Pathwork Lecture 165: Evolutionary Phases in the Relationship between the Realms of Feelings, Reason, and Will

1996 Edition, Original Given September 13, 1968

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.*

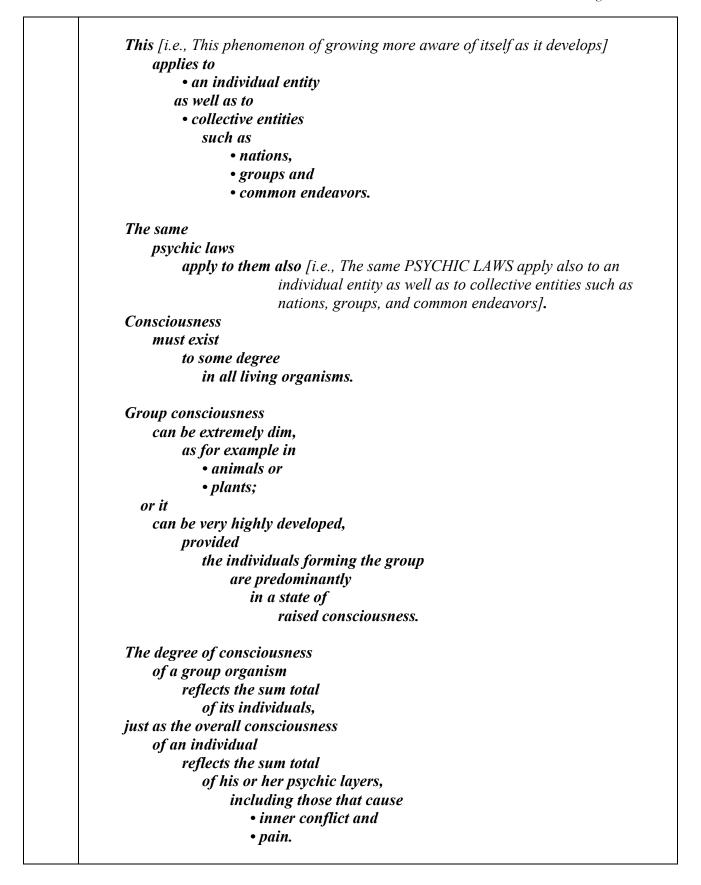
For clarity: The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and <u>not</u> <i>bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

¶	Content
03	
	Greetings
	and
	blessings,
	my dearest,
	dearest friends.
	Welcome to all of you
	at the beginning of this
	new working season [i.e., this new season, beginning with this Lecture 165
	(September 13, 1968) and going through Lecture 174 (May 23, 1969)].
	Our path together
	will again
	proceed in a very significant way.
04	
	Many of my friends
	have made outstanding progress,
	some of you perhaps
	much more than you realize.

Often • what you designate as progress is not necessarily real, and • what really is progress may seem at first the very opposite. **Only retrospectively** can you see how the very aspects that may have discouraged you at first were the necessary initial steps in your personal evolution. Progress brings you face to face with • your pitfalls, with • those things you have so busily ignored. Coming into your own sometimes appears, to the • uninitiated and • still self-involved, an unwelcome development that one cannot identify as growth.

	In reality it [i.a. In reality this unvalcome development]
	In reality, it [i.e., In reality, this unwelcome development] may be the key
	to finding
	your
	• freedom
	and
	your
	• true identity.
05	
	This
	• group [i.e., This pathwork group],
	this
	• entire spiritual endeavor,
	is a
	• pulsating,
	• living
	reality, my friends.
	<i>It</i> [i.e., This pathwork group, this entire spiritual endeavor,] <i>has a</i>
	spiritual form.
	I have mentioned this occasionally,
	especially at certain thresholds.
	<i>It</i> [i.e., This pathwork group, this entire spiritual endeavor,] <i>is indeed a</i>
	• living,
	• growing
	organism,
	expanding
	in a more beautiful way than ever.
	Just as
	every living thing
	grows more
	aware of itself
	as it develops,
	so does
	this organism.



	When wife action account
	unification occurs,
	the layers [i.e., the psychic layers] melt into
	a oneness, which is then
	• activated and
	• moved
	by the
	divine kernel.
	urrine keinet.
06	
	When the
	overall organism
	tends toward
	• growth,
	• purification and
	• union,
	• those discordant layers [i.e., those psychic layers that are discordant],
	• the aspects that
	resist
	union,
	gradually
	die off.
	Resisting growth
	• is not necessarily a
	theoretical concept,
	but
	• may nevertheless
	occur in practice,
	since
	what is really
	necessary for growth
	may not be compatible with
	a hopeful illusion.

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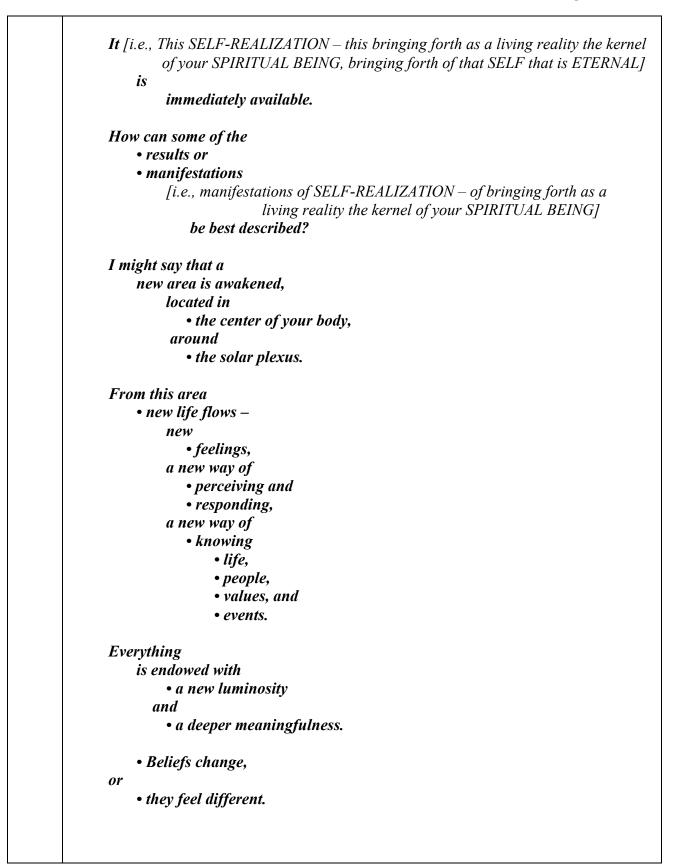
Thus, when aspects of the organism stem against the necessary stages of growth, the self-selective process of dving off, or • exclusion, sets in to protect the whole organism from being affected by *life-defeating attitudes* [i.e., by life-defeating attitudes – by those aspects of the organism that STEM AGAINST the necessary stages of growth] so it [i.e., so that the whole organism] can continue to grow. **Physical death** results from the same principle. **Physical matter** dies off only because underlying life-defeating attitudes fear truth and • love. *These fears* [*i.e.*, *These FEARS of truth and love that exist in the life-defeating* attitudes that lie within this affected physical matter of the entity] induce decay, which finally manifests outwardly. 07 Hence, what first appears as destruction is, when viewed with deeper insight, nothing but the destruction of destructiveness.

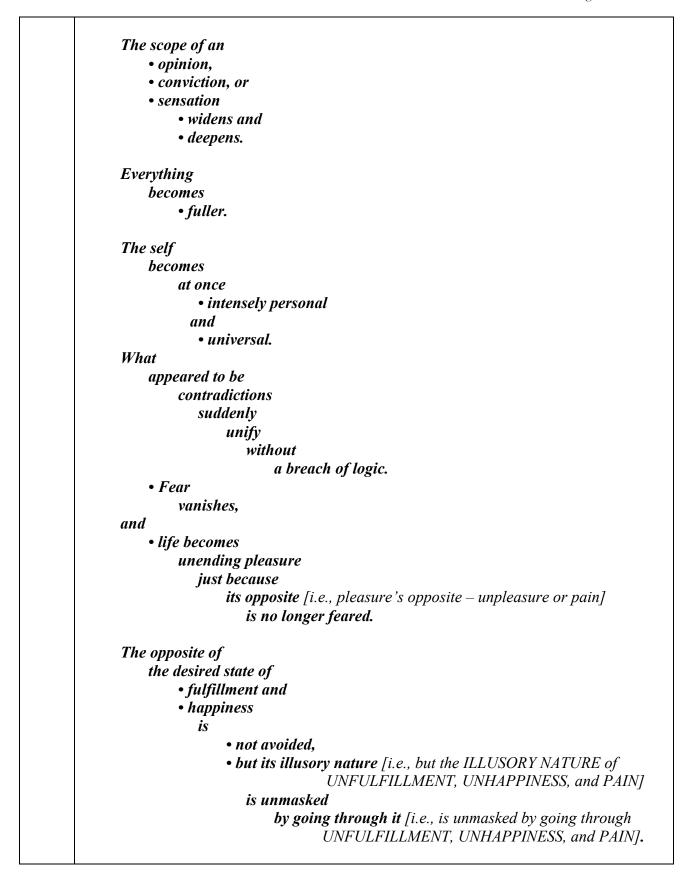
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Even though it may be
    painful to endure
        at the moment,
such death
    is often
        the most life-preserving event,
            borne of
                the organism's overall health.
For the
    unhealthy
        organism
            could tolerate
                the life-defeating attitudes [i.e., the unhealthy organism could
                       TOLERATE and avoid the necessary purification of those
                       attitudes that block and stem against its own growth]
                   much longer.
Death is
    overcome
        when the whole organism
            no longer resists
                • life,
                • truth, and
                • love.
                   so that it [i.e., so that the whole organism, having GIVEN UP its
                                            RESISTANCE to life, truth, and love,]
                       no longer
                          needs to secrete
                               deadening stuff [i.e., deadening stuff that previously
                                      was necessary to kill off those aspects and
                                      attitudes of the entity that were stemming
                                      against its own growth and development].
This principle
    is very important to comprehend
        in all questions of life –
            both
                • individual
            and
                • collective.
```

08	
	Tonight's lecture is,
	as so often at the beginning of a new work season,
	both a
	• recapitulation of past guidance recast in terms of the present emphasis
	and a
	• blueprint for future work.
	It [i.e., Tonight's lecture]
	foreshadows
	the structure of your work in the year to come.
	When you retrospectively observe
	the sequence of
	both the
	• lectures
	and the
	• individual pathwork of those
	who work deeply
	÷ •
	by overcoming their
	fear of self,
	you will see that
	<i>they</i> [i.e., that both the lectures and the individual pathwork]
	more or less follow this blueprint [i.e., will more or less follow this
	blueprint I am now giving you in this lecture].
09	
	I mentioned earlier
	the various layers of consciousness.
	Now I should like to discuss
	particular aspects
	of these layers [i.e., aspects of these layers of consciousness].
	This will open up a
	new understanding of
	new understanding of
	why it is
	so exceedingly difficult
	to let go of
	overcontrol
	by
	the ego.

	If self-realization
	is to be attained,
	a new balance must be found
	in which
	the ego
	assumes an entirely different role.
10	
	All of my friends should, once again,
	consider seriously
	• what this path is.
	• Why are they involved in it?
	• What is its function?
	Too often
	vagueness or
	• confusion
	about the Pathwork's purpose
	creates unnecessary
	• difficulties and
	• misunderstandings.
	The function of this path
	is
	not
	• to remove a
	bothersome symptom
	in a person's life.
	This [i.e., This Pathwork]
	is
	not
	• a treatment of sickness.
	Nor is the path
	simply a way
	of hereing a better person
	• becoming a better person,
	of • developing spiritually.
	- aeveloping spiritually.
	All this happens, of course.

	But it must be fully understood by all of you, no matter how far you decide to follow it, that the aim of the path is
	the total realization of the divine kernel.
	And this [i.e., And this TOTAL REALIZATION of the DIVINE KERNEL] is not merely a theory.
	It [i.e., This TOTAL REALIZATION of the DIVINE KERNEL] is indeed possible, right here and right now.
11	Let us restate the meaning of
	self-realization.
	I shall use new words [i.e., new words to describe self-realization] to reach you in a more dynamic way.
	Self-realization means to bring forth, as a living reality, the kernel of • your spiritual being – the kernel of • self that is eternal.
	This [i.e., This self-realization – this bringing forth as a living reality the kernel of your SPIRITUAL BEING, of that SELF that is ETERNAL] is, I repeat, not a religious concept for a faraway future.



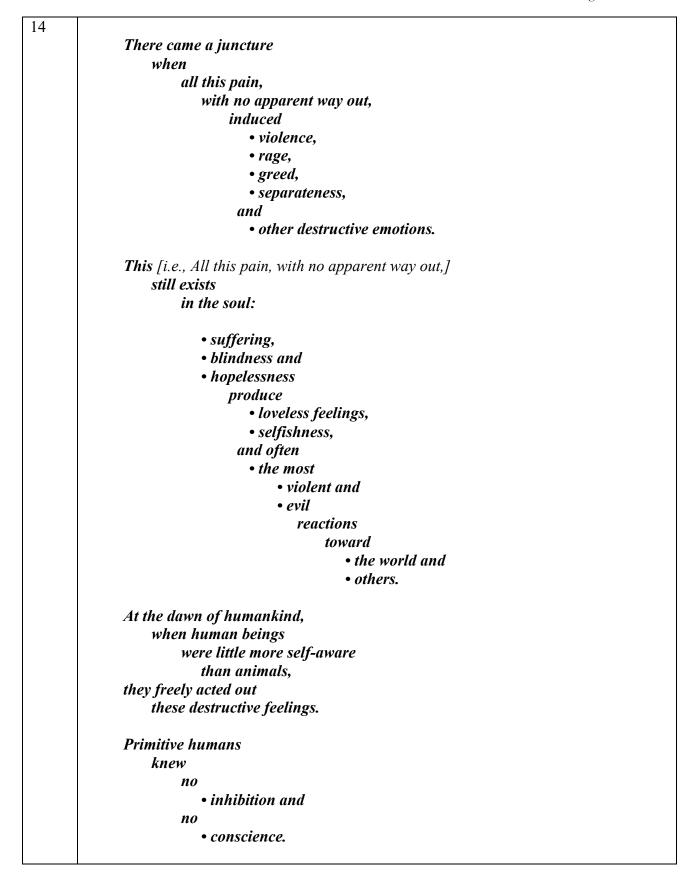


	Thus [i.e., Thus, by going through UNFULFILLMENT, UNHAPPINESS, and PAIN, and thereby discovering its ILLUSORY NATURE, you find that] there is nothing to fear.
	The creative power of the self is available
	at all times,
	because of
	the personality's freedom from fear.
12	
	These words are
	inadequate
	to describe the state called
	self-realization [i.e., the state of experiencing the self as the living
	reality of the kernel of your SPIRITUAL BEING, as the living reality
	of that SELF that is ETERNAL].
	But they may give you a glimmer of what is to come;
	perhaps you have begun to
	<i>experience this state</i> [i.e., begun to EXPERIENCE this state of self-realization]
	to a small degree
	once in a while.
	It [i.e., This state of self-realization]
	comes
	• gradually,
	and yet, at times,
	• suddenly.
	Only when
	all
	• surface layers
	and
	all
	• contradictory trends
	of consciousness
	have unified with
	the innermost being
	can this state [i.e., can this state of self-realization]
	become
	a steady condition of the soul.

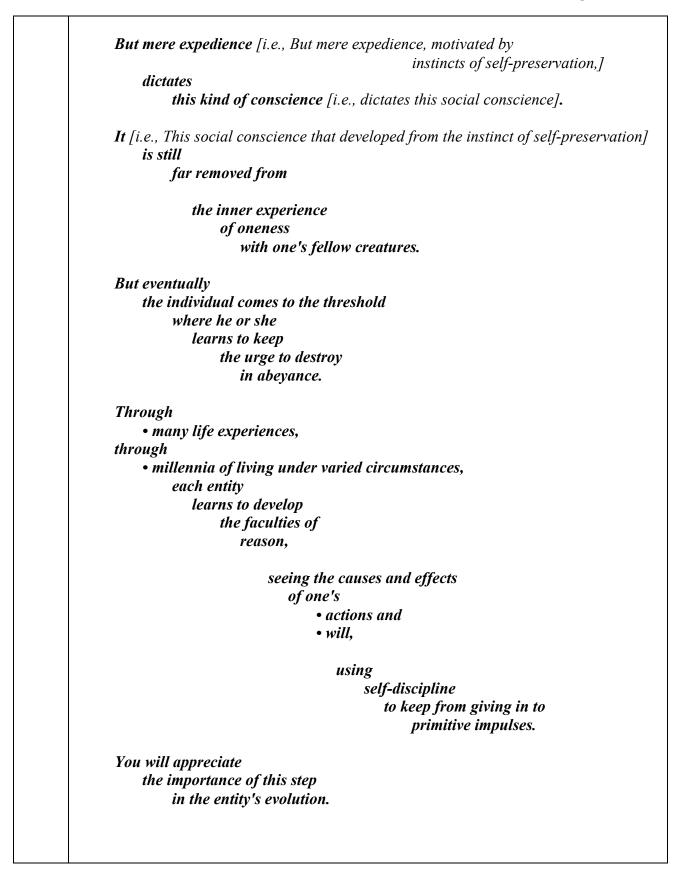
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13	
	To extend your understanding,
	it will be helpful
	to view
	humanity's
	spiritual
	 history and
	• evolution
	from a certain vantage point.
	At one phase in this history,
	human beings
	were godlike,
	moved entirely by the
	• creative,
	• cosmic
	forces.
	They expressed a
	universal consciousness in
	• every breath and
	• every move
	of their
	eternally living existence.
	At a certain point
	this human-divine consciousness
	removed itself from
	its divine kernel.
	A chain reaction set in
	and
	humanity's
	striving away from
	the innermost kernel
	has led to
	• erroneous ideas,
	• destructive
	 reactions and
	• feelings;
	• spiritual blindness,
	 unhappiness, and
	• suffering
	followed.

Each successive distancing from the divine kernel created a new layer of consciousness, covering the previous one and thus thickening the wall around the kernel. Rather than being nourished by the source, the newly separated *layer of consciousness* functioned by itself, nourished by the error that brought about the overlayers in the first place. This is why • you, and • people in general, often feel as if you were going around in circles. Yet the freshness issuing from the source • is indivisible and • unifies all • splits and • conflicts. This, in very broad lines, constitutes the spiritual history of humanity

that has brought it to its present state.

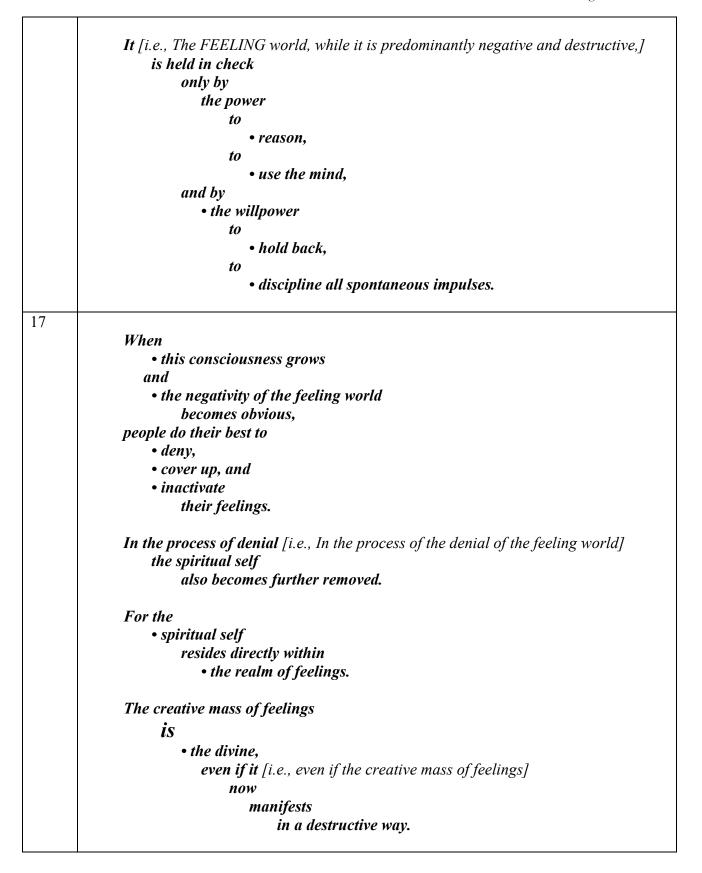


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	<i>They</i> [i.e., Primitive humans]
	were
	too disconnected from
	their fellow creatures
	to sense
	• others' pain
	as
	• their own.
	Their suffering
	made them
	too blind
	because
	their blindness
	led them into suffering.
	Thus, they
	indulged
	their destructive impulses.
15	
	At later stages,
	humans learned that
	acting out
	their destructiveness
	brought them into conflict with their environment.
	Gradually,
	life experience
	expanded people's consciousness
	and
	the first reasoning processes
	showed the individual that
	letting out blindly what he or she felt
	would eventually
	produce
	more pain.
	Thus a social conscience
	developed
	from the instinct
	of self-preservation.



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16	
	The realm of
	feelings
	is, at this point,
	predominantly
	a seething mass of
	• denied pain
	and, therefore, of
	• violence,
	• hate, and
	• malice.
	Yet the realm of
	feelings
	is the most
	• alive and
	• creative
	faculty.
	It [i.e., The realm of FEELINGS]
	is also
	self-perpetuating.
	sey perpendians.
	As long as
	the feeling world
	is modewin with
	is predominantly
	• negative and
	• destructive,
	its self-perpetuating nature
	creates
	highly damaging
	• impulses and
	• compulsions.
	This is why it [i.e., Because the feeling world at this stage of evolution is
	predominantly negative and destructive and because
	its self-perpetuating nature therefore creates highly
	damaging impulses and compulsions, is why the FEELING world]
	is so feared.



	So, when
	• reason and
	• reason and • will
	erect a barricade around
	the realm of feelings
	to stay safe from
	its [i.e., safe from the feelings realm's]
	self-perpetuating
	• negative creativity,
	they [i.e., reason and will]
	also erect a barricade around
	• the divine kernel,
	• the self-perpetuating
	• positive creative source.
	Nevertheless,
	each entity
	must go through this phase [i.e., this phase where reason and will
	erect a barricade around the realm of
	feelings, and hence around the divine kernel]
	before its [i.e., before the entity's]
	direction can be reversed.
	unceuon cun be reverseu.
18	
	<i>This</i> [i.e., Because of the feelings realm's self-perpetuating of negative creativity]
	is why you
	fear
	the realm of feelings.
	You have indoctrinated yourself
	with the safety measure [i.e., the safety measure of using reason and will
	to erect a barricade around the realm of feelings]
	for so long –
	and now
	you must unlearn it.
	You fear
	the realm of feelings
	because
	it is still,
	in part,
	primitive.
	r

	You are still imbued with the self-command you have learned throughout many existences:
	"I must keep the destructiveness [i.e., the destructiveness of my primitive feelings realm]
	under control."
	Yet the more the destructive feelings
	are denied, the less they can transform themselves back into their original state.
	Thus a consciousness builds itself based on reason.
	For a long time, in the history of evolution,
	• reason and • will
	have seemed to be the saving grace that • controls, • prevents and • dominates the realm of feelings.
19	An untold number of entities now find themselves in precisely this stage.

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They [i.e., This untold number of entities]
    have sufficiently developed
        • reason
        and
        • will
            to keep
                the realm of feelings
                   under control.
They [i.e., This untold number of entities]
    • identify
  and
    • experience
        themselves
            almost entirely
                as
                   the so-called ego –
                               that part [i.e., that part of the entity]
                                  which
                                      • wills
                                     and
                                      • reasons.
This [i.e., This coming to experience oneself almost entirely as the EGO – that part
                                           of oneself which WILLS and REASONS]
    was
        not
            a wrong turn, my friends.
It [i.e., This coming to experience oneself almost entirely as the EGO – that part
                                           of oneself which WILLS and REASONS]
    was necessary.
But now
    another way
        must be taken.
This new way
    seems threatening;
it seems to
    conflict with
        all past endeavors.
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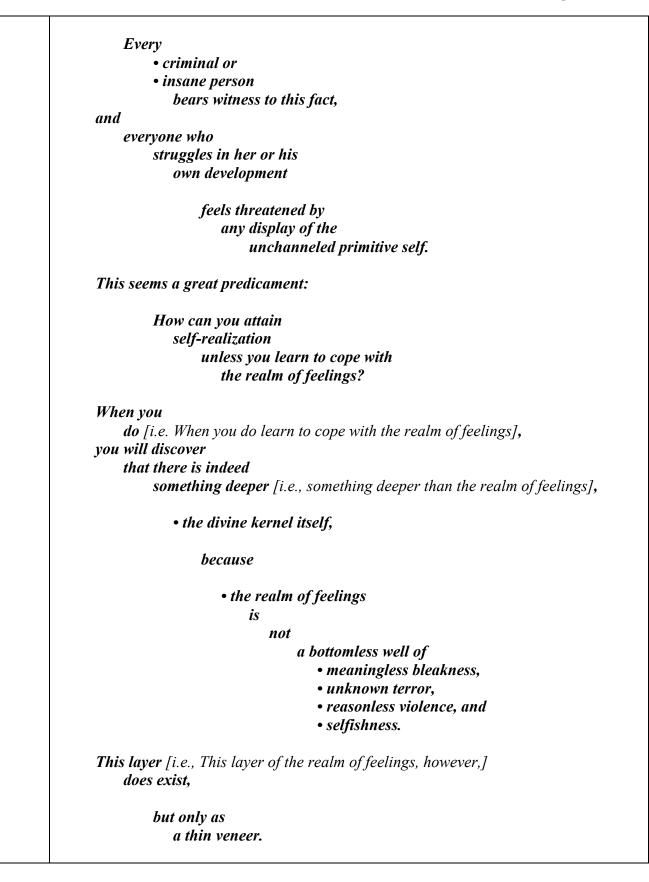
Every challenge to change direction appears to your unconscious as an enormous threat. Activating the realm of feelings seems entirely too dangerous, *baring* [*i.e.*, *baring and exposing*] the most • primal, • selfish, • destructive feelings, which seem • bottomless and • final. This explains, in the deepest possible way, the enormous threat all individuals experience when they come to a certain crossroads in their development. With some, the threat may be so great that they go on and on overdeveloping their faculties of • reason and • will, so that their personalities become lopsided.

20 Humankind as a whole is arrested at exactly this point [i.e., this point of having overdeveloped faculties of reason and will and avoiding the development of the realm of feelings]. This is why your • technological and • scientific development is out of proportion to your • feeling qualities and your • capacity to experience spiritually. Your emotions seem far more • negative than • positive. Even your preaching about • love and • spirituality generally has little to do with true emotional experience. More often than not, *these* [*i.e.*, *these sermons and teachings given about love and spirituality*] are • ideals and • theories, • a philosophy you adhere to in principle rather than feeling it.

	The feeling self
	• still appears to be
	a great enemy
	and
	• is accused of being
	• unreliable
	and even
	• dangerous.
21	
	For those who
	• are becoming more
	• alive
	and
	• real
	and
	• are no longer
	frozen,
	the poverty of
	real
	feelings
	in the average human being
	is striking.
	The scant feelings
	the average human being experiences
	are always • controlled and
	• approached very cautiously –
	being unaware of this fact
	does not alter it.
	It is part of your path
	to become aware of it [i.e., to become AWARE both of the POVERTY of your
	awareness of real feelings and AWARE of the fact that even the scant
	feelings you allow are always controlled and approached very cautiously].

Г

"I feel half dead, I could feel more than I do, therefore the potential to do so must exist in me,"
I could feel more than I do, therefore the potential to do so
therefore the potential to do so
must exist in mey
brings you so much nearer to
the state of realization [i.e., to the state of realization of the POVERTY of
your state of awareness of your real feelings]
than confusing
• your desire to
• feel and
• love,
because you believe in it [i.e., confusing your desire to love
because you "believe in" the "goodness" of love]
only as a principle,
with
• actually
• feeling and
• loving.
This is the
• general trend or
• stage
in which humanity finds itself.
You have learned,
through
• much effort and
• many
• incarnations and
• experiences,
to
• channel and
• control
the
• destructive,
• primitive
self that can
• go berserk and
 wreak so much havoc
if left to its own devices.

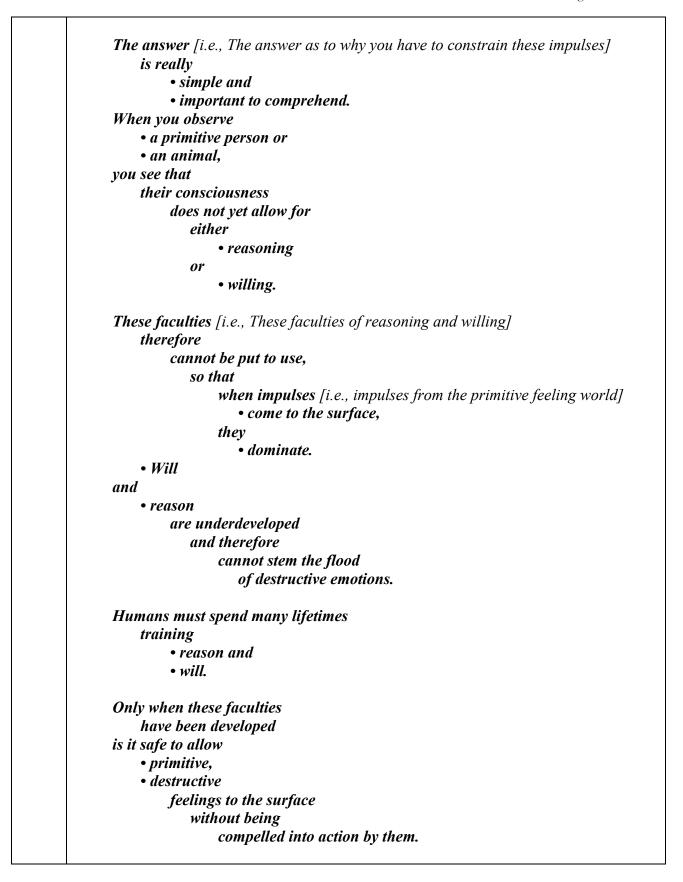


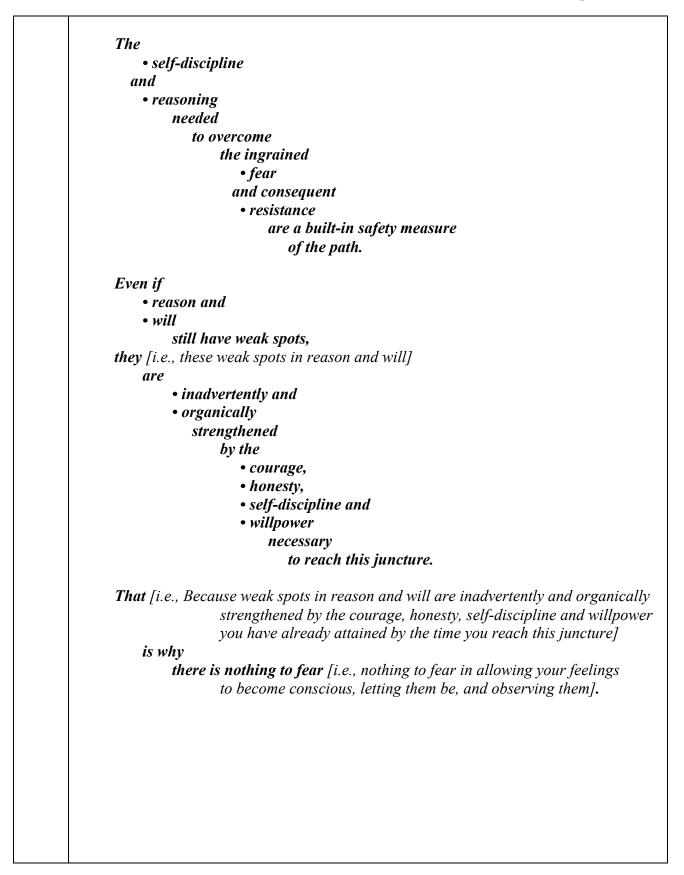
Once the
reasoning faculties
have been sufficiently developed
in the course of evolution,
and
once the entity
has learned to exercise
self-discipline,
there is
no longer
any danger
in encountering
the world of feelings.
The fear
that you will be
helplessly swept away by
your feelings,
once they become conscious,
is unfounded.
The faculties of
• reason
and
• will
are intact in everyone on this path,
for
if these faculties
were not sufficiently developed,
• you could not undertake
even the rudimentary steps
of such pathwork.
• You would be
incapable of
disciplining your lives.
And where you
fail to exercise self-discipline
you do so
<i>quite deliberately</i> [i.e., quite consciously, not unconsciously], with an ulterior motive.

-

	So your fear
	of possessing
	insufficient
	• reason
	and
	• will
	to control the feeling world
	proves to be
	groundless.
23	
	You must go therefore
	in the direction
	opposite to the one you have hitherto taken.
	Instead of
	holding back your feelings,
	you must learn to
	• allow them
	to become conscious,
	• let them be,
	and
	• observe them
	without fright.
	wanou juga.
	You will see how easy it is
	to let your feelings be
	• without
	acting upon them,
	 choosing your actions
	deliberately
	instead.
24	
	Perhaps it is still
	not quite clear to you
	why you must
	constrain those impulses
	in the first place
	when you must
	eventually
	let them go.

T





 Humankind's unconscious imprints are still so powerful that all of you are using • reason and • will to deny your feelings' existence. You do not comprehend that you no longer need these controls, provided you are on a meaningful path of honest self-confrontation. Now, using your • will and • reason for • humble self-confrontation, you can safely allow yourself to feel what you feel, without having to act on the feeling. You can now execute your relaxed willpower. This is where you are, my friends, or where you could be. 		
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your relaxed willpower. This is where you are, my friends,		You can now
This is where you are, my friends,		execute
		your relaxed willpower.
		This is where you are, my friends,

26	
	Human beings
	whose overall development
	has readied them
	to realize
	their divine kernel
	must now establish
	a new balance-structure.
	The primitive human
	is lopsided
	in being completely controlled by
	• emotions:
	• will and
	• reason
	are still too frail
	to enter into the process of living.
	For today's human,
	whose
	• reason and
	• will
	generally are
	overgrown
	and
	whose
	• emotional life
	is thwarted,
	union with
	the divine kernel
	is as
	difficult –
	although not as far removed –
	as for
	the primitive human.

For the divine kernel is a • living, • pulsating, • energizing mass of the highest • consciousness and • wisdom, • self-perpetuating and • self-creating. There is no word to describe its • intense and • potent aliveness. When you • fear and • deny your feelings, your aliveness is by necessity also denied, whether or not you are aware of the connection [i.e., whether or not you are AWARE of the connection between FEELINGS and ALIVENESS]. • Reason and • will by themselves can never bring aliveness into the personality, nor can they bring into you the consciousness of the divine nucleus.

	This [i.e., Because reason and will can never bring aliveness nor can reason and
	will bring you into the consciousness of the divine nucleus]
	is why people who
	• are most dominated by
	• reason and
	• will
	and
	• have their
	• feelings
	most controlled
	are those
	whose aliveness
	is very precarious.
27	
	You, my friends,
	who really want to
	come into
	your divine nature,
	must not
	confuse
	• spirituality
	with mere
	• spiritual ideas.
	You must bring your
	• living,
	• feeling
	self
	into play,
	even if this
	cannot happen in any other way
	than by meeting
	• destructiveness
	and
	• pain.

When you fully experience • the hate and • the pain in you without flinching, you will be surprised by what happens. Much sooner than you think, • hate, • violence and • pain will • dissolve and • give way to a new aliveness. A sea of feeling will crystallize • pleasure supreme, • the capacity to experience heights of joy that you never dreamed possible. If you make room for it, a new sense of cosmic reality will arise within you. You are indeed strong enough, all of you, to do this.

The danger of being forced into actions against your • reason and • will is truly an illusion in the state you are in now. The immediate danger is your difficulty in admitting that you are not yet who you want to be. But what an expensive price you pay for living life "as if" [i.e., for living life "as if" you ARE already who you want to be]! Once you decide to • meet yourself *as you are* [i.e., to meet yourself as you really ARE rather than meet yourself "as if" you ARE already who you want to be] and • go through the pain of some feelings, you will convince yourself very quickly that • the realm of feelings is not bottomless, and • its veneer is relatively superficial.

	Once you learn to cope with these feelings [i.e., cope with these painful feelings] by just letting them be,
	• they will dissolve quickly,
	and
	• you will come to
	feel
	the new • aliveness and
	• delight
	very soon.
	This is the road we shall concentrate on this coming year.
28	
	I would now like to discuss
	another approach you can use
	that constitutes
	an important aspect of our path.
	When you have reached
	a certain awareness of your emotions,
	you will see
	what you are
	constantly
	doing
	with many of your feelings.
	You are using
	• the busy mind,
	• the overemphasized reasoning faculty,
	• to fit
	your feelings
	into pictures,
	• to build theories about
	why
	you feel a certain way.

The mind is so trained in overusing reason that you think you need a reason to feel a certain way. Thus, • your real motives and • the actual situation often escape you. Since you • fear feelings and • see reason as the saving measure, you concoct reasons for feeling. You are always full of explanations of why you feel a certain way, until • no feeling remains – only • theory and • explanation. This is so important, my friends, because if you learn to see through these "explanations" it will teach you the art of self-observation.

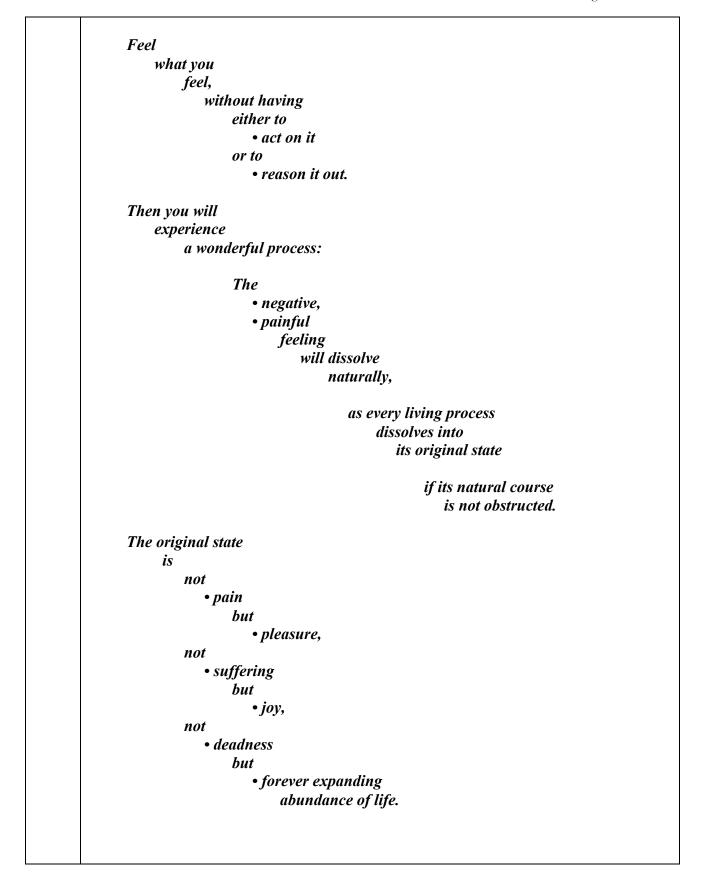
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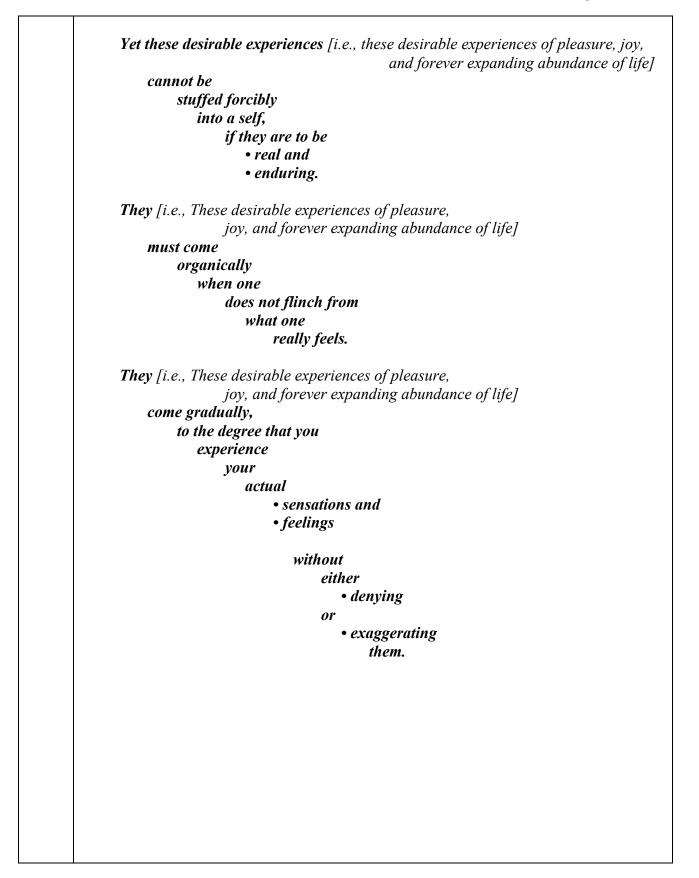
29	
	Let us say, for example,
	that you
	feel hurt.
	In many instances,
	you completely deny the hurt,
	even to yourself.
	You often manipulate it [i.e., manipulate the hurt]
	into
	an elaborate accusation –
	sometimes even using
	distorted facts about
	the perpetrator of the hurt.
	But this can be at best
	only a tiny part of • the whole picture of your personality
	or the metines for the hurting set
	• the motives for the hurting act.
	There is thus no longer
	any reality behind the
	• elaborate,
	• reasonable-sounding
	<i>explanations</i> [i.e., no reality behind explanations for why you feel hurt].
	The denied
	• hurt
	turns into
	• anger,
	which is also denied.
	You explain the anger away
	by theorizing about
	what caused the hurtful action.
	······································
	All the
	• explanations and
	• theorizing
	make it
	impossible
	to really
	experience
	the hurt.

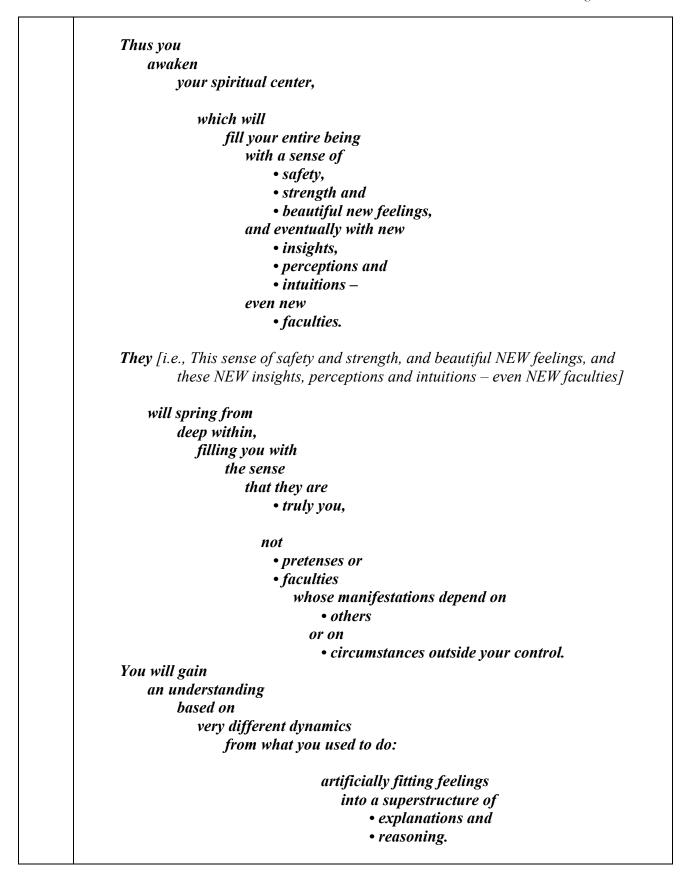
And when you deny an actual experience, • you cannot put it truly behind you. • You cannot really be done with it. And so you often build on top of this structure a • false, • exaggerated hurt – the game of, "See what you have done to me? My hurt now will force you to act differently." This kind of artificially exaggerated hurt results from all the false layers that separate • your consciousness from • the original hurt. *The false hurt* [*i.e.*, *The false hurt that separates you from the original real hurt*] creates an unbearable pain that leads to • desperation and never to • a satisfactory conclusion.

	The
	real hurt
	is a
	• gentle,
	• soft
	experience,
	never
	• unbearable,
	always
	 leaving the essence of the personality intact.
30	
1	If you can let yourself
	feel
	such a hurt,
	• simply and
	• without adornment,
	• stating the
	• fact
	and
	• why it hurts you,
	you create
	a new pattern.
	You learn to
	deal safely
	not only with your
	• feelings
	but also with your
	• surroundings.
	At the same time,
	you establish
	a new lifeline to
	your
	• creative nucleus,
	your
	• true identity.

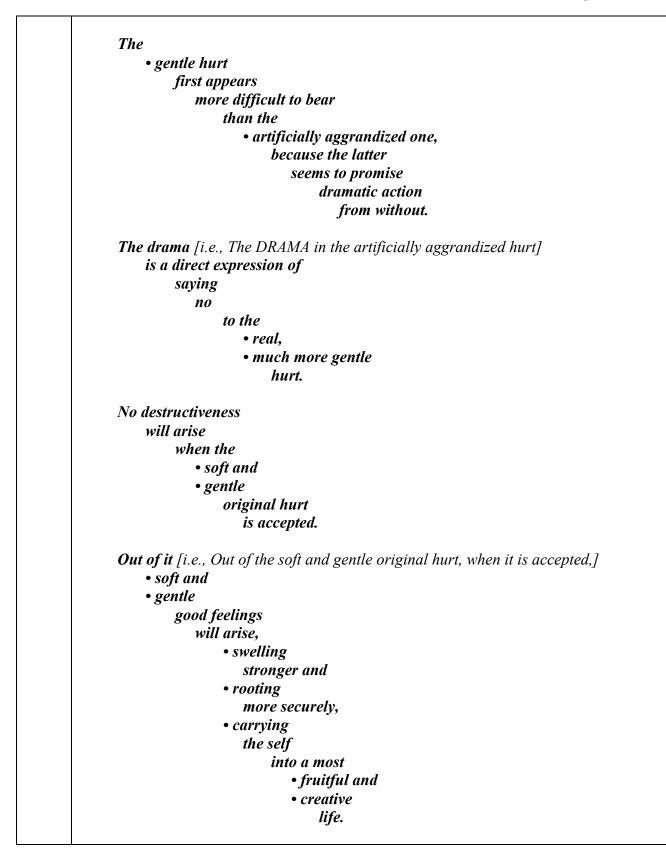
	If you can
	• endure
	your real hurt
	and
	• let it be –
	even if you
	do not
	• know or
	• understand
	what hurts you –
	you will
	not have to become
	• angry or
	• destructive.
	<i>These</i> [i.e., Anger and destructiveness]
	are merely reactions to
	a feeling
	you do not want to endure [i.e., the feeling of hurt
	that you do not want to endure].
	This is
	the harm of
	denial:
	It builds further layers
	that
	• remove and
	• alienate
	you
	from
	your true self.
31	
	Learn to
	• calm your mind
	and
	• stop denying
	your feelings
	by agitatedly fitting the hurtful event
	into
	• fixed images and
	• theories.
	<i>Let it be</i> [i.e., Let the hurtful event, with the feelings it evokes, just BE]!

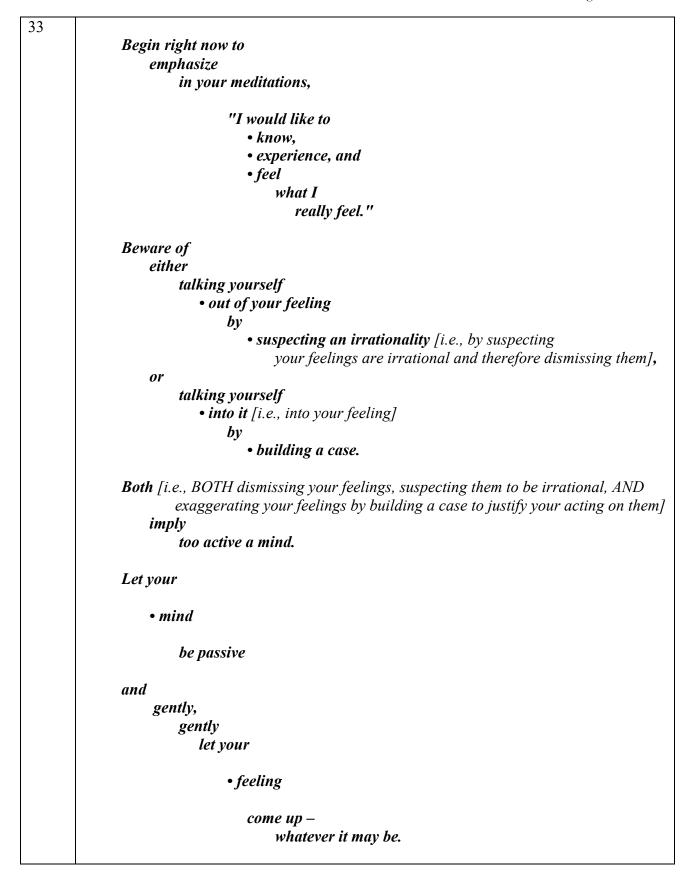






We see these superstructures [i.e., these superstructures of explanations and reasoning into which you artificially fit your feelings] as • spiritual forms that most human beings go around with, • huge lopsided forms growing out of their subtle bodies, causing much heaviness.
They [i.e., These spiritual forms that most human beings go around with, huge lopsided forms that grow out of their subtle bodies] must be dissolved
in the process of evolving spiritually.
You may note that for the longest time our path was concerned with meeting your • actions, • thoughts and • attitudes with honesty. Now you must learn to honestly • register and • endure your • feelings.



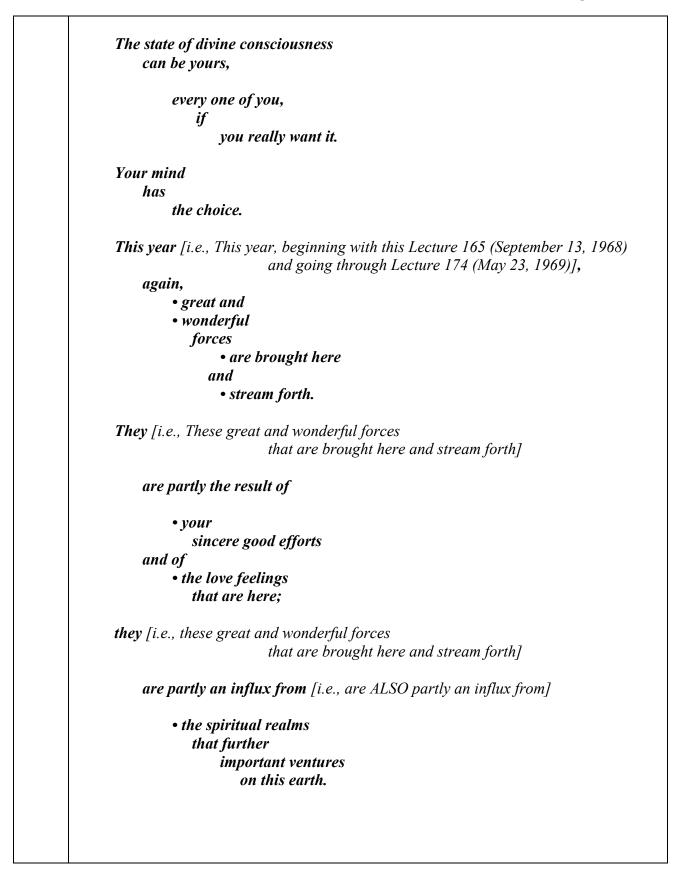


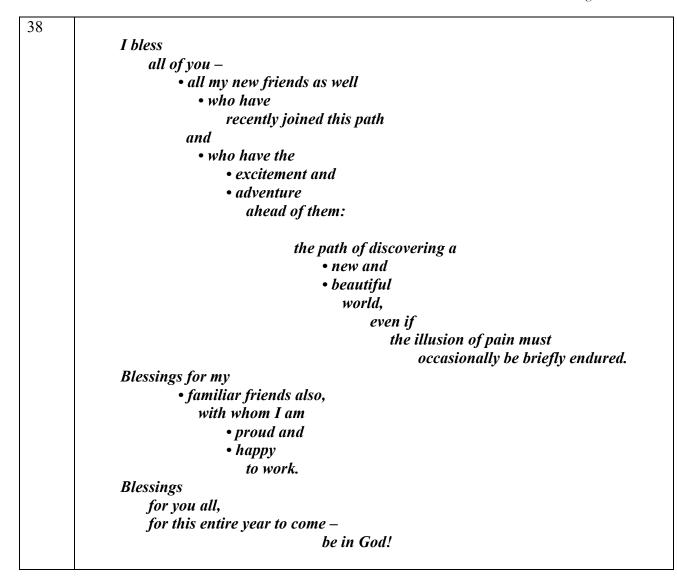
	The
	• calmer
	and the
	• more relaxed
	you are [i.e., you are in your meditation to discover your REAL feeling],
	you are [i.e., you are in your meanation to assover your REAL jeening],
	intently
	listening to your feeling,
	<i>the more it</i> [<i>i.e.</i> , <i>the more the feeling that you hear in your meditation</i>]
	will turn out
	to be the
	• original feeling,
	• original jeeting,
	not the
	• covering one.
	When you permit yourself
	the original impact of feeling,
	you are so much nearer to
	the life center
	out of which
	all good flows.
	• Meditate
	and
	• request guidance.
	Meditate that you
	have the strength
	to endure
	a little real pain.
	Tell yourself
	that
	the real pain
	is the gateway to
	• pleasure and
	• fulfillment.
	J · · J · · · · · · · · · · · · · · · ·
34	
	What I have given you here
	is a vital key for all of you.

	In our next lecture [See Lecture 166: Perceiving, Reacting, Expressing, given October 11, 1968]
	<i>I will discuss another facet</i>
	that will help you to
	stop fearing
	the realm of feelings.
	I will explain how to
	genuinely eliminate
	the destructiveness
	you fear so much
	that you shut out life itself.
35	
	Do not fight
	the pain;
	in fighting it,
	you avoid
	the experience
	whose
	full acceptance
	is necessary to
	• outgrow it and
	• become
	• stronger and
	• happier.
	in approved a second seco
	Learn to recognize the
	• subtle
	yet
	• enormous
	difference
	between
	• genuine
	and
	• dishonest
	• manufactured
	emotions.

36	May you all namind yoursalf
	May you all remind yourself,
	again
	and again, that
	there is
	• no problem
	that cannot be resolved;
	there is
	• no point
	on which the path
	needs to stop –
	for anyone.
	• The expansion of
	creative living
	and
	• the capacity to
	experience
	the goodness of life
	the good est of the
	are truly
	infinite.
	The path
	ceases to be
	• threatening or
	• laborious
	when you meet your
	• obstructions and
	• illusions;
	<i>it</i> [<i>i.e.</i> , <i>the path</i>]
	becomes
	• liberation itself.
	Even
	self-realization
	is no
	• specific,
	• finite
	goal.
	0

	The person with the
	gravest
	• afflictions and
	• distortions
	who says,
	"I will go
	all the way,
	there is no stopping me
	because
	the creative force in me
	will go to work
	to the extent I let it,"
	[this person]
	is nearer
	• fulfillment and
	• realization
	of his or her
	true self
	than the one
	whose
	• reason and
	• will
	function sufficiently
	to hide
	the inner alienation
	and
	who therefore thinks
	that he or she
	does not need
	to go through the pain.
	to go inrough the puth.
37	
	Let the divine consciousness
	infiltrate
	your entire being, my friends.
	The way I
	• show and
	• guide
	you
	will make this more than
	• a hope or
	• a faraway goal.





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