Pathwork Lecture 16: Spiritual Nourishment – Willpower

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and 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 – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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<td></td>
<td>Greetings in the name of the Lord.</td>
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<td>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture],</td>
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<td>blessed are all of you, my friends.</td>
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<td>Again I have the pleasure of welcoming some new friends here tonight</td>
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<td>and I want to tell all of you:</td>
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<td>just let go.</td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format Posted 10/30/16
Do not think for this hour [i.e., Do not think during this time we are together in this lecture] about any of your doubts [concerning the truth of what you hear or where this communication comes from].

Just let your soul
• speak
and
• give you the answer [i.e., the answer as to whether or not what you hear is truth].

This [discernment concerning whether or not what you hear is truth] can happen if you are open.

It is not surprising if a person, confronted the first time with this phenomenon – [i.e., this phenomenon you are now experiencing, namely] that a spirit should indeed be able to talk through a human being – cannot readily accept it [i.e., cannot readily accept that this phenomenon of a spirit talking through a human being is possible].

Many things are possible, however, of which you know nothing as yet. So just
• be open
and
• wait.

Eventually you will see that not only is this so [i.e., that not only is it so that a spirit should be able and is able to talk through a human being], but much more exists than you can even dream of.
You will
not only be able to accept all this [i.e., accept that a spirit is able to talk through a human being, thereby imparting spiritual truths]
intellectually,
but you will actually
experience it [i.e., experience these spiritual truths that come to you by a spirit talking through a human being]!

Your lives will
change
when you
know
certain truths.

This [i.e., Knowing certain truths]
will give you
• direction
and
• purpose,
while now
you often do not know
• what this life is all about and
• why you should have to go through
  so much
  • hardship,
  so much
  • testing.

And yet,
there is
a sense to all of this.

So
• relax,
• untie knots,
• be open.
Your problems are so often about
- your daily bread,
- material needs.

Yet important as this daily bread may be, it is only of secondary importance to the spiritual daily bread that you need.

Much of your talk is about the importance of the right
- food and
- vitamins,
- minerals,
- proteins, and
- diets.

It is indeed good that humanity has begun to find out about these facts.

But we spirits see such a tremendous discrepancy between
- the concern for material nourishment and
- the lack of spiritual nourishment.

The latter [i.e., the lack of spiritual nourishment] is every bit as important as the former [i.e., the concern for material nourishment].
We see
   spiritually
   • underfed,
   • undernourished
   people;

so many suffer from
   spiritual
   • vitamin deficiency.

   • The soul
and
   • the spirit
   need food
   so badly,
   often without
   the person being aware of the need.

And only if
   this [spiritual] food is
   • supplied,
   • taken and
   • digested,
will all your
   other needs
   automatically
   be taken care of,
   including
   your material daily bread.

Your spirit's
   starvation
   must have its consequences.

The same thing applies to
   hygiene.

Humanity has made great progress
   in the direction of
   physical
   hygiene.
Today people
• bathe and
• shower
daily
and
• keep their bodies clean.

At the same time,
so many
unhygienic
souls
are going around.

Now you may wonder how
• this cleansing
  of the soul or
• the nourishment
  of the spirit
  is to be accomplished.

What has to be done
practically?

Spiritual nourishment
is
the regular intake
of spiritual truths;

even repetitions
are important!

The learning
of spiritual laws
is also important.

The outlook on life
from
• the spiritual point of view
  often contrasts with
  • your material point of view,
and one day
your outlook [on life]
will change accordingly [i.e., will change as you transition from your
current material point of view to the spiritual point of view].
Taking spiritual nourishment has to become a regular habit, for it is possible that you get accustomed to living without it [i.e., without spiritual nourishment] for a long time, just like a person who gets accustomed to eating the wrong kind of food that does not supply the essential factors the body needs in order to remain • strong and • vigorous.

One can go along for quite a while in that way [i.e., living without proper nourishment] without ever connecting • cause and • effect.

The physically undernourished person will complain about • tiredness, • weakness, or • other physical symptoms, without thinking about the real reason behind them [i.e., behind the symptoms of tiredness or weakness].

The same applies to the spiritually undernourished; • the emotional problems, • the lack of inner peace, and • all the other symptoms of this deficiency [i.e., other symptoms of this deficiency of spiritual nourishment] are seldom consciously connected with the cause of it all.
Spiritual food
does not come to you
by itself.

You have to
• go out and
• get it,
the same way
that you have to get
your physical nourishment.

You have to
• earn your bread,
• buy it,
• prepare it,
• eat it.

This is true
just as much of your
• spiritual bread
as of your
• physical bread.

You earn
your spiritual bread
• by
your sincere desire
to receive it.

You prepare
your spiritual food
• by looking for
the right source
for you,
• by going to a certain amount of trouble
in order to get it.
And you digest
it [i.e., you digest your spiritual food]
• by thinking through
  for yourself
  what you have
  • heard or
  • read,
• by meditating
  about it [i.e., by meditating about what you have heard or read],
• by trying to apply it [i.e., by trying to apply what you have heard or read]
  to yourself
  in some way
  so that
  something will change
  for the better
  within you.

Therefore,
spiritual nourishment
is, in part,
• listening to lectures,
• reading the appropriate literature, and
• conversing with people
  who know more than oneself.

Spiritual nourishment
is also
• prayer and
• meditation
  in the right way.

Here again
you need to fight
within yourself
  to overcome your resistance.
There will always be the voice that says,

• "I am too tired [to pray and meditate].

• I do not feel like it [like praying and meditating];
  • it does not matter if I am not doing it today [i.e., if I am not praying and meditating today].

• What difference does it make [i.e., What difference does praying and meditating make]?

• Why should God mind whether I pray to Him today?"

No,
    God does not mind, my friends.

But your
    • soul and
    • spirit will starve.

By opening yourself every day,
    you receive
    • the strength and
    • the light that
      • maintains you,
      • guides you into the right direction.
The cleansing of the soul, which is equally important if not even more so [than the cleansing of the body], should be done in this way:

Many times a person is unaware of certain
• faults,
• attitudes,
• opinions,
• emotional reactions.

People carry many of these trends with them from an early age, due to
• some influence in their surroundings and
• certain happenings in their lives.

These attitudes [and ways of reacting emotionally] may or may not have had their justification in the past

but they [i.e., but these attitudes and ways of reacting emotionally] are
• completely obsolete at the present time and
• quite harmful.
Yet,
unaware of
- the existence of these old reactions [i.e., unaware of these old ways of reacting emotionally in certain situations]

and
- their harmfulness [i.e., unaware of the harmfulness of reacting emotionally in old ways in certain situations],

people
- still carry them [i.e., still carry these old ways of reacting]
  unconsciously

and
- still
  react in a certain way [today] because of them [i.e., because these old ways of reacting of which they are unaware are still carried in them today].

Examine
what you
really
- think,
what you
really
- feel,
what you
really
- want.

Make an inventory
of your
- emotional trends and
- soul currents.

By re-examining them [i.e., By reexamining your emotional trends and soul currents]
you can
oust
whatever
has no validity for you any more

and
change
your [soul] currents accordingly.

Thus
you put order
in your soul.
Then [i.e., With your soul in order]
you will be able to
change
  • your will-direction
    where that is necessary.

You may even
change your
  • desires.

Only when you do this [i.e. Only when you change your will-direction and desires] consciously
can you ascertain
the existence in you
of the various
  • feelings,
  • desires, and
  • attitudes.

Then [i.e., When you ascertain the existence in you of your various feelings, desires, and attitudes, then]
you will be able,
  with the help of
    the spiritual nourishment that you take in,
to see whether these tendencies
  are in accordance with
    the spiritual laws
or [are] not [in accordance with the spiritual laws].

You will also see
whether you have
broken some spiritual law
in the past,
    quite unconsciously,
by your
    wrong inner direction.
When these tendencies [to break spiritual laws on the level of your feelings, desires, and attitudes]

are
   unconscious
   within you,
they create
   • a great deal of harm;

they create
   • conflict and
   • disorder
   within you.

This [i.e., This tendency to break spiritual laws on the level of your unconscious feelings, desires, and attitudes]

all represents the
   • uncleansed or
   • "unhygienic"
   soul.

There is so much in there [i.e., in your soul]
that ought to be
   • washed away or
   • ousted.

So
   cleanse your
   • souls
as you
   cleanse your
   • bodies.

This [i.e., This cleansing of your souls] ought to be done every day.
You ought to
  • review
      your day and
  • examine
      your own reactions to
          the various incidents
              that have taken place during the day.

This [i.e., This examination of your own reactions to the various incidents of the day] is the only way
      you can cleanse
          your
              • spirits,
          your
              • souls.

Only in this way [i.e., Only in this way of examining your own reactions to the various incidents of your day]
      will you be
          • open and
          • receptive
              to the proper nourishment
                  with which
                      you can grow
                          spiritually
                              every day.

With this attitude [i.e., With this attitude of examining and being open and receptive to your own reactions to the various incidents of your day], nothing that happens
      will ever depress you.

Yes, my friends,
      this is
          the truth.
Even the unpleasant things in life will not have the power to tear you down.

For you will thus [i.e., you will, by examining and being open and receptive to your own reactions to the various incidents of your day, especially open and receptive to your reactions to the unpleasant incidents of your day.] be able to learn more about • yourself, and about • spiritual law, about • divine truth and • what you have still to accomplish and • what you have already accomplished.

Your own failures, which are unavoidable, will give you • strength instead of • weakness when you • view yourself in that way daily [i.e., with the attitude of learning about yourself, spiritual law, divine truth, and what you still have to accomplish and what you have already accomplished] and when you • consider your failures with the attitude, "What can I learn about them [i.e., about my failures]? Where do I still have to work on self-purification?"
Nothing that happens in your life is good or bad in itself.

Do not believe this fallacy [i.e., do not believe the fallacy that things in life are either good or they are bad].

The best thing that could happen to you might appear to be a disaster at the moment it occurs –

and it will be a disaster if you have the wrong attitude.

A happening that seems to you very fortunate can turn out to be very unfavorable if you do not learn your spiritual lesson from it.
So
everything
that happens to you
can be
good
• if
  you
  • make it so,
• if
  you
  • use it
    from a spiritual point of view,
• if
  you
  • learn from it
    so that
  you can continue to
    grow
      • spiritually
    and thus
      grow into
        • happiness!

This [i.e., This living daily with the attitude of learning about yourself and about spiritual law, divine truth, and what you still have to accomplish and what you have already accomplished]
is the only way
you can
• direct your life,
  instead of
• being a slave and
• being directed
  by
    • moods and
    • outer happenings.
It is
    in your power
    to change.

You have
    your life
    in hand
    if
    you
    use
    this knowledge [i.e., use this knowledge about yourself and about spiritual law, divine truth, and what you still have to accomplish and what you have already accomplished],

but often
    you do
    not
    want
    to use it [i.e., do not want to use this knowledge about yourself and about spiritual law, divine truth, and what you still have to accomplish and what you have already accomplished].

It seems
    to you
    so much easier
    to give in to
    a mood of
    • depression and
    • hopelessness,
    for this [mood of depression and hopelessness]
    allows you to
    • be passive and –
        • consciously
        or
        • unconsciously –
    • blame some
        • fate or
        • circumstances or
        • other people
    for what has happened to you.
No, my friends,
this way [i.e., this way of passivity and of blaming forces outside yourself for any and all unpleasantness in your life]

* you indeed make a slave of yourself;

* you make yourself dependent on outer happenings over which you have no control.

Say to yourself instead:

"If anything unpleasant happens, the answer must be within me:
• the cause of it as well as • the solution."

Pray at that instant to God to help you
• find the answer and
• have the absolute will to look yourself squarely in the face.

If you overcome the resistance to do so [i.e., the resistance to look yourself squarely in the face to see causes and answers within for unpleasant happenings in your life], which is only difficult at first [but not difficult as you grow], you will get the answer as inevitably • as sun follows rain, • as life must follow death.
And this [i.e., this courage to look yourself squarely in the face to see causes and answers within for unpleasant happenings in your life]

will bring

great happiness

into your soul,

a happiness

that you have never known before.

Because

there is no other happiness comparable to

the one that comes

• when you conquer

yourself,

• when you decide,

"I am no longer a slave.

From now on

I
direct my life.

In order to be able to do that,

I have,

first of all,

to face

within me

• what I may not like

• what makes me feel uncomfortable."

You

have much more power

than you realize.

The willpower

that lies enfolded

within you

is something

you do not realize,

my friends.
Since willpower
   is of great importance
   in the life of a person,
I would like to talk about this subject now.

First, I want to say:

   There is
   no person alive
   who has
   no willpower.

Whoever says,

"I am weak,
   I have
   no willpower,"

is fooling himself
   because it appears
   much easier
   to be directed [from outside oneself]
   instead of
   being the director of
   one's life, and
   taking the responsibility [for directing
   one's own life]
   upon one's own shoulders.

It [i.e., Having the willpower to direct one's own life]
   is only a question of
   unfolding
   the willpower
   which you already have.
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Now,

> how can you unfold your willpower
> in the right direction?

*For all of you who say*

> you do not have any willpower,
> constantly use this willpower
> without realizing
> that you do so.

*You are doing it* [i.e., *You are using this willpower you have within*]

• subconsciously,
  and often
  • in the wrong direction
  because
  *you use it* [i.e., *you use this willpower that you have within*]
  without
  clear
  consciousness.

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*There are many people* who rightly say

> that whatever a person
> really wants,
> can be accomplished.

*This is more or less true.*

*But whether*

> what you want
> is, indeed,
> the best thing for you,
> is another question.

*Therefore,*

> the will-directing power
> has to be examined
> by the person
> who wants,
> above all,
> to
> • grow spiritually and
> • come close to God.*
Such examination [of one’s will-directing power] has to be conducted in the light of • spiritual law and • truth.

Currents coming from • the higher self are often distorted by • the lower self.

Now here [i.e., Now will-directing power] is a good example [of how currents coming from the higher self can be distorted by the lower self], because willpower in itself is a most valuable asset;

without it [i.e., without willpower], indeed, there can never be any spiritual progress.

Willpower comes from the higher self; it [i.e., willpower] will remain • a pure current of light and • clean strength as long as it [i.e., as long as this willpower] is used for • a spiritual purpose, for • spiritual growth, for • God, with • God, and in • God.
The moment
  the conscious will uses it \([i.e., \text{uses willpower}]\)
  in a wrong direction
it \([i.e., \text{willpower}]\)
  • is distorted by the lower self and
  • becomes an impure force.

Let us take, for example,
a criminal.

He uses his willpower
  very
  • obviously and
  • noticeably
  in a wrong direction.

He wants to have
  his will
  at all costs.

For him \([i.e., \text{For the criminal}]\)
  the gratification
  of his personal desires
  stands so much in the foreground
  that he is willing to go to the length
  of even harming other people
  in order to achieve his goal.

A more highly developed person
  will not act that way
  because he knows
  that crime is sin.
And yet, he [i.e., yet a more highly developed person] too may use his willpower in the wrong direction, though
  • unconsciously
  • not in actions that obviously harm other people,
  • but in feelings and inner reactions that also put the gratification of the ego in the foreground.

This [i.e., Using his willpower in the wrong direction through unconscious feelings and inner reactions that put the gratification of the ego in the foreground]
  • is breaking spiritual law and
  • has its consequences in
    • inner disharmony and/or
    • outer conflicts.

The whole process remains in the subconscious because this person knows somewhere that what he wants is wrong, yet
  • he is not ready to give it up [give up what he knows is wrong];
  • he wants it [i.e., he wants what he knows is wrong] nevertheless.

The willpower continues to flow in the wrong direction without conscious awareness.
**This** [i.e., That the willpower continues to flow in the wrong direction without consciousness]

is often a very important factor in an emotionally disturbed person.

**All this** [i.e., The willpower flowing unconsciously in the wrong direction with grave consequences]

does not apply only to

• crime or
• sin as usually understood.

**Anything**
that deviates from spiritual law is

• sin –
or
• ignorance, if you wish.

They [i.e., ignorance and sin] are the same.

---

**Now, you may want something very badly**
that in itself is not considered sinful;
it may not even violate the recognized standards of ethics in your society.

**And yet,**
what you want may be

• wrong for
  • you,
  • your life.

**It** [i.e., What you want, however,]
could be

• right for
  • another person.
• Sin,
or
• the breaking of spiritual law,
is
not only
something
• generally established
  for everyone alike,
but also
something
• very personal
  that varies with each individual.

For one person
to become a writer
may be his destiny;
in this way [i.e., by becoming a writer]
he can best fulfill
the tasks
he is supposed to fulfill in this life.

Another person,
by becoming a writer,
may neglect
the task
he has really come to fulfill.

You cannot say
to become a writer
is a sin,
and yet
for a particular person
it [i.e., becoming a writer]
may be
the wrong thing to do.
Now if he [i.e. if the person choosing to become a writer even though becoming a writer was not the task he was intended to complete in this lifetime] uses his willpower blindly, he will become a writer, but he will not be happy, because you can only be happy if you fulfill the task you have taken on [i.e., the task you were intended to take on] in this incarnation.

And everyone has a task, my friends, everyone!

Wherever you stand, you have a task, whether you • have a family or whether you • live quite alone. But do not look far to find this task.

Do not even think first of other people whom you may desire to help.

You will be able to do that too, certainly, but only after you have first found yourself.
Before you can fulfill a task with other people, you have to fulfill it [i.e., fulfill that task] within yourself first.

That means you have to achieve:
- spiritual growth,
- purification, and
- complete self-knowledge
  as much as possible
  according to your
  - strength and
  - development.

When you do this [i.e., when you achieve spiritual growth, purification, and self-knowledge as much as possible according to your strength and development], you
- are on the right path
and
- are already fulfilling
  a part of your task,
  whatever
  the rest of the task may be.

If you begin with yourself, the rest will come to you without your having to move a finger, I can assure you.
Coming back to the question of willpower:

The most important step to channeling your willpower in the right direction is in stating first:

"Once and for all, I will use whatever will there is within me according to the will of God."

When you do that [i.e., When you commit to devoting whatever will there is within you to following the will of God], my friends, the willpower already alive within you will often change direction and, even though you may not like this at first, you
• will, you
• must become happy, because God knows better than you what
• is best for you and what
• gives you most happiness.

All of a sudden your problems will disappear, I can promise you that.
Your willpower,
even if it has been dormant to a large degree,
will suddenly
surge through you
with a clean strength
you have never suspected to exist.

All
* tiredness,
all
* weakness,
all
* weariness –
  * physical or
  * emotional –
will disappear

* if you
  sincerely mean
  that you put
  God's will
  above all else,

* if you
  * keep this promise
  and
  * actually live it.

"Whatever willpower I have,
I use it
according to
Thy will" –

this resolution [to use your will according to God’s will]
* is the beginning of
  the change for the better
  in your life.

It [i.e., this resolution to use your will according to God’s will]
* is the foundation [of your better, happier life].
• Keep this in mind [i.e., Keep in mind that using your will according to God’s will is the foundation of a better, happier life] and
  • do it [i.e., use your will according to God’s will]
even though
to follow
  your own will
    often seems so much more tempting.

When you prefer
to say to yourself:

"Why should God
  have anything against
    my doing this or that?

It is such a little thing,
    it cannot do any harm;

it cannot possibly
    make any difference,"

then, of course,
  • you do
    not even intend
      to find out the answer [i.e., find out whether or not doing God’s will rather than your own will makes things come out better and makes you happier];

• you
  • have already made up your mind
and
  • have put
    • your will
      above
    • the will of God.
There are no little and big things, my friends.

For what may seem tremendous for you may be very little in absolute truth, and vice versa.

The littlest thing may be a stepping stone to the biggest and most important.

The littlest thing may be a very significant symptom, a key to all your problems.

Do not overlook it [i.e., Do not overlook the littlest thing].

Do not minimize it [i.e., Do not minimize the littlest thing].
And have the confidence that what God wills for you must be better than your shortsightedness, even if it [i.e., even if following God’s will] means a little sacrifice at first.

When you put your life
• really
and
• truly
in the hands of God,
if you give yourself up to Him, you must become happy.

There is simply no other alternative [to your becoming happy].

It [i.e., Becoming happy] is the only possible consequence [of putting your life really and truly in the hands of God].

But it [i.e., But putting yourself in the hands of God] leads often through a door that appears like a sacrifice
• at present,
• when your gaze is still clouded.
Afterward [i.e., After you have put yourself really and truly in the hands of God] you will not be able to understand yourself:
what seemed
• so important and
• so attractive, or
• so hard to give up, will then appear like a burden you have carried around, which it indeed was!

For everything is a burden that separates you from God, my friends.

And do not ask me,

"How should I know what God desires?

What is His will?

And
• when should I fight and
• be active
and
• when should I be passive?"
When you really want to know [i.e., When you really want to know what the will of God is and know when you should be active and when you should be passive],

- you will have the answer.

- You will take the time
  - to meditate about any particular problem and
  - to ask God.

And He will show you the answer; He can do so [i.e., He can show you the answer] in many ways.

The problem is not that you do not know the will of God.

The problem remains solely whether
- you really want to know His will;
- you have decided that you will fulfill His will, even against your apparent interest, in this little moment now!
If you fulfill the conditions [i.e., If you really want to know His will, and have decided that you will fulfill His will], you must receive the answer.

Again and again we notice that you do receive answers

• to your prayers,
• to your questions about what the will of God may be,

but you often do not want to receive it [i.e., you do not want to receive an answer].

You deliberately keep your eyes closed.

My dear friends, it is only the first time that it is so difficult to really give your life up to God, with all that this implies.

Once you have • done so [i.e., Once you have really given your life up to God] and • experienced the • peace and • joy that comes from it [i.e., from having really given your life up to God], it will never be difficult any more, because then your confidence [that giving your life to God brings such joy] will be truly established.
And why is it so difficult the first time [i.e., why is it so difficult to really give your life up to God the first time you choose to do this]?

[It is so difficult to really give your life up to God the first time you choose to do this]
Because the doubt still lurks within you:

"What if God's will makes me unhappy?"

If you sincerely test yourself, you will find that this [i.e., that this doubt that giving your life up to God will indeed ultimately give you joy and peace, and fearing that it may in fact bring unhappiness instead of joy] is why you hesitate [to give your life up to God].

Here [in your doubt that giving your life up to God will indeed ultimately give you joy and peace, and fearing that it may in fact bring unhappiness instead of joy] is the key to everything.

**QUESTION:** Isn't it conceivable that a human being may make a sincere mistake as to the will of God?

**ANSWER:** Yes, you may [make a sincere mistake as to the will of God], temporarily, but not when you reach the state I have mentioned [i.e., the state of really wanting to follow the will of God].
Certainly, people who do not receive the proper spiritual nourishment may still intend to follow the will of God, but they do not:

* know how to find it [i.e., find the will of God], or
* have the patience to wait for His answer [to their question about what God’s will is].

Or they do not:

* realize that an answer is actually forthcoming, so they may make mistakes.

But you, my friends, who listen to these lectures – or read them – have the necessary requirements to find out about it [about the will of God] the right way, and therefore you have that much more responsibility.

You cannot fail if you are really open to receive God’s will.
To be really open [to receive God’s will] means being ready to hear what you might like least.

When you
  * are thus open [i.e., really open and ready to hear what you might like least] and
  * put
    * your fate and
    * your life
    in the hand of God,
then
  you will get
  the answer [i.e., the answer to your question about what God’s will is].

There can be no question about it [i.e., no question about what the will of God is].

And then you will
  not make a mistake,
  ever.

Because you can ask
  * two,
  * three,
  * four times,
if you are not sure
  that the first answer [to your question about what God’s will is]
  was actually that [i.e., was actually the answer to your question about what God’s will is],
  and not [instead of an answer], perhaps, a coincidence.
And the answer [to your question about what God’s will is]
will come
again
and again,
perhaps in different ways:
through
• another person,
through
• a sign,
through
• something that happens,
through
• a voice within you,
through
• a dream perhaps, or
through
• your own feeling of enlightenment.

Nothing
can shake
this deep knowledge [about what God’s will is].

In many ways
will you receive the answer.

Of course
you will make mistakes
if you
• go about it superficially,
and then
• do not even really wait for the answer.

But
• if you go about it sincerely and
• if you
  • open yourself and
  • ask again and again and
  • wait for the answer,
there will be no mistake [as to what God’s will is].
27

*And now, my dear ones,*

*I am ready for your questions.*

**QUESTION:**
*I was wondering whether you would tell us*

*whether there is*

*any conscious life*

*on other planets?*

---

28

**ANSWER:**
*Yes, indeed.*

*Each*

*• planet,*

*each*

*• star,*

*is a sphere*

*where spiritual life exists.*

---

29

**QUESTION:**
*But I meant*

*organic*

*conscious beings?*

---

30

**ANSWER:**
*A spiritual being*

*is also*

*organic,*

*for*

*all organs*

*exist*

*in radiant matter.*

*And certainly*

*there is*

*consciousness!*

*But there is*

*no life*

*like your material one.*
The matter [comprising the spheres of planets and stars] is just
• different,
• of different density.

Those spirits can, of course, materialize.

We • can do so [i.e., We can materialize] and • have done so under certain conditions.

If this happened [i.e., If we spirits materialized] you would think such a materialized spirit was of flesh and blood.

But life on the other planets is not exactly in your material form [i.e., not exactly in the form of flesh and blood].

Radiant matter varies greatly.

What may be for you radiant matter which you cannot perceive with your eyes is for us dense matter of a different • vibration and • type.
On the other hand
the matter
of the powers of darkness
is
• so coarse,
• so much coarser
  than even your matter
    that you cannot see it [i.e., cannot see the matter
      of the powers of darkness]
    either.

It [i.e., The matter of the powers of darkness]
is
• not radiant,
  but quite to the contrary [of radiant],
  [is]
• too coarse
  for you to perceive it.

You think
all life in the beyond
is subtle matter,
but this is not so.
Any difference
in degree of density
is automatically
invisible
for a spirit
used to another vibration,
unless
the spirits are
so highly developed
that they have the power
to focus their view
on different degrees of density.

Unless there is
a materialization,
you cannot see
the texture of matter
existing in other spheres.
QUESTION:
If there is
  • a sudden feeling of happiness about us
or
  • an occasional pleasant fragrance,
does that mean
  that there are
    harmonious spirits
    around us?

ANSWER:
Indeed.

When harmonious spirits
can come so close to you,
there must be a reason,
for instance,
an inner victory.

For
  nothing
  happens
  without
  cause and effect.

The perception
  of fragrance
is already more [than a mere sensory perception],
it is
  • a spiritual experience,
  • a sign.

This sign [in the sensory form of your perception of fragrance]
is given as
  • encouragement
    to stay on your path, or
it [i.e., or this sign in the sensory form of your perception of fragrance]
may be
  • a reminder
    to take this path.
It [i.e., This sign in the sensory form of your perception of fragrance]
is, at any rate,  
a sign of grace.

It [i.e., This sign in the sensory form of your perception of fragrance]
means that  
• help and  
• strength  
are given  
to make the next victory easier.

33

QUESTION:
Can we remember 
our present identity 
in the next life 
and 
are we going to work on 
our old problems [in the next life]?

34

ANSWER:
Whether you will remember 
your present life 
in the next one 
depends very much 
on yourself.

It is, indeed, a fact 
that in times to come, 
when spirituality 
will have developed 
so much more, 
many people 
will be able to remember 
their former lives 
who have not been able to do so 
until then.

But 
not 
all of them 
will be able to do it.
You see,

there are people today

who can,

through their development,

remember something

of a former life.

The memory

will come to them.

And as development advances,

more of the curtain

will be withdrawn.

The higher developed

you are,

the more

you

• strive for perfection and

• work spiritually,

[then] the more you are capable

to know about

your past incarnations.

Then [i.e., When you are more highly developed]

such knowledge [i.e., such knowledge about your past incarnations]

will be used

for a good purpose.

As for

the problems [i.e., As for working on your old problems

in your next incarnation]:

you are

absolutely right.

You will

deal exactly with the same problems,

life after life,

until

you have solved them.
As long as
  you have not solved a problem
  in this life,
  it [i.e., this problem you have not yet solved]
  will come to you
  in the next,
  even though
    • your circumstances
      may be different;
    • you may
      live in a different country,
    • you may have
      a different life pattern,

yet the problems
  will come
  as long as
    they have not been solved
    by you.

And what are the problems?

They are nothing else
  but the materialization
  of your faults.

When you
  purify
  your faults,
your problems
  will disappear.

And when you
  do not do that [i.e., when you do not purify your faults],
your problems
  will reappear
    in other forms
    in your next life.
**QUESTION:**

*In his book, Johannes Greber* [Greber (1874-1944) was a German ordained priest who left the order and became involved in various spiritualist activities] *writes about*

- the Old Testament,
- great people like Moses, for instance, who
  - contacted the spirits and
  - asked them about decisions.
  
  - Should they begin a war,
  - will it bring victory, and such.

*But we are taught that we should make our own decisions,*

*and those people* [i.e., people like Moses who, Greber notes, contacted the spirit world in prayer about their decisions instead of making decisions on their own as we are taught] *were spiritually so much more advanced than we are.*

**ANSWER:**

*These people were very much concerned with fulfilling the will of God, which is the most difficult decision of all.*
That they asked, concerning the welfare of their whole people,
• a spirit
and
• not [i.e., and did not ask]
  • their own and
  • very personal
    channels,
    had a
    • good and
    • valuable
      reason:

the people
might not have believed their leader
if he had told them
he received answers
directly [from his own and
very personal channel].

These people
• believed very much in the spirits of God and
• accepted more readily
  their testimony [i.e., the testimony of the spirits of God].

QUESTION:
Does
• a human being
ever have
  spiritual guardians
and do
• lower spirits
  have higher spirits helping them?

ANSWER:
The lower spirits
also have
  their guardians, certainly.
But,
  like human beings,
    they [i.e., the lower spirits]
  cannot see them [i.e., cannot see their guardians].

And sometimes
  those guardians
  cannot get close to them [i.e., close to the lower spirits for which
  they are guardians].

That [i.e., The closeness that those guardians can get
to the lower spirits in their charge]
  is according to
    their [i.e., according to the lower spirits']
    own attitude.

Each spirit
  has
    • somewhere and
    • somehow
      a guardian.

As far as
  human beings are concerned,
everybody
  has indeed
  a guardian.

Some [human beings]
  have more than one [guardian],
some [human beings]
  have only one [guardian].

It [i.e., How many guardians a human being has]
  depends on the case,
but there is
  never
  any injustice.

Sometimes
  • one guardian spirit
  may be more powerful than
    • three or four [guardian spirits].
A person who has more to accomplish has more powerful guardian spirits than a person who is just living into the day without desiring any spiritual progress.

So this [i.e. So the level of spiritual guidance a person receives] is all determined very justly [i.e., according to what a person's task is to accomplish in this incarnation].

39

**QUESTION:**
Is the spirit world aware of the
- spaceships and
- flying saucers
  - which are so often in the news now and
  - in whose observation there seems to be some validity?

40

**ANSWER:**
I am not entitled to give information on that.

I have said so before and I will say so again.

There is a very good reason for this.

In a few years you will understand why I cannot talk about this.
QUESTION:
In relation to your last lecture, when you spoke about the many spirits who are around a human being, • spirits of darkness and • higher spirits:

I wonder if our calling for them is mainly conscious?

ANSWER:
No, it [i.e., your calling for spirits of darkness and higher spirits] is not conscious.

Indeed, it [i.e., your calling for spirits of darkness and higher spirits] is mostly unconscious.

It is very, very seldom that this [i.e., that your calling for spirits of darkness and higher spirits] is done consciously, at least as far as the spirits of darkness are concerned.

If someone really does that [i.e., really calls for spirits of darkness], he must himself be a very evil spirit.
As far as the spirits of truth and light are concerned, you should and can consciously call them to you.

But even if you do not do so [i.e., even if you do not consciously call in the spirits of truth and light], the moment you overcome a fault, you fight against your lower self, you desire above all else to fulfill the will of God and live in accordance with divine law, you emanate a certain substance that draws spirits of light toward you.
By the same token, if you
• give in to your lower self,
if you
• violate divine law,
you emanate a quality
that draws the spirits of darkness near you, like a magnet.

For instance, when you emanate
• anger,
you draw • a spirit of anger toward you.

When you emanate
• selfishness,
you draw • such a specialist [i.e., a spiritual specialist of selfishness] toward you who will encourage you further in this fault [i.e., encourage you further in selfishness].

And so on.

What comes out of you is what you draw toward you.

Like attracts like.
**QUESTION:**
Is there mutual activity in this attraction [i.e., Is there mutual activity between a person who emanates a quality and therefore attracts a spiritual specialist of that quality and the spiritual specialists of that quality that are drawn to the person emanating that quality]?

**ANSWER:**
Oh yes.

**QUESTION:**
On both sides?

**ANSWER:**
On both sides, indeed!

And not only this kind of mutual activity [i.e., the activity of attracting on your part and and the activity of being attracted on the part of the spirit of darkness, of the negative specialist],

but also learning.

You see, with the spirits of darkness it goes like this:

they [i.e., the spirits of darkness, the negative specialists] fulfill a task in their world of darkness when they win out over a person, particularly with the people [i.e., particularly when they win out over people] who love God.
They [i.e., The spirits of darkness, the negative specialists] are very keen on drawing them [i.e., on drawing people who love God] away from God.

They [i.e., The spirits of darkness, the negative specialists] do not have to worry about criminals.

They have access to them [i.e., to criminals] anyway.

But they [i.e., But the spirits of darkness, the negative specialists] are particularly keen on conquering people who

• love God,

who

• seek God,

so that they [i.e., so that people who love and seek God] may give in to their [i.e., to God-seeking peoples’] weaknesses.

The spirits [of darkness] earn special rewards in their world [of darkness] for such work.

And they [i.e., And the spirits of darkness, the negative specialists] know very well that they cannot accomplish anything by trying to inspire people to do any type of wickedness that is foreign to them.
But they [i.e., But the spirits of darkness, the negative specialists] can succeed with the seemingly harmless faults that draw such a person [i.e. the seemingly harmless faults that draw a person who loves and seeks God] slowly but surely further into • darkness, • depression, • self-despising moods, and thus into • separation from God.

It is not so much the fault in itself that is damaging, but rather that they [i.e., that people who love and seek God but get drawn slowly but surely further into darkness, depression, and self-despising moods] • become disgusted with themselves and • may thus give up the fight [against the spirits of darkness] altogether.

I said often that stumbling into the same fault in itself is not bad, provided • it [i.e., stumbling into the same fault over and over again] is recognized and • one learns from it by adopting the • right and • constructive attitude.
As a matter of fact,
no progress
is possible
without stumbling.

But when
the stumbling
is viewed
with an attitude of
• hopelessness and
• self-disgust,
then
• the clouds
  become bigger
  and bigger;
then
• a person
  gets more
  and more
  involved
  with
  • the respective dark spirits [i.e., with the negative specialists
    of that particular fault with which the person wrestles],
  with
  • the world of darkness
    altogether.

You do not have to
commit a crime
in order to
live in the world of darkness.

There are
other vibrations [i.e., vibrations other than vibrations associated
with committing a crime] that can accomplish this [i.e., that can make you stay and live in
the world of darkness].
• If, however,  
  a person  
  refuses  
  to be an instrument for  
  the powers of darkness,  

• if you  
  fight –  
  and you can only do this [i.e., you can only fight the powers of darkness]  
  by knowing  
  your own faults  
  extremely well,  
  for only through them [i.e., only through your own faults]  
  can you be tempted by  
  the dark spirits –  

do you know what happens?

The dark spirit  
will rise higher  
in its development [i.e., the dark spirit will turn at least a little bit away from  
the world of darkness and toward the world of light and truth];  

it [i.e., the dark spirit]  
will learn –  
• not directly,  
• not immediately,  
  because  
  it is still  
  so much in darkness  
  that at first  
  it will only know  
  defeat [i.e., defeat at your hands, because  
you know your own faults and are not  
tempted through your faults by the dark  
spirits – and they have no strategy other  
than tempting you through your faults].  

This defeat  
will cost it [i.e., will cost the dark spirit]  
its position [i.e., cost the dark spirit its position in the world of darkness],  
so that it [i.e., so that the dark spirit]  
suffers [i.e., suffers loss of stature and position  
in the world of darkness – the world of its identity],  
and only this suffering [by the dark spirit in its loss of stature and identity  
within the world of darkness]  
will bring it [will bring the dark spirit] nearer to God.
Because only then [i.e., Because only by the dark spirit’s suffering in its loss of stature and identity within the world of darkness] will it [i.e., will the dark spirit] turn to God, as a last resort, in complete despair [i.e., in complete despair at residing within the world of darkness having lost its stature, power, and identity there].

As long as it [i.e., As long as the dark spirit] • can claim victories in its world of darkness, and • has power there [i.e., has power in the world of darkness], it [i.e., the dark spirit] will never turn to God.

So • each victory, even • the smallest one, of each human being, causes a tremendous chain reaction in the universe among beings of whom you are not even aware.

My friends, if you could know how much you accomplish by your victory [i.e., your victory over dark spirits], not only as far as you • yourself and • your immediate surroundings are concerned, but for • so many spirits as well, you would really try much harder.
And

not only
• evil spirits
  are affected by your victory,
but also
• erring spirits
  who do not belong anywhere.

They [i.e., erring spirits]
• are often around you and
• learn from
  your victory
  in a much more direct way
  than
  those dark spirits.

So when you
conquer yourself,
you are in fact
a vital part of
the great Plan of Salvation.

You are then
an active soldier
in the fight.

You are
a front line soldier.

And

a front line soldier
needs
• better weapons,
• more strength, and
• better protection
  than
  one who
  • does not fight back
  or
  one who
  • is in the hinterland.
• The weapons
   and
• the strength
   come to you
   from
   the spirit world of God
   in
   • guidance,
   • enlightenment,
   • recognition.

And now, my dear ones,
   I will retire into my world.

I bless
each one of you.

Blessed are
• your dear ones,
blessed are
• you.

Take on
the strength
that now flows to you,
so that
you will be able to
solve
your problems
• with
   God,
• in
   God.

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