*

*[firstly]*

- *personal*
- *purification and*
- *transformation and*

*[secondly]*

- *giving over  
one's*
- *talents,*
- *energies, and*
- *assets*

*to*

- *the greater cause,*
- *the Plan of Salvation,*

*according to  
the will of God.*

*When this commitment [to fulfill this twofold task of personal purification and  
transformation AND giving over one's talents, energies, and assets  
to the Plan of Salvation according to the will of God]  
is made,  
eventually  
everything  
must  
fall into place.*

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

*Conversely,  
the more  
your life  
is dedicated to  
the pursuit  
of  
selfish ends [as opposed to making a commitment to the  
twofold task of personal purification AND to  
fulfilling your role in the Plan of Salvation],*

*the greater  
your insecurity will be,  
accompanied by  
a frightening sense  
of the meaninglessness  
of all life.*

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

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

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

*Thus  
the vicious circle  
continues.*

15

*Still,*  
*many of you have made*  
*your commitment to*  

- *God and*
- *your [twofold] task*

*only half-heartedly.*

*You live with*  
*one foot in*  

- *heaven*

*and*  
*one foot in*  

- *hell,*

*so to speak.*

*Heaven*  
*is that part of you*  
*in which*  

- *you sincerely*  
*dedicate yourself*  
*to the task for God,*

*in which*  

- *you become part of*  
  - *the great legion,*
  - *the forces*  
*of good.*

*It is heaven*  
*because*  

- *you feel*  
*deeply content;*
- *your life*  
*makes sense;*
- *everything*  
*is tinged with*  
  - *loveliness,*
  - *meaning,*
  - *fascination,*
  - *joy, and*
  - *security.*

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

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

***you live in hell***  
***because***

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

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

16

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

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

***[to you]***  
***is still prevalent.***

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



18

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

*The role of courage  
is often  
underestimated.*

*In fact,  
most people assume  
that  
spiritual people  
are*

- weak and*
- meek,*

*implying that  
they  
are  
without courage,  
for courage  
requires*

- strength and*
- energy.*

*The spineless  
are often  
assumed to be  
victims  
of the*

- aggressive,*
- bold*

*ones.*

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

- *evil,*

*while  
the*

- *weak,*
- *cowardly*

*person  
is associated with*

- *mildness,*
- *gentleness,*
- *goodness.*

*Nothing  
could be  
further from the truth.*

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

***Spiritual cowardice***

***not only***

***leads***

***to betrayal***

***• of the best,***

***• of God,***

***but***

***[leads indirectly]***

***to***

***as***

***• active and***

***• potent***

***evil***

***as [does]***

***the more obvious [direct forms of evil:]***

***aggressive acting out of***

***• cruel,***

***• self-serving,***

***• dishonest***

***malice.***

***It is important***

***• to be fully aware of this,***

***• to liberate yourself***

***from the illusion***

***that***

***your***

***• weakness,***

***your***

***• cowardliness,***

***are***

***• really***

***not so harmful, and***

***• perhaps are even***

***more spiritual***

***than the fighting spirit of***

***those who risk***

***• themselves and***

***• their personal advantages***

***by***

***• aggressive goodness and***

***• positive assertion.***

19

***What happens  
when you***  
• ***are weak,***  
***when you***  
• ***do not stand up to evil behavior,***  
***when you***  
• ***collude with it [i.e., collude with evil behavior] and***  
  
• ***refrain from fighting for the truth?***

*[What happens is that]*

***You***  
• ***encourage evil,***  
***you***  
• ***sustain***  
***the illusion***  
***in the person who perpetrates it [i.e., who perpetrates***  
***the evil behavior]***  
  
***that it [i.e., that the evil behavior]***  
• ***is not so bad,***  
***that it [i.e., that the evil behavior]***  
• ***is all right,***  
***that it [i.e., that the evil behavior]***  
• ***is smart and***  
***that***  
• ***many people support it [i.e., support the evil behavior].***

***This [i.e. This behavior of not opposing evil around you and not standing for truth]***  
***perpetuates***  
***the further illusion***  
***that by***  
• ***asserting truth,***  
• ***standing up for decency,***  
• ***and exposing evil,***  
***you will be***  
• ***isolated,***  
• ***ridiculed, and***  
• ***rejected.***

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

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

21

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

*Far from it.*

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

***Maligners***

- *expose*  
*their evil*

***and thus***

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

***Passive listeners [on the other hand]***  
***cheat***

***by trying to have it both ways:***  
***they***

***derive***  
***as much***  
***negative gratification from***  
***the maligning***  
***as the active one,***

***without, however,***  
***risking***  
***any***  
***negative consequences,***

***and even***  
***priding themselves***  
***that they***  
***really did***  
***not***

***participate in the act [of maligning another person].***

22

***Can you see that***  
***silent collusion***  
***with evil***  
***is more abrasive***  
***than***  
***active evil?***

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

*It [i.e., the crucifixion of Jesus]  
required the cooperation of*

- the traitors,*
- the colluders,*
- the silent bystanders*  
*who*
  - were afraid for their skin*

*and thus*

- allowed evil*  
*to –*  
*apparently –*  
*win.*

*But, of course,  
evil  
can never  
really  
win.*

23

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



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

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

*in short, [more important than]*

- *all that God stands for.*

24

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

- *active principle*  
*in distortion,*
- *harmful and*
- *murderous*  
*as it may be,*

*could never  
by itself  
wreak the same havoc  
as the*

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

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

- *hatred,*
- *inertia.*

*[Firstly, relating to energy,] Inertia, on the energy level, is the freezing of the flow of divine energy.*

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

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

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

*It [i.e., inertia]*

*includes*

- *primary and*
- *secondary*
- *guilt.*

*The primary guilt*

*is for*

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

*The secondary guilt*

*lies in*

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

*and even*

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

*This is why*

*Jesus Christ,*

*in his life on earth,*

*always stressed*

*that*

*the*

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

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

*But do not forget  
that  
an inherent  
• wisdom and  
• purpose  
governs  
the way in which  
the pendulum swings.*

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

*you need to use  
all the  
• drive and  
• active movement  
in you,  
even if  
this means  
temporarily  
more  
• activity  
than  
• receptivity.*

*In the  
active movement  
of your soul,  
you  
• build and  
• create,  
you  
• change and  
• grow,*

*and your soul  
becomes accustomed to  
movement  
as  
• enjoyable,  
• life-giving, and  
• relaxing.*

27

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

***Inertia***

***is believed to be***

- ***restful,***

***while***

***activity***

***is believed to be***

- ***exhausting.***

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

***distortion***

***in the***

***deeper mind.***

***As long as***

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

***you need to question***

***your desire***

***for more***

- ***receptivity and***
- ***quiescence.***

***Is it [i.e., Is this image that you need more receptivity and rest than activity]***  
***not an excuse for***

- ***staying inert,***

- ***avoiding***

- ***effort and***

- ***risk?***

***Only when***

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

***will the pendulum***

***swing into***

***a new balance [by adding more activity].***

***The overemphasis on***

***activity now***

***is the balance that you need***

***in order to***

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

28

- *Stagnation and*
- *inertia*  
*are indeed*  
*the greatest evil.*

*[Why is this so? It is because]*

*They [i.e., stagnation and inertia]*  
*are of [not-yet-fully-enlivened] matter,*  
*resisting*  
*the enlivening power*  
*of the*

- *spirit,*

*of the*

- *Eternal,*

*which desires*  
*to penetrate*  
*the void*  
*[i.e., the void]*  
*that is totally*

- *stagnant and*
- *inert.*

*False receptivity*  
*is*  
*masked inertia.*

*The more*  
*false*  
*receptivity*  
*exists,*  
*the less*  
*real*  
*receptivity*  
*is possible.*

*[Both]*  
**The inability  
to receive**  
• *love,*  
• *pleasure,*  
• *fulfillment,*  
**and**  
**the compulsion  
to [actually]  
sabotage  
fulfillment**  
**come from  
not  
giving to God.**

**When you  
give to God,  
you need**  
**to**  
• *be active,*  
**to**  
• *overcome inertia,*  
**to**  
• *move and*  
• *do and*  
• *act,*  
**to**  
• *risk*  
**and sometimes**  
**to**  
• *fight against*  
• *your own and*  
• *others'*  
**evil.**

**Only then  
will you**  
• *feel free from guilt*  
**and [consequently be able to]**  
• *become*  
**truly receptive to  
what the universe  
wants to give to you.**



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

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

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

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

29

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

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

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

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

*You may have to  
deal actively  
with  
apparently  
• menial,  
• mundane  
issues.*

*You may have to  
confront actively  
the resistance to  
changes  
[changes] that are  
so necessary  
in the process of  
• being and  
• living  
according to  
the principles of divine law.*

*So, my friends,  
ascertain  
the exact nature of  
• your inertia,  
and, even more important,  
• how you rationalize it [i.e., how you rationalize your inertia]  
in order to [continue to] indulge in it.*

30

*When you still  
feel*

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

*when you  
are*

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

*you know quite well  
that you are divided.*

*You are not yet  
autonomous.*

*The only way  
true autonomy  
can be established*

*is by  
your total surrender  
to the will of God.*

*This must include*

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

*It must include*

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

*It also includes*

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

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

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

*When you do  
fully  
recognize them [i.e., fully recognize the effects of your faults  
on both yourself and others],  
you will experience  
the pain  
you inflict  
on  
• yourself and  
on  
• others,  
and thus be  
more strongly motivated  
to  
want  
to change.*

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

*If you find yourself*

- *unfulfilled*  
*in your vocation,*

*if you*

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

*if you*

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

*[then]*

*somewhere*  
*within you*  
*you are*  
*holding out*  
*on your surrender*

- *to the Creator of all that is.*

*If you*

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

*if you*

*are sexually*

- *troubled,*
- *blocked, and*
- *unfulfilled,*

*[then]*

*somewhere*  
*within you,*  
*you are*  
*holding out*  
*on giving over*

- *to God's will for you and*
- *to the task you are meant to fulfill.*

*Perhaps you put emphasis on  
your*  
    • *profession,*  
*your*  
    • *mate,*  
*your*  
    • *personal fulfillment,*  
*rather than*  
*letting these other fulfillments*  
*flow*  
    *as a natural byproduct of*  
    *your dedication to*  
        • *your task for God,*  
        • *the task*  
            *you*  
            *are meant to carry out*  
            *as part of*  
            *the great army*  
            *fighting for*  
            *the forces of good.*

*Meditate on*  
*these vast issues*  
*that*  
    • *fill your universe and*  
    • *are of utmost importance*  
    *in the scheme*  
    *of all things:*  
        *the great battle*  
        *between*  
            • *the forces of good*  
        *and*  
            • *the forces of evil*  
            *engaged in*  
            *the gradual penetration*  
            *of*  
                • *life*  
            *into*  
                • *the void.*



*When you perceive  
this*

- *vast,*
- *universal*

*issue*  
*as the key to*

- *all other*

*issues,*  
*you will*

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

*This will*

- *bring a*  
*wonderful*
  - *new balance and*
  - *harmony*  
*into your life and*
- *lead you*  
*directly to*
  - *the faith,*
  - *the knowledge*  
*of*
    - *the ever-living God and*
  - *your individual immortality*  
*that alone*  
*can still*  
*the deep existential longing [for eternal life]*  
*I discussed in an earlier lecture.*

35

*With this*  
*I bless you,*  
*my most beloved friends.*

*Let this blessing open*

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

***Experience  
the Creator  
in whom you live  
all the time.***

***Experience  
the***

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

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

***This can be done  
only***

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

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