

# Radical Spirituality

## by Richard Sutphen

*"My communications always go back to the basis of reality: Karma, Reincarnation and the search for freedom from the self.*

*Freedom from the self means freedom from domination by fear-based emotions such as prejudice, anger, selfishness, jealousy, hate, repression, greed, possessiveness, envy, guilt, inhibition, egotism, malice, resentment and blame. These fears are your karma. They keep you earthbound on the wheel of reincarnation."*

*Richard Sutphen*

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The following dialogues with seminar participants have been reconstructed from recordings of my **Bushido** and **Master of Life** trainings. The dialogues are edited for readability and often condensed to make a point. Names are changed to protect the privacy of the participants. Outside the context of a seminar or counseling session, these encounters can appear cold and unfeeling. In reality, I have one goal in mind -- to create the space for the individual to help him/herself, by discovering inner truths. In my human-potential seminars, I use words as a stick to jab participants who aren't "getting it." One participant might react best to shock, another to gentle support, another to teasing. My goal is to guide the individual to become aware of self-defeating attitudes and behavior, and to jolt them out of intellectual ruts, passé notions, and convictions restricting their life. To be effective, I must be willing to incur their dislike.

Some readers will question how the content relates to spirituality. My response is that everything you think, say and do creates karma, including the motive, intent and desire behind everything you think, say and do. That being the case, every aspect of life relates to spirituality. Or ... **life is spirituality!**

### 1.

"I came into this workshop angry with you about things you've written, and now I'm even more upset," said Angelia, a woman in her early forties with short-cropped brown hair. She hid excess weight beneath a loose-fitting dress and shawl.

Two hundred people were gathered in the hotel ballroom. Angelia spoke into a microphone, her voice reverberating through the room.

“Do you want to tell us why you’re angry, Angelia?” I said.

“Some of the things you say about our spiritual beliefs,” she said, scowling.

“You’d rather I deny what is and pander to New Age correctness?”

“Oh, come on.”

“You should thank me for projecting your shadow-side.”

“What’s that mean?”

“I’m reflecting what’s unresolved within you--a mirror for fearful emotions you need to integrate. It’s a great opportunity.”

“This is ridiculous. You’re unaccepting of things we all believe,” she said, crossing her arms while managing to hold the Microphone to her lips.

“Beliefs such as think only positive thoughts, attain enlightenment, lead a selfless life, become a projection of love, meditate, meditate, meditate? Things like that?”

“For starters.”

“Doesn’t work, Angelia. It denies reality and ignores a necessary unconscious balance. It’s an attitude that keeps life from fully expressing itself.”

“I fully express my life. And I think positive thoughts ninety-eight percent of the time.”

“Like right now?”

She laughed. “You’re part of the two percent.”

“So when angry, jealous, greedy, judgmental, or prejudicial thoughts come into your mind, you just push them aside and refuse to acknowledge them?”

“That’s right,” she said.

“You drive them down into your unconscious, where they remain, festering?”

“I see it as rising above them.”

“You think they’re gone?”

She shrugged.

“They’re not gone, Angelia. They’ve been repressed ... avoided, and now they’re festering, waiting for an opportunity to be expressed.”

“What do you mean, expressed?”

“Maybe you’ll get an ulcer, or yell at someone who doesn’t deserve it, or you might repress for years until your shadow-side manifests as arthritis, or cancer, or ...”

Angelia interrupted, “But you talk about how the mind functions like a computer-- positive begets positive and negative begets negative.”

“Only real positive can beget positive. When you limit the expression of life, you’re repressing, which begets negative.”

“Well, how do you get around it?” she said, her frustration evident.

“If you feel anger but deny or refuse to express it, you’re repressing, which is fear. But to recognize the anger and dismiss it without emotion is an expression of detached mind. True detachment can only result from expanded awareness.”

I turned my attention to all the seminar participants. “When you draw boundaries and say, ‘I’ll never think negative thoughts,’ or ‘I’ll always do this,’ or ‘I’ll never do that,’ you pit your willpower against your unconscious, but it never works. Your unconscious will always find a way to balance life.”

## 2.

“How can you put down selfless service?” said Janie, a woman of about fifty with long graying hair. She wore several bold pieces of Native American jewelry.

“It doesn’t exist.”

“Oh really? Well, I’ve devoted the last five years of my life to taking care of my dying father. I would much rather have enjoyed myself, dated, taken some vacations.”

“What would you think of a daughter who left her father to die with uncaring strangers, Janie?”

“Someone utterly lacking in compassion, who is also creating negative karma.”

“You see yourself as being a loving, compassionate daughter?”

“Yes.”

“And you would have felt terribly guilty if you had refused to care for your father?”

“He didn’t have anyone else.”

“And you certainly don’t want to create negative karma?”

She shook her head.

“So you did it for yourself, Janie. Just like everyone else on the planet, you lived up to your self-image of being a good daughter, and you avoided painful guilt. Your father was served, but you did it for yourself.”

No response.

I’m not saying don’t help others. Be patient, compassionate and generous. Accept your kindness as self-serving, and do it anyway. The idea is stop fooling yourself about why you do what you do. Look at your true motive, intent and desire.”

No response.

“You can stop waiting for a gold star.”

### 3.

"Most of you are seeking enlightenment, and you think you're going to find it by looking under a white light or through some 'cosmic foo-foo' spiritual discipline." I said. I noticed a few scowls. Many of the seminar participants began crossing their arms, closing off communication with body language. I pushed harder. "First of all, the odds are probably 100,000-to-one against attaining enlightenment in this life! You'll have to settle for self-actualization."

"This is ridiculous," said a young man in his mid-twenties. He had raised his hand, and without waiting to be acknowledged, stood up and began speaking before a support team member arrived with a microphone.

"I've been studying spirituality for six years, and I didn't come here to be told there's no chance of my being enlightened."

I walked up the aisle until I was close enough to read his nametag. "There's always a chance, Phil. But many of the things you believe are not true. You've accepted beliefs about people and philosophy and truth that have helped you to survive, but you've been conned. So has everyone else in this room."

"You don't know anything!" Phil sputtered.

"I know that the level of your success in life will depend, to a great degree, upon your ability to let go of fear and mistaken beliefs."

"Well, I know absolutely that there are many enlightened souls upon the earth. Obviously, you aren't one of them," Phil said.

"No, I'm not, but I'd like you to show me one. Are you speaking of the big names in the spiritual field? The famous Eastern gurus, or the best-selling metaphysical authors, or the channelers, or the human-potentials leaders?"

"Sure, for starters."

"I don't think so, Phil. Many of these people are friends who are doing wonderful work and many are certainly self-actualized, but not enlightened. And at least a dozen other guru types have been involved in major public scandals in the past few years. I'm afraid that most who proclaim to be enlightened, aren't."

"Maybe we don't define enlightened the same way," Phil said.

"Well, wouldn't an enlightened soul be someone who has attained freedom from fear-based emotions, such as prejudice, anger, worry, selfishness, jealousy, hate, repression, greed, possessiveness, envy, guilt, inhibitions, egotism, malice, resentment, and blame?" I responded.

"There are a lot of people who have attained freedom from the self," Phil said, firmly.

"Really? People who never, ever get upset by circumstances or the actions of others? They never judge others in any way? They totally accept what is? They never take anything personally? They never smile when they don't real feel like smiling? They ..."

Phil interrupted. "What do you mean, 'smile when they feel like smiling'?"

"If you smile when you don't feel like smiling, you're not being direct and honest in your communications. You're wearing a mask and repressing who you really are."

That's fear. Maybe just a little bitty fear, but fear. You fear that others won't like you if you don't smile. Or you'll feel uncomfortable if you don't make them feel more comfortable, or ..."

"Got it," Phil said, sitting down.

#### 4.

"How is anyone ever going to rise above all the fear-based emotions?" asked Jennifer, a pretty blond woman in her thirties who wore the latest Melrose Avenue fashions with flair.

"Well, it certainly won't happen unless you give it importance and set it as a goal." I said. "It can only result from the expanded awareness of self-actualized thinking. Change takes time. You have to work at it."

"But it's such a difficult task, why even bother?"

"Because your life will work better and better in direct relationship to your ability to rise above the fears. Even a little effort at understanding will result in improvements."

"I'm sure you'd claim fighting with my husband is based on fear," she said.

"Sure, You want approval or control or you wouldn't fight. Both actions are manifestations of the fear of not getting what you want."

"I don't understand."

"You want your husband to approve of your actions or reactions, or you want to control his actions or reactions. He wants the same thing."

"I want him to stop criticizing me."

"You want to control his actions."

"Well, I guess so, if that's what it takes to get him to stop."

"You make my point, Jennifer. But let's take this a little further and explore it from a self-actualized viewpoint. Is your husband normally a critical person?"

"Yes, he's always been critical of everything and everybody."

"Always? Then do you think he is going to change?"

“No, not really.”

“You married him, knowing that he was a critical person?”

“Yes, but ...”

“Do you want out of the marriage?”

“No, absolutely not. I love him.”

“Okay, you can’t change another person. He has to want to change and be willing to work at it. That doesn’t sound too likely, although I would suggest that you calmly express your needs in this area. But for the moment, if you don’t think he’ll change, and you are upset by the criticism, it sounds to me like it’s up to you to change how you respond to your husband.”

“Hmmm,” she said.

“What if your husband were married to a different woman named Sally who looked different, but did the same basic things you do. Would he be critical of her?”

“Yes, I know he would.”

“Then the real problem is that you’re taking the criticism personally. Most problems in life are not resolved by an actual change, but by a change in viewpoint. If you could develop ‘detached mind’ you’d stop taking things personally. You’d know someone else’s reaction to you, good or bad, is a viewpoint based upon their past programming. It has nothing to do with you. The way they relate to you is the way they would related to anyone who represented to them what you represent. In this case, your husband is a man who would criticize any wife.”

“So I have to change my thinking.”

“If you want to end the conflict, let go of your old beliefs about reality. Reality exists as a manifestation of your viewpoint. If you let your husband’s criticism flow through you without affecting you, you rise above the effects of fear. If you can do that, you’ll no longer have a problem, although nothing about the problem situation will have changed except your viewpoint.”

”Maybe I could use some assertiveness training techniques, too,” she said.

“Good idea.”

## 5.

“Is boredom a fear-based emotion?” asked Terry, a middle-aged man clad in a herringbone sport coat with leather patches on the sleeves.

“Any negative emotion is based on fear,” I said. “Boredom is a loud message. It’s saying, **‘I’m living wrong!’**”

“What do you mean?” Terry asked.

“The human mind cannot tolerate boredom for long. The brain/mind professionals have documented that if you don’t make your life interesting and meaningful, your mind will do it for you. It will generate conflicts, or an illness, or an accident. Anything to make life more interesting!”

“But I can’t help it that I’m bored,” he said.

“Bullshit, Terry! There’s no challenge in your life. That’s why you’re bored. Whose responsibility is that, if not yours? It’s time to live a little more dangerously and start risking. The moment you do, your boredom will disappear.”

## 6.

“Freedom from yourself will evolve out of a new way of thinking ... a self-actualized, Master of Life way of thinking. Self-examination is the first step. Examine your beliefs, your reactions, your concerns. You can’t change what you don’t recognize.”

“I’m a perfectionist. Is that a fear?” asked a stern-looking young woman.

“Most perfectionists are neurotics. That’s pretty fearful. Are you neurotic, Betty?”

“I don’t think so,” she said.

“What is your reaction when you don’t do a job perfectly?”

“Ah ... well, I guess I feel guilty. Sure, I feel guilty, real guilty.”

“Have you answered your own question?” I asked.

She was silent for a moment, then said, “Okay, but what do I do about it?”

“I suggest that you begin by finding the cause of your neurosis. Everything we feel relates to a cause, which is based on a past event or a series of events that have



programmed us to be the way we are. But no matter what the past cause, change will come through self-actualized awareness in the present.”

*NOTE* After a back-to-the-cause group hypnotic regression session, Betty related the following:

“My mother died when I was only five, so I don’t know for sure if this is true. But in hypnosis, I relived a situation in which she spanked me. I was probably about three years old, and I had gotten into her sewing kit and scattered the pieces all over the room. My mother became hysterical and told me to put everything back in the case, exactly as it was. If I didn’t do it perfectly, she would spank me until I did. I think I spent the entire afternoon futility trying to get it perfect. She’d leave the room, come back a few minutes later to check the box, spank me and repeat the process. I was so scared I shook.”

“Do you get that you no longer need to put the sewing kit back together, Betty?” I said, laughing. “From now on, you can do a good job without being a perfectionist. There’s no longer any reason to feel guilty.”

## 7.

“Pessimism must also be a fear,” said Walter, a fortyish, balding man, dressed very conservatively.

I smiled and nodded in response.

“I wasn’t always a pessimist. In my youth, I was pretty optimistic, but how can anyone go through the experiences of life without seeing how it works. I’m just a realist, acknowledging life for what it is -- a screwed-up mess.”

“A pessimist looks at life negatively. He’s usually filled with anger because life hasn’t been fair to him, or so he feels. And because life doesn’t work the way he wants it to work, he blames life for all his problems. Right, Walter?”

No response.

“RIGHT WALTER?”

“Right,” he mumbled.

“We’ve already covered the subject of self-responsibility in great detail in this seminar. So let’s look at blame. Playing the part of a victim and blaming others for

your circumstances is useless resistance. And blame is nothing but an expression of self-pity. Would you like us to pity you, Walter?"

"Don't bother."

"Well, what about the programming power of pessimism? Now that's heavy. Your mind is a bio-computer that creates your reality based on your thoughts and emotions. Thus, the more pessimistic you are, the more miserable your life becomes. It's an automatic downward spiral. Are you having a wonderful life, Walter?"

"No, and this seminar is just as stupid as I expected it to be," he replied, stalking out of the room.

## 8.

"Let's not get stuck on just the obvious fears" I said. "Anyone with an addiction of any kind is not free. And anyone who is dominated by their passions is not free."

"I can't see that following your passions is a bad thing," said John, an overweight young man in his early thirties. He wore tan duck pants and a bulky sweater.

"Being passionate isn't bad, John. But if your passions take control, causing you to ignore reason, you're being dominated by your passions. You might have such a passion for food that you indulge it to the point of obesity. I don't think you want that. When you do what you don't want to do, you're not free."

"What about sexual passions?" he asked.

"If your sexual passions cause you to do things that result in loss of self-esteem or endanger your health, the answer is pretty obvious, isn't it?"

## 9.

"I really dislike someone I work with. In fact, truth is, I hate him. But in this case, it isn't fear, it's wisdom. Ayn Rand says that we must never fail to pronounce moral judgment," said Linda, a thin woman of about 35, dressed in a sport coat and jeans.

"Although I agree with Ayn Rand in many areas, we're at odds on judgment. But if you're a fan of hers, you know she says hatred is generated by profound self-doubt, self-condemnation and fear. It's a mental projection toward another of the hatred you feel toward yourself.

“Maybe that’s true,” I continued. “I know that hatred is self-destructive as subconscious programming. It also generates programming that will draw what you hate back to you. What you resist, you will attract because you need to learn from it. You’ll continue to draw the hated person or someone with the same tendencies into your life until you can release this fear. Examine hate in the light of the Universal Law of Attraction: Where your attention goes, your energy flows. You attract what you are and what you concentrate upon. You always attract the qualities you possess. If you want peace and harmony in your life, you must become peaceful and harmonious.”

## 10.

“I’ve been studying these things for 30 years, Richard,” said an elderly lady who remained seated while speaking into the microphone. “I’ve certainly changed my life for the better because of my expanded awareness, but I have a problem with the fear of insecurity. I don’t think any of us are ever going to eliminate insecurity. Life is insecure. Love is insecure. We’re always moving from the known to the unknown.”

“I agree with you, Joanne. We don’t eliminate our fears, but we can alter our viewpoint to rise above the effects of fear. The most self-actualized people on earth have fears, but the difference lies in the way they respond to fear. From a self-actualized perspective, if you were to attain total security in a particular area, you would soon become bored with that aspect of your life. There would be no challenge and it would become dull and mundane. So transform the way you experience insecurity. It’s insecurity, the unknown and unknowable that makes life exciting, that generates the rush, the titillation, the thrill of aliveness. Instead of fearing insecurity, embrace it, thank it.”

## 11.

“You simplify spirituality and take all the spiritual out of it,” said Norm. He was about thirty, dressed in a t-shirt and jeans.

“Life is spirituality, so how can I take the spiritual out of life? If it makes you feel better to study dogmas, experience rituals, or work with a guru, then you may feel you have to earn your awareness, Norm. But in the end, it will all come down to integrating your fears.”

“But being a truly spiritual person means more than that,” he said.

“Does it” If you experience no fear, all that would be left would be love. How much more spiritual can you get?”

“Oh.”

“There’s another way to look at it. Master Eckart said, ‘If you empty yourself, God enters into you.’”

“I like that,” he said. “Fear results from ignorance of your God-self?”

I like that,” I said. “And maybe we’re afraid because we’re not really sure there is a God-self beneath all our fearful emotions. If who you really are, beneath the fear programming, is an enlightened God-self, then what could you possibly fear?”

## 12.

“For those of you who accept reincarnation as what is, you understand that your fear-based emotions will keep you earthbound. They are your karma and you will continue to reincarnate until you have no disharmonious attachments whatsoever. So, your earthly purpose is to learn to let go of fear. And while you’re at it, life is not something to be endured and suffered through. Life is about achievement and success, love and awareness, joy and exaltation. Of course, no one will force you to experience life the way it is meant to be. You have the free will to ruin it if you want to,” I said.

## *Part II* **Anger & Relationships**

*Your neurotic fears keep you from “wholeness” because they have not been integrated on a soul level. They are delusions manifesting as painful karma.*

“Your earthly purpose is to rise above the fear-based emotions that keep you earthbound on the endless wheel of reincarnation. The fears are only delusions, for as you learn to act with unconditional love and become aware of your spiritual center, the fears will cease to exist. Your earthly purpose can be simplified down to just four words: ‘*Cast away your delusions.*’”

I’ve made that statement in most of my seminars, over the years. But to be more accurate, I should say, “Your earthly purpose is to integrate the *neurotic* fears that keep you earthbound.” Examples of neurotic fears: fear of intimacy,

loss, abandonment, failure, success, loneliness, and power. Plus the basic fear-based emotions such as prejudice, anger, selfishness, jealousy, hate, repression, envy, greed, possessiveness, guilt, and the list goes on and on and on.

To run from a bear in the woods, to avoid the wrong part of town at night, or to refrain from addictive drugs are fears based upon real dangers.

By contrast, neurotic fears are based on issues you have failed to integrate on a soul level, which keep you from experiencing “wholeness.” Example: If you are prejudiced toward East Indians, they somehow represent a subjective threat. When an East Indian couple moves next door, at first you are upset and reticent about contact. But there is no way to avoid occasional meetings as you come and go, water the lawn, pick up your mail. In time, you grow to like your new neighbors, and they become friends. The fear is integrated -- replaced by a greater potential to enjoy life -- and you are one step closer to wholeness.

Using the above example, it would also be accurate to say unconditional love resolved the fear -- love let in what fear shut out. Unconditional love is the acceptance of others without expectations, judgment or blame. Beneath all our fears, we *are* unconditional love.

It follows that your current problems are rooted in one or more fear-based emotions. The fears go back to unintegrated issues, and they are your karma -- the soul lessons you've reincarnated to learn.

### **Negative Aliveness**

Aliveness is the excitement you experience in doing what you do -- the exhilaration, challenge, joy, stimulation and pleasure that makes life worth living. According to the physicists, human beings are “energy,” and aliveness is essential to keep our energy in play. But when people don't experience enough positive aliveness, the subconscious mind draws upon neurotic fears to generate

negative aliveness, which makes life interesting again.

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### **Joyce**

“My primary fear is that my husband will have an affair and maybe leave me,” Joyce said. She was in her mid-to-late thirties, attractive and casually dressed. Holding the microphone, she wound her long brunette hair around the index finger of her free hand.

“Do you know the cause of the fear?” I said.

Joyce shrugged, met my eyes. “We see a lot of people socially. Every time Luke meets an attractive woman, I think, ‘this is the one.’”

“And how does this fear manifest in your life?”

“Manifest? You mean arguments?”

I nodded.

“Well, when I voice my fears, he gets mad. He says I don’t trust him, that I’m holding his one affair against him. Five years ago he had a fling at a convention in Toronto.”

“And he told you about it?”

Nod, “All about it. I was upset, but at the same time I ...”  
Her eyes dropped.

“Felt excitement?”

Nod.

“Negative aliveness. What you fear also thrills you, causing a surge of adrenaline. This kind of excitement can be addictive, resulting in behavior that incites the fear. Tell me about your fights.”

Joyce’s eyes looked up and to the left, indicating she was

accessing memories. “Last week we attended a show opening at a Santa Monica art gallery. We were introduced to a lot of people, and Luke was a little too responsive to a blonde wearing skin-tight leathers.”

Joyce lowered the microphone, tapped it a couple of times, took a deep breath, then said, “On the way home, I told him it bothered me. He was shocked at my reaction.”

“Can you recall your dialogue with Luke?”

“I asked him what he would have liked to do to the blonde. He said, ‘Nothing.’ I said, ‘Well, that’s not true, you’re a man. Any man would like to have sex with a woman like that.’ And he said, ‘Sure, but he wouldn’t, because he loved me.’ And I said, ‘What if you had my permission, then what?’” She paused.

I waited.

“So he told me and I got upset. But when we got home, we made passionate love.” She looked away at some of the other participants, then back to me. “Maybe it has become addictive, because I can see the pattern.”

“Anger followed by an adrenaline rush. Then, a week or two weeks or a month later, you do it again to attain another shot of adrenaline?” I said.

“Wow, yeah.”

“And behind it is the fear of abandonment.”

“I viewed it as possessiveness,” Joyce said.

“And to further complicate matters, you’re probably still angry at Luke for having the affair and angry at him for having the power to fuel your fear.”

“I have a right to be angry.”

“People only get angry when they don’t get what they

want, Joyce. In your case you wanted your husband to be faithful, to control his actions.”

“I don’t think it’s as simple as not getting what I wanted,” she said, irritated.

“It’s that simple, but there are three steps. 1) Luke had an affair; 2) You believe he betrayed you; 3) You got angry. Step two, the expectations resulting from your beliefs, set up the effect.”

Joyce didn’t respond.

“Do you believe he betrayed you?”

Nod.

“What else do you believe about what he did?”

“I believe he put my feelings second and that it was a real slap in the face. But I guess betrayal sums it up pretty well.”

“Can you recall a time in your past when someone else betrayed you?”

Joyce lowered the microphone, stared at the floor, then finally met my eyes and shook her head.

“Would you like to explore it with regression?”

“If you think there’s value in it.”

*NOTE: Participants in some seminars are conditioned to respond instantly to an altered-state suggestion. This allows me to individually regress participants quickly into their past, either back to an earlier time in this life or to a previous incarnation. A support team member assists in the process and the participant is usually regressed standing up.*

I touched Joyce on the forehead, activating the post-programming suggestion, counted her down into the



altered state and gave her the following suggestion:

“You are going to go back into your past to a time you were betrayed, if such a situation actually transpired. On the count of three you’ll be there. One, two, three. Tell me what you see and what you’re doing.”

Joyce’s face contorted; she looked like a sad little girl. She hesitated, then in a child’s voice, yelled, “My daddy lied. HE LIED!” She started to cry.

“Tell me what happened.”

“My daddy promised he would come to my Christmas program, but he didn’t come. And he doesn’t come home anymore either.” Crying.

“What’s your name?” (A question to make sure the current lifetime was being explored.)

“Joyce.”

“Why doesn’t daddy come home anymore, Joyce?”

“He fights with mama all the time, and now he doesn’t come home.”

“And what would you like to say to your daddy right now, if you could? You don’t have to worry about being punished for it. What would you really like to say?”

Joyce sniffled, scowled, then screamed, “I HATE YOU, DADDY. I HATE YOU. YOU SHOULD HAVE COME TO MY CHRISTMAS PROGRAM, AND YOU SHOULD COME HOME. I WISH YOU’D DIE. I HATE YOU.” Sobbing.

The female support team member put her arm around Joyce, supporting her.

“Is there anything else you want to say to your daddy, Joyce?”

Sobbing. “But I really love my daddy too.”

“I know you do. When mothers and fathers don’t get along, it isn’t anyone’s fault. The relationship just isn’t working. There may have been a valid reason why your father didn’t come to your program and why he separated from your mother. Do you think you can find it in your heart to forgive him?”

There was a long silence. Joyce stood with her head bowed, deep in trance. Finally, she nodded.

“Then tell him you forgive him, Joyce.”

“I forgive you, Daddy. I love you.”

“I couldn’t hear you Joyce.”

“I forgive you, Daddy. I really do.”

“I still couldn’t hear you, Joyce.”

Yelling. “I FORGIVE YOU, DADDY. I LOVE YOU AND I FORGIVE YOU.”

“All right, let’s come back to the present time, Joyce. You’re leaving the past. On the count of three, you’ll be back in the present, remaining in a deep altered state of consciousness, but back in the present. One, two, three. And now, Joyce, before I awaken you ... I’d like you to forgive Luke for having an affair, if you can find it in your heart to do so.”

After a long hesitation, she said, “I forgive you, Luke. I wish you hadn’t done it, but you came back to me and I know you love me, and I forgive you.”

After awakening Joyce, I asked if she felt better.

“Much better, like a weight has been lifted.”

“You probably never mourned the childhood betrayal,

which added fuel to Luke's actions."

"I don't think I could have recalled that situation on my own, and if I had, I wouldn't have given it any power," she said, shaking her head. "Mom and dad separated for several months when I was about seven, but they got back together and are still together."

"You still need to integrate the fear of abandonment. The first step in resolving a fear is to identify it -- to stop denying it. You've done that. Your fear is being fed by the belief that Luke might have another affair and leave you. This is a potential, but it's probably a faulty belief that is keeping you from confronting the fear. How else could you confront the fear?"

Joyce hesitated, then said, "Trust my husband. Don't ask for reassurance."

"Good place to start. Your asking for reassurance gives him power. I don't think we ever get rid of fears, but we can integrate our fears by choosing how we view them or by deprogramming them."

"Deprogramming them?" Joyce said.

"You are not your fears, not your thoughts. Accept that your thoughts are not reality. The next time you find yourself fearful about Luke, just become an observer of your thought processes. The more you do this, the faster you will desensitize the fear and the less it will affect you. Life seems to get better in direct proportion to our ability to increase harmony and decrease disharmony.

"So when I see Luke flirting with a blonde, I just observe my reactions?"

"Observe your inner dialogue: *'Well, there's Joyce being possessive of her husband again. Luke is enjoying the company of another woman. It doesn't mean he's gong to sleep with her. Joyce assumes he's got better taste than to do that.'* You get the idea. You're not Joyce, you're the

observer observing Joyce's issue. The thoughts aren't you, they are the result of old programming. The technique can help you attain clarity and accelerate the integration process."

"Anything else?" Joyce asked.

"Regular mind programming with hypnosis CDs or do-it-yourself, self-hypnosis. And you can apply the 'mirror' to any situation. It says, 'that which bothers you in someone else is something you recognize in yourself.' In other words, what you fear Luke doing is what you desire to do yourself. Would you like to have an affair, Joyce?"

"No!" she scowled at me.

I waited without responding.

Joyce looked away, rolled the microphone, adjusted her blouse. "Well, sometimes I fantasize about it."

"Would it be to get even or to enjoy the attention of another man?"

Joyce started to answer, then stopped. Shrugging, she said, "I don't know. I'm no longer upset about Luke doing what he did, but I'm really tired of being afraid he'll do it again and maybe leave me."

"Joyce, unless you integrate your fear, it has the potential to destroy your marriage."

Nodding, she said, "If I had an affair, Luke might leave me."

"Or you might fall in love with your new lover and leave Luke." I paused. "An affair doesn't sound like a very good idea if you love Luke."

"I love him very much. We've been together nine years and have two beautiful children."

“So why not do everything you can to integrate the fear and free yourself *from* yourself?”

She nodded, smiled, counted on her fingers. “1. Forgiveness; 2. BE an observer; 3. Trust my husband in vulnerable situation; 4. Don’t ask for reassurances; 5. Mind programming.”

“Each time you trust your husband, you’ll realize that you’ve survived and become a little stronger.”

“Thanks,” she said, handing the microphone back to a support team member.

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### **Additional Notes On Anger**

**Active anger** is expressed directly to the source of the problem. **Passive anger** is expressed by punishing someone without confronting them. **Consciously unexpressed anger** is withheld because we feel it is in our best interest -- maybe to be polite or to avoid a confrontation. The result is resentment and repression, which will eventually erupt in an undesirable way (misdirected anger, ulcers, skin rashes, or in time, major health problems). **Unconsciously repressed anger** is turned inward, which becomes depression.

**The 3-Step Anger Formula** mentioned in the dialogue with Joyce works like this: 1. The event; 2. Your belief/expectations about the event; 3. Your reaction as a result of your expectations.

**Step 2** will relate to your beliefs about why you should have gotten what you wanted -- approval or control. The beliefs will always be “expectations.” The anger results from your expectations being in conflict with “what is” (reality -- things you cannot change). Regression therapy is a powerful technique to explore the source of the belief, or a related, unmourned incident from your past as in

Joyce's case.

**Part III**  
**Sex & Relationships**

***Part III***  
**Sex, Relationships &  
The Fear Questions**  
*By Dick Sutphen*

*Life becomes unnecessarily difficult when you attempt to  
transform what is, into what you want it to be.*

**Karen**

Karen almost held up her hand. She was forcing herself to ask a question but doing it timidly, hoping that I wouldn't see her. When I called upon her, she stood up and quietly asked, "Is possessiveness considered one of the fears that must be overcome?"

"Are you possessive of your husband?" I asked.

She nodded.

"Well, we're possessive because we're insecure, and it isn't logical. Why are we insecure? Because we don't believe we will have enough. Enough what? Enough love, enough sex, enough time, enough control, enough exclusive attention ... or maybe we're afraid the relationship won't last forever. We feel something is missing or impermanent, and we don't always even know what it is, or why we feel what we feel. But we grab harder to assure nothing else is lost."

"That's just about it," Karen said. "I don't know why I fight it so much!"

"It could be programming from a past life, Karen. Maybe

the two of you have been together before. Or it could be any of thousands of other reasons. Throughout our lives, we are always moving from the known to the unknown. This makes us insecure, and we fight it. We resist insecurity, but to no avail. People and circumstances will always change.”

I paused, then continued. “But let’s look at that. What if you could attain **total security**? Think about it. Anyone with any sense of adventure, any drive or imagination would soon become bored. Your life would become mundane. There would be no challenge in your relationships or in your life ... no aliveness. Think back on your own relationships and those you have observed. When there is no challenge and no aliveness in a relationship, it goes flat. There is no energy and soon you couldn’t care less if the relationship lasted or not.”

“Then it’s a double bind,” she said. “Damned if you do and damned if you don’t.”

“Right,” I admitted. “You’re possessive because you’re insecure and don’t want to lose the relationship. But if you were totally secure, there would be no challenge or aliveness, so you’d probably grow tired of the relationship. So your fearful emotions aren’t even logical.”

Karen thought for a while before saying, “Well, what if I said I’m jealous of my husband? There are differences between possessiveness and jealousy.”

“Sure. When you’re jealous of your husband, you’re excessively concerned that he is not as committed to the relationship as you want him to be. In being jealous, your viewpoint is one of being incomplete. For some reason, you think that only through the relationship with him can you be complete. But stop, step back and look at that. You have to realize it isn’t logical. If you aren’t complete without your husband, the relationship can’t make you complete. Excessively jealous people often feel that they won’t be able to survive without the other person. And

that isn't any more logical than the first point I made. On a logical note, your jealousy could drive your husband away because jealousy is always hostility with a mask."

"Oh, boy!" Karen said, sitting down.

### **Rosemary**

"Aren't you overlooking something?" Rosemary asked, with noticeable anger in her voice. "Maybe Karen has a damned good reason to be jealous and possessive of her husband. Maybe her husband, like mine, can't be trusted out of her sight."

"You can't change other people. It never works. Oh sure, you can tell your husband, 'If you don't change, I'm going to leave.' And the threat might even work for a while. But then he'd be repressing what he really wants to do, and eventually the repression will erupt, maybe in an even less desirable way."

"Oh great! I can look forward to living like this for the rest of my life. I came here to find answers on how to make it work, not to hear that," she snapped.

"I don't have anyone else's answers, Rosemary. What I can do is create the space for you to find your own answers. You need to be aware that you cannot change others, so you might as well accept them as they are, *if* you choose to remain in the environment. I take it you want to stay with your husband. But what if things remain the same between the two of you for another ten years. Would you stay?"

"No way."

"What about five years?"

"No!" she said.

"Two years?"



Rosemary looked away, thinking for a moment. “Uh huh. I’d stay two more years.”

“All right, now we’re getting somewhere. Your marriage is terminal unless he changes within two years. Do you really think he’ll change?”

“I doubt it. He’ll probably be an old man before he stops chasing around,” she said sadly.

“What if you were to change, Rosemary? You can’t change your husband, but you can change yourself and then he’d be reacting to a new person within you. He might change because *he* wanted to.”

“Do you mean be nicer to him, or be more sexy, or something like that?”

“I don’t know how you might change, because I don’t know the inner workings of your relationship. But what about that? What if you were nicer and sexier?”

“No. It isn’t that we don’t get along. We get along fine most of the time. And our sex life is great. It’s just that he likes variety, which I can’t provide.”

“Okay. Let’s look at it from another viewpoint. Your husband’s affairs are fulfilling some psychological need in him. Would he be open to exploring his own insecurities in a seminar like this or with a psychologist or psychiatrist?”

“You don’t know how funny that question is, Richard. Absolutely not. Without going into details, absolutely not.”

“Well, then, that’s what is. What is, is your husband is a man who likes to chase around and have affairs with other women, and afterwards he comes back to you. And what is, is he probably isn’t going to change in the near future. And what is, is you’re going to stick around for another two years. So, my advice to you is to accept him the way

he is as perfect.”

“What?” Rosemary screamed.

“In accepting what is, you can find some peace. Don’t be blind to the logic. It isn’t logical to upset yourself when there’s no value in doing so. The upset will only result in more anger and more negative subconscious programming. It will only make matters worse.

“Think about it, Rosemary,” I continued. “Since you can’t change him, unless you can come up with some other creative solution, you might as well give him the freedom to be what he is.”

“What do you mean by ‘some other creative solution?’” she said.

“In all my years of working with people, I’ve seen and heard about some pretty unusual arrangements that work for those involved. Open arrangements, polyfidelity (group marriage), consensual non-monogamy, triads, a ménage a trois. There are as many potential arrangements as there are people.”

“We’ve discussed that, and we even tried something once, but I have no desire for further experimentation in that area,” she said.

“All right, then you really have limited choices. You can choose to remain in the environment or leave. Right?”

“Right.”

“And you can choose to resist what your husband is or accept him as he is. If you’ll accept him as he is, then let go of your anger, resentments, hostility and blame. Unless you let go of the negative emotions, you’ll still be resisting him.” I paused, met her eyes. “If you truly accept him as he is, you accept him as being perfect. Got it?”

“Some choices.” She bit her lower lip. “There’s no way

I'll ever see him as perfect.”

“Then how about replacing ‘perfect’ with ‘acceptable as he is’? In so doing, you integrate the fear-based anger and life will get better.”

Rosemary gave me an exasperated look and sat down to think about it.

### **Joan**

“I think it is ridiculous to say that someone is acceptable as they are when they are behaving badly,” Joan said, holding the hand of her husband, Dave, who remained seated beside her. She was in her late thirties with short hair, dressed in a conservative pantsuit.

“Then you missed the logic of what I just shared,” I said.

“No, I didn’t!” she responded. “I just cannot imagine sitting back and accepting adulterous behavior.”

“Rosemary is free to leave,” I said. “Since she doesn’t want to do that, she is then free to resist or not resist her husband. Her resistance will program her subconscious negatively, resulting in future negativity that will have to come out. Is that what you advocate?”

“Yes, her husband is wrong!”

“So, even if you make your own life more miserable, you’d choose anger and hostility?”

“Yes, as a matter of pride,” she said, glancing down at Dave, who was quick to nod his approval.

“Pride is responsible for more misery than any other emotion. When you say pride, you mean standing up for what is ‘right.’ And the usual result is you get to be right and you lose the game. You’re certainly not alone in your opinion. It’s the choice most people make every day. And

it certainly isn't unconditional love."

"What's wrong is wrong!" Joan said, raising her chin a little higher. Dave nodded, this time all on his own.

"What's wrong is wrong to you, Joan and Dave ... and is not necessarily what is wrong to me." I replied.

"Well, if you're going to put yourself above society ..."  
Joan began.

"JOAN! Get off it! Are you and Jerry Falwell here on earth to tell us what is right and wrong?"

Joan was obviously furious, and Dave was wishing he could crawl under the chair. "Don't put me in the same category with Jerry Falwell," she sputtered. I just looked at her for several seconds without saying a word. She sat down and looked at Dave, who wasn't looking at anyone.

"Joan, I'm talking to you, and everyone else in this room. There are no such things as right and wrong, moral and immoral, ethical and unethical. A group of people agree upon terminology and maybe they agree to call a particular action right. That doesn't make it right. That only makes it what one group of people **calls** right. It certainly doesn't change what it actually is. Concepts of right and wrong have swung like a pendulum throughout history and they change, depending upon when and where you live. In some countries, eating cattle is the ultimate immorality. In other countries, the word 'rape' is not a part of the language, or even a concept, for men assume the right to take women by force whenever they want to. In several areas of the world, open sexuality is encouraged. Right, wrong, moral, and immoral are all concepts which exist only by agreement of a group of people.

"Living in a society, we must be willing to accept the consequences of our actions regarding the laws of that society," I continued. "Yet most of the conflicts with the opinions of other people are not legal issues. So, it may be

ill advised to allow what other people think to cause you to repress what you really are.”

“But sin is sin!” Joan interrupted. “It’s against God, and you’re sounding more like the devil every minute.”

“I am whatever you think I am, Joan. I couldn’t be anything else to you. Again, that’s just basic logic.”

“You’re just a ... a ... liberal!” Dave sputtered, without standing.

“I believe in liberalism but not in the devil, and what I am to you is what is for you. Bet let’s get back to sin ... awful SIN. Do you know the original definition of the word ‘sin’? It meant ‘missing the mark.’ Sounds to me almost like generating disharmonious karma. You missed it this time, but you might get it right next time.

“The organized religions and churches have created sin as you think of it. Did you know that in twelfth-century England, thinking about sex was considered a sin, even if you were married? How about that, Joan and Dave? The missionary position was the only acceptable coital position, and only for the purpose of begetting children. Sex was forbidden on Sundays, Wednesdays, Fridays and for forty days before Christmas or Easter.

“In England, from A.D. 800 to A.D. 1000, celibacy was considered unhealthy and prostitution was wholeheartedly supported by the populace and the authorities. At this time, public nudity was accepted at beaches and women were free to take lovers regardless of their marital status.

“In ancient Sparta, the public nudity of both young men and women was encouraged. Young people experienced sexual freedom before marriage, as celibacy was considered a crime. It was also acceptable for older men to loan their wives to relatives or friends for the purpose of bearing a child if the combination might result in a

superior human specimen.

“In Greece, homosexuality was not only acceptable but was regarded as the highest form of love. The courtesans of Greece received more education, freedom and respect than other women of their time.

“I could go on and on, Joan and Dave. I’ve been exploring this idea of sin for a long time and I have to bring it all down to harmonious or disharmonious karma.”

“Thou shalt not commit adultery!” Joan said loudly. “That is a sin and none of your fancy words or rationalizations can make it into anything else.”

“Well, the subject is covered under the second pillar of dharma in Buddhist teachings. It is one of the points in the field of purifying action, and is interpreted as refraining from those actions of sensuality which cause pain and harm to others, or turbulence or disturbance in ourselves.

“If you were to explore the Six Paramitas of the Bodhisattva (A.D. 400-500) you would find adultery is one of the precepts. And it is explained as meaning that the person having sex with another must consider his own happiness, that of his companion and of the third person who will be most affected by his action. If these three people can be satisfied, then the sex act comes under natural law and is completely acceptable.

“Your thinking is restrictive, Joan.”

“It is not restrictive! It is moral and spiritual,” she replied, standing once again. “Obviously, this a gathering of heathens!”

“Heathens? Joan, how about doing a quick regression? Are you open to explore why you feel so strongly about this subject?”

She hesitated, looking at Dave, who was fixedly

contemplating the design in the carpet.

“Come on out to the aisle, Joan,” I said. She complied.

*NOTE: Participants are conditioned in the beginning of the seminar to respond instantly to an altered-state suggestions. This allows me to individually regress participants quickly into their past, either in this life or a previous life. A support-team member assists in the process and the participant is often regressed standing up. In this situation, I touched Joan on the forehead, activating the post-programming suggestion, counted her down into the altered state and gave her suggestions.*

“All right, Joan, you have very strong feelings about morality, right and wrong, and sexual misconduct. So, I want you to go back into your past to find the cause of these feelings. Everything we feel strongly about relates back to an event or series of events that transpired in the past ... the past in this life, or in a previous incarnation. And now, I’m going to count backwards from five to one, and on the count of one, strong impressions will come in into your mind ... impressions relating to your feelings about morality and sexual misconduct. You are going back to the cause of these feelings ... number five ... number four ... number three ... number two ... number one. You are now there and the impressions are beginning to form. Please speak up and tell me what you perceive. What is happening?”

“I’m just watching this man who is dressed like medieval England or Europe. He’s very sad. Very upset. Maybe ... I can’t tell if he’s sad or mad. I guess both.”

“Is the man you?” I asked.

“Ah ... I don’t know ... yes, I think it is. A man, my God, a man!” she said, amused and astonished at the same time.

“Why is he sad?”

“I don’t know,” she replied. “But he seems angrier now,

he is throwing things ... kitchen things.”

“Yes, you do know why he is mad, and I want you to move backward in time, just far enough to find out what happened. On the count of three, you’ll be there and vivid impressions will begin to come in. One, two, three.”

“Oh, he has just found out that his wife has left him. (brief pause) Yes, my wife has gone off with another man ... the man who worked in the bakery.” (Joan began to swear, exhibiting extreme agitation.)

“All right, let go of this. Let’s move on to a time a few weeks after your wife left you. On the count of three, you’ll be there. One, two, three.”

“Bitter, I’m very bitter. I hate her! She ruined my life, ruined everything. Ruined, ruined, ruined.”

“What did you do to cause her to leave you?” I asked.

“Absolutely nothing. I was a good provider, she did as she was told, and we got along well.”

“She did as she was told? What did you tell her to do?”

“Everything! Everything! It’s a husband’s right,” she said in an angry tone (Obviously, as the regression continued, Joan had moved from the position of observing to reliving the situation.)

“Is it the custom of your time? Do all husbands tell their wives what to do?”

“No, but I do, and my father always told my mother what to do. You need order in life. Without order, what do you have?”

I continued to ask questions, and her answers provided me with the picture of an intolerant man who had driven his wife away and refused to accept any responsibility for his actions. He spent the rest of his life in bitterness, blaming



her immorality for his misery. Before awakening Joan, I instructed her to move into her Higher-Self for an overview of the past lifetime. “Do you know the entity who was your wife in the past life in your current life?” I asked.

“Yes!” she replied.

“Who is it?”

“Dave.”

I glanced over at Dave. His eyes fixed steadily on the carpet, he slowly nodded his head affirmatively.

### **Neal**

“What do you think about Joan’s experience?” I asked the group.

Neal put up his hand, and when recognized, asked, “What is the value in her knowing all that?”

“Joan’s conscious and subconscious minds have been out of alignment, causing her to be very judgmental. Her past experiences have generated fears that have blocked her from expressing unconditional love. Understanding your fears is a way to begin rising above them.”

Neal seemed to ponder the answer for a moment. He was in his early twenties, and dressed in a sweater and jeans.

“What are other ways to rise above your fear?” he asked.

“Well, to begin with, you must realize that every problem is rooted in fear. Most of the powerful new therapies do not believe in mental illness, but contend that unhappy and neurotic people are not satisfying their needs and have developed negative patterns of thinking and acting. This results in anguish and suffering for them, and usually for those close to them.

“There is no way to heal a mind, so medical therapy does

not relate. What is needed is an understanding of the fears behind the negative thoughts and actions, and an understanding of the individual's needs. This is followed by re-education, which is learning the skill of choosing wisely between behavior that will result in **harmony**, opposed to behavior which will result in **disharmony**. Basically, this is the ability to **reason**.

“So, if your life isn't working; if you have symptoms such as depression, anxiety, phobias, and stomach ulcers; if you drink or do drugs to escape; if you're experiencing guilt, repression, jealousy, possessiveness, hatred, anger, tension, greed, inhibition, stress, envy or paranoia ... you are experiencing irrational fears and your essential needs are not being fulfilled. The list of symptoms is endless, but whatever they are, you can help yourself to resolve them.”

“But what about Joan? Her problem went back to a past life,” Neal asked.

“The past life may have been the cause, but the need relates to love,” I said. “All human beings have the same physiological and psychological needs, but we vary in our ability to fulfill them. Psychiatry is concerned with two basic psychological needs: 1. the need to love and be loved, and 2. the need to feel worthwhile to ourselves and to others.

“Regarding the need to love, you must be involved with other people -- one person at a very minimum. We all must have one person who loves us and whom we love. If we don't have this critical person in our life, we will not be able to fulfill our basic needs, and mental symptoms will result.

“Regarding the need to feel worthwhile to yourself and others, you must maintain a satisfactory standard of behavior. This means that you must correct yourself when you're wrong. If your conduct is below your standard, you must correct it or you will suffer, just as if you had no one to love and to love you.

“This why much of this seminar is about exploring your fears and working to remove the blocks to your expression of unconditional love. It is also about exploring your behavior to decide if it is disharmonious and if you need to change it.

“I encourage immediate changes in **behavior**, which will quickly lead to a change in **attitude**, which can lead to fulfilling your needs. **You don’t have to change how you feel about something to affect it if you’re willing to change what you’re doing.** Change begins with action. The root meaning of the word karma is action. And wisdom erases karma.

“And remember what I said earlier: Nothing about ourselves can be changed until it is first recognized and accepted. So, to recognize what you really are behind all your masks, you must ask yourself a lot of questions. Answers are never difficult if you stop avoiding the questions you need to ask yourself. So, in regard to any fear area, there are four questions:

1. What is the real fear?
2. What needs do I have that are not being met?
3. What am I doing that creates disharmony?
4. How can I change my behavior to create more harmony?”

“Okay, what about resistance?” Neal asked. “Back when you were talking about resisting what is, I realized that I resist my boss something terrible. I mean, everything he says just grates on me. I dwell on it. I just hate him for some reason and I don’t even know why.”

“All right, Neal, close your eyes and just trust the first thoughts that come into your mind. What is the real fear behind your resistance to your boss?”

“I don’t know,” he immediately replied.

“Yes, you do, Neal, and you’re not playing the game. Just trust the thoughts that come in.”

“That he’ll win!” Neal blurted out, loudly.

“What does that mean?” I asked.

“Well, he’s just so damned smug. He’s such a know-it-all, always looking down his nose at me. If I didn’t do something, he would think that he is superior! And he isn’t -- he’s an idiot!”

“So you fear you’ll lose because you didn’t get to be right, and get to be superior to him?” Neal grimaced at the way I viewed his response. “All right, Neal, second question: What needs do you have that are not being met?”

“Ah, I’d like some respect for my abilities. All I ever get from him is disapproval.”

“Neal, any time you or anyone else gets upset with anyone about anything, your expectations are in conflict with **what is**. You have expectations of approval or control, and when these expectations aren’t fulfilled, you get upset. You want to attain your boss’s approval or control, and when these expectations aren’t fulfilled, you get upset. Neither approval or control are your right. And what is, is that your boss is a superior acting know-it-all! Okay, third question: What are you doing that creates disharmony?”

“I verbally cut at him whenever I can, in areas that don’t contradict his authority. I keep it personal, that way he can’t get me fired for my attitude toward my work,” he said, with obvious pride.

“Okay, Neal, last question: How can you change your behavior to create more harmony?”

“Well, I guess I could let him be right and just do my job. I could just accept that he is what he is. From what I’ve

heard in here. I'm just making it worse by resisting because I'm programming my subconscious negatively."

"What about that?" I asked.

"Well, I guess it isn't logical to make things worse for yourself. It's kinda dumb, too."

Turning to the rest of the participants, I said, "So the idea here is **conscious detachment based upon awareness ... based upon wisdom**. And I contend that once Neal changes his behavior, he will soon change how he feels about his work relationship. He may not ever like his boss, but his boss will cease to be an issue. Remember, a change in behavior will quickly lead to a change in attitude. You don't have to change how you feel about something to affect it if you're willing to change what you're doing."

### **Seminar talk**

"Sadly, although we have the ability to learn through love and wisdom, we usually choose to learn through pain. This is what karma is all about. If you get punched in the nose every time you walk through a yellow door, eventually (if you have any sense) you will stop walking through yellow doors. If you burn your finger every time you touch a hot stove, eventually you will learn to avoid hot stoves. If you make yourself miserable for years (or lifetimes) when other people don't live up to your **expectations**, eventually you will learn it is your expectations -- not other people -- that are making you miserable. When your expectations are in conflict with what is (reality), you resist what is and get upset. Buddha summed up the cause of all suffering when he said, 'It is your resistance to what is that causes your suffering.'"

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