Pathwork Lecture 254: Surrender

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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<td>My beloved friends, the light of the Eternal One streams as a great blessing • to all of you, and • to all your endeavors that are sanctified by your commitment to serve • God and • His magnificent evolutionary plan.</td>
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<td>The hand of God can be recognized in many earthly manifestations.</td>
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<td>His presence can be keenly felt and so can His absence [i.e., so can His absence be keenly felt] when you block it out [i.e., when YOU block His presence out].</td>
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</table>
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.

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.

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.

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.
If this world \[i.e., \text{If this world you inhabit}\] reflects the combination of both extremes \[i.e., \text{reflects the extremes of both good and evil}\] creating this polarity \[i.e. \text{this dualistic good-and-evil polarity},\]

there must also exist other worlds in which one side \[i.e., \text{one side of the polarity of good and evil}\] so outweighs the other that the polarity disappears \[i.e., \text{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.
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.
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<td><strong>But</strong> 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.</td>
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<td><strong>This is why there is</strong> • no light – • no truth, • no love, • no divine reminder – in the spheres of hell.</td>
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<td><strong>It [i.e., the light] cannot be borne [in the spheres of hell].</strong></td>
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<td><strong>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.</strong></td>
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<td><strong>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.</strong></td>
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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.

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.

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.
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.
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.
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.

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.
You need to surrender to those whom you love.

This means
• trusting,
• giving them the benefit of the doubt,
• being willing to yield,
  as long as this serves the cause of truth.

You surely need to surrender to a teacher in any field you wish to learn.

If basic surrender is lacking, no matter how much the teacher is capable and willing to give you, you can receive very little, if anything.

This applies also to a spiritual teacher.

If you constantly
• withhold your trust and
• maintain reservations,
  you do not allow a most important dynamic to develop.
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!
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.

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.
The need
  * to discriminate
    * when to trust and
    * when not [to trust]
  is also indispensable.

"And how am I to know?"
you often ask yourself.

A very great confusion
arises right here.

There are
  few issues in human life
  about which
  there is as much
    * misunderstanding and
    * displacement
  as about
    * false surrender and
    * false assertion.

How do you
  become more aware
  of this very important aspect of living?

How can you
  avoid
    * capitulation and
    * resignation
  under the guise of
    * surrender?

How can you
  avoid a
    * false,
    * stiff
  holding on
when
  surrender would be appropriate?

Let me show you a few important keys
  which will eventually enable you to find this fine balance.
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.
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.

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
  • today
  will 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.

At present,
  many of you
  find yourselves
  in an interim stage
  where
  • the self
    is not yet
    • complete and
    • whole
    enough and
  • 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”].
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.

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]?
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”]  
ever 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].
<table>
<thead>
<tr>
<th>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.</th>
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<tbody>
<tr>
<td>Then you can say,</td>
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<tr>
<td>&quot;No one should be trusted.</td>
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<tr>
<td>I must always be on guard.&quot;</td>
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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.

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.
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.
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
- 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.
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!
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.

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.
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.

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.
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.

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.

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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