

Pathwork Lecture 253: Continue Your Struggle And Cease All Struggle

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<ul style="list-style-type: none">• <u>Divine and</u>• <u>joyful</u><u>blessings,</u><u>my beloved friends.</u> <u>Your tasks</u><u>are becoming</u><u>more</u>• <u>joyful,</u><u>more</u>• <u>fulfilling,</u><u>more</u>• <u>noticeably meaningful.</u> <u>Your</u>• <u>inner</u><u>paths</u><u>bring</u>• <u>outer</u><u>meaning</u><u>to your life.</u>

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As your community grows,
the cleansing process
must be
an inexorable byproduct,
my beloved ones.

As you
• cleanse yourselves
inwardly and
• leave behind
aspects of your personality
that are not compatible with
your newly awakening self,
so must
the entity Pathwork
do the same.

04

Now we begin
a new working season.

Much
• expansion,
• excitement,
• fulfillment
and many
• challenges
await you.

Even
the unavoidable hardships
must
ultimately
become steps
leading to greater
• harmony and
• ecstasy.

05

In the great plan,
also called
the Plan of Salvation,
the earth sphere
is meant to
change
gradually
into a more spiritual abode of

- unity,
- harmony and
- light.

This [i.e., The earth sphere changing into a more spiritual abode of unity,
harmony, and light]
cannot, of course,
be a process
given from
outside.

It [i.e., The earth sphere changing into a more spiritual abode of unity,
harmony, and light]
can only come about
through
a transformation of consciousness
in the earth's inhabitants.

Transformation of consciousness
comes about
as a result of
laborious inner work –
the work of

- self-confrontation and
- purification –

which leads to
finding
deeper inner levels of reality
that were hitherto
disconnected from
your conscious being.

06

As the earth transforms,
those individual consciousnesses
who

- cannot and
- will not

follow this process of

- growth and
- development

will create a new abode,
with conditions
similar to those
that still prevail
in this earth sphere.

However, these conditions [i.e., these conditions of transformed consciousness
needed to create a more spiritual abode]
have begun to change already
among a relatively small section
of the earth's inhabitants.

As time goes on,
the number of those
who contribute to the change [in consciousness through their work of
self-confrontation and purification]
will increase.

Your specific path [i.e., pathwork]
is a potent agent
to bring this change about
in the shortest time.

What might otherwise
take many incarnations for the individual
could be accomplished
in one lifetime,
if the pathwork
is truly followed
to its maximum potential.

Such transformations

- have already been witnessed among you and
- are experienced by some of you

as a strong sense of
being reborn in this very lifetime.

07

I would like to discuss
a particular aspect
of this transformation of consciousness,
giving special emphasis
to what was previously discussed
only in general.

Humanity's
greatest imprisonment,
from which stems
all

- fear and
- pain and
- suffering,

is the duality
in which the human mind
is entangled.

The mass mind
then

- builds an environment and
- creates conditions

that express this bent of consciousness.

It is perhaps
the most difficult task
of the evolutionary journey
to penetrate
this
seeming
reality,
namely,
that the world
is
dualistic.

08

You seem to be put
into an entirely objective world,

- all fixed and
- ready-made.

All

- conditions and
- natural laws
seem to be
unalterable givens
upon which
your state of consciousness
has no influence whatever.

To submit to

- this false reality
seems indeed
the most
 - "realistic" and
 - sane
acceptance of life.

The problem is

- that
to a certain degree
this is indeed so.

It is necessary to

- accept the world
as you find it and
- deal with it
on its own terms.

For

- even after
your own consciousness begins to
 - change and
 - transcend
this reality,

the creation

- of the mass mind
still remains intact.

In that transitional state,

- the individual
lives in
both realities.

He or she

- fully accepts the
 - created,
 - dualistic
reality,

but at the same time

- recognizes
the new vision
gradually
emerging through the fog.

Most of you

know this new vision
in your mind,

but few of you

- have begun even occasionally
to experience its reality:
the absolute knowledge
that there is
 - only good,
that there is
 - eternal life,
 - peace,
 - joy,
 - excitement,
 - meaning,
that there is
 - nothing to fear,
that there is
 - no more pain.

This state of

- ultimate reality
also contains the knowledge
that
you
create
 - your world,
 - your conditions
 - your environment.

Rather than burdening you,

- this knowledge gives you
an immense sense of
 - liberation and
 - safety.

09

Non-acceptance
of the conditions
of the dualistic world –
[non-acceptance] because of
the vague knowledge
of another state
that can be attained –
is an aberration.

It [i.e., Non-acceptance of the conditions of the dualistic world because you
constantly look ahead to a better state that you
vaguely know you will eventually reach]

expresses
the childish desire
to gain omnipotence
in a
• cheap and
• easy
way.

Those who indulge in it [i.e., Those who indulge in non-acceptance of the
conditions of the dualistic world because they constantly look
ahead to a better state that they hope to eventually achieve]

delude themselves
that they can avoid –
by an outer act of sheer will –
the developmental stages
that sometimes
must include
temporary
suffering.

Thus we have
the apparent paradox
that glimpsing
ultimate reality
in a false way [i.e., false because they are deluding themselves that
they can reach ultimate reality without the
developmental efforts needed to grow from their
current state to this ultimate glimpsed state]

leads to
more
unreality
than

- not glimpsing it [i.e., not glimpsing
ultimate reality] at all
- and [instead]
- fully accepting
the conditions
of the dualistic mass illusion.

But when
• the limitations
of these [current dualistic] life conditions
are fully accepted

and
• the personality deals with them
• honestly,
• maturely,
• productively and
• constructively,

then
• the inner evolutionary process
continues organically

and
• the mind begins to encompass
other visions
that were invisible before.

To deal fully
with your limited reality [caused by the dualistic mass illusion]
must include
a process of
stringent self-work,
such as the pathwork offers.

10

Progress in this inner work
brings about
many changes –
changes
of

- attitude,

of

- intentionality,

of

- feelings,
- opinions,

of

- your world view

and, finally,
changes in

- perceiving reality.

A simple and current example,
on a very practical level,
is precisely what
all of you
continually
experience on this path.

You start out
seeing a certain condition in your life
in a specific way.

Let us say,
you are convinced
that

- circumstances victimize you,

that

- other people are doing you a great wrong,

that

- you have no recourse to change these conditions

unless
the others
change their

- attitude and
- behavior

toward you.

Most of you
have felt something like this.

In such a situation
you start out
with
a very firmly held conviction.

Everything you can observe
bears out this conviction.

In fact,
the more
convinced you are,
the more
"proof" you will be able to collect
as to
the accuracy
of your conviction.

This
this

- self-perpetuating vicious circle,
- law that manipulates
your vision
according to
your conviction,
is an ensnarlment of the mind
that is very hard to overcome.

11

Only as a result of
much goodwill on your part

- to open your mind,
- to let go –
at least temporarily –
of your conviction,

will you begin to recognize
new aspects
that you could never see before.

Perhaps you will see
how you actively contributed
to the situation
that seemed to place
all the responsibility
on the other person.

You may recognize,
on even deeper levels,
a definite
intentionality
to create a negative situation.

This recognition
will automatically
shift the total picture.

Not that it will
• place
all the burden of guilt
on you now
and necessarily
• make a victim
out of the previous villain,
but you probably will see
how you
mutually
affected each other.

12

This comprehension [of how you mutually affected each other]
will open new vistas.

*You will soon come to recognize
hitherto unsensed aspects
of*
• yourself and
of
• the others involved –
both
• good
and
• bad,

• favorable
and
• unfavorable.

Underneath the duality of
• good
versus
• bad
you will find one day
an
• ultimate,
• unchangeable
level of truth
in which
all
is good
in a
• new,
• different,
• more alive and
• very dynamic
way.

13

*[Here] I have used a familiar example
that demonstrates the process
of extending human vision
to new realities.*

Here [in this example] you can find that
the previous limitation [of your either/or dualistic vision]
was inaccurate,
mostly because of
its [either/or] exclusivity.

You saw the picture
out of context
with some elements missing,
and without cognizance of these [missing elements]
the total picture was distorted.

It was not false
because
your view was necessarily
untrue in itself,
but it was false
because
you left out essential elements
that are necessary
to view the picture in its totality.

What I am trying to convey
is that
many levels of reality
are valid
about one and the same

- **situation,**
- **condition,**
- **circumstance.**

By knowing this [i.e., By knowing that many levels of reality are valid about
a given situation, condition, or circumstance],

- **you will beware of**
quick evaluations,

and

- **you will assume the responsibility**
to
 - **search,**
- to**
 - **grope,**
- to**
 - **make the effort**
to extend [and broaden] your vision.

14

The same process
applies to

- the world and
- its natural laws,
as you know them.

Your world view
is based on
a very incomplete vision
in which
your limited perception
filters
what goes into your consciousness.

You see
only
what appears most obvious
and you see it [i.e., you see what appears most obvious]
on an entirely
superficial level.

But
as you
grow,
as your
perception of reality
about your personal circumstances
widens,
so does your perception of
creation
begin
to

- alter,

to

- widen and
- deepen.

You glimpse connections

- you have never seen before, and
- which are now
as obvious
as the limited reality
you had perceived previously.

15

The dualistic world view
seems
an incontrovertible fact.

Not
to see your world
in terms
of

- opposites,
- duality,

appears
the crassest form of delusion.

And
it is true indeed
that on the level of
appearance
duality
is
a fact.

- Life
seems to die,
- evil
always lurks somewhere in the shadows
no matter
how much
good
also exists.

- Light
opposes darkness,
- night
opposes day,
- where there is health
there is also sickness.

Yet
another reality
awaits to be recognized
underneath
the level of opposites.

Since
living on the level of duality
brings
• pain and
• strain,
it is the soul's
greatest longing
to find
the deeper level of truth [i.e., the level underneath the level of opposites].

The longing [to find the deeper level of truth underneath the level of opposites],
as I often said,
exists
regardless of
whether or not
a person is conscious of it [i.e., conscious of this deeper level
of truth underneath the level of opposites].

It [i.e., The longing to find the deeper level of truth underneath the level of opposites]
fills the heart
precisely because
it is within an individual's
potential
to awaken into
this new level of consciousness
at some point of his or her evolutionary journey.

16

I have talked about this before.

I mention it now
because
I wish to show you more specifically
how to attain
this new level
of
• perception
and [this new level]
of
• being.

You must clearly understand
that this goal [of attaining this new level of perception and new level of being]
cannot be reached
by using
the outer will alone.

It [i.e., this goal of attaining this new level of perception and new level of being]
cannot come about
as a result of

- *philosophical speculation or*
- *theoretical knowledge,*

or even as a result of

- *specific*
 - *exercises,*
 - *methods or*
 - *disciplines.*

The change of consciousness
happens
entirely
due to
an intensely personal purification process
that,
to begin with,
always deals
with

- *the most mundane matters*
of your practical life,

with

- *your attitudes*
toward
 - *them [i.e., your attitudes toward the most*
mundane matters of your practical life]

and
toward

- *your surroundings.*

Practical everyday matters
are always
an expression of

- *inner,*
- *subtle,*

and finally

- *spiritual*
attitudes.

To

- skip them [i.e., To skip the practical everyday matters of your life]

and

- consider them [i.e., and to consider the practical everyday matters of your life]
irrelevant

only leads to

- further separation –

the duality of

- spirituality

versus

- practical life –

and therefore ultimately [leads] to

- a delusionary spirituality

that is

not grounded in

the Now [of practical everyday matters of your life].

This [i.e., Because this path deals with practical everyday matters of your life]
is why you find

this path [i.e., is why you find pathwork]

so

- intensely practical and

- utterly compatible

with

your

- life of matter,

your

- daily activities and

your

- goals.

The path [i.e., Your life informed by pathwork concepts and practices]
is not only

- compatible with

your daily life,

but it is

- a discovery and

- an expression

of the most subtle

- spiritual –

or

- anti-spiritual –

attitudes.

17

Let us now attempt
to be a little more specific about
attaining the new consciousness
in which creation
is no longer perceived in terms of
duality.

Perhaps we should begin by pointing out
how
• painful and
• fearful
duality
really is.

For this [pain and fear you experience in your world of duality]
is often
so taken for granted
that you cannot even perceive
• the pain and
• the fear.

You do not know
anything else [but pain and fear].

This [i.e., Pain and fear]
is all there is [in your life in your world of duality],
so how could you even begin
to chafe under it?

The dynamics
are similar to
a child's hardly feeling his painful conditions
simply because
he does not know what
• other,
• better
conditions
might exist.

To change
existing conditions,
one must
feel them [i.e., must feel the existing conditions]
as [being]
so undesirable
that the effort [to change the existing conditions]
is well worth taking.

But one must
also know
• that they [i.e., that the existing conditions]
can be changed,
• that other possibilities
do indeed exist.

18

Most human beings
do not know
that duality
is painful,
nor
how painful it [i.e., how painful duality]
really is.

Nor do they know
that
another
• perception [of reality]
and another
• view [of reality]
exist,
another
• way of living,
that totally eliminates
this pain.

Living trapped
in the limited world of duality,
you always

- fear
- the undesirable

and

- strain
- away from
it [i.e., strain away from the undesirable]
- toward
the desirable.

This very straining [away from the undesirable and toward the desirable]
is

- extremely painful and
- anxiety-producing,

but it [i.e., but your straining away from the undesirable and toward the desirable]
becomes conscious

only after

you have accomplished

a great deal of

crude purification work,

such as you are involved with now.

If you try to eliminate

a specific strain [i.e., If you try to eliminate a strain away from a specific
undesirable condition or a strain toward a specific desirable condition]

before

the purification work

is fully part of your daily life,

• you will

skip important steps and

• the process [of eliminating the specific strain]
cannot take place in an

- organic,
- grounded
way.

So what I shall discuss now

may not yet be appropriate for a number of my friends,

but I believe it will help all of you

to comprehend some of these aspects,

even before you are ready

to put the emphasis on this new phase on your personal path.

	<p><i><u>If you can connect with some of my words it may help you to deepen your understanding of yourself already as you do the simple purification work.</u></i></p>
19	<p><i><u>In considering</u></i></p> <ul style="list-style-type: none">• <i><u>reality and</u></i>• <i><u>the deeper truth</u></i> <p><i><u>we are obviously talking about different states of mind.</u></i></p> <p><i><u>If the mind</u></i></p> <p><i><u>becomes more firmly entrenched in the</u></i></p> <ul style="list-style-type: none">• <i><u>painful,</u></i>• <i><u>fearful</u></i> <p><i><u>dualism</u></i></p> <p><i><u>through straining [away] from the undesirable alternative,</u></i></p> <p><i><u>then it follows</u></i></p> <p><i><u>that you must give up</u></i></p> <p><i><u>the straining [i.e., give up the straining away from the undesirable alternative as well as straining toward the desirable alternative].</u></i></p> <p><i><u>Yet</u></i></p> <p><i><u>how can I say to you, do not wish for</u></i></p> <ul style="list-style-type: none">• <i><u>happiness</u></i> <i><u>as opposed to suffering,</u></i>• <i><u>life</u></i> <i><u>as opposed to death,</u></i>• <i><u>health</u></i> <i><u>as opposed to illness?</u></i> <p><i><u>You would hardly be human if you would not deeply desire</u></i></p> <ul style="list-style-type: none">• <i><u>happiness,</u></i>• <i><u>life,</u></i>• <i><u>health.</u></i>

20

But there is a state of mind

in which

- *the straining* [*i.e., in which the straining away from the undesirable alternative*]

relaxes,

in which

- *the undesirable can be dealt with in an almost similar*

spirit and

attitude

as the desirable.

This may appear

very strange to you now,

but I truly say to you, my beloved friends,

this is indeed so.

Perhaps the first step toward

this particular state

is to pay attention to

the byproducts

in your

feelings,

thoughts and

attitudes

as you experience

either

- *a desirable*

or

- *an undesirable state.*

If the desirable occurs,

you are most likely

to

- *feel faith in the Lord,*

to

- *experience His reality and*
- *connect with the Christ within.*

You can be joyful

in the knowledge

that all is well in this world.

21

I now address myself
to individuals who

- *do believe in and*
- *can experience occasionally*
spiritual reality
beyond the earth reality,

and
not to people who

- *have never as yet*
experienced this level of being.

It is infinitely more difficult
to maintain

- *the same faith,*
- *the same knowing,*
when
the undesirable experiences
occur.

[When the undesirable experiences occur]
The feelings
immediately fluctuate
like the needle in a compass.

Just begin to observe
your moods.

When
do doubts come up?

What brings on
the doubts?

Are they [i.e., Are the doubts]
not always
in some way
connected with
whether or not
the desirable goal
is attained?

22	<p><u><i>The Christed person</i></u> <u><i>does not experience</i></u> <u><i>these fluctuations.</i></u></p> <p><u><i>The outer experience</i></u> <u><i>in no way</i></u> <u><i>influences</i></u> <u><i>which level of reality</i></u> <u><i>he or she is connected with.</i></u></p> <p><u><i>It is indeed true</i></u> <u><i>that such a person [i.e., that the Christed person]</i></u> <u><i>reacts</i></u> <u><i>to pain</i></u> <u><i>no differently than</i></u> <u><i>to pleasure.</i></u></p> <p><u><i>In that way</i></u> <u><i>• pain</i></u> <u><i>and</i></u> <u><i>• pleasure</i></u> <u><i>become</i></u> <u><i>indeed</i></u> <u><i>one and the same.</i></u></p> <p><u><i>To put it differently,</i></u> <u><i>such a person [i.e., the Christed person]</i></u> <u><i>transcends duality.</i></u></p>
23	<p><u><i>This kind of detachment</i></u> <u><i>from</i></u> <u><i>• pleasure</i></u> <u><i>or</i></u> <u><i>• pain</i></u> <u><i>is strongly fostered</i></u> <u><i>• by Eastern religions,</i></u> <u><i>as well as</i></u> <u><i>• by the Western mystics.</i></u></p>

These disciplines [of the Eastern religions and the Western mystics]

- negate
worldly fulfillment and
- consider it [and consider worldly fulfillment]
an antithesis
to the goal of
spiritual self-realization.

The pursuit of detachment

leads

- to all the disciplines of asceticism
- and
- to deliberately-imposed suffering.

Yet,

valuable as these approaches may be up to a degree,

does not

the deliberate negation

of the desirable

lead to

a similar state of duality,

only approached from the other end?

Whoever denies

- the undesirable

is not much different from one who denies

- the desirable

and does not permit himself

to rejoice in it.

24

Another kind of contradiction also exists

that has led to many confusions

in the human mind,

particularly among

spiritual aspirants.

If,

as spiritual

- teachers and
- seers

claim,

God's will

is

your

- happiness,

your

- human fulfillment,

your

- health,

your

- well-being,

your

- healing when you are ill,

your

- productivity and

- success in life,

how then can

you negate

this [happy, fulfilled, healthy, productive, and successful] life
that the Creator has given you?

Does it seem right

to

- abdicate

all material existence and

- deny its [i.e., deny material existence's]
desirable aspects

because

you know that there exists a

- deeper,

- much more permanent

state of mind

in which

you can

experience

- life and

- fulfillment

without the breaks that are

part and parcel of

the dualistic state of mind?

25

All these questions
seem fraught with
• conflict and
• contradiction –
at least on this [i.e., on this dualistic] level of reality.

In a deeper sense
there are no contradictions at all.

It is perfectly possible
to rejoice in
worldly fulfillments
as expressions of
inner states,
while no longer
straining
• toward one state [i.e., no longer straining
toward the desirable state]
and
• away from another i.e., no longer straining away
from the undesirable state]

This latter attitude [i.e., This attitude where you rejoice in worldly fulfillments
as expressions of inner states, while no longer straining toward
the desirable state or straining away from the undesirable state]

can exist
only when
you deeply know
that ultimately
there is
the reality
of
• God,
of
• life eternal and
of
• fulfillment and
• well-being
in every possible way.

	<p><u>Because</u> <u>you have attained a state</u> <u>without straining,</u> <u>you</u></p> <ul style="list-style-type: none">• <u>glimpse and</u>• <u>finally experience</u> <u>this other reality.</u> <p><u>Or,</u> <u>you can relinquish the straining</u> <u>because</u> <u>you have glimpsed</u> <u>this state.</u></p> <p><u>It [i.e., Experiencing this other reality]</u> <u>must be approached</u> <u>from both ends [i.e., from one end, having attained this state without</u> <u>straining, you can glimpse and finally experience this</u> <u>other reality and, from the other end, having glimpsed</u> <u>this state you can relinquish straining].</u></p>
26	<p><u>It would be</u> <u>virtually impossible</u> <u>to start out</u> <u>with an attempt</u> <u>to feel the same way</u> <u>about two opposites.</u></p> <p><u>You could</u> <u>not possibly</u> <u>make</u> <u>yourself</u> <u>react</u> <u>the same way</u> <ul style="list-style-type: none">• <u>to pleasure</u><u>as</u> <ul style="list-style-type: none">• <u>to pain.</u></p>

It is
a natural movement
of the human manifestation
to strain
• toward
pleasure
and
• away from
pain.

Even
the often-encountered
• fear and
• denial
of pleasure
is essentially
nothing but
another version of
• fear and
• denial
of pain.

How then
is one to start,
you may well ask.

As long as
the strain
between two opposites of a duality
exists,
you must live
in
• fear,
in
• inner tension,

and you cannot realize
your ultimate state
of unity
in which
there is
• no death
and
• no pain.

27

The way to go about it

at first

is to

- stand back

and

- truly observe

your reactions

to

- pain

and

- pleasure,

to

- life

and

- death.

These reactions [to pain and pleasure and to life and death]

contain a great deal of material

that you

- need to see clearly

but that you

- generally ignore.

Your reactions [to pain and pleasure and to life and death]

have become

second nature,

so that you cannot see the forest for the trees.

- Fear [of pain and death]

and

- desire [for pleasure and life]

are only

the most common denominators

that designate

a host of

other

- feelings and

- attitudes.

In your

- fear
of death
and
of pain,

and in your

- movement

to strain away from them [i.e., to strain away from death and pain],

there is usually

a great deal of

- anger,
- bitterness and
- resentment.

These feelings [of anger, bitterness, and resentment in your reactions of fear and of straining away from death and pain]

are not directed toward

a specific

- person or
- deity.

They [i.e., These feelings of anger, bitterness, and resentment in your reactions of fear and of straining away from death and pain]

form a

- more general,
- diffuse,

but nevertheless

- quite distinct
state of mind.

These feelings of

- bitterness and
- anger

become so absorbed into the system

that they themselves

turn into

the pain

you strain away from.

In other words,
what started out as
a small pain manifestation

and
what might dissolve

- *smoothly and*
- *relatively soon,*

becomes
more firmly

- *entrenched and*
- *aggravated.*

It is, once again,
not so much

- *the angry feelings themselves*

as [it is] their

- *suppression and*
- *repression*

that cause the strain.

The fact
that

- *you are unaware of them [i.e., unaware of the angry feelings]*

and

- *they [i.e., and that the angry feelings]*
can therefore exist underground
causes
the damaging effect.

Therefore
you need to make these reactions [i.e., these reactions of fear and of straining
away from death and pain, reactions in which
the feelings of a diffuse anger arise but are
suppressed]

very

- *clear and*
- *conscious.*

28

This [i.e., Being clear and conscious with these general, diffuse feelings of anger that arise in your reactions of fear and of straining away from death and pain, feelings of anger that are not directed toward specific individuals and that are suppressed underground]

*is in a certain way
more difficult
than [being clear and conscious]
with anger
directed toward*

- *specific individuals and*
- *specific events.*

The latter [i.e., anger directed toward specific individuals and events]
may contradict

your

- *idealized self-image,*

your

- *moral standards,*

your

- *overall personality,*

but the former anger [i.e., the diffuse feelings of anger that arise in your reactions of fear and of straining away from death and pain and which are not directed to specific individuals and events]

feels very

- *irrational and*
- *unreasonable.*

*An ordinary person
may fear
that it is a symptom of insanity
to rile against
what life is known to be.*

*How can you
"reasonably"
resent the existence of death?*

*How can you
be angry about it [i.e., about the existence of death]?*

*How can you
even be angry that you,
like all other humans,
• fall occasionally ill and
• suffer pain?*

Yet there exists
a rage
toward
• life and
• creation
in all human souls

before
realization of the
• unitive,
• deathless,
• painless
state
has been attained.

The feeling is,
if it were articulated:

How can
• life –
• God –
be so cruel
as to impose
at the end of one's existence
an inevitable event
that is
• unfathomable,
that is
• totally unknown,
that is
• deeply threatening
because
it may be the end of one's being?

29

No matter how
certain individuals
who have come to embrace
atheism
claim to have accepted the idea
that they will no longer exist
once they die,
in this very "acceptance"
lies
the ultimate rage.

Atheism itself
is a manifestation of
extreme bitterness
against
a creation
that seems
so utterly

- senseless and
- arbitrary

that no recourse [other than "I won't exist
after I die"]
exists.

Atheism
is the movement
that cuts off
any

- sensibilities and
- sensitivities

to the perception of

- deeper and
- different

realities.

30

There can
never be
a genuine
"acceptance"
of ending one's being.

Such false acceptance [of the ending of one's being]
is always
either an

- angry,
- bitter

resignation
or

- despair about
 - life and
 - its pains.

At the same time,
accepting
eternal life
can also come from
identical reasons of fear.

So you need to
go through
your

- inner fear and

your

- previously unconscious
 - anger,
 - bitterness or
 - rage
 - at life
 - for imposing
 - death and
 - pain

on you,

- for putting you in a position
in which you find yourself
helpless
against
these common human experiences [of death
and pain].

As you

- become aware of these feelings [i.e., these feelings of inner fear and of anger, bitterness, and rage at life for imposing death and pain on you, for putting you in a position of helplessness against these common life experiences]

and

- accept their [i.e., accept these feelings' (i.e., feelings of inner fear and of anger, bitterness, and rage at life for imposing death and pain on you, for putting you in a position of helplessness against these common life experiences)]

apparent

- unreasonableness and
- childishness,

you will

then

be able to make
new connections.

You will see

- how these

unrecognized feelings [i.e., unrecognized feelings of inner fear and of anger, bitterness, and rage at life for imposing death and pain on you, for putting you in a position of helplessness against these common life experiences

have channeled themselves and

- in what particular way

they [i.e., these unrecognized feelings]
have found expression.

Since this kind of deflection [i.e., deflection of these unrecognized feelings (feelings for life imposing death and pain onto you) into various channels and in various expressions]

can never lead

to

- clarity and
- truth,

to

- harmony and
- unity,

the deflection [i.e., deflection of your feelings for life imposing death on you]

leads you further away from

the fulfillment of your soul's longing –

namely

the real inner knowing

of the unitive state.

31

The less aware
you are
of what you
feel
about these very general existential matters of life,
the more
irrational these feelings [i.e., the more irrational these feelings about these very
general existential matters of life]
will become;

the less
you can permit yourself to face them [i.e., to face these feelings about these very
general existential matters of life – these feelings about
death and pain] –
or so you believe –

the more
deflected they [i.e., the more deflected these feelings about these very general
existential matters of life – these feelings about death and pain]
will be.

You become
more ensnarled
in the dualistic state
with all its
painful
• strains and
• anxieties.

Denied
• fear [of pain and death]
creates
more fear [of pain and death].

Denied
• longing and
• desire
[for life, fulfillment and pleasure]
create
• anxiety,
not
• peace.

Only the courage to
go through these feelings [i.e., to go through these true and undeflected feelings
about these very general existential matters of life –
these feelings about death and pain]
will purify them
until they emerge
as gold does
in the hands of the alchemist.

Both
• the fear [of death and pain]
and
• the desire [for life and fulfillment]
will become
a driving force,
in a most positive sense,
to find
• your longing,
to find that
• in your longing
exists a kernel of
true knowing
about
the reality
of fulfillment.

32

From this state
of transmuting
your irrational feeling [about death and pain]
comes,
first
• slowly and
• with many interruptions,
a state
in which
you
want life
• not because you
fear death,
• but because you
know
that there is no death.

You
know
that leaving the body
brings a better life.

These words [that leaving the body brings a better life]
have often been
spoken

but they [i.e., but these words that leaving the body brings a better life]
are rarely
experienced
as inner truth.

To do so [i.e., To experience as inner truth that leaving the body brings a better life],
a specific approach
on your path,
such as I outline here,
must be pursued.

There is a vast difference
between

- hanging on to life
because you fear
annihilation of
all you
 - are and
 - have become,

and

- affirming life
because you cherish
the task
your life on earth
means.

You may rejoice
• in bringing parts
of the
• greater,
• real
life
into
this
• limited
• dualistic
plane
and
• in thus
spiritualizing
the matter
you temporarily inhabit.

33

The same applies to
• pain and
• painful experiences.

If one suspects
pain
to be the ultimate reality,
there must be
a lot of anger
connected with
experiencing it [i.e., experiencing pain].

If pain
is assumed to come
only
to life's stepchildren,
this, too,
must create
• bitterness and
• rage.

Often,
these feelings [i.e., feelings of anger, bitterness, and rage
when experiencing pain]

- augment the pain,
- extend it,
until
the pain
can become
the medicine it is meant to be.

Then [i.e., when the pain becomes the medicine it is meant to be]
you can use it [i.e., you can use the pain]
as the indicator [i.e., the indicator pointing out the presence
of these other feelings [i.e., other feelings of anger, bitterness, and rage
when experiencing pain],

so as to
• ferret them out [i.e., ferret out these other feelings of anger,
bitterness and rage when experiencing pain]

and
• become acutely conscious of them [i.e., acutely conscious of
these other feelings of anger, bitterness and
rage when experiencing pain].

If you defend against
pain
even on the deepest possible
psychic level,
a tightening occurs
that prevents
healing.

Healing
requires a
deep –
and more than physical –
relaxation
of the entire human system
in order to connect with
the ever-present
divine healing currents
that penetrate
all that is.

	<p><u><i>A system that is defended against</i></u> <u><i>• common human experience</i></u> <u><i>such as</i></u> <u><i>• pain,</i></u> <u><i>• suffering and</i></u> <u><i>• death, or</i></u> <u><i>against</i></u> <u><i>• one's own feelings of</i></u> <u><i>• rage and</i></u> <u><i>• bitterness</i></u> <u><i>about</i></u> <u><i>what seems insane to</i></u> <u><i>• resist and</i></u> <u><i>• oppose</i></u> <u><i>[insane to resist and oppose because pain, suffering and death are common human experiences]</i></u> – <u><i>is</i></u> <u><i>• in a state of tension</i></u> <u><i>and therefore</i></u> <u><i>• unable to heal itself.</i></u></p>
34	<p><u><i>The state of deep relaxation</i></u> <u><i>of</i></u> <u><i>• body,</i></u> <u><i>• mind, and</i></u> <u><i>• the feeling self</i></u> <u><i>brings about</i></u> <u><i>• the attitude</i></u> <u><i>I described at the beginning of this lecture,</i></u> <u><i>• a state that it may</i></u> <u><i>seem impossible</i></u> <u><i>ever to attain.</i></u></p>

This kind of equanimity
does not express
a disregard for

- *earthly pleasure and*
- *life in the body,*

but it [i.e., but this kind of equanimity]
no longer
fears
their absence [i.e. no longer fears the absence of earthly pleasure
and life in the body].

People in this state

- *do not*
rush into
 - *death and*
 - *pain,*

but

- *feel*
an inner peace
because
the glimpses of Reality
follow more quickly in succession.

This [i.e., Their feeling of an inner peace because the glimpses of Reality
follow more quickly in succession]

is so
because
they have begun to observe closely
their reactions to their

- *fears and*
- *desires*
in connection with
 - *life*
and
 - *death,*
 - *pleasure*
and
 - *pain.*

As these observations [of their reactions to their fears and desires in connection with life and death, pleasure and pain]

become

more

- honest,

more

- clearly defined,

more

- detached –

while

- that which is
being observed
is not confused with

- who the person is
as a whole –

- a new state of mind,

- the unitive state of mind,

is

- automatically and

- inexorably,

if ever so slowly,
ushered in.

35

So, my beloved friends,

- try to think about all this

and

- begin

a new

- outlook and

- direction,

wherever possible,

on your individual paths.

It [i.e., Thinking about all of this and beginning a new outlook and direction
wherever possible]

will prepare you for

- the great fusion
that must ultimately come about
for each created being,
- a fusion
that no longer knows the
 - pain and
 - separatenessof the dualistic state of mind.

36

As you search in this direction,
you will also find, once again,
a "reverse unity"
which,
in its own way,
will help you
to understand
the nature of your mind
that is steeped in
dualistic confusions.

This is the fact that
every so often
you believe
you

- fear

one end of the spectrum
and

- strive for and
- desire

the opposite end of it.

But as you confront
• your real feelings,
as opposed to
• your illusion about yourself,
you find that
you fear
the apparently
• desired end
at least on one important level of intentionality
perhaps every bit as much
as [you fear] that which you
consciously
• fear.

So you realize
the "unity"
of fear.

- Life
is feared as much as
• death,
- pleasure
[is feared] as much as
• pain,
- success
[is feared] as much as
• failure.

Out of
this "reverse unity"
a real unity
can grow,
when you comprehend
the nature
of the fear
at both ends of the spectrum.

As you get in touch with
both fears [both the fear of life, pleasure, and success on one side
and fear of death, pain, and failure on the other side],
you have
inadvertently
attained a certain measure of
equanimity.

[With this certain measure of equanimity]

- The strain
automatically relaxes and
- you are then confronted with
the issue of faith.

There comes the point on your path
when it is a question of
just that [i.e. when it is just a question of faith].

Do you wish to
• be open to
your surrounding universe and
• look at it
from the point of view
of justifying faith [i.e., Do you wish to be open to the fact that your
surrounding universe justifies, perhaps even
demand your faith in a benign Creation]?

Do you
• only see,
perhaps [even]
• wish to see
in
• anger and
• bitterness,
the out-of-context
fragments of life
that seem to imply
• cruelty and
• meaninglessness?

This question [of whether or not true reality justifies faith in a benign Creation] may occupy you over years of

- ***serious and***
- ***beautiful***

struggle,

- ***the most noble***

struggle
in the human soul.

But the time
must come
when

- ***inner,***
- ***deeply experienced***

answers [i.e., answers to the question of whether or not true reality justifies faith in a benign Creation] will appear.

37

Negation of

- ***truth,***
- ***beauty,***
- ***love, and***
- ***the meaning of creation***

always stems from

- ***bitterness,***
- ***fear and***
- ***anger.***

These attitudes [of bitterness, fear, and anger]
can only produce
more justifications
of such negation [i.e., more justifications for the negation of truth,
beauty, love, and the meaning of life],
hiding the vistas
that harbor
the most realistically grounded
affirmation
of
• all opposites –
of
• life
and death,
• pleasure
and pain,
• light
and darkness.

38

- **When you can maintain**
this vision [i.e., this vision of the most realistically grounded affirmation
of all opposites – of life AND death, pleasure AND
pain, light AND darkness]
even while
in pain,
 - **when you can**
know that God does it right
even while
you face the Great Unknown –
however
 - **near or**
 - **far****it [i.e., however near or far the Great Unknown]**
may be –
- your mind**
will be stilled.

The struggle
that attempts to find a way
out of the pain of duality,
only to draw the net tighter
by the very nature of the struggle itself,
will have ceased.

• The tense movement

• away from

one [i.e., one "goal" – the absence of pain and death]

and

• toward

another "goal" [i.e., another "goal" – the presence of pleasure and life]

will cease and

• the underlying

unity

of all life

will be

experienced.

39

Do not confuse

the ceasing of

a particular

• level and

• kind

of struggle

with

• apathy,

• passivity and

• lack of initiative,

however.

You know very well

• how important

your

• committed

• active

effort

is,

• how noble

your struggle,

as I point out again and again.

Struggle

- **on one level,**
- **in a certain way,**
is necessary.

It [i.e., Struggle on one level, in a certain way]
is the inevitable prerequisite
for plowing through
the mazes of the mind.

Struggle

- **on another level,**
- **in another way,**
is the movement
that
 - **ripples the water and**
 - **prevents the peace**
that flows from
the Most Holy.

40

Right here

is another of the dualities
that exist in your world:
[the duality]
about struggle.

Many spiritual movements

- **totally negate**
its [i.e., struggle's] necessity and
- **advocate**
the detachment,
not only [detachment]
from
 - **worldly matters,****but [detachment]**
from
 - **all striving [and struggle].**

They [i.e., These spiritual movements that advocate detachment from all striving]
are completely correct
in that
they know
what I attempt to make you see here [in this lecture].

They [i.e., These spiritual movements that advocate detachment from all striving]
think of that level
where

- fear and
- desire
- annihilate unity and
- trap the mind
into deeper illusions of the world.

But they [i.e., These spiritual movements that advocate detachment from all striving]
do not connect with
that level of the personality
that
needs to

- strive and
- struggle.

They [i.e., These spiritual movements that advocate detachment from all striving]
ignore
that there exists a

- healthy and
- constructive
struggle.

The pitfall of this approach [i.e., this approach that ignores that there exists a
need for healthy and constructive struggle]
is that
through its very one-sidedness [i.e., that there should never be struggle]
it [i.e., this approach]

- leads,
from a subtle direction,
again
into more duality

and thus

- perverts the peace
that may be experienced,
at first occasionally,
into a passive standstill.

41	<p><u>Then [on the opposite side]</u> <u>you have spiritual approaches</u> <u>that advocate</u></p> <ul style="list-style-type: none">• <u>the struggle and</u>• <u>the work.</u> <p><u>They [i.e., Spiritual approaches that advocate the struggle and the work],</u> <u>too,</u> <u>are correct.</u></p> <p><u>They [i.e., Spiritual approaches that advocate the struggle and the work]</u></p> <ul style="list-style-type: none">• <u>know</u> <u>the necessity for it [i.e., the necessity for struggle and work] and</u>• <u>help the followers</u> <u>to summon</u> <ul style="list-style-type: none">• <u>the energies and</u>• <u>the stamina.</u> <p><u>But they [i.e., But spiritual approaches that advocate the struggle and the work]</u> <u>often ignore</u> <u>that other level,</u> <u>where</u> <u>struggle</u></p> <ul style="list-style-type: none">• <u>defeats the purpose and</u>• <u>only ripples the waters</u> <u>more stormily.</u>
42	<p><u>To you, my friends,</u> <u>I bring the truth</u> <u>of both ends</u> <u>of this particular human split.</u></p> <ul style="list-style-type: none">• <u>Continue your struggle</u> <u>and</u>• <u>cease all struggle.</u>

Grope for
where struggle
must
• continue and
where it
must
• cease.

And you will
experience
at some time
the incomparable peace
of
• no longer
fearing
what you
do not want
and
• no longer
reaching
• anxiously and
• strenuously
for what you
do want.

You will
know
that all
that could ever be desirable
is
• right here,
• attainable
right now,
• ever-present
at the tips of your fingers.

All
that you
• fear and
• strain away from
is nothing but
illusion,
even though
you may be in the midst of
experiencing it.

So you will truly
• become still
and
• know God.

You will
know
God
in
• all that is,
in the
• best and
• worst,
in
what you
• want and
what you
• do not want.

Both [what you want and what you do not want]
are what your deeper self
knows
is
• intensely desirable,
• much better than what you
think
you want and
• not at all
what you fear.

43

This is but
a vague outline
for your further path,
perhaps
a whiff
that can be caught now.

Even that vague gleaning
will prepare you better
for your further glorious path,
my

- *blessed,*
- *beloved*

friends.

You all

- *live and*
- *move and*
- *have your being*

in the

- *Christ consciousness,*

in the

- *Christ Principle!*

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