

UNITY AND DUALITY

Quotes from Pathwork Guide Lecture # 143

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There are two basic ways for man to live, two basic approaches to life and to himself. Or to put it differently, there are two fundamental basic possibilities of consciousness in the human being. The one is the dualistic, the other is the unified plane of consciousness.

The majority of human beings live predominantly on the dualistic plane. The dualistic plane means that man sees, perceives, and experiences everything in opposites. It is always either/or, good or bad, right or wrong, life or death. In other words, practically everything man encounters, every human problem and predicament, is determined by this dualistic way of perceiving life.

The unified principle combines both opposites of the dualistic plane. By transcending the dualistic plane of consciousness, it is found that the painfulness of it no longer exists. Few human beings transcend the dualistic plane and experience only occasionally a taste of the wide, limitless outlook, the wisdom and freedom of the unified plane. ... In the unified plane of consciousness, there are no opposites. There is no good or bad, no right or wrong, no life or death. There is only good, only right, only life. Yet it is not the kind of good or the kind of right or the kind of life that comprises but one of the opposites of the dualistic planes. It transcends it and is of a completely different nature.

There is a part in man -- regardless of how asleep, of how unconscious, and of how ignorant he may be of it -- there nevertheless is in man such a thing as a unified state of mind, or a real self, which is and lives in and expresses and manifests the unified principle. ... However, this longing is misinterpreted by the personality. It is misinterpreted partly because it is an unconscious yearning for what may usually be termed as "happiness," "fulfillment." ... The misinterpretation of this longing exists partly because the knowledge of it is lacking. It is only a vague feeling deep within the soul. But even when the theoretical knowledge of such a state exists, it is still mostly misinterpreted for yet another reason. And that is the following reason, my friends. When freedom and mastery, unification and its resulting bliss, and manifestation of the unified state of consciousness are striven for and attempted on the dualistic plane, tremendous conflict must ensue because it is an absolute impossibility to accomplish.

When the vague longing for or the precise theoretical knowledge of the unified plane of consciousness is misread and therefore striven for on the dualistic plane, the following must happen. When man knows and senses that there is only good, freedom, right, beauty, love, truth, life without a threatening opposite, and when he tries to apply this on the dualistic plane, he will immediately be plunged into the very conflict of opposites he needs to avoid. He then fights for one of the dualistic aspects and against the other. Such a fight makes the transcendence impossible.

Every conflict snowballs into intricate subconflicts, or subdivisions of the primary dualistic split. Since all this is a product of illusion, the more the conflict goes on, the less can it be solved -- hence, the more hopelessly enmeshed man becomes in it. ... The more the man proves his friend wrong, the more friction exists, and the less does he obtain what he thought he would obtain by

proving himself right and the other wrong. He believes that by proving himself right and the friend wrong, the friend will finally accept and love him again, and all will be well. When he does not succeed, he misinterprets that and tries harder, for he thinks he has not sufficiently proven his right and the other's wrong. The rift widens, his anxiety increases, and the more weapons he uses to win his fight, the deeper he gets into difficulties until he actually damages himself, the other, and acts against his best interest.

Thus a new duality develops out of the first. The first is who is right and who is wrong; "Only I must be right, otherwise all is bad." The second is either giving in and assuming a wrong that he cannot admit, for it is a total right or a total wrong, or continuing this total fight. Admitting a wrong means death, in a sense. So he is faced with the alternatives of admitting a wrong (that means death in the deep psyche) in order to avoid dreaded consequences and the possibility of a real risk -- putting the life at a grave disadvantage (also death, in the deepest sense) -- or insisting on his total right. Any way he turns, he finds death, total disaster, loss, annihilation. The harder he fights for, and against, the less there is to fight for, and the more against him all alternatives become. The illusion that one side was good and the other bad has brought the inevitable next step on this road of illusion, which is that all is bad. That is the fate of all dualistic struggle, leading into further traps which are all products of illusion.

When the road to the unified principle is chosen, soon what first appeared as one good and one bad ceases to be so, and one inevitably encounters good and bad on both ends. And when this "road" is pursued still further, there no longer is any bad, but only good. The road leads deep inside into the real self, into truth that surpasses the fearful little ego interests.

This simple act of wanting the truth requires several factors, the most important of which is the willingness to relinquish what one holds on to -- whether this be a belief, a conviction, a fear, a cherished way of being. When I say relinquish, I merely mean questioning it and being willing to see that there is something else beyond this outlook and that conviction.

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

The only way you can truly enter into the unitive state of life, in which you can truly be master, is by no longer needing to triumph, to win, to be separate, to be special, to be right, to have it your way, by finding and discovering the need in all situations, whatever they are, whether you deem them good or bad, right or wrong. Needless to say, this does not mean resignation, nor does it mean fearful giving in or weakness. It means going with the stream of life and coping with what is as yet beyond your immediate control, whether or not it is according to your liking. It means accepting where you are and what life is for you at this moment. It means being in harmony with your own inner rhythm. This will open the channel so that finally total self-realization takes place. This means that all your expressions in life are motivated and lived through by the divine principle operating in you and expressing through your individuality, integrating your ego faculties with this universal self. This enhances your individuality, it does not diminish it. It enhances every one of your pleasures, it takes nothing away from you whatever.

Unity and Duality

Worksheet for Lecture #143

1. *“When... the unification of consciousness is striven for and attempted on the dualistic plane, tremendous conflict must ensue because it is an absolute impossibility to accomplish.” (pgl 143)*

For a week or so, keep awareness of how many times you make a statement and then add ‘but...’ and contradict, diminish or negate what you have just said.

Ask yourself why you might say something and then say it’s opposite or offer a rebuttal- especially if there was no disagreement to your statement.

Consider inserting ‘and’ where you have been saying ‘but’. So you notice any difference in your attitude or feelings when you use the word ‘and’ and allow both statements to exist?

Jot down the feelings that come up in your journal or daily review.

2. *“The moment an individual is more bent on the truth than on proving his right, he contacts the divine principle of transcendent, unified truth. If the desire to be in truth is genuine, the inspiration must come forth.” (pgl 143)*

The next time you feel threatened or conflicted, ask yourself ‘*what might be the greater truth of the matter?*’ Notice any feelings that come up when you ask this question. Are you open to new possibilities, or do you prefer to hold on to your current point of view?

Repeat this exercise several times in different situations. Can you sense any patterns?

3. *“The ego thinks ‘as long as everyone around me thinks that I am special’ - especially good, or smart, or beautiful, or talented, or happy, unhappy or even bad, or whatever the speciality you have chosen for your own personal idealized self-glorification- then I will receive the necessary approval, love, admiration, agreement that I need in order to live’, This explains why some people’s idealized self image is destructive and negative. They feel more confident in making themselves noticed than through positive specialness.” (pgl 143)*

Where or how are you ‘special’? Although you may have many areas where you are special in a positive sense, see if you can find a place where your specialness is not completely real – where being ‘special’ is intended to obtain approval or gain an advantage, even in a subtle way.

Examine your feelings around letting go of what makes you ‘special’. Try out - in your everyday life - letting go of a token aspect of your negative specialness, some part of you which does not represent your Real Self.

Notes from the January 3, 2009 Teleconference:

Dualistic Plane = Illusion of 'real 'life' on earth = Opposites

Choices exclude one another: each is 100%

= OR = 100/100, my way OR your way.

Unitive Plane = World of our divine center, our larger self = Oneness

Choices include each other: everything is possible

= ALL = 100, our way together.

Middle way = enlightened consciousness while in still human form

Some choices exclude in the moment / in our perception

Some choices include

= AND; Sometimes / maybe = 50/50

100/100 = Sphere of the Individual Self = ISS = OR

50/50 = Sphere of the Universal Self = USS = AND

100 = Sphere of Spirit or Sphere of God = ALL

Earth does not represent the Unitive Plane

Designed to foster the Illusion of Duality

Our Job:

- Address the real life issues of LIFE / DEATH, mine/yours, right/wrong
- Differentiate between real life issues and deeper truths
- Bring in a higher consciousness
- Transform and purify our distortions

Duality creates conflict

- Because it is not real
- Because we remember the Unitive and demand it

Notes from the January 3, 2009 Teleconference:

Working with Duality:

1. Find your dualities; crank up the contrast and define issues in terms of Life or Death. Assume that what you want represents Life, even if it may seem destructive to others. Assume that anything you want to avoid is death.

Life; right, now, pleasure, order, control

Death; wrong, never, unpleasure, helplessness

2. Find distortions in your belief systems. Notice the little things that you care about, and exaggerate what you might be avoiding. Notice what you retract from or avoid, and exaggerate what it is that you might be looking for instead.

Life; knowing, happy, rich, approval, 'on time', full tummy, nice house

Death; not knowing, unhappy, poor, shame/disgrace, late, hungry, ugly house

3. Practice considering that your fear of 'death' might be an attachment to duality.

“When the road to the unified principle is chosen, soon what first appeared as one good and one bad ceases to be so, and one inevitably encounters good and bad on both ends. And when this "road" is pursued still further, there no longer is any bad, but only good. The road leads deep inside into the real self, into truth that surpasses the fearful little ego interests. “

“This simple act of wanting the truth requires several factors, the most important of which is the willingness to relinquish what one holds on to -- whether this be a belief, a conviction, a fear, a cherished way of being. When I say relinquish, I merely mean questioning it and being willing to see that there is something else beyond this outlook and that conviction.” PGL 143

From AD 6, Stages of commitment: Question 5 from the First Stage:

“If you feel threatened in the process of removing a fixed prejudice, are you willing to understand the dynamics behind this fear in the process of your pathwork, even before you may actually dare give up the prejudice or fixed belief in question?”

Notes by Jan Rigsby

CONFLICTS IN THE WORLD OF DUALITY
Quotes from Pathwork Guide Lecture No. 81
Full text all lectures may be downloaded from www.pathwork.org

Choosing between everyday alternatives that confront you often generates confusion in you. These are not crassly "good" or "bad," and they both stem from the same basic struggle in the human soul.

Modern psychology has recognized the same fundamental problem. It calls it the life instinct versus the death instinct, or the pleasure principle versus the reality principle. In connection with the reality principle, however, there also exists a confusion. It is so often not clear which stands for God and which for the Devil. Is the pleasure principle selfish and therefore destructive? Can you indulge in it without hurting others? And is the reality principle duty, responsibility, work, achievement, and therefore constructive?

In all the conflicts you have managed to become aware of in the course of the work you are doing on this path, the underlying conflict is always related to this world of duality. Behind your images and misconceptions, you always find conflict. In one way or another, you always find that you are torn between two (and sometimes more) attitudes, ways of life, alternatives. By stripping them of their superimposed motivations, at the core you are bound to find the basic opposites.

Life on earth contains physical death. Even if we remove many of life's miseries as unnecessary and as created out of confusion, physical death still remains. And physical death remains a mystery. It is unknown and therefore frightening, in spite of religious faith. It seems to be an end and, as such, is in crass opposition to man's longing for life.

Since the word "happiness" implies so much vague and faraway spirituality, let us choose another word. Let us choose the word "pleasure supreme," on all levels of your being. Your deep-rooted longing for this "pleasure supreme" is constantly in conflict with reality as you know it on earth, and this is the result of your inability to come to terms with death.

Modern psychology claims that this deep-rooted longing stems from man's desire to return to the mother's womb when he lived in a state of being, without worry, responsibility, and hardship. The more he grows, the more is he faced with these realities of life and therefore the stronger does the struggle become. But in truth, this longing goes back further. It stems from the fact that man has imbedded in his spirit the vague memory of a life in another state of consciousness when he knew nothing but "pleasure supreme," bliss supreme, without any opposite. Gradually, by stages and to a degree, you can recapture this stage even while you are still an incarnated entity.

... there are two major ways of the unconscious attempt to cope with death. Both are based on negation -- one by evasion, the other by deliberately going into it. In both alternatives, you tensely struggle against it. You struggle no less when you deliberately choose death out of cringing fear, in a negative spirit of weakness, but it is altogether different in the face of healthy acceptance, out of strength.

When I use the word "death," I do not mean merely physical death alone. I mean all the negative aspects of life, everything that opposes your pleasure drive. It even means more than unhappiness. It also means loss, change, the unknown. The unknown may contain something better than the state you are in, but by the very fact that it is unknown, it becomes terrifying. All that signifies death in little ways. There is no human being who does not die many deaths every day.

Now, your attitude towards death, in all its aspects, determines your ability to live and to experience pleasure. The healthier your attitude towards death is, the more the life force can flow through you. That means the healthier and more enduring is the gratification of your pleasure drive.

The first step is for you to detect how tremendously you struggle against death. You must become fully aware of it, just as you need to become fully aware of the constant longing for pleasure supreme. Both may indeed be very hidden. Find which of the two attempts you have chosen to cope with death, either evasion or that which you fear and which you incline to out of fear itself. Both are always present in each human being, but one may be

predominant. In the latter attempt, you sabotage the happiness that you could have because you are so afraid of losing it again or of not getting it to the extent of your desire. This happens in the spirit of "it is unavoidable anyway, so I might just as well get it over with." A crass example of this procedure is suicide.

On the one hand, you dimly sense that in acceptance lies solution. And yet, you also sense in acceptance lies annihilation. That confuses you, but as long as this confusion is not brought out into consciousness, you cannot begin to find your way out of the maze.

The more we look into this subject, the more do we find that the solution lies in facing the unknown, in confronting the fear of it, and in learning the strength to die. He who knows how to die, knows how to live.

Seek, and you will find an area of your being that clings to life only in order to avoid death. This motivation contains negation, and thus the life force is negated too. But if you face and come to terms with death, your embracing of life will be done in positive spirit, and that alone will solve the problem of duality, since duality arises out of negation.

Many aspects of civilized life stand in the way of the supreme bliss that could be had to some degree, even on earth. But they are a direct result of the inner duality, which in turn is an outcome of the inability to die. Civilized life constantly imposes on you the alternatives between pleasure and unpleasure. For instance, let us consider work -- work that is not always according to your creative abilities and inclinations and therefore not according to your liking or pleasure. Moreover, conditions of working with all their "musts," all their various aspects as a result of political, economic, and sociological factors which again are a result of the inner duality -- these necessitate a struggle for living that encourages ambitiousness, drives, compulsions. In addition, they often confront one with rather unnecessary obligations -- they may be necessary within the framework of your present life on earth. All this creates a reality principle that stands in crass opposition to the longing for and fulfillment of the happiness that could be yours.

There is often conflict wherein the gratification of an instinct towards wish fulfillment may at the same time prove damaging to another person. It may make you selfish. Thus, you have to decide between your pleasure, which is divine purpose, or unselfishness, which is divine purpose as well. How is one to cope with this duality? ... This wider vision will be attained by a reflection on the time element. Instant gratification -- the child's way -- often poses the alternative between one's own pleasure versus that of the other. However, in a wider range of vision, this ceases to be true. The more mature a person is, the better will he be able to connect cause and effect even if they do not stand close together. Time is a product of your world of illusion; therefore the length of time existing between cause and effect makes a great deal of difference in your comprehension and evaluation. The more a person spiritually and emotionally matures, the more does he outgrow illusion in all aspects, and although he is still in time, he begins to sense its illusory character. Practically, this manifests in his ability to see cause and effect even if they do not follow in direct succession. If they do follow one another in direct succession, even a very small child begins to connect it and learns from it. The process of growth is therefore determined also by the ability to connect cause and effect even when separated with respect to time.

When your longing for happiness is not instantly fulfilled, this, too, appears as "death." It often feels like bleak misery, and in that sense it is apparently death to you. When you give up instant gratification in the attitude of nevertheless wishing to obtain what you seek in principle, this corresponds to the healthy way of coping with death. The giving up only of the wish itself corresponds to the unhealthy acceptance of death.

Once you overcome this conflict, the pathway will be smoothed towards the real strength of living which lies in the strength of dying.

Unity and Duality Pathwork Lecture 143

Film suggestions as examples of Dualistic thinking vs Unitive

Beautiful Mind 2001

John Forbes Nash Jr. (Russell Crowe) was a brilliant economist -- when his mind was clear. But life changed forever with the revelation that he was a schizophrenic. Nash's brilliance persisted amidst the anguish his mental illness caused for him and his wife (Jennifer Connolly), and 40 years after his diagnosis, he won the Nobel Prize for economics.

Relevance to PL143: both believing and not believing in his hallucinations are destructive to John's life (100/100, all or nothing). He decides to accept his mind's visions yet not engage with them (50/50, living with the imperfections of human life).

Any version of making a wish and realizing the unexpected consequences.

Relevance: Painful and destructive life patterns are not resolved by eliminating the effects. A temporary respite from pain may encourage dependency upon the temporary solution, making it permanent. The real cause may then operate undetected, creating far more destruction and pain.

It's a Wonderful Life 1946

Have you ever wished you hadn't been born? What if that wish were granted? That's the premise of Frank Capra's heartbreaking, humorous, and ultimately heartwarming story about a good man (James Stewart) who is so busy helping others that life seems to pass him by.

'Tapestry' Star Trek New Generation Season 6 Episode 124 1993

When Captain Picard's (Patrick Stewart) artificial heart fails and he dies after a surprise attack, Q gives him a chance to relive his youth and change his fate. Picard finds that, when attempting to remove one thread, the entire tapestry of his life unravelled.

Click 2006

A mysterious figure (Christopher Walken) gives workaholic Michael Newman (Adam Sandler) an experimental gadget guaranteed to change his life; a perfect remote control with some startling functions - it can somehow mute the barking of the family dog and even fast forward through an annoying quarrel with his wife (Kate Beckindale). Michael quickly becomes addicted to this new rush of power. But before he knows it, the remote is programming him, rather than the other way around.

The Invention of Lying 2009

In a world where no one fibs, fiction doesn't exist and people take each other at their literal word, unsuccessful screenwriter Mark (Ricky Gervais) gains fame and fortune -- and maybe the girl of his dreams (Jennifer Garner) -- by saying things that aren't true.