Pathwork Lecture 160: Conciliation of the Inner Split

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense, this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

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

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

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| 03 |  
|---|---|---|---|
|  
| Greetings,  
| all my friends here.  

Blessings for every one of you.

May these words  
be more than  
meaningless phrases.

May you be able to  
feel into  
their deeper meaning,  
so as to be  
• strengthened  
and  
• enlightened  
by the reality of  
the force  
that is flowing  
into you.

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by Eva Broch Pierrakos

Edited by Judith and John Saly; Devotional Format posted 1/12/21
If you are dull to it [i.e., If you are dull to the FORCE that is flowing into you],
you cannot
• feel
  it [i.e., you cannot FEEL the FORCE that is flowing into you];

it [i.e., the FORCE that is flowing into you] cannot
• penetrate you.

The same principle exists in human life.

Whenever you
• notice
  and
• respond only to the outer manifestations of life,
you cannot feel at home
• within yourself
  and, therefore [i.e., and, therefore, you cannot feel at home]
• in life.

Such alienation [i.e., Such alienation from yourself and alienation from life] is a direct result of unawareness of

the inner reality of human life.
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.
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.

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.

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.
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.
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 | **If you wish to**  
|     | • connect yourself  
|     |     with  
|     | • the causes of your suffering  
|     | and  
|     | • truly remove  
|     | these causes,  
|     | **this must be the process:**  
|     | • really wanting to see  
|     | where you say  
|     | no  
|     | to what you want most –  
|     | no matter how impossible  
|     | this may seem offhand.  
|     | • Question  
|     | your emotions  
|     | extremely carefully,  
|     | and  
|     | • look at them  
|     | when it comes to  
|     | practical reality.  
|     | • Notice how you  
|     | act  
|     | contrary to  
|     | what you imagine  
|     | you want so much.  

| 11 | **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],  
|    | **you will**  
|    | become aware of  
|    | emotional tensions  
|    | that  
|    | prohibit  
|    | the free-flowing  
|    | feeling  
|    | of the life force. |
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].
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.
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.

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.
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You will feel

- floating,
- being carried,

yet actively

- participating

and

- self-determining.

This is

- a wonderful way of being.

It is

- the way of being.

Nothing can replace it.

No substitute solution you seek or hope for can ever equal the true feeling of

- selfhood – of

- your own powers,

- your own strength –

when you connect with that in you which causes your negative experiences.

Only then can you resolve the problems that cause these experiences [i.e., CAUSE these NEGATIVE experiences].
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.

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.

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

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

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.

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.

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.

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.
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.
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.
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.
Therefore [i.e., Therefore, since in general people are not even aware of their current state],

when you see yourself

in this state [i.e., 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”],

you come much closer to sensing

another state –

behind

this one [i.e., behind the torturous state that you now see],
as it were.

At first, this [i.e., this sensing ANOTHER state behind the CURRENT tortured state] will occur only occasionally.

Later, it will become more frequent.

Underneath the tortured level a new way of being evolves.

You will simultaneously experience both [i.e., experience BOTH the CURRENT tortured state AND ANOTHER state underneath the CURRENT state].

I venture to say that some of my friends on this path have already experienced this new level of reality [i.e., this NEW level of reality underneath the superficial current tortured state of reality].

They will readily confirm the truth of what I say.
**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.

---

**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.

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.
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.

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.

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.
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.
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.
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 completeness, the 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.

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.
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?

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 | \[
\begin{align*}
\text{Feelings} & \quad \text{reconvert themselves} \\
& \quad \text{into} \\
& \quad \text{their original substance.}
\end{align*}
\]

Anyone not having experienced this may
- misunderstand and
- confuse
  - \text{acceptance} [i.e., acceptance of an unpleasurable feeling]
  - \text{condoning and}
  - \text{finality}.

Acceptance merely means stopping
- the struggle against \text{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 | \[
\begin{align*}
\text{Often you are} & \quad \text{unaware of} \\
& \quad \text{your struggle against} \\
& \quad \text{what is} \\
& \quad \text{in you.}
\end{align*}
\]

You \text{disclaim it} [i.e., You disclaim WHAT IS in you],
professing to accept willingly \text{what is},
but unable to find it [i.e., but unable to find WHAT IS in you].
Let this [i.e., Let this “being unable to find WHAT IS in you”]
be proof to you
that you
• have not accepted
  what is in you,
that you
• 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].

Rather than
denying
the struggle,
let
your
• mood,
your
• inner feeling,
  be
  the determining factor
  that tells you where you are
  within yourself.

QUESTION:
Would the same apply
to the fear of death?

That
the moment one
accepts the experience of it [i.e., accepts the EXPERIENCE of death],
it [i.e., death]
ceases to be frightening?

ANSWER:
Absolutely.

This is quite true.
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.

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,
• 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].
When you give up
• the self-centeredness
  of the infant –
and, at the same time,
• the greed
  of the infant
  that cannot brook denial [i.e., here, cannot tolerate the denial by the
  other person of your offer of love and tenderness] –

it will no longer be
the end of the world
if you are not assured of reciprocation.

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
  • when
  and
  • how
to express your feelings.

Sometimes
the expression of feelings [i.e., the expression of love feelings to another person]
may be frightening
for those who are still
immature.

They recoil [i.e., Those who are still immature recoil from
your expression of feelings of love and tenderness toward them],
not because they
  • do not appreciate you as an individual,
but because they
  • cannot handle the feelings.

Only when you are
  not a child yourself
  will you see it in that way.
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.
<table>
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<th>45</th>
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<td><strong>No problem</strong> 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.</td>
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<td><strong>Be blessed all of you,</strong> be in • peace, be in • God.</td>
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