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

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/

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| • 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  
  • 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.  

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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version Posted 11/17/14; Revised 4/21/16
Everyone of you may find in the words I am privileged to speak this evening what you most need now.

If you try to
• listen
  with your inner ear,
• see
  with your inner eye,
• feel
  with your innermost being, and
• let the doubting mind rest,

you will find exactly what you most need for your development.

I have often spoken the words,
"Let go, let God,"
and when you meditate you also occasionally utter these words.

Let us examine the true meaning of
"Let go, let God"
for there is a lot more to this saying than meets the eye, my friends.

Letting go obviously means letting go of the limited ego with
• its self-will,
• its narrow understanding and
• its preconceptions.
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.
To

"let God"

from

• the center of your being,

from

• your heart,

from

• your innermost self

where God speaks

if

you wish to listen –

that [i.e., that way of “letting God”]

is truly

the ultimate aim.

Before this

• highest,

• most blissful and

• secure

state

can exist,

• obstacles and

• dualistic confusions

must always be removed.

It is usually

so much easier

to comprehend a

• philosophical concept or

• spiritual premise

in

• general terms

than in its [i.e., than in the spiritual concept’s]

• everyday applications.

Your mundane reactions

seem often

too

• puny and

• insignificant

to be connected with

the greater issues of life.
Yet it is exactly in making the connections in this so-called insignificant area that you can find the key to your confusions and conflicts, which make it impossible for you to actually apply the great spiritual truths to your daily life.

Let us deal with the confusion I mentioned.

The great truths, as all things, can be distorted and expressed in a false way.

Thus many people are aware of the truth that the universe is benign and giving and that they [i.e., that people] are not required by divine law to suffer, but [nevertheless] in their present state they attempt to bring about the fulfillment they so ardently desire with [only] their [puny] self-will.
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.
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.
But
the time must come
when
every last fearful individual
will
• stand up and
• throw off the shackles.

History
has always borne this out.

In the
confused human mind
this healthy movement [of standing up and throwing off the shackles]
is often taken for
a general rebelliousness
• coupled with and
• nourished by
a childish will
to refute
• genuine authority,
• truth,
• guidance and
• the need for
  • self-discipline and
  • self-responsibility.

Inwardly, however,
people do rebel against
the momentary uncertainty
of stepping into
an apparent vacuum
created
after they
• have given up
  their tight self-will and
• have begun
to let go.

Instead of trusting
• the letting go process,
people trust
• their own false gods.
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.
Love

cannot blossom

in a
closed energy system

that stems from

• distrust,
• non-love,
• power, and
• distortion of truth.

It [i.e., a closed energy system] cannot

breed love.

You who do

the inner work of the path,
constantly encounter

in yourself

• this tightness,
• this fearfulness,
• this holding.

You may
call it
resistance or
give it
other names.

Basically the resistance
is not against any

• human being,
• helper,
• therapist, or
• teaching,
or even against

• any actual domination.

For you
do not need
to be tightly holding
against
actual domination.
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.
There is an enormous difference between

• 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,

and

• knowing that it [i.e., knowing that this interim state that brings unfulfillment and pain] is [merely] a temporary condition.

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,

the self will either

• fight against letting go [i.e., fight against letting go of the interim state that is in truth bringing unfulfillment and pain],

or it [i.e., the self] will

• fall into a resignation to being [forever]
  • helpless and
  • unhappy.

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.
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.

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."

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 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.

• 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.
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.

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.

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
  • 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.

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.
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.

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.
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."
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.
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.
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.
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.
Love and must are antithetical.
Forcing does not allow freedom to the other, whereas an open energy system always functions in freedom.

The attitude characteristic of an open energy system would be somewhat like this:

- "I would like you to love me.
- You seem to be the person
  - I would like to share myself with and
  - to whom
    - I would like to give all of myself.
- If you are that person,
  - I know that you must come to me
    - in freedom,
    - out of your own volition.
- Even if my forcing could affect you,
  - I would not want it this way.
- I trust the universe to give me what is my fair due.
- If you do not wish this freely, I can
  - let you go from deep within and
  - wait in faith that the person who will
    - appreciate and
    - freely want what I have to give will come to me."
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.

[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.

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,
your
• pretenses, and
your
• dishonesties.
As you know,
• thoughts and
• energies
    constantly create.

There is
an enormous difference
between creating
• a closed system
    by manipulation
    • of others,
    • of facts,
    • of events,
    • of the creative energies around you,
or creating
• an open energy system
    through trust.

The key is
letting go
into trust.

In order to trust,
you must
first
establish
certain intermediate links,
which cannot be skipped.

Those [intermediate] links
form the bridge
to a state of
genuinely
positive
expectation of life,
where there is
no
• pressure,
no
• anxiety, and
no
• doubt.
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.

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!
The open energy system
which creates
richness
flowing into you
both from
• within and
• without
must come from
your own richness
that can afford
to lose
at the moment.

Then [i.e., When you are aware of your own riches]
you can afford to

• tolerate
  the temporary pain
  of finding
  what really obstructs
  the fulfillment
  of the unfulfilled need, and

• ultimately remove it [i.e., ultimately remove what
  really obstructs the fulfillment of your need]
  by changing
  an inner attitude.

This is the way
to create
richness
from poverty.

A sequence of steps
must be undertaken in this process.
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.

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.

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?

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.
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.

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].
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.
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.

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 play
that only hides the
• cheating,
• bargaining,
• dishonesty,
• selling out, and
• negativity
that are present
in the heart.

Since the
inner world
of
ture
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.

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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.

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."

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.
The demand says,
"I do not believe
I can have,
unless I
• push,
• pressure,
• cheat,
• manipulate, and
• force it to come to me."

When you undertake these steps,
• release first
  the holding and
  • then
  let go of
  what you acquired
  through this
  forcing attitude of
  • self-will and
  • pressure.

This means
you may not
immediately
obtain from the outside
what you desire.

You must
first
create
the
inner
attitude
in which
you can
• accept the
  not having
with good grace and
• still feel,
  perhaps even because of it [i.e., because of accepting the
  “not having”],

your inner wealth.
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
not in
  • 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.
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.

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.
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.

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.

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.
So do

• make the distinction between
  • guilt,
  • shame, and
  • remorse,

• and see that
  guilt
  is very much part of
  a lack of faith
  in All That Is.

My

• dearest
• beloved
friends,
there are
  many spiritual helpers
  around
  • you and
  around
  • everyone
  who is venturing on
  such a path of self-development.

Some of you
  may doubt the reality of
  spiritual existence
  beyond the body,
but
whether or not
you have these doubts,
it [i.e., the reality of spiritual existence beyond the body]
is a fact.
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.

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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The Pathwork Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
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