

# Pathwork Lecture 254: Surrender

1996 Edition, Original Given October 18, 1978

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 | <p><i><b><u>My beloved friends,</u></b></i><br/><i><b><u>the light of</u></b></i><br/><i><b><u>the Eternal One</u></b></i><br/><i><b><u>streams</u></b></i><br/><i><b><u>as a great blessing</u></b></i><br/><ul style="list-style-type: none"><li>• <i><b><u>to all of you, and</u></b></i></li><li>• <i><b><u>to all your endeavors</u></b></i><br/><i><b><u>that are sanctified</u></b></i><br/><i><b><u>by your commitment</u></b></i><br/><i><b><u>to serve</u></b></i><ul style="list-style-type: none"><li>• <i><b><u>God and</u></b></i></li><li>• <i><b><u>His magnificent evolutionary plan.</u></b></i></li></ul></li></ul></p> |
| 04 | <p><i><b><u>The hand of God</u></b></i><br/><i><b><u>can be recognized</u></b></i><br/><i><b><u>in many earthly manifestations.</u></b></i></p> <p><i><b><u>His presence</u></b></i><br/><i><b><u>can be keenly felt</u></b></i><br/><i><b><u>and so can</u></b></i><br/><i><b><u>His absence</u></b></i> [i.e., <i>so can His absence be keenly felt</i>]<br/><i><b><u>when you block it out</u></b></i> [i.e., <i>when YOU block His presence out</i>].</p>  |

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One of the  
earthly manifestations  
in which the divine creativity  
of the Eternal Spirit  
can always be seen  
is  
nature.

You cannot help but  
marvel at the  
• wisdom and  
• foresight  
manifest in  
the smallest details  
designed to  
• protect,  
• sustain and  
• maintain  
each species.

• The abundance,  
• the beauty and  
• the richness  
that all created entities  
manifest  
proclaim  
• clearly and  
• eloquently  
that only  
the greatest of all imaginable minds  
could have devised  
the many systems  
that maintain  
life on earth.

05

It also has become clear  
to many human beings  
that the balance of nature  
is being disturbed  
through humanity's  
• thoughtlessness or  
• greed.

The recent  
growth of awareness  
in this area [i.e., the growth in awareness of the abundance, richness  
and beauty in nature]  
is most important.

But there is also  
• an aspect of nature  
that seems  
contradictory to  
divine love,  
• an aspect  
that seems  
cruel.

Nature's destructive forces,  
• the storms,  
• the floods and  
• the earthquakes  
do exist,  
but seen from another angle,  
they are only  
the necessary crises  
every entity must go through  
to reestablish  
inner harmony  
with divine law.

06

Other manifestations of  
nature's cruelty  
fall into a different category.

For example,  
one species  
may depend on  
another  
to maintain its very life,  
surviving at the expense of the other,  
hence  
• predators  
and  
• victims.

Although  
the victims  
are always equipped with  
specific defenses  
so that  
the individual animal  
can have  
what you may call  
a sporting chance,

on a grand scale  
• one species  
serves to sustain  
• the other.

These conditions  
contribute to  
maintaining  
an overall balance in nature.

Yet  
one animal  
killing  
another  
for its nourishment  
• appears cruel and  
• seems to deny  
God's presence.

It is also true  
that animals  
can never indulge in  
the useless  
• cruelty and  
• destructiveness  
which human beings  
are capable of.

It is precisely  
humanity's more evolved consciousness  
that can always  
choose  
to channel human action  
into the direction of  
• good  
or  
• evil.

Yet it does seem,  
and in a sense is,  
tragic  
that an animal  
needs to endure  
• panic and  
• pain  
in order to serve  
the total life process.

07

I want you now to understand  
that this manifestation in nature [i.e., this manifestation that an animal needs to  
endure panic and pain in order to serve the total life process]  
reflects precisely  
humanity's  
overall state of consciousness  
which is  
dualistic,  
being a combination of  
• good  
and  
• evil.

Humanity's beliefs  
are always characterized by  
this polarity [i.e., this dualistic polarity of good and evil].

Since the  
totality  
of human beliefs  
creates your environment,  
the earth sphere [i.e., the earth sphere, being thus created in this  
environment of the totality of these dualistic  
good-and-evil human beliefs]  
reflects this polarity exactly [i.e., reflects this dualistic polarity of  
good and evil exactly].

Its presence [i.e., The presence of this earth-sphere's dualistic good-and-evil polarity]  
can be observed  
in the most remote manifestations  
which on the surface  
appear to have nothing whatever to do with  
humanity's  
state of consciousness.

While these manifestations [i.e., While these manifestations of this earth-sphere's  
good-and-evil polarity]

appear to be given

as facts

created independently

of human

- beliefs,
- attitudes,
- feelings and
- intentions,

in reality

this [i.e., in reality this independence between the earth-sphere dualistic  
manifestations and human beliefs, attitudes, feelings, and intentions]  
is never so.

Every

- sphere,
- realm or
- world,

from the

lowest

to the highest,

is always

a total reflection

of the overall

state of consciousness

of the beings

who have congregated

in that sphere.

It has often been said that

- heaven

and

- hell

are nothing but

states of consciousness.

This is true in one sense.

However,

the same people who make this statement

often overlook that

states of consciousness [i.e., states of consciousness of beings in a sphere]

create

even the physical conditions

- within and

- around

them.

08

*If this world* [i.e., *If this world you inhabit*]  
reflects  
the combination of  
both extremes [i.e., *reflects the extremes of both good and evil*]  
creating this [*dualistic good-and-evil*] polarity,  
there must also exist  
other worlds  
in which  
one side [i.e., *one side of the polarity of good and evil*]  
so outweighs  
the other  
that the polarity disappears [i.e., *there must exist worlds*  
where the polarity of dualistic good-and-evil  
extreme opposites disappears altogether].

Spheres

- *of evil or*
- *of hell*  
would therefore  
manifest only
  - *pain,*
  - *fear and*
  - *suffering*  
and  
no beauty at all,

while spheres

- *of good*  
would  
not  
have  
any
  - *pain,*
  - *fear and*
  - *suffering.*

Imagine a world in which

- *the tiger*  
and
  - *the deer*  
lovingly befriend each other!

In that world

no animal  
needs the life of another  
to sustain its own life.

09

Art

sometimes reflects  
this blissful world  
because

the soul

- deeply knows it [i.e., the soul deeply knows this blissful world]
- and
- longs to return to it.

Thus

- painters,
- musicians,
- poets and
- dancers

reveal

a small measure of  
this complete world of bliss

- in which  
nothing ever

- dies or
- wilts,

- in which  
life

gloriously finds

forever new expressions

without any break

in consciousness

to blot out life's continuity.

Those of you who

- are ready for or
- are closer to

this state of consciousness [i.e., this state of consciousness where only  
bliss can be tasted in many positive ways]

will experience

- such artistic expressions, or
- the beautiful expression of nature,

as intensely

- healing and
- soothing,

as

- encouraging and
- incredibly desirable.

**But**  
**to those who**  
**are still**  
**deeply submerged in darkness,**  
**such divine**  
**• reminders and**  
**• expressions**  
**are**  
**as painful**  
**as they are**  
**nourishing for**  
**the more enlightened spirits.**

**This is why**  
**there is**  
**• no light –**  
**• no truth,**  
**• no love,**  
**• no divine reminder –**  
**in the spheres of hell.**

**It [i.e., the light] cannot be borne [in the spheres of hell].**

**The entities there [i.e., the entities in the spheres of hell]**  
**need to grow**  
**gradually**  
**into more evolved states**  
**until the light**  
**of these [more evolved] states**  
**can become**  
**a means**  
**to make further growth**  
**possible.**

10

**I want to remind you once again that**  
**you inhabit an**  
**in-between sphere,**  
**in which**  
**• one side of the polarity**  
**does not exclude**  
**• the other,**  
**and this reflects exactly**  
**your own state of mind.**

Perhaps you can  
best understand  
the state of those  
who cannot bear the light  
when you think back to a time  
when  
you  
were experiencing  
the fullness of  

- love,
- light, and
- bliss

and yet  
your thoughts  
were drifting  
to certain discomforts  
you might occasionally experience.

• Negativities,  
• dissension and  
• destruction  
still give you  
at times  
a certain  

- negative pleasure and
- excitement.

For beings in the  

- lowest,
- darkest

- states of consciousness, or
- worlds,

all  
light  
is unbearably painful.

11

Now,  
why am I telling you this  
at this time?

The emphasis of  
your next work  
is clearly on  
• overcoming and  
• transcending  
duality [i.e., transcending this dualistic polarity of good and evil],  
after  
first  
thoroughly understanding  
it [i.e., this dualistic polarity of good and evil].

You must therefore  
recognize  
that your present  
• sphere of life and  
• consciousness  
can only be  
a combination of  
what also exists  
• in other combinations and  
• in different distributions  
on the  
total spectrum of consciousness.

And if such variables exist at all,  
which is reasonable to assume,  
then  
spheres of consciousness  
must also exist  
in which there is  
no duality –  
either in the  
• positive  
or in the  
• negative  
sense.

12

When consciousness  
first meets  
the void,  
the darkness  
is so great  
that a negative unity  
comes about temporarily.

Only as  
consciousness [Only as this consciousness in this initial state of negative unity]  
gradually expands  
does the  
other  
positive polarity  
appear on the horizon  
and thus [i.e., the appearance of the positive polarity on  
the horizon where before only the negative  
polarity existed in a state of negative unity]  
creates  
duality [i.e., creates the dualistic presence in the  
consciousness of both positive and  
negative, both good and evil].

In that phase,  
duality  
is already  
a forward movement  
in the evolutionary plan [i.e., forward movement from the initial  
state of negative unity, that initial state of total darkness  
in the void, forward movement when the consciousness first  
meets the void, when the light first meets the darkness].

Only when  
consciousness  
reaches its full potential  
does the unity  
become  
totally positive [i.e., does consciousness reach the final state of  
positive unity after traversing many incarnations in interim  
dualistic states, which followed the initial state of negative  
unity – which is the initial void, the state of total darkness].

In that  
completed state [i.e., In that final state of positive unity, in  
that final state of “all light”]

there is  
no longer any  

- pain,
- strain, or
- death,

be it ever so temporary.

There is  
no  

- conflict

any longer.

13

It is my task now  
to open to you  
more and  
more approaches to  
• comprehend  
and  
• overcome  
duality

so you can see the  
• pitfalls and  
• mental difficulties  
that assail  
the human mind  
in its present state [i.e., present dualistic state].

Duality  
always  
spells  
• conflict and  
• strain.

In the last lecture [see Lecture 253 - Continue Your Struggle And Cease All Struggle]  
I expounded on  
one very specific aspect of this strain.

Now I shall broach  
another topic  
that is extremely important for all of you.

When fully grasped,  
it will aid you further  
in overcoming  
another aspect  
of the  
• ever present,  
• painful  
polarity [i.e., the polarity of dualistic good-and-evil opposites]  
against which  
you constantly battle.

14

You often use the word  
"surrender."

You sense that this word  
contains an important aspect of  
spiritual fulfillment.

Yet there is also  
a great deal of confusion  
attached to this word  
which needs to be explored.

Human beings  
who are  
incapable of surrendering  
cannot find

- their core, or
- their divine nature,

cannot

- love, and

cannot truly

- learn and
- grow.

They are very

- stiff,
- defended and
- closed.

Yet  
the ability to surrender  
is an  
essential  
inner  
movement  
from which  
all good  
can flow.

15

You need to  
surrender  
to the will of God;  
otherwise  
you will  
always remain attached to  
your  
very shortsighted  
self-will,  
which brings you  

- pain and
- confusion.

Surrender  
means  
a letting go  
of  

- the ego,

of  

- cherished ideas,
- goals,
- desires, and
- opinions –

all for the sake of  
truth.  
  
For God is  
truth.

16

You also need to  
surrender to  
your own feelings.  
  
If you do not,  
you will always  

- impoverish yourself and
- shut out

your feeling nature.  
  
You will become  
an automaton.

|    |   |
|----|---|
| 17 | <p><u><i>You need to<br/>surrender to<br/>those whom you love.</i></u></p> <p><u><i>This means</i></u></p> <ul style="list-style-type: none"><li>• <u><i>trusting,</i></u></li><li>• <u><i>giving them</i></u><br/><u><i>the benefit of the doubt,</i></u></li><li>• <u><i>being willing</i></u><br/><u><i>to yield,</i></u><br/><u><i>as long as</i></u><br/><u><i>this serves</i></u><br/><u><i>the cause of truth.</i></u></li></ul>   |
| 18 | <p><u><i>You surely need to<br/>surrender to<br/>a teacher<br/>in any field you wish to learn.</i></u></p> <p><u><i>If basic surrender is lacking,<br/>no matter how much<br/>the teacher is</i></u></p> <ul style="list-style-type: none"><li>• <u><i>capable and</i></u></li><li>• <u><i>willing</i></u><br/><u><i>to give you,</i></u><br/><u><i>you can receive</i></u><br/><u><i>very little,</i></u><br/><u><i>if anything.</i></u></li></ul> <p><u><i>This applies also to<br/>a spiritual teacher.</i></u></p> <p><u><i>If you constantly</i></u></p> <ul style="list-style-type: none"><li>• <u><i>withhold</i></u><br/><u><i>your trust and</i></u></li><li>• <u><i>maintain</i></u><br/><u><i>reservations,</i></u></li></ul> <p><u><i>you do not allow</i></u><br/><u><i>a most important dynamic</i></u><br/><u><i>to develop.</i></u></p> |

You may assume that  
you can absorb  
mental knowledge  
from a teacher  
from whom  
you  
inwardly  
keep aloof, and  
this is true  
to a degree.

But  
in true learning  
much more is involved  
than  
outer  
mental processes.

You have an  
• inner,  
• emotional,  
• spiritual, and  
• involuntary  
level  
that needs to learn also.

On this level  
nothing  
can be absorbed  
unless you  
surrender to  
the teacher.

This rule  
applies to  
the most mundane things  
you wish to learn.

A process learned  
merely as  
a mental deduction  
is not truly absorbed.

It has to become  
an inner reality  
before it can become your own.  
How much more does this hold true for spiritual growth!

19

Your refusal  
to surrender  
has to do with  
• lack of trust,  
with  
• suspicion,  
• fear,  
and with  
• the misunderstanding  
that if you  
surrender  
you will lose  
• your autonomy and  
• your ability  
to make future decisions.

The refusal  
to surrender  
creates  
an overdeveloped  
self-will  
which takes its toll  
on the personality.

The person  
who refuses to surrender  
becomes truly impoverished.

Surrender  
is such a movement  
• of fullness,  
• of giving over,  
• of letting go,  
that enrichment  
must follow it  
according to natural law.

Overdeveloped self-will  
always brings strife.

You can see in your world  
how  
two self-wills clashing  
create war on  
• a small or  
• a big  
scale.

To make  
peace  
possible,  
whether between  
• individuals  
or  
• countries,  
there has to be a yielding.

20

Yet  
we cannot  
just state  
that  
surrender is the key.

It is never as simple as that.

Should you  
surrender  
to a person who is  
truly untrustworthy?

Should you  
give in  
when the situation  
requires a fighting spirit  
to stay in truth?

The need  
• to stand up  
and fight for a good cause,  
• to defend  
a right position,  
• to assert  
justified claims,  
is indispensable  
in any  
• productive,  
• healthy  
life.

|    |  |
|----|--|
|    | <p><u>The need</u></p> <ul style="list-style-type: none"><li>• <u>to discriminate</u><ul style="list-style-type: none"><li>• <u>when to trust and</u></li><li>• <u>when not [to trust]</u></li></ul></li></ul> <p><u>is also indispensable.</u></p> <p><u>"And how am I to know?"</u><br/><u>you often ask yourself.</u></p>   |
| 21 | <p><u>A very great confusion</u><br/><u>arises right here.</u></p> <p><u>There are</u><br/><u>few issues in human life</u><br/><u>about which</u><br/><u>there is as much</u></p> <ul style="list-style-type: none"><li>• <u>misunderstanding and</u></li><li>• <u>displacement</u></li></ul> <p><u>as about</u></p> <ul style="list-style-type: none"><li>• <u>false surrender and</u></li><li>• <u>false assertion.</u></li></ul> <p><u>How do you</u><br/><u>become more aware</u><br/><u>of this very important aspect of living?</u></p> <p><u>How can you</u><br/><u>avoid</u></p> <ul style="list-style-type: none"><li>• <u>capitulation and</u></li><li>• <u>resignation</u></li></ul> <p><u>under the guise of</u></p> <ul style="list-style-type: none"><li>• <u>surrender?</u></li></ul> <p><u>How can you</u><br/><u>avoid a</u></p> <ul style="list-style-type: none"><li>• <u>false,</u></li><li>• <u>stiff</u></li></ul> <p><u>holding on</u><br/><u>when</u><br/><u>surrender would be appropriate?</u></p> <p><u>Let me show you a few important keys</u><br/><u>which will eventually enable you to find this fine balance.</u></p> |

22

For a  
dependent ego  
that denies  
self-responsibility  
it is quite impossible  
to surrender.

In such a case,  
surrender  
becomes  
a giving away of autonomy.

This is why  
• those who are  
• secretly and  
• often unconsciously  
most dependent,  
• those who  
crave most  
for a perfect authority  
to take over,

are also  
the most defended  
against all yielding.

They vaguely sense  
that the  
giving away of self  
can only occur  
when  
the self is  
• strong and  
• healthy;  
then [i.e., then when the self is strong and healthy]  
the self  
will grow  
even  
• stronger and  
• healthier  
through the very act  
of giving itself away.

*So, my friends,*  
*when you find*  
*• in yourself or*  
*• in others*  
*an inability*  
*• to surrender,*  
*• to trust,*  
*• to give over,*  
*• to yield,*  
*look for*  
*the undercurrent*  
*of*  
*• dependency and*  
*• the denial of*  
*genuine self-responsibility.*

*The greater*  
*the rebellion, and*  
*the greater*  
*the show of*

*"I must protect my autonomy,*  
*so*  
*I will never be told what to do,"*

*the more*  
*desperate*  
*is the inner wish*  
*• not*  
*to govern*  
*one's*  
*• own life,*  
*• not*  
*to be made responsible for*  
*one's*  
*• decisions and*  
*• their outcome.*

23

When you choose

- a mate,
- a friend,
- a teacher, or
- someone with whom
  - trust and
  - at least some degree of surrender  
is necessary,

how often

are you blinded

- by wishful thinking,
- by your self-will  
which demands that  
the other person  
be a certain way  
in order to accommodate  
some of your  
distorted
  - desires and
  - aims?

Since

a part of you knows this,  
your distrust  
is to a certain degree  
justified,

even if

the other person [in fact]  
happens to  
deserve the trust  
in realistic terms.

In order to

- trust and
- give over,  
you need to be  
free  
to a considerable degree  
of  
unrealistic expectations.

Your gaze  
has to be

- clear and
- undistorted by
  - childish or
  - destructive  
motivations.

When this is the case [i.e., When your gaze is clear and undistorted],

- your intuition  
will function;
- your observations  
will be
  - clear and
  - reliable;
- your channel  
will come through.

You will know  
that the person you trust  
does not need  
ultimate perfection  
in order to  
warrant your trust.

You will simply  
be able to yield  
where this is necessary.

24

Surrender  
never means  
that you give away  
your ability

- to discriminate and
- to make independent decisions  
forever.

It [i.e., Surrender]  
may perhaps  
indicate a change [in you]  
of course  
if that is appropriate [i.e., if a change in you is appropriate].

For life is in constant flux.

- Everything and
- everyone  
changes,  
and there is  
no fixed guarantee  
that  
what is  
right
  - todaywill be so [i.e., will be]  
[right]
  - tomorrow.

The greater  
your ability  
to surrender  
in the right way,  
the stronger  
you find yourself becoming, and  
the clearer  
your visions are.

25

At present,  
many of you  
find yourselves  
in an interim stage  
where

- the self  
is not yet
  - complete and
  - whole
- your vision  
is not  
objective enough

for you to  
truly let go  
into the inner yielding attitude  
without which  
it is quite impossible  
to become  
a whole person.

Therefore  
you need to attempt,  
very consciously,  
to further  
self-responsibility  
in every possible way –  
• overtly and  
• subtly,  
on the  
• inner and  
• outer  
levels.

At the same time,  
you need to  
pray  
• consciously and  
• deliberately  
to be able  
• to trust those  
who deserve your trust,  
• to follow  
their leadership, and  
• to surrender  
your self-will.

This  
surrender of self-will  
is always  
an act  
toward God.

His will alone  
must replace  
your self-will,

but sometimes  
His will  
can function  
only through others  
before it can  
manifest directly  
through you.

*It is God's will*  
*that you also surrender to*  
*the spiritual leadership*  
*he has guided you to.*

*It is God's will*  
*for you to surrender to*  
*some of the*

- *most beautiful*
- *involuntary*

*processes within yourself –*

- *your love feelings, for instance, and*
- *your deepest intuitions.*

*It is God's will*  
*that you become capable of*

- *yielding*

*as well as*  
*that you become capable of*

- *fighting and*
- *standing firm.*

*As you grow in*

- *autonomy and*
- *self-creation,*

*you will sense*  
*very clearly*  
*that there is*  
*no*

- *contradiction or*
- *duality*

*between*

- *surrendering*

*and*

- *standing firm.*

*In fact, it will be clear to you*  
*that*  
*one [e.g., say, “surrendering”]*

- *presupposes*  
*the other [i.e., here, it will be clear to you that “surrendering”*  
*presupposes “standing firm”]*

*and*

- *is not possible without*  
*the other [i.e., here, it will be clear to you that “surrendering” is not*  
*possible without “standing firm”].*

26

*Your human struggle  
is tragic.*

*You long so deeply  
for a fulfillment  
that is*

- *indeed possible and*
- *not as unrealistic  
as you sometimes suspect.*

*Yet you  
make  
the fulfillment of this longing  
impossible  
by blocking  
your soul's  
natural inclination  
toward surrender.*

*All truly good things  
can come  
only when  
you surrender  
to the greater forces of the universe,  
[forces that are] both  
• within and  
• without,  
whether it be [surrender]  
• to the Creator,  
• to another human being, or  
• to being a follower.*

27

*Yet [i.e., Yet while you need to surrender on the one hand, on the other hand]  
you also  
need to  
fight for these fulfillments  
by relinquishing  
• your passivity,  
• your irresponsibility  
in wanting  
an ideal authority  
to do it all for you.*

You need

- active,
- positive

aggression

to never allow

the dark forces within you to

- conquer you, or
- make you believe  
that all is futile, or
- convince you  
to give in to

their whisperings of

- hopelessness and
- false surrender.

Here [i.e., Here in facing the dark forces within you]  
you must

- stand firm and
- realize

the power

embedded

in your

- thought processes,

in your

- inner will,

in your

- ability to  
choose

- faith

over fear,

- courage

over cowardice.

For

what requires

more courage

than

believing in

- God's truth and
- your power to  
• live and  
• demonstrate

it [i.e., believing in your power to live  
and demonstrate God's truth]?

28

There is a  
finely calibrated balance  
between

- the active movement of the personality –  
whether in
  - action,
  - thought, or
  - attitude –

and

- genuine surrender.

Genuine surrender  
never

weakens  
the personality.

- It [i.e., Genuine surrender]  
makes

the positive ego

- healthier and
- stronger.

- It [i.e., Genuine surrender]  
enables you

to be more

- autonomous and
- active.

Genuine

- positive activity and
- self-affirmation

renders you  
sufficiently

- strong and
- resilient

so you

can dare

- to let go of self,
- to give over, and
- to allow yourself

to flow

with a new movement

stemming from sources

as yet unknown.

*These forces [i.e., These forces stemming from sources as yet unknown],  
as I mentioned before,*

- *may come from within you;*

*they [i.e., these forces stemming from sources as yet unknown]*

- *may ask you*

*to risk*

- *following*  
*a teacher or*

- *loving*  
*a mate.*

*This [i.e., This act of risking “following a teacher” or “loving a mate”]  
never means*

*closing your eyes*  
*to reality.*

*Quite the contrary;*

*you should*

*always*

*open*

*all your faculties and*  
*observe objectively,*

*without*

*personal*

*motivation.*

*Check*

- *whether*

*you may want to see the other person*

*as more perfect [i.e., as more perfect than he or she is]*

*because*

*you still wish to*

*abdicate*

*self-responsibility [and thereby make that other person*

*responsible for giving you what you want], or*

- *whether*

*you want to be*

*always armored against*

*any kind of*

- *yielding,*
- *following, or*
- *surrender*

*and*

*want to justify it [i.e., want to justify why you dare not*

*yield, follow, or surrender to*

*such and such a person or situation].*

You may wish to see the other person  
as worse [i.e., wish to see the other person as worse than he or she is]  
for the same reason.

Then you can say,

"No one should be trusted.

I must always be on guard."

29

You all  
have surrendered  
in some areas of your lives,  
otherwise  
you would not know the  

- fulfillment and
- positive states

you now enjoy.

The growth  
you have experienced  
on this path [for example]  
is in part due to  
having allowed yourself  
to trust  

- this [pathwork] process,
- your helper,
- your leaders,
- me.

All of this  
has helped you  

- to open up  
a little further and
- to give your trust  
to God.

*This trust*  
*may not yet encompass*  
*all*  
*areas of your being.*

*But to whatever degree*  
*trust does exist,*  
*you are*

- *liberated,*
- *free,*
- *strong, and*
- *self-confident.*

*So what I am saying here*  
*sounds indeed*  
*like a*  
*great paradox:*  
*only when you*

- *give yourself over*  
*can you find your*
- *real strength and*
- *autonomy.*

30

*It is equally correct*  
*to state that*  
*all of you*  
*still withhold*  
*a part of yourselves*  
*from this movement of*  
*completely giving over.*

*There always remains*  
*a little corner of your soul*  
*which*  
*you hold in reserve,*  
*protecting it*  
*from*  
*the beautiful movement*  
*of merging with*  
*the all.*

The more  
you hold in reserve,  
the greater  
• the problems will be,  
the more  
• fear,  
• pain, and  
• conflict  
must exist in your life.

The irony is  
that you believe  
exactly the opposite.

You believe  
that you are  
safe  
only when  
you hold yourself  
• separate,  
• suspicious, and  
• stiff.

The truth is  
that by total surrender  
to God  
you not only find  
true  
• safety and  
• security;  
you also become capable  
of surrendering  
to others  
if and when  
this is appropriate in your life.

Only when you  
totally surrender to God  
is your channel  
clear enough

- to recognize
  - truth
- from
  - falsehood,
- to see
  - who should
- and
  - who should not
- be
  - trusted and
  - followed.

Then you can  
shed  
your selfhood  
in safety,  
as your soul demands,  
without the danger  
of losing yourself.

Or perhaps I can state it differently:  
only when  
you can

- lose

yourself  
can you

- find

a more

- complete and
- real

you.

31

The ability

- to give yourself over,
- to lose yourself,  
is tantamount to  
being a
  - healthy and
  - whole  
person.

[1] First,

you should  
mentally  
fully comprehend  
the importance of  
surrender

so that

you will be motivated  
to set the further process [i.e., process of further surrender]  
in motion.

[2] Next,

you need to  
make the decision  
on the voluntary level.

It is not difficult to see  
how you,  
quite

- consciously and
- deliberately,  
deny this movement [i.e., movement of surrender].

The conscious decision,  
to deliberately

- let go of self and
- give over,  
will at first seem  
frightening,

but after you have  
summoned up the courage  
to do it again and again,  
you will discover  
the great

- safety and
- security  
that arises from it.

32

[3] Then

you will have to deal with  
your involuntary levels  
that hold you back  
from surrendering.

You may first  
recognize the existence  
of this reluctant aspect of yourself  
only indirectly,  

- by manifestations

rather than  

- by direct awareness.

You will need the usual  

- honesty and
- stamina

to explore  
some of the  
less pleasant manifestations  
before you can recognize  
your  
hard inner nucleus  
that  

- withholds and
- denies.

This involuntary part [i.e., the unconscious part that holds you back  
from surrendering]  
needs to be approached  
somewhat differently than  
the conscious part [i.e., than the conscious part that holds you back  
from surrendering].

The  

- conscious

part  
can respond  
directly  
to your  
will direction,  
but the  

- involuntary [i.e., unconscious],
- hidden

part  
does not [i.e., does not directly respond to your will].

What you need to do [i.e., do with this involuntary unconscious part of yourself]  
is ask  
the Christ within  
to make this change possible [i.e., change to a surrendering  
attitude possible].

Pray for  
that part of yourself [i.e., that involuntary unconscious part of yourself]  
that does not  
directly  
respond to

- your positive intentionality and
- your goodwill.

Be fervent  
on the conscious level

- in your desire  
to unify  
all of you
- in your desire  
for a total giving over  
to the Creator.

You also need to cultivate  
the ability  
to yield to  
other human beings.

But realize  
that this  
involuntary part of you  
will at first  
lag behind, as it were.

It [i.e., this involuntary unconscious part of you]

- cannot immediately respond and
- often stubbornly holds on  
despite  
your conscious power  
to effect any change.

Make room for  
a process  
within the greater process,  
in which  
a hidden corner of your soul  
catches up with  
the rest of you.

33

You have no idea  
how strong  
your own spirit is.

You

- constantly underestimate [yourself] and
- believe yourself to be
  - much weaker and
  - much more ineffectual  
than you actually are.

Since you must

- experience  
according to
- your belief,  
it is difficult  
to find out  
how strong you really are.

You can create  
anything,  
for you have  
all divine creative forces  
at your disposal.

And of course  
you do  
exactly that.

Some of your creations  
are undesirable,  
springing from

- negative beliefs and
- distorted notions.

If you could only see  
the immense power  
that dwells in  
your

- thoughts,

your

- beliefs,

your

- attitudes, and

your

- desires!

34

The power  
of your own  
living spirit  
still needs to be  
discovered.

There is a  
block  
to this discovery [i.e., There is a block to this discovery of the power  
of your own living spirit within].

You often  
wallow in the notion  
that you are

- helpless and
- beaten by adversity.

Even the  
popular  
belief in God  
can contribute  
to the notion  
that you are helpless.

Again  
it is not contradictory [i.e., not contradictory to saying you have immense power]  
to say [also] that  
all the power  
is with God.

He is [after all]  
the source  
of everything.

Yet this [i.e., Yet this statement that God is the source of everything]  
by no means excludes  
your own potential to

- unite with  
this divine power and
- allow it  
to flow through you.

You are capable to

- become receptive to it [i.e., become receptive to this divine power] and
- become  
an active agent  
of this greater power.

You have

the inborn ability  
to be a relay station  
of creative forces,  
if only you

- knew this and
- used it [i.e., used this divine power and these creative forces]  
wisely.

35

The block exists on the one hand  
because  
the

- limited mind's
  - self-will

is often contradictory to  
• divine

- will and
- law.

Insistently

holding on to  
your self-will,  
you become  
less powerful,

because [i.e., because by insistently holding on to

your self-will]

your [divine] creative forces  
are paralyzed.

There is, on the other hand,  
a part of you  
that does not wish to be

a

- fully grown,
- self-creating  
entity.

[Rather] It [i.e., That part of you that does not wish to be a fully grown entity]  
wishes to

- be given to and
- avoid the responsibility  
for your life-creation.

This immature part  
weakens you

in a different way [i.e., in a way different from the way the “self-will being  
contrary to divine will” weakens you by paralyzing your divine forces].

Neither

of these weaknesses [i.e., neither 1) self-will opposing divine will, nor 2) not  
wishing to be mature and responsible for life creations]  
are inherent.

They are [both]

- unnecessary
- artificial

constructions

due to

- a false attitude and
- ignorance.

Once you awaken  
to your

inherent potential

- to create,
- to change, and
- to affect  
• your own soul substance, as well as  
• people and  
• your surroundings,

you will know  
who you really are.

36

*This new awareness*  
*unifies – among many others –*  
*the specific dualities*  
*I have discussed in this lecture:*

- *surrendering*  
*and*
  - *standing firm,*
  
- *yielding*  
*and*
  - *self-assertion,*
  
- *giving in*  
*and*
  - *fighting for*  
*the good cause*  
*of truth.*

37

*As you grope*  
*for the fine line of*

- *when and*
- *how*

*to express*  
*both sides [i.e., both sides of these dualities],*  
*you will find that*  
*they [i.e., find that the two sides of these dualities]*  
*are*  
*not*  
*mutually exclusive alternatives.*

*It is true that*  
*both attitudes*  
*are necessary ingredients of life,*  
*but it is equally true that*  
*the ability to*  
*fully give over*  
*strengthens you*  
*to fight*

- *for and*
- *in*

*truth.*

Conversely,  
the courage  
• to fight  
objectively  
for truth and  
• to disregard  
• self-interest and  
• hidden agendas  
will give you  
sufficient strength  
to risk  
• letting go and  
• shedding your ego-self.

You will create a  
• harmonious  
• automatic  
response  
that will be  
• adequate and  
• right  
for each situation.

But  
it requires  
a great deal of  
deliberate  
• awareness and  
• groping  
while you  
grow into this state,

until  
your responses  
can readjust themselves  
to the way they were  
• originally and  
• naturally  
meant to function.

38

Surrender  
amounts to  
a certain kind of  
• inner,  
• involuntary  
relaxation.

The  
involuntary process  
comes about gradually  
as a result of  
much voluntary work  
on the outer level,  
yet  
it [i.e., yet the automatic involuntary process]  
seems to  
just happen.

A phenomenon  
some of you may know  
may serve as a helpful illustration.

When people go through  
extreme states of pain,  
there comes a point  
when the pain  
is no longer bearable.

At that point  
the fight  
against pain  
is given up  
on the  
involuntary]  
level,

and  
total surrender  
to the pain,  
transcending the  
• conscious,  
• volitional  
• mind and  
• will,  
takes over.

*In that moment*  
*all pain ceases*  
*and transforms*  
*into ecstasy.*

*This phenomenon is known to the devilish practitioners*  
*who torture human beings*  
*for political and other power reasons.*

*When they see this transformation happen* [i.e., *when involuntary*  
*processes take over and the tortured person feels*  
*ecstasy instead of pain at the hands of the torturers*],  
*they stop their torture,*  
*allowing their victims to regain once more*  
*a state in which they again*  
*begin to resist surrender* [and, *by resisting pain, feel pain*].

*My point here is*  
*to show you*  
*how everything*  
*including pain*  
*can be transcended*  
*if the concept of surrender*  
*is*  

- *properly understood and*
- *incorporated into the soul.*

39

*Take in*  
*these thoughts and*  
*give them*  

- *space and*
- *scope*

*in your mind,*  
*my beloved friends.*

*This* [i.e., *This absorption of these thoughts into your mind*]  
*will start*  
*a new process*  
*that will enrich your personality*  
*with*  
*new ways*  
*of self-expression.*

*[With this new process and with new ways of self-expression]*

**There will be room**

- **for firmness,**
- **for standing**  
**in self-affirmation, and**
- **for the ability**  
**to surrender**
  - **whenever and**
  - **wherever**  
**this is an**
    - **appropriate and**
    - **fruitful**  
**attitude.**

**Surrender to God**  
**is always**

- **appropriate and**
- **fruitful.**

**Surrender of**  
**all of**

- **yourself and**
- **your feelings**  
**to**
  - **a leader,**
  - **a teacher,**
  - **a helper,**
  - **a mate, and to**
  - **certain conditions**  
**is often**  
**a necessary movement**  
**without which**  
**you cannot**  
**complete yourself.**

40

**My**

- **dearest,**
- **most beloved**  
**friends,**  
**you are all**
  - **so blessed,**
  - **so richly held**  
**in God's hands.**

***Know the strength***  
***of your spirit***  
***that becomes manifest***  
***when you***  
***know your connection***  
***with***  
***the ultimate source of all.***

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