

## Pathwork Lecture 24: Questions and Answers

1996 Edition, Original Given February 28, 1958

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

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

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

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

*Blessings on your journey, Gary*

<i>Track</i>	<i>Content</i>
03	<p><b><u>Greetings</u></b> <b><u>in the name of the Lord.</u></b></p> <p><b><u>I bring you blessings,</u></b> <b><u>my friends.</u></b></p> <p><b><i>Again I will answer your questions tonight,</i></b> <b><i>instead of holding a lecture.</i></b></p> <p><b><i>I will resume regular lectures</i></b> <b><i>after most of your questions have been answered.</i></b></p> <p><b><u>It is a very good sign</u></b> <b><u>if my little group has questions,</u></b> <b><u>for this is proof</u></b> <b><u>that your minds are</u></b></p> <ul style="list-style-type: none"><li>• <b><u>active,</u></b></li><li>• <b><u>producing,</u></b></li><li>• <b><u>searching.</u></b></li></ul>

by Eva Broch Pierrakos

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*This [i.e., your minds being active, producing, and searching]*  
*is always*  
*the first step*

*to*

• *spiritual development,*

*to*

• *an inner awakening.*

*And therefore*  
*we consider it important*  
*to satisfy your queries*  
*as much as this is possible*  
*and postpone the regular lectures.*

*However, I will point this out:*

*There are some questions*  
*that I will not answer as thoroughly*  
*as some of you may wish,*  
*for we can see that*  
*taking up time on these matters*  
*would not be of real importance*  
*for your development,*  
*at least at the present time.*

*On questions*  
*that have real*  
• *significance and*  
• *importance*  
*we will spend more time.*

*I also wish to inform you*  
*that I plan*  
*a new series of lectures*  
*after the present questions –*  
*or some new ones that may come up –*  
*have been taken care of.*

*This series will represent*  
*a development course.*

For many friends here  
sincerely  
wish to advance spiritually  
and yet  
do not quite know  

- how to begin, or
- what to do –

all those friends  
who do not come for private sessions.

It is important  
that they [i.e., that those friends who sincerely wish to advance spiritually, but  
do not come for private sessions]  
have a definite idea  
how to go about it [i.e., how to go about spiritual development]  
in actual practice.

And so  
we will be working together  
in that direction.

Thus,  
the following series  
will deal with  
the systematic development  
of  

- the spirit and
- the soul.

It [i.e., the following series]  
will help you  
to solve your psychological problems  
as well as can be done  
without a personal teacher.

I will show you  
exactly  
how to go about it.

In-between [the lectures in this series],  
I may give a single lecture  
on a particular subject,  
as I have done in the past.

	<p><i><u>It may appear to you, at first,</u></i> <i><u>as though it [i.e., as though this particular in-between lecture]</u></i> <i><u>had nothing to do with</u></i> <i><u>this development course,</u></i> <i><u>yet you will eventually find out</u></i> <i><u>that it does have</u></i> <i><u>a close bearing on it.</u></i></p>
04	<p><i><u>Before I turn to your questions,</u></i> <i><u>I would like to say</u></i> <i><u>that I recognize in this room</u></i> <i><u>a sad heart.</u></i></p> <p><i><u>Oh, there are a few people here</u></i> <i><u>with problems.</u></i></p> <p><i><u>There is a sadness here,</u></i> <i><u>a very specific sadness.</u></i></p> <p><i><u>Every type of</u></i> <i><u>• sadness or</u></i> <i><u>• sorrow</u></i> <i><u>can only exist</u></i> <i><u>because you human beings</u></i> <i><u>are ignorant</u></i> <i><u>of the perfection of</u></i> <i><u>• the Creation,</u></i> <i><u>of the perfection of</u></i> <i><u>• divine law.</u></i></p> <p><i><u>And whatever happens</u></i> <i><u>must be</u></i> <i><u>for the good.</u></i></p> <p><i><u>It [i.e., whatever happens]</u></i> <i><u>must come out</u></i> <i><u>as a happy solution</u></i> <i><u>in the long run.</u></i></p> <p><i><u>For this is the way</u></i> <i><u>divine law</u></i> <i><u>is made.</u></i></p>

So wherever there is

- sadness or
- sorrow – or
- disharmony

for that matter –

it [i.e., the sadness, sorrow, or disharmony]  
can only exist

because of your ignorance.

And the more you come here [to these lectures],  
the more you

- learn and
- especially the more you
- become a better person.

The more

you develop spiritually,  
the more

- the curtain will lift and
- you will realize  
that there is never  
any cause  
for sadness.

There is

nothing

that can ever

cut you off

from

- God and

from

- all of those you love,

no matter

what may happen now.

- Real truth,
- absolute truth,  
can only give reason  
for rejoicing.

I know it is difficult for you  
to understand this.

And if you can understand it at all [i.e., if you can understand at all that truth can bring only rejoicing],  
it is only  
in your intellect,  
where perhaps  
you can  
grasp this truth.

But  
you will have to  
come to know this truth  
in your innermost being,  
so that you  
feel it  
through and through  
without any  

- question in your mind,

without any  

- doubt.

And if you have  
not achieved this goal yet,  
you know what remains  
for you to do.

If  

- sadness, or
- disappointment, or
- any lack of understanding

comes your way,  
the reason is  
that you should  
use these events [i.e., use these events of sadness, disappointment, or  
lack of understanding]  
to get yourself  
a little further up on the ladder.

05	<p><i>And now, my friends, I am ready for your questions.</i></p> <p><b>QUESTION:</b> <i>Is it all right if we ask first the questions on the "Pistis Sophia?"</i></p> <p><b>ANSWER:</b> <i>Yes, I would suggest that you ask first the questions on the "Pistis Sophia" and then deal with the other general questions you have, as far as this is possible tonight.</i></p>
06	<p><b>QUESTION:</b> <i>Is the</i></p> <ul style="list-style-type: none"><li>• <u>scheme or</u></li><li>• <u>skeleton</u></li></ul> <p><i>of the "Pistis Sophia" about the spheres</i></p> <ul style="list-style-type: none"><li>• <u>a factual or</u></li><li>• <u>a Gnostic</u></li></ul> <p><u>concept –</u> <i>the division of the different worlds – from the [sphere of the]</i></p> <ul style="list-style-type: none"><li>• <u>Ineffable</u></li></ul> <p><i>to the [sphere of the]</i></p> <ul style="list-style-type: none"><li>• <u>Outer Darkness?</u></li></ul> <p><i>If not [i.e., if not a factual concept and only a Gnostic concept], it is no use going too deeply into it in the discussion.</i></p> <p><b>ANSWER:</b> <i>Let me put it this way: Roughly speaking, it is correct [i.e., it is a factual concept] with minor</i></p> <ul style="list-style-type: none"><li>• <u>deviations,</u></li></ul> <p><i>with minor</i></p> <ul style="list-style-type: none"><li>• <u>errors and</u></li><li>• <u>omissions.</u></li></ul>

I mean,

- there is a little more to it and
- some of it is a little different,

but on the whole

it is rather correct [i.e., it is a rather factual concept].

But the names [e.g., Ineffable, Outer Darkness, etc.], of course,  
are not necessarily  
those that we use.

For we,

in the spirit world,  
have  
a language of pictures,  
as you know.

We do not pay too much attention  
to the actual names,

but

- in essence,
- in meaning,

it is more or less correct [i.e., more or less factual].

Nevertheless,

I would like to say that  
at the present time  
it is not important  
that we go too deeply into this.

Perhaps

when you have finished, my friend,  
with your lectures on  
the "Pistis Sophia,"

I will then give you

at one time or another  
a little more information on this subject.

07

**QUESTION:**

Why did Jesus need  
the reinvestiture of His robes of glory –  
there are three –  
before being able  
to speak  
• in openness,  
• face-to-face  
to the disciples?

**ANSWER:**

You all know, my friends,  
that spiritual objects,  
whether  
• landscapes,  
• clothes or  
• whatever else –  
it always seems so unbelievable to human beings  
that all this should exist  
• in spirit or  
• in subtle matter –  
are only  
an expression  
• of the state of mind or  
• of the state of affairs.

Such [spiritual] objects  
are not as you may think,  
merely symbols [of spiritual reality]  
that express a meaning  
for you human beings,  
but [the real situation] is quite the opposite.

Your objects,  
whatever you have here  
on this earth sphere,  
are nothing  
but symbols  
of what exists in the spirit world.

In other words,  
it is the other way round [i.e., your objects are merely symbols of what exists  
in the spirit world, and spirit objects are actual expressions of what  
exists in the spirit world].

Now,  
due to the series of lectures I have given  
• on the Fall and  
• on Salvation,  
you will understand  
that Jesus,  
when He came  
• to the earth sphere  
and afterward  
• to the spheres of darkness,  
had to become  
in a way  
like other humans.

He had to  
leave behind,  
so to speak,  
a lot of His knowledge.

In spite of this [leaving behind a lot of His knowledge],  
He is so great  
that considerably more knowledge  
remained with  
• Him  
than with  
• any other being.

Still,  
• the greatest,  
• the last  
of His  
• knowledge and  
• light,

He could  
not  
take with Him.

Now,  
these robes  
are the expression –  
you might say,  
the symbols –  
of  
His  

- knowledge,

His  

- glory and
- elatedness,

which He could  
not possibly take with Him  
while He was dealing with  

- the earth sphere and
- the lower spheres

in connection with His task.

For then [i.e., had He taken with Him His knowledge, glory, and elatedness],  
as you will readily understand now,  
His task  
of salvation  
could not have been accomplished.

Only  
after the task was completed  
could He  

- return and
- resume His former state  
of utter perfection, or
- reassume  
what He left behind.

And only then  
would full knowledge come to Him again.

08

The same principle reigns  
when higher beings  
of the world of God  
occasionally visit creatures  
dwelling in spheres of  
lesser  

- light and
- development

for the purpose of helping them.

When they manifest,  
they appear to these beings  
not as the angels of God they are,  
but have  
a similar outer appearance  
to those they visit.

They will,  
with rare exceptions –  
and these exceptions exist too –  
not manifest  
in their  

- full glory,

in their  

- light,

in their  

- beauty,

which also means  
the beauty of  
spiritual robes.

The moment  
higher beings  
descend into darker worlds,  
their appearance  
automatically,  
according to law –  
unless special measures are being taken  
for special purposes –  

- alters and
- assimilates the appearances

of the surroundings.

Through this process [of assimilating the appearances of the surroundings]  
some of the knowledge [of the higher beings]  
remains behind –  
not all,  
but some.

It has to be that way,  
for the simple reason that  
if the lower-developed beings  
would see  
an obviously higher spirit –  
an angel for instance –  
they would

- without question and
- without a doubt
  - flock to it and
  - follow it.

These [lower-developed] creatures  
are obviously not happy,  
and seek salvation.

And  
as you humans also  
constantly hope for,  
they too  
desire salvation  
by outer means.

They would say:  
"Ah,  
this is an angel of God.

And therefore  
this is good."

But  
actual salvation  
can only lie in

- self-recognition and
- self-purification

in whatever world you live in.

Therefore,  
a being has to learn  
first of all  
to  
• discriminate independently,  
to  
• think and  
• choose freely,  
out of his or her own accord.

They cannot do this  
if there is an influence  
by a glorious apparition.

And this is why,  
for instance,  
also on this earth sphere,  
people of  
• higher and  
• lower  
development  
live together  
with all the grades in-between,  
having no outer mark  
that indicates their spiritual standing.

People have to  
learn to make their own choices  
as to  
whose influence  
they are willing to accept  
by weighing the meanings  
of the various influences.

The choice  
has to come freely  
by  
• proper and  
• independent  
discrimination.

*As I said,  
there are cases  
when an angel of God  
can manifest  
• in your world,  
as well as  
• in the beyond,  
but these are particular circumstances  
that warrant these measures.*

*Yet as a rule,  
whenever  
• a higher being  
manifests to  
• beings of lower development,  
they show themselves  
in outer form  
as those beings [of lower development]  
for these very good reasons.*

*And it was  
the same principle with Jesus  
before he had completed His task.*

*Is that clear?  
  
{Yes.}*

09

***QUESTION:**  
Are the disciples of Jesus  
powers which do not have to reincarnate again and  
do they represent  
in a symbolic form  
psychological aspects  
of human types?*

***ANSWER:**  
There are two questions here.*

*To the first question I say:*

*There are some among the disciples  
who do not have to come back anymore and  
some others  
who do,  
but they*  

- *are very highly developed now and*
- *have great tasks to fulfill on this earth.*

*I explicitly beg you, my friends,  
not to ask me*  

- *which of the disciples  
do not have to reincarnate anymore and*
- *which of them  
may be alive now.*

*I have*  

- *very good reasons,*
- *particular reasons,  
why I do not want to discuss this.*

*And it is  
not important  
for your development  
to know this.*

10

*As far as  
the psychological aspects are concerned,  
I would like to say this:*

*The whole Bible,  
• the Old  
as well as  
• the New  
Testament,  
can be interpreted on many levels.*

The lowest level would be

- the historical one.

There are, of course,

- many errors and
- many omissions,

historically,

which have to be expected.

Then there is the level of

- spirituality and
- symbolism –

the level that you might call  
metaphysical.

And there is –

and this is, perhaps,

the most useful

for human beings

in your present state of development –

- the psychological level.

For everything mentioned

in the Holy Scriptures

also has this [psychological] level,

in addition to the others.

One level

does not exclude

the validity of the other.

And even though

many of the personalities in the Scriptures

were actual persons –

not all of them,

but many of them –

they,

at the same time,

represent psychological aspects.

Because of the existence of  
these different levels  
simultaneously,

the Holy Scriptures  
are such a

- magnificent,
- outstanding and
- unique  
document.

Meaning

is to be found  
on each  
of these planes.

It is

inconceivably "artful" –  
to choose this word –  
to have the Bible  
constructed in this way.

You can never know

how

- strongly and
- resourcefully

God's Spirit World

has actively helped

to create this marvel,

already foreseeing

the many human errors

that inevitably must slip in,

in the course of time.

*Despite these errors,  
the Bible  
is something that has  
never been duplicated,  
but there are  
extremely few people, indeed,  
who understand the Bible  
from this point of view.*

*Many perceive  
• one level,  
perhaps a few even  
• two levels,  
but there is hardly a person  
who can grasp  
• all the levels  
contained in it.*

11

***QUESTION:**  
The names –  
I think you answered that now already –  
of the  
• I.A.O.,  
• Sabaoth,  
• Barbelo,  
• etc.;  
of the "Pistis Sophia" –  
are they of any importance to discuss?*

***ANSWER:**  
No, not presently.*

*Perhaps at a later date.*

12	<p><b>QUESTION:</b> <i>In the last lecture you explained that <u>the physical existence on this earth sphere for the fallen spirits</u> was not chosen in an arbitrary form but is, in fact, a result of the degree of density they had by that time.</i></p> <p><i>Was there a reverse procedure of this when the Fall occurred?</i></p> <p><i>Or was it [i.e., or was the Fall] sudden?</i></p>
13	<p><b>ANSWER:</b> <i>No, it [i.e., the Fall] was not sudden.</i></p> <p><i>It cannot be sudden.</i></p> <p><i>I even mentioned that the Fall was also a very gradual process.</i></p> <p><i>But the earth sphere did not come into existence in the process of the Fall.</i></p> <p><i>Its existence is a result of redevelopment.</i></p>

The various stages  
of the Fall  
manifested in other forms.

*In explaining part of this,  
I will take care of another question on the agenda.*

Some of you have wondered  
whether a spirit,  
before being ready for incarnation,  
has to go through these various stages [of the Fall].

14

*Here are the facts,  
as well as I can transmit them to you,  
at least in a condensed form:*

*I have mentioned that*  
in the Fall,  
a plurality  
came into existence  
from a unity.

*In other words,  
a splitting occurred.*

It is  
not only  
that  

- the one being,
- the dual being,

split into half,  
but  
as the Fall continued,  
the split  
multiplied  
and multiplied.

*And some of these  
part-souls  
became,  
as an expression,  
• mineral,  
• plant and  
• animal  
life.*

*Before  
the earth-sphere existed,  
these expressions [i.e., expressions of mineral, plant, and animal life]  
existed in  
• other worlds or  
• other forms,  
and when  
the world of matter  
came into existence,  
these part-souls  
incarnated [in the earth-sphere]  
in these various forms.*

15

*In other words,  
• mineral,  
• plant and  
• animal  
life on earth  
are,  
to some degree at least,  
expressions of  
manifestation  
on the downward curve  
until they reach the stage  
where they are ready for  
human incarnation,  
with  
• longer or  
• shorter  
periods in-between –  
this varies with the individuals –  
of existence in  
lower worlds  
than the earth sphere.*

The higher  
the curve goes upward,  
the more  
these particle-souls  
unite again.

For instance,  
the split  
is stronger in  
• the mineral kingdom  
than in  
• the plant kingdom,  
and the latter is a further split than  
• the animal kingdom.

The part-soul  
does not always  
have to go through  
the same  
• forms of existence  
on  
• the downward curve  
as on  
• the upward curve,  
but sometimes  
it must go through  
the same  
• types of incarnation.

This  
• varies and  
• happens  
• perfectly and  
• minutely  
according to law.

16

Now you may wonder

- about this  
insofar as you have  
beautiful
  - mineral,
  - plant, and
  - animal  
life, and
- why these  
forms of existence  
should in many cases
  - be still on  
the downward curve
- and thus
  - be further back in development  
than some souls  
who are obviously  
in a less harmonious state.

To this, my answer is:

Not all beings  
are equally guilty  
in the Fall.

And besides,

it was never  
the entire personality  
of the unified beings  
that was responsible  
for the Fall,  
but certain personality trends  
which lend themselves  
to the deviation  
from divine law.

Nevertheless,  
the entire being  
fell.

17

Now, the

- beautiful and
- harmonious

manifestations in nature –

whether on the

- downward

or on the

- upward

curve –

are expressions of

the parts of the spirit

that were

- not, or

- only to a lesser degree,

involved in

the deviation from divine law.

You all know that

- certain animals, for instance,

- have been and

- still are

dying out

and

- other forms of animal life

- come into existence.

The same applies to

- plant and

- mineral

life.

This is due to the fact

that

the expression of manifestation

is also influenced

by other beings

who, as you know,

are able to create

- worlds and

- types

of manifest life-force.

The more your  
• desires and  
• goals  
are purified,  
the more you  
• automatically  
contribute  
at the same time  
to the creation, and thus  
• are able to change it  
for the better,  
even as far as  
the part-souls  
on the down-curve  
are concerned.

*Can you grasp at all what I am saying?    {Yes.}*

18

**QUESTION:**  
*It is terribly difficult to understand,  
but I somehow grasp that  
they [i.e., part-souls on the down-curve]  
have to collect themselves later  
in order to  
incarnate as humans?*

**ANSWER:**  
Yes.

The fluids  
of the several particles  
will connect  
when they reach  
a higher form of existence,  
just as when  
the dual beings,  
once having reached that  
state of perfection,  
will  
• flow together and  
• become one.

It is the same process in principle.

19

**QUESTION:**

*Yes.*

*And my question was:*

*The spirits in darkness,  
do they have to go through  
all these stages  
and then...*

**ANSWER:**

*They do not*

*have to go through  
all these stages again,  
but just some of them.*

*This is again*

*according to*

- *individual characteristics and*
- *individual considerations.*

*I could not possibly*

*go into all the details of  
• *what is considered,*  
• *how this works,*  
• *etc.**

*You could never understand it.*

20

**QUESTION:**

*Between incarnations,  
is the density there  
indicative of the development?*

*Can one become suddenly*

- *so high or*
- *so low*  
*that one cannot see them?*

**ANSWER:**

**In ordinary circumstances,**  
**unless special measures are taken, as I said,**  
**you can only see**  
**those of your kind –**  
**in spirit too,**  
**unless you reach**  
**a certain stage of development.**

**Then [i.e., when you reach a certain stage of development]**  
**you can see those**  
**which are of lesser development.**

**QUESTION:**

**Does that mean that**  
**there is an equivalent of**  
**• spirit density**  
**for the**  
**• incarnated density?**

**ANSWER:**

**Certainly.**

**As I explained last time,**  
**your physical matter**  
**with this kind of density**  
**is one type.**

**And**  
**spiritual matter,**  
**according to the various spheres,**  
**is of another type.**

**It is all**  
**matter**  
**in different degrees of density.**

**It is only for your human conception**  
**that you think**  
**• this is physical**  
**and then you imagine just one other category –**  
**• the spiritual.**

**But this is wrong.**  
**There are all different degrees.**

**Does that answer your question? {Yes. Thank you.}**

21

**QUESTION:**

How can a  
dormant  
power of concentration  
be revived?

**ANSWER:**

*This is very individual,  
but in your case  
I would like to give you special advice  
and I will need a little time – just a moment. ...*

*This is what I have to say:*

There is  
both  
• a great strength  
and  
• a little tense strength  
in you.

As long as  
you do not  
relieve the tension [i.e., relieve the little tense strength in you],  
it will be difficult for you  
to awaken the [great] strength [in you].

In order to do that [i.e., in order to relieve this tension and thereby allow the  
awakening of the great strength],  
you will need to  
take certain measures yourself.

And when you do that,  
you will actually  
begin to  
feel  
this tenseness

and when you  
do feel it,  
then you will be a step nearer  
to releasing  
this clot you have  
in your soul.

22

As long as you cannot  
clearly feel it [i.e., clearly feel the tenseness, this clot in your soul],  
you will be  
unable to eliminate it,  
for you cannot handle something  
you are not aware of.

You may be  
aware  
now  
of the existence of it  
by its symptoms,  
but you  
do not understand yet  
what it consists of.

And this [i.e., what the tenseness and clot in your soul consists of]  
is what you have to find out.

Your past endeavors of concentration  
were going in a wrong direction,  
my friend.

You will have to  
change the direction  
of your search,  
that is,  
you have to probe  
into your own soul,  
getting to know yourself  
fully.

Forget about  
your inability to concentrate  
generally  
for the time being  
and start searching for  
your own  

- soul,
- your own innermost
- feelings and
- motives.

**This [searching for your own soul, for your innermost feelings, and motives]  
is the only way  
you can dissolve the knot [of tenseness] in you.**

**This  
is the only way  
you will begin  
to feel  
the almost physically appearing clot [of tenseness]  
in you.**

**And when you find it [i.e., when you find the clot of tenseness in you]  
do not push it back,  
thinking you can eliminate it that way.**

**On the contrary,**

- **welcome it [i.e., welcome the clot of tenseness]  
like a long-lost friend and**
- **draw it out [i.e., draw the clot of tenseness out]  
into consciousness.**

23

**You may ask:  
How do I go about it?**

**This I could not possibly show you  
even in an entire lecture,  
but you will find the answer, my friend,  
by following my instructions  
in the series of lectures I will begin shortly.**

*I mentioned earlier  
that I will start this course  
through which  
all my friends  
who do not attend private sessions  
will be able to proceed  
step by step  
in the proper direction  
of*

- inner self-development,

of

- making hidden
  - emotions,
  - fears or
  - problems
- conscious and
- dealing with them properly.

*Your question [about reviving a dormant power of concentration]  
now touches  
merely a symptom  
of an entire psychological block  
and this cannot possibly be solved  
by*

- one answer or
- simple advice

*I could give you now.*

*This you must understand.*

24

*The only thing I can tell you now  
is that you have searched  
in the wrong direction.*

*You have to search  
much nearer,  
in yourself.*

*You have to start  
on the road of self-recognition  
in a much more profound way.*

**It** [i.e., life on the road of self-recognition in a more profound way]  
**is a**  
**new way of life**  
**and you will be able to get really started**  
**when we begin the course.**

**It** [i.e., this course we shall begin]  
**will mean a lot**  
**even to those friends**  
**who come privately**  
**to work with me.**

**This** [course]  
**will not be a waste of time for them,**  
**but will be an additional help,**  
**even though some of what I will say**  
**will not be quite new to them.**

**Then** [i.e., in this course]  
**you will learn, my friend,**  
**how exactly to go about**  
**dissolving this**  

- **clot** [of tenseness] **or**
- **block,**

**step by step.**

**You cannot do it** [i.e. you cannot dissolve this block]  

- **by one single measure,**
- **by a certain prescribed formula,**

**but it** [i.e., this way of dissolving this block]  
**is a new way of life,**  
**as you will see, too.**

**Your**  
**spiritual foundation**  
**is a good one**  
**and this** [good spiritual foundation] **helps.**

**But it is something**  
**psychological** [rather than something spiritual]  
**that is in your way.**

**I mean to concentrate on this** [psychological aspect]  
**in the course we will begin.**

As long as  
the psychological blocks  
are not dissolved,  
the spiritual development  
cannot go on –  
or if it [i.e., if the spiritual development]  
does go on in some way,  
it [i.e., the spiritual development while the psychological  
block remains]  
is not  

- a thorough or
- an efficient

way [to develop spiritually].

There is then [i.e., There is, when the psychological  
block remains,]  
always  
a discrepancy [in your development]  
that you have to iron out  
sooner or later.

If you do not,  
it [i.e., your development]  
will  
finally  
backfire.

There has to be  
harmony  
between  

- the spiritual

and  

- the emotional

levels.

For the time being,  
it is important for you to realize

- that you cannot dissolve  
such a psychological block  
in any other way  
than the one I will guide you on in this group;
- that you
  - have so far  
searched in the wrong direction and
  - have to  
alter the direction  
by
    - asking yourself  
about  
yourself and
    - giving yourself  
extremely honest answers.

Meditate on this.

Find out

- what your fears are,
- what you really desire,
- who you really are.

25

That will get you started on this road.

If you succeed in finding out  
something about yourself  
in the meantime,  
if you can answer some questions  
that you have not answered so far  
and thus begin to gain  
greater self-knowledge,  
you may  
occasionally  
come to feel

- this block very clearly and
- what its real significance is.

This block  
does not merely consist of  
one thing,  
but of  
a number of  
interacting subconscious  
• tendencies,  
• fears and  
• resistances.

These [interacting subconscious tendencies, fears, and resistances]  
• use up  
your inner strength  
and, among other things,  
• prevent you  
from being able to concentrate  
as much as you desire.

26

You are not satisfied with my answer, I know, my friend.

It is  
not what you would have liked to hear.

You would have liked to receive  
one ready-made recipe,  
supposed to dissolve your difficulty  
with one sweep.

But, unfortunately,  
it can never be done that way.

It is only  
through the long road of  
• self-knowledge and  
• self-recognition  
that the answers  
will gradually  
make a whole,  
the answers  
that you yourself  
have to find.

Everything else  
is not truth  
and therefore  
I cannot say it.

But where humans  
do need help [in their development]  
is to know  
how to go about it [i.e., to know how to go about their development],  
and that you will learn  
gradually  
by following this course.

There is  
a great possibility in you,  
spiritually speaking,  
but this [great spiritual possibility in you]  
is blocked  
by psychological  
subconscious trends  
which can be dissolved  
only  
in the above-mentioned way [i.e., through the long  
road of self-knowledge and self-recognition].

There is  
no ready-made formula.

That is the truth, my friend,  
and I know  
you do not like to hear this.

I can do you much more good  
telling you  
• the truth than  
telling you  
• something according to your expectancy.

And  
you have the means at your disposal  
to find out that it is so.

27

**QUESTION:**

First, I would like to ask  
if you can see  
my thoughts.

**ANSWER:**

Not while I am in the medium.

For,

while I manifest through a human being,  
the same

• matter

stands in my way

as the

• matter

you have in your way

while you are in the body.

But

when I am out of the body,  
then I can see thoughts.

But mostly

I will not give an indication of this [i.e., not give an indication  
that I can see thoughts or give you what I see].

There are times,

again according to law,

when I may give hints [about what thoughts I see] –

and only

the person himself or herself

will know about it [i.e., know about what thoughts I see  
in him or her].

But mostly

I will not do so,

because, you see,

we have to be discreet about this.

We cannot violate  
your free will.

If you choose

- to mention something,  
then it is a different story.

But as long as you choose

- to keep something secret,  
I have no right  
to violate your free will [i.e., your free will to keep that  
something secret].

28

**QUESTION:**

I was wondering about what goes on  
outside of  
the Plan of Salvation.

Are there any

new spirits being created and  
do pure spirits  
still fall

or

do purified spirits  
still fall anew?

**ANSWER:**

A re-purified spirit  
cannot fall.

That is impossible.

And whether the spirits

• who have not fallen so far  
or those

• who will be created later  
will fall in the future,  
that, my friends,

I do not know.

And no one knows that.

	<p><i><u>But if they do [fall],</u></i> <i><u>the Plan of Salvation</u></i> <i><u>is there and</u></i> <i><u>they will</u></i> <i><u>not have to go through certain stages again</u></i> <i><u>that have been accomplished already</u></i> <i><u>once and for all.</u></i></p> <p><i><u>New spirits</u></i> <i><u>are not being created</u></i> <i><u>for the time being,</u></i> <i><u>not until</u></i> <i><u>this Plan of Salvation</u></i> <i><u>has found its conclusion.</u></i></p>
29	<p><b>QUESTION:</b> <i><u>What is the majority at present?</u></i></p> <p><i><u>The</u></i> <i><u>• pure spirits</u></i> <i><u>or the</u></i> <i><u>• fallen spirits?</u></i></p> <p><b>ANSWER:</b> <i><u>This is really</u></i> <i><u>unimportant</u></i> <i><u>for you to know.</u></i></p>
30	<p><b>QUESTION:</b> <i><u>The Book of Exodus says</u></i> <i><u>that the people were told to collect manna</u></i> <i><u>only for one day</u></i> <i><u>and on the Sabbath</u></i> <i><u>for two days.</u></i></p> <p><i><u>If they collected for two days</u></i> <i><u>on any other day</u></i> <i><u>but for the Sabbath,</u></i> <i><u>it rotted</u></i> <i><u>but for the Sabbath it did not.</u></i></p> <p><i><u>What is the meaning of this?</u></i></p>

31

**ANSWER:**

**The manna**

**is the symbol for**

- **spiritual strength,**
- **spiritual truth,**
- **divine blessing,**
- **all the material you need**
  - **to advance spiritually,**
  - **to find**
    - **yourself and**
    - **God.**

**With the people of**

**the best intentions –**

**the most diligent workers in God's vineyard –**

**it is often**

**timing**

**that is so important:**

**the proper distribution, for instance,**

**of the**

- **active and**
- **passive**  
**forces.**

**I will soon give a lecture on this subject [i.e., on the distribution of the**  
**active and passive forces].**

**Both [the active and passive] forces**

**have to be utilized harmoniously**

**in the human soul**

**so that each**

**fulfills its function properly.**

**Often**

**one side of your nature**

**tends to be overactive**

**in the wrong way**

**while**

**your other side**

**is overly passive,**

**again in the wrong way.**

When you are  
spiritually active,  
you tend to hoard  
• the strength  
you may need for the morrow, or  
• the knowledge  
that you may need for the morrow.

This cannot be done.

The text you quoted  
says, in different words,  
that you have to live  
in  
• the moment,  
or what you call  
• the Eternal Now.

Each moment  
has its own requirements,  
and meeting them  
can only be done  
by living completely in this moment.

It also says:  
you should not take on  
more than you can chew  
at the present time.

32

However,  
you do need  
a little reserve  
at certain times  
for the periods  
when you cannot muster the strength  
to have  
• inner or  
• outer  
activity.

The Sabbath, as you know,  
signifies among other things  
• the day of inactivity,  
• the day of rest.

In life,  
everyone has to go through periods  
when they cannot muster the force  
to be active.

They are tired,  
they have to rest.

And this may also be good  
spiritually.

Everything  
absorbed  
in the period of  
• activity

has to  
be assimilated  
in the period of  
• passivity.

And for these times [of passivity]  
you need a little reserve,  
but ordinarily,  
if you feel  
in the full strength of active life,  
• spiritually,  
• physically,  
• emotionally,  
on all levels,  
you cannot possibly hoard.

Human beings  
do that [i.e., human beings hoard] often,  
again on all levels.

They are

- so anxious,

they are

- so full of fear

that they

do not trust

- God,

do not trust

- the harmony

of their own innermost selves

that will

- fit into the scheme of divine law,

that will

- go with the stream.

They think they

have to take care of the future.

By this

I do not mean

that you should be careless.

No extreme

is ever right.

But

- live in the now and
- make the best of each moment.

Then your manna

- will be always fresh and
- will be given to you every day anew.

And simply because you live that way,

when the next passive period comes around

you will quietly nurse

what has so beautifully grown

during the active period.

You will instinctively sense

that you have received enough.

**But this [i.e., But living this way]**  
**will happen**  
**only when**  
**you live in harmony with**  
**the movement**  
**of the**

- **active and**
- **passive**

**streams of your personal life,**  
**only when**  
**you have refined your inner senses so much**  
**that you**  
**feel clearly**  
**what each period signifies:**

- **the active**

**or**

- **the passive –**
  - **the weekday**

**or**

- **the Sabbath.**

**The analogy applies also**  
**to the duration of the periods:**

- **the active periods**

**have to be longer than**

- **the passive ones,**

  
**although the latter [i.e., the passive ones]**  
**always have to reoccur regularly.**

33

**QUESTION:**  
**The law is,**  
**you have to give up**  
**what you want to gain.**  
  
**How can we be certain**  
**that we are giving up**  
**so completely**  
**that the idea of gain**  
**is not somewhere hidden**  
**as a subconscious motive?**

34

***ANSWER:***

***The fact that you can***

- ***ask and***
- ***consider***

***such a question***

***is already***

***the first step***

***to assure yourself***

***that you are on the good road.***

***You have to be***

***ever wakeful***

***for these hidden motives.***

- ***Test yourself,***
- ***check yourself each day***  
***in your hour of***

***prayer,***

***meditation and***

***daily review,***

***when something like this comes up.***

***"Oh, here***

***my ego***

***intrudes again.***

***I have to give up***

***craving recognition by others" –***

***or whatever it may be.***

***Then ask yourself this very question:***

***"Am I***

***really willing***

***to give it up,***

***or do I do it [i.e., or do I give it up]***

***because I hope to gain something?"***

***In other words,***

***see if the truth***

***is***

***that you are***

***not able***

***to give it up at all.***

35

*If you really  
want  
to know the truth about yourself,  
you can always find it out.*

*This is merely a matter of  
whether you  
really  
desire the truth about yourself  
or not.*

*If you  
are unwilling  
to face yourself with the truth,  
and rather  
believe  
you are  
• living and  
• feeling and  
• thinking  
in this or that respect  
according to law,  
then  
you will not find the truth.*

*But if you realize that [i.e. realize that you are unwilling to face yourself in truth],  
it is much better.*

*It [i.e. realizing that you are unwilling to face yourself in truth]  
is the only way, indeed,  
to recognize  
your present inability  
to give something up.*

*It [i.e. realizing that you are unwilling to face yourself in truth]*  
*is the only way, for instance,*  
*to accept*  
*your imperfection*  
*in this respect [i.e., your imperfection in respect to your present*  
*inability to give something up],*  
*in humility,*  
*yet with the*  
*sincere desire*  
*to be able to change it,*  
*realizing*

- *that you need your own goodwill to do so –*  
*your own constant self-honesty – and*
- *how far you are still deviating from*  
*the right course.*

*Realize*  
*at the same time*  
*that you cannot do so [i.e., cannot change your imperfection*  
*in respect to your present inability to give something up]*  
*without the help of God,*  
*for which you should ask*  
*specifically*  
*every time you recognize*  
*your inability*  
*in this*  
*or any other respect.*

36

*The knowledge*  
*that you are still not giving up*  
*what you want to gain,*  
*even though*  
*a part of you desires it,*  
*is the best medicine.*

**If you can recognize that [i.e. If you can recognize that your are still not giving up what you want to gain, even though a part of you desires to give it up,] again and again,**

**and then**

**ask God**

**for**

- **enlightenment,**
- **strength and**
- **higher understanding,**

**to help you**

**want**

**with every particle of your being**

**to purify your motives,**

**then you will**

**eventually**

**succeed,**

**little by little.**

**It [i.e., purifying your motives for giving up what you want to gain] will happen not in one sweep,**

**but first**

**just in a small measure,**

**occasionally, and**

**as**

- **time goes on and**
- **you do not lessen your efforts –**  
**which should never be tense –**

**you will find it [i.e., find purifying your motives for giving up what you want to gain] easier**

**and finally it [i.e., finally pure motives for giving up what you want to gain] will be your natural reaction.**

37

**In the course of this path,**  
**you will be guided to**  
**situations**

- **where you will have an opportunity**  
**to do this [i.e., an opportunity to give up what you want to gain],**

- **when you can**

**prove it**

**by an action [i.e., by an action to give up what you want to gain].**

It [i.e., the action of giving up what you want to gain]  
does not have to be something

- big and
- important.

Often,  
the smaller the act,  
the better it is for you.

The less people are aware of it,  
the better it serves the purpose.

No one ought to know  
but

- yourself and
- your spiritual teacher.

And if you can  
really give up  
without letting the other person involved  
know,  
then,  
once you have tried it,  
it will be so much easier the next time.

This is the way  
you gradually find the law [i.e., find the truth of the law that you have to give up  
what you want to gain].

Nothing like this  
can ever be accomplished

- suddenly or
- with one single act.

It can only grow  
in constant

- endeavor,

in constant

- effort.

Nothing can be accomplished  
any other way,  
nothing that is  
• durable and  
• really solid,  
least of all  
• spiritual security,  
• harmony and  
• a firm foothold.

38

**QUESTION:**  
How shall we  
• feel or  
• react  
toward injuries –  
as for instance  
• slander,  
• gossip,  
• malicious talk –  
with a truly spiritual attitude?

**ANSWER:**  
You all know,  
the answer is  
to forgive.

But to do it [i.e., But to forgive],  
to be really able to do it,  
is a different matter altogether.

The danger always exists  
that,  
in your good intention,  
you talk yourself into  
having forgiven,  
while in reality  
you are doing no such thing.

And that [i.e., talking yourself into having forgiven when the truth is no such thing],  
of course,  
is much more harmful

than

- knowing  
you still cannot forgive,
- knowing  
this imperfection.

So the first step  
is again  
self-honesty.

Compare

- your actual feelings
- to
- the true course you know to be right.

In all matters,  
this remains always

- the basis of purification,
- the first step  
without which  
there cannot be a further step.

39

Then ask God  
to help you again  
to have sufficient vision  
to be able to forgive  
wholeheartedly.

And try to pray  
for the person  
who offended you.

This may cause you  
inner resistance at first,  
but if you try again,  
you will finally  
be able to do so  
without inner resentment.

Furthermore, ask yourself:

"Do I really  
want  
to forgive?"

You will then see that

- part of you wants to do it,
- but
- another part enjoys  
not forgiving.

If you recognize that,

you have a further clue  
about the truth

of your lower nature –

and this [truth about your lower nature] is  
priceless knowledge  
on the path of purification.

Go with this resistance

to the Father

and ask Him

to help you.

Realize that you cannot accomplish

the least thing

without His help.

Your part

forever

has to be

- goodwill,
- diligence, and
- utter self-honesty.

40

Another thing that is  
equally important,  
not only  
in order to forgive,  
but for  
your development altogether,  
is the realization  
that nothing can ever happen  
that is not based on  
the law of cause and effect.

By this I do  
not mean  
that the other person involved  
is  

- justified or
- right.

His or her wrong  
may be even greater than  
your own.

And your own wrong  
may not be in apparent connection with  
the incident [over which you feel injured or hurt by the other]  
that is its result [i.e., the result being feeling hurt] at this present time.

The connection [with the incident over which you feel injured or hurt by the other]  
may be  

- indirect and
- hard to find.

But you need to realize  
that there must be something  
in you  
that has,  
at one time or another,  
caused this –  

- some wrong
- current or
- attitude,
- some imperfection in your soul  
that is responsible  
for the event [over which your feel injured or hurt by the other].

*Even if the connection [to the event over which you feel injured by the other] is indirect,*  
*it [i.e., the connection to the event over which you feel injured by the other] is still according to*  
*the law of cause and effect.*

*And if you*

- *really and truly*  
*wish to find out [the connection] –*  
*without shirking from the truth – and*
- *ask God*  
*with all your heart*  
*to help you,*

*you will receive the answer.*

*Know that*

*there must be something*  
*for you to learn and*  
*you will learn it.*

41

*I cannot emphasize*  
*strongly enough*  
*that the desire [to learn what in you has given rise to this event]*  
*has to be*  
*wholehearted,*  
*not just*  
*asking God once*  
*perfunctorily.*

*You must be*  
*filled with*  
*the desire*  
*to find out the cause*  
*in you.*

If you overcome  
the resistance  
against finding out,  
if you  
keep awake through the days  
for an answer,  
without tension,  
*[but rather,] just being aware,*  
the answer may come  
through  

- other people or

through  

- something you read or
- something apparently unconnected.

All of a sudden  
you will  
feel  
an inner echo  
and you will know:  
this  
is God's answer.

Unpleasant as it [i.e., Unpleasant as God's answer as to the cause in you  
of the painful incident with the other]  
may be,  
it will be  

- a great liberation,
- a great step forward –  
and this in itself  
will make it so much easier for you  
to forgive truly.

Then  
you will be able to  
embrace the incident,  
knowing that  
it helped you  

- upward,
- forward,
- nearer  
  - to God,
  - to perfection,
  - to happiness

that can never be robbed from you.

Without this incident  
you could not have discovered  
your imperfection

and thus

you would have remained  
in a much lower state of

- awareness,
  - development,
- and therefore also
- personal happiness.

All this does

not only apply to

- incidents of the kind you have quoted [i.e., being hurt by another],

but to

- all mishaps.

When you come to the point

where you embrace

the heretofore unpleasant incident

because

you have understood  
its healing nature  
for your

- mind,
- body,
- soul and
- spirit,

then

you have accomplished a great deal.

42

QUESTION:

Between what relationships  
is there a karmic situation,  
as, for instance,

- parents,
- children,
- husbands,
- wives,
- sisters and
- brothers?

Does it go further than that?

**ANSWER:**

**Oh, you cannot possibly  
make a rule on that.**

**In the majority of cases,  
there are karmic bonds  
in the immediate family,  
but not always.**

**It may very well be  
that there is  
no karmic relationship  
with some members of the family.**

**It may be  
a new relationship  
that was given  
because it best fulfills the purpose  
of the lives  
of all concerned.**

**And there may be  
a number of karmic relationships  
that are  
not within one's own family.**

**They may exist  
with people one meets  
in the course of one's life,  
sometimes even quite late.**

**For all that  
there is  
a good**

- reason and**
- purpose.**

43

**QUESTION:**

**The meaning of the question**  
**was this –**

**I did not put it right –**  
**is there**

**karmic obligation**  
**outside of**

- parental or**
- husband-and-wife**  
**relationships?**

**ANSWER:**

**There is no such thing**  
**as a**

**"karmic obligation."**

**The obligation**

**is a law of love**

**and that**

**applies to everyone.**

**There should not be**

**any difference**

**in your attitude**

**whether the relationship**

**is karmic**

**or not.**

**You do not even**

**have to know about it** [i.e., know whether or not the relationship to the  
person involved is karmic].

**You have to act**

**according to**

**the laws of God**

**with everyone alike.**

**There is no difference there.**

44	<p><u><i>With this, my friends,</i></u> <u><i>I will leave you again.</i></u></p> <p><i>And perhaps next time</i> <i>there will not be quite so many questions,</i> <i>so that I will be able to give</i> <u><i>at least a short lecture</i></u> <u><i>on a topic</i></u> <u><i>that I will choose</i></u> <u><i>as a beginning for the course.</i></u></p>
45	<p><u><i>My friends,</i></u> <u><i>I want to tell</i></u> <u><i>each one of you,</i></u> <u><i>particularly</i></u> <u><i>those of you who are troubled,</i></u></p> <p><u><i>to think of the fact</i></u> <u><i>that what you see now</i></u> <u><i>is a very blurred outlook,</i></u></p> <p><u><i>since you are in a</i></u> <ul style="list-style-type: none"><li>• <u><i>heavy and</i></u></li><li>• <u><i>thick</i></u></li></ul><u><i>cloud.</i></u></p> <p><u><i>Ask God</i></u> <ul style="list-style-type: none"><li>• <u><i>to give you the strength</i></u> <u><i>to penetrate this cloud,</i></u></li><li>• <u><i>to give you at least</i></u> <u><i>a small view of truth.</i></u></li></ul></p> <p><u><i>But the difficulty is,</i></u> <u><i>when you are in this cloud</i></u> <u><i>it paralyzes</i></u> <ul style="list-style-type: none"><li>• <u><i>your thinking and</i></u></li><li>• <u><i>your endeavors</i></u> <u><i>in this direction.</i></u></li></ul></p>

It is often  
even difficult to muster  
• the strength,  
• the volition  
to think these thoughts  
so that you can penetrate,  
with the help of God,  
the clouds  
in which you find yourselves occasionally.

But know  
that you have  
nothing  
• to fear and  
nothing  
• to be sad about.

Angels of God  
are forever  
near  
every one of God's children  
who strive upward  
with a truly sincere desire.

Therefore,  
• rejoice  
in this knowledge [that the angels of God are forever near],  
• rejoice upward  
with a truly sincere desire.

• Rejoice  
• that God  
is so much nearer to you,  
• that happiness  
can be so much nearer than you think  
if you simply  
• turn around and  
• seek in another direction,  
if you seek  
• within you  
instead of  
• without.

Be in peace, my dear ones,  
be blessed,  
be in God!

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