

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

1996 Edition, Original Given September 19, 1973

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this rendition of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, sometimes underlined, but never bolded.]

To learn more of my Devotional Version and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

*Blessings on your journey, Gary*

¶	Content
03	<p>• <b><u>Greetings and</u></b>            • <b><u>divine blessings</u></b>  <i>for all of you here,</i>  <i>my dearest friends.</i></p> <p><b><u>With</u></b></p> <p>• <b><u>joy and</u></b>            • <b><u>love</u></b></p> <p><b><u>I resume a new working season</u></b>  <b><u>to give you all the</u></b></p> <p>• <b><u>assistance and</u></b>            • <b><u>guidance</u></b>  <b><u>you could possibly require.</u></b></p> <p><b><u>Your growth continues</u></b>  <b><u>to the degree</u></b>  <b><u>you truly desire it.</u></b></p> <p><b><u>It has already borne wonderful fruit</u></b>  <b><u>and</u></b>  <b><u>will continue to do so.</u></b></p>

by Eva Broch Pierrakos

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

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

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 [confusions and conflicts]  
make it impossible for you  
to actually  
apply  
the great spiritual truths  
to your daily life.

08

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.

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.

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.

10

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.

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

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.

14

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.*

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
  - overtor
  - 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.

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

29

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.

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,  
your
  - pretenses, and  
your
  - dishonesties.

32

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.

33

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.

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

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

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.

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