

Pathwork Lecture 213: The Spiritual and the Practical Meaning of "Let Go, Let God"

1996 Edition, Original Given September 19, 1973

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

¶	Content
03	<ul style="list-style-type: none"> • Greetings and • divine blessings for all of you here, my dearest friends. With • joy and • love I resume a new working season to give you all the <ul style="list-style-type: none"> • assistance and • guidance you could possibly require. Your growth continues to the degree you truly desire it. It has already borne wonderful fruit and will continue to do so.

by Eva Broch Pierrakos

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	<p><i>Everyone of you may find in the words I am privileged to speak this evening what you most need now.</i></p> <p><i>If you try to</i></p> <ul style="list-style-type: none">• <i>listen with your inner ear,</i>• <i>see with your inner eye,</i>• <i>feel with your innermost being, and</i>• <i>let the doubting mind rest,</i> <p><i>you will find exactly what you most need for your development.</i></p>
04	<p><i>I have often spoken the words,</i></p> <p><i>"Let go, let God,"</i></p> <p><i>and when you meditate you also occasionally utter these words.</i></p> <p><i>Let us examine the true meaning of</i></p> <p><i>"Let go, let God" for there is a lot more to this saying than meets the eye, my friends.</i></p>
05	<p><i>Letting go obviously means letting go of the limited ego with</i></p> <ul style="list-style-type: none">• <i>its self-will,</i>• <i>its narrow understanding and</i>• <i>its preconceptions.</i>

*It [i.e., letting go, or, letting go of the limited ego]
means*

- *letting go of*
 - *fears,*
 - *distrust,*
 - *misconceptions, and*
 - *suspicion.*

But it also means

- *letting go of
the insistent attitude
that says, in effect,
"I can be happy
only*
 - *if so and so does thus and thus, or*
 - *if life responds exactly as I determine."*

*This [i.e., This latter not wanting to let go, that is, not wanting
to let go of specific expectations and demands]*

often appears as

*not wanting to give up
something precious*

- *that is,
in itself,
legitimate and*
- *that you should
indeed
have.*

Does

*letting go
of the little ego's self-will
mean*

having to settle for

- *unhappiness and*
- *unfulfillment?*

Is the

*striving for fulfillment
that falls under the category of
"letting go"
wrong?*

*These questions are important
and we shall now deal with them.*

06	<p><i>To</i> <i>"let God"</i> <i>from</i> <ul style="list-style-type: none">• <i>the center of your being,</i><i>from</i> <ul style="list-style-type: none">• <i>your heart,</i><i>from</i> <ul style="list-style-type: none">• <i>your innermost self</i> <i>where God speaks</i> <i>if</i> <i>you wish to listen –</i><i>that [i.e., that way of "letting God"]</i> <i>is truly</i> <i>the ultimate aim.</i></p> <p><i>Before this</i> <ul style="list-style-type: none">• <i>highest,</i>• <i>most blissful and</i>• <i>secure</i> <i>state</i> <i>can exist,</i><ul style="list-style-type: none">• <i>obstacles and</i>• <i>dualistic confusions</i> <i>must always be removed.</i></p>
07	<p><i>It is usually</i> <i>so much easier</i> <i>to comprehend a</i> <ul style="list-style-type: none">• <i>philosophical concept or</i>• <i>spiritual premise</i><i>in</i> <ul style="list-style-type: none">• <i>general terms</i><i>than in its [i.e., than in the spiritual concept's]</i> <ul style="list-style-type: none">• <i>everyday applications.</i></p> <p><i>Your mundane reactions</i> <i>seem often</i> <i>too</i> <ul style="list-style-type: none">• <i>puny and</i>• <i>insignificant</i> <i>to be connected with</i> <i>the greater issues of life.</i></p>

	<p><i>Yet</i> <i>it is exactly</i> <i>in making the connections</i> <i>in this so-called insignificant area</i> <i>that you can find</i> <i>the key</i> <i>to your</i> <ul style="list-style-type: none">• <i>confusions and</i>• <i>conflicts,</i><i>which [confusions and conflicts]</i> <i>make it impossible for you</i> <i>to actually</i> <i>apply</i> <i>the great spiritual truths</i> <i>to your daily life.</i></p>
08	<p><i>Let us deal with</i> <i>the confusion</i> <i>I mentioned.</i></p> <p><i>The great truths,</i> <i>as all things,</i> <i>can be</i> <ul style="list-style-type: none">• <i>distorted and</i>• <i>expressed</i><i>in a false way.</i></p> <p><i>Thus</i> <i>many people</i> <i>are aware of the truth</i> <ul style="list-style-type: none">• <i>that the universe is</i> <ul style="list-style-type: none">• <i>benign and</i>• <i>giving and</i>• <i>that they [i.e., that people] are not required</i> <i>by divine law</i> <i>to suffer,</i></p> <p><i>but [nevertheless]</i> <i>in their present state</i> <i>they attempt to bring about</i> <i>the fulfillment</i> <i>they so ardently desire</i> <i>with [only] their [puny] self-will.</i></p>

*To tell these people
that they must
let go
of their
forcing current [i.e., of their self-will that they use to attempt to gain
happiness and fulfillment and to eliminate pain and suffering]*

*seems to imply
resignation to*

- *emptiness,*
- *suffering,*
- *pain, and*
- *unfulfilled longing.*

*To avoid this [i.e., to avoid being resigned to emptiness, pain, and unfulfillment]
they then*

hold on in a

- *tight,*
- *squeezed*

way

*that prohibits
the influx
of the greater world
that is*

- *light,*
- *truth,*
- *love,*
- *abundance, and*
- *all imaginable fulfillment.*

*The divine influx
can only flow
in its own harmonious rhythm
when it is let loose.*

*Energetically
there must be
no hard knots.*

- *Self-will,*
 - *anxiety,*
 - *insistence,*
 - *forcing currents and*
 - *distrust*
- create an energetic climate
that prohibits the divine flow.*

*The state of consciousness
that produces these*

- *tight,*
- *untrusting,*
- *insisting*

attitudes
is antithetical to
divine consciousness.

*An imbalance of trust
is at work here.*

The

- *little,*
- *limited*

ego
is trusted,
while the

- *greater*
- *divine*

self
is negated.

*This does
not mean
that the ego
should be denied.*

*But it [i.e., the ego]
needs to
expand its*

- *creativity and*
- *wisdom*

*precisely by allowing
the divine influx
to occur.*

09

*As you know,
all attitudes
create
energy systems.*

*The tightness of
holding on [i.e., holding onto what already exists]
creates
a closed
energy system.*

*This can be
easily observed
on the
outer level.*

*Wherever
• tyranny and
• domination
exist,
because*

*the will of a
few power-driven individuals
imposes itself over others –*

- stemming from and*
- creating more
fear –*

*the creative spark [of the others who
are controlled by those in power]
is squelched.*

*A closed system
always
creates resistance,
even though
temporarily
some people
outwardly
submit to the force [of the domination of the few]
out of their own
• fears and
• weaknesses.*

	<p><i>But</i> <i>the time must come</i> <i>when</i> <i>every last fearful individual</i> <i>will</i></p> <ul style="list-style-type: none">• <i>stand up and</i>• <i>throw off the shackles.</i> <p><i>History</i> <i>has always borne this out.</i></p> <p><i>In the</i> <i>confused human mind</i> <i>this healthy movement [of standing up and throwing off the shackles]</i> <i>is often taken for</i> <i>a general rebelliousness</i></p> <ul style="list-style-type: none">• <i>coupled with and</i>• <i>nourished by</i> <i>a childish will</i> <i>to refute</i>• <i>genuine authority,</i>• <i>truth,</i>• <i>guidance and</i>• <i>the need for</i> <i>self-discipline and</i> <i>self-responsibility.</i>
10	<p><i>Inwardly,</i> <i>however,</i> <i>people do rebel against</i> <i>the momentary uncertainty</i> <i>of stepping into</i> <i>an apparent vacuum</i> <i>created</i> <i>after they</i></p> <ul style="list-style-type: none">• <i>have given up</i> <i>their tight self-will and</i>• <i>have begun</i> <i>to let go.</i> <p><i>Instead of trusting</i> <i>the letting go process,</i> <i>people trust</i> <i>their own false gods.</i></p>

11

*In relationships,
it is easy to observe
that the inner pressure
of the subtle forcing current
which says,
"You must love me,"
creates exactly
the opposite
of the desired response [i.e., creates the opposite of the response
you want from the other, which is that they love you].*

*As an individual
you may feel
it is impossible
to give up this demand [that the other love you]
because
you cannot stand
not being loved.*

- *Aren't you entitled to love?*
- *Doesn't the universe
grant you
this very necessary fulfillment?*

How can you

- *give up
the demand [that the other love you] and*
- *content yourself
with the
bleak emptiness
that you fear
when you renounce
this demand for love?*

*Yet, it is clear that
the very attitude of
"you must" [love me]
elicits
everything else
but love
from the other.*

	<p><i>Love cannot blossom in a closed energy system that stems from</i></p> <ul style="list-style-type: none">• <i>distrust,</i>• <i>non-love,</i>• <i>power, and</i>• <i>distortion of truth.</i> <p><i>It [i.e., a closed energy system] cannot breed love.</i></p>
12	<p><i>You who do the inner work of the path, constantly encounter in yourself</i></p> <ul style="list-style-type: none">• <i>this tightness,</i>• <i>this fearfulness,</i>• <i>this holding.</i> <p><i>You may call it resistance or give it other names.</i></p> <p><i>Basically the resistance is not against any</i></p> <ul style="list-style-type: none">• <i>human being,</i>• <i>helper,</i>• <i>therapist, or</i>• <i>teaching,</i> <p><i>or even against</i></p> <ul style="list-style-type: none">• <i>any actual domination.</i> <p><i>For you do not need to be tightly holding against actual domination.</i></p>

The

• *tight holding,*

the

• *not letting go,*

always points to

the

• *inner,*

• *spiritual*

struggle

about

what to trust:

• *the little ego*

or

• *God within.*

In order to do the latter [i.e., in order to trust God within],

the

interim

states of consciousness [i.e., the interim states before the state of fully trusting God within is reached, i.e., interim states]

which the mind

• *has produced and*

• *wishes to avoid*

must be traveled through.

The self

wishes to avoid

what it [itself]

has produced

only too often,

whether it be

• *pain,*

• *confusion,*

• *emptiness, or*

• *fear.*

Whatever the interim state [i.e., Whatever the interim state before the state of trusting God, the interim state that has brought pain and fear],

you must embrace it [i.e. embrace this interim state you produced]

so that it can be

• *explored,*

• *understood, and thus*

• *dissolved.*

13	<p><i>There is an enormous difference between</i></p> <ul style="list-style-type: none">• <i>believing that this temporary state [i.e., believing that the interim state you have created, the state producing unfulfillment and absence of love] is the final reality which must be kept at bay,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>knowing that it [i.e., knowing that this interim state that brings unfulfillment and pain] is [merely] a temporary condition.</i> <p><i>As long as you believe this condition [i.e., believe that this interim state that brings you only absence of love, unfulfillment and pain] is final,</i></p> <p><i>the self will either</i></p> <ul style="list-style-type: none">• <i>fight against letting go [i.e., fight against letting go of the interim state that is in truth bringing unfulfillment and pain],</i> <p><i>or it [i.e., the self] will</i></p> <ul style="list-style-type: none">• <i>fall into a resignation to being [forever]</i><ul style="list-style-type: none">• <i>helpless and</i>• <i>unhappy.</i>
14	<p><i>That [i.e., because the self believes this condition of unfulfillment and pain is final] is why the resistance to letting go [of ego's self-will and dropping into the temporary unfulfillment and pain] is so strong.</i></p>

*You prefer [holding onto]
the status quo
in which you
avoid falling into
those other states of consciousness [i.e., avoid falling into those
states of consciousness that are the cause of your pain,
unfulfillment, and the absence of love in your life, states]
of your [own] creation
that must be traversed
before you*

- *can let go [of your present state of
consciousness] and*
- *begin to [trust God within, by which you begin to]*
 - *create and*
 - *expand
your life.*

*You prefer [holding on to]
the status quo,
even though
the state of*

- *letting loose [of self-will] and*
- *letting God
feels*
 - *wonderful,*
 - *rich,*
 - *light,*
 - *joyful, and*
 - *safe.*

*Many of you
have begun
to experience this [wonderful, rich feeling that comes from letting go and
letting God]
more often.*

*In that way [i.e., by experiencing this wonderful, rich feeling that comes from
letting go and letting God]
the resistance to
letting go
diminishes gradually.*

It [i.e., letting go of self-will, fully feeling the temporary pain and unfulfillment that are caused by your present state of consciousness, and coming to trusting the God within]

***can never be done
in one single decision.***

*It [i.e., the decision to let go of self-will, feel the pain, and trust the God within]
is a*

- ***decision and***
- ***commitment***
that must be repeated many, many times.

15

***The tightness you feel
is so often traceable
to the current which says,
"I want it desperately."***

***However,
the desperation [you feel in your insistent "wanting"]
is***

- ***much more
a result of the
tightness that shuts out God***
- ***than of
not having
what you want.***

- ***The state of tightness
stemming from fear
[of always being in pain and never having love and fulfillment],***
- ***the distrust [of God within], and***
- ***a concept of poverty [in self and the universe]
seem to justify
your holding on [to self-will in an attempt to get that for which you wish].***

I repeat what I mentioned before:

***The giving up
of the tight self-will
implies
first of all
letting go
of the insistence
of your wish.***

*The wish
must be let loose
• for the moment,*

*which is quite different from
giving it up
• forever.*

*The
• "who,
• where,
• what,
• when, and
• how"
of the wish fulfillment
must be
temporarily
given up.*

*When you have
let go [of these specifics regarding your wish],
you may even come back
to the same
• "who,
• where,
• what,
• when, and
• how,"*

*but these wishes
will then manifest
in a different
• emotional and
• spiritual
climate.*

*Often
your insistence
to have the wish fulfilled
in the
one specific way
that you now imagine
limits the actual fulfillment.*

*Give the
creative process*
• *rope and*
• *margin*
*and you will then
experience*
that it [i.e., you will then experience that the creative process]
will
by far
surpass your
• *hopes and*
• *visualizations*
in
• *happiness and*
• *fulfillment.*

Since
your mind
is often incapable
of even conceiving
the richness of the universe,
you must
learn to make yourself
empty
at the moment
and
allow
the divine process
to reveal itself
to you.

This means
"letting God."

16

It is sometimes true
that you must
give up
the desire of the self-will
which you do not want to let go of.

But this [giving up of the desire of the self-will]
is only
temporarily
true.

*If you have
inwardly
accumulated
a negative image of your life
in which
you can only
suffer,
then
you must*

- examine and*
- oust*

*this image
so as to
inactivate
its [i.e., inactivate the negative image's]
energetic power.*

*This [examining and ousting of this negative image]
cannot happen
in a state of*

- holding on and*
- fighting against*

this same innermost negative belief.

17

- If you send out
currents of
domination over others
with whom you are involved in relationships,*
- if you fight against
their*

- imperfections and*
- immaturities*

*that hurt you,
it is only because
you do not trust
that your inner God
can produce fulfillment for you
without [your] having to impose
your ideas over others,
no matter
how right
these ideas [of yours] may be in theory.*

18

Humanity
is caught
in this conflict:

- **You either**
hold on [tightly to your current state, rather than letting go,
but at the same time trying to force the change you want by
using your tiny self-will, while fighting]

against [experiencing and feeling] **the**

- **blankness,**
- **pain, and**
- **abandonment**

you fear will be your fate [forever]
if you let go,

- **or you**
resign yourself
to this dismal [current] **state**
in order not to [have to]
hold on [to your current state and not to have to forcefully
try to change your situation with your self-will].

This universal conflict [of EITHER holding onto your current state of getting
what you want by a forcing current (which never works)
OR resigning yourself to never have what you long for]

is part and parcel
of the dualistic [either/or] **state of mind**
which prevails
in your dimension of consciousness.

You have often heard me explain
that there are
many other

- **confusions and**
- **conflicts**

from which
humanity
must laboriously
find its way out.

*In this particular instance [that I have just presented]
humanity's conflict
is between
either*

- *using a forcing current [to change a current negative state,
rather than letting go of a forcing
current to change the situation],*

or

- *resignedly
accepting a negative state [as permanent],*
- *becoming hopeless, and*
- *harboring a negative concept of life.*

*This conflict
seldom applies to
all
areas of life expression,
but it
almost always applies
to some.*

19

*You may
outwardly
tend more toward one of these [two] attitudes [i.e., either the attitude
to force change or the attitude to resignedly accept a
negative state as permanent],
but the other [attitude]
also lives
within you,
concealed
even from your own awareness.*

[For example,]

Let us say

**that you are
outwardly**

- **forceful,**
- **aggressive, and**
- **temperamentally suited to**

**get away with
overriding others**

either by

- **sheer force,**
- **clever persuasion, or**
- **dishonest manipulation.**

In that case,

you use

some of your resources *[i.e., you use some of your resources for
forcefulness and aggressiveness in order]*

to cover up

- **resignation,**
- **despair, and**
- **distrust of life,**

**though you do this
in certain areas
only.**

Or, [as another example]

you may be

outwardly

a personality type

- **who wants
above all to**
- **get along with others,**
- **who wants to**
- **depend on them**
- and**
- **not antagonize them.**

Then

there must be

underneath *[and unconscious]*
the desire to

- **dominate** *[them].*

**Often
such domination
is obtained by
submission.**

**"I will do what you say,
so that you
• are bound to me and
• will have to obey my wishes.**

**You will be
too guilty
to offend me
when I have proven to be
so obedient to you."**

**I venture to say that
you must have found such
hidden
attitudes
in the course of your pathwork.**

20

**Whatever the
outer
manifestation
of these two ways
to react in life may be [i.e., manifesting either domination over
others or submission to others],
the opposite of the
overt
manifestation
must also exist in you.**

**You may have become
quite aware of
the manifest attitude,**

**but may still
be deluded
in thinking that
the opposite
does not exist in you.**

*Whoever is
outwardly
• dominant
will find it difficult
to deal with the
inner
• hopelessness.*

*[Conversely]
Whoever is
outwardly
• negative,
• dependent,
• weak, and
• submissive
will find it difficult
to deal with his or her
covert,
• dominant, and
• manipulative
traits.*

*They [i.e., dominating over others and submitting to others]
are inevitably
two sides of the same coin.*

21

*At the beginning
of the path of self-exploration,

you may not be aware of
even your
overt
personality aspect.

But
little by little,
as you observe yourself,
you will become aware
first of
• the overt,
then
• the covert
side.*

22

*When your personality is
very adept
in its*

- chosen way
of dealing with the world,*

*you find it
most difficult
to recognize*

- the hidden aspect.*

If you

- are forceful by nature, and*
- have aspects of strength
that you partially
put into the service
of the forcing current,*

then
*for a long time
you may get away with
this solution
for warding off
the disaster
you
secretly
expect.*

*If [on the other hand] you
are by nature*

- soft and*
- pliant,*

*but use these assets
in order to*

- manipulate others and*
- hide the domination
you wish to exert,*

*you may find it
extremely difficult to*

- give up
the former [i.e., give up your soft and pliant aspects]*
- and face
the latter [i.e., face your wish to dominate others].*

*If you seem
to get what you want
through your chosen way
which is predominant
in your personality,
it is
much harder for you
to see
what you miss.*

*Only when
life
finally brings home to you*

- that your
succeeding
is an illusion, and*
- that you
are actually
fighting
an already existing
state of emptiness
which is the result of
your chosen solution,*

*will you be
sufficiently motivated
to deal with this struggle.*

23

*You may
momentarily*

- seem to get, or*
- even actually get,
what you
• want,*

*but you
do*

- not really get
what you
• yearn for [most deeply].*

*You do
not get
the real fulfillment
you
continually
make impossible
by the very use of
these pseudo-solutions.*

[For Example]

*Let us assume
you wish [for]
• love and
• closeness
with another human being,
but feel uncertain
that you will obtain this desire
through the other person's
own free will.*

*Let us further suppose
you then
rule by*

- possessiveness,*
- domination,*
- jealousy,*
- coercion, and*
- demands.*

Remember

- that this can occur in
either the
• overt
or
• covert
way and*
- that you
can rule
just as much [indirectly and covertly] by
• dependency,
• blaming, and
• making the other person
feel guilty.*

*If that person
partially*

- *truly*
- *loves you,*

but
partially

- *neurotically*
- *needs you or*
- *wants to exploit you,*

he or she
will

- *submit to your rule,*

but also
will

- *resent and*
- *blame,*
- *hate and*
- *defy*

you for it,
even though
being party to the arrangement.

Thus,
even when you succeed,
it means little
because
you are
constantly
fighting against
those reactions [in the other person]
for which you [yourself] are co-responsible.

These negative reactions
in the other
only strengthen
your negative
image of life.

And so it goes on and on.

24

*But what will happen
if you have the*

- *courage and*
- *integrity*

*to let the reins go,
notwithstanding
the fear
that you might lose this person?*

*If you
lose,
what have you lost?*

*But if you
win
you find
the immense joy of
discovering
that the other
wants
to love you*

- *freely*
- *without your*
 - *coercion,*
 - *manipulation, and*
 - *domination.*

*[And do realize] That [this love that is now freely given you]
is the
true richness
you long for.*

*And even if you
lose that person,
does this
truly have to mean
that you must be alone
forever?
Certainly not.*

*But you may
temporarily
have to dip into your bleakness [of loneliness and unfulfillment]
so as to dissolve
its power to present
an obstruction [in your next relationship].*

*In that way,
you can "let God."*

25

Divine creation
wants you to have
all the bliss imaginable.

If you can
confront your doubts
that the best
could indeed
be yours,

then
you can establish trust.

But

- *trust and*
- *faith*

cannot be built
on the rotten foundation of

- *distrust and*
- *lack of faith.*

If all the energy
you now use to

- *coerce and*
- *bend*

your environment
would be used to

- *establish genuine faith*
- *in the abundance of life,*
- *in the richness*

your life could have,

you would
indeed
create
such a rich life.

Covering up

- *your lack of faith,*
- *your distrust,*
- *your negative outlook,*

and then covering up
the means you use

to overcome them [i.e., the means you use to overcome your lack of faith, your distrust, and your negative outlook]

consumes

- *valuable,*
- *essentially creative*

energy.

26

*I specifically suggest
that all of you*

- *look at
both the*
- *overt*

and

- *covert*

*manifestations
of this struggle in you, and*

- *see
in what areas of your life
they exist.*

*Look at
your lack of faith
when*

- *you do not let God,
when*
- *letting go [of self-will and ego control]
seems to connote*
- *resignation
into an unfulfilled state .*

[Or, on the other hand]

*Feel
the inner
movement in you
when you
cease grabbing, and*

*then visualize
yourself
in a*

- *confident,*
- *patient,*
- *humble*

*state of mind
in which
the universe
can give you its best.*

27

*Whether you
experience*
• *your outer holding or*
• *your outer hopelessness,*
try to get in touch with
the hidden
opposite
attitude.

*Both facets [i.e., the outer holding or outer hopelessness and its hidden opposite]
should be*
on the surface
so you can become
fully conscious
of them [both].

Only then
will you be able to find the key
which I will describe to you now.

However,
just
hearing
about this key
can never be sufficient,
although it [i.e., just hearing about this key]
will surely help you
find
the right direction.

It requires
a great deal of
inner work
for you to
use
this key.

28

First

*I would like to say a little more about
"letting go and letting God"
in your interactions with others.*

*I have already mentioned
the apparent conflict of*

- *wanting to be*
 - *loved,*
 - *respected and*
 - *appreciated*

and your

- *pushing for it [i.e., your forcing current pushing to be loved, respected and appreciated].*

I also spoke about

- *your dilemma of
apparently having to
give up this wish [to be loved and respected] and*
- *your confusion about
whether you are
entitled to it [i.e., entitled to have the love and respect you wish for]
or not.*

*It is so important to restate that
no*

rightful

*claim you make on creation
can be accommodated
by the universe*

when your condition is a

- *cramped,*
 - *forcing,*
 - *hopeless,*
 - *negative*
- one.*

Nor is the attitude of

"you

must

love me"

*an expression of
genuine love*

on your part.

	<p><i>Love and must are antithetical. Forcing does not allow freedom to the other, whereas an open energy system always functions in freedom.</i></p>
29	<p><i>The attitude characteristic of an open energy system would be somewhat like this:</i></p> <ul style="list-style-type: none">• <i>"I would like you to love me.</i>• <i>You seem to be the person</i><ul style="list-style-type: none">• <i>I would like to share myself with and</i>• <i>to whom</i><p><i>I would like to give all of myself.</i></p>• <i>If you are that person,</i><p><i>I know that you must come to me</i></p><ul style="list-style-type: none">• <i>in freedom,</i>• <i>out of your own volition.</i>• <i>Even if my forcing could affect you,</i><p><i>I would not want it this way.</i></p>• <i>I trust the universe to give me what is my fair due.</i>• <i>If you do not wish this freely,</i><p><i>I can</i></p><ul style="list-style-type: none">• <i>let you go from deep within and</i>• <i>wait in faith that the person who will</i><ul style="list-style-type: none">• <i>appreciate and</i>• <i>freely want what I have to give will come to me."</i>

*This attitude
reflects
an open energy system
and is compatible with
the abundance available.*

*Abundance
constantly
floats around you,
but
your clogged energy system
erects a wall
that closes you off
from the
ever-present
abundance.*

*Of course,
the same principle
applies to all other kinds of relationships: to*

- wanting a specific job,*
- wanting friends,*
- wanting people*
 - who will buy
what you have to sell,*
 - who will receive
what you have to give, or*
 - who give you
what you look for.*

30

*[On the other hand]
A closed energy system
with an attitude of
tightly holding on
is really
your*

- false and*
- inefficient*
 - weapon against
a negative vision
of the universe you live in –*
 - or at least against
a [negative] vision of
life for you.*

*The weapon [you use against your negative vision of the universe or of your life]
is wielded*

with even stronger forcefulness

as it proves itself

inefficient:

you become

- *more*
- *forceful,*
- *more*
- *possessive,*
- *demanding,*
- *jealous, and*
- *domineering.*

Thus

the energy system

- *closes*
more and more tightly and
- *shuts out*
life's riches.

Your illusion

of life's

negative nature

is strengthened,

and you

- *fight against*
this illusory negative vision
- so as*

not to fall into the pit of

- *resignation and*
- *giving up,*

instead of

- *just letting go.*

31

You have to live

in an

open energy system to

- *reach out into life*

and

- *comfortably,*
- *even confidently,*
- *claim its riches.*

*You must
be rich
yourself
in order to be
energetically
compatible with
the riches
of the universe.*

*In a
closed energy system
you*

- believe you are a
pauper and*
- never avail yourself of
your wealth.*

*Knowing
your riches
implies,
as the first substantial step,
being*

- strong enough,*
- generous enough,*
- humble enough,*
- honest enough,*

*not to
exert force over others,
no matter how subtly
this force
may be acted out.*

*Not letting go
implies
a forcing current;
forcing,
no matter how concealed,
amounts to
stealing,
because you know
you would not have to
enforce anything
if it were
indeed
freely given you.*

*The irony is
that often
what wants to be given you
freely
becomes inaccessible
when you force.*

*Not letting go
must
violate your integrity
on a deep level,
which then causes you
to doubt*

- *yourself and*
- *your right to be happy.*

*Not letting go
can be equated with*

- *being a stealing beggar.*

*[Conversely]
Letting go
can be equated with*

- *knowing
one's ultimate riches and*
- *having the willingness
to establish this fact [i.e., to establish the fact of your ultimate riches]
in your consciousness.*

*Letting go
thus implies a*

- *hard,*
- *honest
look at
your*
 - *illusions,*
- *pretenses, and*
- *dishonesties.*

32	<p><i>As you know,</i></p> <ul style="list-style-type: none">• <i>thoughts and</i>• <i>energies</i> <p><i>constantly create.</i></p> <p><i>There is</i></p> <p><i>an enormous difference</i></p> <p><i>between creating</i></p> <ul style="list-style-type: none">• <i>a closed system</i> <p><i>by manipulation</i></p> <ul style="list-style-type: none">• <i>of others,</i>• <i>of facts,</i>• <i>of events,</i>• <i>of the creative energies around you,</i> <p><i>or creating</i></p> <ul style="list-style-type: none">• <i>an open energy system</i> <p><i>through trust.</i></p>
33	<p><i>The key is</i></p> <p><i>letting go</i></p> <p><i>into trust.</i></p> <p><i>In order to trust,</i></p> <p><i>you must</i></p> <p><i>first</i></p> <p><i>establish</i></p> <p><i>certain intermediate links,</i></p> <p><i>which cannot be skipped.</i></p> <p><i>Those [intermediate] links</i></p> <p><i>form the bridge</i></p> <p><i>to a state of</i></p> <p><i>genuinely</i></p> <p><i>positive</i></p> <p><i>expectation of life,</i></p> <p><i>where there is</i></p> <p><i>no</i></p> <ul style="list-style-type: none">• <i>pressure,</i> <p><i>no</i></p> <ul style="list-style-type: none">• <i>anxiety, and</i> <p><i>no</i></p> <ul style="list-style-type: none">• <i>doubt.</i>

*Instead [of doubt]
there is
the deep faith*

- *that the universe
is benign and*
- *that you can have
the very best
on all levels
of existence.*

*This is the key
we are concerned with here.*

34

*An open energy system
in which
you positively
create*

- *fulfillment and*
- *enrichment*

*requires
that you discover
your inner richness.*

You must become rich.

*If you start from
your poverty,
you can never create
an open energy system.*

*[Rather,] You can at best
create
a closed energy system
in which you*

- *directly or*
- *indirectly*
 - *rule,*
 - *coerce,*
 - *pressure,*
 - *command,*
 - *demand, and*
 - *manipulate –*

and cheat!

35	<p><i>The open energy system which creates richness flowing into you both from</i></p> <ul style="list-style-type: none"><i>• within and</i><i>• without</i> <p><i>must come from your own richness that can afford to lose at the moment.</i></p> <p><i>Then [i.e., When you are aware of your own riches] you can afford to</i></p> <ul style="list-style-type: none"><i>• tolerate the temporary pain of finding what really obstructs the fulfillment of the unfulfilled need, and</i><i>• ultimately remove it [i.e., ultimately remove what really obstructs the fulfillment of your need] by changing an inner attitude.</i> <p><i>This is the way to create richness from poverty.</i></p>
36	<p><i>A sequence of steps must be undertaken in this process.</i></p>

Step number one:

**recognize the conflict
we have just discussed
where you struggle
between resorting
to**

- **hopelessness [and being resigned to unfulfillment]**

**or
to**

- **pushing,**
- **holding, and**
- **applying pressure from above**
[in order to gain fulfillment by force].

Step number two:

**see that this conflict [between being resigned to unfulfillment on the one
hand and striving for fulfillment on the other hand]
exists**

**because you operate
from the premise
of an imaginary poverty,
convinced
that you could not have
what you need
if you gave up
the**

- **pushing,**
- **holding,**
- **pressuring**
struggle.

**You believe
that you are condemned
never to experience the fulfillment**

- **you long for,**
- **without which**
your personality
cannot thrive.

*Step number three:
commit yourself
totally
to working out
the real reasons
for your unfulfillment
in the usual way
you learn on this path.*

*This must be done
in a spirit of*

- *honesty,*
- *perseverance,*
- *patience, and*
- *humility.*

*Humility
means*

- *not blaming the universe
for your poverty
in a particular area of your life,
but instead*
- *searching for
your distortions
that have created this poverty.*

37

*Most human beings
have*

- *some areas
where they
feel*
 - *rich and*
- *some [areas]
where they
feel*
 - *impoverished*

*and [where they] therefore
[feel]*

- *needy.*

*It is hardly ever
just one way [i.e., life is hardly ever all rich or all impoverished].*

So
discover the areas
• where you
feel rich and
• where you
feel poor.

Perhaps you
feel rich
in having
certain creative talents
• where you
feel
completely confident and
• where you sense
that you have this
limitless abundance
within you
like a stream
that never ceases to flow.

But at the same time you may
feel poor
in regard to
ever finding
true mutuality.

Another person may
feel very secure
in that area,
but
feels very doubtful
about ever having
• abundance and
• security
on the financial level.

You all know by now
how to search for the
• misconceptions,
• negative intentionality, and
• destructive attitudes
that must underlie
such a blocked condition.

*You have to be
quite clear*
• *where you feel rich and*
• *where you feel poor.*

*Where you feel rich,
you will always be rich
because
there [i.e., where you are rich]
you must also have a*
• *giving and*
• *honest*
attitude.

*But where you feel poor,
you will continue to be poor
until you
establish richness
within
through*
• *giving and*
• *honesty.*

38

*In actuality,
richness
always exists
with everyone.*

But if you
• *do not know*
that you
possess that richness and
• *are blind to it [i.e., are blind to your richness],*
you will
• *truly believe and*
• *experience*
only
your poverty.

*The poorer
you believe yourself to be,
the more
you must react
as if you had nothing to give.*

*Haven't you all found in your pathwork
that you
hold your feelings in check,
because
giving them out
would create*

- unendurable emptiness
inside you,*
- an emptiness
that can only be filled by others?*

39

*Let us see what happens
when you believe yourself to be poor.*

*I said before that
every kind of*

- pushing,*
- domineering,*
- forcing, or*
- manipulating
amounts to
• cheating.*

*The translation
of such an attitude
into concise words would be,*

- "I shall force you
to give me
what you
do not want
to freely give.*

- If plain power
is not adequate,
I shall do so by
trickery.*

- I shall make you
feel guilty
for not giving me
what I want from you.*

• *I shall*
• *accuse and*
• *blame*
you
for victimizing me.

• *I shall*
turn it all around and
accuse you
of doing
what I
secretly do to you.

For instance,
I shall claim that
you dominate me
because you refuse to comply with
my goal
to force you
into submission to me."

It is easy to see that
this attitude
has nothing to do with
love.

[On the contrary,]
Such an attitude is
• *unfair,*
• *cheating,*
• *prohibitive, and*
• *infringes on the other person's freedom,*
or at least
attempts to do so.

40

The

- *free,*
- *loving*

attitude

characteristic of

an open energy system says,

- *"I would be happy
to have your love.*

- *But, loving you [as I do],
I shall give you the freedom
to come to me
if and when
you so choose.*

- *If you do not wish
to love me,
I have no right
to make you feel guilty
by pretending
that this [i.e., pretending that your
not loving me]
devastates me."*

This is the

- *true honesty,*
- *decency, and*
- *integrity*

that creates richness.

You are entitled

to want

- *to be loved, or*
- *to have money, or*
- *to have fulfillment,*

*but if you go about it
any other way,*

your

means

become

- *prohibitive*

and,

in the deepest sense,

- *dishonest.*

*Because you
feel poor,
you think you
must steal;
because you
continue stealing,
you remain poor,
for only the
honest
can feel
deserving of riches.*

*The energetic form
of the*

- forcing,*
- holding*

*attitude
is that of*

- a tight prison or*
- a short leash.*

41

*Stealing
creates guilt, and
the guilt
produces doubt
that you are
entitled
to receive freely.*

*Right here
you create for yourself
a climate of impoverishment
in which
you must indeed
doubt
your capacity
to create richness.*

*You also violate
spiritual law,
and it is extremely important
to find out
in what way [you violate spiritual law].*

42

*During the process
of self-exploration,
you will also find
your lack of faith
in a universe
that will yield
what it already
wants to give you.*

*You make it impossible
for the universe
to give to you
because of the
closed energy system
you
have established.*

*It is exactly the same
in a relationship.*

*Even in the
best relationship,
if the most genuine love
is*

- forced and*
- coerced,*

*it [i.e., the most genuine love]
will automatically
be withheld.*

*Your demand for love [from the other]
will be resented
even by those
who comply
out of their own
neurotic motives [to love you].*

*You cannot
receive
the*

- existing or*
- growing*

*love [from the other]
because
your prohibitive energy form
does not allow it.*

An attitude of
• *unfairness and*
• *dishonesty*
is always present
when you grab
and do not
"let go and let God."

Pressure
creates
counter-pressure.

Letting go
affords the possibility
• *to experience*
genuine divine law,
• *to experience*
what is.

Whatever
• *darkness or*
• *negativity*
may be there
temporarily
must be seen
for what it is [i.e., must be seen as darkness or negativity],
so that
its [i.e., so that the darkness's or negativity's]
ultimate essence of
• *light and*
• *beauty*
can reveal itself.

Only
when you
let go
can others
be free
to love you.

43

*You may indeed
be entangled in
a relationship
where love
does not come forth freely.*

*But this is only so
because*

- *your distortions and*
- *your concept of impoverishment
will draw to you
someone who is incapable
of giving you love.*

*You may have to
first*

- *let go
of what you want
from a specific person and*
- *accept
the momentary
apparent state of*
 - *impoverishment and*
 - *emptiness.*

*Travel through
this interim state [i.e., a state of impoverishment and one empty of love]
until you can find
through your own
increasing inner health,*

- *freedom, and*
- *richness [that comes from knowing]
that love
is given to you freely.*

*Once you have tasted
the difference
between*

- *what you get through*
 - *pressure and*
 - *control,*

and

- *what you get when you*
 - *let free,*

you will never desire the former any more.

***The former [i.e., what you get through pressure and control]
is indeed
meaningless.***

***It [i.e., what you get through pressure and control]
cannot enrich you
because
you extracted it
out of
your own
sense of poverty –
a false
sense of poverty,
but nevertheless
a sense of poverty.***

44

***The richness
that is necessary
for***

- having,***
- being, and***
- living***

***in an
open energy system
where***

- people,***
- love,***
- richness, and***
- the universe***

***come to you
freely,***

***can only be created
by you
when you***

- give***

as fully as you wish to

- receive.***

*These words
have often been spoken
by all*

- *religions and*
- *philosophies
of value.*

*They are surely
not new.*

*But
giving
is so often*

- *a false mask,*
- *a ploy*
that only hides the
 - *cheating,*
 - *bargaining,*
 - *dishonesty,*
 - *selling out, and*
 - *negativity**that are present
in the heart.*

*Since the
inner world
of
true
interaction
cannot be deceived,
you must
reap
what exists in you
according to your
[actual] belief.*

*This is why
letting go
so often means,
at first,
plunging into this
inner negative world
that you have*

- *created and*
- *hidden*

both

- *from others*

and

- *from your own awareness.*

*But you should also
remind yourself
that this [inner negative world]
is
not
the ultimate you*

- *to which
you are either
doomed or*

- *from which
you must hide.*

*By admitting
the existence
of this negative part [in you],
you can change it.*

45

*Honest self-facing
includes*

- *courage and*
- *humility,*

*and never induces
hopelessness,
even if you first examine
the world of poverty
you have created
in your consciousness.*

*Experience its [i.e., experience the world of poverty's]
pain
as a tunnel
through which you travel
in the spirit of
facing
your own creation [i.e., facing the poverty you have created].*

*When you deny this process [of facing the poverty you have created]
and choose instead
to feel victimized
by life
because of the pain
you yourself have created
out of [your own]
• ignorance,
• dishonesty, and
• negativity,
you cannot help
but stay poor.*

46

*Out of that courage
of really seeing yourself,
the further attitude of
letting go
inevitably grows.*

This attitude says,

- *"If others want
what I have to offer,
I will gladly give it to them.*
- *If they
do not want it,
I will let them go.*
- *If this [letting them go]
is painful,
I will
• accept this pain and
• explore its origin in me.*

*• I will trust in the
ultimate benign nature of life
to give me what I need,
even if at the moment
I am still
not capable of
experiencing it."*

47

*This meditation,
my friends,
must be the final step
in the sequence I outlined,
so you can
extricate yourself
from the*

- incredibly painful and*
- hopeless*

*dichotomy
in which
all
humanity is caught.*

*One person
may be more involved in it
than another,
even though
some are caught in it
only to a small extent.*

*Nevertheless,
every
human being
is trying to get out of
this pattern.*

You create

- richness and*
- an open energy system*
by seeing how
 - your demands and*
 - your tight holding*
 - defeat your fulfillment and*
 - imply an insult*
to the universe.

	<p><i>The demand says, "I do not believe I can have, unless I</i></p> <ul style="list-style-type: none"><i>• push,</i><i>• pressure,</i><i>• cheat,</i><i>• manipulate, and</i><i>• force it to come to me."</i>
48	<p><i>When you undertake these steps,</i></p> <ul style="list-style-type: none"><i>• release first the holding and</i><i>• then let go of what you acquired through this forcing attitude of</i><i>• self-will and</i><i>• pressure.</i> <p><i>This means you may not immediately obtain from the outside what you desire.</i></p> <p><i>You must first create the inner attitude in which you can</i></p> <ul style="list-style-type: none"><i>• accept the not having with good grace and</i><i>• still feel, perhaps even because of it [i.e., because of accepting the "not having"], your inner wealth.</i>

*The capacity
to do without what you want
will enhance
your*

- *self-esteem and*

your

- *integrity.*

*This will begin
to enrich you*

- *from
within,*
- *from
your own resources.*

*Then
the fulfillment from
without
becomes almost secondary –
in spite of there being often
a genuine need for
outer
wish-fulfillment.*

*However,
such [outer wish-] fulfillment
has to become
a natural byproduct
of your
inner
state.*

*Also
it [i.e., the outer wish-fulfillment]
should
not
be something you cannot do without.*

*If that is the case [i.e., if the outer wish-fulfillment is something
you cannot do without, and you are letting it go],
you are centered
in*

- *others [and thereby losing your true self] and*
- *your own being [where you receive all that you truly need].*

*The outer fulfillment,
important as it may be,
is simply
an organic development
of your
inner state.*

*[Hence,] First
you must establish
the inner state
in which you can
let go of
what you want to have,
even if
this leaves you
feeling*

- empty,*
- pained, and*
- needy.*

*However,
do not lose sight of
another state of consciousness
into which you could flow
if
you did not resist
your present state [i.e., if you did not resist your present
state, even if your present state leaves you
temporarily feeling empty, pained, and needy].*

*This is the way
to establish
the inner
state of richness
that is compatible with
universal law
in a Creation
forever ready
to give you
whatever you truly need
for your happiness.*

49

*Now I want to say a few words about
guilt,
an especially important topic
in this connection [to letting go and letting God],
and clarify the difference between*

- *guilt,*
- *shame, and*
- *remorse.*

I have often referred to

- *justified*

and

- *unjustified*

guilt.

*I have also spoken about
the destructive nature of guilt,
which*

- *devastates
the self and*
- *prohibits
the vision
of your ultimate divine being.*

*Now let us see
in what way*

- *guilt,*
- *shame, and*
- *remorse*

differ from one another.

50

*When you
feel
guilt,
you say, in effect,*

- *"I am beyond redemption.*
- *I deserve to be devastated."*

*Since you are
an integral part*

- *of Creation,*
- *of the universe,*
- *of God,*

*you thus
insult yourself
[just] as you do
when you
do not trust life's*

- *abundance,*
- *goodness,*
- *safety,*
- *justice,*
- *richness, and*
- *beauty.*

*No matter
how*

- *negative,*
- *destructive,*
- *mean,*
- *malicious,*
- *spiteful,*
- *dishonest, and*
- *manipulative*

*you discover
a part of you
to be,*

it is

- *only one part,*
- *only a temporary aspect*

*which the
real you
has brought into
material manifestation
so you can*

- *recognize and*
- *alter*

it.

*Never think that
this [negative part]
is
all of you.*

You must beware of this dangerous distortion.

51

*There is a
direct correlation
between*

- *this self-devastating guilt*

and

- *your distrust of life [your distrust of life that prevents you from letting go and letting God].*

*It is
essential
that you*

- *deal with
this double-edged distortion*

and

- *set it right.*

*In this kind of guilt,
you inevitably
cut yourself off
from your own
divine flow.*

*Thus
you feel
you have to
immediately
go to the opposite extreme
of whitewashing
your
actual*

- *failings and*
- *faults,*

*those areas
which you
need to
face*

- *squarely and*
- *honestly.*

*The defense against
your shortcomings
is always correlated with
a self-devastating guilt.*

*And
the self-devastating guilt
is correlated with
a denial
of the true nature
of an*

- all-giving,*
- all-loving,*
- all-fulfilling*

*universe
available to
all created beings.*

*Beware of this guilt,
my friends,
for it does
not
lead to
self-purification.*

*It [i.e., this guilt]
is not a*

- realistic or*
- constructive*

attitude.

52

*Now what about
shame?*

*Shame
is the emotion
concerned with*

- vanity and*
- appearance.*

*Perhaps you are ashamed
to expose something
in front of others
because
you want to
pretend to be
other than
what you are.*

*The idealized ego-image
takes predominance over
what is real.*

*Thus
you lose touch with
the treasure
of your real self.*

*So there is a difference
between*

- *guilt*

and

- *shame.*

*Guilt
relates to
your inner self;
it [i.e., guilt]
devastates you
and you exaggerate it [i.e., you exaggerate guilt],
playing a game with yourself.*

*Shame [on the other hand does not relate to your inner self but rather]
applies to*

- *your image,*
- *your pretenses*

toward the world outside.

53

*True remorse
has nothing to do with
either*

- *guilt*

or

- *shame.*

*It [i.e., remorse]
simply recognizes your [humanness, your]*

- *shortcomings,*
- *limitations [as a human being],*
- *faults,*
- *impurities, and*
- *negativities.*

It [i.e., remorse]
admits
that there are
parts in you
where you

- *violate spiritual law*

and thus

- *violate your deepest integrity.*

- *To feel*
regretful,
- *to admit*
the truth
that these impurities
 - *are a useless waste of energy and*
 - *inflict harm on*
 - *others and*
 - *yourself,*

[and] sincerely
wanting to change
through self-confrontation,
is entirely different from

- *self-devastating guilt or*
- *shame.*

Remorse

makes it possible to say,

- *"Yes, it is true,*
I have this or that
 - *dishonesty,*
 - *pettiness,*
 - *false pride,*
 - *hatred,*
 - *malice, or*
 - *whatever,*

- *but*
this is
not all of me.

- *The very fact that I can*
 - *recognize it,*
 - *regret it, and*
 - *want to change it,**allies me*
with my divine self

which will ultimately overcome
whatever negative traits
I feel remorseful about."

The "I" that

- *dislikes and*
 - *wants to change*
 - *destructive,*
 - *untruthful,*
 - *deviating*
- aspects*

remains

basically intact,
even while noticing
that something is amiss.

	<p><i>So do</i></p> <ul style="list-style-type: none">• <i>make the distinction between</i><ul style="list-style-type: none">• <i>guilt,</i>• <i>shame, and</i>• <i>remorse,</i>• <i>and see that guilt is very much part of a lack of faith in All That Is.</i>
54	<p><i>My</i></p> <ul style="list-style-type: none">• <i>dearest</i>• <i>beloved</i> <p><i>friends,</i> <i>there are</i> <i>many spiritual helpers</i> <i>around</i></p> <ul style="list-style-type: none">• <i>you and</i>• <i>everyone</i> <p><i>who is venturing on</i> <i>such a path of self-development.</i></p> <p><i>Some of you</i> <i>may doubt the reality of</i> <i>spiritual existence</i> <i>beyond the body,</i> <i>but</i> <i>whether or not</i> <i>you have these doubts,</i> <i>it [i.e., the reality of spiritual existence beyond the body]</i> <i>is a fact.</i></p>

*There is
a whole world
• which
for you is
intangible
but [a world]
• which
is extremely tangible
in reality.*

*In fact,
it [i.e., the reality of a whole world of spiritual existence beyond the body]
is
much more tangible
than the world
you
know
as real.*

*The world
you know
as real [but which, in fact, is not]
is [merely]
• a reflection,
• a mirror image,
• an outer projection
into which
your real self
is thrust
in order to fulfill a task.*

*Give the
free gift
of real love
by letting others be,
even if
this means a loss
at the moment.*

*Let go
in
• trust and
• faith
that life
wants to shower you
with its gifts.*

*The more
you establish
an attitude of truth
in you,
the more
you will know*

- *the inner beauty,*
- *the inner world
of reality*

that can never perish.

55

*As you persevere
on your genuine path,
your growth becomes
more and more tangible.*

*It [i.e., your growth]
progresses
in ever-accelerating beauty
as you master the difficulties.*

*You resolve
your problems
in an ever more profound way and
your experience of*

- *joy and*
- *security,*
- *peace and*
- *pleasure,*

becomes

- *deeper,*
- *longer lasting, and*
- *less fraught with
subsequent fearful contraction.*

*You become
more capable of fulfillment
because of your honest investment
in facing yourself in truth.*

*Divine blessings
are with you.
Be in peace.*

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