Pathwork Lecture 5: Happiness for Yourself or Happiness as a Link in the Chain of Life

This Pathwork lecture is rendered in an expanded poetic format, what I call a Devotional Format 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 Format 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 format 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, mostly underlined, but never bolded.]

To learn more of my Devotional Format 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

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| 03 | **Greetings**  
in the name of God.  

**I bring you**  
God's blessings.  |
| 04 | **My dear ones,** 
God's spirit world 
would want nothing more than 
to help you grow 
spiritually –  
into  
• happiness,  
• harmony, and  
• light.  |
God's spirits try continually
to extend their helping hand
to bring you over those hurdles
where you are struggling with
the difficulties
in your spiritual development
on this path toward perfection.

We can only
• help, however:
we
• cannot force.

First
you will have to
• want
to reach perfection,
and
• open the door
through wanting it [i.e., open the door to perfection through WANTING perfection].

Only then [i.e., Only when you open the door to perfection through WANTING perfection]
will you perceive this help
as a palpable reality.

This [i.e., Perceiving this help as a palpable reality],
in turn,
will
• increase your feelings of security
and
• deepen your trust in the
• reality and
• truthfulness of God's spirit world.
Yet it is only too often
that humans
• will pay no attention to
  the heavenly spirits around them
and so
• will not
  • see,
  • hear, and
  • feel
  those who offer their help.

Even if they believe
in principle
  in the existence of
  • God and
  • His spirit world,
they do not think
  that this [i.e., that the existence of God and His spirit world]
  has an effect on
  their personal lives
  with all their problems.

Thus [i.e., By ignoring the existence of God and His spirit world]
they
• close the door [i.e., They close the door on reaching perfection]
and may
• continue walking on a
  wrong path.

Going in the wrong direction
often begins with
  a seemingly trivial choice,
  but
  the more one
    • moves away from
      the point of choice,
  the farther one
    • will stray into
      a dead-end street
      from where it will be
      ever more difficult
      to find the way out.
Even when people
• love God and
• want the good,
they so often
do not see
in themselves
that
which is
the determining factor
in their
• development and
• fulfillment.

What appears to be
an unimportant detail
is often
the root of
all unhealthy currents
in the soul.

You, however,
do not recognize it [i.e., You do not recognize this seemingly unimportant detail as the root of all unhealthy currents in the soul that it is]
because
you are unwilling
to awaken to
the inspiration
coming from
the divine spirits.

For it is always
more comfortable
to stay
in the old way.
The result [i.e., The result of not awakening to the inspiration coming from the divine spirits and instead comfortably staying in the old way] is

- sadness or
- dissatisfaction with life;

you do not understand why [i.e., you do not understand WHY you have sadness or dissatisfaction with life], but this [i.e., but not awakening to the inspiration coming from the divine spirits and instead comfortably staying in the old way] is very often the reason [i.e., the reason for your sadness or dissatisfaction with life], my dear friends.

It is my task to

- give you hints,
- awaken you.

May each of you hear what applies to you personally – but even for this [i.e., but even for you to hear what applies to you personally]

the willingness [i.e., the willingness to hear] has to be there.

Only when you feel it [i.e., feel the truth of this material] can you

- absorb and
- assimilate this material.
Whenever human beings set themselves a goal, whether
• consciously
or just
• emotionally,
and
this goal is
a selfish one,
they will often
not be able to reach
that which they want.

Even if they reach it [i.e., if they reach the selfish goal],
• its effect and
• the satisfaction it gives
will be
a fleeting one;
it [i.e., the selfish goal that is reached] will
• dry out,
• become shallow, and
• eventually dissolve.

If you want happiness just for yourself, then
you will not become happy.

Most likely you will say,

"But of course I do not want happiness only for myself.
I will be very glad to see my fellow human beings also happy."
But it makes a great difference whether this [i.e., whether this wish for the happiness of others] is just an occasional and rather superficial thought, formed out of a sense of duty, or whether the wish [i.e., whether the wish for the happiness of others] penetrates your whole being.

Each one of you can look inside to ascertain how deep the wish [i.e., the wish for the happiness of others] really is.

For here too you may deceive yourself; here too you can want something with your mind, having already learnt one thing or another, but another part of your personality, which I call the lower self, pulls your emotions into quite a different direction.
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<th>This part [i.e., This other part of your personality, which I call the lower self] does not really care for the other person – not emotionally – though in your mind you may indeed wish him or her well – that is, as long as it [i.e., as long as the other person’s wellbeing] does not cost you • personal sacrifice or • any great effort – and this is the crux of the matter.</th>
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Almost anybody, unless still on a very low level of development, will in theory feel glad when good things happen to another.

But even quite developed people, if honest, often detect in themselves • some envy, or • a slightly malicious joy over the misfortune of others.

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<th>How far along is any individual in this respect [i.e., in respect to truly wishing happiness to another even if it would mean you would have to give up something]?</th>
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Is anyone willing to give something up for the sake of another?
Ask yourself:

"Do I want happiness for my own sake, or is this [i.e., or is happiness for my own sake] the second consideration?"

Can you address God and say,

"Of course I cannot fool you, just as I cannot fool myself. True, I want to be happy.

But also when I obtain this happiness, I want to maintain it [i.e., I want to maintain this happiness] by becoming a connecting link.

What I receive from you I wish to convey to others in some form, even if I have to make a sacrifice – perhaps [i.e., perhaps the sacrifice] to renounce my ego-gratification.

Please show me how I can give out to others all that I have received from you."

If you immerse yourself again and again into this thought, until it
• takes root in your soul,
until it
• becomes such a powerful spiritual form that it penetrates your entire being on the deepest level of your feelings,
then you will have fulfilled the conditions [i.e., the conditions for being a link of true happiness passing on the happiness you have received to others in the chain].
Then the particular spiritual law can manifest through you, and then you will be truly happy, exactly because your own happiness is no longer the ultimate goal of your endeavors.

That is, the "I" will give up its self-importance for the sake of the "Thou."

Then you seek happiness not only because you want it; on the contrary, the goal will be to give happiness to • the other, to • others, and your own happiness will merely be a way station, so to speak.
Your happiness will be given to you so that you can pass it on.

Then you will indeed become a link in the chain, which is the sole requisite to keep the stream of happiness alive and flowing.

In this way it [i.e., In this way the stream of happiness] will never dry out.

Whatever the person who serves as such a link gives out will be reciprocated a hundredfold.

God will always show you how, in what form, your love and knowledge and happiness can be passed on to others.

but first you must have the readiness to do so [i.e., the readiness to pass on to others your love, knowledge, and happiness].
Indeed,
  • today,
  • tomorrow,
  • next week, and
  • every day

  you have to make the resolution
  to be in readiness [i.e., to be in readiness to pass on to others
  your love, knowledge, and happiness];

  you must
  consciously
  conquer your resistance [i.e., your resistance to passing on to others
  your love, knowledge, and happiness].

Do not push it [i.e., Do not push your resistance]
  into unconsciousness.

Then you must try to
  translate the readiness [i.e., translate the readiness to pass on to others
  your love, knowledge, and happiness]
  into action.

And so
  the spiritual law
  can begin to fulfill itself
  in you.

Let each and every one of you
  now think about
  what particular blessings
  you enjoy:

  it [i.e., the particular blessing you enjoy]
  may be
  • good health, or
  • spiritual strength,
  or the
  • happiness and
  • security
    of a loving relationship;

  it [i.e., the particular blessing enjoyed]
  • is different
    with each one of you.
Everybody has received a special treasure from God.

And once you have decided,

"I will no longer want to be
* the ultimate goal,
but rather
* a link in the chain,"

• it will be shown to you
  how you can pass on
  that which you have received,

and

• you will also be
  richly rewarded,
  for that is the law.

At the same time you will not take your
* gifts and
* treasures
  for granted –
  which
  • is always a sign of
  spiritual desiccation [i.e., a sign of spiritual dryness and loss of vitality]

and

• causes the gifts you possess
  to lose their luster
  because the law of
  giving and receiving
  has been violated.
If you are a living link in the chain, every one of your gifts will regain its shine, and the joy and pleasure that you had lost will be restored to you.

As with happiness in general, so it is with every one of its components [every one of happiness’s components] that a person may desire:

- love,
- strength,
- health,
- freedom – everything.

Whatever one wants for one's own sake will dissolve, wither away;

whatever is sought for the sake of the other, as a link in the chain, will blossom and flourish – for yourself and for the other.
Take, for instance, the many people who are preoccupied with becoming free. They avoid anything that could bind them.

But the same law applies here also:

Those who desire freedom for its own sake will find themselves bound on the inner level.

On the other hand, one who desires freedom to become a link in the chain, to effect some special task for

• God’s Plan of Salvation and
• fellow human beings, will blossom in freedom without being bound inside.

Giving energy to further the upward development of human consciousness, this person [i.e., this person who desires freedom to become a link in the chain to effect some special task for God’s Plan of Salvation and for fellow human beings] will be free not only on

• the outer level,

but

• inwardly also.
Those who
lust for freedom
out of pure egoism,
• elevating themselves
  above God
and
• claiming freedom from
  the spiritual laws,
become
less
and less free;
• the vaunted freedom [i.e., the freedom that is boasted about]
  will turn into
  bondage,
and
• ultimately
  they [i.e., ultimately those who lust for freedom out of pure
    egoism, elevating themselves above God and
    claiming freedom from the spiritual laws]
  will find themselves
  in fetters.

[Conversely,]
Those who
ally themselves with
• God
and
• His laws
  will continually increase
  their
    • freedom
  and
    • independence.

This is
the immutable law,
  which cannot be overthrown.
God's laws were created in:
- wisdom and
- love,

and those who revolt against them out of:
- defiance and
- ignorance—
  either because they
  - cannot as yet understand them
  or because they
  - do not want
to comprehend them for unhealthy emotional reasons—
must become increasingly unhappy with the resulting tight inner bondage.

Many people who revolt against human injustice cannot comprehend that God is just and that in spirit infallible justice reigns.

Spiritual justice makes use of human injustice in order to bring about ultimate justice.
My dear ones, this [i.e., that spiritual justice makes use of human injustice in order to bring about ultimate justice] may appear contradictory to some of you.

Nevertheless, it is not; the equation balances out.

I will give you an example.

Let us suppose that a criminal who has committed several crimes has gotten away with it every time.

He laughs into his beard, both at the • stupidity of people [i.e., laughing at people who are so gullible for letting him get by committing crimes, perhaps stupidly assuming justice will catch up with him] and at the • lack of justice [i.e., laughing at and mocking justice, seeing that justice never catches him], which seems to be to his advantage.

Then one day he is arrested for a crime he did not commit [i.e., he is wrongly arrested, thereby revealing human injustice].

You will find that it is exactly this kind of person who will scream loudest about the injustice in this world.

He went scot-free all those other times and now, when he is innocent, he is forced to pay.
The more obstinate such a person is [i.e., The more obstinate a person is concerning his or her now being wrongly punished for a crime he or she did not commit after he or she has gotten by and not been punished for many crimes he or she did commit],

the less will he recognize the great justice prevailing over the minor injustice.

He will not want to see this [i.e., NOT WANT to see great or ultimate justice prevailing over minor human injustices].

But this is how he is being tested.

For it would be all too easy to recognize spiritual justice with all its ramifications if the connection between • crime and • punishment were always so evident.

The imperfection which human beings have created for themselves must be the remedy, so to speak, through which they can regain the lost perfection.
If complete justice
reigned on earth –
and this in itself is an impossibility,
since the imperfection
• came into being
  out of
    • free will
  and
    • has to be overcome
  through
    • free will –
then it would be
• too simple for you humans:
  earth would not be a testing ground,
and it would be
• meaningless
  to strive for
  the attainment of
    a higher consciousness.

The attaining of
a higher state of consciousness
is the
utmost grace,
to which
  the door must be opened
  by the entity itself.

So you are tested
as to whether or not
you are willing to
  see farther,
even if
  this means [i.e., even if seeing farther, or reaching a
  higher state of consciousness, means]
  giving up
    • self-will,
    • spite,
    • self-righteousness,
  and
    • other negative currents.
The magnitude and glory of God's creation lies exactly in the fact that imperfection is used as a means to attain perfection, that human injustice is used to bring about divine justice.

The example I just used is a crass one; nevertheless it applies in one way or another to everybody. If you really want to find out whether this is so in your case, the insight will be given to you, though of course it is not easy to meet yourself so honestly. You often have to pay for something that you have not committed – but what you are really paying for lies buried in the past. What it is [i.e., What that something is that you are really paying for now and that lies buried in the past] can be found out only by summoning the inner will in meditation.
And even if the action for which you have to pay now was committed in a past life, the insight can come, provided you follow this path of • development and • purification.

Helpful insights are given by heaven as a token of appreciation for your • honest endeavors, for your • humility and • goodwill.

It can also happen that you are not asked to account for a series of smaller trespasses.

The spirit world is willing to wait and see whether you will conclude on your own that something in your character needs to be improved.
But

if you do not search
   in this direction [i.e., if you do not search in the direction of finding
   that part of your character that needs to be improved],

   the effect
   of all the neglected deviations
   will descend upon you, as it were,
   in one fell swoop;

   you will have to
   pay off
   all the little things.

This [i.e., Having to pay off all the neglected deviations in one fell swoop]

   may make it easier
   to awaken you
   to the fact
   that you have to
   change something in yourself.

And here again

   your attitude
   will be tested.

Will you say,

   "I never did anything wrong enough
   to justify
   all that is coming to me now,"

or [conversely,]

   will you
   * assume that
     God cannot be unjust
   and therefore
   * begin to explore
     whatever it is in you
     that needs to be uncovered.
This [i.e., This choice you make as to whether you choose to deny your guilt or, conversely, you assume that God cannot be unjust and therefore you choose to begin to explore whatever needs to be uncovered in you] is always the question, and your answer makes all the difference as to whether you are
• passing the test
or
• not [i.e., or are not passing the test];
it [i.e., whether or not you are passing this test] will determine the direction of your development.

It is a special grace – and I purposely choose this word – when you can pay off your violations of spiritual law in the same life and not in the next, since it is so much easier to • see the connecting threads and thus • recognize ultimate justice, even when it [i.e., even when ultimate justice] comes in a roundabout way.

Such experiences [i.e., Such experiences of connecting the threads of cause and effect and thus recognizing ultimate justice] will
• make you feel that there is safe ground under your feet and
• establish your permanent trust in God.
But, as I said, the grace of recognition can be given to you even if what you pay off reaches back into a previous incarnation, provided you are absolutely determined to choose • self-awareness and • purification.

In this way [i.e., through the grace of recognizing ultimate justice when you are absolutely determined to choose self-awareness and purification] it will be easier for you to harmonize your relationship to God. And harmony with God brings about your happiness.

It is not, as often believed, that finding God is giving to Him.

I tell you all this so that you can • think about your difficulties and • find out whether you are paying for something that you caused • in this life or • in a previous one.
Whichever it is [i.e., whether you are paying for something that you caused in this life or in a previous life], you can still find the seed [i.e., the seed of your current difficulties] in you; it [i.e., the seed giving rise to your current difficulties] must be a special fault which has to be
• recognized and
• dealt with.

When humans
• shed their body and • enter the realm of spirit,
most of what you call the unconscious is
• open and • accessible.

Not one of you, my dear ones, not even those
• who have already progressed on this path or • who are actually in a state of healing, have even the remotest idea of the reality of this unconscious, which
• is so often deeply split into opposing currents and • works against the conscious mind.
Some of those whose soul is in the healing process may have caught a glimpse of it [i.e., a glimpse of the unconscious].

Encountering these previously unconscious

- currents and
- tendencies

feels as if you met a total stranger who leads his own life.

It requires

- work,
- discipline, and
- training

to feel into these currents and recognize precisely what they are.

The encounter with this stranger is a sign of great progress; you have every reason to rejoice.

Sing "Glory Hallelujah," for

- the first battle is won,
- the first step toward the unification of your personality has been taken.
Do not get depressed [i.e., Do not get depressed when you encounter these previously unconscious currents and tendencies, this “stranger within”].

It is extremely important

for anyone who hopes to accomplish in one life not to postpone encountering the unconscious,

but to face it right now.

For the unknown part of the personality has tremendous power, and this power lies in its being unconscious, so that only the widespread effects are visible.

You see the symptoms [i.e., You see the symptoms of the unknown part of the personality] and not what causes them.

These undercurrents cannot be controlled as long as you are not aware of them.
It is a great mistake
to believe that
if you do not look
at the undercurrents,
their effect
will be less severe.

It is, of course, possible
to exert some control over
their outward manifestations,
in
• crises and
• conflicts,
   but this is not sufficient.

You know by now that
all
• thoughts and
• feelings
create
spiritual forms
of the greatest reality,
even if
you cannot see them.

These forms [i.e., These spiritual forms]
have far-reaching effects:
in ever-spreading circles,
actions
create
reactions,
which again
have consequences,
so that
a long chain reaction ensues.

You may control
some
of the outermost manifestations
of the long chain,
but, as I said,
this is not enough.
Disturbed soul currents
cannot be set on a right course
until
one penetrates deeply
into their origin
in the unconscious.

The conscious mind
wants
• the good and
wants
• to act right;

one part of
the unconscious,
the higher self,
also strives upward.

But in every human being
another part of the personality
wants
what is
• evil and
• false –
yet this
• evil or
• falsehood
does not have to be
of the criminal kind;

all depends on
the person's development.

A higher developed individual's
negative traits
weigh
as heavily
as the criminal tendencies
of a less highly evolved being.
• Blind,
• impossible
demands
  may rub him sore [i.e., may rub the higher developed individual sore],
  so to speak.
They [i.e., These blind, impossible demands]
cannot be fulfilled,
  partly because
  • they are not realizable, and
  partly because
  • they run contrary to
    what the higher self desires.

The opposing tendencies [i.e., the opposing positive and negative tendencies]
• clash and
• exhaust
  the soul;
they [i.e., the opposing positive and negative tendencies]
create
  • disharmony
  and sometimes
  • illness.

Above all, they [i.e., the opposing positive and negative tendencies]
• prevent spiritual growth,
or at least
  • hinder maximum development.

Therefore
I cannot urge you enough
to devote all your attention to
  the discovery
  of the unconscious:

• get to know
  the unconscious,
• make it [i.e., make the unconscious]
  conscious
    in
    • meditation,
    in
    • prayer,
    in
    • all your striving.
Without this [i.e., Without getting to know and make conscious the unconscious]
   • there can be
      no significant progress,
   and
   • you will have to
      experience the
      • open and
      • unhindered
      manifestation
      of your unconscious currents
      when you shed your body.

Then [i.e., Then when you shed your body]
   the conflict
   must be entered.

This [i.e., This conflict between the unconscious positive and negative tendencies when you shed your body]
   will be a disappointment,
   for people,
   until they face themselves,
   believing that they are
   far more developed than they actually are,
   assume
   that only their
   • actions
     count;
   yet their
   • feelings
     • are also actions
     and
     • have just as tangible consequences.

Also,
   the development of the personality
   • takes incomparably longer
   and
   • is much more difficult to accomplish
     in the spirit world.
God has arranged life on earth in such a way that your spiritual ascent is speeded up in the
• surroundings of
  • imperfection,
• diversity of
  • developmental stages.

Yet it often happens that more incarnations are used than strictly necessary to set the
• imperfect,
• blind,
  unconscious currents right;
some future earthly lives could be avoided by a
  stronger commitment to development in the present.

Human development has advanced so far that at least a certain number of people are ready to approach the hidden soul currents; today more people have the maturity necessary for such a search.
Therefore [i.e., Because today more people have the maturity to search for and approach the hidden unconscious soul currents] God has allowed humanity to make discoveries about
• the psyche,
• the unconscious.

Though the knowledge [i.e., Though the knowledge about the psyche, the unconscious] is still scant,
more and more will be found out about it [i.e., about the psyche, the unconscious].

Not all people are ready, of course:

many still have to learn to adapt their external actions to God's laws.

They [i.e., Those who are not ready and who still have to learn to adapt their external actions to God’s laws] will not be led to such a path as this.

It is not an accident when someone experiences guidance at certain moments.

Many people find their way to a psychiatrist, but only when their inner conflicts have become so great that they tear the person apart, so that they feel
• miserable and
• utterly lost.
Those who are already on a higher level – or think they are [i.e., or think they might be or want to be] – should walk their path

• without getting caught in major crises [i.e., without being forced to walk their path because they are now caught in major crises],

that is [i.e., that is, those on a higher level should walk their path]

• in a completely voluntary manner,

kindled by the knowledge that

the self-search cannot be avoided.

What seems to be difficult here [i.e., here in the material world] will be even more difficult and more time-consuming in the spirit world.

The earlier you start [i.e., The earlier you start the path], the easier it will be.

Do not persuade yourself that what I say may not be true and that then you may have taken all the trouble [i.e., taken all the trouble of self-search required to make discoveries about the psyche, the unconscious] in vain.

No, my dear ones, nothing that anyone achieves spiritually is ever in vain.
These [i.e., These things that a person achieves spiritually] are the only lasting values which will never fade;

they [i.e., These things that you achieve spiritually] will be yours eternally.

The more you postpone the purification of your soul,

• the more the unhealthy currents will get entangled in the unconscious, and
• the more difficult it will be to disentangle them.

For as long as one has not looked at these currents [i.e., not looked at these unhealthy currents in the unconscious] in the light of one's consciousness, one will continue

• daily, even
• hourly, to push the same emotional reactions into the unconscious, piling
  • the new upon
  • the old.

Think about all this [i.e., Think about all this going on in you the unconscious], and liberate yourself from your feelings of resistance [i.e., from your feelings of resistance to looking at these unhealthy currents entangled in the unconscious], [feelings of resistance] which will certainly emerge, at least in the beginning.
Do not believe the voice of resistance;
it [i.e., The voice of resistance to looking at these unhealthy currents entangled in the unconscious]
offers nice explanations to the intellect, which are, in reality, nothing but subterfuges [i.e., deceptions to escape and] to avoid self-search.

Use your critical faculties to detect
- the excuses you make only too easily, or
- the intention to dismiss the whole problem.

Observe your reaction when you hear these words.

How do you feel as you listen to them?

Do you feel a slight discomfort, perhaps
- in a deeply hidden place, or even
- quite obviously?

Do you want to shrug these reactions off with a vague gesture as if you did not need to do the work?

Look into yourselves, my friends.
Those who are truly willing to make the decision to purify their souls will be helped to do so.

The helping hand will be there.

The healing of the soul does not have to, and should not, proceed in the same way for each individual; therefore the way will be smoothed for everyone so that all can find what is best for their path.

Now I want to switch to a subject which has been discussed on some occasions and seems to puzzle some of you: How and why is it possible that there are so many different religious concepts on earth?
You think,

"Everybody says something different,
much of it is contradictory;
therefore
none of them [i.e., none of the religious concepts on earth]
can be in truth."

My dear friends,
there is
only one truth.

Let me explain
• why there are differences
  in the human concepts and
• how they [i.e., how these differences in human religious concepts on earth]
  should be viewed –
  and here I
  exclude errors
  which have slipped into the concepts
  through faulty transmissions.

As everything
  has
• form and
• gestalt [i.e., and as everything has many parts and yet is somehow
  more than or different from the combination of its parts]
  in spirit,
so does
• truth,
  that is,
• the true state of things.

The form is
• unchangeable
  and yet
• in constant flux,
  since everything in the spirit
  is in
• continuous,
• ever-vibrating,
• circular
  motion.
Nothing is
  • static,
    neither
  • feelings
    nor
  • circumstances,
    nothing at all.

Imagine
  a wheel,
  • unchangeable
    in its basic form,
    but
  • constantly turning.

At
  • various places
and
  • different times,
    after fulfilling certain conditions,
    people
    occasionally
    lift the veil that covers it [i.e., lift the veil that
covers the wheel]
    and see
    a small segment
    of
    the huge wheel.

• One person,
• at one particular time,
  sees
• one detail behind the veil;

• another [i.e. another person],
• at another time, or
• in another place,
  sees
• something
  quite different.
Their observations [i.e., The observations of these two persons who have lifted the veil covering the huge wheel] may occasionally coincide, but often they do not [i.e., but often the observations of these two persons who have lifted the veil covering the huge wheel do not coincide], since • the wheel is turning and • whoever lifts the veil may see just then something different.

What they see may sometimes appear contradictory, because the connection between the parts of the whole cannot be seen through the veil.

If the whole wheel were visible, the seemingly contradictory parts would be seen as belonging to a whole.

So humanity is fighting because their various interpretations sound like contradictions.

In reality this is not so [i.e., In reality these various interpretations are NOT contradictions].
Even when a religious concept contains definite errors, one can find the grain of truth on which it is based [i.e., the grain of truth on which a religious concept that contains definite errors is based].

People often approach this whole area [i.e., this area of what is truth] with a wrong attitude. They believe that there cannot be such a thing as absolute truth, [rather, they believe that there can be] only relative truth, a conclusion they base on their various glimpses behind the veil.

They purport that everything connected with God and Creation is more or less a matter of personal opinion or taste.
Each belief contains something
• beautiful and
• noble,
  they say,
  and therefore
  all these matters of belief are
• subjective
  and not
• absolute or
• objective.

The conclusion, based on emotions,
is that there is no
absolute spiritual truth.

Instead of trying to find the truth that can be found in each religious concept, people dismiss everything, at least emotionally, as
• illusion,
• imagination, and
• a matter of preference.

This means that
• the absolute within oneself, which can exist only in spirit, is inactivated, and
• the entire concept of absolute truth becomes predicated on human perception with its errors, elevating it [i.e., elevating human perception with its errors] above all else.
By embracing this error [i.e., this error of elevating human perception
with its errors above all else],
you become
• passive,
you are
• unable
  • to lift the veil and
  • to
    personally
    experience
    the truth.

This [i.e., Personally EXPERIENCING the truth]
is only possible
• when a person
  is convinced
    that there
    must be
      • an absolute truth
        above
      • relative human truth,
  and
• when you are careful
  not to transpose
    • the relative
      • human truth
      onto
    • the absolute
      • spiritual truth.

That [i.e., Transposing the relative human truth onto absolute spiritual truth]
would necessarily
close the door to
personally
experience
the truth.
In this respect [i.e., In respect to personally experiencing the truth] people can be divided into two groups.

One clings dogmatically to a set of beliefs without much • thinking or • examining their feelings about them.

They will never know what it is to have a • deep • personal experience of truth.

The other group is the one I mentioned before [i.e., the group who denies absolute spiritual truth and instead believes in only relative human truths].

Today it is especially numerous, mostly consisting of intellectually advanced people.

They claim that • their views are particularly unbiased, that • they have "freed" themselves.
But they [i.e., But the group who denies absolute spiritual truth and instead believes in only relative human truths] throw the
  • immutable,
  • eternally moving,
  • absolute,
  • divine
  truth
  into
  one basket
  with
  • human dogma,
and thus they lose the solid ground from under their feet.

Both groups represent extremes; both are in untruth and miss the point.

The second group [i.e., The group who denies absolute spiritual truth and instead believes in only relative human truths] is just as far away from the truth as is the first one [i.e., the group that clings dogmatically to a set of beliefs without much thinking or examining their feeling about them], yes, often even more so [i.e., is even farther away from the truth].
With all their

• superficial,

• intellectual

knowledge,

they [i.e., those of the second group who deny absolute spiritual truth and instead believe in only relative human truths]

are actually

the ones

who are the searchers.

But they can find

only if they

first

open a door

within themselves,

perhaps

a door to

their

unconscious.

What is

"religion?"

There is so much

misunderstanding about this, and

you are often

anxious

to assure

• yourself and

• others

that you are

not

"religious."

You make the mistaken assumption

that being religious

means to

• adhere to some sect and

• blindly accept a set dogma.
Religion means "re-connection with God," and everybody wants this, whether knowingly or not.

All unfulfilled longing is basically nothing else but the wish to return to God, that is, to "religion."

The more a person is aware of this wish, the more

• peaceflly and
• harmoniously

the soul currents will flow.

People may even find their way back to God through a sectarian community, if the instructions received there

• activate their soul force and
• open the door to self-search and through that [i.e., through that door of self-search] to higher perception.
This [i.e., This growing and developing through self-search and thereby reaching ever higher levels of perception] is the essence of religion that people can discover also by adhering to a religious sect.

Then [i.e., Then as one grows and develops through self-search and thereby reaches ever higher levels of perception] the minor • errors or • deviations do not matter;

in this case [i.e., in this case where one is reaching ever higher levels of perception] they [i.e., the minor errors or deviations] are only details.

Such details become important only when they hinder the individual’s progress, whether • directly or • indirectly.

This [i.e., Whether or not such details hinder the individual’s progress], however, depends largely on the individual.

For other people, the way back to God does not lead through joining a religious sect;

they [i.e., those for whom joining a religious sect is NOT the way back to God] must be shown another road.
But whatever the way [i.e., Whether one finds the way back to God by joining a religious sect or by some other path],

everyone needs help from the outside;

this outside help constitutes the material with which they must build their own house.

But • "religion," that is, • "reconnection with God," is essential for all.

God is • absolute,

God is • truth, and therefore • the truth beyond • human error is also • absolute.

Humans will receive as much of the truth as they are able to • understand and • assimilate, according to their development.
There are many, however, to whom more could be given than what they are receiving – but they do not want it.

They are
• too lazy, or
they are
• not fulfilling the requirements for some other reason.

But to those who truly knock, the door will be opened.

QUESTION:
You spoke to us before about giving our happiness to others, that is, to give something to another.

If, for instance, I can make somebody happy with a small gift, but I can give this gift to only one person, to whom should I give it?

Should I give it
• to a stranger
or
• to someone I love, or
• to a relative?

If I can only give it to one person, who should have the preference?
**ANSWER:**

*What you have in mind is a material object which you can give to only one person.*

*In this case, you should very quietly think about:*

- who might need this thing most,
- where this thing would do the most good.

*If you follow your love feelings, you would certainly give it to the person you love most.*

*Such a choice however might easily be too selfish.*

*On the other hand, if you were affected by some guilt complex, you might choose to give it to a person to whom you find it most difficult to give.*

*Both of these solutions might be wrong in a specific case.*

*What the right answer is cannot be found by rules.*
God has surrounded you with his spirit helpers who will help you in all your problems;

when you have liberated yourselves from

• your compulsive ego will,

from

• all distortions,

you will be ready to be

• inspired and

• led

even in the smallest things.

Sometimes your answer [i.e., Sometimes your answer from God’s spirit helpers]

will correspond to what

your emotions desire:

however, in that case [i.e., in that case where your spirit help’s answer corresponds to what your emotions desire],

you would

not have followed blindly

• your emotions,

but comprehended

• the will of God

by honest self-examination.

Another time the answer [i.e., the answer from your spirit help] might be very different from what your emotions would like to hear.
What I meant by giving
  * happiness
was much more than giving
  * material things.

Such giving [i.e., Giving material things]
  * is not always possible
  and, I can confidently say,
  * is not very important.

Of course,
  if someone has plenty of possessions
    and never gives anything to anybody,
      that is a fault.

For someone who is very avaricious,
  material giving
would be
  a helpful practice
    to overcome the fault.

Yet, generally,
  people are more easily inclined
to make some
  material sacrifice
    with which to
      buy their way out.

They are much less likely
to undertake
  spiritual sacrifice.

  That is much more difficult.
What I mean about giving happiness is this:

When you yearn for
  • happiness and
  • love,
fill yourselves with thoughts about how you can
  • pass on whatever you have or desire,
how you can
  • view all you long for as something to be passed on to others.

Once you have the intention [i.e., Once you have the intention to pass on to others whatever you have or desire],

the heavenly spirits will
  • help you and
  • show you the way.

Test yourselves how much you want
  • happiness,
  • harmony,
  • light,
  • love,
  • freedom.

Then see that until now, in your emotions, you wanted these things for yourselves alone, because you wanted to be happy.
Again,
in your emotions,
until now
you considered yourselves
• number one,
• the most important person.

Now perhaps
you can change
these emotional attitudes.

Of course you cannot
make yourselves
desire
not to be happy,
that would be impossible,
but your feelings
should learn
not to attribute so much importance to
yourselves.

Your
feelings
should learn that
the whole movement of Creation
is directed
• to the fulfillment of
  the Plan of Salvation,
• to the return of all beings
  from
  • the darkness
  back to
  • God,
  into
  • happiness.
Those who
  use the happiness
  that they
  • hope to attain or
  • have already attained
  to contribute to
  the Plan of Salvation,
  will
  • act according to the law and
  • become
    • a link in the chain,
    instead of
    • an end in themselves.

You may not have
  a very clear idea of
  how the transmission [i.e., the passing on of what you have received]
  could take place,
  but
  when you are
  • open and
  • ready
    • it [i.e., how to pass on of what you have received]
      will be shown to you and
    • you will
      be led to
      certain tasks.

For instance,
  one person may be required to
give a little time.

Many people
  have more time than they need,
  so that they can give of it –
  not in the way
    • they want to,
  but as
    • God wills.

And that [i.e., And giving time as God wills]
is always
  much more wonderful.
So you must
open yourself to
the will of God.

For many,
the first offering
would be
to heal themselves
so that as
• free and
• emotionally healthy
  people
they may be able to
• really give and
• truly become
  links in the chain.

Such self-healing
requires
at the beginning
a seemingly great sacrifice:

the overcoming of resistance
to
• see oneself in truth,
to
• open oneself,
to
• give up faults.

If you do not do it
only for yourself,
then
becoming a happier person
will be a means
to
• make others happier,
to
• give and
• love
  more.
If you have such an intention [i.e., an intention to make others happier and to give and love more],

the spirit world

will give you every possible help
to overcome
the difficulties on your path.

You can only help others truly
when you become
so healthy
that your
inner harmony
will affect people positively
not only on
• the outer,
but also on
• the unconscious level.

• To make other people joyful,
• to give them
  • love,
  • warmth,
  • consolation, and
  • deep understanding
    when they are unhappy, and
• to help them spiritually
  to find the right way

is only possible
when,
in a deeply felt way,
the ego
is no longer
the center of your awareness.
As long as you want your own happiness without being a link in the chain, you still put your ego in the first place even if you are not conscious of doing so.

All of you must first
• heal the wounds in your own souls,
• remove the crust with which you protect your hurt,

and only then can you be a real help to others.

By doing this work of self-healing, one
• incorporates oneself into one's proper place,
• is led into harmony with the spiritual laws.

Even before you are completely healed, certain ways will open to you to become a • useful and • active participant in the Plan of Salvation.
But the initial desire [i.e., the initial desire for self-healing and to become a useful and active participant in the Plan of Salvation] will have to come from you.

What the task will be, you can leave to God.

It will be a task which
• is suited best to your capabilities and
• will make you happiest.

You will then become
• a light,
• a support and
• an example to others.

You will be all this only if you do not do it merely as an outer action, but out of a deep inner commitment to
• purify yourselves,
• love better,
• understand and
• help others.
<table>
<thead>
<tr>
<th>Whoever can</th>
<th>will never be</th>
</tr>
</thead>
<tbody>
<tr>
<td>• awaken and cultivate these higher feelings within the soul</td>
<td>• alone, abandoned or embittered.</td>
</tr>
<tr>
<td>truly come alive and enjoy a deep, intimate contact with God’s spirit world.</td>
<td></td>
</tr>
<tr>
<td>Such a person will obtain true abundance and riches which cannot ever be taken away.</td>
<td></td>
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</tbody>
</table>

Let yourself be led by God entirely;
open yourself to His will alone, so that your way can be shown to you step by step.
God

is a generous giver,
my dear ones.

You will realize that
when you see that
what comes to you
through Him
is more wonderful
than anything
you can imagine for yourself.

The initial difficulty
is only to
entrust yourself
to God.

No,

the question is not
the giving of some material thing;
this
would be
• much easier,
• much more convenient.

You have to give
yourself.

For,

if you can give yourself in the right way,
you can give
to everyone
with whom you come into contact.

However,

before you can give yourself,
you must have
gained yourself.

You cannot give
what you do not have.
Few people truly possess their own selves, because they
do not know themselves well enough and so are more or less
lost to themselves.

To the extent you recoil from your own imperfections you do not possess yourself.

Then you do not stand on solid ground.

Almost all of you human beings are still slaves to your faults and negative feelings.

Only by accepting yourself as you are can you master these [i.e., can you master your faults and negative feelings] and therefore yourself.

That [i.e. Accepting yourself as you are and mastering your faults and negative feelings] is how transformation and purification begins.
However much outer freedom you may have, you are enslaved as long as you recoil in embarrassment from each
• inner imperfection and
• outer exposure.

As a slave you cannot
• possess yourself
and therefore cannot really
• give yourself.

A consequence of this state [i.e., this state of being enslaved by aspects of yourself that you cannot accept and must keep hidden behind your own prison walls] is that you
• are very dependent on this or that outer happening and therefore
• cannot live in harmony.

Harmony can only be created when you no longer depend on things that are beyond your control.
Those who have found themselves on this most beautiful path, the path of light, no longer have to give some specific thing.

Such people can give themselves totally, not only to • a loved one, but also to • any situation in life where God has placed them.

They can give themselves with their • soul whole and with their • being whole.

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