Pathwork Lecture 159: Life Manifestation Reflects Dualistic Illusion

1996 Edition, Original Given: January 12, 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*.

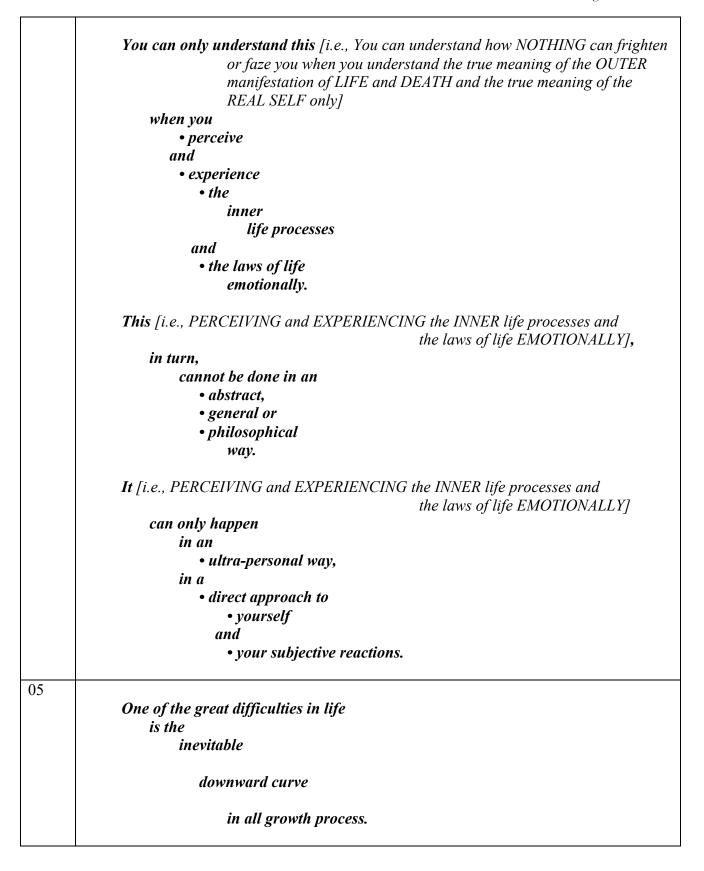
The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.*

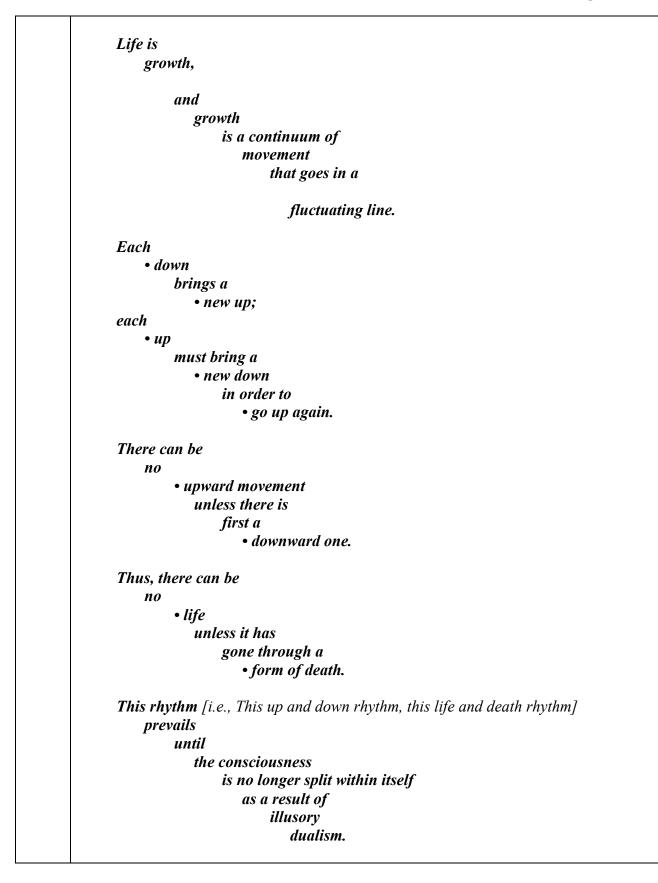
For clarity: The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and <u>not</u> <i>bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/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

Gary Vollbracht

¶	Content
03	
	Greetings,
	all my dearest friends here.
	May this coming new year [i.e., 1968]
	be a
	• blessed and
	• successful
	one –
	successful from the only point of view that really counts,
	which is
	finding
	your true self.
	The expression
	"finding of the real self"
	has been used so much
	that it has lost some of its meaning.

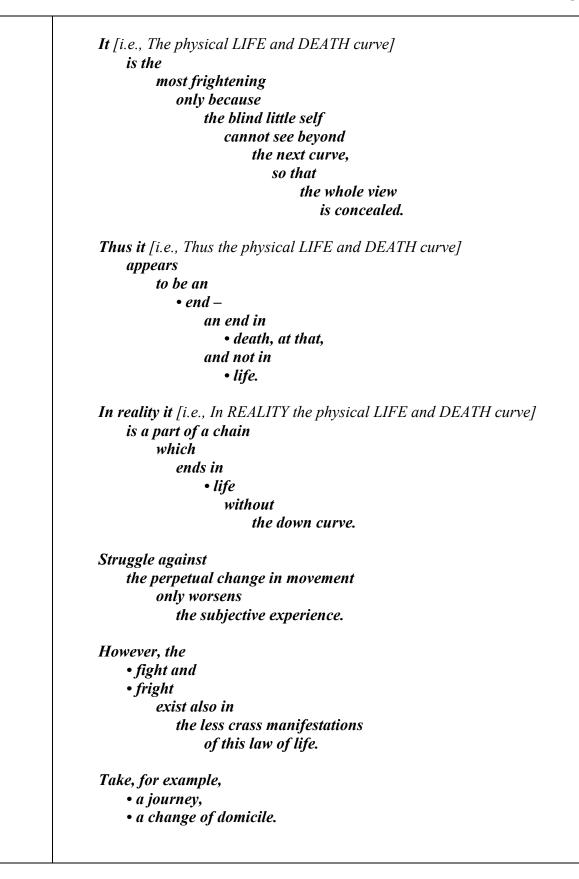
	<i>This</i> [i.e., This fact that when an expression is used repeatedly it gradually loses some of its meaning]
	always happens
	when one uses an expression
	• often,
	• mechanically and
	• unthinkingly.
	It is therefore necessary
	to contemplate deeply
	the real meaning of this word [i.e., the real meaning of an expression used so often, here, the expression the "real self," or, "true self"] .
04	
	When you
	find
	• your true self
	you inevitably
	find
	• the true meaning of life;
	you begin to
	• understand life
	in an entirely new way.
	<i>Therefore</i> [i.e., <i>Therefore, when you find your true self and thereby</i>
	begin to understand LIFE in an entirely new way,]
	you also begin to
	comprehend the
	outer
	• life
	and
	• death
	manifestation.
	When this lie When the OUTED life and death manifestation!
	<i>When this</i> [i.e., <i>When the OUTER life and death manifestation</i>]
	is understood,
	nothing can
	• frighten and
	• faze
	you.



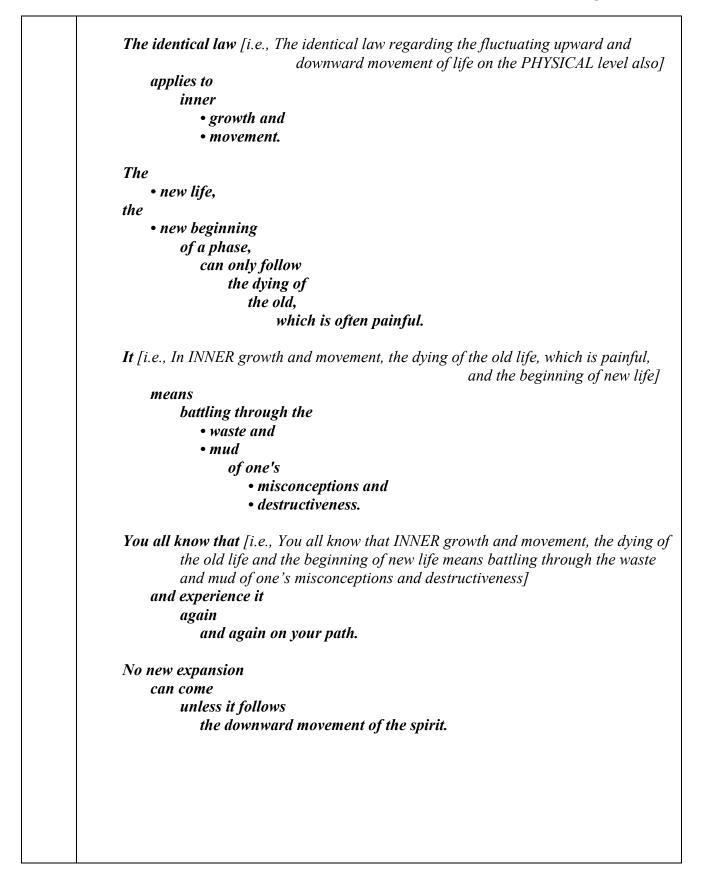


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The
    • down movement -
                       death –
        represents
           • one side of the dualism,
the
    • upward movement –
                       life –
           • the other.
Conciliation
    takes place
         when these movements [i.e., when these upward (life) movements and
                                             downward (death) movements]
           are
               fully
                   • followed through,
                   • tasted,
                   • assimilated and
                   • accepted as a
                       creation of the self.
When one
    • fears
        the down curve,
    • struggles and
    • fights
        against it,
one
    • fights against
        one's own creative output
 and
    • is thus
        at war with
           oneself.
This [i.e., This fighting against the down curve and hence
                                      against one's own creative output]
    means
        total lack of comprehension of
            • the laws of life
         and
            • the facts of creation
                within one's own consciousness.
```

	Earn of
	Fear of the down curve
	means form of
	fear of
	change,
	thus you seek
	stagnation
	as a means
	• of safety,
	- y y y y
	as a means
	• to avoid the
	apparent danger
	of moving into
	the self-produced curve.
	The curve can
	lead out of
	strife
	only when it [i.e., only when
	the fluctuating downward and upward curve of life]
	is
	• understood,
	• accepted,
	and thus
	• transcended.
0.6	
06	The change of
	The change of
	• downward
	and
	• upward
	curves
	manifests in millions of ways.
	The crassest one
	is the
	physical
	• life
	and
	• death
	curve.



	People invariably experience
	depression
	when they terminate
	one phase of existence,
	although they may even
	look forward to
	the new beginning.
	Enomenan hasinning
	Every new beginning
	presupposes
	the termination of
	the last phase,
	thus
	• ending it,
	• "dying it,"
	as it were.
	This applies to
	all levels of
	one's being.
07	
	On the
	physical level
	this is obvious.
	Even though
	you are able to
	see
	the new beginning
	after the end of the old phase,
	you nevertheless
	stem against it.
	<i>How much more so</i> [i.e., How much more you stem against the new beginning] <i>when</i>
	the new beginning
	cannot
	be seen!
	ve seen.



	Translated, this [i.e., this fact that no NEW expansion in INNER MOVEMENT can come unless it follows the downward movement of the spirit] means dipping into the depths of one's inner being.
	If pain
	resides in those depths [i.e., If PAIN resides in those depths of one's INNER being],
	it must come out, otherwise it cannot be dissolved.
	The pain [i.e., The PAIN that resides in those depths of one's INNER being] obstructs the light and must therefore be dug out.
	• must therejore be dug out.
08	The identical movement exists in breathing, as I explained before. This is the breathing of the • spirit,
	the breathing of the • universe, as it applies to each individual life manifestation.

09	
	When you look at
	your
	• life and
	your
	• moods,
	see your
	• bad moods
	as the
	downward curve that messages
	that presages the next
	• upward curve.
	• upwuru Curve.
	Make the best of both [i.e., the best of both your LIFE and your MOODS]
	by tuning into
	the next upward curve.
	Make the best of both [i.e., the best of both your LIFE and your MOODS]
	by tuning into the
	subliminal intelligence
	that is always perceivable
	when it is truly desired.
	Then [i.e., Then, when you make the best of both your LIFE and your MOODS by tuning into the subliminal intelligence,] you will
	not stem against the
	downward curve
	and thus [i.e., and thus, by NOT stemming against the DOWNWARD curve, you will also NOT]
	delay
	the coming through into
	the upper movement
	of your
	• spiritual breathing and
	• growing.
	You will embrace it [i.e., You will EMBRACE the bad mood of the downward curve] by fully
	• accepting it [i.e., ACCEPTING the bad mood of the downward curve],
	by fully
	• being
	• in it and
	• with it [i.e., being IN and WITH the bad mood of the downward curve].

	There can be
	no more
	• constructive and
	• effective
	way of doing this [i.e., There can be no more constructive and effective way of embracing, accepting, and being in and with the bad mood of the downward curve]
	than
	• to seek
	to understand
	the personal meaning
	of your down curve,
	<i>approach it</i> [i.e., to approach your down curve]
	as
	your own creation
	and
	• to try to reach
	far enough into your own depths,
	asking:
	usining.
	• "What
	did I create
	and
	• what does it
	mean?"
	mcun.
10	
	What does your life mean
	in terms of the
	inner
	• laws and
	inner
	• life processes?
	What does
	• your unfulfilled longing
	mean in these terms [i.e., What does your UNFULFILLED LONGING
	mean in terms of the INNER LAWS and INNER LIFE PROCESSES]?
	What do
	• your frustrations
	mean [i.e., What do your FRUSTRATIONS mean
	in terms of the INNER LAWS and INNER LIFE PROCESSES [?
	······································

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Needless to say, all of these [i.e., all of these unfulfilled longings and frustrations
                      experienced in the down curve of your life, and their meaning]
    can only be
        fully tackled
            when you first
                admit
                   to yourself
                        the
                           • unfulfilled longings,
                        your
                           • discontent,
                        vour
                           • hurts and
                           • fears,
                        your
                           • real desires.
Once this is done [i.e., Once you ADMIT to YOURSELF your unfulfilled longings,
                                           discontent, hurts, fears, and real desires],
    • squarely and
    • honestly,
you can
    begin
         to seek an understanding of
            • why
                they exist
          and
            • why
                the desires
                   are
                        not fulfilled.
Their very existence in your life [i.e., The very existence in your life of
                        unfulfilled longings, discontent, hurts, fears, and real desires]
    is as much a
         creation of yours
            as
                • a masterpiece,
                • an accomplishment of
                    any other admitted creative act.
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	<i>The only difference</i> [i.e., <i>The only difference BETWEEN 1</i>) your creation of a
	masterpiece or an accomplishment of any other admitted creative act AND 2) your creation of unfulfilled longings, discontent, hurts, fears,
	and real desires] is that
	the one you create [i.e., the POSITIVE one of the upward curve you create]
	• consciously and
	• deliberately, the other [i.e., the NEGATIVE one of the downward curve you create]
	 unconsciously and inadvertently.
	So you must
	seek to understand
	the negative creation
	as
	your own product.
	Unless you do this
	you cannot
	• undo the negative creation,
	nor can you ever
	• find the
	• glory of life
	and
	• its riches,
	<i>constantly</i>
	at your disposal.
11	
	Not
	seeing
	that the
	negative creations
	are
	your own product
	makes you
	inevitably
	rebel against them [i.e., makes you rebel against your negative creations since you do NOT SEE that YOU yourself created them].

	Thus [i.e., Thus, by rebelling against the negative creations since you do NOT SEE that YOU YOURSELF produced and brought them about,] you find yourself in the peculiar position of quarreling with yourself.
	What one hand • produces the other • denies and • fights,
	not realizing what is happening. You thus
	quarrel with • fate, with • life,
	with • all the good that could work for you if you were only ready to take your blinders off.
12	Typically, in this state of rebellion [i.e., Typically, in this state of rebellion against the negative creations that you do not realize YOU YOURSELF created,] you blame • someone or • something else.
	When you do so you are not connected with the • causes and • processes within the self – and that is the root of all suffering.

No matter • how many times, and • in what different words I say so, this is still not fully observed by any of my friends working on this path. Almost all of you still overlook how many times you • feel unhappy and • only vaguely face your unhappiness. *Therefore* [i.e., *Therefore*, *because you ONLY VAGUELY FACE your unhappiness*,] vou are *unable to connect it* [i.e., unable to connect your unhappiness] with yourself. Even when you do know that vou are unhappy, and even when you have faced the exact reasons for it, vou still *rebel against it* [*i.e.*, you still rebel against your unhappiness] as though it were produced by something other than you. Hence, you are still alienated from your own powers of creation, in spite of having faced up to your feelings [i.e., having faced up to your feelings of unhappiness that YOU YOURSELF created].

	The magnificent creative process,
	constantly at work within yourself,
	often reveals itself
	first
	in its negative manifestation.
13	
	Even when you believe
	in
	• the creative powers,
	in
	• their unlimited possibilities,
	you still imagine them
	coming as a
	special reward
	after you have overcome
	your
	• blindness,
	• disconnectedness, and
	• difficulties.
	You must become
	a "finished product," as it were,
	before
	you can partake of
	the universal creative powers.
	This
	is the vague belief
	most people have
	and
	it is a distortion of reality.
	The very unhappiness you suffer from
	is as much a creative output
	as the creation of the good you dream about.
	As long as this is not wholly understood,
	it is quite impossible
	• to partake of creating,
	• to mold one's fate,
	• to feel
	• safe and
	• at peace with the world.

Г

14 You see, my friends, the creative power at work within yourself is **S0** • immense, **S0** • constantly operative, that you cannot have any notion of it so far. It operates according to the state of your consciousness. *This* [*i.e.*, *This state of your consciousness*] includes, of course, the • conscious and • unconscious mind – your total being. What you • have, or • do not have, is a direct creation of all you • think, all you • feel, all you • want.

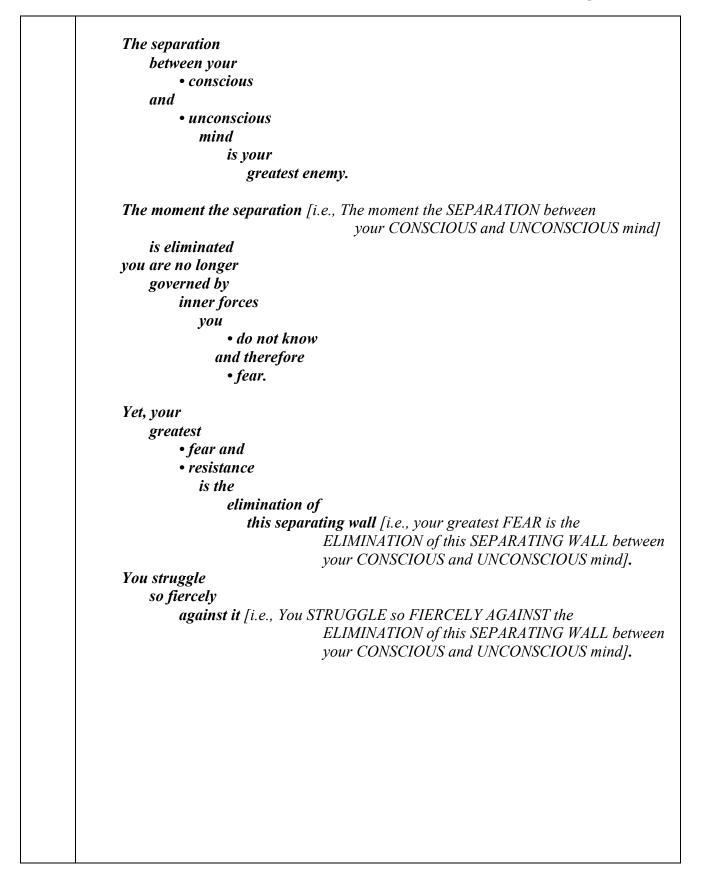
	You may
	not want it
	• wisely,
	and
	you certainly may
	not want it
	• consciously,
	but
	• unconsciously
	you
	do
	want it.
	When this is
	fully perceived,
	the law of
	• life,
	the law of
	• creation within you,
	will be understood.
	The tremendous power at your disposal will begin to be
	vaguely sensed.
15	It [i.e., The tremendous power at your disposal] is a magnificent power.

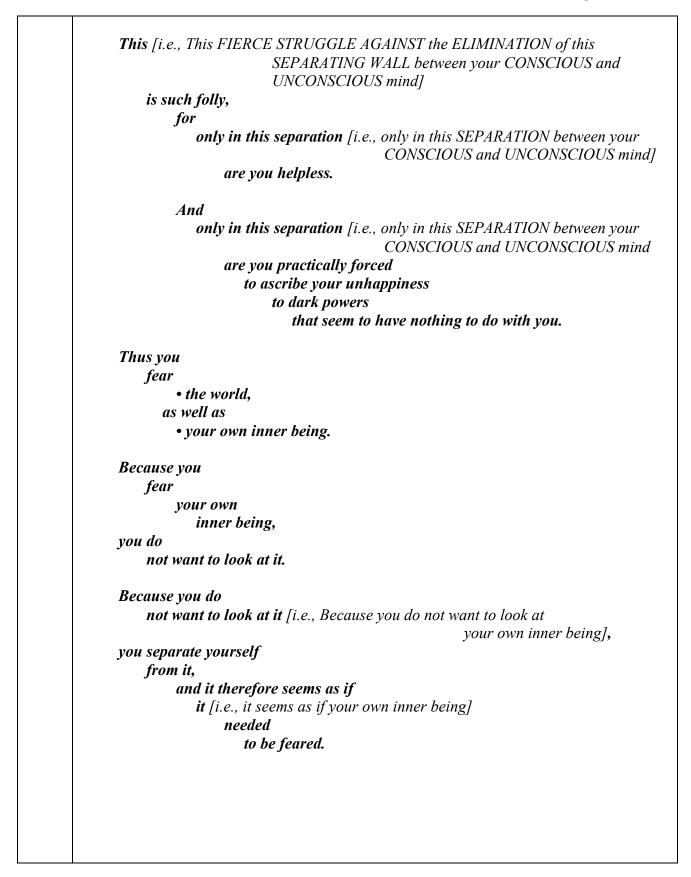
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Do not permit it [i.e., Do not permit the tremendous power at your disposal]
    to work
        • inadvertently,
         • arbitrarily,

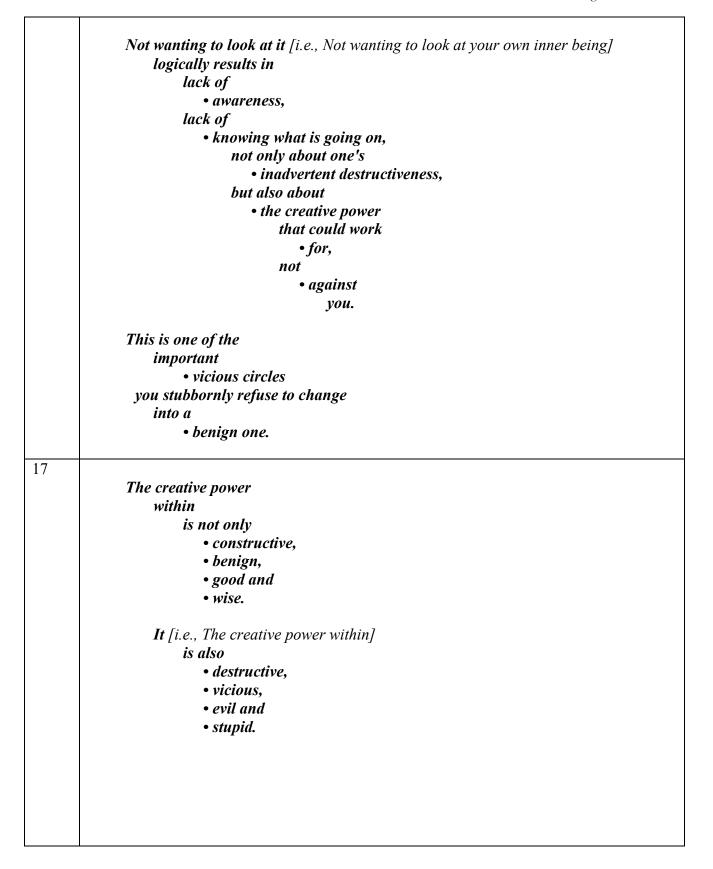
    haphazardly

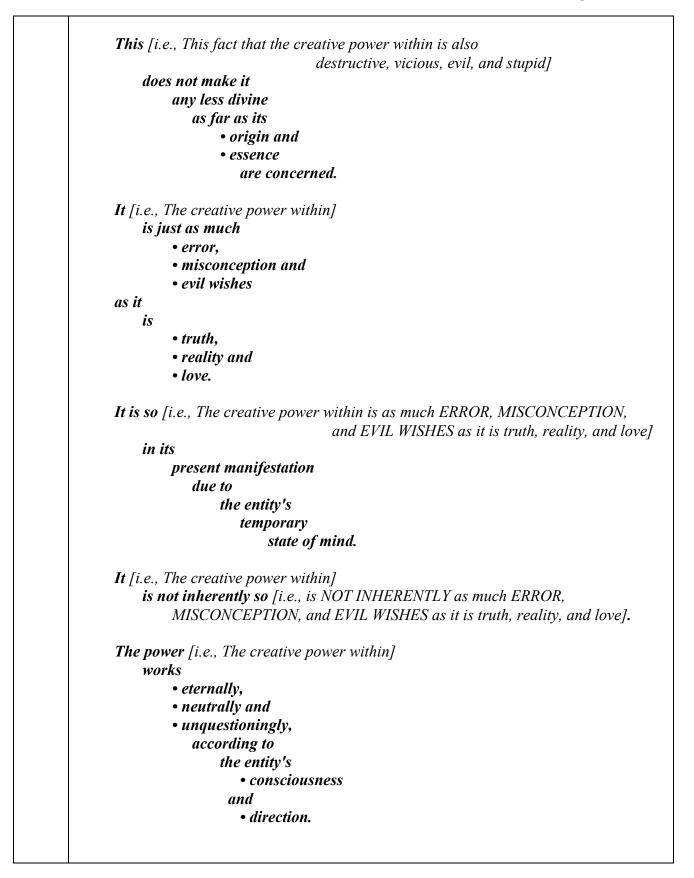
            by
                vour
                   • unwise,
                   • destructive and
                   • sloppy thinking processes,
                your
                   • fears,
                your
                   • misconceptions,
                your
                   • ignorance –
        in short.
            by allowing so much material
                to remain
                   • unconscious
                 and thus
                   • disconnected from
                       you.
If you
    do [i.e., If you do allow so much material to remain unconscious
                                      and thus disconnected from you],
destructive processes
    will determine
        the creation of
            • yourself and
            • your life
                to the exact degree
                   they [i.e., to the exact degree such destructive processes]
                       exist.
Again
    and again,
        you react
            as though your
                unconscious
                   did not exist.
```

	Vou and awand of
	You are aware of desiring something.
	uesning somening.
	It still does not occur to you
	that your own unconscious
	must work
	in the opposite direction
	from this desire,
	if
	the desire
	remains unfulfilled.
	Уои
	do not search within
	for the
	reason
	of the unfulfillment.
	oj ine unjuljumeni.
	You
	do not see
	your state
	as a
	• product,
	or
	• creation,
	of yourselves.
16	Seek
	seek the forms
	within
	your own powerful soul substance
	that bring you
	everything you
	• have
	and
	everything you
	• do not have.









18 The creative power expresses through you according to what you are at any given moment. It [i.e., The CREATIVE POWER WITHIN] • penetrates your entire being and • is molded by • all you are, by • what and • how you breathe • in and • out, by • all you • think, • feel, • will and • desire. It [i.e., The CREATIVE POWER WITHIN] is an expression of all your attitudes, the • crassest and • most obvious as well as the • most • subtle and • concealed.

	is so powerfully creative
	that
	• dynamite and
	• atomic energy
	are nothing in comparison.
The	se physical energies [i.e., Dynamite and atomic energy]
	create
	• a single impact,
	• a tremendous physical effect.
The	energy of
1110	<i>life</i> [i.e., The energy of LIFE by contrast]
	is a
	• constantly working,
	• powerfully
	• imprinting,
	• molding,
	• directing,
	dynamic force.
Var	was it liss. You use this question never within this on over of life!
100	use it [i.e., You use this creative power within, this energy of life] whether you know it or not.
Eac	h
	• thought,
eac	
	• desire,
eac	
	• hidden fear,
eac	
	 shrinking away from experience
	is using it [i.e., is using this CREATIVE POWER WITHIN,
	this ENERGY of LI

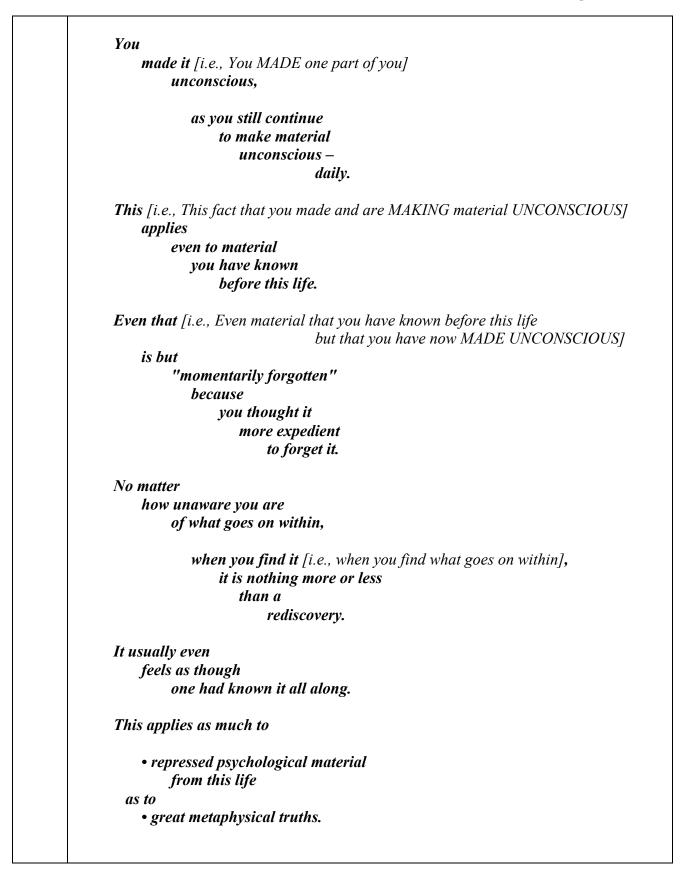
19	
	A path such as this [i.e., A path such as this Pathwork]
	primarily aims at
	• the realization of this truth [i.e., the realization of this truth that a
	SEPARATING WALL exists between your CONSCIOUS and
	UNCONSCIOUS mind and that BOTH conscious and unconscious
	thoughts, desires, fears and other aspects of you use this CREATIVE
	POWER WITHIN, this ENERGY of LIFE, to create your life],
	• the understanding of this fact of life,
	and
	• the elimination of the separating wall
	between the
	• conscious
	and
	• unconscious
	mind.
• •	
20	
	You must
	not imagine
	that the
	• conscious and
	• unconscious
	are
	two different minds.
	<i>They</i> [i.e., <i>The conscious and unconscious</i>]
	are
	one and the same [i.e., one and the same consciousness].
	<i>They</i> [i.e., <i>The conscious and unconscious</i>]
	only
	•
	appear as
	different
	when the
	<i>unconscious part</i> [i.e., when the unconscious part of
	the ONE consciousness]
	is first discovered.
	is ju si aiscoverea.

	It [i.e., The unconscious part of the ONE consciousness, when it is first discovered] appears then to be a creature completely unconnected from conscious • aims and • desires.
	Only little
	by little, when these two parts [i.e., when these two parts (the CONSCIOUS part and the UNCONSCIOUS part of the ONE consciousness)] of the individual unite,
	does it become
	<i>obvious</i> <i>that they</i> [i.e., that the CONSCIOUS part and the UNCONSCIOUS part of the ONE consciousness]
	• have been one [i.e., have been ONE CONSCIOUSNESS] all along
	and • were split asunder artificially.
	One part was then
	"forgotten,"
	its existence denied.
21	
	It is the same
	as far as the universal mind
	is concerned.
	• Human consciousness
	is not separate from
	• universal consciousness.

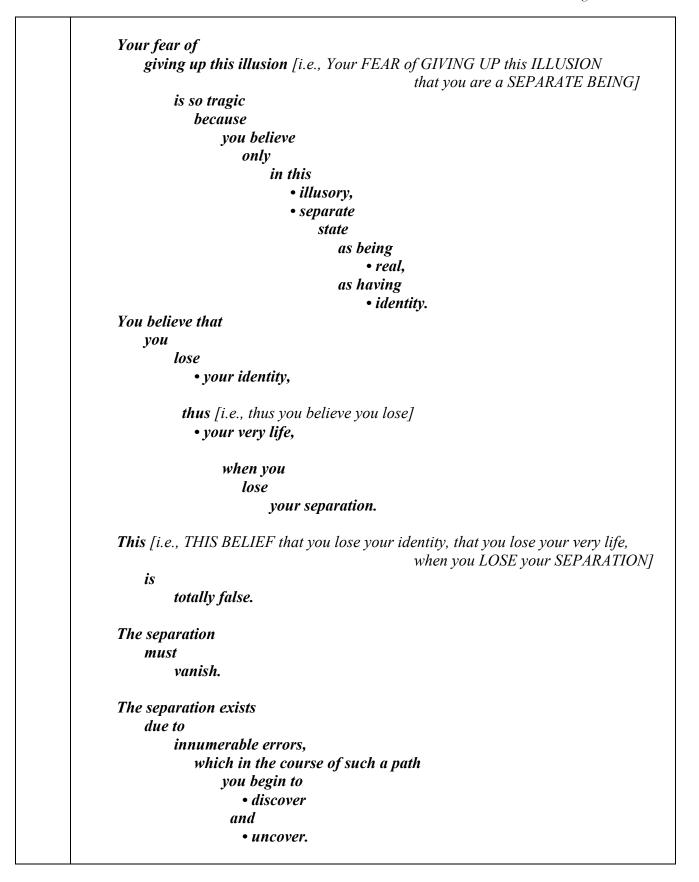
	no distinct borderline to delineate
	<i>the difference</i> [i.e., to delineate the difference between HUMAN and UNIVERSAL conscious
4	is with the
1	• conscious
	and
	• unconscious
	of the personality,
S	o with
	• individual
	and
	• universal
	consciousness.
1	This [i.e., This fact that there is no distinct borderline to delineate the differe
	applies both
	to the
	• aware and
	• unaware
	<i>parts of it</i> [i.e., both the aware and unaware parts of conscient
1	t is impossible
	to determine
	where
	 individual consciousness
	ends
	and
	• universal consciousness
	begins.
]	Your own
	immediate conscious mind,
	right now at your disposal,
	is the
	fringe of the vast universal mind.

To express the thought that humanity is connected with the universal mind does not properly convey the truth, for this [i.e., for this statement, "the HUMAN mind is CONNECTED WITH the UNIVERSAL mind, "] might imply that two different things are connected. This is misleading, for the two [i.e., for "the HUMAN mind (or consciousness)" and "the UNIVERSAL mind (or consciousness)"] are not different in • nature, • essence, or • origin. They [i.e., "The HUMAN mind (or consciousness)" and "the UNIVERSAL mind (or consciousness)"] are the same. As with • conscious and • unconscious, • *the human* [*i.e.*, *the human mind*] and • the universal mind are merely separated by lack of awareness.

22	
	The conscious mind
	you express in your daily living
	is separated from
	• the vast whole,
	• the universal mind,
	only by
	an illusory
	belief
	that you are separate.
	indi you die separate.
	You
	• do not
	possess an aspect of
	this universal mind,
	• you are not even
	a separated part of it [i.e., you are NOT even a SEPARATED PART of this
	universal mind].
	You are it [i.e., You ARE universal mind].
23	
23	What is
	now
	• unconscious
	was
	• conscious
	at one time.
	[i.e., The fact]
	That one part of you
	became
	unconscious,
	is not something
	that happened
	to
	you.
	It [i.e., One part of you becoming unconscious]
	is something
	you
	<i>made</i> [i.e., you made one part of you unconscious that was conscious].

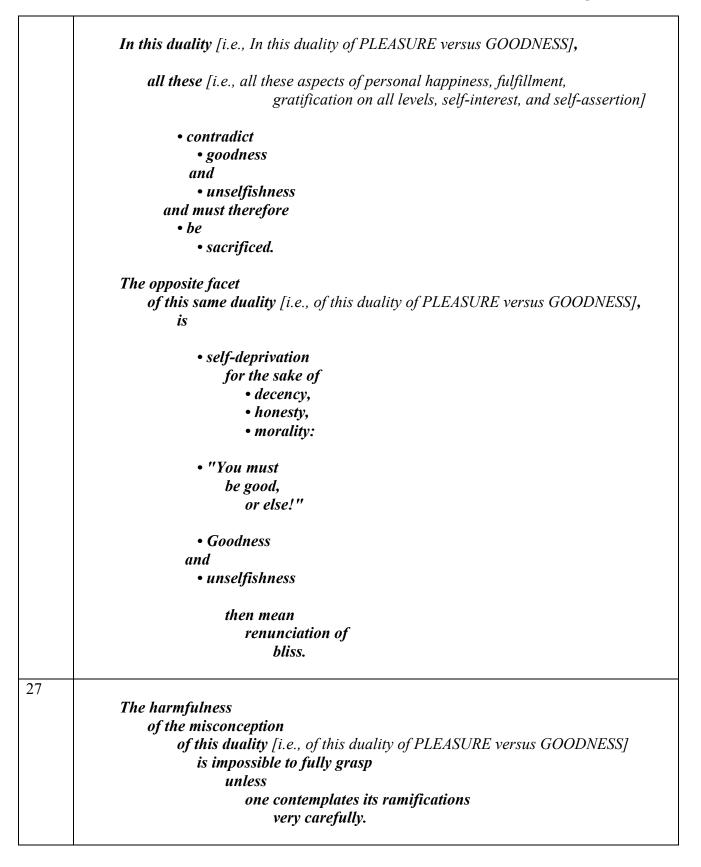


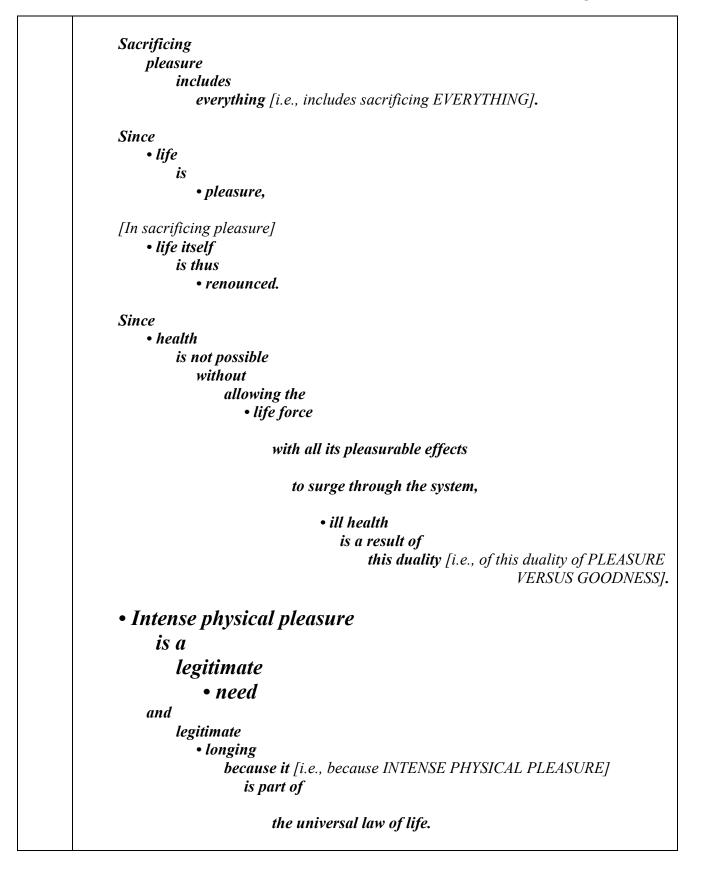
	All knowledge in the universe
	is essentially
	in
	you.
	Your consciousness
	• has separated itself
	from this knowing
	and
	• has therefore
	"forgotten."
	This [i.e., This fact that your consciousness has separated itself from
	ALL KNOWLEDGE in the universe, knowledge that is essentially IN YOU]
	is true for the
	• erroneous, • destructive
	part [i.e., for the erroneous, destructive part of this ALL KNOWLEDGE]
	as well as for • the universal mind.
	• ine universai mina.
	You are a manifestation of
	<i>the latter</i> [i.e., You are a manifestation of the UNIVERSAL MIND].
24	
	When the separation [i.e., When the SEPARATION of your consciousness from
	ALL KNOWLEDGE in the universe, knowledge that is essentially IN YOU]
	vanishes,
	the illusion
	vanishes as well –
	namely [i.e., namely the ILLUSION]
	that you are a
	separate being.

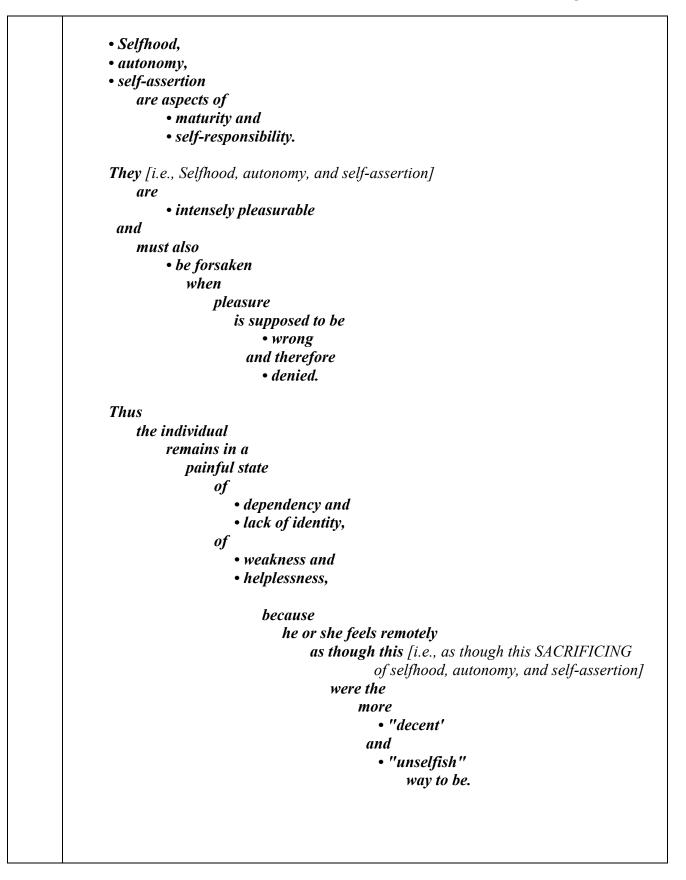


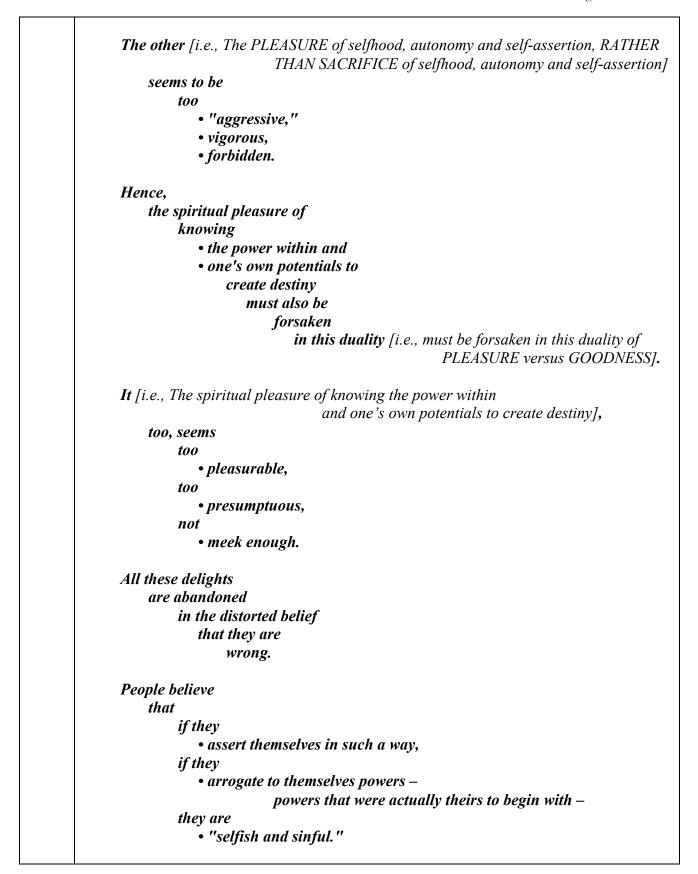
25 The main error in this separated state is dualism – all either/or. We have talked about many • dualistic aspects, many • false alternatives human beings • belabor and • suffer from. You get more and more lost in a trap because you think you *must make a choice* between • dualistic – therefore • erroneous – alternatives, based on completely false premises. *I have discussed many of them* [i.e., many of these completely false premises] and you, in your individual pathwork, have found many more than we can discuss here.

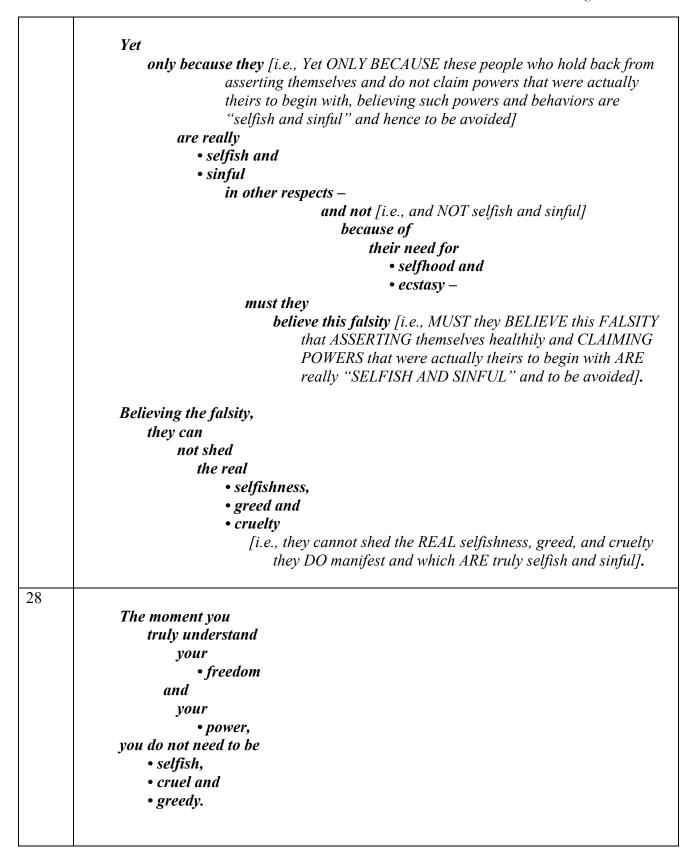
26 **Tonight** I shall discuss a • specific, • extremely important, and • very fundamental dualism – based, as usual, on erroneous concepts. This particular duality is universal. In one way or another *it applies to some degree* to all human beings. It [i.e., This duality I shall discuss tonight] is the following: • pleasure versus • goodness. The word "pleasure" includes all personal • happiness, • fulfillment, • gratification on all levels, • self-interest, • self-assertion.

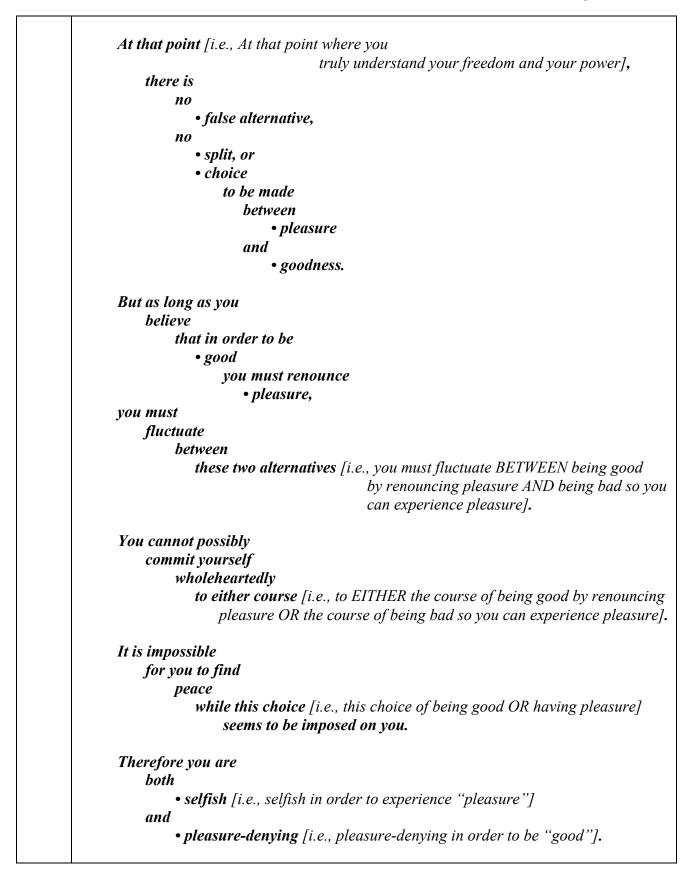






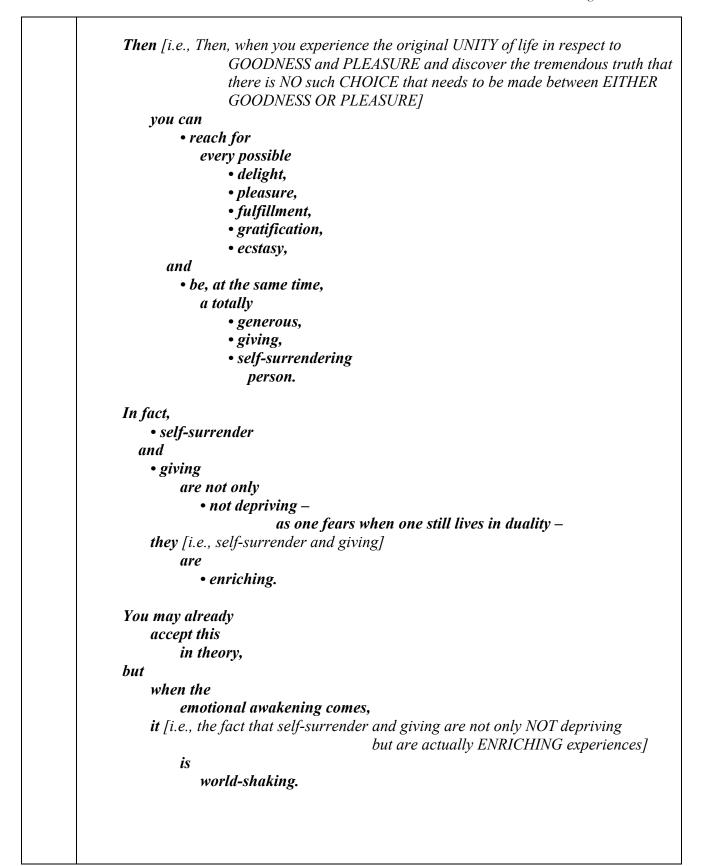






	The more you
	feel compelled
	to deny yourself pleasure,
	the more selfish
	you must become
	in order to blindly fill the void [i.e., fill the void
	created by denying yourself pleasure].
	The more selfish
	•
	you become,
	the more you
	must
	• punish yourself for the selfishness
	and
	• convince yourself that you
	do not deserve pleasure.
20	
29	
	The delight of
	• loving,
	the delight that
	• life is
	in its very essence,
	must remain
	concealed
	as long as this duality exists [i.e., as long as
	this duality of PLEASURE VERSUS GOODNESS exists].
	You chafe under
	those impossible alternatives
	as long as you think –
	even if only in your secret self-evaluation –
	that you must
	choose
	between
	• giving up your hope for complete fulfillment
	for the sake of
	• decency and
	• goodness,
	0r • having to bear the burden of badness
	 having to bear the burden of badness
	for the sake of
	tasting some of the delights life
	• offers and
	• intrinsically is.

30	
	This is a
	very deep duality.
	When you look closely
	within yourself
	you will find that
	you are influenced by it
	to a greater extent
	than you may believe.
	This duality
	does not merely come from
	personal influences
	in an individual's early surroundings.
	They [i.e., These personal influences in an individual's early surroundings]
	existed, of course,
	<i>but only because this</i> [i.e., but existed only because this duality
	of PLEASURE versus GOODNESS]
	is such a
	• general, • universal
	distortion.
	The destructive part
	of the universal consciousness
	 is deeply imprinted with
	this duality [i.e., this duality of PLEASURE versus GOODNESS],
	• is imbued with
	its false divisions [i.e., its false divisions of PLEASURE
	versus GOODNESS].
31	
51	When you come to the point
	where you deeply
	experience
	the original unity of life
	<i>in this respect</i> [i.e., in respect to GOODNESS and PLEASURE],
	you discover
	the tremendous truth
	that there is
	no such choice [i.e., no such choice
	between GOODNESS and PLEASURE]
	to be made.



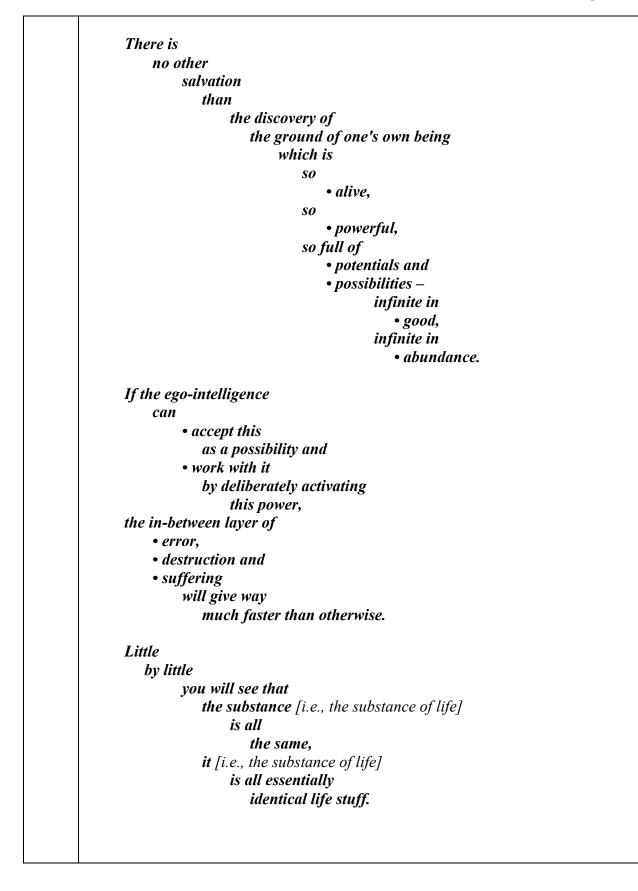
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It [i.e., The world-shaking fact that self-surrender and giving
        are not only NOT depriving but are actually ENRICHING experiences]
    is as though
        you have
           • shed the burden of
                unnecessary shackles
          and
           • discovered
                the great freedom
                   of the world –
                   of
                       • growing,
                       • being,
                       • reaching out
                     and
                       • experiencing life.
Then
    nothing
        stands in the way any longer
           of
                • growing
             and
                • continuing to grow
                   in
                       • strength and
                       • integrity,
                   in
                       • love and
                       • wisdom,
                   in
                       • power to create,
                   in
                       • awareness of things
                          as they really are,
                   in
                       • the ability to
                          experience
                              pleasure supreme.
```

32	
	My friends,
	you may be surprised
	at the expression
	"the destructive part
	of the universal consciousness,"
	for it is usually assumed that
	the universal consciousness
	is
	only
	constructive.
	Here again,
	arbitrary divisions
	are made
	that do not exist.
	As you have a
	• personal
	• constructive
	and
	• destructive
	unconscious,
	so it is with
	the consciousness
	of • this earth sphere,
	inis cutiti spirere,
	of every
	• nation,
	of every
	• city,
	cuy,
	of every
	• group.

```
Just as with the individual,
    this consciousness [i.e., this consciousness
                               of this earth sphere, of every nation, city, and group]
        is
           partly
                • constructive,
           partly
                • destructive;
    what is contained in it [i.e., contained in this consciousness of
                               this earth sphere, of every nation, city, and group]
        is
            partly
                • aware,
            partly
                • not [i.e., partly not aware].
Just as
    individuals
         • are an expression of
            the divine
      and
         • can manifest the
            unified
                • power and
                • goodness
                   of it [i.e., can manifest the UNIFIED power and goodness
                                                                     of the divine]
                        when they
                           reach into their
                               depths –
                                       transcending the
                                          • waking,
                                          • conscious
                                              mind
                                         as well as the [as well as transcending the]
                                          • destructive
                                          • unconscious
                                              [mind] –
     S0
         • can
            group
                consciousness.
```

	Larger bodies of people
	whose combined creative life substance
	forms
	one unit
	<i>can also accomplish such a change</i> [i.e., can also manifest the unified power and goodness of the DIVINE when they reach into their depths – TRANSCENDING the waking, conscious mind, as well as the destructive unconscious mind].
33	Theman
	The more
	• individuals
	• dissolve their destructive
	• conscious
	• conscious and
	• unconscious
	processes and
	• transcend them
	by reaching into
	the unified divine depths,
	the more
	• the world consciousness
	must change.
	Thus
	each individual
	contributes
	much more to
	the shape of the world
	by his or her own
	 development and
	• growth
	than he or she
	can possibly appreciate.

г



	There is a parallel
	between
	the discovery of
	• the self,
	consisting of an
	• apparently
	quite separate
	• destructive,
	• self-willed
	part and
	• a still more hidden
	infinite divine power –
	both [i.e., both this apparently quite separate
	destructive, self-willed part AND a still more
	hidden infinite divine power]
	being essentially of
	the same life substance
	as the conscious mind
	and
	the discovery of
	• the unity of
	• pleasure
	and
	• personal goodness.
34	
	Are there any questions about this topic?
	QUESTION:
	I have a personal question
	which might very well pertain to this topic.
	It includes two things
	that I would like you to comment on.
	First, I have been in a
	highly energized state lately,
	which seems to be related to my job.
	······································

Г

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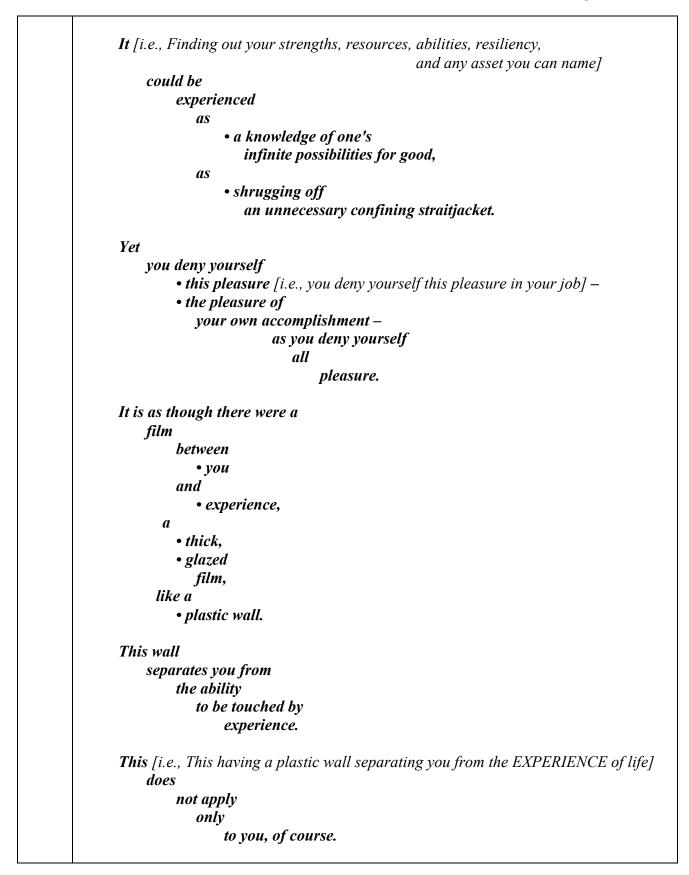
	It [i.e., This highly energized state that seems related to my job]
	has • prevented me from sleep
	and a forward moto resort again
	• forced me to resort again to taking tranquilizers.
	Second,
	I will see a person very soon whom I have been close to in the past.
	Ι
	• am extremely • frightened and • ambivalent
	about this person
	and • feel that
	• I can't remain in control when in this person's presence.
	I think the sexual terror
	I have is very strong in this situation.
35	ANSWER:
	Yes, this indeed pertains very much to the topic of this lecture.
	 Both these facets [i.e., 1) your highly energized state related to your job and 2) your fear and sexual terror when with this person with whom you were once close and with whom you are now ambivalent] are connected with one another,
	they • are interdependent.
	Your highly energized state [i.e., your highly energized state related to your job] is a direct result of displacing
	displacing the natural sexual force.

It [*i.e.*, *The natural sexual force*] has no way of finding expression in pleasure, which is what it [i.e., finding expression in PLEASURE is what the natural sexual force] is meant to do. The deprivation of pleasure renders you ill to some degree. The fact that you forbid yourself on all levels the intense pleasure you are meant to experience -*[i.e., and that you forbid]* out of false • fears and • ideas – creates an energy you cannot properly assimilate. There must be a perpetual turnover of energy in a healthily functioning person. This cannot take place when the destiny of the pleasure current is • willfully and • artificially stopped. Pleasure comes about when the stream of energy [i.e., when the stream of energy, or pleasure current] is followed. *It [i.e., The stream of energy, or pleasure current of the natural sexual force]* leads to • loving, • giving and receiving, • uniting, • opening up to the forces of life.

	It [i.e., The stream of energy, or pleasure current, of the natural sexual force] leads to • the innermost self with all its powers [i.e., with all the powers of the innermost self], as well as to • another person with whom one shares these delights.
	When this [i.e., When this pleasure current of the natural sexual force] is followed through, the human system functions well.
	Every energy unit has its own • metabolism, its own • rhythm or • turnover.
36	The fright of meeting this person is due to the energy of the pleasure principle in you being strongly activated. Thus your misconception that • union with the other sex, and the • pleasures of this union, are • bad and
	• dangerous comes to the surface more directly.

	This [i.e., This experience of your MISCONCEPTION regarding union with the other sex and PLEASURE of this union as being BAD and DANGEROUS now COMING TO THE SURFACE MORE DIRECTLY]
	is good,
	for it permits you
	• to look at it [i.e., to look at this MISCONCEPTION],
	• to see it in action [i.e., to see this MISCONCEPTION in action],
	• to see its power [i.e., to see the POWER of this MISCONCEPTION]
	within your consciousness,
	and
	• to convince yourself
	how preposterous
	this fear is.
	this jeur is.
	That experience
	can be made into a
	further steppingstone of growth for you
	if you understand what happans to you
	you understand what happens to you.
37	
	Even in your work situation the problem is essentially the same.
	<i>This</i> [i.e., This experience of having a HIGHLY ENERGIZED STATE related to your job]
	is a
	new experience for you.
	It is a good experience
	in that it shows
	• you have mastered a handicap.
	<i>It</i> [i.e., This experience of having a HIGHLY ENERGIZED STATE related to your job]
	shows
	• you are coping successfully
	with reality
	to a much greater degree than ever before.
	to a mach greater degree than ever bejore.

	It [i.e., This experience of having a HIGHLY ENERGIZED STATE
	related to your job]
	shows you can
	• take
	and
	• accept
	certain aspects of life
	you had never been willing to take and accept before.
	You
	not only
	• do good work as such,
	but you
	have overcome
	• blocks and
	• difficulties
	within yourself.
	wunin yourseij.
	Only a short time ago they [i.e., Only a short time ago
	these blocks and difficulties related to your job]
	seemed insurmountable.
	seemeu insurmountuole.
38	
50	Your
	personal
	• strength and
	• goodwill
	have led you to this growth,
	which must be experienced as
	pleasurable.
	Finding out
	one's
	• strength,
	• resources,
	• abilities,
	• resiliency,
	and
	• any asset you can name,
	is
	pleasure.



```
Growth
    means, among other aspects,
        the
            • gradual thinning
          and
            • eventual dissolution
                of this film [i.e., thinning and eventual dissolution of this thick film
                                       that separates you from the experience of life],
                   so that you
                        experience
                           directly.
The meaning of this
    is profound,
        for as long as you
            shrink back from
                • direct.

    naked

                   experience,
        you must be
            • in trouble with
                yourself.
         You must be
            • weak,
            • dependent,
            • afraid
        and, above all,
            • deprived.
         The more one
            • sheds misconceptions
          and
            • wakes up to life,
         • the thinner
            this film [i.e., the thinner this film that separates you
                                              from the EXPERIENCE of life]
                becomes,
      and
         • the more directly one
            • experiences
                life.
```

	The thicker the film [i.e., The thicker the film separating you from the experience of life] is, the more aware you should become:
39	"Here I am, behind a transparent glazed wall, and through it, outside, I see experience, but it [i.e., but this experience I see outside the wall] does not touch me."
39	Whenever experience does touch you, you shrink back from it in fright. The fright [i.e., The fright that leads you to shrink back from the experience of life] is caused by a wrong conclusion.
	Experience of • pleasure, as well as of • unpleasure, cannot ever harm you, unless you believe it [i.e., unless you BELIEVE that EXPERIENCE of pleasure and unpleasure] will harm you.

	<i>The harm</i> [i.e., <i>The harm that comes from experiences of pleasure and unpleasure]</i> <i>comes exclusively from</i>
	defending yourself
	against
	experience,
	by closing yourself up.
	The anxiety you experience
	is exclusively a result of
	fearing
	• pleasure,
	as well as
	• unpleasure –
	• fearing to be touched by
	experience
	and therefore
	 building a defensive wall against it [i.e., against experience].
	againsi a [i.e., againsi experience].
40	
	In order to come out of this state [i.e., In order to come out of this state of fearing and defending against the EXPERIENCE of pleasure and unpleasure],
	you have to
	recognize that
	your
	• unconscious [i.e., your unconscious mind]
	is not yet as willing as
	your
	• conscious mind.
	Accept this [i.e., Accept that your UNCONSCIOUS mind is NOT as willing as
	your CONSCIOUS mind to fully EXPERIENCE pleasure and unpleasure] for the moment,
	for this [i.e., for this ACCEPTANCE]
	is the prerequisite for influencing it.
	is the prerequisite for influencing it.

```
Deal with your
    resisting unconscious
        in an intelligent way.
Speak to it in a
    relaxed manner.
        Say to it:
                "I am wrong
                   in fearing experience.
                Nothing bad can happen to me
                   if I have
                       • pleasure, or
                   if I am
                       • hurt or
                        • disappointed.
                These [i.e., These fears I have of experiences of either
                                      pleasure or hurt or disappointment]
                   are illusory fears.
                I do want
                   the resiliency
                       that is essentially mine.
                I do call upon
                   powers deeper within me
                       than the
                          false
                               • fears and
                               • ideas.
                I no longer wish to
                   reject experience.
                My fear of so-called
                   • good or
                   • bad
                       happenings
                          is based on
                               illusion."
```

	Thus you will learn,
	little
	by little,
	to let yourself
	experience
	whatever
	comes your way.
	Let it
	come to you;
	do not
	ward it off.
41	
	May you all gain
	more truthful understanding of
	the glory of life,
	which will make you
	recognize
	more
	and more
	that there is
	nothing
	to fear,
	absolutely
	nothing.
	Your fear
	is illusion.
	• Fear
	and
	• illusion
	are
	synonymous,
	as
	• life
	and
	• pleasure
	are.
	Be blessed,
	be in God!

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