

## The Process and Significance of Growing

Study Guide for Online Meetings on PL 144

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**Week 1: The Mutuality of Giving and Receiving**

**Week 2: Unitive and Dualistic principles.**

**Week 3: The Process of Growing**

**Week 4: The Intuitive State**

**Week 1: The Mutuality of Giving and Receiving**

My dearest friends, I usually start these sessions by giving a blessing. Now what does the word "blessing" really mean? Let us for once consider the meaning, and not think of a word without quite knowing its deeper sense. Your ability to understand the meaning of blessing may today be an entirely different one than before.

Blessing really means the vigorous total wish for good, coming from the innermost self, from the divine inner being; the wish for the good of the unitive principle where there are no opposites and no conflicts.

When this unobstructed and un-interfered with wish flows out directly into the deepest regions of consciousness of the other respective person or persons, then a vibrating energy and force are created which helps bring a new impact in the inner person.

Whenever the word "blessing" will be used henceforth, directly or indirectly, it will be very helpful to you to think that it needs your response in order to make a blessing effective. It needs the openness and willingness and an inner cooperation in every possible way so that two forces meet. For, a one-sided blessing is no blessing. It may be an intended blessing, but it reverberates on a wall of either resistance and opposition or of blandness and noncooperation and neutrality.

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No creation can take place unless mutuality exists. Mutuality is the movement that bridges the gap from duality toward unity. Wherever there is separation, mutuality must prevail or come into being in order to eliminate this separation. And since expansion and mutuality are interdependent, mutuality is impossible to the degree that expansion is denied.

[Mutuality – A Cosmic Principle and Law](#) PL 185

**Exercise 1a:** The word 'bless' traces back to the Germanic noun 'blood'; is it thought to originally mean '*to consecrate with blood*' in order to hallow and bring blessings upon the people and places it touches. Whether or not a blessing is requested, it must be both given and received in order to be a blessing – an act of mutual reciprocation and co-creation.

Spend a day or two noticing how different people acknowledge the presence of others. Then notice if there is an increased response if you offer a silent, energetic blessing (something you are able to offer with a full heart, even if it's just 'congratulations for having the courage to incarnate on this crazy planet!' Even those who respond with resentment or anxiety are saying 'I recognize your life force'. That is also a blessing; see if you are willing to receive it.

## Unitive and Dualistic principles

Tonight's topic is the process of growing. Let us understand exactly what is meant by it.

To recapitulate briefly, we were discussing the unitive and the dualistic principles. Mankind's consciousness, perception, and experience are generally geared to the dualistic principle. This means that everything is perceived in opposites -- good or bad, desirable or undesirable, life or death. As long as man lives in this dualism, conflict and unhappiness must exist. Absolute, universal, cosmic truth is always unified, where there are no opposites, where it is discovered that the belief in opposites was illusion.

This unification does not mean, however, that the good of the dualistic principle is realized. This is what so often puts man on an erroneous path. He hopes to attain one of the opposites -- and that is quite impossible as a path to "*salvation*." As long as he opposes one side and clings to the other, then self-realization or liberation -- that is, the unitive principle -- is unattainable.

The good of the unitive principle is of an entirely different nature than the good of the dualistic way of life. The former conciliates both sides, while the latter separates them. This can be ascertained again and again in any individual problem when it is thoroughly understood. This is extremely important to understand, my friends. For when you seek the one side of a pair of opposites, you must oppose the other side. In that opposition, your soul is agitated and fearful, and in that state you can never reach the unified principle. PL 144

### **Question: Why does the unitive principle seem so complicated?**

ANSWER: It recedes, it is not real, it cannot be grasped for a very simple reason. You all want to reach the unitive principle with perfectionistic standards. In other words, you're seeking the perfect act—what would be the perfect act. And since this perfectionism is always based on, number one, unrealism—and unrealism in the sense that you are not perfect, you cannot be perfect, you are what you are at this moment.

You cannot find unity, because you cannot accept yourself, as I said before, on the grounds of what you are at this moment. But you struggle and strive to be something you are not at this moment. Therefore, you look in the same spirit for the answer: What would be the perfect action? What would a perfectly developed personality do in such a case? And you strive for this kind of consciousness. And this is impossible, because you are not there and you cannot jump where you are now—you cannot just override that.

When you seek the unitive principle on perfectionistic standards, you defeat the purpose, because you go about it in the exact way that can never bring it about, in the way that wants being special rather than being a human being as all other human beings.

*Questions and Answers on Growth, Duality, Blocks* PL 44QA

**Exercise 1b:** First of all, the now as you happen to be at this moment has to be accepted. If this moment is that you say, "*Yes, I am this and I am that. I have this selfish impulse and this opportunistic and hypocritical and pretentious trend in myself. And I have this greed and this inability to accept anything that is not absolutely the way I want to.*" When these admissions can be made, you are much more in unity than when you deny and strive for something you are not at this moment. PL 144QA

## Week 2: Unity /Duality and the Growth Process

Let us discuss this topic in regard to the processes of growth. As long as man's consciousness is geared to the dualistic perception, as long as he cannot transcend it, the process of growing is a very questionable and problematic one. And you will see how this is so.

Growing is a movement in time and space. Therefore, growing on the dualistic plane automatically moves toward its opposite.

From the moment an individual is born, he moves toward death. From the moment an aspect unfolds and grows towards its own maximum fulfillment, the downward curve of destruction, of its own inherent annihilation, is brought nearer. From the day a baby is born and gradually grows into an adult, it moves nearer towards death. From the moment an individual strives for any kind of happiness, he must fear its opposite. In ever changing rhythm, the cyclic, eternal movement of growing, as an inevitable consequence, must always approach the opposite. It moves from life to death to life, on and on; from construction to destruction to construction, on and on. One brings forth the other.

Again, it is exceedingly important to understand this, for it is one of the major reasons for resisting growth. It is a deeper reason -- beyond the psychological quirks and aspects of neurosis, once they are transcended and dissolved -- this fundamental opposition to growth is still found.

It explains why man, as long as he perceives life in terms of dualistic consciousness, fears growth. For he fears that the reaching of the goal brings its destruction nearer. He deludes himself by stemming against time; by postponing the desired fulfillment, he also postpones the feared opposite. The status quo, stagnation, nonmovement in the distorted sense, create agitation -- or movement in the distorted sense.

As long as growth takes place on the dualistic plane, there is always a peak to be reached; and after that peak, the movement is a downward one. And so all living things, creatures as well as aspects, on the dualistic plane are in a perpetual cycle of life and death of moving from the upper to the downward curve, from construction to destruction, from being to becoming. In nature, the plant grows in spring towards its own fruition in summer; in the fall, it slowly dies down; in the winter, it is no more. Only its dormant potential of life slumbers in the soil, waiting for the seed to grow again in spring. This is the process of growth.

Therefore the joy while the upper curve is in process can never be a full and carefree one without anxiety. For even before the peak is reached, the downward curve must be anticipated.

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**Exercise 2a:** Explore an issue where you can sense resistance to resolving it. See if/how it relates to this 'fear of success'—that if you move through it, you will be closer to some form of death.

### The Unified Plane of Consciousness

This dichotomy no longer exists on the unified plane of consciousness, where there are no more opposites to be feared. Self-realization must always lead to the experience and perception of the unitive state. To put it the other way around, the unitive state cannot come about through any other way than self-realization.

Self-realization means the shedding of the layers of error so that the real self, the divine, eternal inner being, comes to the fore. The shedding of these layers of pain, error, confusion, and limitation can only happen when man no longer runs away from himself; when he is willing and desirous to look at himself as he really is instead of as he wants to be; when he accepts himself in the moment as he is; when he does not struggle against his temporary state, while yet understanding its erroneous nature. This is the work you are doing on this path.

It is entirely erroneous to assume that the unitive perception cannot occur on this earthly sphere of existence. It is possible, absolutely possible, for anyone who is willing to expand his consciousness.

This is a very simple process of questioning the veracity of his limited ideas, the correctness of what he assumes to be unalterably thus and so. This, in turn, can only be done when man honestly looks at his most subtle moods and reactions and translates them into concise words. He then finds out that these reactions and reflexes, these emotions and moods, are based on certain assumptions he never has an opportunity of questioning since it is all kept in the dark of vagueness and easy rationalization. This is why this pathwork you are doing is of such immeasurable importance, for without recognizing the daily little dishonesties, self-deceptions, and erroneous assumptions, none of them can be questioned and thereby loosened so that room for a new reality can be made.

Whenever a vague disturbance is honestly examined and verbalized as to its exact significance, a concept on which the disturbance is based can be seen to exist. It can then be questioned, and with that, a step is taken toward a widening of perception which enables the individual to transcend his dualistic state and perceive the unitive state. This must be done in every area of consciousness, in every department, in every individual facet of a person's existence, for it is possible to have realized the unitive principle in some areas of the self, while other areas are still deeply submerged in the illusion and pain of dualism. We shall come back to this a little later.

It cannot be emphasized strongly enough that self-liberation, or the transition from the dualistic to the unitive state, cannot come about by accumulated knowledge and theoretical understanding, by study or going toward an outer goal. It cannot come by wanting to be different, by striving to attain a state that does not already exist within. It can only come by being in the now, by discovering that everything already exists within, behind the levels of confusion and pain. And this state behind the acutely, momentarily experienced state can be liberated and brought to the surface only when the level of confusion and pain is totally understood.

The natural cosmic flow existing within the psyche of every living being, in everything that lives around and within yourself, is a powerful, bubbling life stream, carrying you automatically and naturally toward this state of self-realization where there is no longer any opposition and painful conflict. This is the natural state, so you have nature with you, on your side. By entrusting yourself to this life stream, by allowing yourself to perceive this natural stream, by putting yourself in this stream, you will facilitate your natural destiny. But unfortunately, man struggles against this natural destiny which is so good. And he puts all his faith in a principle of opposition. He invents if's and but's which really do not exist. And this is why he invites pain, for all pain, in the last analysis, is utterly superfluous. And these are not just words, my friends, for any one of you on this path, in this work of self-realization, who has taken some steps toward evolving out of his errors has found it to be so. All of you here, who work intensely in this respect, have had, at least

moments, when you have completely understood how needlessly and unnecessarily you have opposed that natural stream in which there is no pain. You have understood also in these moments that truth never really hurts, nor does it destroy or endanger you. But you constantly embrace pain, either by believing it is inevitable or by believing that it is safer than the unitive state toward which you naturally gravitate.

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### **Finding Unity in Daily Life** from PL 144QA

In connection with the last lecture [PL 144] many of my friend are confused about the unitive principle, and how to get to it. Many are seeking answers, each in their own way, on how to reach a unified consciousness, or the unified principle as I call it; a oneness within themselves from a dualistic or conflicting plane of perception.

In finding unity in your daily life, it is absolutely indispensable that you discover your self-rejection and the lack of a good opinion you hold about yourself. When you do that, you will be able to find the answers to the questions that bother you.

In the last analysis, it always amounts to a lack of self-respect, a lack of certainty in yourself. This is very important to understand—and has nothing to do with what you consciously think about yourself; because consciously you may be very sure, or appear to be very sure, and even believe that you are very sure. But unconsciously this is often quite a different story.

Wherever and whenever you cannot accept yourself as you are, you perceive in your feelings a certain trend (which may not be a nice trend, but you perceive it out of context), you reject yourself more than you deserve, and you judge yourself on this unconscious level (out of context). Therefore, you're all bad in your own eyes. This is too unbearable to face, so it is covered up (and often covered up with exactly the opposite).

*Questions and Answers on Growth, Duality, Blocks PL 144QA*

*[Note: the above section was significantly edited from the original to be concise.]*

**Exercise 2b.** A conflict within yourself must be found, in order to know or in order to be capable of any alternative or action available, and be in peace about it.

In order to do so, you have to find the common denominator of the two available alternatives in your negative feelings. In other words, for instance, you are confronted with this act or the other act. Both acts leave you in confusion, and you do not feel good about either one of the possibilities. You may believe, in principle, that one is probably right or supposed to be right, and the other is possibly wrong, but you feel disturbed about both available solutions.

**Exercise 2c.** The only way you can reach unity is by, first of all, acknowledging your disunity in both alternatives, admitting this disunity, and admitting the fact that you feel confused.

You feel uncertain in your own emotional perception, regardless of what you know to be right in principle. The moment you make this admission of your own confusions, you have reached a negative unity, and that is the unity you possess at this moment.

You can then proceed to go a step further, and question yourself as to why you are that uncertain.

*Questions and Answers on Growth, Duality, Blocks PL 144QA*

*[Note: the above sections were significantly edited from the original to be concise.]*

### **Week 3: The Process of Growing**

If you entrust yourself into this unitive state, you will find these words to be utter truth. Of course, I realize, my friend, that the more abstract principle of that which I explain here can never be sufficient. Regardless of how open you are, no words can ever by themselves be responsible in helping you make this transition. But these words can be instrumental to help you specifically in your inner work of evolution profoundly to understand your present position in life, your inner and outer state, and to destroy illusion and erroneous ideas.

This latter cannot start by embracing a new and perhaps more evolved concept and philosophy of life and discarding a less truthful general concept you have hitherto held. It can begin only by destroying your personal little errors out of which your daily disharmony and disturbances arise. What appears to be the most insignificant problem will show you how you embrace error and opposition, a no-current, out of fear and out of ignorance. Hence, you stop the natural flow, the natural cosmic movement of which you are an integral part and which is an integral part of you. Only by this very personalized looking at your reactions to the daily occurrences can you make these words a personally experienced truth.

It cannot happen by paying lip service to the principle of it even if, with your intellect, you understand what I am saying here. It cannot suffice to bring you to this transition from the dualistic, painful state of opposites into the freedom of the unified principle. PL 144

**Exercise 3a:** Explore where you have a No-Current, halting life flow and cosmic movement.

#### **Opposition to Growth**

I repeat, growth on the dualistic plane must always be fraught with fear of the undesirable opposite. Therefore the process of growth must be opposed as long as the concept of the goal of growth is a desired good as opposed to an undesired bad. As long as the consciousness cannot perceive and comprehend and experience the unitive state of the specific area of your life you want to grow in, growing must create an inner conflict. For, what do you grow for? Does not movement bring about the end?

On the unitive plane, growth is not threatened by an opposite. Hence, it need not be feared or opposed. But this cannot come when the opposition is opposed, but only when the feared opposite can be envisaged and accepted, if need be. When a man no longer fears one opposite and clings fearfully to the other, then and then only can he reach the unitive state -- never as long as fear is in his heart. The processes of growing in the unitive state means forever increasing unfoldment and expansion. PL 144

**Exercise 3b:** Explore dualities in your life preferences. What to you cling to? What do you avoid?

#### **Two Different Ways of Growing**

The two ways of growing -- on the dualistic and on the unitive plane -- are two entirely different movements. The dualistic one is a cyclic movement with an upward curve, a peak, and a downward curve -- and beginning again. It is the process of growth of the finite state, or the dualistic state, expressing always two opposites. It is the state of cause and effect.

Growing in the unitive state is forever more and more and more. It is infinite, never ending, never repeating, never needing an opposite motion. It has transcended and is beyond the principle of cause and effect. When somehow, this is grasped, no matter how vaguely it first appears in one's inner feelings (and this grasp comes from the personal facing of inner errors and self-deceptions), then an entirely new approach to growing must come into existence. PL 144

**Exercise 3c:** Find examples of both kinds of movements in your personal growth process.

### **De-constructive Phases of Growth**

When man is engaged in an intense self-search, when he vigorously confronts himself and faces truth upon truth and he therefore begins to set up new inner conditions, his psyche goes through profound upheavals. The past and painful state, as you know, was a result of false ideas. As these false ideas begin to crumble in the process of realizing their incorrectness, this destruction may bring about outer changes, more or less drastic. When man is in a period of transition, it is possible that on some levels he has reached the beginning of the unitive experience. That is, he feels a deep peace and joy in every moment regardless of whether or not it is according to the desired good. He perceives that every living moment contains the potential of joy and peace -- and by being in truth with himself, he no longer fears anything, nor does he cling and tightly insist.

Hence, he is open for the divine source to fill him and convey to him the reality of life where there is nothing to fear and all good exists. He can reach for this good without urgency, and he obtains the good precisely because he knows it is his. He does not fear not having it because he derives the joy of life out of both opposites of the dualistic state. This is, briefly and as well as it can be conveyed at all, the unitive state. PL 144

**Exercise 3d:** What is your experience with 'de-constructive' cycles of growth?

### **Desirable Destruction / Undesirable Construction**

Yet, at the same time, other areas still exist in which he reacts in the old way: with fear, distrust, anxiety, despair, tight self-will. These are usually the areas where his psyche was afflicted by images, by neurotic behavior patterns, by misconceptions so deeply engraved that it requires more extended and patient work to change the inner picture. This other side very gradually catches up, as it were, with the side that is already very close and partially already in a new land where light is never threatened by darkness.

The old state is based on error. These errors are constructions which first have to crumble before the constructions based on truth can be built. It is inevitable that structures built on erroneous concepts must be destroyed. This is a good example of the falsity of the dualistic state whose earmark is always that one position is flatly and unchangeably perceived as desirable, while its opposite as undesirable. Thus man clings to the idea that construction is always good, while destruction is always bad. The unification of these two opposites (the unitive state) can come only when both sides are conciliated. That is, as with the above example, it must be recognized that the destruction of error is desirable while the construction of error is undesirable.

Now, destruction is always a painful process, whether or not it is desirable. During the period of destruction of the edifices of error, man's life may be upset. He feels inwardly threatened and at a loss, and outwardly even apparently desirable aspects of his existence have disappeared,

and no adequate replacement has come. The greater the erroneous constructs are, the greater the period of upheaval. This is naturally experienced as painful. But, my friends, it is painful only because it is misunderstood and assumed to mean relapse and personal inadequacy.

This misunderstanding leads him to be discouraged, to despair with himself, and to stem against the flow or ride that carries him into a new state of mind which can come about only through the destruction of the old state. By stemming against this organic and desirable movement, he prolongs its painful transitional period -- painful primarily because this is not understood. He feels: *"Here I am, trying so hard. Yet look, in spite of it all, what happens to me! Everything seems to run between my fingers. I do not only fail to realize this or that fulfillment, but even that which I had has gone."* PL 144

**Exercise 3e:** Reflect upon periods of such de-construction in your life, and the hopelessness you may have felt. Did you later take on a new state of mind? What feelings did the reversal bring?

When you understand that this crumbling of the old structure is desirable because the old way only appeared to give you satisfaction or seemed to hold forth as a promise never to be realized, then you will not cry after something that is actually no loss at all. Nor will you be misled into believing that you have not progressed. This state may be the best possible proof that, more than you know, you are evolving into a new reality, but you block it by your ignorance about the significance of this state. You block it because ferociously you refuse to allow your intuition to tell you where the cosmic life stream carries you, but you want to continue to evaluate your life in terms of limited dualistic thinking.

When you realize all this, you will deeply sense that what happens is not a relapse but the crumbling and the destruction of the old is actually the very germ of a new construction. You begin to sense that in the act of the destruction of error, construction of truth conciliates construction and destruction and makes them just one, instead of two opposites. Hence, you will no longer be discouraged, nor will you particularly suffer when you do not expect that you and your life should be different but know that all is as it should, nay, must be! For, the actual loss or absence of a desired good hurts much less than when one sees this loss or absence as a negative sign, when one believes, *"If I were where I should be, it would not happen this way."*

It is this latter which is much more painful. Instead, you will see this period of transition as an organic step in the whole. And this is not to be misconstrued to mean that you should not seek an intelligent solution to a particular problem. But when you find all the doors closed and life seems to show you quite clearly, from within yourself as much as from outside, that you are involved in something in which you cannot find a solution at this time, then you may rest assured that old structures based on the error of dualistic perception are crumbling.

When you encourage this in your understanding, then you will go with the stream instead of opposing it.

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**Exercise 3f:** Where have you felt *"If I were where I should be, it would not happen this way."* What do you believe now?

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## Week 4: The Intuitive State

Now there is one further aspect, part of this topic, which I would like to explain. But it is difficult to do so; therefore it requires a most intuitive cooperation and extension of your innermost being and a trust in your intellect so as not to misunderstand in typical dualistic confusion.

The unitive state can be reached principally by two roads, by both opposites of the dualistic state. It can be reached on and through the "good" side as well as on and through the "bad" side.

### From the 'Good' Side

Where you are already in a relative state of inner health and truth, where you are relatively free from fear and possess confidence and a genuine sense of the benign nature of the universe, you can attain, or rather find within yourself, the perception of the absolute health and truth and become absolutely free from fear and distrust. You quietly know the truth of life, that all good is yours, that the universe contains all good, that there is an abundance free from conflict -- in other words, that your good never interferes with anyone else's good, that your good does not bring any bad for anyone.

When you have reached this state of experiencing the world and life, then you can find deep within yourself the unitive principle. This happens without fear, without opposition, and without guilt. It happens because you feel deeply deserving. You will know that no one is deprived by your fulfillment, nor will you fear the lack of fulfillment. You will know that infinite good exists, with no conflicts between you and others -- hence, unity. PL 144

**Exercise 4a:** Everyone has had experiences of the Unitive state from this perspective. Recall several of yours. Notice elements of the environment that inspired you to have these insights. Were you listening to your intuition during this time? Being guided by something beyond your knowing?

### From the 'Bad' Side

Where the psyche is still deeply afflicted with doubt, fear, guilt, conflict, and error, this road cannot be taken. If it is nevertheless attempted in a misunderstood idea, it is an artificial manipulative act that can only lead to self-deception. It is attempted not in the unitive knowledge but out of the dualistic fear that nonfulfillment of the wish or goal is dangerous. And this fundamental error barricades the door to transition into the wide open world of the unitive state.

When you are still in a state of untruth and distortion, and therefore in fear and distrust of yourself and the world, you can transcend this state only by accepting that which you fear, if need be, by not running away from yourself now. Since the unitive state must be free from opposition, you must stop opposing that which you fear. But this should not be done in a spirit of masochistic self-denial. It should be done with the open question that that which you fear may not be deserving of fear. In other words, you must question the concept that causes the fear of the alternative instead of opposing the alternative itself. PL 144

**Exercise 4b:** The first approach might seem to be the result of a spontaneous, joyous epiphany; this approach may feel like struggling out of a tar pit of negativity. You've had these experiences as well! Notice the elements of these environments as well. Did you choose not to listen to your own knowing, or were you unable to hear it?

## Fear must be relinquished

This is directly connected with relinquishing that which one insists upon to the extent of fearing that the desired alternative will not occur. Inner peace and harmony cannot be reached when the soul is in a tight cramped state. Relinquishing, or letting go, induces a relaxation without which contact with the inner, divine self is not possible, nor can a state of mind be experienced which expresses ultimate reality.

Again I emphasize, relinquishing does not mean a self-defeating, sacrificial deprivation of oneself. It means merely that wherever you recognize a point of fear and hopelessness, the concept underlying this fear must be relinquished; your tight grip on certain convictions must be relinquished; and the attitude that is obviously destructive but discovered to be instituted so as to "protect" you from dangers must be relinquished.

This makes it appear as though you expose yourself to what you consider most undesirable. Now, this chance must be taken in order to find out that the whole idea was illusion. Otherwise, you cannot come out of a perpetual state of fear and conflict, in which fear and conflict continue to be perpetuated. PL 144

<i>Developmental process: growing out of the limitations of the 'little ego' (ISS) into the more expansive potential of the USS, which relies upon the mature ego</i>		<i>Fully accessible – but only for a few moments at a time while on the Earth Plane</i>
Individualized Self Sphere (ISS) “100 / 100” All or Nothing Duality	Universal Self Sphere (USS)“50 / 50” ‘Good days & bad days’	Spiritual Plane / God Sphere (GS) “100” Unitive: all are one
<ul style="list-style-type: none"> <li>-Spiritual Child Consciousness</li> <li>- Ego-centric world view</li> <li>- Vulnerable to lower self influences.</li> <li>- Selfish, destructive.</li> <li>- <u>Pseudo-solutions</u> of isolation, separation and/or submission results in struggle, suffering.</li> </ul>	<ul style="list-style-type: none"> <li>- Willingness to open YES current while still afraid to open NO current.</li> <li>- <u>Conscious</u> striving for goodness alongside <u>unconscious</u> negation, hate, destructiveness, NO.</li> <li>- <u>Gradual acceptance</u> of Imperfection of self, of other, of life.</li> </ul>	<ul style="list-style-type: none"> <li>- Soul says YES to <u>life/love</u></li> <li>- Soul ready to learn / risk <u>mutuality</u> (inner &amp; outer).</li> <li>- Expansiveness of mutuality <u>is</u> the movement toward union / unity.</li> <li>- Positive pleasure of living life in openness, honesty and truth.</li> </ul>

Let us take for example, that you greatly desire a particular fulfillment. You have done everything possible to attain it, but the door remains closed. You discover that you are terrified at not attaining this fulfillment; despite the fact that you have possibly experienced the truth of the unified principle in other respects of your life, while in this respect you are still in fear of an opposition to the desirable alternative. Even when you try to superimpose the truth that the universe knows no limitations -- or just because you do so, covering up your fear -- the fulfillment remains absent.

The only way you can transcend this state is by temporarily accepting this state, knowing that it is not final. This means that you not only accept the limitation of the outer situation but your own limited state at this time. When the opposition to your present state is given up, you can find the truth of this state, and hence it will be possible to conciliate two opposites. PL 144

**Exercise 4c:** Take an issue that contains fear, and visualize a state of fearlessness about it.

## The state of unity is a fearless state

Yet fear cannot be relinquished by insisting that what one fears stays away. For even if one succeeds temporarily, one remains perpetually dependent on circumstances being in a certain way -- hence fear can never be quite absent.

The only way to genuinely free oneself from fear is to taste it and discover that it holds no terror, that it can be coped with, that one remains essentially intact.

No theory can bring about this safe state. Only one inner act can do this, and this is testing it, trying it out, going into it, relinquishing the insistence that it needs to be feared and therefore kept away from. When you embrace one alternative and say, "*I must have this in order not to have that,*" it is precisely what keeps you from the transition into a fearless state, hence the unitive, state, and what keeps stemming against the flow of the universal stream that wants to carry you and which can carry you only when your psychic movements are relaxed. PL 144

**Exercise 4d:** Feel the duality within the statement "*I must have this in order not to have that,*"

When you remember the fact that somewhere an untruth must exist in you when you find yourself in an undesirable inner and/or outer state, it will help you to search for it and abandon the untruth. You will then inevitably find that, on a deeper level, you reject or oppose that which you consciously cling to and embrace that which you consciously oppose. The opposite picture must exist whenever fear of one alternative prevents you from being in peace and joy.

For instance, when you consciously fear death (it makes no difference whether this is directly conscious or whether it manifests only indirectly) and tensely hold on to life, pushing and opposing death, you cannot come to the unitive principle unless you discover a particular untruth in you in this respect. And in connection with this untruth, you harbor an opposition against life and a secret wish for death (directly or indirectly).

To find these deep levels, which make relinquishing a natural act, [you must] perceive unitive truth through repeated insight into oneself. Yet every one of you, my friends, is still filled with oppositions in one way or another. To find them, to become aware of them, to verbalize them is the first step. (Again I hope I will not be misunderstood and my words interpreted to mean that you should embrace injustice and destructiveness around you without a responsible attempt to eliminate it.)

I extend the deep and vigorous wish, coming from the deepest regions of universal consciousness, or reality, to go to each and every one of you here. It will touch you if you open yourself to this force and unite with it, with a force coming from within you that you do not want to oppose truth in whatever form it comes and that you want to pursue truth within. Then this is going to be a power whose effect you will begin to feel possible only later. But it is nevertheless very real, deep down in that nucleus within, where this power constantly flows. Be in peace, be in that deep region of yourself where all is "One." PL 144

**Exercise 4e:** See if you can receive the last blessing of this lecture as an expression of spiritual unity encouraging you to rely upon what you already have: the divine spark of consciousness that is able to connect, co-create, and enjoy mutuality.

Re-phrase it as something you would be willing to silently / energetically offer to others