

# 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*

Track	Content
03	<p style="text-align: center;"><b><i>Greetings,</i></b> <b><i>my dearest friends.</i></b></p> <p style="text-align: center;"><b><i>God bless each one of you.</i></b></p> <p style="text-align: center;"><b><i>Blessed is this hour [i.e., blessed is this time</i></b> <b><i>we now spend together].</i></b></p> <p><b><i>Today's lecture is</i></b></p> <ul style="list-style-type: none"> <li>• <b><i>a continuation as well as</i></b></li> <li>• <b><i>an amplification</i></b> <b><i>of the last lecture, "Conflicts in the World of Duality."</i></b></li> </ul>
04	<p style="text-align: center;"><b><i>This day [i.e., Good Friday], very appropriately,</i></b> <b><i>commemorates</i></b> <b><i>a very important event</i></b> <b><i>in your human history,</i></b> <b><i>which is</i></b> <b><i>closely linked to</i></b> <b><i>duality,</i></b> <b><i>the topic of my last lecture.</i></b></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"><li>• <u>Courage and</u></li><li>• <u>honesty</u> <u>are perhaps</u> <u>the most important assets</u> <u>in one's development.</u></li></ul> <p><u>If you face</u></p> <ul style="list-style-type: none"><li>• <u>your suffering</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>your joy,</u> <u>you will grow.</u></li></ul> <p><u>The person</u> <u>who cringes away from</u> <u>suffering –</u></p> <ul style="list-style-type: none"><li>• <u>denying [it],</u></li><li>• <u>never facing it, and</u></li><li>• <u>irrationally fearing it</u> <u>beyond its true proportions –</u></li></ul> <p><u>is inevitably</u> <u>equally afraid of</u></p> <ul style="list-style-type: none"><li>• <u>happiness and</u></li><li>• <u>fulfillment.</u></li></ul>
11	<p><u>A few times in the past I mentioned</u> <u>fear of</u></p> <ul style="list-style-type: none"><li>• <u>happiness and</u></li><li>• <u>fulfillment.</u></li></ul> <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"><li>• <u>far away and</u></li><li>• <u>seemingly unattainable,</u> <u>you can safely</u> <u>long for it.</u></li></ul>

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

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 [deadening] 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><b><i><u>So you make it</u> [i.e., <u>you make your situation regarding love</u>] <u>worse.</u></i></b></p> <p><b><i><u>In the same way,</u></i></b> <b><i><u>your desire</u></i></b> <b><i><u>never</u></i></b> <b><i><u>to die</u></i></b> <b><i><u>makes you reject life.</u></i></b></p>
20	<p><b><i><u>All</u></i></b> <b><i><u>of your everyday</u></i></b> <b><i><u>• [emotional] reactions and</u></i></b> <b><i><u>• problems</u></i></b> <b><i><u>can be traced back</u></i></b> <b><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></b></p> <p><b><i><u>Therefore</u></i></b> <b><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></b> <b><i><u>will have</u></i></b> <b><i><u>personal meaning for</u></i></b> <b><i><u>• you and</u></i></b> <b><i><u>• your situation</u></i></b></p> <p><b><i>[Seeing and applying] <u>This</u> [self-understanding]</i></b> <b><i><u>is the important step</u></i></b> <b><i><u>you need to take in your development.</u></i></b></p>
21	<p><b><i><u>Most important in this respect</u></i></b> <b><i><u>is that so often</u></i></b> <b><i><u>you are unaware that</u></i></b> <b><i><u>what you fear</u></i></b> <b><i><u>are</u></i></b> <b><i><u>• death and</u></i></b> <b><i><u>• suffering.</u></i></b></p> <p><b><i><u>Rejection of love</u></i></b> <b><i><u>signifies both</u> [i.e., <u>rejection of love signifies fear of both death and suffering</u>].</i></b></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"><li>• <u>guilty and</u></li><li>• <u>proud</u></li></ul> <p><u>as you think,</u> <u>"I should not</u> <ul style="list-style-type: none"><li>• <u>feel and</u></li><li>• <u>think</u></li></ul><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"><li>• <u>was in doubt too.</u></li></ul></p> <p><u>He too</u> <ul style="list-style-type: none"><li>• <u>had lost faith</u> <u>for a moment.</u></li></ul></p> <p><u>But</u> <u>he</u> <ul style="list-style-type: none"><li>• <u>acknowledged it [i.e., acknowledged that he had lost</u> <u>faith for a moment], and</u></li><li>• <u>did not hide it</u> <ul style="list-style-type: none"><li>• <u>from himself or</u></li><li>• <u>from others.</u></li></ul></li></ul></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.*

But even though  
they did not consciously understand [this lesson he was giving for all],  
inwardly  
they  
felt more strengthened than ever,  
because  
truth  
goes directly  
to the  

- heart and
- soul,

even if, at times,  
it [i.e., even if, at times, truth]  
bypasses  
the brain.

27

When  

- intellectual explanations  
do not obscure  
what the  
  - heart and
  - soulperceives, and
- the personality  
allows  
the intuition  
to function  
in spite of  
seemingly contradictory  
intellectual considerations,

the person  
has a deep  

- purity and
- innocence

that has nothing to do with  
the words  

- "innocence" and
- "purity"

as used by  
bigoted religionists.

	<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> <ul style="list-style-type: none"><li>• <u>during his life,</u></li></ul><u>but also</u> <ul style="list-style-type: none"><li>• <u>by his reappearance in spirit –</u> <u>but of that,</u> <u>very little is recorded.</u></li></ul></p>
29	<p><u>Again, as it occurs so often,</u> <u>this factor [i.e., his reappearance in spirit]</u> <u>is</u> <ul style="list-style-type: none"><li>• <u>misunderstood, or</u></li><li>• <u>not fully understood.</u></li></ul></p> <p><u>Even those who understand</u> <u>that Jesus'</u> <ul style="list-style-type: none"><li>• <u>resurrection and</u></li><li>• <u>appearance</u></li></ul><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"><li>• <u><i>the message,</i></u></li><li>• <u><i>the ultimate meaning</i></u> <u><i>of his reappearance,</i></u> <u><i>apart from all other meanings.</i></u></li></ul> <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"><li>• <u><i>life and</i></u></li><li>• <u><i>death</i></u> [i.e., <i>Jesus' life and death on earth are symbols of reality</i>].</li></ul> <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"><li>• <u><i>the history of evolution,</i></u></li><li>• <u><i>life after death, and</i></u></li><li>• <u><i>the promise after death.</i></u></li></ul> <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><b>QUESTION:</b> <u>How can</u> <u>a hardship</u> <u>not be</u> <u>a hardship?</u></p> <p><u>Take torture, for instance.</u></p> <p><u>I'm not afraid of</u> • <u>death,</u> <u>but [am afraid] of</u> • <u>the agony of dying.</u></p>
35	<p><b>ANSWER:</b> <u>As long as</u> <u>one has not gone through it</u> [i.e., <u>has not gone through a hardship</u>], <u>it</u> [i.e., <u>the hardship</u>] <u>is a hardship.</u></p> <p><u>You are not expected</u> <u>to tell yourself</u> <u>the opposite</u> [i.e., <u>not expected to tell yourself that</u> <u>the hardship is not a hardship</u>].</p> <p><u>Quite the contrary:</u> <u>to deny</u> <u>your fear</u> [of death] <u>would be one form of</u> • <u>running away from or</u> • <u>negating</u> <u>death</u> <u>and, therefore,</u> <u>[running away from and negating]</u> <u>life.</u></p> <p><u>Only they</u> <u>who have gone through death</u> <u>have the certainty</u> <u>that there is</u> <u>no death.</u></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><b>QUESTION:</b> <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><b>ANSWER:</b> <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><b>QUESTION:</b> <u>Yes,</u> <u>but your statement</u> <u>as to</u> <u>the error of this thinking</u> [i.e., <u>the churches' errors and</u> <u>misconceptions about Jesus' physical resurrection</u>] <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"><li>• <u>entirely false, and</u></li><li>• <u>not a factual account.</u></li></ul>
45	<p><b>ANSWER:</b> <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"><li>• <u>has always been known and</u></li><li>• <u>will continue to be known,</u> <u>if certain circumstances prevail.</u></li></ul> <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"><li>• <u>philosophical and</u></li><li>• <u>psychological</u> <u>meaning,</u> <u>which is generally ignored.</u></li></ul>

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</i> <i>of</i></p> <ul style="list-style-type: none"><li>• <i>pleasure on all levels,</i></li><li>• <i>the <u>unfoldment of creative abilities, and</u></i></li><li>• <i>the <u>inner knowledge of spiritual truth</u></i> <i>all result from</i> <i>inner health.</i></li></ul>
50	<p><i>At the same time, the</i></p> <ul style="list-style-type: none"><li>• <i>sicker or</i></li><li>• <i>more distorted</i> <i>a soul,</i></li><li>• <i>the less</i> <i>it is capable of</i> <i>real pleasure, and</i></li><li>• <i>the more will its</i> <i>inherent creative abilities</i> <i>be paralyzed.</i></li></ul> <p><i>The fact that</i> <i>some people</i> <i>are very creative</i> <i>in spite of</i> <i>tremendous inner conflicts</i> <i>does</i> <i>not</i> <i>contradict this statement.</i></p> <p><i>In these cases,</i> <i>the creative talent</i> <i>is so great</i> <i>that it is expressed</i> <i>in spite of</i> <i>the soul-problems,</i> <i>and [the more this creative talent is expressed while</i> <i>soul-problems are still present]</i> <i>the more is such a person</i> <i>cut off from</i> <i>reality</i> <i>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"><li>• <u><i>cosmic laws and</i></u></li><li>• <u><i>spiritual truth</i></u></li></ul><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"><li>• <u><i>longing for life eternal</i></u></li></ul><u><i>and its</i></u><ul style="list-style-type: none"><li>• <u><i>struggle against death.</i></u></li></ul></p> <p><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"><li>• <u><i>fear and</i></u></li><li>• <u><i>weakness,</i></u></li></ul><u><i>and not through</i></u><ul style="list-style-type: none"><li>• <u><i>inner knowledge.</i></u></li></ul></p> <p><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><b><i><u>I choose it [i.e. I choose sublimation]</u></i></b> <b><i><u>out of compromise,</u></i></b> <b><i><u>as a lesser evil.</u></i></b></p> <p><b><i><u>On the one hand [without sublimation],</u></i></b> <b><i><u>I would have to live</u></i></b> <b><i><u>according to</u></i></b> <b><i><u>the most</u></i></b> <ul style="list-style-type: none"><li><b><i><u>• unchanneled and</u></i></b></li><li><b><i><u>• primitive</u></i></b></li></ul><b><i><u>instincts</u></i></b> <b><i><u>if I wanted to realize</u></i></b> <b><i><u>my pleasure drive.</u></i></b></p> <p><b><i><u>But, on the other hand [without sublimation],</u></i></b> <b><i><u>this [living according to primitive</u></i></b> <b><i><u>and unchanneled instincts to realize pleasure]</u></i></b> <b><i><u>would bring me into conflict</u></i></b> <b><i><u>with my environment</u></i></b> <b><i><u>and therefore</u></i></b> <b><i><u>I would be stopped from pleasure</u></i></b> <b><i><u>[by my environment] a priori.</u></i></b></p> <p><b><i><u>So the situation [on either hand, without sublimation,]</u></i></b> <b><i><u>is hopeless."</u></i></b></p>
56	<p><b><i><u>These</u></i></b> <ul style="list-style-type: none"><li><b><i><u>• unchanneled,</u></i></b></li><li><b><i><u>• primitive</u></i></b></li></ul><b><i><u>instincts</u></i></b> <b><i><u>are not</u></i></b> <b><i><u>more conducive to</u></i></b> <b><i><u>the pleasure principle</u></i></b> <b><i><u>than is</u></i></b> <b><i><u>the "spiritualized" rejection</u></i></b> <b><i><u>of bodily pleasure.</u></i></b></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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