

Pathwork Lecture 82: The Conquest of Duality Symbolized in the Life and Death of Jesus

1996 Edition, Original Given March 31, 1961 – Good Friday

This lecture is given in an **expanded poetic format**, what I call a *Devotional Version* 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- *devotionally*.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. *I invite you to slowly read and ponder this version 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, usually italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht

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03	<p style="text-align: center;"><i>Greetings,</i> <i>my dearest friends.</i></p> <p style="text-align: center;"><i>God bless each one of you.</i></p> <p style="text-align: center;"><i>Blessed is this hour [i.e., blessed is this time</i> <i>we now spend together].</i></p> <p><i>Today's lecture is</i></p> <ul style="list-style-type: none"> • <i>a continuation as well as</i> • <i>an amplification</i> <i>of the last lecture, "Conflicts in the World of Duality."</i>
04	<p style="text-align: center;"><i>This day [i.e., Good Friday], very appropriately,</i> <i>commemorates</i> <i>a very important event</i> <i>in your human history,</i> <i>which is</i> <i>closely linked to</i> <i>duality,</i> <i>the topic of my last lecture.</i></p>

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On this day, Good Friday,
Jesus Christ
brought his life
to a culmination
in
• the greatest suffering and
• the greatest joy.

This is meant not only in an
• abstract or
• remote
spiritual sense,
but also in a
• very human and
• concrete
sense.

• Suffering
and joy,
• pleasure
and pain
are dualities
that, in the final analysis,
are only subdivisions
of the great duality:
• life
and death –
never
• life
or death.

05

A spiritual teaching,
often misunderstood,
says that
one must rise above
pleasure and pain.

This is of course
true
in the
ultimate sense.

However, it [i.e., rising above pleasure and pain]
cannot come about
by flight from
the unpleasantness
of the duality.

Instead,
the transcendence
of pleasure and pain
happens
only
by

- *accepting and*
- *fully facing*
the duality:
life and death.

Those
who misunderstand the meaning
of rising above pleasure and pain
do so
because
they wish to

- *avoid*

rather than

- *go through*
those deep experiences.

06

However,
it is only when
you accept
death
in its undisguised nakedness
without running from it
that you can
truly live;

only then
will you find
that there is

- *no death and*
- *no duality.*

You will accept this [i.e., *you will accept that there is no death, no duality*],
not as

- *a consoling faith*
to which you cling
out of
 - *weakness and*
 - *fear,*

but as

- *actual experience.*

And you can
only

experience this [i.e., *experience that there is no death, no duality*]
in the

- *infinitely great and*
- *ultimate*
issues [such as *great suffering and death*]
when you learn to
experience it first
in your
daily little "deaths."

When

- *your will*
is not done and
- *you cringe from*
suffering
in the
 - *wrong,*
 - *unhealthy*
*way,**you increase*
the tragic duality.

You reject

- *death*
- and, therefore,*
in the ultimate sense,
you reject
 - *life.*

07

The flight from

- death and
- suffering

causes flight from

- life and
- pleasure,

often inadvertently.

No matter how much

one may

strive

for joyful participation

in

- life and
- pleasure,

when one

- consciously or
- unconsciously

avoids

- facing and
- meeting
 - death and
 - suffering,

the escape

will also be

a flight from

- life and
- pleasure.

The truth is

that these two escapes [from death and life, from suffering and pleasure]

always go hand in hand,

and this naturally has

a very damaging effect
on the soul.

08

Jesus' saying,
"Become ye as little children"
has meanings
on many levels.

One [level of meaning of this saying by Jesus] is that
children

- live and
- experience
very acutely.

All their

- senses and
- faculties

are

- new and
- fresh, and

every life experience,
on any level of their being,
is much more acute
than the

- impressions,
- reactions, and
- experiences
of the adult.

And this [acute life-experiencing of children]
is good,

For the soul
who goes through life
rejecting
the experience of life
with all its meanings,

deadens
its [i.e. deadens the soul's] faculties
for living.

It is much better for the
• development and
• growth
of an entity
to go through many
• heights and
• depths
than to
falsely construct
a serenity
that is rarely
a true detachment.

Detachment
is achieved
only after
one has accepted
all that life has to offer,
including death.

Some people believe
they have
risen to
genuine acceptance,
when in reality
they simply
reject
• pain and
• suffering,
and therefore also
• pleasure and
• joy.

Such persons will find
at some juncture in their evolution,
be it in this life or later,
that they have to come back to
the point at which
they fled from
their soul-experience,
so that the experience they have avoided
can be learned
by fully going through it.

09

Only those who have
gone through
the feared experience
will arrive at
true serenity.

The soul
whose serenity

- is not real, or
- is artificially cultivated,
is much less developed
than those who are
courageous enough
not to flee from
the life experience.

But it often happens that
the former [i.e., the one whose serenity is not real or is artificially cultivated]
believes himself or herself
to be above the latter [i.e., above the one who is courageous enough
not to flee from but rather go through
challenging life experiences],
whom he or she
despises
for their [emotional] ups and downs.

These [emotional] ups and downs
indeed indicate
that those people [who do not flee but rather go through life's
challenging experiences with accompanying
emotional ups and downs]
are still
deeply involved
in the illusion of

- opposites and
- duality;

nevertheless,
they

- meet the illusion [of opposites and duality] and
- grapple with it,
which is
 - honest and
 - growth-producing.

10	<ul style="list-style-type: none">• <u>Courage and</u>• <u>honesty</u> <u>are perhaps</u> <u>the most important assets</u> <u>in one's development.</u> <p><u>If you face</u></p> <ul style="list-style-type: none">• <u>your suffering</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>your joy,</u> <u>you will grow.</u> <p><u>The person</u> <u>who cringes away from</u> <u>suffering –</u></p> <ul style="list-style-type: none">• <u>denying [it],</u>• <u>never facing it, and</u>• <u>irrationally fearing it</u> <u>beyond its true proportions –</u> <p><u>is inevitably</u> <u>equally afraid of</u></p> <ul style="list-style-type: none">• <u>happiness and</u>• <u>fulfillment.</u>
11	<p><u>A few times in the past I mentioned</u> <u>fear of</u></p> <ul style="list-style-type: none">• <u>happiness and</u>• <u>fulfillment.</u> <p><u>Many of my friends have since</u> <u>found this to be true.</u></p> <p><u>When happiness is</u></p> <ul style="list-style-type: none">• <u>far away and</u>• <u>seemingly unattainable,</u> <u>you can safely</u> <u>long for it.</u>

However,
if you observe yourself closely
you will see that
when you get near it [i.e., when you get near happiness and joy],
• you cringe from it [i.e., cringe from happiness and joy],
just as
• you cringe from suffering.

And since
• suffering
and pain, or
• death
and life,
• are connected and
• are in reality
one and the same,

your
• happiness and
• pleasure
are also connected to
your attitude toward
• death and
• suffering.

As you accept
the one,
so will you also
accept
the other.

And as you
• rise and
• grow
through
the one,

so do you
• rise and
• grow
through
the other.

12

Your attitude
toward
suffering
determines
whether or not
your soul
benefits
• during
the experience [of suffering]
or only
• much later [long after the actual experience
of suffering].

Even a
• blind and
• rebellious
attitude toward suffering
• will eventually benefit the soul, and
• is better than
a flight from suffering
by
• paralyzing and
• deadening
the capacity
to
• feel and
• experience.

However, a
• blind and
• ignorant
attitude toward suffering
will make you
suffer
• more and
• longer
than necessary;
the process of growth
can commence
only when
your consciousness
has learned
not to avoid it [i.e., not to avoid suffering].

	<p><u>Conversely,</u> <u>a healthy attitude [toward suffering]</u> <u>that retains awareness</u> <u>will obtain</u> <u>immediate</u> <u>• growth and</u> <u>• liberation.</u></p> <p><u>That</u> <u>which formerly made you suffer</u> <u>ceases to be</u> <u>an element of pain</u> <u>the instant</u> <u>you recognize</u> <u>the lesson it can teach you.</u></p>
13	<p><u>By no means does this imply</u> <u>that you should</u> <u>deliberately</u> <u>• choose suffering and</u> <u>• reject happiness</u> <u>in the false belief that</u> <u>• pleasure and</u> <u>• joy</u> <u>are contrary to</u> <u>the will of God.</u></p> <p><u>Many religions</u> <u>teach this error.</u></p> <p><u>The healthy way to meet suffering</u> <u>is perhaps</u> <u>the most important key in life.</u></p>

If you meet it [i.e. if you meet suffering]

- *openly and*
- *whole-heartedly,*
- *willing to learn from it,*
- *keeping your*
 - *reason and*
 - *faculties*

intact –

although

emotionally

you may be plunged into

- *darkness,*
- *rebellion,*
- *cowardice and*
- *self-pity –*

the outcome

will be happiness

to the degree

you have grown from

the suffering

you have gone through.

If suffering

deadens your soul,

more suffering –

although perhaps in a different form –

must follow

until

you no longer allow your soul

to be deadened by it.

*Then [when you no longer allow your soul to be deadened
by suffering]*

your entire personality

will be revived

by

increased self-awareness.

14

A particular confusion
confronts
a growth-pursuing spirit
in its approach to suffering.

Many self-aware people
understand that
suffering
is self-created.

Your realization of this,
whether

- vaguely or
- fully,

causes you
to become frantic
whenever suffering comes your way
if for no other reason than
the frustration of
not knowing
instantly
by what particular

- attitude or
- action

you have created it.

Not having this knowledge [instantly by what particular attitude or action
you created your suffering]
makes you fearful
that
more suffering
may come
from this hidden cause.

Since you are impatient,
either

- consciously

or

- unconsciously,

to find out,
you sabotage
all your attempts
to get to the cause.

What is done in

- impatience,
- haste,
- frustration, or
- fear

inevitably slows down
the process of activity.

Those who believe that

God

caused their suffering,
which [they believe] they have to accept
without understanding the reason,
often fare better [than those who
know that suffering is self-created and are impatient to
find out the cause so they can remedy the situation].

They [i.e., those who believe that God caused their suffering]

may not discover
their self-created underlying causes –
and this is a pity
since this, too, has to be done –
but their attitude
is much more

- relaxed and
- open.

However,

the belief that

God

causes suffering

- is shaped by
a lazy fatalism and
- leads to the logical conclusion
that God is
 - cruel and
 - sadistic.

15	<p><i><u>The best way of dealing with suffering combines</u></i></p> <ul style="list-style-type: none">• <i><u>the active spirit of searching for one's own inner hidden causes</u></i> <p><i>with</i></p> <ul style="list-style-type: none">• <i><u>the relaxed attitude of accepting, for the moment, the unwanted pain, and fully understanding that the self-produced misery is of therapeutic value.</u></i> <p><i>Here again, a right combination of healthy</i></p> <ul style="list-style-type: none">• <i><u>activity and</u></i>• <i><u>passivity</u></i> <p><i>is needed,</i></p> <p><i>as opposed to a mixture of distorted</i></p> <ul style="list-style-type: none">• <i><u>activity and</u></i>• <i><u>passivity.</u></i>
16	<p><i><u>You cannot truly solve the seeming mystery of suffering in life</u></i></p> <p><i>if you do not solve your own problems brought on by a faulty attitude toward</i></p> <ul style="list-style-type: none">• <i><u>life and death,</u></i>• <i><u>pleasure and pain.</u></i>

How can you

- meet
life's conditions

unless you

- meet
yourself
face to face
in your
 - innermost,
 - hidden
 - conflicts,
 - attitudes, and
 - beliefs, and

- comprehend
the real meaning
of your [emotional] reactions [to life situations and to others].

Any time

you are [emotionally] disturbed,
find out

- what it is that you
want, and
- what it is that you
fear.

Go beneath

surface

- reasoning,

surface

- desires and
- fears

which are, in reality,
but a symptom
of your particular way
of fleeing
from

- death and
- suffering,

and therefore [of fleeing]
from

- life and
- happiness.

17

To begin by tackling the

- big
- general
issues
will
never
get you anywhere.

True growth happens

- only
when you tackle
your
 - seemingly insignificant
 - daily
[emotional] reactions of
 - desire and
 - fear.

Only then
will you learn
the right attitude
toward

- life and
- death.

See how you

- run from
death
in the little things and
- recoil from
suffering
in the minute details of life
that could in themselves
seem unimportant.

First

question yourself
about the most

- mundane,
- insignificant

issues
which cause you
the slightest disharmony.

18

When you
pursue this self-questioning
to the point of asking,
• "Why do I
want this?
• Why do I
fear not getting it?"

you will come
to the love
• you desire
and
to your fear of
• not getting it [i.e., your fear of not getting the love you want].

When you
flee from love,
fearful
• that you may not get it anyway, or
• that you may lose it again,
you are caught
in the wrong attitude toward
death
I have outlined in the last lecture [i.e., #81 - Conflicts
in the World of Duality]
that manifests in
your courting death
because you fear it.

In a similar way,
you reject love,
fearful of
• being hurt,
• not getting it, or
• losing it again.

You try to convince yourself
that you do
not
want love.

*The same happens
when you
inwardly
try to convince yourself
that
you do not want life
because you know
that one day
life in the body
will cease.*

19

*All little issues
ultimately
lead to the question of*

- being loved*

versus

- not being loved,*

and therefore to

- life*

versus

- death.*

*When,
from*

- your fear of not getting
what you
• really want,*
- you deliberately choose
what you
• don't want,*

you create an

- unhealthy,*
- deadening
condition
within your soul.*

It [i.e., this deadening condition within your soul
brought about by your choosing what you don't want
out of fear of not getting what you really want]

is unhealthy

because

you do

not honestly acknowledge to yourself

- that you really want
 - love and
 - life and
- that you really fear not getting
 - love and
 - life eternal.

This [deadenings] condition

is unhealthy

because

you deny yourself

what you

actually could have,

although it may not be

to the degree

you wish it.

You may not get

the kind of love you desire –

- exclusive,
- limitless,
- guaranteed

with absolute certainty

that you will never lose it again.

But

because

any

limitations of your wish

would create

unbearable frustration

of your exaggerated belief

that the nonfulfillment of your wish

is unbearable,

you forfeit

the love you could have

by rejecting it [i.e., by rejecting the love you could have] altogether.

	<p><i><u>So you make it</u> [i.e., <u>you make your situation regarding love</u>] <u>worse.</u></i></p> <p><i><u>In the same way,</u></i> <i><u>your desire</u></i> <i><u>never</u></i> <i><u>to die</u></i> <i><u>makes you reject life.</u></i></p>
20	<p><i><u>All</u></i> <i><u>of your everyday</u></i> <i><u>• [emotional] reactions and</u></i> <i><u>• problems</u></i> <i><u>can be traced back</u></i> <i><u>to these basic issues</u> [i.e., <u>the issues of desire for and fear of not getting perfect love and eternal life</u>].</i></p> <p><i><u>Therefore</u></i> <i><u>these basic issues</u> [i.e., <u>the issues of desire for and fear of not getting perfect love and eternal life</u>]</i> <i><u>will have</u></i> <i><u>personal meaning for</u></i> <i><u>• you and</u></i> <i><u>• your situation</u></i></p> <p><i>[Seeing and applying] <u>This</u> [self-understanding]</i> <i><u>is the important step</u></i> <i><u>you need to take in your development.</u></i></p>
21	<p><i><u>Most important in this respect</u></i> <i><u>is that so often</u></i> <i><u>you are unaware that</u></i> <i><u>what you fear</u></i> <i><u>are</u></i> <i><u>• death and</u></i> <i><u>• suffering.</u></i></p> <p><i><u>Rejection of love</u></i> <i><u>signifies both</u> [i.e., <u>rejection of love signifies fear of both death and suffering</u>].</i></p>

You run away
not only from
• death and
• suffering,
but, to start with, [you run away] from
• your fear of both.

And this [i.e., this fact that you run away from, or fear, your fear of both
death and suffering]
is what you have to uncover first.

Only then [i.e., only when you have uncovered your fear of your fear
of death and suffering]
can you adopt
a healthy attitude
toward death.

Outwardly,
you may not be aware of this fear,
but [inwardly] deep down
it may still be there,
if only to a small extent.

Face in yourself
that place
where you still fear.

Become aware of it [i.e., become aware of that place
in you where you still fear],
and then
you can learn
to die –
and thus [you learn]
to live!

As you become aware
of your real fear of death
in any form –
• physical death itself, or
• a negative occurrence –
you free
the life force in you,
which will then
invigorate you
to meet
that which you fear.

22

The life
of Jesus Christ
symbolizes

this age-old truth [i.e., the truth that as you become aware of your fear
of death, you free the life force in you which then
will invigorate you to meet that which you fear]
in a very wonderful way.

It [i.e., this age-old truth]
has been
known
by all

- the sages and
- great truth seekers
of all times.

It [i.e., this age-old truth]
is represented in many
• philosophies,
• religions and
• myths.

[However]

Through Jesus Christ
it [i.e., this age-old truth]
has been symbolized
in his
actual

- life
- and
- death,

for Jesus
met his death
in the very spirit
I have stated here.

23

Many of Jesus'

- sayings and
- utterances

were not

- recorded and
- passed on to posterity,
especially those [sayings that were]
not understood by people

because,

in humanity's limited understanding,

they [i.e., these unrecorded sayings]

seemed to contradict

his other teachings [that were recorded].

It is

not

mere coincidence, however,

that his

last utterance

was

- recorded, and
- passed on to humanity,
in spite of its
seeming

so crassly contradictory

to what people

• believed of, and

• wanted to see in,

Jesus Christ.

Jesus' last words on the cross [i.e., "Around three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?'" (the last words of Jesus as recorded in Mark {15:34} and also Matthew {27:46})]

expressed his

- doubt and
- fear

that he was

forsaken by God.

This [i.e., this last statement by Jesus recorded in Mark's gospel]
has puzzled many people.

How could that great spirit

- *doubt and*
- *fear?*

Human

- *illusion and*
- *idealization*

would have preferred
that Jesus died

- *in a glory of faith*
- *without the human*
 - *doubts and*
 - *fears*

he expressed

in the hour of

the culmination of his suffering.

It was very important

that this utterance

be transmitted to humanity.

Since

every single facet
of Jesus'

- *life and*
- *death*

has deep symbolic meaning

for humanity's personal problems,

so this utterance, too,

must have significance.

It [i.e., this last utterance of Jesus]

can be fully understood

only

if you grasp the meaning of

- *this lecture and*
- *the previous one [i.e., #81 - Conflicts in the World of Duality].*

24

In his last hour,
Jesus forgot
• all he had known,
• all the
• revelations and
• insights
he had gained.

Has it not happened
to each one of you to some degree,
in hours of
• depression and
• anxiety,
that even though
your intellectual memory
retained what you have
• learned and
• known,
you were not
in command of
this knowledge?

Your soul
was in a
dark night
of
• unbelief and
• doubt.

• Deceiving yourself
about this state of mind, and
• not acknowledging
how you
really felt,
is not the right solution.

	<p><u>To feel</u></p> <ul style="list-style-type: none">• <u>guilty and</u>• <u>proud</u> <p><u>as you think,</u> <u>"I should not</u> <ul style="list-style-type: none">• <u>feel and</u>• <u>think</u><u>this way"</u> <u>leads only</u> <u>to a self-deception</u> <u>that delays</u> <u>your coming out of</u> <u>your darkness.</u></p>
25	<p><u>Jesus illustrated this [principle]</u> <u>most clearly.</u></p> <p><u>He,</u> <u>the greatest</u> <u>of all created spirits,</u> <ul style="list-style-type: none">• <u>was in doubt too.</u></p> <p><u>He too</u> <ul style="list-style-type: none">• <u>had lost faith</u> <u>for a moment.</u></p> <p><u>But</u> <u>he</u> <ul style="list-style-type: none">• <u>acknowledged it [i.e., acknowledged that he had lost</u> <u>faith for a moment], and</u>• <u>did not hide it</u> <ul style="list-style-type: none">• <u>from himself or</u>• <u>from others.</u></p> <p><u>What does that mean?</u></p>

It [i.e., acknowledging that he had lost faith for a moment and not hiding that fact] means

- *the*
 - *stark,*
 - *naked*
 - *fear of the unknown – death – and*
- *the acute suffering of*
 - *physical,*
 - *mental and*
 - *spiritual pain.*

Jesus

met it [i.e., met his fear of the unknown (death) and his acute suffering]

- *squarely,*
 - *without pretense,*
 - *without self-deception,*
 - *without deceiving those who had faith in him.*

He was truthful

- *to himself*
- and therefore*
 - *to all who believed in him.*

He was truthful

even in his last moment.

Many a

- *spiritual teacher or*
- *authority*
 - *would hesitate to admit moments of*
 - *fear and*
 - *doubt,*
 - *would feel*
 - *ashamed and*
 - *afraid of losing face with the disciples.*

26

This basic fear [of losing face with disciples if the spiritual teacher admits doubt or a momentary loss of faith] is often rationalized by "acceptable" explanations.

[To himself] The teacher may excuse this untruthfulness [in the presence of his disciples] by the seemingly commendable attitude that does not want to

- *let down or*
- *weaken*
the disciples.

But in fact it is the lack of truthfulness that lets others down.

Jesus' truthfulness [in sharing his doubts in this his final hour] had not let anyone down, even though they could not understand how it was possible that the master experienced doubt in his hour of death.

Most did not know that in this very

- *doubt and*
- *fear*
was an important
 - *directive and*
 - *lesson*
for all.

	<p><i><u>But even though</u></i> <i><u>they did not consciously understand [this lesson he was giving for all],</u></i> <i><u>inwardly</u></i> <i><u>they</u></i> <i><u>felt more strengthened than ever,</u></i> <i><u>because</u></i> <i><u>truth</u></i> <i><u>goes directly</u></i> <i><u>to the</u></i> <i><u>• heart and</u></i> <i><u>• soul,</u></i> <i><u>even if, at times,</u></i> <i><u>it [i.e., even if, at times, truth]</u></i> <i><u>bypasses</u></i> <i><u>the brain.</u></i></p>
27	<p><i><u>When</u></i> <i><u>• intellectual explanations</u></i> <i><u>do not obscure</u></i> <i><u>what the</u></i> <i><u>• heart and</u></i> <i><u>• soul</u></i> <i><u>perceives, and</u></i> <i><u>• the personality</u></i> <i><u>allows</u></i> <i><u>the intuition</u></i> <i><u>to function</u></i> <i><u>in spite of</u></i> <i><u>seemingly contradictory</u></i> <i><u>intellectual considerations,</u></i> <i><u>the person</u></i> <i><u>has a deep</u></i> <i><u>• purity and</u></i> <i><u>• innocence</u></i> <i><u>that has nothing to do with</u></i> <i><u>the words</u></i> <i><u>• "innocence" and</u></i> <i><u>• "purity"</u></i> <i><u>as used by</u></i> <i><u>bigoted religionists.</u></i></p>

	<p><u>The person</u> <u>who has this [deep]</u> • <u>innocence and</u> • <u>purity</u> <u>adopts</u> <u>the childlike attitude</u> <u>Jesus recommended.</u></p>
28	<p><u>Jesus' advice</u> <u>to become as</u> <u>little children</u> <u>praises</u> <u>children's willingness</u> <u>to experience life</u> <u>intensely.</u></p> <p><u>Jesus' disciples</u> <u>have this quality;</u> <u>they too</u> <u>experience fully.</u></p> <p><u>And Jesus Christ himself</u> <u>showed this amply</u> • <u>in his life</u> <u>as well as</u> • <u>in his death.</u></p> <p><u>He went through</u> <u>his suffering</u> <u>to the full extent,</u> • <u>without restriction,</u> • <u>without shame</u> <u>in admitting his</u> • <u>doubt and</u> • <u>fear,</u> • <u>pain and</u> • <u>vulnerability.</u></p>

	<p><u>Only those</u> <u>who have this</u> <u>great childlike openness</u> <u>can experience</u> <u>true joy.</u></p> <p><u>This he demonstrated</u> <u>not only</u> • <u>during his life,</u> <u>but also</u> • <u>by his reappearance in spirit –</u> <u>but of that,</u> <u>very little is recorded.</u></p>
29	<p><u>Again, as it occurs so often,</u> <u>this factor [i.e., his reappearance in spirit]</u> <u>is</u> • <u>misunderstood, or</u> • <u>not fully understood.</u></p> <p><u>Even those who understand</u> <u>that Jesus'</u> • <u>resurrection and</u> • <u>appearance</u> <u>indicate</u> <u>the continuation of</u> <u>spirit life</u> <u>do not go far enough</u> <u>in understanding this phenomenon</u> <u>from a worldly point of view.</u></p> <p><u>They think simply that</u> <u>Jesus showed</u> <u>only that life goes on,</u> <u>and that is all there is to it.</u></p> <p><u>This phenomenon</u> <u>was not meant</u> <u>to prove</u> <u>just</u> <u>that life does continue</u> <u>in the spirit.</u></p>

It will mean
something more to you
right here and now,
while you are still in
this incarnation.

If Jesus Christ
in his hour of despair
forgot what he had known,
it is even more certain
that other people
will do the same
when going through hardships.

Intellectual conviction
can only do so much
in such times;

Jesus knew this
better than anyone.

30

Jesus' reappearance
could not be
more than theory

- *for those who were not present, and*
- *for the succeeding generations,*
if it [i.e., if Jesus' reappearance]
did not bear
a deeper meaning.

His reappearance

clearly states:

"After having met my ordeal

- *fully,*
- *without*
 - *pretense and*
 - *self-deception,*

having gone through it
to the ultimate end,

I now
live

in the

- *true,*
- *full*

sense of the word.

You, too, can do it.

You do not have to wait for
physical death,

because

you die many deaths
every day,

in all your little

- *ordeals and*
- *struggles.*

The manner in which
you meet these
determines

the subsequent

- *life and*
- *fullness of joy*
that can be yours.

If you meet these

- *ordeals and*
- *struggles*

in a similar

spirit of truthfulness,

you will

experience

- *life and*
- *joy*

while still in the body
to the same degree."

	<p><u><i>This is</i></u></p> <ul style="list-style-type: none">• <u><i>the message,</i></u>• <u><i>the ultimate meaning</i></u> <u><i>of his reappearance,</i></u> <u><i>apart from all other meanings.</i></u> <p><u><i>Here is</i></u> <u><i>the greatest lived symbolism</i></u> <u><i>ever demonstrated.</i></u></p>
31	<p><u><i>Life on earth</i></u> <u><i>is a symbol of</i></u> <u><i>reality,</i></u> <u><i>and not vice versa.</i></u></p> <p><u><i>And so it is</i></u> <u><i>with Jesus'</i></u></p> <ul style="list-style-type: none">• <u><i>life and</i></u>• <u><i>death</i></u> [i.e., <i>Jesus' life and death on earth are symbols of reality</i>]. <p><u><i>It meant much more</i></u> <u><i>than</i></u> <u><i>a lesson to each individual</i></u> <u><i>about</i></u></p> <ul style="list-style-type: none">• <u><i>the history of evolution,</i></u>• <u><i>life after death, and</i></u>• <u><i>the promise after death.</i></u> <p><u><i>To find out what it</i></u> [i.e., <i>what Jesus' life and death</i>] <u><i>really means</i></u> <u><i>you do not have to wait</i></u> <u><i>until the time</i></u> <u><i>when you leave your earthly body.</i></u></p> <p><u><i>You have daily opportunities.</i></u></p> <p><u><i>Whether you can now</i></u> <u><i>believe in a life after death</i></u> <u><i>does not even matter.</i></u></p>

Every day
offers an opportunity
for everyone,
whatever he or she may or may not believe,
to make the best of life
by

- realizing what
the everyday little "death" is,
- meeting it,
and in so doing,
- learning to discriminate
between
 - that which is inevitable

and

- that which is not.

If you meet that which is
inevitable –

- physical death as well as
- the results of your past wrong attitudes –
in a spirit of
relaxed passivity,

while at the same time
wanting to

- grow and
- learn
from the experience,

you will recognize

- where and
- in what way
you choose difficulties
that are not inevitable.

For the more you
choose the latter [i.e., the more you choose difficulties that are not
inevitable, that is, the more you choose difficulties in
situations where you could make choices that would not
produce or further difficulties but you choose not to],

the more you

- invite and
- court
extremes
that should be avoided.

32

Only by
a very personal self-search
can you determine
how you react
to both

- that which is inevitable and
- that which is not [inevitable, but rather where you have a choice that determines the outcome in the situation].

This question [of what is inevitable and what is not inevitable]
poses a problem
similar to that of

- independence and
- interdependence.

Only personal self-analysis
can provide the answer
to each individual.

There is

- no other way [than personal self-analysis],
- no general rules
to which
one can rigidly adhere.

33

I recapitulate:

Since

- isolation and
- loneliness
come from an
 - inner,
 - unrecognized
dependency,
- as opposed to the
 - healthy
interdependence

which results from

reliance on

the inner self,

so it is

with the question of
inevitability.

By running away from

that which is

inevitable,

you bring upon yourself
avoidable handicaps.

You are

so afraid of the

inevitable

hardship

that you take onto yourself
more hardship.

Find this pattern

and you are bound to discover

that

inevitable hardship

ceases

after you have

• acknowledged and

• gone through

it [i.e., gone through the inevitable hardship].

34	<p><i>Now, are there any questions?</i></p> <p><u>QUESTION:</u> <i>How can</i> <i> <u>a hardship</u></i> <i>not be</i> <i> <u>a hardship?</u></i></p> <p><i><u>Take torture, for instance.</u></i></p> <p><i><u>I'm not afraid of</u></i> <i> • <u>death,</u></i> <i><u>but [am afraid] of</u></i> <i> • <u>the agony of dying.</u></i></p>
35	<p><u>ANSWER:</u> <i><u>As long as</u></i> <i> <u>one has not gone through it [i.e., has not gone through a hardship],</u></i> <i> <u>it [i.e., the hardship]</u></i> <i> <u>is a hardship.</u></i></p> <p><i> <u>You are not expected</u></i> <i> <u>to tell yourself</u></i> <i> <u>the opposite [i.e., not expected to tell yourself that</u></i> <i> <u>the hardship is not a hardship].</u></i></p> <p><u>Quite the contrary:</u> <i><u>to deny</u></i> <i> <u>your fear [of death]</u></i> <i> <u>would be one form of</u></i> <i> • <u>running away from or</u></i> <i> • <u>negating</u></i> <i> <u>death</u></i> <i> <u>and, therefore,</u></i> <i> <u>[running away from and negating]</u></i> <i> <u>life.</u></i></p> <p><i><u>Only they</u></i> <i> <u>who have gone through death</u></i> <i> <u>have the certainty</u></i> <i> <u>that there is</u></i> <i> <u>no death.</u></i></p>

**To find this out [i.e., to find out that there is no death],
they must go through it [i.e., go through death].**

**The lesser degrees of death,
such as**

**all forms of suffering,
must also**

be experienced

in order to discover

**that they [i.e., discover that death and all
forms of suffering]**

are

not

the extremes

of

• death or

• suffering

that were feared.

Often they [i.e., such experiences]

are not

• painful or

• annihilating

at all.

36

**You will find many instances of this
if you look back on your life.**

**When you review certain of
your life experiences,**

you will find

that

• what you were apprehensive about, and

• what seemed disproportionately horrible

as you stood before it,

ceased to be dreadful

once you were through it.

Ultimately,
you were
untouched by it [i.e., untouched by that which you dreaded],
except
in the positive sense,
because
the [once dreaded] experience
caused you
to grow.

It added to
your whole personality,
not only to

- your thinking process,

but also to

- your emotional life.

If you
very truthfully
question yourself,
in looking back
you can admit
that the experience [you once dreaded]
is no longer a horror.

The horror
therefore
must have been
unreal,
for a
reality
is

- permanent and
- unchangeable.

Only an
illusion
loses intensity
as time goes by.

37

Yet
as long as you experience something
that is
• unreal
as a
• reality,
the remedy
is not
in talking yourself out of it.

Trying to
avoid
the inevitable
is useless;
what really helps
is to
• acknowledge your
• fear and
• suffering and
• relax into it [i.e., relax into
your fear and suffering in the situation].

You
cannot avoid
the illusion
of suffering
by telling yourself
it [i.e., telling yourself that your suffering]
is illusion;
for you,
it [i.e., for you your suffering]
is real,
and therefore
you have to
go through it.

Remain conscious
of your
intellectual knowledge [i.e., your intellectual knowledge that your
suffering is ultimately an illusion]
all the while,
without forcing it [i.e., without forcing your
intellectual knowledge]
on your emotional reaction.

Allow both [i.e., allow both your intellectual knowledge
and your emotional reaction]

to exist freely,
side by side,
as you observe
[both]

- your thoughts and
- [your] feelings.

This [i.e., this allowing and observing both your thoughts and feelings together]
may make it easier for you

to
• go through the suffering and
• really experience it.

For
only
a wholehearted
entering into
the life experience
with all its components
will help you
to rise above
the dualities.

38

QUESTION:
You said
one could let people down
only by
untruthfulness,
and not by any other way.

Could you explain that a little more, please?

39

ANSWER:

***When I use the word
truth,***

***I do not mean
the little truths
people often express
in a***

• thoughtless and

• cruel

way,

***which have nothing to do with
truth.***

At times

***the great truth
may not contradict
the little truth
at all.***

The little truth

however

***may at other times
be very much opposed to
the great truth.***

There is no

• rule or

• regulation

you can lean on here.

As with

all truth,

each case stands for itself.

• Discrimination and

• an active thought process

are necessary

***all the way through,
in order to realize***

when

a little truth

corresponds with

the great truth, or

when

it does not.

40

One's own motivations
furnish the real answer
to this question [as to when a little truth corresponds to the great truth
and when it does not].

If one is honest with oneself,
one can detect
that little hurtful truths
come from
a personal
• fault or
• weakness,
be it
• pride,
• vanity,
• self-will,
• rebellion,
• insecurity,
• frustration,
or whatever.

Even if
these inner motives
are covered up
by more valid reasons,
that does not eliminate
the existence
of the
underlying
current,
which determines the result.

But
when you are truthful
with yourself,
you cannot,
in the ultimate sense,
let down
anyone else.

Gaining this truthfulness with the self
is, after all,
the goal
of your self-search on this path.

41	<p>QUESTION: <i>I would like to ask you about the <u>emphasis</u> the church places on the <u>bodily resurrection</u> of Jesus Christ.</i></p> <p><i>What is your comment on that?</i></p>
42	<p>ANSWER: <i>There are two aspects involved, one of which I have commented on in the past.</i></p> <p><i>About the first aspect I repeat, briefly, that it is a <u>misconception</u> that stems from the <u>inherent fear of</u> <u>physical death</u>.</i></p> <p><i>People want to believe in a <u>physical continuation of life</u>.</i></p> <p><i>Therefore, they need to interpret Jesus Christ's <u>reappearance</u> as a <u>physical resurrection</u>.</i></p>
43	<p><i>The other aspect has a much • <u>deeper and</u> • <u>wider</u> <u>significance</u>.</i></p>

It [i.e., the other aspect to the reappearance of Jesus Christ]
contains
the deepest
• wisdom and
• truth,
but
in symbolic form.

This symbolism
I explained extensively
in the previous lecture [i.e., Lecture #81 - Conflicts
in the World of Duality].

Jesus Christ's resurrection
teaches symbolically
that if
you do not flee from
your fear of
• death,
• suffering, and
• the unknown,
but
go through it,
you will truly have
life
in its deepest sense,
while you are still in the body.

• Pure,
• unadulterated
life
can be had
only if
death
is met squarely.

In using the word
"pure"
I do not suggest
what is generally understood by
purity:
an insipid state
that rejects the body.

*The body
is part of
the spirit, and
the spirit
part of
the body.*

*Both
form one whole.*

*That is why
Jesus Christ
appeared as
a human body,
to show
that
the body
is not to be
• rejected or
• denied.*

*If you
accept death
you will be resurrected
in life –
in the body –
by
the flowing life force
which will truly make you
experience
• pleasure and
• joy,
on all levels of your being,
including
the physical level.*

Is that clear?

44	<p>QUESTION: <u>Yes,</u> <u>but your statement</u> <u>as to</u> <u>the error of this thinking</u> [i.e., the churches' errors and misconceptions about Jesus' physical resurrection] <u>would lead one to conclude</u> <u>that the parts of the Gospel</u> <u>which describe</u> <u>the disciples' arrival at the tomb</u> <u>as a story of promise</u> <u>are</u></p> <ul style="list-style-type: none">• <u>entirely false, and</u>• <u>not a factual account.</u>
45	<p>ANSWER: <u>No,</u> <u>not at all.</u></p> <p><u>When Jesus appeared to his disciples,</u> <u>his dear ones,</u> <u>a phenomenon occurred</u> <u>that</u></p> <ul style="list-style-type: none">• <u>has always been known and</u>• <u>will continue to be known,</u> <u>if certain circumstances prevail.</u> <p><u>In your time and age</u> <u>it is called, I believe,</u> <u>a materialization of spirit substance.</u></p> <p><u>It is condensation of</u> <u>spirit matter,</u> <u>as all physical life is.</u></p> <p><u>But</u> <u>the fact that this</u> [materialization] <u>happened</u> [with Jesus after his death] <u>contains a deep</u></p> <ul style="list-style-type: none">• <u>philosophical and</u>• <u>psychological</u> <u>meaning,</u> <u>which is generally ignored.</u>

The meaning [of Jesus' materialization after his death]

is, as I have explained, that

if you meet

both

• *life*

and

• *death,*

you cannot die.

You will then

live

in the true sense of the word.

Therefore,

what the disciples saw

was real,

although most of them

did not understand

the

• *meaning and*

• *purpose*

of the event

even though Jesus

tried to explain it

• *then,*

as he had often done

• *before [i.e., during his ministry].*

There were a few who understood,

but not all of them.

Those who

did not [understand the meaning and purpose of the event]

took it simply as

a phenomenon,

which in itself

was not unique.

46

QUESTION:

*Now, those of us
who*

- *do not consciously believe in
existence after death, and*
- *do not consciously desire
existence past death very much,*

like to

- *enjoy and*
 - *take pleasure in
this present physical life –
meaning*
 - *the body and*
 - *the*
 - *pleasures and*
 - *sensations*
- of the body.*

*I would like to ask a question
concerning such a person:*

Given

- *talent and*
- *a certain personality,
including the need to
sublimate,*

*is the desire to
produce art,
and by that creation
become immortal,
the same thing as
a belief in life after death?*

*I'm not asking about
whether there is
life after death.*

47

ANSWER:

***I know you aren't [asking about whether there is life after death],
and I am not going to attempt to answer that,
for whatever
I or anyone else
might say
would not make any difference.***

***You can arrive at it [i.e., you can arrive at the truth about life after death]
only
through your own experience.***

***If you
superimpose
a belief
that is
not genuinely yours,
it is
much more unhealthy
than admitting an unbelief.***

***That is just one of the points
I stressed in the last lecture [i.e., Lecture #81 - Conflicts
in the World of Duality].***

Now I will answer other aspects of your question.

48

*In the first place,
let me make it quite clear that*

- real
 - knowledge and
 - experience

*of the continuation of life
after physical death –
if it [i.e., if real knowledge and experience
of the continuing of life after death]
is genuinely arrived at
through development – and*

- the
 - right and
 - healthy

attitude as described in these lectures,

- does not,
- cannot,
- will not

*sacrifice the bodily pleasures
for the sake of
a spiritual life to come
after the physical one.*

It is quite the contrary.

*Only those who
cling to religious faith
out of*

- fear and
- weakness

*will come to the conclusion
that one opposes the other [i.e., that the physical life and
the spiritual life oppose each other].*

*In fact,
if these two lectures [i.e., if Lectures 81 and 82]
are really understood,
this [fact that continuation of life after death in a spiritual life to come
and enjoying pleasures in this present physical life
do not oppose each other]
will become
quite apparent.*

Since
the freed-up life force
must
flow through the body,
it [i.e., the freed-up life force]
makes
the whole person
more

- receptive and
- capable

of pleasure
on all levels,
including
the physical one.

However,
this complete pleasure
can be experienced
only if
the soul
is healthy.

An unhealthy soul
is incapable
of
experiencing
pleasure.

49

At the same time,
if
a person heals
unhealthy

- aspects and
- attitudes

of the personality,
that person
not only

- becomes capable of

experiencing
greater pleasure,
but also

- leads a fuller life.

Almost as
a byproduct [to healing unhealthy aspects and attitudes of the personality],
there is also
an increase of creativity.

People like that
begin to experience
the reality
of the

- spiritual laws and
- truth.

It is no coincidence
that people
who go through
a successful analysis
often come to believe in
the reality of

- spiritual laws and
- truth.

This rarely indicates
acceptance of
a denominational religion,
but, rather,
the presence of
their own
private

- realization,
- experience,
- inner proof and
- knowledge.

These [i.e., private realization, experience, inner proof, and knowledge]
are all byproducts of
healing the soul
of its

- misconceptions,
- distortions, and
- deviations.

	<p><i>The true experience of</i></p> <ul style="list-style-type: none">• <i>pleasure on all levels,</i>• <i>the <u>unfoldment of creative abilities, and</u></i>• <i>the <u>inner knowledge of spiritual truth</u> all result from inner health.</i>
50	<p><i>At the same time, the</i></p> <ul style="list-style-type: none">• <i>sicker or</i>• <i>more distorted a soul,</i>• <i>the less it is capable of real pleasure, and</i>• <i>the more will its inherent creative abilities be paralyzed.</i> <p><i>The fact that some people are very creative in spite of tremendous inner conflicts does not contradict this statement.</i></p> <p><i>In these cases, the creative talent is so great that it is expressed in spite of the soul-problems, and [the more this creative talent is expressed while soul-problems are still present] the more is such a person cut off from reality on all levels.</i></p>

	<p><u><i>This [being cut off from reality]</i></u> <u><i>means</i></u> <u><i>not only</i></u> <u><i>that</i></u><ul style="list-style-type: none">• <u><i>cosmic laws and</i></u>• <u><i>spiritual truth</i></u><u><i>are disregarded [by such a person expressing creativity],</i></u> <u><i>but</i></u> <u><i>that reality</i></u> <u><i>as it manifests on this earth plane</i></u> <u><i>is also ignored [by such a person].</i></u></p>
51	<p><u><i>The desire for</i></u> <u><i>immortality through art</i></u> <u><i>is just another variation of</i></u> <u><i>the human entity's</i></u><ul style="list-style-type: none">• <u><i>longing for life eternal</i></u><u><i>and its</i></u><ul style="list-style-type: none">• <u><i>struggle against death.</i></u> <u><i>One person</i></u> <u><i>will be</i></u> <u><i>a religious fanatic</i></u> <u><i>who has</i></u> <u><i>accepted a belief</i></u> <u><i>out of</i></u><ul style="list-style-type: none">• <u><i>fear and</i></u>• <u><i>weakness,</i></u><u><i>and not through</i></u><ul style="list-style-type: none">• <u><i>inner knowledge.</i></u> <u><i>The other [that is, the one who desires immortality through art]</i></u> <u><i>believes himself or herself</i></u> <u><i>to be stronger</i></u> <u><i>than the former [i.e., than the religious fanatic who believes</i></u> <u><i>out of fear]</i></u> <u><i>because [unlike the former who "needs" a fear-based faith]</i></u> <u><i>he or she [i.e., the artist]</i></u> <u><i>does not "need" such faith.</i></u></p>

**But this form of expression [i.e., expression in creativity],
through the [creative] work produced,
emerges from
the same root:
the desire for immortality.**

**Neither [the creative artist nor the religious fanatic]
wants to let go;
they [both] want to hold onto life.**

They cannot give up.

This
• **holding on,**
this
• **inability to give up,**
whether manifest
• **in the big question,**
or
• **in little everyday issues,**
holds the soul imprisoned.

**It [i.e., this holding on, this inability to give up
in big or little issues]**
• **prevents growth,**
• **produces some form of stagnation**
on all levels
of the personality.

Only
the generous freedom
which comes from
• **giving oneself up and**
• **going into the unknown,**
without any assurance of
retaining
what one cherishes,
can produce
true growth.

52

So the wish for immortality
through

- art, or
- science, or
- any other expression

is, in essence,

not that different from

the way of the religionist

who clings to faith

out of fear.

As I explained in the last lecture [i.e., #81 - Conflicts in the World of Duality],
the atheist, too,

- goes off the path and
- meets death in the wrong way,

just as

the un-genuine religious person does.

The latter [i.e., the un-genuine religious person] says,

- "I want to believe
because I am afraid of death.

- I do not want

- to let go,
- to give up."

And the atheist says,

- "The person who believes is just weak.

- I am so much stronger,

I do not need all that."

But this person [i.e., the atheist-creative artist], too,

- wants immortality and
- thinks it is a show of strength

to seek immortality
through creation.

It [i.e., creating art]

is another way of

- clinging to life and
- fighting against death.

This type of person [i.e., the atheist-creative artist]
is so afraid of
ceasing to exist
that he will not risk

- **believing** [i.e., believing only, and not creating art]

and then

- **being disappointed**
if the religionists
are wrong [i.e., if believing doesn't work, and he or she should instead have created art to be immortal].

Both types [i.e., both the atheist-creative artist and the un-genuine religionist]
are incapable
of admitting

- **that they**
do not know and
- **that they have to accept**
the unknown.

53

Now, my friends,
the many people
who outwardly admit
this ignorance [about the continuation of life after death]
do not necessarily

- **mean it,**
- **feel it, and**
- **live it.**

They, too, may
manifest
the flight from death
in their innermost attitudes.

It is not what one

- **professes and**
- **thinks one believes**
that determines
a healthy attitude [concerning death];
that is only an indication.

***So you must beware of
evaluation [of a person's true belief and attitude about the
continuation of life after death]***

***based on a person's
professed***

- ***belief and***
- ***attitude.***

***The desire to die, for instance,
does not necessarily indicate***

- ***a true belief in
the life after death, or***
- ***one's reconciliation with
non-existence.***

***It may merely be
an expression***

***of being tired of coping with life,
which is, of course,
the result of
not knowing how to cope with death.***

54

***Now we come to the matter of
sublimation.***

Sublimation

- ***can be, and***
- ***very often is,***
 - ***entirely misunderstood and is***
 - ***a very unhealthy phenomenon.***

***It [i.e., sublimation]
can be a***

- ***distorted and***
- ***harmful
process
in***
 - ***the religionist's***
- ***as well as***
 - ***the psychoanalyst's
concept.***

The religionist
sublimates

when he says,

- "The life of the flesh
is sinful.

- It opposes
the spirit.

- It represents
the devil
and therefore
I must

- sublimate
my fleshly impulses and
- spiritualize
them."

This leads to

repression [of fleshly impulses],

and when you view repression

with a fresh outlook,

you will see that it [i.e. that repression of fleshly impulses]
is nothing more than

- dishonesty,
- self-deception,
- an "ostrich" attitude, and
- a lack of self-awareness.

55

On the other side [i.e., on the other side from the side of the religionist],
the psychologist

asserts that

"reality

is

- so dismal,
- so hopeless,
- so despairing, and
stands in such contradiction to
my pleasure drives,
that I have
no choice
other than to sublimate.

	<p><u>I choose it [i.e. I choose sublimation]</u> <u>out of compromise,</u> <u>as a lesser evil.</u></p> <p><u>On the one hand [without sublimation],</u> <u>I would have to live</u> <u>according to</u> <u>the most</u> <ul style="list-style-type: none">• <u>unchanneled and</u>• <u>primitive</u><u>instincts</u> <u>if I wanted to realize</u> <u>my pleasure drive.</u></p> <p><u>But, on the other hand [without sublimation],</u> <u>this [living according to primitive</u> <u>and unchanneled instincts to realize pleasure]</u> <u>would bring me into conflict</u> <u>with my environment</u> <u>and therefore</u> <u>I would be stopped from pleasure</u> <u>[by my environment] a priori.</u></p> <p><u>So the situation [on either hand, without sublimation,]</u> <u>is hopeless."</u></p>
56	<p><u>These</u> <ul style="list-style-type: none">• <u>unchanneled,</u>• <u>primitive</u><u>instincts</u> <u>are not</u> <u>more conducive to</u> <u>the pleasure principle</u> <u>than is</u> <u>the "spiritualized" rejection</u> <u>of bodily pleasure.</u></p>

In a

- mature and
- healthy
soul,
the pleasure drive
can never interfere with
one's environment.

This [i.e., the fact that the pleasure drive of the healthy mature soul
will never interfere with one's environment]
is not due to

- sublimation [of the instinctual drive into art or other manifestations
that are seemingly more "spiritual" than are physical pleasures],
- resignation [to never experiencing instinctual pleasures in life] or
- repression [of the instinctual drive all together].

It happens because

- the instincts [themselves]
- grow
with the rest of the personality
and therefore
 - become, as development proceeds,
all the more
receptive to pleasure
in a much higher form
than the
 - primitive,
 - unchanneled
instincts.

This

heightened pleasure
includes
the physical level.

Such inclusion [of heightened pleasure on the physical level]
comes, in turn, from
facing

- death and
- suffering.

It [i.e., the inclusion of heightened pleasure on the physical level]
happens through

- eliminating negation and
- slowly,
- bit by bit,
- melting away the duality.

In doing so [i.e., by eliminating negation and melting away duality],
reality,

as you know it on earth,
begins to change,

first
subtly

- in your own inner world,

and then

slowly

- in the outer world.

57

It is
entirely wrong
to say

- that creative ability
is the product of
sublimation
or, to put it in a different way,
- that it [i.e., that creative ability]
comes from
shifting the pleasure drive
to another area of the personality.

The
healthy human personality,
as it was meant to be,
is rich enough
to contain
both [i.e., both physical pleasure and spiritual pleasure],
as well as
many other modes of expression in life.

Only the

- limited and
- distorted

soul

has to make such choices [i.e., choices between physical pleasure and creativity].

It is quite true that

if you

repress your pleasure drive,

it [i.e., your pleasure drive]

must still express itself somewhere else,

and often does so

in the area of your creativity.

But

that does not mean

it [i.e., does not mean your creativity]

could not be expressed

more

- clearly and
- powerfully

if your personality

were

- whole and
- integrated,
- functioning healthily

on

all

levels.

It [i.e., your creativity]

would manifest

in a more

- constructive and
- full

way,

not as

a substitute for,

but as

a completion of
life.

58

My dearest friends,
on this very special day [i.e., Good Friday]
I have tried to show you
how the present phase of our work,
of your inner development,
fits in with
the great events
of the history of evolution,
• cosmic
and
• human.

Be blessed,
all of you.

Receive our
• strength,
• love, and
• blessings.

May you
take this strength
and utilize it
as is best
for each of you.

Be in peace,
be in God!

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