

Pathwork Lecture 160: Conciliation of the Inner Split

1996 Edition, Original Given: February 2, 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 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

¶	Content
03	<p data-bbox="391 898 699 968"><i>Greetings, all my friends here.</i></p> <p data-bbox="391 1010 789 1045"><i>Blessings for every one of you.</i></p> <p data-bbox="391 1087 781 1192"><i>May these words be more than meaningless phrases.</i></p> <p data-bbox="391 1234 922 1633"><i>May you be able to feel into their deeper meaning, so as to be</i><ul data-bbox="597 1373 792 1486" style="list-style-type: none"><li data-bbox="597 1373 792 1409"><i>• strengthened</i><li data-bbox="597 1409 792 1486"><i>and • enlightened</i><i>by the reality of the force that is flowing into you.</i></p>

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Edited by Judith and John Saly; Devotional Format posted 1/12/21

	<p><i>If you are dull to it [i.e., If you are dull to the FORCE that is flowing into you], you cannot</i> • <i>feel</i> <i>it [i.e., you cannot FEEL the FORCE that is flowing into you];</i></p> <p><i>it [i.e., the FORCE that is flowing into you] cannot</i> • <i>penetrate you.</i></p>
04	<p><i>The same principle exists in human life.</i></p> <p><i>Whenever you</i> • <i>notice</i> <i>and</i> • <i>respond</i> <i>only</i> <i>to the</i> <i>outer</i> <i>manifestations of life,</i></p> <p><i>you</i> <i>cannot</i> <i>feel at home</i> • <i>within yourself</i> <i>and, therefore [i.e., and, therefore, you cannot feel at home]</i> • <i>in life.</i></p> <p><i>Such alienation [i.e., Such alienation from yourself and alienation from life] is a direct result of unawareness of</i> <i>the inner reality of human life.</i></p>

*A deliberate
tuning into*

- *deeper,*
- *more sensitive*

*layers of
experience
is required
to*

- *cultivate and*
- *increase*

*this awareness [i.e., this awareness of
the INNER REALITY of human life].*

A very

- *deliberate,*

yet

- *relaxed*

*attempt
must be made
to*
feel
*the underlying
causes of
the outer results
in your life.*

All

- *sorrow and*
- *unhappiness,*

all

- *emptiness and*
- *unfulfillment,*

all

- *frustration and*
- *suffering*

*are caused by
being disconnected –*
as

- *you know*

and

- *I so often say –*

from
*the causes
within yourself.*

05

This lecture

- ***is a direct continuation of the last one [See: L159 Life Manifestation Reflects Dualistic Illusion, given three weeks earlier on January 12, 1968]***

and

- ***will best be understood when you follow the sequence.***

Some of my words

must be repeated in order not to lose the thread.

As I mentioned

- ***in the last lecture,***
- and also occasionally***
- ***before,***

***you
produce
whatever
you experience.***

Unhappiness

does

not

actually mean

that you have –

through your

- ***errors,***
- ***misconceptions and***
- ***destructive***
- ***feelings and***
- ***behavior patterns –***

created

these

unpleasurable

experiences.

That [i.e., Creating unpleasurable EXPERIENCE through your errors, misconceptions and destructive feelings and behavior patterns in itself]

is

not

really

the bad thing.

**The bad thing
is**

not knowing this [i.e., *The BAD thing is NOT knowing that YOU – through your errors, misconceptions, and destructive feelings and behavior patterns – create UNPLEASURABLE experience*],

so that

on one level

you want something [i.e., *you want a PLEASURABLE experience*]

and

on another level

you deny it [i.e., *you, through your errors, misconceptions, and destructive feelings DENY that PLEASURABLE experience, and create instead UNPLEASURABLE experiences*].

Not knowing

that you deny

what you consciously wish

is the greatest pain

because

you are pulled in

opposite directions.

Whenever you get

closer to the fulfillment of

your conscious wish [i.e., *conscious wish for PLEASURABLE experience*],

your unconscious

shrinks away from it

in terror.

The resulting frustration

• **confuses**

you,

• **frightens**

you, and

• **makes**

you feel hopeless about life.

It [i.e., *The frustration resulting from being pulled in opposite directions by*

different levels of your conscious and unconscious mind]

causes you

to put up all your

most destructive defense mechanisms,

which increase the

• **unconscious denial** [i.e., *denial of pleasurable experiences*],

• **destructiveness and**

• **conscious frustration.**

The soul movements

in two opposite directions [i.e., some soul movements consciously pushing you toward PLEASURABLE experiences you WANT and the other soul movements unconsciously pushing you away from what you consciously want and instead creating UNPLEASURABLE experiences that you do NOT WANT and strive to AVOID]

***make you feel
literally
torn apart.***

***The pain of
not understanding
what goes on
increases
the inner tension.***

***The more hopeless
it all seems,
the more
the conscious self
• strives and
• grasps.***

Such tense motion [i.e., Such tense motion of STRIVING and GRASPING]
– even toward
***the desired goal –
defeats it*** [i.e., DEFEATS REACHING that PLEASURABLE experience for which the striving and grasping efforts are seeking],
***for tension
arises from
• hopelessness,
• doubt,
and
• an urgency
which works
counter to
the smooth movements of
the universal flow.***

06

The division [i.e., The division in the soul – some soul movements consciously pushing you toward what you want and the other soul movements unconsciously pushing you away from what you consciously want]
is the real pain.

One who

- **is aware of the division** [i.e., One who is *AWARE* of the division in the soul – some soul movements consciously pushing you toward the *PLEASURABLE* experiences you *WANT* and the other soul movements unconsciously pushing you away from the pleasurable experiences you want and instead, because of errors and misconceptions, pushing you toward *UNPLEASURABLE* experience you do *NOT WANT* and strive vigorously to *AVOID*]

and

- **experiences it** [i.e., and *EXPERIENCES* this division in the soul] **consciously**

is blessed indeed,

**for in that moment
a great deal of
tension
disappears.**

**I would like to discuss this a little further tonight,
since it is all-important.**

**It is absolutely
impossible
for you**

- **to find your home
within yourself,**
- **to feel at home
in life,**

**if you do
not perceive
that layer within
that says
no**

**to what you
most strenuously say yes to
on the surface.**

07

**It is
not easy
to get
to this.**

The first step [i.e., *The first step toward the AWARENESS of this SPLIT between conscious and unconscious forces within pulling you in opposite directions*]
would be to

- **think about this principle**

and

- **make room for its reality**

in your mind

by strengthening your

will

to find

that in you

that pulls in the opposite direction

from where you

- **outwardly**

and

- **consciously**

move.

The will

to find the part of you

that says

no

must be

continuously

- **strengthened and**

- **encouraged.**

Yet,

even those of you, my friends,

who are on this path

- **most successfully,**

and perhaps

- **for the longest time,**

again

and again forget [i.e., *forget to look for this split and your unconscious “no” when a conscious longing remains unfulfilled*].

When you are

unhappy

you automatically

blame

- **someone or**

- **something**

else,

at least emotionally.

The moment you do this [i.e., The moment you BLAME someone or something else for your unhappiness or unfulfillment], further damage sets in.

It then becomes more and more difficult to extricate yourself from this pattern of inner behavior [i.e., this pattern of inner behavior giving rise to your unhappiness and unfulfillment in the first place].

Blaming brings in its wake other destructive attitudes:

- *stubbornness,*
 - *blind resistance,*
 - *the desire to punish those who one thinks are responsible for one's unhappiness,*
- and even***
- *some form of deliberate self-destruction*

as a way of punishing them.

This [i.e., This pattern of BLAMING others, which brings all of these other destructive attitudes into play.] is a prevalent pattern that, to some degree, exists in everyone.

It [i.e., This pattern of BLAMING others] is

- most***
 - *deadly,*
 - most***
 - *poisonous*
- when it is still***
 - *unconscious*
- and***
 - *rationalized.*

08

Therefore I say to all of you, my friends:

*whenever you are unhappy,
look first
for that side of you
that says
no [i.e., that unconscious side of you that SAYS NO to the
pleasurable experience the conscious side of you wants],
for whatever reason.*

Then

*look for the side that
blames others
even if only*

- *subtly,*
- *indirectly and*
- *secretly.*

*Look at your
emotions*

*where you make a case
against*

- *someone or*
- *something –*

against

- *life at large,
perhaps.*

Then see this

*particular displacement,
where you shift [i.e., where you SHIFT responsibility for your unhappiness
from YOURSELF to something or someone OUTSIDE of yourself].*

Because

*no matter
how wrong
others may be,
they can
never be responsible for
your suffering,
no matter
what the appearances are.*

09

If you do

- ***not blame anyone,***

but

- ***overly blame
yourself***

in a very destructive attitude

that does not find a way out,

then you are doing

exactly the same [i.e., you are still blaming, but displacing this blame for your unhappiness from others back onto yourself, and doing so with a harsh, destructive attitude toward yourself].

For

this kind of

self-blame

is only a disguise for

- ***violent hate and***
 - ***blame***
- of others.***

In this kind of attitude [i.e., In this DESTRUCTIVE kind of attitude toward the self]
that does not permit the self

to

- ***lift up its head***

and

- ***go on from there***

lies a similar

streak of vindictiveness [i.e., streak of hatred for and sense of deserved punishment of the self for causing unhappiness],
only less direct.

10	<p><i>If you wish to</i></p> <ul style="list-style-type: none">• <i>connect yourself with</i>• <i>the causes of your suffering</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>truly remove these causes,</i> <p><i>this must be the process:</i></p> <ul style="list-style-type: none">• <i>really wanting to see where you say no to what you want most – no matter how impossible this may seem offhand.</i>• <i>Question your emotions extremely carefully,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>look at them when it comes to practical reality.</i>• <i>Notice how you act contrary to what you imagine you want so much.</i>
11	<p><i>When you find this basic knot in the soul substance [i.e., When you find this basic KNOT in the soul substance where you say “NO!” to what your conscious mind wants],</i></p> <p><i>you will become aware of emotional tensions that prohibit the free-flowing feeling of the life force.</i></p>

***This free-flowing feeling [i.e., This free-flowing feeling of the life force]
can only affect you
when you are in harmony with
the laws of life.***

***• Denying the
truth of
your saying
no
and then
• blaming others –
and denying
the blame as well –
is a
violation of
the laws of life.***

***For the laws of life
are not only
• truth,
but they also mean
• seeking all causes [i.e., seeking ALL causes of your
unhappiness and unfulfillment]
in the self,
where they really are.***

***Displacing them [i.e., Displacing causes of your unhappiness and unfulfillment]
outward
brings a
total distortion of reality.***

***One then deals
continually
with half-truths,
which are much more
• confusing and
• difficult to extricate yourself from
then untruths.***

***Therefore various
• negative emotions,
• tensions and
• distortions of concepts
come into existence [i.e., come when you deal with HALF-TRUTHS].***

12

*The next step in this connection
is the
detached observation of*

- *the movements of the soul –*
- *the inner atmosphere*
 - *in which you live*

and

- *which inexorably*
 - *emanates from you*

and

- *affects everything around you.*

When you

- *become very quiet*

and

- *listen into yourself,*

*you will feel it [i.e., you will FEEL the INNER ATMOSPHERE –
the movements of the soul].*

*You will
know*

what it is that

- *moves and*
- *motivates*

you,

no matter how subtle it may be.

*It [i.e., What it is that moves and motivates you]
is always*

*a complexity
of interacting chain-reactions
producing
contradictory*

- *feelings and*
- *concepts,*

*one [i.e., one contradictory feeling or concept]
overlapping
the other [i.e., overlapping another
contradictory feeling or concept],*

*all
mysteriously connected.*

13

*When you are
in harmony with life
because you are
connected with
your own*

- *causes*

and

- *effects,*

*your position
toward the forces of life
can be compared to that of a
swimmer.*

You float on the water.

The water carries you.

Yet you

- *move,*

you

- *are not passive.*

*If you were
entirely passive
you could
not be sustained by the water for long.*

*But if you are
too active –*

- moving*
- too*
- *much,*
- too*
- *tensely and*
- *anxiously –*

*there is
no pleasure in swimming,
nor is it
safe.*

The water will

- *control you,*

rather than

- *support you.*

You must move in a

- *rhythmic,*
- *relaxed,*
- *confident*

way –

- *confident in the
power of the water
to carry you,*

and

- *confident in
your own ability to move*
 - *smoothly and*
 - *purposefully.*

The more

- *rhythmic,*
- *relaxed and*
- *harmonious*

your movements are,

the less

- *strenuous
moving is.*

Movement becomes

- *effortless and*
- *self-perpetuating.*

A very

- *secure and*
- *pleasurable*

*relationship exists
between*

- *the water*
- and*
- *the body.*

*There is a wonderful balance
between the*
• *active*
and
• *passive*
forces of the person swimming,
which determines
the harmonious
• *relationship, or*
• *balance,*
between
• *the human body*
and
• *the body of water.*

*In spite of the
justified trust
that*
• *the water*
carries
• *the body,*
the person
does not deny his or her
• *responsibility and*
• *participation*
in the act of
• *swimming,*
or even of [i.e., or even his or her responsibility and
participation in the act of]
• *floating.*

14

*This [i.e., This swimming analogy]
is a very apt analogy to
your*
• *position in*
the universe
and
• *relation to*
the universal forces.

*Your ego
must be active
in a*

- *healthy and*
- *relaxed*

way.

*You must
not*

- *abdicate,*

or

- *negate,*

*the participation of
the ego
in the act of living.*

*Nevertheless,
you*

- *fully trust*

and

- *allow yourself to float on
other forces.*

- *The floating movement,*
- *the sensation of being carried by life,
is a byproduct of
the path you are on [i.e., a byproduct of Pathwork].*

*The more you
face*

- *your inner difficulties*

and

- *the true causes of your suffering,*

*the more you
will*

- *develop the ego*

and

- *allow the universal force to establish itself.*

*This will happen in a way
that is both*

- *relaxed*

and

- *strong.*

	<p><i>You will feel</i></p> <ul style="list-style-type: none">• <i>floating,</i>• <i>being carried,</i> <p><i>yet actively</i></p> <ul style="list-style-type: none">• <i>participating</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>self-determining.</i>
15	<p><i>This is</i></p> <ul style="list-style-type: none">• <i>a wonderful way of being.</i> <p><i>It is</i></p> <ul style="list-style-type: none">• <i>the way of being.</i> <p><i>Nothing can replace it.</i></p> <p><i>No substitute solution you</i></p> <ul style="list-style-type: none">• <i>seek</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>hope for</i> <p><i>can ever equal the true feeling of</i></p> <ul style="list-style-type: none">• <i>selfhood –</i> <p><i>of</i></p> <ul style="list-style-type: none">• <i>your own powers,</i>• <i>your own strength –</i> <p><i>when you connect with that in you which causes your negative experiences.</i></p> <p><i>Only then can you resolve the problems that cause these experiences [i.e., CAUSE these NEGATIVE experiences].</i></p>

16

*This step [i.e., This step of CONNECTING WITH that in you
which CAUSES your NEGATIVE EXPERIENCES]
is not easily taken.*

*Everyone who approaches this path
resists
finding the causes within.*

*If all goes well,
this attitude [i.e., this attitude of RESISTING seeking and finding
CAUSES of negative experiences WITHIN]
diminishes
as the person progresses.*

*But the beginner
clings to the
unconscious hope of
finding the causes of
his or her suffering
outside of
the self.*

*They [i.e., The beginners on this path]
do not realize that
nothing would be gained
by this [i.e., by finding the causes of their suffering outside themselves],
even if it were possible.*

*They would still be
unable to
change their fate
since they
cannot
change others.*

In their

- *blind fear of imperfection*

and

- *concomitant pride*

they overlook this fact.

*Thus
the struggle to pin the fault
outside the self
goes on
and on.*

*The greatest step
a human being can undertake
is to say,*

*"With
all my
• heart
and
all my
• might
I wish to recognize
the cause
within."*

*The more
this thought is cultivated,
the more
something happens
inside.*

*Therein lies
• all hope
and
• the salvation
one looks for.*

*It [i.e., Taking this greatest step of finding the CAUSE of ALL suffering
and unfulfillment WITHIN]
must be done
at one point or another.*

17

*Now I will come to
the next step [i.e., the SECOND step in the process of connecting with that in you
which causes your suffering, after the first step of coming to WANT
to find the CAUSE of your SUFFERING WITHIN].*

*At first,
it may seem even more difficult than
the previous one,
but actually
it is not.*

*All these difficulties
are illusory.*

*Your unconscious
fear
about finding the
cause of unhappiness
within
the self
is an illusion.*

*Anyone who has ever
found
the cause
within
will confirm
that this brings*

- relief,*
- safety,*

and

- confidence in life.*

*It is only
pride
that keeps you from
fully wanting
to find the cause
within.*

*And it is
pride
that makes the next step
seem so difficult.*

18

*The next step [i.e., This second step in the process of CONNECTING WITH
that in you which causes your suffering]*

*is to understand
that
whenever you get to
the basic causes
which make you
deny [i.e., DENY, DEFEND AGAINST, and PUSH AWAY]
the thing you
most wish for,*

- fear,*
- pride, and*
- self-will*

are always involved.

Years ago

***I said that these [i.e., that these three: fear, pride, and self-will]
are
the three basic
• faults and
• evils
of humanity.***

Fear

***is a fault
because it implies
distrust;***

it [i.e., fear]

***arises out of
hate.***

Fear

***must always exist
to the degree
the person is
unhappy about
his or her
own
character.***

Otherwise

***it [i.e., Otherwise, if a person were HAPPY about his or her character, FEAR]
could not exist.***

*As I outlined in the last lecture [See: L159 Life Manifestation
Reflects Dualistic Illusion, given January 12, 1968],
the fears
that accrue from
self-dislike
breed
fear of
the life processes:*

- fear of*
 - *life,*
- fear of*
 - *death,*
- fear of*
 - *pleasure,*
- fear of*
 - *letting go,*
- fear of*
 - *self,*
- fear of*
 - *change,*
- fear of*
 - *the unknown,*
- fear of*
 - *being imperfect –*
any fear whatever.

*They are [i.e., These FEARS are]
all
illusion.*

19

*You
cannot
overcome
a fear
unless
you go through it.
This [i.e., This GOING THROUGH your FEARS]
is the second,
seemingly so difficult step [i.e., the second, seemingly so difficult step in the
process of connecting with that in you which causes your suffering].*

*If people shy away from
finding the
causes of
suffering
within the self,
they shy away
even more
from this step [i.e., this second step of GOING THROUGH their FEARS].*

*All their energies
are geared to
circumvent
that which they fear.*

*That [i.e., CIRCUMVENTING that which they FEAR]
must always prove a way of*

- error and*
- disappointment.*

20

*You cramp up
against
that which you fear.*

The more you

- cramp up against it [i.e., cramp up against that which you FEAR]*

the more you

- alienate yourself
from
the center of your being
from which
all good
must come.*

*You become
more
and more contracted,

a state in which
it is impossible to float.*

*Imagine a swimmer
in such a physical state of*
• *constriction and*
• *contraction.*

*He must
sink –
and so it is
with
humans in life.*

21

*The constrictions [i.e., The constrictions and cramping up against
that which you FEAR]
create all sorts of
knots
in the personality –*
• *physically,*
• *mentally, and*
• *emotionally.*

*These knots
cause a disconnection from
the soul substance –*
• *from*
and
• *through*
which
all
• *solutions,*
all
• *wisdom,*
all
• *well-being*
spring forth.

*How can an
illusion [i.e., how can this illusion that there are things one must fear]
be exposed as such
if it is
not ever tested?*

**You can find out
the truth [i.e., the truth that FEAR is an ILLUSION]
only when you
penetrate
the illusion [i.e., penetrate the ILLUSION that there ARE things
one MUST FEAR].**

**Without that [i.e., Without penetrating the illusion and exposing it as an illusion]
it is impossible
to meet
the fear of
that which you want most –**

- **life,**
 - **pleasure,**
 - **fulfillment,**
 - **realization of your potentials,**
 - **success in every way,**
 - **meaningful living,**
 - **health,**
 - **love,**
 - **companionship,**
- that is,**
- **being connected with
the real processes of life.**

**None of this can come
when you are in
fear.**

**How are you supposed to
get out of fear?**

**Do you still expect an
• omnipotent,
• benign
authority
to remove it
from the outside?**

**Could this
ever really
• solve anything and
• reassure you
for good [i.e., reassure you permanently that a benign authority will
ALWAYS keep you SAFE FROM ALL that you FEAR]?**

Certainly not.

*The only
genuine
reassurance
is knowing
your capacity to*

- meet*

and

- deal with
what you fear,*
 - intelligently and*
 - realistically.*

*This [i.e., Coming to KNOW YOUR CAPACITY to meet and deal with what you fear]
can only be done
by*

- fully going into it,*

*not
by*

- evasion.*

*The courage to
accept
what is
inevitable
strengthens
the capacity to
find*

- genuine and*
- meaningful*

*ways of
avoiding
unnecessary feared events.*

22

Make a list of fears.

*I said this
years ago,
but now
that you know much more of
your innermost self
such a list
will be more profound.*

Look at your
• *fears.*

To what extent
are they caused by
• *pride?*

To what extent
are they a result of
• *a rigid self-will –*
unwilling to
• *bend,*
• *change,*
• *flow with the stream of*
ever-changing life?

Fears
must be met.

In order to
be met,
they must be
ascertained.

They [i.e., Fears]
must truly be
• *faced up to –*
• *painstakingly and*
• *specifically –*
not
• *glossed over*
in a
general way.

That will never do.

It is essential
that you
• *name the fear*
concisely
and
• *think it through.*

23

***This [i.e., Naming the fear concisely and thinking it through]
makes
the next step possible.***

***Look the fear
squarely in the face.***

Have the

- integrity***
- and***
- courage***

***to go through it [i.e., to go through that which you fear]
if it [i.e., IF that which you fear]
cannot be helped.***

The

- self-respect and***
- self-like***

***that come from such an attitude [i.e., The self-respect and self-like that
come from an attitude of having the integrity and courage to
GO THROUGH that which you fear IF that which you fear is
inevitable and cannot be helped]
are more important
than anything else.***

Everything
***depends on that [i.e., depends on ATTAINING that SELF-RESPECT and
SELF-LIKE that come from GOING THROUGH that which you FEAR].***

***Thus you will become capable of
alleviating
that which is
not
really necessary [i.e., that which is NOT really INEVITABLE].***

***Some undesirable events
come to you
because***

- you set their effects in motion a long time ago***
- and***
- the causes cannot be eliminated.***

Thus
***the effects [i.e., the inevitable effects of what you set in motion a long time ago]
must be borne.***

***By doing so [i.e., By bearing the effects that must be borne]
you can
avoid
setting new undesirable results
in motion.***

Such

- ***strength and***
- ***ability***

***grows
from***

- ***direct,***
- ***head-on
facing,***

not

- ***treating the fear
as if it were a
phantom or
ghost –
which you***

- ***cannot
grasp or
touch***

***and, because of that,
inordinately fear.***

***In this way you [i.e., By treating the fear as if it were a
phantom or ghost, which you cannot
grasp or touch, you]
breed more terror.***

24

*The unification of
the tremendously painful
division within you –
of*

- *wanting the thing you*
- *fear*

and

- *fearing the thing you*
- *want –*

*can only mend
when you look for
the cause of
this split of*

- *desire and*
- *motivation.*

*Face the
fears
squarely.*

*Face your
pride
squarely,
which makes you
so perfectionistic
that you
must fear
falling off
the self-erected pedestal.*

*Many fears will
dissolve
when you are willing to
give up your
pride.*

*Then [i.e., Then, when you are willing to give up your pride
and see many fears dissolve as a result,]*

you will see

the unfairness that exists

when you blame

- *life, or*
- *other people,*

for what is really

in yourself,

no matter

how

- *imperfect and*

- *wrong*

others also are.

When you

- *deny*

the cause of your suffering

- *within*

and

- *place it [i.e., and place the CAUSE of your suffering and unfulfillment]*

- *outside yourself,*

you always

- *commit an*

unfairness;

you

- *are*

never in truth.

It is always

pride

that makes

facing fear

impossible.

25

**When you
reverse
the old habit pattern of**
• **blaming others**
and
• **circumventing**
what you fear,
something quite extraordinary
will begin to happen.

**Little
by little
and, as always,
with relapses at first**

**your soul substance
will begin to change.**

**Your experience
will, at first,
be the following:**

**After you become
concisely aware of
the climate you live in
within your personality,**

**it [i.e., the climate you live in within your personality]
automatically
loses a certain binding power.**

**You become
more detached [i.e., You become more detached from
the climate you live in within your personality]
by the very act of
seeing yourself
in the grip of it [i.e., by the act of seeing yourself in the grip
of the climate you live in within your personality].**

As this goes on for a while [i.e., As you, for a while, see yourself in the grip of the climate you live in within your personality and as a result becoming more detached from this inner climate],

you will begin to sense –

underneath the level

on which you are

- *tortured,*
- *anxious,*
- *numb,*
- *hopeless, and*
- *twisted in pain –*

another reality.

This level of reacting [i.e., This level of reacting in the climate you are in now] –

where you fluctuate

between

- *twisted anxiety,*
 - *torture and*
 - *hopelessness,*
- on the one hand,*

and

- *numbness,*
 - *lifelessness,*
- on the other –*

is assumed

by most of humanity

to be

the natural state of

- *being,*
- *existing,*
- *functioning.*

Generally,

people do not conceive of

any other

inner state,

because they are not even aware

that this [i.e., they are NOT even AWARE that this state

where one fluctuates between twisted anxiety, torture, and hopelessness on the one hand and numbness and lifelessness on the other hand]

is

their

state.

	<p>Therefore [i.e., <i>Therefore, since in general people are not even aware of their current state</i>],</p> <p>when you see yourself in this state [i.e., <i>when you see yourself in this state where you “fluctuate between twisted anxiety, torture and hopelessness, on the one hand, and numbness, and lifelessness, on the other”</i>],</p> <p>you come much closer to sensing another state – behind this one [i.e., <i>behind the torturous state that you now see, as it were.</i>]</p>
26	<p>At first, this [i.e., <i>this sensing ANOTHER state behind the CURRENT tortured state</i>] will occur only occasionally.</p> <p>Later, it will become more frequent.</p> <p>Underneath the tortured level a new way of being evolves.</p> <p>You will simultaneously experience both [i.e., <i>experience BOTH the CURRENT tortured state AND ANOTHER state underneath the CURRENT state</i>].</p> <p>I venture to say that some of my friends on this path have already experienced this new level of reality [i.e., <i>this NEW level of reality underneath the superficial current tortured state of reality</i>].</p> <p>They will readily confirm the truth of what I say.</p>

The feeling [i.e., **The FEELING of this NEW level of reality underneath the superficial current tortured state of reality**]

is one

of immense

- **safety and**
- **well-being,**

of

- **vibrancy,**
- **peace and**
- **aliveness;**

of a

- **flowing feeling of**
utter confidence.

It is a

feeling of

- **being carried,**
- yet deeply knowing that**
- **the power exists within**
to govern life
in the best possible way.

27

As I said,

this experience [i.e., **this experience of AWARENESS of the NEW level of reality underneath the superficial current tortured state of reality**]

will first come

simultaneously

with the usual [i.e., **the usual and older**]

- **anxious,**
- **hopeless,**
- **unhappy**
state.

It is a gradual transition

in the course of which the

- **old**
and

- **new**

are experienced

- **together, side by side,**

or

- **one superimposed over the other.**

**The new
is as yet
only a vague feeling
deep inside the self.**

**But gradually it [i.e., But gradually the NEW state deep inside the self]
becomes
more predominant
until it [i.e., until the NEW state deep inside the self]
• takes over
and
• replaces the old.**

**The old hopeless feeling
recurs as rarely now [i.e., The OLD state recurs as rarely NOW, when the NEW
state has taken over and replaced the OLD state,]
as the experience of
the true inner reality [i.e., experience of the NEW true state of reality]
did before.**

**To function at
two levels of your being
simultaneously
is, in itself,
a good experience,
for it brings the split [i.e., the SPLIT between the OLD tortured,
hopeless reality and the NEW TRUE INNER reality, a
reality “of immense safety and well-being, of vibrancy,
peace and aliveness; of a flowing feeling of utter
confidence, of a feeling of being carried, yet deeply
knowing that the power exists within to govern life in the
best possible way”]
into full focus.**

28

**This simultaneity
of two levels
is a very distinct experience on the path.**

**It should be
• expected,
not come as
• a surprise.**

It [i.e., The SIMULTANEITY of the OLD tortured, hopeless reality AND the NEW TRUE INNER reality, a reality “of immense safety and well-being,”] should greet you with the confirmation that you are indeed on the right way.

When these two conflicting states are experienced at the same time –

- wracking anxiety,***
- anguish,***
- depression***

and a

- deep peace and***
- well-being –***

the former no longer has any power.

You see it [i.e., You see the OLD former reality, a reality of “wracking anxiety, anguish, and depression”] for what it is.

However, this [i.e., this state of experiencing the OLD reality AND the NEW reality simultaneously, and where, as a result of seeing both at the same time, the OLD no longer has any power] will not remain that way.

It [i.e., Your state, your reality] will

- alternate,***
- fluctuate.***

You will lose what you found [i.e., You will lose the NEW true reality underneath the OLD reality] and, occasionally, wonder whether it [i.e., wonder whether the NEW true reality you found] was real.

**When you
regain it [i.e., When you regain the NEW true reality]
you will
know
that nothing could be more real.**

**Again
and again,
you have to battle your way through
periods where you are thrown back into**

- the old state
without being [i.e., without SIMULTANEOUSLY being]
in**
- the new one.**

**Each battle
indicates
another milestone
that makes
the attainment of
the real state of life
more**

- secure and**
- permanent.**

**It [i.e., The NEW state, the REAL state of life underlying the OLD state]
will be lost
less
and less often,
until
total self-realization
is attained.**

**Then it [i.e., Then the NEW state, the REAL state of life underlying the OLD state]
becomes
the
normal
state of being.**

29

*What I wish to stress here
is perhaps somewhat confusing at first,
since words are so limited.*

*In the peaceful state [i.e., In the NEW peaceful state]
of self-realization
all intensity
vanishes.*

*This statement [i.e., This statement “in the state of self-realization
ALL INTENSITY VANISHES”]*

*is confusing
only when you associate*

• intensity

with [i.e., is confusing only when you associate intensity ONLY with]

- depth,*
- involvement,*
- delight and*
- ecstasy.*

I mentioned this once before in a different context.

It is very important to understand this principle.

People are

habitually

not only

• tense,

but

• tense

because of an

intensity

that is directly related to

the state of duality –

*through believing in
something*

• very good

versus

something

• very bad.

*The duality
makes a
painful cramp
inevitable.*

Anything you
• *do not want,*
you intensely
• *push away.*

Anything you
• *desire*
you intensely
• *grasp.*

You
grasp for
• *the good*
because
you
fear
• *the bad*
and
fear
• *not attaining*
the good.

Anything you
intensely
• *avoid*
you must
• *fear.*

30

The
• *peaceful,*
• *secure*
state I mentioned –
the only state in which
total pleasure
exists –
is completely free from
the cramped intensity in
either
• *grasping*
or
• *avoiding.*

One
• grasps
because one
fears
• not getting,

and
one
• avoids
because one
fears
• getting.

*Thus they [i.e., Thus intense GRASPING and intense AVOIDING]
are both
the same
in soul movement.*

*How is
deep pleasure
possible
in such a condition?*

*This is why it is such folly
to believe
pleasure is possible
in
only
an intense state.*

*The "good"
in the duality
is illusion;
it
never
fulfills.*

*The reconciliation
of all duality
is the fearless
pleasure supreme
that comes from
the floating state
I mentioned earlier.*

***In this state [i.e., In this floating state]
all is***
• ***welcome,***
all is
• ***good,***
even though
one may have
preferences.

***This [i.e., This floating state where ALL is welcome and good]
may sound like***
• ***indifference and***
• ***shallowness of experience,***
which are
distortions of
***the state I have described [i.e., distortions of the floating state
where ALL is welcome and good].***

***This misunderstanding often occurs
about***
spiritual philosophies,
particularly
the eastern ones.

31

It is
untrue
that in the state of
self-realization
one is
so detached
that one
• ***cares about nothing***
and
• ***is indifferent to pleasure.***

*The pleasure –
that is the opposite
of pain
you are used to –
must become
less intense,
just as
the pain
will become
less intense
when you learn to
go through
what you fear.*

*Going through
the fear
• mends
the split of the duality.*

*It [i.e., Going through the fear]
• lessens
the intensity
of both
• pleasure
and
• pain.*

*It [i.e., Going through the fear]
• enables
the soul
to
• go through anything
and [i.e., AND at the same time]
• remain in a
flowing state of
experiencing life
as it really is.*

*It [i.e., Going through the fear]
• creates a shift
and
• brings the soul
onto a new level of experience –
the healing of the split –
where all is one.*

32

*Anyone on such a path [i.e., on a path such as Pathwork]
eventually
notices that
when one
no longer
• fights,
• struggles against,
• avoids and
• fears
the pain,
it [i.e., the pain]
becomes
increasingly
less intense,
until it
ceases to be
pain at all.*

*By the same token,
the
• old,
• immature
pleasures
• cease to be attractive
and
• no longer yield satisfaction.*

*• New,
• deeper
pleasures
arise
that are
not the opposite of
anything.*

*They [i.e., These new, deeper pleasures]
are,
by themselves
and
in themselves,
an oppositeless reality –
• infinite and
• inexorable.*

33

*The idea
that
• pain
and
• pleasure
become
more "similar"
may sound
• impossible and
• preposterous.*

*I admit that it [i.e., I admit that the idea of PAIN and PLEASURE
becoming more "SIMILAR" in some sense]
is difficult to
• explain or
• describe
to anyone
who has
not gone through
certain experiences
on such a path [i.e., on such a path as Pathwork].*

*But anyone of you
who has been
near such an experience
will
feel
what I mean.*

*You will then comprehend
the misery in your soul forces
when you
• grasp
on the one side
and
• ward off
on the other.*

**The courageous attitude of
going through
what is**

- **self-produced**
- and
- **inevitable**

must not be confused with

- **masochism,**
- **deliberate self-destruction, or**
- **hopeless resignation.**

**It [i.e., The courageous attitude of going through
what is self-produced and inevitable]**

**requires an
unexaggerated honesty
to face up to
what is
within.**

This [i.e., This unexaggerated honesty to face up to what is WITHIN]

- **begins to take the hard edge off
emotions**
- and
- **makes them [i.e., and makes these painful emotions]
bearable.**

**It [i.e., This unexaggerated honesty to face up to what is WITHIN, an attitude that
begins to take the hard edge off painful emotions and makes
these painful emotions bearable]**

**is the beginning of
unification.**

**In this attitude
any painful feeling
loses**

**its terror
because it [i.e., because the painful feeling]
no longer seems
the final fate.**

**It [i.e., The painful feeling]
is**

- **known to be temporary,**
- and
- **experienced as such.**

34

The experience of

- *pain*

turning into

- *pleasure*

and

- *the two*

thus becoming

- *one*

does not have to wait for a

- *faraway future or*
- *mystical state*

*when you are much further advanced
in your development.*

Anyone on this Path

*can experience it [i.e., can experience PAIN turning into PLEASURE and
the two thus becoming ONE]*

any time they

truly face up to themselves.

*Quite a few of you have, for example,
experienced*

how

- *anxiety*

can loosen up

as you

- *fully face*

and

- *understand*

*it [i.e., as you fully face
and understand your anxiety],*

as you

- *express*

it [i.e., as you express your anxiety]

- *directly*

and

- *convert*

it [i.e., and convert your anxiety]

*into its component parts
of other emotions*

you had denied –

perhaps

- *rage,*
- *hurt,*
- *sadness.*

*When these emotions [i.e., When rage, hurt, sadness and
other emotions that are component parts of your anxiety]*

are

- *fully experienced*
in

- *body and*
- *soul –*

and

- *honestly expressed*
without
acting out
against

any scapegoat –

- *the torturous feelings*
turn into

- *warmth and*
- *pleasure.*

- *The feeling of*

- *alive peace*
accompanies
this experience.

- *Your*

- *body*
and
• *soul*

are streaming in
pleasure currents
when you no longer
run away from
feared emotions.

*This [i.e., This state where torturous feelings turn into warmth and pleasure,
where feeling of alive peace accompany this experience,
and where your body and soul streams in pleasure currents,]*

happens

- *invariably and*
 - *inevitably*
- when you are
deep within your self
where*
- *no duality exists,*
- where*
- *all is one,*
- where*
- *your own*
 - *causes and*
 - *salvation*
- must be found.*

Then

*no matter
what the experience,*

*it must become
pleasurable.*

*Such pleasure
is of an*

*entirely different nature
than the pleasure
that is*

- *opposed to pain*

in the dualistic state.

*On the level of
duality,*

- *pleasure*
is feared as
annihilation

while, at the same time,

- *one fears to*
 - *lose it [i.e., one fears to lose pleasure]*
- and*
- *fall into*
its opposite.

The
the

- *completeness,*
- *wholeness,*

of the
unitive pleasure
may also be
intense,
but in a very different way
than
ordinary intensity.

It [i.e., Unitive pleasure]
knows
no

- *fear,*

no

- *cramp.*

It [i.e., Unitive pleasure]
involves
the total personality.

35

In order to come to
this level [i.e., this level of unitive pleasure],
my friends,
go through
these steps
with your helpers.

*In your approach to yourselves,
through meditation,
make up your mind,
again
and again:*

*"I want to
face*

- the cause of
the evil in my life,*
- that which causes
my suffering.*

*I truly want to
look,*

with

- courage and*
- honesty,*

at all the truth

in

me

and

around

me."

*The more
you do this,
the more
this path
will help you
by its
self-perpetuating forces
that are thus activated.*

*Each successive step
must become easier.*

36

Now, my friends, are there any questions connected to this topic?

QUESTION:

Does the coming together of

• pleasure

and

• pain

happen

when you

experience

pain

as a

feeling?

Is the common denominator

that

the self

experiences

both [i.e., EXPERIENCES both PLEASURE and PAIN]

as feelings,

when even

the feeling of

• pain

becomes

• pleasurable

because it is

experienced?

37

ANSWER:

You are quite right.

I would put it this way:

The moment the personality

ceases to

struggle against

a feeling [i.e., a pain or other unpleasurable feeling],

the

• pain

• ceases and

• becomes

pleasurable.

***This [i.e., Because the moment the personality CEASES to STRUGGLE
AGAINST an unpleasurable feeling, it ceases and becomes pleasurable]
is why a person
who can say,***

"I am intensely angry"

***experiences anger
in a totally different way
from***

- struggling against
the anger***
- and***
- letting it out [i.e., and letting the anger out]
in a haphazard way.***

***Feeling
the anger,
one***

- accepts,***
- faces, and***
- ceases to fight
what is.***

***There is
no
• denial,
no
• attempt to negate.***

***The same applies to
any emotion.***

***The moment it is
fully acknowledged,
one begins to
see it
for what it is.***

***It [i.e., The emotion]
then dissolves,
for it is
always illusion.***

38

Feelings
*reconvert themselves
into
their original substance.*

*Anyone not having experienced this
may*

- *misunderstand and*
- *confuse*
 - *acceptance [i.e., acceptance of an unpleasurable feeling]*
with
 - *condoning and*
 - *finality.*

*Acceptance merely means
stopping*

- *the struggle against
what is [i.e., here against the “what is” that is an unpleasurable feeling],*
- *a struggle
always motivated by*
 - *pride,*
 - *fear and*
 - *self-will.*

39

*Often you are
unaware of
your struggle against
what is
in you.*

*You disclaim it [i.e., You disclaim WHAT IS in you],
professing to
accept willingly
what is,
but unable to
find it [i.e., but unable to find WHAT IS in you].*

	<p><i>Let this [i.e., Let this “being unable to find WHAT IS in you”] be proof to you that you</i></p> <ul style="list-style-type: none"><i>• have not accepted what is in you, that you</i><i>• fight yourself somewhere and thus put yourself in a painful state, whether you are aware of it or not [i.e., whether you are aware of the painful state or not].</i> <p><i>Rather than denying the struggle, let your</i></p> <ul style="list-style-type: none"><i>• mood, your</i><i>• inner feeling, be the determining factor that tells you where you are within yourself.</i>
40	<p>QUESTION: <i>Would the same apply to the fear of death?</i></p> <p><i>That the moment one accepts the experience of it [i.e., accepts the EXPERIENCE of death], it [i.e., death] ceases to be frightening?</i></p>
41	<p>ANSWER: <i>Absolutely.</i></p> <p><i>This is quite true.</i></p>

42

QUESTION:

*Recently I have come to the realization
that all my*

- *anger and*
 - *sarcasm*
- are*

• *displaced
positive feelings,
especially*

- *overwhelming
feelings of love.*

I am

terrified of

*expressing these enormous feelings
in certain instances.*

Could you help me with that?

I am afraid of the consequences.

43

ANSWER:

Yes, this is a wonderful step.

First of all,

ascertain

concisely

what it is

you are afraid of.

Much of it is [i.e., Much of what you are afraid of is]

- *pride.*

Furthermore,

there is also

a certain amount of

- *greed involved here,*

in the sense of

refusing to

accept

a possible

- *frustration or*
- *denial.*

*If you were to
express
your desire,
it seems
absolutely unbearable to you
that
your*

- love,*
- your*
 - tenderness,*

might not be reciprocated.

*It [i.e., Your love and tenderness not being reciprocated]
would seem like
annihilation.*

*This, of course,
is not true.*

*As you know from
your own experience,
the present state you are in –
which is more or less
the state in which most individuals find themselves –
you do not necessarily
refuse to respond [i.e., you do not necessarily refuse to respond
to the other person with your love and tenderness]
because you find the other person
unlovable.*

*Mostly it [i.e., Mostly your refusal to respond to the other person with your
love and tenderness]
is because you are
frightened of
the experience [i.e., the experience of extending your love and
tenderness to the other person and not having it received].*

	<p>When you give up</p> <ul style="list-style-type: none">• the self-centeredness of the infant – <p>and, at the same time,</p> <ul style="list-style-type: none">• the greed of the infant <p>that cannot brook denial [i.e., here, cannot tolerate the denial by the other person of your offer of love and tenderness] –</p> <p>it will no longer be the end of the world if you are not assured of reciprocation.</p> <p>You will then [i.e., You will then, when you give up the self-centeredness and greed of the infant,] automatically develop the intuition to know</p> <ul style="list-style-type: none">• when• and• how <p>to express your feelings.</p>
44	<p>Sometimes the expression of feelings [i.e., the expression of love feelings to another person] may be frightening for those who are still immature.</p> <p>They recoil [i.e., Those who are still immature recoil from your expression of feelings of love and tenderness toward them], not because they</p> <ul style="list-style-type: none">• do not appreciate you as an individual, <p>but because they</p> <ul style="list-style-type: none">• cannot handle the feelings. <p>Only when you are not a child yourself will you see it in that way.</p>

**Then [i.e., Then, when you are not an immature child yourself,]
you will
regulate your expression –**

not in a

- miserly,
- self-centered,
- vain

way,

not due to lack of

- generosity and
- feeling,

not out of

- pride,
- fear and
- self-will,

but out of the

- wisdom and
- intuition

that recognizes

- who

**is ready [i.e., WHO is ready to
receive what you have to give]**

and

- how

**a person is able to
receive**

what you have to give.

In other words,

you will be able to

**allow these wonderful feelings [i.e., allow these wonderful feelings of love
and tenderness toward another person],**

whether or not

- it is possible to express them
in a direct way,

whether or not

- the other person
is at all times

able to take them.

*The very fact that
you have
these feelings [i.e., that you HAVE these wonderful feelings of love
and tenderness toward another person],
is in itself
the most
• precious treasure,
the most
• wonderful experience,
for it makes you
• alive and
• streaming with pleasure.
It gives you
• true security.*

*To the extent you can
• acknowledge
and
• allow
these feelings –
to the extent you can
• express them
or simply
• have them,
as the case may be –
to that extent
you will
automatically
attract
the kind of individuals
who will be as able as you are
to
• feel,
to
• receive and
• give
good feelings.*

*Or you will be able to
help those you are involved with
to become that way,
if
they are at all willing
to grow.*

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*No problem
can be so severe
that it cannot be*

- *helped and*
- *solved –*

*provided you
truly want
to*

- *go to the roots of it,*

to

- *look at whatever
truth is in you*

and

- *be ready to change
where it is indicated.*

*No problem
can be so
insignificant
that it doesn't
seem
hopeless
if this attitude is
lacking.*

*If you are willing to face the fact
that, at one point,
you have*

- *denied*

your good feelings
and

- *deliberately*

*turned them into
bad ones,*
*you will come out of
the pain of
self-hate.*

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*Be blessed all of you,
be in*

- *peace,*

be in

- *God.*

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