

## PATHWORK MEDITATIONS

### The Guide's Approach:

A long time ago I suggested a meditational exercise in which you do not think, in which you make yourself empty. Those of you who occasionally try this exercise experience how difficult it is to do so. The mind is filled with its own material and to still it is not an easy undertaking. There are several ways of doing it. Eastern religions usually approach it by long practice and discipline. This, in conjunction with solitude and outer stillness may eventually produce inner stillness.

Our approach on this path is different. These teachings do not want to take you out of your world. On the contrary, the aim is to be in your world, in the best possible way -- to understand, to accept and to create it in the most productive, constructive way. This can only be done when you fully know and understand yourself and when you traverse, as I said, the difficult spaces, which must make you better equipped to function in the three-dimensional reality. Then there is no split between the inner and outer spaces. As inner truth reigns, perception of outer truth increases. As understanding of self grows, so does understanding of the world. As you learn to re-mold that in you which is imperfect, faulty, so do you learn to restructure -- transform -- your outer life. As you learn of your eternal beauty as a divine manifestation, so does your vision expand to a greater appreciation of the beauty of the Creator and creation. As peace within yourself comes to be, so do you become at peace with this world, even when you are surrounded by undesirable experiences. In other words, you do not require outer conditions of absolute seclusion to reach inner space. You take the other route in which you go right through what seems the greatest of obstructions: the imperfections within and around you. You approach them, you deal with them until they lose their fearsome aspect. This is your path.

Focusing on the inner emptiness is an additional exercise that is very helpful, but it must never be the sole approach to self-realization, just as dealing with the outer adverse conditions in your world must never be the sole approach to your own and your world's salvation.

## MEDITATIONS

1

The fulfillment which the universe has in store for you is not separate and far away from you, my friends. It is not in the distant future, not in a state beyond your physical life, not in attaining something through arduous means. It lies solely in the acknowledgement of what you really feel and think at this moment. It is this great simplicity that seems so hard to comprehend. You go through such pathetically unnecessary struggle in order to turn in the wrong direction, hoping against hope to find salvation without meeting yourself in the now.

2

Your spiritual self with all its joy, safety and peace is right behind the sadness and pain. It cannot be activated by a direct act of will, nor by practices and actions that leave out the necessity to experience all your feelings. But your spiritual center does manifest inexorably as a byproduct, the result of the direct act of will to go through your denied feelings.

3

The fear is not real. It is truly an illusion, but you must go through it by feeling it. Through the gateway of feeling your weakness lies your strength; through the gateway of feeling your pain lies your pleasure and joy; through the gateway of feeling your fear lies your security and safety; through the gateway of feeling your loneliness lies your capacity to have fulfillment, love and companionship; through the gateway of feeling your hate lies your capacity to love; through the gateway of feeling your hopelessness lies true and justified hope; through the gateway of accepting the lacks of your childhood lies your fulfillment now. When you experience all these feelings and states, it is essential that you do not delude yourself into believing they are caused by anything you experience or fail to experience now. Whatever the now brings forth is only the result of the past which still resides in your system. Through these gateways you will find true life.

4

Put down in writing everything that you dislike about yourself. Have it down in black and white. Look at those traits when they are written down. Then feel into yourself and ask: "Do I really believe that this is all there is to me? Do I really believe that I must be these traits all my life? Do I believe I have the possibility to love? Do I hold forces locked up in me that contain all the good imaginable?" By raising these questions seriously, you will get an answer on a deeply feeling level, a level where the answer is more than a theoretical concept. You will experience a new power in you that you do not need to fear, and a new gentleness and softness that does not need hostility or other defenses. Then you will know how much there is in you to love and respect.

5

I am working through you.

I am in all your thoughts, if you wish to hear Me.

I am in all you see, if you wish to see Me.

I am in all the words you speak, if you wish Me to express through you.

I am in all your actions, if that be your commitment.

And as I am and as I manifest through you, you rediscover life in new terms.

You will see that life is a glorious oneness in which there is nothing to fear.

What need you fear if you discover Me?

What need you fear if you identify with Me?

Know that you are God.

As such you can never die.

Give that which is you now, in your thinking, in your being, in your perceptions to Me.

As you give yourself to Me, so must you be eternal.

6

This is the way I am now. At least a part of me is this way, the part I do not like or cherish. I want to accept this aspect as part of my being, knowing that I cannot change anything without doing so freely. I realize that what will manifest is not my whole being. But there are two contradictory forces in me, and I have to become aware of both, including the one I have so far ignored. In order to become what I would like to be, I must first, without fear or shame and vanity, face what is in me. In so many respects, I am still imperfect. In so many others, I have reached perfection. If in the work on this path I should find out that I am less perfect than I thought, I will accept this too, in order to be able to change it.

7

Awareness of what I feel, no matter how undesirable it may be, will make me free. I will have the choice of my actions only to the degree of my awareness. If I choose to verbally express these feelings when there is a good purpose, such as with my [Pathwork] helper\*, I will do so. If I feel that such expression may impair a relationship, I will not do so, but will withhold it knowingly and without self-deception. The more I go to the spot of whatever happens to be true now, the more I grow into real perfection. The more I strain away from what I now feel and think in an attempt to be more than I happen to be in this instant, the less I grow toward my goal of gradually achieved perfection.

8

I shall fully face these destructive feelings, which will not force me into actions, for I am master over all feelings. I determine actions. I determine what I want to do, think, and feel. I now want to see what is in me. And I desire and intend to change these emotions into truthful and constructive ones. I choose my attitude to meet these emotions. If I encounter an inner distaste for giving up such destructive feelings, I shall neither deny this inner refusal by repression nor give in to it. I shall meet this, too, and not be vanquished by it. I determine truth in myself, and I choose constructive ways.

9

My outer-directed will cannot reach those areas where I have numbed my perception, experience, feeling, and sensitivity. Therefore, I wish to contact my inner being of higher intelligence and greater power than my outer mind, to take the necessary steps to defrost these faculties: to bring them to life, so that I will become a fully functioning human being. Wherever there is fear and misconception, I wish to understand them so that I may eliminate what stands in the way. It is the useless prohibitions I do not yet quite know that cause me to be only partly alive. I want to be fully alive. To bring this about, I contact the inner self to help eliminate obstructions, bring to my consciousness what I need to know, so that I will reawaken and live in the state of fulfillment, selfhood, and beauty. If I feel hopeless because I do not get what I want, what is it in me that says no to it? I want and intend to find this denial.

10

Whatever I already am, I want to devote to life. I deliberately want life to make use of the best of what I have and who I am. I may not be sure at this moment in what way this could happen, and even if I have ideas, I will allow for the greater intelligence and wisdom deep within me to guide me. I will let life itself decide how a fruitful interchange can take place between it and me. For whatever I give to life, I have received from it, and I wish to return it to the great cosmic pool to bring more benefit to others. This, in turn, must inevitably enrich my own life to the exact measure that I willingly give to life: for truly life and I are one. When I withhold from life, I withhold from myself. When I withhold from others, I withhold from myself. Whatever I already am, I want to let flow into life. And whatever more in me can be utilized, still waiting to be brought to fruition, I request, I decide, and I desire that it be put to constructive use, so as to enrich the atmosphere around me.

11

I decide to give up the error of 'me versus the other.' There is really no conflict, therefore I can give all of myself. I not only request help from deep within, but I decide to give the best I am to life, without fear. Any fear that still lurks within me is error, and I decide to rid myself of this error and to give myself over to the divine powers to which I open myself totally. I deeply desire to understand the truth of 'I and others are one' meaning that there is no conflict. I therefore can give of myself the best that I am. I surrender to those higher forces so that this self-giving may occur in harmony, in rightness, without strain and effort.

12

I will not fear the truth. This is an irrational, illogical, unfounded fear. My fear has no foundation in reality. I will not give in to it. I determine to make up my mind to face whatever it is. And I request all the help to do so. Here is a negative field. This negative field need not exist. It is not something given to me by a fate which cannot be changed. It can be changed, provided I understand exactly why the negative field exists and what makes it a negative, self-perpetuating process. Therefore, I declare that I am going to build a positive field which can only be done when my own negativity and destructiveness in this particular area becomes conscious. Where in this respect is my pleasure principle attached to a destructiveness? I intend to see all this.

13

This is what I want, this is what I am going to do: to live in reality, to see the false, to stop it, and to allow the real to come out, and I know that this decision must bear its fruits, I know it will and something already begins to change within. This is the way to go about it. Each day I intend it, say it, mean it, and look at what is. I decide to call upon the subliminal forces lodged deep within the real self.

14

I do want to see where I possibly violate some spiritual law, where I am wrong in the usual sense of the word, but I would also like to know where I am weak and confused and therefore where negative emotions come into existence. Where is it that I am perhaps not aware of my true values, and because of this lack of awareness, I fight in the wrong way? I would like to see these elements and straighten them out. I want to see all sides.

15

I no longer need approval so desperately that I sometimes violate myself, become untrue to myself, or else defy dependency by rebelling against it. I can now stand on my own feet. My inner life and value is not dependent on others. It depends on my own self-respect which I can further and live up to only by being fully aware of myself.

16

I am independent of outer circumstances, regardless of what they are. I can be happy under any circumstances, because even the disadvantageous or unpleasant events will have a purpose, bringing me that much nearer to complete freedom and infinite happiness.

17

I want to give up the negative. I want my pleasure to be attached to a positive situation. I want to be constructive. I want to give my attention to this situation and be governed by the most constructive forces. I decide that I do not want to be in negativity or hang on to misconceptions. I do not have to be a slave to decisions that do not come from me because I am constructive. What I want is up to me.

18

I want to look at the truth in myself. What is it now that I do not want to look at? I want to look at everything, even the areas where I am most resistant. I am not afraid to look at whatever it is, even if it is something I do not want to see. I request the divine wisdom and power within me to help me to see what I most need to see, so that I can change as I need to change.

19

I let go, I let myself be in pleasure. The possibility for it exists in me, I reach for it, I claim it, and I want to fulfill all conditions to make it a reality. Whatever stands in the way -- all violation of my integrity, all untruthfulness and role playing, all cowardly defenses, all self-centeredness that makes me treat others differently from the way I want to be treated -- I intend with all my being to face and change.

20

I, with my outer being, cannot solve this problem. But I know that I must be in confusion and untruth because I am driven to think, feel and act in a way that produces hopelessness, fear, frustration, feelings of doubt. I will now deliberately contact and activate the most constructive center of my innermost being and let it move me into the thoughts and realizations I need to have right now, into actions and feelings that are good and productive in this moment. I let go and let be -- and let it move me! I let it think through me! I let it feel manifesting it in my own life. Finding the treasure of my own nucleus makes me free. Then contact with others becomes a delightful luxury that elicits love.

21

I ask this constructive power, this nucleus of perfection and beauty, of health and wisdom, to give me the right ideas for removing the separating wall. I request it to inspire me with the most effective meditation at any given moment, so that even my outer mind, which must take the first step to establish the contact with the inner center, will be filled with the power and wisdom of my core. I activate the inner center by expressing that I want to give of myself freely, without fear of being controlled. I express my desire to feel and experience the oneness of love and freedom. I request guidance to get to this stage by establishing the necessary sense of integrity and self-acceptance. I discover that the more I love, the more freedom and selfhood I have.

22

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. By calling upon and activating the divine will through the manifestation of the real self one cannot help but convince oneself of its reality, wisdom, and utter goodness. One cannot help discovering its all-encompassing love that knows no conflict. Divine will works toward everyone's fulfillment, bliss and happiness. This undivided intelligence and inexorable fulfillment is deeply safe and trustworthy.

23

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. For this is what I want. If I feel myself not wanting it, I do not gloss over this all-important, crucial obstruction. Rather, I take that as the point of departure. 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, I say "I wish I could want it. What is it?" I want to give my very best to this specific phase of where I am stuck. I ask myself about anything I 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?"

24

I am a manifestation of God. As such I am, in my healthy, unobstructed state, a happy individual. For only a happy individual can spread and give forth happiness. Only an individual who grows according to his or her potentials and life plan is happy. Thus happiness and the fulfillment of one's destiny are synonymous. The one is unthinkable without the other. I am also a totally free individual, autonomous and completely responsible for the life I shape for myself. No one else can determine my life, my growth, my happiness. I will not allow myself to subtly hitch this responsibility onto others by "buying them" with my false unselfishness, through enslavement, through making myself feel so unselfish because I abdicate my rights.

25

You can connect with your spirit only when you see the negation and become honest and humble enough to give voice to it as it truly exists in you: "I do not want to give anything of myself. Whenever I feel threatened by rejection, criticism, frustration of my immediate desires, I at once withdraw from life my vital energies, my goodwill, my positive spirit of participation. I want to remain separated, keeping my anger and resentment." When you can acknowledge this, you will instantly know that it is this attitude that makes the facing of the rage and the agony perilous.

26

I invest the best I have into my life. I will not withhold anything of myself. I want to contribute to the cosmic unfoldment and plan of evolution with all the faculties I have -- those already manifest, but perhaps not used in this way, and those that are still dormant in me. I want to contribute, and only as a thoroughly fulfilled and happy person can I do so -- not ever as a suffering one.

27

When you go to the root of all things, there is no conflict between your fulfillment and that of others -- quite the contrary. So you will not need to be ungenerous, nor will you need to feel guilty for wanting your own fulfillment and joy. With that understanding all negativity must vanish -- even in the deepest regions and the most secret areas of your psyche

28

Here is death coming. I do not know whether I will continue in life. I would like to continue living. My outer intellect knows the philosophies of life as a continuum, but I do not as yet know and feel the truth of this continuum. I would like the eternal life, if it exists. I will not deceive myself, though, by pretending that I feel the truth of life as a continuum. I let go of the fear that I will not live and accept what comes, in the trust that the universe is benign, even if I cannot at this time know, see, and experience the continuum I would really like.

29

There is no need to suffer frustration for the rest of my life. I am willing, with all my heart and with the best investment of myself, to find the cause and change it. Therefore, I know that life will yield the fulfillment that I desire and deserve all the more since I act as an adult who does not claim any special dispensations for my ignorance and destructiveness.

30

I want to risk my good feelings. I want to seek the cause in me, rather than in the other person, so that I become free to love.

31

I want to expand my life. I want to experience total love and pleasure supreme, without negativities or blocks. I want to give myself completely in love. I want to have health, fulfillment, and abundance in every area of life. It is possible to have such a rich, good life. I am willing to give to life as much as I wish to obtain. I do not want to cheat life by secretly wanting more than I am willing to give. I want to shed all falseness, all selfishness, self-centeredness, negativity, and destructiveness, no matter how hard this may at first seem. I want to shed all illusions I have about myself, for this is the price for leading such a rich life, and I am willing to pay it. I want to overcome the false shames, prides, vanities that make me hide behind pretenses, and the subtle inner dishonesty in which I am too self-indulgent to face myself and change, and choose rather to "suffer," with a vaguely complaining attitude, thereby destroying the forces of creation at my disposal and not fully living my life.

32

My own happiness will contribute to the well-being of others. I am willing to shed my ego defenses and all negativity, to give and receive the best. I am willing to accept difficulties along the way, for I know that in overcoming them I will become receptive to the goodness of life. I am willing to grow from my difficulties rather than childishly complain about them, as if someone else had given them to me. I will overcome all self-pity and exaggerated fear because I know that they are only manipulative tricks of the childish mind to avoid accepting life as it is. This is not wishful thinking, since I do not want it handed to me as a magical gift. I am willing to pay the price. I am willing to involve myself deeply in living fully, giving as much as I wish to receive. I am willing to give so much to life that I am willing to face unflattering, undesirable truths about myself, even at the apparently greatest expense, that of parting from my illusion of how I would like to be.

33

I will be stronger than my destructiveness and will not be hampered by it. I determine that my life will be at its best and fullest and that I will and can overcome the blocks in me that make me want to remain unhappy. This determination of mine will bring in the higher powers that will make me capable of experiencing more and more bliss because I can let go of the doubtful pleasure of being negative, which I now fully recognize. "What do I really feel at this moment about this or that issue? In what respect am I dissatisfied? What is it I may be disregarding? I know I can and will have such and such, even if it is not realizable right now, in this or that specific form. I trust the universe and my own good will sufficiently that I can wait and will strengthen myself along the way to cope well with the temporary frustration of this desire.

34

I want to change, but my ego cannot do it. God will do it through me if I will make myself a willing, receptive channel for this to happen. I want to enjoy life. There is unlimited abundance in the universe for every contingency. There is no limit to what is possible. There are marvelous things to be experienced. There are many beautiful means of self-expression. I can realize them and bring them into my life if I can find another, not self-destructive way to express and obtain them. The very need for self-responsibility and self-discipline in their most profound sense will make increasing joy and self-expression possible. Without these traits, I must remain deprived and in conflict.

35

Facing the guilt for the pain you inflict on others is really not very different from facing the pain you have received. In both instances you can exaggerate it and make yourself incapacitated for life, or you can decide not to feel it at all. Or you can allow the feeling, and say: "Yes, others have made mistakes. I have made mistakes. They were blind and groping, and so was I. They were in darkness and I was in darkness. This is regrettable, but this is what we are all here for. I now lift my head in the dignity of who I am. I know the greater power within me will help me to feel the pain I have given and the pain I have received." This attitude can now be cultivated and pursued, my friends. You do have the courage; you do have the greatness; and you do have the possibility within yourself to feel this and become stronger and better, not weaker and worse, as you fear.

36

Go into your inner stillness right now. Declare that you wish to feel the pain that is held in you, as it was given and as it was received, and that you wish to be the beautiful person you really are. Feel both the pain of your guilt and the beauty of your real self. Thus you alter the course you have set in motion and create a new force field because you demagnetize the old one. This is the way now, my friends. As you do this, as you feel the pain of the guilt and the pain of what has been done to you, it will become one and the same pain. You will then forgive yourself as you forgive others, as it was said in one of the greatest prayers. Then you will be free: free to let go and let God manifest through you more and more in your everyday life. Be infused with inspiration and wisdom, with joy and peace.

37

Let go, let go of the mind and its preconceived ideas and its ingrained negativity. Let go of the habit and let God. Let in new attitudes, new feelings. These new attitudes and new feelings are not new, per se, but new for your conscious mind. You will receive it from within. "Be still and know I am God" is in every one of you. Say, "I have the power in me to let God manifest. I surrender to this will of truth and beauty. I want the love and the truth of God to instruct me. I want to give the best of my conscious life to the truth and love and beauty of my innermost being unfolding. I will not shy away from destroying my self-image, my vanity, my pride. For the truth and the beauty and the love of the supreme spirit within me are more important than my little vanity and my little self-righteousness. I dedicate my life to the spirit of the universe.

38

If you want the truth, open yourself, and humbly ask: "What do I need to see in myself? Where am I still blind? What can you tell me?" The divine voice will instruct you in the most marvelous way. Nothing can strengthen your faith in the truth of God's existence more than this connection with God. Then you create a unification. The teaching you receive from within will be a strengthening and unifying experience. Listening to the beautiful voice will not get you away from the unpurified part; it will bring both parts together, the negative energy transforming itself to become part of the Godself. The manifestation will be exactly a result of your intention. If you want to use the voice of beauty in order not to deal with the ugliness, you will hear only beauty. You will hear what your ego-consciousness is ready to receive. The divine voice cannot manifest in any other way.

39

I recognize the old way of functioning as being destructive, negative, undesirable for myself and others -- it cannot be either the self or others, it can only be both. I do not know yet that there is another way, and if there is, how it would be. I do not feel such a new modality. But perhaps there is another way. Perhaps I am indeed an expression of a divine reality that dwells deep in me, even if I have not yet experienced myself as a divine reality. If that possibility exists, it has also the wisdom to convey to me how I can find another and better way of functioning in this or that particular area. I will simply be receptive to this as a possibility. I will allow the divine self to supply the answer. Yes, I have experienced something new, but I am not yet able to hold on to it. It is not yet my own permanent ground. To make it my ground, I fully surrender to the greater reality in the universe. I let go of the known safety valves, the familiar ego habits of finding security and self-fulfillment in at least partially negative ways. I surrender to the divine power and let it guide me. I dedicate my life to truth and love for its own sake.

40

I do not wish to set myself above others. If a part of me desires this, I do not want it. I pray to the divine forces within me to help me create another kind of attitude and therefore another reality. If I want to be better than others, I must also feel undeserving to get the slightest fulfillment. I am not better than others and I am not worse than others.

41

If what I experience is painful or undesirable, I will trust it anyway; I will trust my faculties to bear it, to relax into it, to learn from it, to handle it and make the best of it. I will learn a lesson from this particular frustration and will not act as if it were a catastrophe. Perhaps it is not a catastrophe, perhaps something good can come from it.

42

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.

43

There is a key to how you can always find the unity, the right faith and right doubt, and thereby come out of ill-placed faith and ill-placed doubt. That key I have given you. It is your dedication to truth and love. Long before you experience and therefore believe in a divine spirit that governs and dwells in all that is, you can safely use truth and love as your guideposts, as your directives to govern your life, to surrender to, to let go of something untruthful and unloving into that which is truthful and loving. As you make truth and love the center of everything you do, you will experience the living God within, the strength, the health, and the know-how to solve all your problems and to get out of the negativities you seem locked into, unable to give up. That venture in faith is the movement that combines faith and doubt as one complementing whole in the service of truth and love.

44

Here I see myself wanting to be destructive. I see the pain it causes me, the senselessness of it. I know that it need not be that way, yet I want to go on being destructive. I do not want to give up my pride, my self-will or my fear and put them into the service of God. "What was this trait in its original, beautiful version, before it was inverted, distorted, and made negative?"

Your ear needs to become attuned to this ever-on-going voice that resonates in all yourself, in all your pores, in your total being. Body and soul. You can only listen and tune in to this voice that speaks the same message, ever changing to your needs, as of the day, as of the hour, as of the minute. But the message remains the same. You can only listen to this voice, to this message coming from within, from your inner universe, from your inner Christ, when you also discern the voice of your little ego and learn not to identify with it, but to identify it, as I often pointed out. You will hear this voice from within and from without. And the message I shall give to you now is a translation of the voice within. So as to perhaps to help you a step closer to the tuning in of the voice within that speaks to you forever clearer and louder and fills you with a potent energy of truth, of love, and of oneness.

So let me be a translator here to help you from the outside to dig the tunnel inside and when you become very quiet, then you will hear the same message with variations.

The voice within you says, "I am the ever-loving God. The ever-present Creator. Living within you, moving through you, expressing as you, as myriad forms, as you, and you, and you. As the animals, as the trees, as the sky, as the firmament, as everything that exists. I dwell in you, and if you allow me to act through you, to be known through your brain, felt through your feelings, you will experience my power that is limitless. You will not fear this power that manifests on all levels. The power is great, but give in to me. Give in to this power, to the stream that surges forth that will make you cry and that will make you laugh. Both in joy, for you are me and I am you.

I cannot act on this level without you, without you being an instrumentality for me. And if you listen to me, I will guide you through every step of the way. Whenever you are in darkness, you are away from me. And if you remember this, you will make steps to come back to me. I am not far away. I am right here in every particle of your own being. If you thus fulfill my will, you and I become more one, and I can fulfill your will."

46

It is of the greatest importance to recognize that bliss and beauty, which are eternal spiritual realities, are available to all those who seek the key to the problems of human interaction, as well as to loneliness, within their own hearts. True growth is as much a spiritual reality as are profound fulfillment, vibrant aliveness, and blissful, joyous relating. When you are inwardly ready to relate to another human being in such a fashion, you will find the appropriate partner with whom this manner of sharing is possible. It will no longer frighten you, will no longer beset you with conscious or unconscious fears when you use this all-important key. You cannot ever feel helpless or victimized when the significant transition has taken place in your life and you no longer render others responsible for what you experience or fail to experience. Thus growth and fulfilled, beautiful living become one and the same.

47

May these words be the beginning of a new inner modality to meet life, to finally decide, "I want to risk my good feelings. I want to seek the cause in me, rather than in the other person, so that I become free to love." This kind of meditation will indeed bear fruit.

48

Bliss, pleasure, and fulfillment require the greatest of all strengths. Unhappiness requires much less strength than happiness. Strength can be generated only if you deliberately and specifically activate and call upon the divine powers within the self. In response to your call they will help you become better equipped to sustain bliss, and guide you so that you do not inadvertently, unconsciously, close up against happiness. Such prayer is just as important as seeking contact with the divine powers when you are in upheaval and crisis. When you are unhappy, it is important that you take the occasion as a meaningful lesson to effect further growth. To do this requires contact with your innate superior forces. When you are happy, it is important to become more and more compatible with the universal powers and sustain this state. This, too, requires help and guidance.

At first, you may find it particularly difficult to remember to use such opportunities of both crisis and happiness so as to be helped, strengthened, and inspired by divine contact through meditation. You may already have experienced its effectiveness, its unfailing responses, its unimaginable wisdom, its various solutions. Yet, when you are involved in deep conflicts, you simply "forget." But there comes a point when it is no longer difficult to remember to use this contact, and you become more proficient at it in difficult times. While it hardly ever occurs to people to enlist these same powers at all relevant opportunities, for many of my friends, who have reached this threshold, this is indeed a key.

49

People who are afraid of life and love often escape into the distorted idea of detachment. But this should not make you forget the real meaning, the right sense of it. The true sense of detachment is to be detached from one's own ego-centeredness. Thereby the person obtains a certain objectivity, which is detachment. It means that you consider your own hurt vanities, advantages, goals no differently from those of other people. You know how difficult this is to attain, even to a small degree. It cannot be attained by escaping life and its hurts, as some people want to believe, by misinterpreting spiritual ideas. Quite the contrary. Only by facing life's hurts in the right spirit, by not being so involved with yourself that you see nothing else, will you come to the point of healthy detachment and objectivity. Being human, it is understandable that you fear life and love, but you cannot force fear away through the wrong kind of practice of detachment. You can reach true detachment only by degrees.

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Put down in writing everything that you dislike about yourself. Have it down in black and white. Look at those traits when they are written down. Then feel into yourself and ask: "Do I really believe that this is all there is to me? Do I really believe that I must be these traits all my life? Do I believe I have the possibility to love? Do I hold forces locked up in me that contain all the good imaginable?" By raising these questions seriously, you will get an answer on a deeply feeling level, a level where the answer is more than a theoretical concept. You will experience a new power in you that you do not need to fear, and a new gentleness and softness that does not need hostility or other defenses. Then you will know how much there is in you to love and respect.

51

I am working through you.  
I am in all your thoughts, if you wish to hear Me.  
I am in all you see, if you wish to see Me.  
I am in all the words you speak, if you wish Me to express through you.  
I am in all your actions, if that be your commitment.  
And as I am and as I manifest through you, you rediscover life in new terms.  
You will see that life is a glorious oneness in which there is nothing to fear.  
What need you fear if you discover Me?  
What need you fear if you identify with Me?  
Know that you are God.  
As such you can never die.  
Give that which is you now, in your thinking, in your being, in your perceptions to Me.  
As you give yourself to Me, so must you be eternal.

52

This is the way I am now. At least a part of me is this way, the part I do not like or cherish. I want to accept this aspect as part of my being, knowing that I cannot change anything without doing so freely. I realize that what will manifest is not my whole being. But there are two contradictory forces in me, and I have to become aware of both, including the one I have so far ignored. In order to become what I would like to be, I must first, without fear or shame and vanity, face what is in me. In so many respects, I am still imperfect. In so many others, I have reached perfection. If in the work on this path I should find out that I am less perfect than I thought, I will accept this too, in order to be able to change it.

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The time comes when you are ready, notwithstanding the fear, because you have already made the connections. You know, for example, what your lower self wants and why you have negative intentions. The time comes when, in spite of the fear, you decided calmly and quietly to go into the emptiness. So you empty your mind in order to meet the emptiness deep within. Lo and behold, very soon that very emptiness will feel, not full the same way you are used to, but it will contain a new aliveness that the old artificial fullness of your mind made impossible. In fact, you will soon find out that you made yourself artificially dull by packing yourself tight: tight in the mind because of its noise, and tight within your channel by contracting your energy into hard knots of defense. You had killed your aliveness with this artificial fullness. So you became needier because without your inner life you could not be fulfilled in a real sense. A vicious circle was established as you strove to get fulfillment from outside, since you refused to go through the necessary steps to make fulfillment first manifest within. In one sense you fear the aliveness more than the emptiness. And perhaps you had better face that.

54

When you make yourself sufficiently empty, the first initial response is an inner aliveness, and you tend to immediately shut the lid tight again. Yet by denying your fear you also deny that you are really very unhappy about your lack of aliveness. But lack of aliveness comes from fearing it. You can make the fear give way to aliveness by letting yourself be creatively empty. You will experience your whole inner being, including your body and your energy, as a vibrantly alive "inner tube." Energy goes through it, feelings go through it, and something else is vibrantly coming to the fore that you cannot as yet name. If you do not shy away from that unnameable something, it will sooner or later turn out to be constant inner instruction: truth, encouragement, wisdom, guidance, specifically destined to your life right now, wherever you need it most. That emptiness, that vibrant alive emptiness, is God talking to you. At any moment of the day it is talking to you where you need it most. If you really wish to attune to it and hear it, you will discern it, first vaguely, later strongly. You need to condition your inner ear to recognize it. As you begin to recognize the vibrant voice that speaks in wisdom and love -- not in generalities, but specifically to you -- you will know that this voice has always existed in you, but you have conditioned yourself not to hear it. And in that conditioning you have tightened and packed up that "inner tube" that will fill you with the vibrant music of the angels.

55

When I say the "music of the angels," I do not necessarily mean this literally, although that, too, may exist. But what you need more is the guidance for every decision about what opinion or attitude to adopt in a given situation. That instruction is truly comparable to the music of the angels in its glory. This fullness cannot be described in its wonder; it is a treasure beyond all words. It is what you constantly look and yearn for, but most of the time you are not aware of this searching and project it on substitute fulfillments that you expect to come from outside. Refocus on what has always existed within you. Your mind and outer will have confused and complicated your life, so this new contact is like finding your way out of a maze -- a maze you have created. You can now recreate your inner landscape without that maze.

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The fulfillment which the universe has in store for you is not separate and far away from you, my friends. It is not in the distant future, not in a state beyond your physical life, not in attaining something through arduous means. It lies solely in the acknowledgement of what you really feel and think at this moment. It is this great simplicity that seems so hard to comprehend. You go through such pathetically unnecessary struggle in order to turn in the wrong direction, hoping against hope to find salvation without meeting yourself in the now.

57

Your spiritual self with all its joy, safety and peace is right behind the sadness and pain. It cannot be activated by a direct act of will, nor by practices and actions that leave out the necessity to experience all your feelings. But your spiritual center does manifest inexorably as a byproduct, the result of the direct act of will to go through your denied feelings.

58

As I say the words, pick up the echo within. This will help you to attune your listening inner ear to the voice of God, filling you with messages such as these:

"I am working through you.  
I am in all your thoughts,  
if you hear Me.  
I am in all you see,  
if you wish to see Me in all things around you.  
I am in all the words you speak,  
if you wish Me to express through you.  
I am in all your actions,  
if that be your commitment.

59

As I am and as I manifest through you, you rediscover life in new terms. You will see that life is a glorious oneness in which there is nothing to fear. What need you fear if you discover Me? What need you fear if you identify with Me? Know that you are Me. As such you can never die. Give that which is you now, in your thinking, in your being, in your perceptions to Me. As you give yourself to Me, so must you be eternal."

60

Say: "I have all the equipment of intelligence, openness, good will within me to learn." This learning can be a glorious experience. If such and such does not happen now in this particular way, what will make you happy and whole and will add to your life and to the lives of your dear ones, can and will happen in another way that may possibly turn out to be much more desirable once you see it -- maybe a little later. If you pursue the truth of your potential and state, "I can take a momentary disappointment and make it a stepping stone. I need not fear that it must be now, in this particular way. There are many ways." With this attitude, you will create a relaxed inner climate so that attaining the result will not be a question of do or die, which becomes not only an unbearable tension and pressure but is often the direct block to fulfillment of the desire.

That would be the growth-producing attitude that would let you off the hook; that would make it possible for you to believe in the best and not fear that it does not happen in exactly the way you want it and when you want it; that it means you are all bad and/or life is all bad. Then it might even happen that way, but if it does not, it is not only not a catastrophe, but you will gain something from it not happening that way. You will open the doors to finding out so much about you, and this will be infinitely richer than the mere fulfillment of your wish in itself could ever have been.

61

So you see, my friends, it is of the greatest importance to recognize that bliss and beauty, which are eternal spiritual realities, are available to all those who seek the key to the problems of human interaction, as well as to loneliness, within their own hearts. True growth is as much a spiritual reality as are profound fulfillment, vibrant aliveness, and blissful, joyous relating. When you are inwardly ready to relate to another human being in such a fashion, you will find the appropriate partner with whom this manner of sharing is possible. It will no longer frighten you, will no longer beset you with conscious or unconscious fears when you use this all-important key. You cannot ever feel helpless or victimized when the significant transition has taken place in your life and you no longer render others responsible for what you experience or fail to experience. Thus growth and fulfilled, beautiful living become one and the same.

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May you all carry with you this new material and an inner energy awakened by your goodwill. May these words be the beginning of a new inner modality to meet life, to finally decide, "I want to risk my good feelings. I want to seek the cause in me, rather than in the other person, so that I become free to love." This kind of meditation will indeed bear fruit. If you carry away a germ, a particle, of this lecture, it has truly been fruitful. Be blessed, all of you, my dearest friends, so that you become the gods that you potentially are.

63

Every decision, no matter how small, every deed or attitude stands in direct relationship to one or more of the spiritual laws. Where we violate or deviate from these truths/laws, we obstruct our love, growth, our path back to God.

64

Spiritual law is constantly violated within your soul, if not in deed, word, or thought, at least in your unconscious emotions. Whenever this happens, you twist the life-force that could flow through you, preventing it from regenerating and reviving you. When you are born into this life, you carry with you your own individual life plan. In order to fulfill it, you must proceed in a certain direction and follow your own personal law. If you deny this inner call, the maximum growth of your personality is gravely thwarted. One's personal law is part of divine law. It always remains within the framework of divine law and never contradicts it. Yet because each child of God is different (in development, character, qualities and shortcomings), each needs something different for each life, and often each period of one-and-the-same life. What applies to one does not necessarily apply to another.

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Divine law is wide and very flexible. It knows none of the rigidities and generalizations of the human misinterpretation of divine law. Divine law is always just and fair. It is determined first and foremost by not hurting others. Law in its real and divine sense has nothing to do with force and compulsion. Quite the contrary. As soon as force or compulsion sets in -- whether it comes from outside or from within your own self -- at that moment, divine law is violated. For divine law is inner freedom.

People who are afraid of life and love often escape into the distorted idea of detachment. But this should not make you forget the real meaning, the right sense of it. The true sense of detachment is to be detached from one's own ego-centeredness. Thereby the person obtains a certain objectivity, which is detachment. It means that you consider your own hurt vanities, advantages, goals no differently from those of other people. You know how difficult this is to attain, even to a small degree. It cannot be attained by escaping life and its hurts, as some people want to believe, by misinterpreting spiritual ideas. Quite the contrary. Only by facing life's hurts in the right spirit, by not being so involved with your self that you see nothing else, will you come to the point of healthy detachment and objectivity. Being human, it is understandable that you fear life and love, but you cannot force fear away through the wrong kind of practice of detachment. You can reach true detachment only by degrees.