

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

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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

¶	Content
03	<p><u>Greetings</u> <u>in the name of God.</u></p> <p><u>I bring you</u> <u>God's blessings.</u></p>
04	<p><u>My dear ones,</u> <u>God's spirit world</u> <u>would want nothing more than</u> <u>to help you grow</u> <u>spiritually –</u> <u>into</u></p> <ul style="list-style-type: none">• <u>happiness,</u>• <u>harmony, and</u>• <u>light.</u>

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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.

05

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.

	<p><u>The result</u> [i.e., <u>The result of not awakening to the inspiration coming from the divine spirits and instead comfortably staying in the old way</u>] <u>is</u></p> <ul style="list-style-type: none">• <u>sadness or</u>• <u>dissatisfaction with life;</u> <p><u>you do not understand</u> <u>why</u> [i.e., <u>you do not understand WHY you have sadness or dissatisfaction with life</u>],</p> <p><u>but this</u> [i.e., <u>but not awakening to the inspiration coming from the divine spirits and instead comfortably staying in the old way</u>] <u>is very often</u> <u>the reason</u> [i.e., <u>the reason for your sadness or dissatisfaction with life</u>], <u>my dear friends.</u></p>
06	<p><u>It is my task</u> <u>to</u></p> <ul style="list-style-type: none">• <u>give you hints,</u><u>to</u>• <u>awaken you.</u> <p><u>May each of you</u> <u>hear</u> <u>what applies to you</u> <u>personally –</u> <u>but even for this</u> [i.e., <u>but even for you to hear what applies to you personally</u>] <u>the willingness</u> [i.e., <u>the willingness to hear</u>] <u>has to be there.</u></p> <p><u>Only when you</u> <u>feel it</u> [i.e., <u>feel the truth of this material</u>] <u>can you</u></p> <ul style="list-style-type: none">• <u>absorb and</u>• <u>assimilate</u> <u>this material.</u>

07

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.

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.

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.*

08

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]?

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.

09

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].

	<p><u>Indeed,</u></p> <ul style="list-style-type: none">• <u>today,</u>• <u>tomorrow,</u>• <u>next week, and</u>• <u>every day</u> <p><u>you have to make the resolution</u> <u>to be in readiness [i.e., to be in readiness to pass on to others</u> <u>your love, knowledge, and happiness];</u></p> <p><u>you must</u> <u>consciously</u> <u>conquer your resistance [i.e., your resistance to passing on to others</u> <u>your love, knowledge, and happiness].</u></p> <p><u>Do not push it [i.e., Do not push your resistance]</u> <u>into unconsciousness.</u></p> <p><u>Then you must try to</u> <u>translate the readiness [i.e., translate the readiness to pass on to others</u> <u>your love, knowledge, and happiness]</u> <u>into action.</u></p> <p><u>And so</u> <u>the spiritual law</u> <u>can begin to fulfill itself</u> <u>in you.</u></p>
10	<p><u>Let each and every one of you</u> <u>now think about</u> <u>what particular blessings</u> <u>you enjoy;</u></p> <p><u>it [i.e., the particular blessing you enjoy]</u> <u>may be</u></p> <ul style="list-style-type: none">• <u>good health, or</u>• <u>spiritual strength,</u> <p><u>or the</u></p> <ul style="list-style-type: none">• <u>happiness and</u>• <u>security</u> <p><u>of a loving relationship;</u></p> <p><u>it [i.e., the particular blessing enjoyed]</u></p> <ul style="list-style-type: none">• <u>is different</u> <p><u>with each one of you.</u></p>

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.

11

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.

	<p><u><i>If you are a</i></u> <u><i>living link in the chain,</i></u> <u><i>• every one of your gifts</i></u> <u><i>will regain its shine,</i></u> <u><i>and</i></u> <u><i>• the</i></u> <u><i>• joy and</i></u> <u><i>• pleasure</i></u> <u><i>that you had lost</i></u> <u><i>will be restored to you.</i></u></p>
12	<p><u><i>As with happiness in general,</i></u> <u><i>so it is with</i></u> <u><i>every one of its components</i></u> [<u><i>every one of happiness's components</i></u>] <u><i>that a person may desire:</i></u></p> <ul style="list-style-type: none"><u><i>• love,</i></u><u><i>• strength,</i></u><u><i>• health,</i></u><u><i>• freedom –</i></u> <u><i>everything.</i></u> <p><u><i>Whatever one wants</i></u> <u><i>for</i></u> <u><i>• one's own sake</i></u> <u><i>will</i></u> <u><i>• dissolve,</i></u> <u><i>• wither away;</i></u> <u><i>whatever is sought</i></u> <u><i>for</i></u> <u><i>• the sake of the other,</i></u> <u><i>as a link in the chain,</i></u> <u><i>will</i></u> <u><i>• blossom and</i></u> <u><i>• flourish –</i></u> <u><i>for</i></u> <u><i>• yourself</i></u> <u><i>and</i></u> <u><i>for</i></u> <u><i>• the other.</i></u></p>

13

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

for

- 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
their
• independence.

This is
the immutable law,
which cannot be overthrown.

	<p><u>God's laws</u> <u>were created in</u> • <u>wisdom and</u> • <u>love,</u> <u>and those who revolt against them</u> <u>out of</u> • <u>defiance and</u> • <u>ignorance –</u> <u>either because they</u> • <u>cannot as yet understand them</u> <u>or because they</u> • <u>do not</u> <u>want</u> <u>to comprehend them</u> <u>for unhealthy emotional reasons –</u> <u>must become</u> <u>increasingly unhappy</u> <u>with the resulting</u> <u>tight inner bondage.</u></p>
14	<p><u>Many people</u> <u>who revolt against</u> <u>human injustice</u> <u>cannot comprehend</u> <u>that</u> <u>God is just</u> <u>and</u> <u>that</u> <u>in spirit</u> <u>infallible justice reigns.</u></p> <p><u>Spiritual</u> <u>justice</u> <u>makes use of</u> <u>human</u> <u>injustice</u> <u>in order to bring about</u> <u>ultimate</u> <u>justice.</u></p>

15

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.

16

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.

	<p><u>The</u></p> <ul style="list-style-type: none">• <u>magnitude and</u>• <u>glory</u> <p><u>of God's creation</u> <u>lies exactly in the fact</u> <u>that</u></p> <ul style="list-style-type: none">• <u>imperfection</u> <u>is used as a means to attain</u>• <u>perfection,</u> <p><u>that</u></p> <ul style="list-style-type: none">• <u>human injustice</u> <u>is used to bring about</u>• <u>divine justice.</u>
17	<p><u>The example I just used</u> <u>is a crass one;</u> <u>nevertheless</u> <u>it applies in one way or another</u> <u>to everybody.</u></p> <p><u>If you really want to find out</u> <u>whether this is so</u> <u>in your case,</u> <u>the insight</u> <u>will be given to you,</u> <u>though of course</u> <u>it is not easy</u> <u>to meet yourself</u> <u>so honestly.</u></p> <p><u>You often have to</u> <u>pay for something</u> <u>that you have not committed –</u> <u>but what you are really paying for</u> <u>lies buried in the past.</u></p> <p><u>What it is [i.e., What that something is that you are really paying for now</u> <u>and that lies buried in the past]</u> <u>can be found out</u> <u>only</u> <u>by summoning</u> <u>the inner will</u> <u>in meditation.</u></p>

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.

18

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.

	<p><u><i>This</i></u> [i.e., <u><i>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</i></u>] <u><i>is always the question,</i></u> <u><i>and your answer</i></u> <u><i>makes all the difference</i></u> <u><i>as to whether</i></u> <u><i>you are</i></u></p> <ul style="list-style-type: none">• <u><i>passing the test</i></u> <p><u><i>or</i></u></p> <ul style="list-style-type: none">• <u><i>not</i></u> [i.e., <u><i>or are not passing the test</i></u>]; <p><u><i>it</i></u> [i.e., <u><i>whether or not you are passing this test</i></u>] <u><i>will determine</i></u> <u><i>the direction of your development.</i></u></p>
19	<p><u><i>It is a special</i></u> <u><i>grace –</i></u> <u><i>and I purposely choose this word –</i></u> <u><i>when you can pay off</i></u> <u><i>your violations of spiritual law</i></u> <u><i>in the same life</i></u> <u><i>and not in the next,</i></u> <u><i>since it is so much easier to</i></u></p> <ul style="list-style-type: none">• <u><i>see the connecting threads</i></u> <p><u><i>and thus</i></u></p> <ul style="list-style-type: none">• <u><i>recognize</i></u> <u><i>ultimate justice,</i></u> <u><i>even when it</i></u> [i.e., <u><i>even when ultimate justice</i></u>] <u><i>comes in a roundabout way.</i></u> <p><u><i>Such experiences</i></u> [i.e., <u><i>Such experiences of connecting the threads of cause and effect and thus recognizing ultimate justice</i></u>] <u><i>will</i></u></p> <ul style="list-style-type: none">• <u><i>make you</i></u> <u><i>feel</i></u> <u><i>that there is safe ground under your feet</i></u> <p><u><i>and</i></u></p> <ul style="list-style-type: none">• <u><i>establish</i></u> <u><i>your permanent trust in God.</i></u>

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.

20

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
as much as possible
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.

21

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.

	<p><u><i>Disturbed soul currents</i></u> <u><i>cannot be set on a right course</i></u> <u><i>until</i></u> <u><i>one penetrates deeply</i></u> <u><i>into their origin</i></u> <u><i>in the unconscious.</i></u></p>
22	<p><u><i>The conscious mind</i></u> <u><i>wants</i></u> <ul style="list-style-type: none">• <u><i>the good and</i></u><u><i>wants</i></u> <ul style="list-style-type: none">• <u><i>to act right;</i></u> <u><i>one part of</i></u> <u><i>the unconscious,</i></u> <u><i>the higher self,</i></u> <u><i>also strives upward.</i></u></p> <p><u><i>But in every human being</i></u> <u><i>another part of the personality</i></u> <u><i>wants</i></u> <u><i>what is</i></u> <ul style="list-style-type: none">• <u><i>evil and</i></u>• <u><i>false –</i></u><u><i>yet this</i></u> <ul style="list-style-type: none">• <u><i>evil or</i></u>• <u><i>falsehood</i></u><u><i>does not have to be</i></u> <u><i>of the criminal kind;</i></u></p> <p><u><i>all depends on</i></u> <u><i>the person's development.</i></u></p> <p><u><i>A higher developed individual's</i></u> <u><i>negative traits</i></u> <u><i>weigh</i></u> <u><i>as heavily</i></u> <u><i>as the criminal tendencies</i></u> <u><i>of a less highly evolved being.</i></u></p>

- **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,

in the

- 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.

23

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.

24

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.

	<p><u>These [i.e., These things that a person achieves spiritually]</u> <u>are the only lasting values</u> <u>which will</u> <u>never fade;</u></p> <p><u>they [i.e., These things that you achieve spiritually]</u> <u>will be yours</u> <u>eternally.</u></p>
25	<p><u>The more you postpone</u> <u>the purification of your soul,</u></p> <ul style="list-style-type: none">• <u>the more</u> <u>the unhealthy currents</u> <u>will get entangled</u> <u>in the unconscious, and</u>• <u>the more difficult it will be</u> <u>to disentangle them.</u> <p><u>For as long as one</u> <u>has not looked at these currents [i.e., not looked at these</u> <u>unhealthy currents in the unconscious]</u> <u>in the light of one's</u> <u>consciousness,</u> <u>one will continue</u></p> <ul style="list-style-type: none">• <u>daily,</u> <p><u>even</u></p> <ul style="list-style-type: none">• <u>hourly,</u> <p><u>to push</u> <u>the same emotional reactions</u> <u>into the unconscious,</u> <u>piling</u> <ul style="list-style-type: none">• <u>the new</u><u>upon</u> <ul style="list-style-type: none">• <u>the old.</u></p> <p><u>Think about all this [i.e., Think about all this going on in you the unconscious],</u> <u>and liberate yourself</u> <u>from your feelings of resistance [i.e., from your feelings of resistance to</u> <u>looking at these unhealthy currents entangled in the unconscious],</u> <u>[feelings of resistance] which will certainly emerge,</u> <u>at least in the beginning.</u></p>

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.

26

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
at
• 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].

	<p><i><u>Even when</u> <u>a religious concept</u> <u>contains</u> <u>definite errors,</u> <u>one can find</u> <u>the grain of truth</u> <u>on which it is based</u> [i.e., <u>the grain of truth on which a religious concept that contains definite errors is based</u>].</i></p>
27	<p><i><u>People often approach</u> <u>this whole area</u> [i.e., <u>this area of what is truth</u>] <u>with a wrong attitude.</u></i></p> <p><i><u>They believe</u> <u>that there cannot be</u> <u>such a thing as</u> • <u>absolute truth,</u> [rather, <u>they believe that there can be</u>] <u>only</u> • <u>relative truth,</u> <u>a conclusion they base on</u> <u>their various glimpses</u> <u>behind the veil.</u></i></p> <p><i><u>They purport that</u> <u>everything connected with</u> • <u>God and</u> • <u>Creation</u> <u>is more or less</u> <u>a matter of personal</u> • <u>opinion or</u> • <u>taste.</u></i></p>

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 experiencing the truth.

28

*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].

	<p><u><i>With all their</i></u></p> <ul style="list-style-type: none">• <u><i>superficial,</i></u>• <u><i>intellectual</i></u> <p><u><i>knowledge,</i></u></p> <p><u><i>they [i.e., those of the second group who deny absolute spiritual truth and instead believe in only relative human truths]</i></u></p> <p><u><i>are actually</i></u></p> <p><u><i>the ones</i></u></p> <p><u><i>who are the searchers.</i></u></p> <p><u><i>But they can find</i></u></p> <p><u><i>only if they</i></u></p> <p><u><i>first</i></u></p> <p><u><i>open a door</i></u></p> <p><u><i>within themselves,</i></u></p> <p><u><i>perhaps</i></u></p> <p><u><i>a door to</i></u></p> <p><u><i>their</i></u></p> <p><u><i>unconscious.</i></u></p>
29	<p><u><i>What is</i></u></p> <p><u><i>"religion?"</i></u></p> <p><u><i>There is so much</i></u></p> <p><u><i>misunderstanding about this, and</i></u></p> <p><u><i>you are often</i></u></p> <p><u><i>anxious</i></u></p> <p><u><i>to assure</i></u></p> <ul style="list-style-type: none">• <u><i>yourself and</i></u>• <u><i>others</i></u> <p><u><i>that you are</i></u></p> <p><u><i>not</i></u></p> <p><u><i>"religious."</i></u></p> <p><u><i>You make the mistaken assumption</i></u></p> <p><u><i>that being religious</i></u></p> <p><u><i>means to</i></u></p> <ul style="list-style-type: none">• <u><i>adhere to some sect and</i></u>• <u><i>blindly accept a set dogma.</i></u>

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

- peacefully 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 hind the individual's progress],
however,
depends largely on
the individual.

30

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.*

31

***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?*

32

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.

33

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.

34

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.

35

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.

36

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.*

37

- 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,

and

- 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,**

to

- **love better,**
- **understand and**
- **help others.**

Whoever can

- awaken and
- cultivate

these higher feelings
within the soul

will

- truly come alive and
- enjoy a
 - deep,
 - intimate

contact with

God's spirit world,

will never be

- alone,
- abandoned or
- embittered.

Such a person
will obtain

true

- abundance and
- riches

which cannot ever be taken away.

38

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.

39

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.

40

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
whole
• soul
and
with their
whole
• being.

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