Greetings.

Blessings, my dearest friends who are here and who listen to my words.

May you be as deeply affected in your
  • unconscious by this lecture
  as you are in your
  • conscious mind.
May you open your heart and your deep inner being so that deep understanding will become possible – understanding which is not necessarily connected with intellectual grasp, although the latter [i.e., although intellectual grasp] is usually the first step.

In recent lectures I have concentrated, in one form or another, on helping you to understand the relationship between ego-consciousness and universal intelligence.

We shall continue to do so, directly and indirectly.
For no human being can truly be healthy and in balance with themselves and with the forces around them unless a harmonious interaction exists between the ego and the universal intelligence within.

When you are primarily identified with and functioning out of the ego, you must be in imbalance [i.e., imbalance between the ego and the universal intelligence within, and imbalance in LIFE].

You must be enmeshed in problems.

It is equally correct to state that if you have unresolved inner problems, such an imbalance [i.e., such an imbalance between the ego and the universal intelligence within] is inevitable.

For, no matter what side you look at, in the end it always adds up to the same:

the ego must learn to let go of itself.
No matter how much intellectual knowledge you have about the lesser role the ego plays compared to the universal intelligence, such intellectual understanding [i.e., understanding about the lesser role of the ego] alone will never suffice.

Therefore you have to look for new avenues and new approaches within yourselves to find it possible to let go in a • healthy, • harmonious way.

Tonight's lecture will deal, once again, with this topic [i.e., this topic of “the ego letting go”].

I hope I will open a few more doors for some of my friends.

Whenever the ego is in predominant control of • the business of living and • the life functions, it [i.e., the ego] • dries up, • starves, • withers – it [i.e., the ego] • literally dies off.
For it [i.e., For the ego, when it is in predominant control.]
cannot
replenish itself
at the source
wherefrom
all life springs.

That source
is
the divine universal self
within
each individual being.

The process of
death
itself should appear in a
new light for you
when you look at it
from this point of view.

The spiritual entity
that is incarnated as a human
is precisely
the human being
in the state of overall consciousness,
condensed into
the coarse matter
which is
the substance
of
material existence.

Humans are
incarnated in matter
because
a separated part of
the overall consciousness –
which we call
the ego –
is disconnected from
the
• total being,
the
• universal self.
This disconnectedness [i.e., This disconnectedness from the universal self]

causes
• the ego state,
  thus
• material life,
  and therefore
• the cycle of
  • life
  and
  • death.

If a human being
  overcomes
  the separation [i.e., overcomes the separation from the universal self],
then
  the process of dying
  must equally
  be overcome.

If there is no longer
  fear of
  letting go of the ego,
a melding
  with
  the universal forces
  becomes possible.

This [i.e., This human being’s melding with the universal forces] is not
  a faraway state,
  to contemplate in a hereafter.

It [i.e., This state of a human being melding with the universal forces] is possible
  any
  • time,
  any
  • place,

  since it is a question of
  one's state of consciousness.
There are various states and processes in material life which afford humans the possibility of replenishing themselves from the universal source.

One of the most automatic, generally accessible of these states [i.e., of these states which afford humans the possibility of replenishing themselves from the universal source] is sleep.

Human beings who are deeply troubled are so because they are too enmeshed in their ego.

Insomnia occurs precisely because the ego is too predominant and the involuntary forces of life cannot take over.

They [i.e., The involuntary forces of life] are hindered by the ego—perhaps the unconscious ego, but nevertheless the ego, which does not want to relinquish any of its controls.
If all involuntary forces are feared and rejected, the various ways in which a temporary submerging into the real self can occur are blocked off.

Incidentally, those states [i.e., those states in material life which afford humans the possibility of replenishing themselves through a temporary submerging into the real self, the universal source] also vary as to the degree and intensity of the submergence.

Each state [i.e., Each state of submergence into the universal source] fulfills a specific function and taps different channels to the universal self.

For instance, sleep merely affords rest from ego tensions and ego chores.

• The type of strength flowing into the personality during this particular immersion into the universal forces [i.e., sleep] has different characteristics from the types of strength that come from other states of immersion into the divine ocean of being.
When a person's ego is overactive, sleep cannot come. Even this most primitive and universal form of replenishment ceases to function.

Another state of replenishment is mutual involvement and love between the sexes. Healthy, intense self-forgetfulness makes it possible for the ego to dip into the vast sea of universal power and beauty. This happens through the encompassing love for and acceptance of another "sphere" which is another • being.
The
• total accepting of, the
• transcending goodwill toward and
• consequent melting into another being

is precisely the kind of attitude compatible with the universal forces.

This melting [i.e., This melting together of two human beings in mutual involvement and love between the sexes]

leads to an experience that involves all levels of being:
• mental,
• emotional,
• spiritual and
• physical.

Therefore it [i.e., Therefore this melting together of two human beings in mutual involvement and love between the sexes]

is the most total spiritual experience humans can have.

In other states where the ego can let go of itself,

the experience is hardly ever that inclusive of all of one's being [i.e., is hardly ever that inclusive of ALL one’s being as it is in this melting together of two human beings in mutual involvement and love between the sexes].
You are
most replenished
as you partake
most completely
of
universal reality.

Then you are
nourished with
the creative substance
in all its splendor.

The ego
is
• truly immersed
  and temporarily
• given a much lesser place of functioning,
  only to reemerge
  • stronger and
  • better
  than ever –
  • more flexible,
  • wiser, and
  • filled with the
    pleasure supreme
    that all human beings long for.

Once the ego
dips into
the vast ocean of
universal force [i.e., Once the ego dips into the vast ocean of universal
force in this melting together of two human beings in
mutual involvement and love
between the sexes],

the personality
can never be the same.
Not only is it enriched beyond measure [i.e., Not only is the personality enriched beyond measure in this melting together of two human beings in mutual involvement and love between the sexes],

but its [i.e., but the personality’s] capacity to
- submerge,
- surrender and
- be blissful –
  to
  • love
  and
  to
  • be in truth –
grows proportionately.

The most effective and intense form of melding the ego with the universe is through another entity, via the capacity to
- forget and
- transcend oneself.

Another state is deep meditation.
This [i.e., This state of DEEP MEDITATION] is
not
a cerebral exercise
of the mind,
but
a giving oneself up
to the
• divine,
to the
• intelligence
and
• truth
of the
universal forces,
not just
• generally –
  that
  • is too easy and
  • can be deceptive –
but
• specifically
where
the personal hurdles
bar the way
because
one fears
the truth
within
the self.

When you have
overcome the
hurdles
because
your love of
• truth
  is greater [i.e., is greater than the hurdles],
and thus
surrender to
• the greater truth
  becomes possible,
the ocean of wisdom
can replenish your being.
As the truth is
  • accepted and
  • assimilated,
the new wisdom can open all other doors as well.

In each of the experiences I have described [i.e., In each of the three experiences of 1) sleep, 2) mutual involvement and love between the sexes and 3) deep meditation].

the ego
  • transcends itself,
  • lets go,
  • gives itself up,
  • partakes of something greater within.

In the ideally healthy life all of these experiences are
  • sought
  and more or less regularly
  • pursued.

The individual makes these experiences possible through
  • the right attitude,
  • readiness
  and
  • active interests.
If this is the case [i.e., If one makes these experiences of transcending the ego and partaking of something greater within possible through the right attitude, readiness, and active interests],

eventually
one's entire life
will be activated by
the greater
• intelligence and
• power
within,
until
• it [i.e., until the greater intelligence and power within]

and
• the ego
are
one.

Greater intelligence takes over
everything,
so that
the ego
is always
• flowing,
• flexible,
• relaxed,
and
• permeated by the
• knowledge,
• power and
• pleasure
of the
real self.

Every activity,
no matter how mundane,
is permeated by
the real self,
which works freely.

You no longer need any effort
to overcome
• fear and
• resistance
before contacting the real self.
The more
the ego is dipped into
the greater Being,
the more
life
will replenish itself.

To the extent
these experiences
are hindered
because of
obstructions in the personality
which the ego is
unwilling to remove,
to that extent
• life dries out
and
• various degrees of death set in.

Actual physical death
is the natural end result
of a process
of
• drying out,
of
• separating the self
from the source of all life.

It is very important
for you to understand this deeply [i.e., to understand deeply this process of replenishing life by accessing the greater Being within and to understand further that this replenishing is hindered when the ego is unwilling to remove obstructions to this access in the personality],
my friends,
for then we can go a step further.
[With this deep understanding]

We can then investigate
why humans
  • are so deeply frightened of
    precisely that
      which
      • represents
        and
      • gives
        life;

why they
  • react
    and even
  • believe it [i.e., believe that accessing that which represents and gives
    life, that replenishes life – the greater intelligence and
    power within, the greater Being within]

to be
  • death,
  • annihilation,
  • the end of their being.

Why do you persistently –
  either
    • consciously
  or
    • vaguely unconsciously –

believe that
  the kind of experiences I mentioned
  are dangerous because
  then [i.e., then, and for some reason believed dangerously],
    • ego control is abandoned,
    • the self
      immersed into a vaster
      • consciousness and
      • lawfulness?

Why do you
  • consciously or
  • unconsciously

hinder these experiences [i.e., hinder these experiences of letting go of ego
  control and immersing yourself into a vaster consciousness]?

For you do so [i.e., For you hinder these experiences of vaster consciousness],
  no matter how much you also
  strive for them.
The longing
to contact
the real self
cannot ever be
eradicated from
the human heart,
no matter how much
• conflict,
• confusion and
• fear
may exist.

Why do humans
cling to
those attitudes that
• hinder replenishment,
• dry out the psyche,
• cause death, and
• make life
• unpleasurable and
• bleak?

Why do they
believe
those attitudes [i.e., believe those attitudes that hinder replenishment, dry out the psyche, cause death, and make life unpleasurable and bleak] represent
• life and
• safety?

These are indeed puzzling questions.
We have
• investigated this topic
and have
• found many
  • reasons or
  • pseudo-reasons
    why people believe
      they must protect themselves
      from the very thing
      that makes them
      • alive and
      • vibrant
      with well-being.

We have
• seen
  • superficial false conclusions and
  • short-sighted character attitudes of
defeatism
    that make people
    so destructive
    that they would rather
    • forfeit their life
    than
    • "give in" – or so it appears to them [i.e., or it
      appears to them that not protecting
      themselves from that which makes them
      alive would be “giving in” and as a result
      they would be forfeiting their very life].

But as you can easily see,
there comes a point
on everyone's path
when this [i.e., when this “giving in” to that which makes them alive]
becomes
  the most important threshold to cross
  in the evolutionary process.
Before we go into this more deeply, however,
I wish to say once again,
in this context,
that

the human need
to
- transcend the ego,
to
- let go of it,
is so great
that

when the
- distorted,
- fearful
personality
hinders
this natural process,
unnatural processes
are sought.

This is
- why people
  yearn for
  the sensations drugs give,
- why a person
  suffering from insomnia
  will resort to
  sleeping pills
  rather than
  remove the block of the ego
  and transcend it.

This is also
- why the person
  whose ego
  is in predominant control –
  and therefore does not obtain
  sufficient
  - relief and
  - replenishment –
  is compelled to pursue
  self-destructive aims.
Every act of self-destructiveness is a gesture of:
- courting death,
- walking toward it [i.e., of walking toward death].

Death
is the great relief the personality seeks
when all other avenues of relief from ego control fail,
due to the personality's:
- stubborn refusal
- false ideas.

All self-destruction is a slow form of suicide.

Death
is unconsciously longed for to the precise degree that it is feared;

the longing [i.e., the longing for death] is there because
the perpetual wakefulness of an isolated ego becomes unbearable.

Thus humans find themselves in ambivalence.
On the one hand, they
  • fear letting go of the ego
    in the healthy way,
on the other, they
  • strive to let go of the ego
    in an unhealthy way [i.e., an unhealthy way such as drugs].

This is one of the dualities
that constantly accrue from
the state of
separateness.

Let us come, my friends,
to the fundamental reason
  • why you
    fear
      the
        • healthy,
        • blissful
      state
      in which you
      allow
      the involuntary forces
      to
        • guide
        and
        • "live you,"
        as it were;
  • why you
    cannot
    trust
    the
      • wisdom and
      • greater order
        of
        • the real self,
        of
        • the divine being in you.
Needless to say, the reasons for that [i.e., the REASONS why you FEAR the healthy blissful state in which you ALLOW the INVOLUNTARY forces to guide you and why you CANNOT TRUST the wisdom and greater order of the DIVINE BEING in you] are at first quite unconscious.

It is an important step on everyone's path to bring them [i.e., to bring these reasons for fearing the healthy blissful state] into the clear daylight of consciousness.

For as long as the personality tries to force a change before the destructive attitude [i.e., before the destructive ATTITUDE of FEARING the state of allowing the involuntary forces to guide you, and the ATTITUDE AGAINST TRUSTING the wisdom of the divine being in you] is quite conscious, nothing real can be accomplished.

Change is impossible due to the still unconscious obstructions.

The fundamental cause of the condition of predominant ego control is that there is a lawfulness that makes it indeed hazardous for the ego to let go of itself as long as the ego is attached to attitudes which are incompatible with the laws of the greater reality.
If you truly understand this sentence, you will have your key.

In other words, wherever you
• pursue and
• hold onto destructiveness,
it becomes absolutely impossible to let go of the ego in a
• healthy,
• safe, and
• life-giving way.

An ego is healthy only when its attitudes are
• loving,
• generous,
• open,
• trusting,
as well as
• realistic and
• self-assertive.

All of this [i.e., All of this state of having ATTITUDES that are loving, generous, open, trusting, as well as realistic and self-assertive] is part of the greater
• reality and
• lawfulness of the divine substance.
Violation of these attitudes nurtures
  • hate,
  • separateness,
  • distrustfulness,
  • illusion,
  • weakness,
  • the tendency to
    • damage the self and
    • forego its best interests.

Such an unhealthy ego [i.e., an ego that VIOLATES ATTITUDES that are loving, generous, open, trusting, as well as realistic and self-assertive, and instead NURTURES hate, separateness, distrustfulness, illusion, weakness, and the tendency to damage the self and forego its best interests] is striving for
  the precise opposite of
  the lawfulness of
  the divine within.

It [i.e., Such an unhealthy ego] is not equipped to
take care of itself
and, consequently,
life must be fraught with
  • fear and
  • insecurity.

The longing for escape from
  • the tension of the ego,
as well as from
  • perpetual unpleasure,
may lead to
  • unhealthy ego liberation
  and
  • insanity,
since the liberated ego is unsupported by anything that can give it real sustenance.

This, too, is very important to grasp in its full significance.
Those of my friends
who have made sufficient progress on their path
to have come face to face with
their own destructiveness
will perhaps
understand a little more of what I am saying
than those who are as yet
unaware
that they are
• destructive –
that they
• do not wish
to be
positive,
to give
their best to life
in whatever area they are still
• unhappy,
• unfulfilled and
• in conflict.

This lack of awareness
makes it quite impossible
to step over the threshold [i.e., to step over the threshold by letting go
of ego control and giving control to the universal forces within],

It is absolutely necessary
for you to
see yourself
in your own destructiveness.

See yourself
in that way for a while,
with the
• detached,
• objective
self-evaluation
that comes from
• deep self-acceptance and
• determination to do away with
• self-glorification and
• illusions about the self.
The claim
to be more than what one is
must be
absolutely abandoned
before such
healthy self-observation
can exist.

If
the ego –
also [i.e., including]
the unconscious part of the ego-self –
is attached to
a destructive attitude,
it is
incompatible with
the universal forces.

Therefore
when it lets go of itself,
it
• is
  • unsupported –
it
• has
  • no hold,
  • no security,
  • nothing to rely on
and
• becomes
totally
  • disorganized and
  • disintegrated.
An ego that is not sustained, guided, and inspired by the real, universal self cannot cope with anything. It becomes completely disassociated from any intelligence.

Therefore, in a way, the ego is almost "right" in not letting go.

As long as the destructiveness is not given up, it [i.e., the ego that is completely disassociated from any intelligence] at least retains a modicum of sanity.

The exaggerated self-governing of an aggrandized ego condition is preferable to disintegration, which is inevitable when the outer, ego personality is incompatible with the universal self.
If the superior universal forces are not trusted, an ego that gives itself up has nothing else. There is no intelligence, no logic, no lawfulness other than the ego's when the ego mistrusts the universal forces.

No matter how limited the separated ego intelligence is in comparison with the greater self, it still possesses some reason and some grasp of a limited reality.

Without the ego, the will cannot function either, if the greater divine will is negated or unconsciously defeated.

This is why there is such a deep fear of letting go [i.e., such a deep fear of letting go of ego control].
My friends,
this is a tremendously important thing
for you to understand at this point,
for it enables you also
to approach yourself
from the other end,
as it were.

Namely,
whenever you feel yourself
unable to let go,
you can now realize
that deep destructive
• forces and
• attitudes
are still rampant in you.

Somewhere within you
exists
a will
to be
• negative and
• destructive.

This will [i.e., This WILL to be negative and destructive]
is quite
deliberate,
one once you become aware of it.

There is
nothing
that forces you
against your will.

This only seems so [i.e., It only SEEMS that something is forcing you to
behave in a way contrary to your own will]
as long as you
deny
the destructiveness [i.e., deny that you actually WILL any such
destructiveness]
because
you do not wish to admit [i.e., to admit that you actually WILL]
something so contrary to
your self-image.
The destructiveness [i.e., The destructiveness you will, and hence manifest,]
causes
• fear and
• insecurity
because
you do not wish to
• face and
• acknowledge
it [i.e., do not wish to face and acknowledge
the destructiveness that you WILL and manifest],
let alone
• give it up.

Knowing this [i.e., Knowing that YOU yourself will and manifest destructiveness]
puts you in an
entirely different position toward yourself;
self-delusion
is eliminated.

Thus the destructiveness
is lessened,
no matter how much you still
want to
be destructive
in certain areas.

By
destructiveness
I mean
the many,
often very subtle ways
in which
the ego-self
clings to
separating attitudes –
perhaps not wanting to
• expand and
• love others,
or perhaps
• wanting to be vindictive, and
• punishing others
with one's own suffering.
These [i.e., These forms of destructiveness you manifest, 
these separating attitudes you hold and cling to]

are

- subtle,
- vague
  
  feelings,
- fleeting
  
  attitudes –
    so elusive
    
    they almost seem
    non-existent,
    until one
    
    • catches them
    and
    
    • looks them squarely in the face.

Then they [i.e., Then these forms of destructiveness you WILL and manifest, 
these separating attitudes you hold and cling to]

become

quite distinct.

Perhaps the destructive attitude is

to secretly think,

"No one knows what I really
- think and
- feel,
  
  therefore it [i.e., therefore what I merely think or feel] 
  does not count."

This is a very prevalent attitude

toward one's
undesirable tendencies.

One

- glosses over them [i.e., glosses over one's undesirable tendencies] 
and vaguely

- assumes that
  
  their secrecy
  invalidates them.
Any effect they [i.e., Any effect these SECRET undesirable tendencies one holds] produce
   in spite of their secrecy
   is felt as
gross injustice,
in the sense of

"They did not know
   • what I felt,
   only
   • what I pretended to feel,
and if I had felt
   as I pretended
   then their reaction
   would indeed be
   unjust."

This thinking
   harbors the illusion
   that life can be cheated.

As such,
   it [i.e., this thinking that only what I PRETEND to feel should count]
   reflects one's
   most
   • significant and
   • telling
   attitude to life.

It tells the story that
   one
   • does not
   give oneself honestly
   to the business of living
   but
   makes
   • appearance and
   • pretense
   the criteria
   according to which
   one wishes to
   • be judged and
   • reap results.

Trust in life
   is impossible under such circumstances.
**Catch those moments** [i.e., Catch those moments when you think you should be judged and reap results on the basis of how you PRETEND to be and how you APPEAR to others rather than by the TRUTH of who you actually are in life]

and see

- how you do not take life seriously,
- how you do not lend yourself wholly and fully to whatever you do.

This activity of catching one's little hidden dishonesties is the kind of constructiveness that is compatible with the divine substance.

The moment you approach yourself with a sincere attitude that says:

"I want to
- give my very, very best
  - to the process of living,
  - to every aspect of my life,

and
- contribute the very best forces that are within me.

Wherever I
- do not do this and
- am too blind to be aware of it,

I wish the universal intelligence in me
to guide me to this awareness.
I wish to pay attention to it [i.e., pay attention to its guidance]."

With such a sincerely meant attitude something new is set in motion right at that moment!
• Generally

and

• specifically,

wherever

• the problem areas

and

• the daily difficulties

lie,

it is most important

to approach life in this manner.

The more you

cultivate

such attitudes,

the more

• the ego-self

becomes compatible with

• the real self.

Therefore

fear of

letting go of the ego

diminishes proportionately,

since one then

has something

• much larger and

• more reliable

to trust in.

By

• calling upon

and

• activating

the divine will

through the manifestation of

the real self

one cannot help

but convince oneself

of its [i.e., convince oneself of the divine will’s]

• reality,

• wisdom, and

• utter goodness.
One cannot help discovering its [i.e., discovering the divine will’s] all-encompassing love that knows no conflict.

Divine will works toward everyone’s • fulfillment, • bliss and • happiness.

This • undivided intelligence [i.e., this unified unfragmented intelligence] and • inexorable fulfillment is deeply • safe and • trustworthy.

But as long as the ego’s • aims, • attitudes and • inclinations are diametrically opposed to the laws of the universal intelligence, how can one [i.e., how can one who wishes to be guided in life predominantly by the separating aims, attitudes and inclinations of the ego] trust in the universal intelligence?
Therefore [i.e., Therefore, since you do NOT trust the universal intelligence but rather trust primarily the separating aims, attitudes, and inclinations of the ego],

whenever you feel
 • insecure and
 • shaky
   within yourself,
 • anxious and
 • frightened –
when you
 • underestimate your values –
it must be
 because of
 • a destructive attitude,
 • a negativity
   you are as yet
   unwilling to relinquish.

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When you feel anxious, ask yourself:

"Where am I destructive?"

Where am I negative?

Where do I refuse to accept the universal law,
 so that I do not give myself to the divine within me?"
In the last analysis, my friends, happiness always amounts to the basic virtues religion preaches.

In the
- very last,
- culminating point
  it is always a question of
  love,
  which, of course,
  is always
  the key to the universe.

But
preaching
it [i.e., But preaching LOVE and the other basic virtues]
for thousands of years
- has not really helped
  and
- has often made people more hypocritical.

They deluded themselves
that they were loving while
underneath they often were not.

They covered feelings opposite to love with
a superficial veneer that gave the appearance of love.

Such cover-up is often mere
- self-deception,
since most of the time
- others are not deceived.
How often do you claim that your weakness is love, when inwardly you are seething with resentment and vindictiveness?

You claim that your possessiveness and dominating will to control is love, but inwardly you merely want to win and have your own way.

You claim that an arrogant, unhealthy pride is self-love, when inwardly you merely wish to be better than others and not give an inch to them.

These self-deceptions have to be unmasked, my friends.

Even among those of you who pursue this path and have made great progress in self-realization, there are still some who are blind to such areas [i.e., blind to such areas of self-deception concerning love – holding that an attitude of weakness, possessiveness, control, or pride is “love”].
Wherever people hold on in blind self-deception to such attitudes [i.e., deceiving themselves in holding that attitudes of weakness, possessiveness, control, and pride are “love”], they

• do not want to give of themselves and thus
• violate the law of love.

The violation of the law of love is that which ultimately ails everyone who is troubled.

This [i.e., This violation of the law of love] is what must be investigated in everyone who suffers from unhappiness.

"Where is the violation?

Where do I keep myself separated?

Where do I impair my integrity – in a
• direct or
• indirect way?

Where do I delude myself about myself?

Where do I not want to give of myself – in some way?"

These are the questions that must be • asked and
• answered.
The answer [i.e., The answer to these questions regarding violations of the law of love]

often
- lies in a different direction
and
- is true in a different way than you had thought.

Ego-existence – being totally attached to the ego levels of the personality – causes
- fear
and
- insecurity.

It [i.e., This ego-existence] is
- such an insufficient life,
- so finite.

This [i.e., This ego-existence] is frightening,
for no one really wants to end being.

But the separated ego must end.

Only by finding your way back within the self
- into the greater truth –
- into the reality that is
  - the law of love as it is also
  - the law of truth –

can your ego safely give itself to the divine being within.
Are there any questions about this topic?

QUESTION:
I am becoming aware of
• some negative chain reactions in myself
and of
• the harm they do.

I realize now that I have
• no feelings
but act according to
• reflexes.

I also recognize how I
manipulated myself
in producing
false fears.

The moment I could fully see this,
the compulsion
stopped somewhat.

The only time I have
some good feeling
is when I read these lectures.

I am able to
work with them.

I think I
understand them.

I also have
good feelings
when I meditate.

I can feel, at times,
the creative force
about to flow through my whole body –
and I stop it.

What can you say about all this?
ANSWER:
Actually I already said it
in this very lecture.

The answer is really in it [i.e., The answer is really in this very lecture].

I could add, though,
that you would have to
• look and
• find
  in what
    particular
      respect
        you violate
          the law of love.

Now that the
• false,
• pretended
  love
      • has been removed
        and
      • disclosed as
        • weakness and
          • desire to placate others
            so as to use them
              for your own ends,
it will not be quite so difficult to do this [i.e., not be quite so difficult to find
  in what PARTICULAR respect you violate the law of love].

You have to find out
  in what way
    you cling to a
      negative attitude.

This [i.e., This clinging to a negative attitude concerning love – here assuming love
  is WEAKNESS and then using these negative feelings of weakness
  (false love) to placate others so as to use them for your own ends]
is precisely
  why you
    fear
      the involuntary forces of
        spontaneous
          good feelings.
To the degree you cling to
• negative attitudes [i.e., clinging to the negative attitudes about “love” in assuming weakness IS love and then using this weakness to placate others so as to use them for your own ends],

and therefore
• negative feelings [i.e., and therefore clinging to these negative feelings of being weak, powerless, and unable healthily to assert yourself],

to that degree
you must
fear the positive ones [i.e., fear the positive feelings of love].

On that level
you have made a choice.

You would rather
indulge
in
• resentments and
• self-pity,
in
• making cases against others,
in
• the illusion of being injured.

All this
affords you a certain
pleasure [i.e., a certain negative pleasure]
you are
unwilling
to give up.

Well,
the price one pays is
• high,
• very high indeed.
As long as you choose this pleasure [i.e., As long as you choose this negative pleasure of being weak, powerless, and unable healthily to assert yourself] – with all its
  • pain,
  • guilt,
  • discomfort and
  • insecurity –
you forfeit the good feelings that are your birthright without any conflict about them [i.e., without any conflict about forfeiting the good feelings that are your birthright].

The good feelings [i.e., The good feelings that are your birthright but that you choose to forfeit] must actually appear frightening as long as bad feelings are cherished [i.e., cherished as negative pleasure].

To the extent you abandon
  • the claim to be constantly injured –
    • your
      • self-pity,
      • self-victimization,
      • resentments,
      • blame of others whom you make responsible for your condition –
to that extent exactly, you will not fear good feelings.
QUESTION:
I found out
that it is almost impossible for me
to trust
completely –
on any level.

The deeper I go,
the deeper I find this [i.e., the deeper I find that it is impossible for me
to trust completely].

Sometimes it [i.e., Sometimes this impossibility for me to trust completely]
is
not apparent
at all.

This [i.e., This impossibility for me to trust completely]
must connect of course with
not wanting to let go of the ego.

What I would like to know is
if certain areas are
cleared of negativity,
is it then
automatic
that you
trust completely,
without effort?

ANSWER:
Yes, it [i.e., Yes, coming to trust completely
when certain areas of negativity are cleared]
is
automatic.

It is like
• a see-saw,
or
• a scale.
I discussed this "see-saw" process several times.

Many of my friends on the path have actually experienced it happen.

Let us take self-dislike as an example.

It [i.e., Self-dislike] • need not and • cannot be deliberately abandoned.

Whenever this [i.e., Whenever deliberately and directly abandoning self-dislike] is attempted it fails.

To the extent the justified reasons for self-dislike are removed, the self-dislike stops itself.

So it is with trust.

You will trust automatically when you find the justified reasons for distrusting yourself.

The process [i.e., The process of removing an undesirable or destructive characteristic] is always an automatic reestablishment of balance.
The best thing you could do in such a state [i.e., a state of having an undesirable or destructive characteristic]
is strengthen yourself daily by a very specific meditation.

Say into yourself,

"I want to give up all destructiveness.

If I cannot do so yet, I herewith request
• the real self,
• the divine substance in me,
  to
• help me see where I am stuck and
• help me out of it [i.e., help me out of being stuck in destructiveness].

For this [i.e., For overcoming my destructiveness] is what I want."

If you feel yourself not wanting it [i.e., NOT wanting yourself to give up destructiveness],
do not gloss over this
• all-important,
• crucial obstruction.

Rather take that as the point of departure.
Then say into yourself,

"I would like to find out
   exactly
      why
         I do
            not want
              the good.

What blocks me
   from wanting it?"

In whatever area it may be, say

"I wish I
   could want it [i.e., I wish I could want the GOOD].

What is it [i.e., What is it that keeps me from wanting the GOOD]??

I want to give
   my very best
      to this specific phase
         of where I am stuck."

If you proceed in this way,
   success must come.

It is hopeless
   only
      when you look away from
         the point where you are stuck.

QUESTION:
Since yesterday I am aware of
   a very deep tendency of
      disliking people,
         almost inadvertently.
It is frightening to me how this separating attitude makes it impossible for me to appreciate people at all.

It was suggested to me yesterday in my private session that I should not try to get out of it before exploring its • origin and • ramifications.

Could you comment on this?

ANSWER:
Yes.

Such dislike of people – including yourself, of course, since this is inextricably bound together – is also a question of distrust.

Therefore, in this exploration, I would first advise you to look at the following:

You assume many of the things happening to you to be so bad that no redeeming circumstances exist for you.

The interpretation you give to those incidents is • exaggerated and • distorted a hundredfold.
You need to look at everything that
• hurt and
• upset
  you in the past,
  as far as you can remember –
  as well as in the present –
  with a new consideration.

You need to take into consideration
  that another meaning exists
  than the one you automatically assume.

Everything you see
  has a
• finality and
• exclusiveness
  for you
  that permits
  no other possibility
  but the most devastating one.

You need to
• recognize
  this attitude [i.e., recognize this attitude that leads you to exaggerate and distort negative incidents a hundredfold] in its full significance
  and
• desire to change it.

Seeing
  reality
  can then be cultivated.

Whatever you see
  in
• someone
or
  in a
• situation
  is for you
  the whole thing.
It never occurs to you
that,

apart from it [i.e., apart from a situation or a person you see]
being quite different from what you
assume,

it [i.e., what you see and assume in a situation or a person]
is at best
only part of the whole picture.

Ask yourself about
anything
you assume,

"Is this the whole truth?

Is this all there is to it,
or could there be other aspects
that I ignore
because I close myself
to a wider reality?"

This is one area
where you can
- broaden your vision
  and
- expand your horizon.

For you still experience
like an infant
who only sees
the moment,
and that is all.

Second,
I would advise you to ask yourself
whether you
want
to like people.

What is the answer?

Feel into yourself.
QUESTION:
My mental processes
tell me I
need to like people,
but I feel
resistance.

Where do I go from here?

ANSWER:
This is your conflict.

It is
so wonderful
when a person is aware of such a conflict,
for the very great majority of people
have similar conflicts
but are not aware of them.

Awareness
is the necessary prerequisite
to find the way out of suffering.

It makes it possible
for you to look at
the side that says
no.

Ask yourself
why not.

Instead of theorizing –
no matter how correct these
general theories
would prove to be –
it will be more helpful to come up with
the
specific
answer,
as it applies to
you.
Ask yourself with a
• fresh,
• new approach
  why you do not wish to like people,
and do not be afraid to give yourself
• childish,
• irrational,
• illogical
  answers.

Allow
  anything
  that comes forth.

Then you will know
  the truth
  about
  the
  no.

It is always the same.

Before a person can develop
  their capacity to
  love,
they must first have
  the willingness
  to do so [i.e., must first have the WILLINGNESS to love].

As long as that [i.e., As long as the WILLINGNESS TO LOVE]
  is lacking
  nothing can be done.

The willingness to do so is the crux.

It [i.e., The WILLINGNESS TO LOVE]
  must exist on
  all
  levels
  for love to be whole.
If it [i.e., If the WILLINGNESS TO LOVE]
only exists
• superficially
and not
• in the depths of their feelings,
the manifestations [i.e., the manifestations of LOVE]
the person then
experiences
will correspond to it [i.e., then the EXPERIENCES of LOVE will
correspond to superficial levels of love only, and not be
experienced at the deepest levels of his or her feelings].

You are
unaware of
your unwillingness to love
and then
• complain about the results
and
• feel yourself victimized.

As long as
you waste your energies on
• complaining and
• feeling victimized
you are in a
vicious circle.

The
• destructive projections and
• blaming of others
consumes
the energy
you need for
• loving and
• wanting
love,
as well as for [i.e., consumes, as well, the energy you need for]
• looking at the self
and
• finding out what is amiss.
When you

* ask yourself
  
  why

  you do not wish to love

and

* answer it [i.e., and answer this question as to WHY you do NOT WISH to LOVE]

  * precisely and
  * honestly,

you will know

why your capacity to love does not function.

And consequently you will

* understand your loneliness

and

* no longer believe that a trick of fate is being played on you.

So this is a wonderful step here.

I will

not tell you why you do not wish to love.

The answer must come from yourself.

That indeed is possible [i.e., It is indeed possible for the answer to come from yourself].

All I can say is,

* misconceptions and destructiveness hang on to you

because you hang on to them [i.e., because you hang on to misconceptions and destructiveness].
Once they [i.e., Once your misconceptions and destructiveness] are out in the open it will be relatively easy for you to overcome them.

This lecture can become a milestone indeed for some of you, my friends.

It can represent the culminating point you have needed.

I can see that something is happening within some of you where a basic destructiveness will be abandoned through your squarely facing it.

Then the divine can be activated.

This transition [i.e., This transition from ego-control to control by the divine within] is the most significant thing that can happen in an individual's life.

Nothing, absolutely nothing, can equal this process.

Those who lack the courage • to look at themselves in truth, • to abandon • self-illusions and • delusions, cannot come to such a transition.
You cannot
  • abandon
    a negativity you ignore you have.

You cannot
  • give up
    a destructiveness you deny exists in you.

Truth
  leads to
  love,
  and
  love
  without truth
  is impossible.

They [i.e., TRUTH and LOVE] are indeed one.

My dearest beloved friends, everyone of you here:

A great power
  • is available
  and
  • becomes more
    and more available –
      • not dependent on
        any other beings,
      • but flowing from
        your own innermost self.

It [i.e., This great power] will
  • flow forth at all times
  and
  • nourish and
  • replenish
    you
    wherever you have
    freed yourself from
    the shackles of ego domination.
Be blessed,
• body,
• soul and
• mind.

Be penetrated,
all of you,
with
• the love
and
• the truth
of the universe,
so that they [i.e., so that the LOVE and the TRUTH of the UNIVERSE]
can help liberate you.

Be in peace,
be in God!

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