Greetings,
my dearest friends.

May this evening be
• a blessing
and
• an enrichment for
  • every one of you here
  and
  • all who read these words.

May you open your
• minds
and
• hearts
so you can deeply understand yourselves.

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
And if you cannot understand [i.e., if you cannot understand this lecture and thus cannot understand yourselves] immediately,
some of these words may
• take root in your psyche and
• come to fruition later.

Full understanding of this lecture may reach you only as you work your way through the deep layers of your unconscious where what I say here will apply.

There are two basic ways to approach
• life and
• the self.

Or, to put it differently, there are two fundamental possibilities for human consciousness:
• the dualistic and
• the unified plane.
The majority of human beings live predominantly on

- the dualistic plane,
  - where you
    - perceive
    and
    - experience
      everything
      in opposites:

  either/or;

  - good
    or bad;

  - right
    or wrong;

  - life
    or death.

In other words, practically everything
- you encounter,
every
- human problem,
is shaped by
  this dualism.

The unified principle combines
the opposites of dualism.

By
- transcending
dualism
you will also
- transcend
  the pain it causes.
Few human beings transcend the dualistic plane, so most people experience only an occasional taste of the • limitless outlook, the • wisdom and • freedom of the unified plane.

On the unified plane of consciousness there are no opposites.

There is no • good
     OR • bad,
no • right
     OR • wrong,
no • life
     OR • death.

There is only • good,
only • right,
only • life.
Yet it [i.e., Yet, on the unitive plane of consciousness, the “good,” “right” or “life”]
is not the kind of
• good, or
• right, or
• life
that comprises
only one pole [i.e., that comprises ONLY the “POSITIVE” pole]
of the dualistic opposites.

It [i.e., On the unitive plane of consciousness, the “good,” “right” or “life”]
• transcends them both [i.e., transcends BOTH the “POSITIVE” AND
“NEGATIVE” poles of the dualistic plane of consciousness]
and
• is completely different from
  either one [i.e., is COMPLETELY DIFFERENT from either the “POSITIVE”
or the “NEGATIVE” pole of the dualistic plane of consciousness].

The
• good,
the
• right,
the
• life
that exist on
the unified plane of consciousness
combine
both dualistic poles [i.e., both the “positive” and “negative” poles],
so no conflict exists.

This [i.e., Because there is NO CONFLICT on
the UNIFIED STATE of consciousness]
is why
living
in a
• unified state,
in
• absolute reality,
creates
• bliss,
• unlimited freedom,
• fulfillment, and
• that unlimited realization of potentials
  which religion calls
    • heaven.
Heaven

is usually thought to be

a place in

• time

and

• space.

This, of course,

is not so.

Heaven is

a state of consciousness

that can be realized

• at any time

• by any entity,

whether

• a human being in the flesh,

or

• one who does not live in a material body.

The unified state of consciousness

is attained

through

• understanding or

• knowingness.

Life

on the dualistic plane

is a continuous problem.

You have to struggle with the

• arbitrary,

• illusory

division of

the unified principle,

through which [i.e., through the arbitrary, illusory DIVISION of the UNIFIED PRINCIPLE]

things become

opposites

that impose conflicts.
This creation of irreconcilable opposites [i.e., This creation of irreconcilable opposites on the dualistic plane of consciousness] generates a tension
• within
and therefore [i.e., and therefore also generates a tension]
• with the outside world.

Let us understand
• this particular struggle [i.e., this struggle of irreconcilable opposites on the dualistic plane of consciousness],

and therefore
• the human predicament,
  a little better.

You already have,
in your real self,
a unified state of mind,
regardless of how
• unconscious and
• ignorant
  you may be of it.

This real self [i.e., This REAL SELF, with a UNIFIED STATE of MIND.] embodies
the unified principle.
Now,
even those who have never heard of such a thing have
• a deep longing and
• a mostly unconscious sense
  of a different
  • state of mind
  and
  • life experience [i.e., and of a different way of experiencing life] than the one they know.

They yearn for the
• freedom,
• blissfulness and
• mastery of life
  that the unified state of consciousness affords.
This longing [i.e., This longing for the FREEDOM, BLISSFULNESS and MASTERY OF LIFE that the UNIFIED state of consciousness affords] is misinterpreted by the personality, partly because it [i.e., because this longing for a different state of mind and a different way of experiencing life than the one now known] is an unconscious yearning for • happiness and • fulfillment.

But let us understand precisely what is really meant by these words. They mean the unification of the dualistic opposites, so that there is no longer any • tension, • conflict, or • fear.

Consequently [i.e., Consequently, without ANY tension, conflict, or fear], • the world becomes alive and • the self is master, not in a • tight, • tense, • hostile way, but in the sense that • life can be exactly what the individual determines it to be.
This
  • freedom,
  • mastery, and
  • bliss,
this
  • liberation
are sought after
  • consciously
and
  • unconsciously.

The misinterpretation of this longing [i.e., The MISINTERPRETATION of this LONGING for freedom, mastery, bliss, and liberation]
occurs
partly because
it [i.e., partly because this LONGING for freedom, mastery, bliss, and liberation]
is
  • unconscious –
    only a
    vague feeling
    deep within the soul.

But even when the theoretical knowledge of such a state [i.e., even when THEORETICAL KNOWLEDGE of this unified state of consciousness where there is NO tension, conflict, or fear and ONLY freedom, mastery, bliss, and liberation] exists,
it [i.e., this LONGING for the UNIFIED STATE of CONSCIOUSNESS] is still misinterpreted for yet another reason.
When

- freedom,
- mastery,
- unification,
and the resulting
- bliss

of

- the unified state of consciousness

are pursued

on the dualistic plane,

a tremendous conflict

must ensue

because

they [i.e., because freedom, mastery, unification, and the resulting bliss]

are absolutely impossible to accomplish

on that plane.

You

strive for

the fulfillment of

your deep longing to

- transcend and
- find,

deep within yourself,

a new state of consciousness

where all is one.

When you seek this [i.e., When you SEEK FULFILLMENT of your deep longing to transcend and find, deep within yourself, a NEW state of consciousness where you experience freedom, mastery, unification, and the resulting bliss]

on a plane

where all is divided,

you cannot ever find

what you seek.

You will

- despair

and

- split yourself further apart

in conflicts,

for

- illusion
creates
- duality.
This [i.e., This seeking for a NEW state of consciousness where you experience freedom, mastery, unification, and the resulting bliss, but doing so on the dualistic plane of opposites where all is divided]

happens overwhelmingly among people
who are
• ignorant of these possibilities,

but it also
happens among people
who are
• more spiritually enlightened
  yet are nevertheless ignorant
  both of
    • the difference between these two planes [i.e., ignorant of the DIFFERENCE between the DUALISTIC and UNITIVE planes]
  and of [i.e., and ignorant of]
    • how they can learn to transcend the dualistic plane
      in their practical daily existence.

When
• the vague longing for,
or
• the precise theoretical knowledge of

the unified plane of consciousness

is
• misread
  and therefore
• sought on

the dualistic plane,

here is what happens:
You sense that there is only
• good,
• freedom,
• right,
• beauty,
• love,
• truth,
• life,
without a threatening opposite,

but when you apply this on the dualistic plane, you will immediately be plunged into the very conflict you seek to avoid.

You then fight for
• one of the dualistic aspects [i.e., FOR the “POSITIVE” aspect] and against
• the other [i.e., AGAINST the “NEGATIVE” aspect].

Such a fight makes transcendence impossible.

Let me demonstrate this in a familiar everyday human problem, so that you can understand these words more concretely.
Let us assume that you are quarreling with a friend.

You are convinced,
from where you sit,
that
you are
• right;
therefore, immediately,
the friend becomes
• wrong.

With
dualistic understanding
issues can only be
either/or [i.e., can only be EITHER “ALL RIGHT” OR “ALL WRONG”].

The outcome [i.e., The OUTCOME of whether one is all RIGHT or all WRONG]
seems to matter
more than
the issue itself,

for when
the intensity of emotions
is truly tested
it [i.e., the INTENSITY of EMOTIONS]
often has
no relationship to
• the issue at stake.

It [i.e., The INTENSITY of EMOTIONS]
would rather be
commensurate with
• a life-or-death issue.
Although you may think this [i.e., you may think that having the intensity of emotions on the REAL ISSUE at stake being commensurate with the intensity of emotions on a LIFE-OR-DEATH ISSUE]

irrational
  on a
    • conscious level,
  on an
    • unconscious level
      being wrong
        truly means
          being
            • dead,

for
  being
    • wrong
means
  being
    • denied by the other.

On the dualistic plane,
  your sense of identity
    is associated
      with
        • the other person [i.e., with how the other person sees you],
          not with
            • your real self.

As long as you
  experience yourself
    only as
      the outer ego-self,
  you will
    depend on
      others.

Only when you have
  realized
    the center of your being,
      which
        embodies unification,
  does your life
    cease to depend on
      others.
Hence,
a slight quarrel
duly becomes
a matter of life or death,

which explains
the intensity of emotions
when it comes to
proving
• your
  rightness
and
• the other's
  wrongness.

On the dualistic plane
each issue
ends with
either
• life
or
• death.

• Life
  becomes terribly important
  in order to
  avoid
• death.

Often people
fear death so much
that they run into it
head on.

Such individuals
do not
escape
• fear of death.

Quite the contrary.
Their constant struggle with life [i.e., For those who FEAR DEATH so much that they run into it head on, their constant STRUGGLE with LIFE],

which results from their
• fear and
• struggle

against
dead,
renders them
so unhappy
that they [i.e., that, because they are SO UNHAPPY in life anyway, they]
believe
they don’t fear death.

This [i.e., This believing that they DON’T FEAR DEATH]
is an illusion
as long as
• life
  is experienced
    on the dualistic plane,
as long as
• one side
  • is viewed as important
    and
  • is fought
    for,
and
• the other side
  • is seen as a threat
    and
  • is fought
    against.
As long as you feel that you must win because your side is • true, while the other's is • false, you are deeply involved in • the world of duality, and therefore in • illusion, • conflict, and • confusion.

The more you fight this way, the greater the confusion becomes.

• Human beings are habitually trained by upbringing, and • everything they learn from their surroundings agrees that one must fight for • one and against • the other of any number of opposites.
This [i.e., This training and reinforcement that one must FIGHT FOR one and AGAINST the other of any number of opposites]
applies
not only to
• material issues
but even more to
• concepts.

Every truth
can thus be divided into
two opposites,
one
being adhered to as the
• "right"
and
the opposite aspect
being declared the
• "wrong"
idea.

In reality, however,
the two complement one another.

On the
unified plane,
neither aspect
is thinkable
without
the other.

There [i.e., There, on the UNIFIED plane of consciousness,]
the complements
are
not
• "enemies" or
• negations
of each other;
only on
the dualistic plane of consciousness
are they [i.e., are the two complements] so opposed.
There [i.e., There, on the DUALISTIC plane of consciousness,]
    every conflict
    multiplies into
    intricate subdivisions
    of
    the primary dualistic split.

Since all this [i.e., Since all this multiplying of conflicts into intricate subdivisions
    of the primary dualistic split]
    is a product of
    illusion,
the longer
    the conflict continues,
the less
    it [i.e., the less the conflict]
    can be solved
and the more
    hopelessly enmeshed you become in it.

Let us now return to our example and demonstrate how this is so.

The more you
    prove your friend
    wrong,
    • the more friction exists
    and
    • the less you obtain
      what you thought you would
      by proving
      • yourself
        right
      and
      • your friend
        wrong.
You believe that
by proving
  • yourself
    right
and
  • your friend
    wrong,

  • your friend
    will finally
      • accept
      and
      • love
        you again
    and
  • all will be well.

When you
do not succeed,
you
  • misinterpret that [i.e., you misinterpret your lack of success in winning]
  and
  • try harder,

  for you think you have

  not sufficiently
    proven

    that
      • you are
        right
      and
      • the other is
        wrong.
The rift [i.e., The rift between you and your friend] widens, your anxiety increases, and the more weapons you use to win the fight, the deeper your difficulties, until you actually • damage • yourself and • the other and • act against your own best interest.

You are then faced with a further conflict, which arises out of the first dualistic split.

In order to avoid a total rift, with all its • real and • imagined threats – for real damage has begun to be wrought – you are now faced with the alternatives of • having to give in in order to • appease your friend and • avoid further damage to yourself, or to • continue fighting.
Since you are still convinced that there is
  • a right
versus
  • a wrong,
such appeasement robs you of
  • self-respect
and you
  • fight against that.

Whether you use this "solution" or not, you will be torn between
  • fighting
or
  • submitting.

Both create
  • tension,
  • anxiety,
and
  • inner
and
  • outer disadvantages.

Thus, a second duality develops out of the first.
The first is [i.e., The first duality in this example is]:

"Who is right
and who is wrong?

Only I can be
right.

Otherwise
all is bad."

The second is [i.e., The second duality is] either
• giving in to a wrong
  that you cannot admit,
  for it is a
total wrong,
or
• continuing the fight.

Admitting a wrong [i.e., Admitting MY position is WRONG, at least in some way.] means
death,
in a sense.

So you are faced with
the alternatives of
• admitting a wrong [i.e., admitting YOUR position is WRONG, at least in some way.],
  which means
death in the deep psyche,
in order to avoid
• dreaded consequences and
• the possibility of a real risk,
  putting your life at a grave disadvantage,
  again death,
in the deepest sense,
or
• insisting on your total rightness.
Any way you turn
you find
• death,
• loss,
• annihilation.

The harder you
fight
• for
and
• against,
the less there is to
fight
for
and the more
all
alternatives
turn against you.

The illusion
that
one side was
• good and
the other was
• bad

has brought you to the
inevitable next step
on this road of illusion,
which is that

all
alternatives
are
• bad.

All dualistic struggle
is fated to lead you into
further traps,
which are all
products of illusion.
When the road to the unified principle is chosen, soon what at first appeared as one certain • good and one obvious • bad ceases to be so, and you inevitably encounter • good and • bad on both ends.

When this road [i.e., When this road TO the UNIFIED principle] is pursued still further, no longer is there any • bad, but only • good.

The road leads [i.e., This road TO the UNIFIED principle leads] deep inside the real self, into • truth that goes way beyond the fearful little ego’s interests.

When this truth is sought deep inside the self, one approaches the unified state of consciousness.
Our example [i.e., Our example of the hopeless and intensifying conflict that results when two or more parties are operating from the either/or positions of dualistic consciousness]

- is a banal one
  and
- can be translated into
  many everyday issues,
  - big or
  - small.

It [i.e., This hopeless and intensifying conflict that results when two or more parties are operating from the either/or positions of dualistic consciousness]
can take shape
  as a
  - small squabble between mates
  or
  as a
  - conflict between countries at war.

It [i.e., This hopeless and intensifying conflict that results when two or more parties are operating from the either/or positions of dualistic consciousness]
exists in
  all
difficulties
  humanity encounters,
  - individually
  and
  - collectively.

As long as you find yourself in this illusory dualistic conflict,
you will experience hopelessness,
for there is no way out on the dualistic plane of thinking.
As long as your very existence is identified with the ego-self and therefore with the dualistic approach to life, you cannot help but despair, no matter how much this despair is covered up or momentarily alleviated by occasional success with the desirable alternative of the two opposites.

The helplessness and hopelessness, the wasted energy of the dualistic struggle, rob you of your birthright.

You can find your birthright only on the plane of unification.
Since everything you learn from your education and environment is geared to dualistic standards, it is not surprising that you are totally attached and adapted to this state of consciousness [i.e., to this DUALISTIC state of consciousness]. And even when you learn about this other possibility [i.e., this UNITIVE state of consciousness], you are frightened of it.

You cannot believe in it [i.e., you cannot believe and trust in this UNITIVE state of consciousness with which you are NOT familiar] and you cling to what you know [i.e., you cling to the DUALISTIC state of consciousness with which you are familiar and which you know and believe in].

This [i.e., This clinging to the DUALISTIC state of consciousness that you believe in] creates a vicious circle, in that the dualistic rules and precepts, which condition you to this way of life, are themselves a result of your fear of giving up the egotistical state that alone seems to guarantee life.
It appears that
giving up
this ego state
means
annihilation of
your
individuality,
which, of course, is utterly erroneous.

So,
• you have these
dualistic rules
because of
your
• erroneous fears [i.e., your erroneous fears that giving up your ego state of separation, your SEPARATE INDIVIDUALITY, means ANNIHILATION of your very BEINGNESS],
and
• you cling to
the false fears
because of
your
• indoctrination [i.e., your indoctrination that you ARE indeed a separate ego, a separate individual, whose very BEINGNESS would be ANNihilated if you gave up this separate identity].

Before we discuss in greater detail why you cling to the painful dualistic state, despite the immediate accessibility of the unified plane of consciousness, I would like to say more about how to realize unification within yourself.
The real self, the divine principle, the infinite intelligence, or whatever you wish to call that deep inner center existing in every human being, contains all wisdom and truth you can possibly envisage.

The truth is so far-reaching and so directly accessible that no further conflict exists when this truth is allowed to take effect. The ifs and buts of the dualistic state cease to exist.

The knowledge of this inborn intelligence [i.e., The knowledge that is in this inborn intelligence] far surpasses the ego intelligence.
It [i.e., The TRUTH, or knowledge, of this inborn intelligence]
is completely
• objective;

it [i.e., the TRUTH, or knowledge, of this inborn intelligence]
disregards the
• small,
• vain
self-interest –
and this [i.e., and this fact that this deep INBORN INTELLIGENCE
DISREGARDS the small, vain SELF-INTEREST]
is one of the reasons you
• fear and
• avoid
contact with it [i.e., you fear and avoid contact with
this TRUTH of this inborn intelligence].

The truth
that flows out of it [i.e., The truth that flows out of this TRUTH, or flows out of
this KNOWLEDGE that is in one’s INBORN INTELLIGENCE]
equalizes
• the self
with
• others.
Far from being the annihilation that the ego fears, 
that truth [i.e., that truth that flows out of the TRUTH in one’s inborn intelligence] opens up the storehouse of vibrant life force and energy that you usually use to only a minor degree and which you misuse in directing your attention and hopes to the dualistic plane, with its tightly held opinions, false ideas, vanity, pride, self-will, and fear.

When this live center activates you, you begin your limitless unfoldment, a process whose accomplishments become possible precisely because the little ego no longer wants to misuse them [i.e., no longer wants to misuse these accomplishments coming from the limitless unfolding activated by the live center within] in order to find life, as it did, on the dualistic plane.
The unified real self
can always be contacted.

Let us again return to our example [i.e., our example of the hopeless and intensifying conflict that results when two or more parties are operating from the either/or positions of dualistic consciousness]
in order to see how [i.e., to see HOW to contact the unified real self].

The hardest act to perform, which, in reality, is the easiest act possible, is to ask,

"What is the truth of the matter?"

The moment you are more intent on
• the truth than on
• proving that you are right

you contact the divine principle of
• transcendent,
• unified truth.
If the desire to be in truth is genuine, the inspiration must come forth.

No matter how strongly circumstances seem to point in one direction, you must be willing to
• relinquish
and to
• question whether what you see
is all there is to the issue.

This generous act of integrity opens the way to
the real self.

It will be easier to follow through when you consider that it is not necessarily a question of either/or, but that there may be aspects of
• right in the other person's view
and of
• wrong in yours, aspects that, so far, you have not seen because your attention was not even directed to this eventuality.
This approach to a problem [i.e., This approach of seeking the TRUTH of the matter regarding a problem RATHER than PROVING you are RIGHT]
immediately
opens the way to
rise to
• the unified plane of existence
and to
be moved by
• the real self.

It [i.e., This approach of seeking the TRUTH of the matter regarding a problem]
immediately
releases
an energy
that is
distinctly
felt
when this act is done with a
• deep and
• sincere
commitment.

It [i.e., This approach of seeking the TRUTH of the matter regarding a problem]
brings release from
tension.

What you then find out
is always
totally different
both from what you
• hoped for [i.e., totally different from the “POSITIVE” side you hoped for]
and
• feared [i.e., and totally different from the “NEGATIVE” side you feared]
on the
dualistic plane.
You find that
you are not as
• right and
• innocent
  as you thought,
nor as
• wrong
  as you feared.

Neither is
your opponent.

You soon discover
aspects of the matter
  you never saw before,
  although they were
  not necessarily concealed.

You understand exactly
• how the quarrel
  came into existence in the first place,
• what led to it,
• what its history was
  long before its actual manifestation.

With such discoveries
you gain insight into
• the very nature of the relationship [i.e., nature of the RELATIONSHIP
  between you and the other].

You learn about
• yourself
  and
• the other,

you increase your understanding of
• the laws of communication.
The more vision [i.e., The more VISION about 1) new aspects of the CONFLICT of which you were not aware, 2) YOURSELF and 3) the OTHER 4) the nature of the RELATIONSHIP and 5) the nature of COMMUNICATION itself] you gain, the
• freer,
• stronger and
• more secure you feel.

This vision [i.e., This EXTENDED, EXPANDED and BROADER VISION] not only
• eliminates this particular conflict and
• shows the right way to straighten it out,
but it also
• reveals important aspects of your general difficulties and
• makes their elimination easier through this understanding.

The vibrant peace that comes from this extended understanding is of lasting value.

It [i.e., This vibrant PEACE that comes from having an EXPANDED VISION about 1) new aspects of the CONFLICT, 2) YOURSELF, 3) the OTHER 4) the nature of the RELATIONSHIP and 5) the nature of COMMUNICATION itself] affects your
• self-realization and
your
• daily life.

What I described is a typical example of
• unified,
• intuitive understanding:
of
• knowing the truth.
After the
• initial
  apparent
  need for
courage

and the
• momentary resistance to
  seeing a wider truth
  than the egotistic one,

your path becomes
so much easier
than

the struggle that ensues
on the
  either/or plane of
  the dualistic life.
Before you can bring yourself to the unified way of 
\begin{itemize}
  \item thinking and 
  \item being,
\end{itemize}
the tension will mount,

for as long as you remain on the dualistic plane, you struggle against unification because you falsely believe that the moment you
\begin{itemize}
  \item admit and 
  \item see
\end{itemize}
where
\begin{itemize}
  \item you are wrong 
  \item and 
  \item the other is right,
\end{itemize}
\begin{itemize}
  \item you submit and 
  \item enslave yourself.
\end{itemize}
\begin{itemize}
  \item You become 
  \item nothing, 
  \item worthless, 
  \item pitiful –
\end{itemize}
and from there it is only a step to annihilation in your fantasy life.

Hence, you feel that leaving your dualistic plane is the greatest danger.
The tension will mount as your conflicts escalate.

But the moment you are willing to be in truth, the moment you are eager and prepared, not merely to see your way, your little truth, nor to give in to the other's little truth in fear of the consequences if you do not, but rather wish to possess the larger, more encompassing truth, which transcends both of your little truths, a specific tension will be removed in your psyche.

The way toward the manifestation of the real self will have been prepared.
Let me recapitulate here:

The two most significant obstructions to the real self are:

- ignorance of
- its existence
- and
- the possibility of connecting with it;
- and a
- tight,
- cramped psychic state with
- tight,
- cramped soul movements.

These two factors make contact impossible with
- the real self;
- and therefore with
- a unified state of existence.

As long as you are on a dualistic plane, you must be in a constant soul cramp.

You may remember how often I discussed the importance of observing your soul movements.
When you
  • fight against
  one dualistic aspect
and
  • press for
  the other,
observe
  your soul movements.

Superficially,
you may lean on
  the apparent justification of
  the position
  you press for.

You may say,

"Am I not
  perfectly justified in
  combating
  this wrong in the world?"

On the dualistic plane
  this may indeed be so.

But with this limited outlook
you ignore
  that this very wrong
exists
  only because of
    • your dualistic approach to the problem
    and
    • your prevalent ignorance
      that there is
      another approach.

The resulting tension
  blurs the view that
  other aspects exist
which
  unify
  • that which you deem right
  and
  • that which you deem wrong,
  regardless of what the wrong actually is.
This simple act of wanting the truth requires several conditions, the most important being the willingness to relinquish what one holds on to, whether this be
• a belief,
• a fear, or
• a cherished way of being.

When I say relinquish, I merely mean
• questioning it and
• being willing to see that there is something else beyond this outlook.

This brings us back to why you are terrified to relinquish the
• ego state,
hence [i.e., hence terrified to relinquish] the
• dualistic,
• painful way of life.

Why do you resist so much committing yourself to this deep inner center, which
• unifies all good and
• is instantly accessible?
It [i.e., The REASON that you resist so much committing yourself to this deep inner center, which unifies all good and is instantly available], is however, beyond the
• personal,
• little
considerations of the ego.

The dualistic plane
is
the plane of
• the ego.

The unified plane
is
the world of
• the divine center,
• the larger self.

The ego
finds its whole existence
on the plane in which
it is at home.

To relinquish this plane
means
to give up the claims of
the little ego.

This does not
mean
annihilation,

but to the ego
it [i.e., but to the EGO, giving up its claims]
seems to mean
just this [i.e., to mean exactly this: ANNIHILATION].
Actually,
the ego is
• a particle,
• an isolated aspect
  of
  the
  • master intelligence,
  the
  • real, inner self.

It [i.e., The ego] is not different from it [i.e., The EGO is NOT different from the master intelligence, the real self]; there is simply less of the real self in it [i.e., less of the REAL SELF in the EGO].

Since it [i.e., Since the ego] is
• separate and
• limited,
it [i.e., the ego] is less reliable than what it stems from [i.e., less reliable than the master intelligence, the real self it stems from].

But this does not mean that the ego has to be annihilated.

In fact,
• the ego will eventually integrate with
  • the real self
  so that there is
    • one self,

which will be
• fuller,
• better equipped,
• wiser.
| It [i.e., the ONE SELF, which is the result of   |
| the EGO eventually INTEGRATING WITH the REAL SELF,] |
| will have                                      |
|   • more and                                   |
|   • better                                     |
|     assets                                     |
|     than you can imagine.                      |

| But                                           |
| the separated ego                             |
| thinks this development [i.e., the EGO thinks this development by which it,   |
| the SEPARATED EGO, integrates with the REAL SELF]                                      |
| means                                           |
| annihilation.                                   |

| In its                                         |
|   • ignorant,                                  |
|   • limited                                    |
|     way,                                       |
|     the ego                                    |
|     exists                                    |
|     only as                                   |
|     a separated being;                        |
| hence, it [i.e., hence, the EGO, while it is in a dualistic   |
| plane of consciousness, and hence while it believes   |
| that it exists ONLY as a SEPARATED BEING,]                      |
| pursues                                        |
| further separateness.                           |
Since the limited consciousness [i.e., Since the ego’s limited consciousness on the dualistic plane]

ignores the existence of the real self –

   even if it [i.e., even if the existence of the REAL SELF]
   is accepted as a theory,
   its living reality
   will be doubted
   as long as personal misconceptions are not eliminated –

it [i.e., the limited consciousness of the SEPARATED EGO]

fears
   • letting go
   and
   • relaxing its tight hold,
      [i.e., fears the letting go and relaxing that is]
      the very soul movement
      that leads to the real self.

This [i.e., This fearing and resisting letting go and relaxing its tight control] is the constant struggle of the ego

   until it ceases fighting against an opposite through repeated recognitions of a wider truth in every small personal issue.

The real self cannot manifest as long as personal problems are not straightened out.
But

• the process of doing this [i.e., the process of straightening out personal problems by finding, accepting, and dissolving images, distortions, misconceptions and other negativities]

and

• the first inklings of self-realization

often overlap;

• the one [i.e., say, straightening out personal psychological problems on the plane of DUALISTIC CONSCIOUSNESS]

furthers

• the other [i.e., here, furthers the first inklings of self-realization, or furthers the first tastes of UNIFIED CONSCIOUSNESS, AND VICE VERSA: the first inklings of self-realization, the first tastes of UNIFIED CONSCIOUSNESS further straightening out personal problems on the plane of DUALISTIC CONSCIOUSNESS]

Many of my friends can use these words to take a new approach to their problems, although there is nothing new in my words as such;

however, this way of looking at your basic human struggle may help you considerably.

As long as you are totally identified with your ego, you will continue to cultivate more separation, and self-idealization must be the consequence.
• Self-glorification
    and
    • idealization
    seem,
    from this point of view [i.e., from this point of view of
    the apparent
    • salvation
    and
    • guarantee
to assuage your
existential fears.

The ego thinks,

"If everyone around me
considers me
• special,
• better than others,
• smart,
• beautiful,
• talented,
• happy,
• unhappy,
or even
• bad," –
or whatever specialty you have chosen
for your idealized self-glorification –

"then I will receive
the necessary
• approval,
• love,
• admiration,
• agreement
that I need
in order to live."

This argument means
that somewhere deep down
you believe that you can exist
only through being
• noticed,
• affirmed, and
• confirmed
by others.
You feel that
if you go by
unnoticed,
you cease to live.

This may sound
exaggerated,
but it is not.

It [i.e., The fact that you feel that if you go by unnoticed, you cease to live] explains why your idealized self-image is so destructive.

You feel more confident when you make yourself • noticed than when you make • positive efforts.

So your salvation seems to lie in others who would acknowledge your existence only if you are special.
At the same time [i.e., At the same time that you are trying to build your life by striving to be SPECIAL in the eyes of OTHERS],

the misinterpreted message from the real self wants you to master life,

but you • master it on the wrong plane [i.e., but you master it on the DUALISTIC PLANE of SEPARATION and SPECIALNESS rather than the unitive level of ONENESS]

and [i.e., and you] • believe that you must vanquish every resistance that is in your way [i.e., in your way of BEING SPECIAL].

Each personal pseudo-solution is a way you have to eliminate your obstructions on the way to specialness.

Which pseudo-solution you have chosen depends on • individual character traits, on • circumstances and • early influences.

Whatever they are [i.e., Whatever pseudo-solutions you have chosen] – and there are three basic ones: • the aggressive, • the submissive, and • the withdrawal solutions –

they are destined to • triumph over others and • establish your • freedom and • fulfillment.
Your existence seems to be guaranteed when you are totally
• loved,
• accepted,
• served
by others,

and you hope to attain this by triumphing over them.

You can now see that you are governed by a succession of wrong conclusions, which are all completely different in reality.

Of course, all your
• reactions [i.e., all your emotional reactions] and
• beliefs can be ascertained only when you have learned to admit them.

You also need to
• question the meaning of a particular reaction [i.e., a particular emotional reaction] and
• look behind the • facade, beyond what it • pretends to mean.
Once you admit this [i.e., Once you ADMIT this particular BELIEF or EMOTIONAL REACTION and discern its true MEANING], it is easy to verify that all these misconceptions • govern you and • rob you of the beauty of reality.

You will further come to see – not as a • theory, but as a • reality – that your life does not depend on other people's affirmation of your existence;

that you do not need to be • special and • separate from others;

that this very claim [i.e., this very claim that you are in some way SPECIAL and SEPARATE from others] traps you in • loneliness and • confusion;

that others will give you • love and • acceptance only when you do not wish to be • better than they are, or • special or • different from them.
Also

this love [i.e., this love from others that you long for]
will come
when
your very life
no longer depends on it.

When you have
truly attained
knowledge,
your accomplishment
in whatever field this may be,
cannot have
the effect on others
that it has
when
accomplishment
serves to set you apart.

In the one case [i.e., In the case when you have TRUE KNOWLEDGE
and are in a state of UNITIVE CONSCIOUSNESS]
your accomplishment
will be a
• bridge to others,
because
it is [i.e., because your accomplishment is]
not
a weapon against them.

In the other instance [i.e., In the instance when you need to be SPECIAL and
SEPARATE and are in a state of DUALISTIC CONSCIOUSNESS]
it [i.e., your accomplishment]
will create
• antagonism
because
you wish to be accomplished
in order to
be better than others,
which always means
that others
should be less.
When you need to be better through your accomplishments, what you give to the world must turn against you because you offer it in a spirit of war.

When you give of your accomplishments in order to enrich
• life and
• others,
• you and
• your life will be enhanced by it because what you offer is given in a spirit of peace.

In the latter case [i.e., In the case where you GIVE of your ACCOMPLISHMENTS in order to ENRICH LIFE and OTHERS], you become a part of life.

In
• taking from
  • life – and
  • the live center within yourself –
and in
• giving back to life as an integral part of it [i.e., as an INTEGRAL PART of LIFE],
you act according to
• the unified principle.
Whenever you believe that
"in order to live
I must be
• better than others,
I must be
• separate,"
disappointment
is inevitable.

This belief [i.e., This belief that “in order to live I MUST be BETTER than others and SEPARATE from others”]
cannot
bring the desired result
because
it [i.e., because this belief that I MUST be BETTER than others]
is based on
illusion.

The dualistic concept
is
• "me
versus
• the other."

This illusory belief [i.e., This ILLUSORY belief that I MUST be BETTER than others, that life is about “ME versus THE OTHER”]
makes the transition
from the
• dualistic
to the
• unified
plane of consciousness
so difficult,

for giving up this
• "fight against the other"
appears to imply
• self-annihilation.
The more you fight others, the less they will comply with your demand to affirm your self and the more you will experience this [i.e., the more you will EXPERIENCE the others’ REFUSAL to AFFIRM you] as a danger equal to giving up the fight itself.

So every way you turn seems to be blocked.

You make yourself utterly dependent on others with your illusory concept that unless they approve of you you are lost, while, at the same time, trying to • overrun them and • triumph.

You will • resent the former [i.e., You will RESENT that you are utterly DEPENDENT on OTHERS’ approving you] and • feel guilty about the latter [i.e., feel GUILTY about OVERRUNNING and TRIUMPHING over others].
Both [i.e., BOTH the RESENTMENT you feel because you are utterly DEPENDENT on OTHERS’ approving you AND because of the GUILT you feel from OVERRUNNING and TRIUMPHING over them]
create intense
• frustrations
and
• anxiety;
both yield
no salvation whatever.

Notice the initial disinclination to question your assumptions concerning any problematic issue in your life.

The • outer issue is so painful only because the • inner quarrel is between • life and • death – or so you believe.

The fallacy of this [i.e., The FALLACY of this BELIEF that the outer PAIN of FRUSTRATION and of ANXIETY is caused by a matter of truly LIFE-AND-DEATH importance] can be established only when you dare question your reactions [i.e., dare to question your EMOTIONAL REACTIONS]

• honestly and
• precisely.
Even though some of you are
  • quite accomplished in this pathwork,
  • self-facing to a degree,
you still manage to
hide from issues
  when they become
really
  • painful and
  • frightening.

This [i.e., HIDING from issues when they become really PAINFUL and frightening] is your very stumbling block

because
your shying away from
  what appears so
  • painful and
  • frightening
makes it impossible
  to uncover
the fallacy
  of your hidden belief.

You hold on to it [i.e., You hold on to your HIDDEN BELIEF] secretly,
born out of your
dualistic outlook

but the ensuing
inner battle
gives you
  the cramped inner movement
  that debilitates you.

It [i.e., The CRAMPED inner movement caused by the INNER BATTLE]
  • paralyzes
  your free-flowing energies
  and
  • makes the transition to
    the unified plane
    impossible.
When you look at your problems in as
  • objective and
  • detached
    a way as you can muster,
    expressing
      • the wider outlook
        of the real self,

as you turn your best
  • intent and
  • will
to the matter that disturbs you with
    • a genuine wish for impartiality,

you will first notice
  • a shrinking back from
    such a desire [i.e., a shrinking back from such a desire to look at your problems in a detached and objective way and with a genuine wish for impartiality]

and
  • a more or less
    • overt
    or
    • subtle
    way
    of covering up
    your desire for flight [i.e., desire for flight from looking objectively at the problems at hand].

  • Catch yourself in this act
  and
  • courageously forge on,
    questioning yourself
      • further
    and
      • deeper.
You will then come to see that, finally, 
- the outer difficulty is a symbolic representation of 
  - your inner quarrel where you fight for 
    - life against 
      - death, 
    for 
    - existence against 
      - annihilation.

You will see what you evidently believe is required from 
- others in order for 
  - you to exist.

When you have arrived at this level of your being [i.e., at this level of your being, that is, at the level of your REAL SELF where you see from a broader perspective and can be objective and detached], you will be able to question your precepts that lay the foundation for this [i.e., the FOUNDATION for this belief that you MUST HAVE something from OTHERS in order for YOU to EXIST].

And this is the first step to make possible the transition from 
- dualistic error to 
  - unified truth.
[At this level, the level of your REAL SELF where you see from a broader perspective and can be objective and detached.]

You will further notice that relinquishing
• ideals and
• convictions
  also feels like
  annihilation,

  for
  being
  • wrong
    • means
      • dying,
  and
  being
  • right
    • means
      • living.

The moment you
• go through this
  movement of opening up
and
• have the courage to
  want the
    • truth,
    • a more complete truth
      than you can see at the moment
        in whatever issue,
you will come to a
new
• peace
and a
new
• intuitive knowledge
  about the way things are.

Something in
your hardened psychic substance
• will have loosened up
and
• will further prepare the way for
total self-realization.
Each time you loosen up the climate in your psyche will be more auspicious [i.e., will be more promising, suggesting that future success is likely]

for the
- final,
- total,
  awakening
to your inner center, which contains
  all
    - life,
      all
    - truth,
      all
  - the unified goodness of creation.

Every step in this direction abandons another misconception, and each misconception represents another burden.

The giving up of what first seemed like protection from annihilation will now be disclosed as what it [i.e., disclosed as what this “protection from annihilation”]

really is:
- burden,
- suffering,
- imprisonment.
You then comprehend
the preposterous fact
that you are actually
opposed to
leaving
the dualistic life,
with all its
• hardship
  and
• hopelessness.

Perhaps you can now understand
some of this,
and it will help you in your personal path.

When you apply this to
your everyday life,
you will see that
the abstract-sounding words I use here
are
not
something far away,
but
accessible
for every one of you.

You will see that these words are
• practical and
• concrete,

if only you are willing to
see yourself
in relationship to life
in a wider truth
than you are as yet
willing
even to contemplate.
On the dualistic plane
you must have
everything
your way.

You must
win
over
• life,
over
• others,
over
• circumstances.

You must
prove yourself
to be stronger than
all other forces in your life
that may oppose you.

• Opposing you
means that
• you lose,
and
• losing, in the last analysis,
means
• annihilation.

That [i.e., Believing that OPPOSING YOU means YOU LOSE and that
YOUR LOSING, in the last analysis, means YOUR ANNihilation]
is
• what you are frightened of
and
• why you are
so intense in this struggle.

That [i.e., Believing that OPPOSING YOU means YOU LOSE and that
YOUR LOSING, in the last analysis, means YOUR ANNihilation]
is
• why
you always feel as though
something much larger were at stake
than the actual issue.
This [i.e., This fact that what is ACTUALLY AT STAKE for you is NOT your
ANNIHILATION as you unconsciously firmly believe, and which is why, as a
result of your unconscious belief, your emotional reactions are so strong]
is why you
deny
the intensity
of your emotions [i.e., the intensity of your emotional reactions]

knowing that
what takes place on the
• conscious level [i.e., what is
ACTUALLY at stake for you]
is not commensurate with
• your real reactions [i.e., not commensurate with your
REAL EMOTIONAL REACTIONS, which lead, in the
final analysis, to the FEAR of your ANNIHILATION].

If, at times,
you win
over the circumstances
is it
really
enduring peace
you gain?

Not really, my friends.

At the moment [i.e., At the moment when you do WIN over circumstances
or over others],
you may be
• gratified
and
• appeased
and
• feel safe.

But how long
can you
retain mastery over life
as you cling to
dualistic thinking?
Each new issue
endangers you all over again,
and deep inside you know this,

only you know it [i.e., only you know you are endangered by
this new issue]
in the false way;

you believe it [i.e., you again believe your being endangered by this new issue]
to be your undoing.

You must therefore
constantly
live in
fear that you
cannot
always
win.

In this dependency [i.e., In this dependency on ALWAYS WINNING over OTHERS]
you need life
to move
always
according to
• your needs,
or rather
• your imagined needs.

You then become
resentful of
those who
prohibit your gratification.

You must become
resentful of
life,
which seemingly
does not let you be.
The message coming from the real self says,

"Your birthright is perfect
• happiness,
• freedom, and
• mastery over life."

When you fight for this birthright according to dualistic principles, you remove yourself further and further from self-realization, in which you could truly have
• mastery,
• freedom, and
• total fulfillment.

You seek all this [i.e., You seek mastery over life, freedom, and total fulfillment] with false means.

They [i.e., These FALSE MEANS by which you seek all this] are as varied as each individual's character.

We have often discussed pseudo-solutions.

If you restudy them in light of this lecture, you will understand on a deeper level what this [i.e., what all your striving using pseudo-solutions] is all about.
You will see how you personally try to set up the false fight leading into more • confusion and • pain.

The three basic pseudo-solutions [i.e., The AGGRESSIVE, SUBMISSIVE, and WITHDRAWAL pseudo-solutions] are simply means for conquering life on the dualistic plane to guarantee your existence.

The overt fight [i.e., the AGGRESSIVE pseudo-solution] is not a bit more opposed to • truth and • peace,

not one iota more aggressive than the submissive solution, whose hostility always smolders underground.

In whatever way you try to win, you are • dependent on • others and on • circumstances often way beyond your actual control and therefore • doomed to failure.
This futile struggle [i.e., This futile struggle to WIN over circumstances and others] hardens your psychic material.

The more brittle it [i.e., The more brittle your psychic material] becomes the less you are able to contact the center of your inner being where everything you could possibly need is found:

• vital
• well-being and
• productivity and
• inner peace, which is a byproduct of finding the real self.

The only way you can truly enter the unitive state where you can truly achieve mastery, is by letting go of the false need to
• win,
• to be separate,
• special,
• right,
• have it your way.
Discover the good in all situations, whether you deem them • good or • bad, • right or • wrong.

Needless to say, this [i.e., DISCOVERING the GOOD in ALL situations] does not mean • resignation, nor does it mean • fearful giving in or • weakness.

It [i.e., DISCOVERING the GOOD in ALL situations] means • going with the stream of life and • coping with what is as yet beyond your immediate control, whether or not it is according to your liking.

It [i.e., DISCOVERING the GOOD in ALL situations] means • accepting • where you are and • what life is for you at this moment.
It [i.e., DISCOVERING the GOOD in ALL situations] means
  • being in harmony
    with
    your own inner rhythm.

This procedure [i.e., This procedure for DISCOVERING the GOOD in ALL situations – 1) going with the STREAM OF LIFE, 2) COPING WITH what is as yet BEYOND your immediate CONTROL (whether or not it is according to your liking), 3) ACCEPTING where you are and what life is for you at this moment, and 4) BEING IN HARMONY with your OWN INNER RHYTHM] will
  open the channel to
  your Godself,
  so that
  finally
    total self-realization
    takes place.

All your expressions in life will be
  • motivated and
  • lived through
    by
    the divine principle
    • operating in you
      and
    • expressing itself
      through
        your
        individuality,
    • integrating
      your
      • ego faculties
        with
      • its universal self [i.e., integrating YOUR EGO faculties with the DIVINE PRINCIPLE’S UNIVERSAL SELF].
**Such integration** [i.e., Such integration of YOUR EGO faculties with the DIVINE PRINCIPLE’S UNIVERSAL SELF]

- enhances your individuality;

**it** [i.e., such integration]
- does not diminish
  **it** [i.e., does NOT DIMINISH your INDIVIDUALITY].

**It** [i.e., Such integration]
- enhances every one of your pleasures;

**it** [i.e., such integration]
- takes nothing away from you whatever.

---

**May every one of you comprehend that**
- the truth is in you.
- Everything you need is in you.

**May you find that you actually do not**
- have to struggle, as you constantly do.

**All you have to do is recognize the truth, wherever you stand now.**
All you have to do, at this time, is

- acknowledge
  - that there may be more in you
    than you see [i.e., there may be an INNER CENTER in you],
- call upon
  - this inner center,
and
- allow yourself
  to be open to
    its intuitive messages to you.

May you find this [i.e., May you find that ALLOWING yourself to BE OPEN TO the INTUITIVE MESSAGES to you FROM this INNER CENTER] possible exactly where you need it most at this particular moment.

Your gauge [i.e., Your GAUGE as to whether or not you are ALLOWING yourself to BE OPEN TO the INTUITIVE MESSAGES to you FROM this INNER CENTER] is always what feels

- most uncomfortable,
what you are

- most tempted to look away from.

Be blessed,

continue on your wonderful path,

  which will bring you to the realization
  that you already
  - have what you need
  and
  - are where you need to be.

You merely look away
because you are geared in the opposite direction.
Be in peace.

Be in God.

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