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

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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<table>
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|   | 03 Greetings,  
my very beloved friends.  |
|   | 04 What is  
the deepest meaning of  
the spirit of  
self-preservation?  |
|   | If the deep mind  
knows  
that there is eternal life,  
why [then]  
does it [i.e., does the deep mind]  
• hold on to  
life [in the body] and  
• instinctively fight  
leaving the body?  |
|   | This seems to be  
a contradiction.  |

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Original Lecture by Eva Broch Pierrakos
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I shall
• talk about this 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
• attempt to give you a deeper understanding of it [i.e., understanding of this paradox], so that 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] in your search for unification.

The longing for physical life expresses the divine spirit
• surging forward into the void,
• creating
  • matter and
  • form
and eventually
• animating these forms [and matter it has created] and
• irradiating them with
  • life,
  • consciousness, and
  • divinity.

These words exactly describe the divine plan:
  to push the spirit
• forward,
• outward,
  gradually
  filling the void.
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.
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.

The more the spirit penetrates the void the more • truth and • love transform • untruth and • fear and • hate.

The more life fills the void [including filling you and your fragmented consciousness], the more immortality becomes an experienced fact.

On the human level of appearances this process [of the spirit slowly filling the void] creates conflict.

Human beings long for eternal life.
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].
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.
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].

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.

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."
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.
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

- blind spots and
- a deep unawareness
  may still persist
despite
  the commitment.

But time is [after all] only
an illusory hindrance anyway.

The fuller your commitment [to this twofold task] is, and the more sincerely you
- mean it and
- put it into daily practice,
the greater your
- excitement and
your
- joy of living will become.

- Peace and
- security will grow accordingly in your soul.
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.
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.

The misconception
that
dedication of your life
to God's greater plan
brings
- suffering and
- pain
  [to you]
  is still prevalent.
If this [misconception that dedication to God’s greater plan brings suffering and pain to you] were not so,
the surrender
of
• your will
to
• God
would be
• more complete,
• less fraught with resistance, and
• more trusting.

The surrender
• of your will
• to God’s will
and the dedication of
• your life,
• your talents, and
• attributes
to the great plan [of Salvation]
not only
make you flourish
in your daily life
but
are the key to
the unification of
your split [i.e., the split between the physical and eternal],
[the split] where you are still torn
between
• belief and
  unbelief,
• trust and
  fear,
• hate and
  love,
• ignorance and
  wisdom,
• separateness and
  union,
• death and
  eternal life.
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.
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.
In other words,
[By not opposing evil around you and not standing for truth]
you foster
the delusion
that
in order to be accepted
one needs to
sell out
• integrity and
• decency.

All this
happens
constantly
in human interaction.

Such
courage of evil [by not opposing evil around you and not standing for truth]
is
easy to push out of
[your] full awareness.

Yet around the person
who indulges in this kind of
negative behavior [i.e. the negative behavior of not opposing evil around you and not standing for truth, thus selling out your integrity]
there is a cloud of
• guilt,
• confusion, and
• an emotional climate of
  self-rejection.
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].

When someone in your presence maligns 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 maligns 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].

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.

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.

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, but • 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.
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**Inertia**
refrains from
action
for the good.

- Laziness,
- nonmovement,
- passivity – in a negative sense –
  always support
  - indifference,
  - selfishness,
  - nonparticipation,
  - promoting stagnation and
  - hindering
    - growth and
    - change
      in
      - the self and
      - the environment.

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**This is why**
you,
my friends,
in this community
find yourselves
in
a very active phase [right now].

You
sometimes
feel that
this [activity]
should be tempered
with more
  - silence and
  - receptivity,
to establish
more balance [i.e., more balance between
activity and passivity].
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, 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.
[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
der 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].
• 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.

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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.
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.
Before closing this message,
I would like to
• talk about and
• help you with
  a particular phase
  on your path.

Often you find it
so difficult
to change a
• destructive,
• negative
  • attitude or
  • fault
even though
you have become
very aware of it.

For this particular juncture,
I have special advice.

I suggest you take
two approaches,
both of which
are necessary.

The first [approach]
is that
you focus
with all your
• intention and
• acumen
  on
  the extremely painful
  consequences
  of this negative trait
  to
  • yourself and
  • others.
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
• others,
and thus be more strongly motivated to want to change.
| 33 | **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].

Only

- by praying for
- divine assistance and
- intervention,
- by turning to Jesus Christ
  and asking for his
  personal
  - presence and
  - help,

can you

- influence
  the involuntary
  - currents and
  - attitudes, and
- change them according to
  the harmonious laws of God.

| 34 | **Your primary attitude in life must become**

- dedication to God's will and plan [i.e., the Plan of Salvation],
- your giving over in all things and putting God first.

**All other things**

- then become [automatically] the natural effects [arising out] of this [right primary] attitude [toward life] and
- will be fulfilled accordingly. |
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 fulfillsments 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
      of
      • your individual immortality
        that alone can still
        the deep existential longing [for eternal life]
        I discussed in an earlier lecture.

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.

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

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