Pathwork Lecture 159: Life Manifestation Reflects Dualistic Illusion

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/

Gary Vollbracht

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<th>Content</th>
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<td>Greetings,</td>
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<td>all my dearest friends here.</td>
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<td>May this coming new year [i.e., 1968] be a</td>
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<td>• blessed and</td>
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<td></td>
<td>• successful</td>
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<td>one –</td>
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<td>successful from the only point of view that really counts,</td>
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<td>which is</td>
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<td>finding</td>
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<td>your true self.</td>
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<td>The expression</td>
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<td>&quot;finding of the real self&quot;</td>
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<td>has been used so much</td>
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<td>that it has lost some of its meaning.</td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format Posted 1/3/21
This [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”].

When you
find
• your true self
you inevitably
find
• the true meaning of life;
you begin to
• understand life
  in an entirely new way.

Therefore [i.e., Therefore, when you find your true self and thereby begin to understand LIFE in an entirely new way,]
you also begin to
comprehend the outer
• life
  and
• death
  manifestation.

When this [i.e., When the OUTER life and death manifestation] is understood,
nothing can
• frighten and
• faze
  you.
You can only understand this [i.e., You can understand how NOTHING can frighten or faze you when you understand the true meaning of the OUTER manifestation of LIFE and DEATH and the true meaning of the REAL SELF only]

when you
• perceive
and
• experience
  • the
    inner
    life processes
  and
• the laws of life emotionally.

This [i.e., PERCEIVING and EXPERIENCING the INNER life processes and the laws of life EMOTIONALLY],

in turn,
cannot be done in an
• abstract,
• general or
• philosophical
  way.

It [i.e., PERCEIVING and EXPERIENCING the INNER life processes and the laws of life EMOTIONALLY]

can only happen
in an
• ultra-personal way,
in a
• direct approach to
  • yourself
  and
• your subjective reactions.

One of the great difficulties in life is the inevitable downward curve in all growth process.
Life is growth,

and
growth
is a continuum of
movement
that goes in a
fluctuating line.

Each
down
brings a
each
up
must bring a
in order to
go up again.

There can be
no
upward movement
unless there is
first a
downward one.

Thus, there can be
no
life
unless it has
gone through a
form of death.

This rhythm [i.e., This up and down rhythm, this life and death rhythm] prevails until
the consciousness
is no longer split within itself
as a result of
illusory
dualism.
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.
Fear of
the down curve
means
fear of
change,

thus you seek
stagnation

as a means
• of safety,

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.

The change of
• downward
and
• upward
  curves
manifests in millions of ways.

The crassest one
is the
  physical
  • life
  and
  • death
  curve.
It [i.e., The physical LIFE and DEATH curve] is the most frightening only because the blind little self cannot see beyond the next curve, so that the whole view is concealed.

Thus it [i.e., Thus the physical LIFE and DEATH curve] appears to be an · end – an end in · death, at that, and not in · life.

In reality it [i.e., In REALITY the physical LIFE and DEATH curve] is a part of a chain which ends in · life without the down curve.

Struggle against the perpetual change in movement only worsens the subjective experience.

However, the · fight and · fright exist also in the less crass manifestations of this law of life.

Take, for example, · a journey, · a change of domicile.
People invariably experience depression when they terminate one phase of existence, although they may even look forward to the new beginning.

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.

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.

How much more so [i.e., How much more you stem against the new beginning] when the new beginning cannot be seen!
The identical law [i.e., The identical law regarding the fluctuating upward and downward movement of life on the PHYSICAL level also]

applies to inner
• growth and
• movement.

The
• new life,
the
• new beginning
of a phase,
can only follow the dying of the old,
which is often painful.

It [i.e., In INNER growth and movement, the dying of the old life, which is painful, and the beginning of new life]

means battling through the
• waste and
• mud
of one's
• misconceptions and
• destructiveness.

You all know that [i.e., You all know that INNER growth and movement, the dying of the old life and the beginning of new life means battling through the waste and mud of one's misconceptions and destructiveness]

and experience it again
and again on your path.

No new expansion can come unless it follows the downward movement of the spirit.
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.

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.
When you look at your life and your moods, see your bad moods as the downward curve that presages the next upward 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,
approach it [i.e., to approach your down curve] as
your own creation
and
- to try to reach
far enough into your own depths,
asking:
  - "What did I create
and
  - what does it mean?"

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]?
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, your 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], 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.
**The only difference** [i.e., The only difference BETWEEN 1) 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,
    - constantly
      - at your disposal.

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.

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.]
you are
  unable to connect it [i.e., unable to connect your unhappiness]
  with
  yourself.

Even when you
do know
  that
  you
  are
  unhappy,

and
even when you
  have faced
  the exact reasons for it,
you 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.

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**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.
You see, my friends, 
the creative power at work within yourself 
is 
so 
• immense, 
so 
• 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.

It [i.e., The tremendous power at your disposal]
is a
magnificent power.
Do not permit it [i.e., Do not permit the tremendous power at your disposal] to work
  • inadvertently,
  • arbitrarily,
  • haphazardly
  by your
  • 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.
You are aware of desiring something.

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.

You do not search within for the reason of the unfulfillment.

You do not see your state as a product, or creation, of yourselves.

Seek the forms within your own powerful soul substance that bring you everything you have and everything you do not have.
The separation
between your
• conscious
and
• unconscious
mind
is your
greatest enemy.

The moment the separation [i.e., The moment the SEPARATION between
your CONSCIOUS and UNCONSCIOUS mind]
is eliminated
you are no longer
governed by
inner forces
you
• do not know
and therefore
• fear.

Yet, your
greatest
• fear and
• resistance
is the
elimination of
this separating wall [i.e., your greatest FEAR is the
ELIMINATION of this SEPARATING WALL between
your CONSCIOUS and UNCONSCIOUS mind].

You struggle
so fiercely
against it [i.e., You STRUGGLE so FIERCELY AGAINST the
ELIMINATION of this SEPARATING WALL between
your CONSCIOUS and UNCONSCIOUS mind].
This [i.e., This FIERCE STRUGGLE AGAINST the ELIMINATION of this SEPARATING WALL between your CONSCIOUS and UNCONSCIOUS mind]
is such folly, for
only in this separation [i.e., only in this SEPARATION between your CONSCIOUS and UNCONSCIOUS mind] are you helpless.

And
only in this separation [i.e., only in this SEPARATION between your CONSCIOUS and UNCONSCIOUS mind] are you practically forced
to ascribe your unhappiness to dark powers that seem to have nothing to do with you.

Thus you fear
• the world,
  as well as
• your own inner being.

Because you fear your own inner being, you do not want to look at it.

Because you do not want to look at it [i.e., Because you do not want to look at your own inner being], you separate yourself from it, and it therefore seems as if it [i.e., it seems as if your own inner being] needed to be feared.
Not wanting to look at it [i.e., Not wanting to look at your own inner being] logically results in lack of • awareness, lack of • knowing what is going on, not only about one’s • inadvertent destructiveness, but also about • the creative power that could work • for, not • against you.

This is one of the important • vicious circles you stubbornly refuse to change into a • benign one.

The creative power within is not only • constructive, • benign, • good and • wise.

It [i.e., The creative power within] is also • destructive, • vicious, • evil and • stupid.
This [i.e., This fact that the creative power within is also destructive, vicious, evil, and stupid]
does not make it any less divine as far as its
• origin and
• essence are concerned.

It [i.e., The creative power within]
is just as much
• error,
• misconception and
• evil wishes as it
• truth,
• reality and
• love.

It is so [i.e., The creative power within is as much ERROR, MISCONCEPTION, and EVIL WISHES as it is truth, reality, and love] in its present manifestation due to the entity's temporary state of mind.

It [i.e., The creative power within] is not inherently so [i.e., is NOT INHERENTLY as much ERROR, MISCONCEPTION, and EVIL WISHES as it is truth, reality, and love].

The power [i.e., The creative power within] works
• eternally,
• neutrally and unquestioningly, according to the entity's
• consciousness and
• direction.
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.
All this [i.e., All this CREATIVE POWER WITHIN] is so powerfully creative that
  • dynamite and
  • atomic energy are nothing in comparison.

These physical energies [i.e., Dynamite and atomic energy] create
  • a single impact,
  • a tremendous physical effect.

The energy of life [i.e., The energy of LIFE by contrast] is a
  • constantly working,
  • powerfully
    • imprinting,
    • molding,
    • directing,
    dynamic force.

You use it [i.e., You use this creative power within, this energy of life] whether you know it or not.

Each
  • thought,
  each
  • desire,
  each
  • hidden fear,
  each
  • shrinking away from experience

is using it [i.e., is using this CREATIVE POWER WITHIN, this ENERGY of LIFE].
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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.

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You must not imagine that the
• conscious and
• unconscious
are
two different minds.

They [i.e., The conscious and unconscious] are
one and the same [i.e., one and the same consciousness].

They [i.e., The conscious and unconscious] only appear as different when the unconscious part [i.e., when the unconscious part of the ONE consciousness] is first discovered.
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 obvious that they [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.

It is the same as far as the universal mind is concerned.
  • Human consciousness is not separate from • universal consciousness.
In fact, there is no distinct borderline to delineate the difference [i.e., to delineate the difference between HUMAN and UNIVERSAL consciousness].

As with the
• conscious
and
• unconscious
of the personality,
so with
• individual
and
• universal
consciousness.

This [i.e., This fact that there is no distinct borderline to delineate the difference]
applies both
to the
• aware and
• unaware
parts of it [i.e., both the aware and unaware parts of consciousness].

It 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.
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.

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].

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
made [i.e., you made one part of you unconscious that was conscious].
You

made it [i.e., You MADE one part of you]
unconscious,

as you still continue
to make material
unconscious –
daily.

This [i.e., This fact that you made and are MAKING material UNCONSCIOUS]
applies
even to material
you have known
before this life.

Even that [i.e., Even material that you have known before this life
but that you have now MADE UNCONSCIOUS]
is but
"momentarily forgotten"
because
you thought it
more expedient
to forget it.

No matter
how unaware you are
of what goes on within,

when you find it [i.e., when you find what goes on within],
it is nothing more or less
than a
rediscovery.

It usually even
feels as though
one had known it all along.

This applies as much to

• repressed psychological material
  from this life
as to
• great metaphysical truths.
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.

You are a manifestation of the latter [i.e., You are a manifestation of the UNIVERSAL MIND].

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.
Your fear of giving up this illusion [i.e., Your FEAR of GIVING UP this ILLUSION that you are a SEPARATE BEING] is so tragic because you believe only in this • illusory, • separate state as being • real, as having • identity.

You believe that you lose • your identity, thus [i.e., thus you believe you lose] • your very life, when you lose your separation.

This [i.e., THIS BELIEF that you lose your identity, that you lose your very life, when you LOSE your SEPARATION] is totally false.

The separation must vanish.

The separation exists due to innumerable errors, which in the course of such a path you begin to • discover and • uncover.
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.
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.
In this duality [i.e., In this duality of PLEASURE versus GOODNESS],

all these [i.e., all these aspects of personal happiness, fulfillment, gratification on all levels, self-interest, and self-assertion]

• contradict
  • goodness
  and
  • unselfishness
  and must therefore
  • be
  • sacrificed.

The opposite facet
of this same duality [i.e., of this duality of PLEASURE versus GOODNESS], is

• self-deprivation
  for the sake of
  • decency,
  • honesty,
  • morality:

• "You must
  be good,
  or else!"

• Goodness
  and
  • unselfishness

then mean
renunciation of
bliss.

The harmfulness
of the misconception
of this duality [i.e., of this duality of PLEASURE versus GOODNESS] is impossible to fully grasp unless one contemplates its ramifications very carefully.
Sacrificing pleasure includes everything [i.e., includes sacrificing EVERYTHING].

Since
- life is
  - pleasure,

[In sacrificing pleasure]
- life itself is thus
  - renounced.

Since
- health is not possible without allowing the
  - life force with all its pleasurable effects to surge through the system,
    - ill health is a result of this duality [i.e., of this duality of PLEASURE VERSUS GOODNESS].

- Intense physical pleasure is a legitimate need and legitimate longing because it [i.e., because INTENSE PHYSICAL PLEASURE] is part of the universal law of life.
• Selfhood, 
• autonomy, 
• self-assertion 
    are aspects of 
    • maturity and 
    • self-responsibility.

They [i.e., Selfhood, autonomy, and self-assertion] 
    are 
    • intensely pleasurable 
    and 
    must also 
    • be forsaken 
      when 
      pleasure 
      is supposed to be 
      • wrong 
      and therefore 
      • denied.

Thus 
    the individual 
    remains in a 
    painful state 
    of 
    • dependency and 
    • lack of identity, 
    of 
    • weakness and 
    • helplessness, 

because 
    he or she feels remotely 
    as though this [i.e., as though this SACRIFICING 
    of selfhood, autonomy, and self-assertion] 
    were the 
    more 
    • "decent" 
    and 
    • "unselfish" 
    way to be.
The other [i.e., The PLEASURE of selfhood, autonomy and self-assertion, RATHER THAN SACRIFICE of selfhood, autonomy and self-assertion]

seems to be too
• "aggressive,"
• vigorous,
• forbidden.

Hence, the spiritual pleasure of knowing
• the power within and
• one's own potentials to create destiny
must also be forsaken in this duality [i.e., must be forsaken in this duality of PLEASURE versus GOODNESS].

It [i.e., The spiritual pleasure of knowing the power within and one's own potentials to create destiny], too, seems too
• pleasurable, too
• presumptuous, not
• meek enough.

All these delights are abandoned in the distorted belief that they are wrong.

People believe that if they • assert themselves in such a way, if they • arrogate to themselves powers – powers that were actually theirs to begin with – they are • "selfish and sinful."
Yet

only because they [i.e., Yet ONLY BECAUSE these people who hold back from asserting themselves and do not claim powers that were actually theirs to begin with, believing such powers and behaviors are “selfish and sinful” and hence to be avoided]

are really
• selfish and
• sinful
in other respects –

and not [i.e., and NOT selfish and sinful]

because of
their need for
• selfhood and
• ecstasy –

must they
believe this falsity [i.e., MUST they BELIEVE this FALSITY that ASSERTING themselves healthily and CLAIMING POWERS that were actually theirs to begin with ARE really “SELFISH AND SINFUL” and to be avoided].

Believing the falsity,
they can
not shed
the real
• selfishness,
• greed and
• cruelty
[i.e., they cannot shed the REAL selfishness, greed, and cruelty they DO manifest and which ARE truly selfish and sinful].

The moment you
truly understand
your
• freedom
and
your
• power,
you do not need to be
• selfish,
• cruel and
• greedy.
At that point [i.e., At that point where you truly understand your freedom and your power],
there is no false alternative, no split, or choice to be made between pleasure and goodness.

But as long as you believe that in order to be good you must renounce pleasure, you must fluctuate between these two alternatives [i.e., you must fluctuate BETWEEN being good by renouncing pleasure AND being bad so you can experience pleasure].

You cannot possibly commit yourself wholeheartedly to either course [i.e., to EITHER the course of being good by renouncing pleasure OR the course of being bad so you can experience pleasure].

It is impossible for you to find peace while this choice [i.e., this choice of being good OR having pleasure] seems to be imposed on you.

Therefore you are both selfish [i.e., selfish in order to experience “pleasure”] and pleasure-denying [i.e., pleasure-denying in order to be “good”].
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.

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,
or
• having to bear the burden of badness for the sake of
tasting some of the delights life • offers and
  • intrinsically is.
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,
but only because this [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].

When you come to the point
where you deeply experience
the original unity of life
in this respect [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.
Then [i.e., Then, when you experience the original UNITY of life in respect to GOODNESS and PLEASURE and discover the tremendous truth that there is NO such CHOICE that needs to be made between EITHER GOODNESS OR PLEASURE]

you can

• reach for
every possible
  • delight,
  • pleasure,
  • fulfillment,
  • gratification,
  • ecstasy,

and

• be, at the same time,
a totally
  • generous,
  • giving,
  • self-surrendering
  person.

In fact,

• self-surrender
  and
  • giving
  are not only
  • not depriving –
    as one fears when one still lives in duality –
  they [i.e., self-surrender and giving]
  are
  • enriching.

You may already accept this
  in theory,
but
when the
  emotional awakening comes,
  it [i.e., the fact that self-surrender and giving are not only NOT depriving but are actually ENRICHING experiences]
  is
  world-shaking.
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
- discovered the great freedom of the world –
  - growing,
  - being,
  - reaching out
That no longer 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.
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,

of every
• nation,

of every
• city,

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] –

so

• can

group

consciousness.
Larger bodies of people whose combined creative life substance forms one unit can also accomplish such a change [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].

The more
- individuals
  - dissolve their destructive
    - 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.
There is
no other
salvation

than
the discovery of
the ground of one's own being
which is
so
• alive,
so
• powerful,
so full of
• potentials and
• possibilities –
infinite in
• good,
infinite in
• abundance.

If the ego-intelligence
can
• accept this
   as a possibility and
• work with it
   by deliberately activating
this power,
the in-between layer of
• error,
• destruction and
• suffering
will give way
much faster than otherwise.

Little
by little
you will see that
the substance [i.e., the substance of life]
is all
the same,
it [i.e., the substance of life]
is all essentially
identical life stuff.
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.

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.
It [i.e., This highly energized state that seems related to my job]
has
• prevented me from sleep
  and
• 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.

I
• 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.

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
    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,
  - rhythm or
  - turnover.

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.

That experience

can be made into a

further steppingstone of growth for you

if

you understand what happens to you.

Even in your work situation

the problem is essentially the same.

This [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.

It [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.
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.

Only a short time ago they [i.e., Only a short time ago these blocks and difficulties related to your job] seemed insurmountable.

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.
It [i.e., Finding out your strengths, resources, abilities, resiliency, 
and any asset you can name]
could be
experienced
as
• a knowledge of one's
  infinite possibilities for good,
as
• shrugging off
  an unnecessary confining straitjacket.

Yet

you deny yourself
• this pleasure [i.e., you deny yourself this pleasure in your job] –
• the pleasure of
  your own accomplishment –
  as you deny yourself
  all
  pleasure.

It is as though there were a
film
between
• you
  and
  • experience,
a
• thick,
• glazed
  film,
like a
• plastic wall.

This wall
separates you from
the ability
  to be touched by
  experience.

This [i.e., This having a plastic wall separating you from the EXPERIENCE of life] does
not apply
only
to you, of course.
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: |
| "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." |

| 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. |
The harm [i.e., The harm that comes from experiences of pleasure and unpleasure] comes exclusively from 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].

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.
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.

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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