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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

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<table>
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<tr>
<th>03</th>
<th>Content</th>
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| Greetings  
*in the Name of the Lord.*  
*I bring you*  
*His blessings,*  
*my friends.* |

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<thead>
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<th>Content</th>
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| Very few people indeed have  
*no belief in God at all.*  
Almost everyone  
*has at least a feeble belief*  
• *in a higher intelligence,*  
• *in a superior wisdom*  
*that created this universe.*  
Yet very few people  
*know how to continue on logically*  
*from this premise* [i.e., *the premise that there is a higher intelligence*].  
They  
*limit God*  
*all the time.* |
There are many of you who admit
• God exists.
• God or
• this Higher Intelligence – or whatever you choose to call it – is of course one and the same.

Yet
you do not believe
that it could be possible
in this wonderful Creation
for an entity
of higher intelligence than human beings
to manifest to you
through a human instrument,
if
• preparations are made and
• certain conditions fulfilled.

This, you think,
is incredible.

This is something you cannot believe.

But why not, my friends?

Why is it so hard to believe?

It is certainly not unimaginable that creatures
• of higher intelligence,
• of greater wisdom,
• endowed with more love
than human beings should exist!

If so,
it should be possible to communicate with them.
A hundred years ago
it would have seemed impossible to you
• that a machine could fly in the sky, or
• that you could turn a knob
and hear music played hundreds of miles away, or
• that you could turn a knob
and see pictures.

Often,
because some people
whom you trust
declare that something is
• possible and
• scientific,
you agree,
even though
you yourself
never experienced it.

Why then,
when communication
with the spirit world of God
is manifested to you,
do you still think
somewhere in the back of your mind
• that it is impossible,
• that it must be, if not a trick,
• a delusion,
• the subconscious of the medium, or
• something of the sort?

Is that reasonable,
my friends?

If so many other astounding things
are possible in this world of yours,
why should it not be equally possible
that God sends you
His emissaries of truth
for your benefit?

This, in itself,
is not more astounding
than so many other things
that you have freely accepted.
Furthermore,
there are a number of people
who
• know and
• admit
  that a communication with the beyond
  is possible.

They have
experienced it;
they
have no possible doubt about it.

Yet,
they deny the possibility of such a communication
with higher entities
than themselves.

This
is even more unreasonable!

Although it is quite true
that a communication
with
divine spirits
is far more difficult to obtain,
which is
as it should be,
it is highly illogical
to believe
that it [i.e., that a communication with divine spirits]
is impossible.

If God
has created any possibility
of communication
with people on the other side,
then He must also have given
you
the means of communing
with higher spheres
from where you can receive teachings
that
• further you spiritually and
• bring you nearer to God.
So, my friends, communication with divine spheres
• is possible;
it [i.e., communication with divine spheres]
• has always existed and
• will always exist.

How frequently it occurs
depends solely
• on people,
• on
  whether or not
    they fulfill
      the necessary requirements.

I
• have occasionally mentioned
  what these requirements are and
• may mention them again in the future.

However,
any of you
who are seriously interested
can find out about
• the mechanics
  • of mediumship,
  • of what is necessary
    to communicate with divine spheres,
• what the difference is
  between
    such advisable communication [i.e., advisable
    communication with divine spheres]

and
  that [i.e., communication] with
  • earthbound and
  • erring
    spirits and
• how this difference
  can be determined.
In fact,
any one of you
who really wants to form
a judicious opinion [about communicating
with divine spheres]
has the duty
to find out,
otherwise
you have no right to say,
even to yourself,
that all this [communicating with divine spheres]
is impossible.

There are many people
who are called.

God
is calling them.

Whether this call
will come forth
or not
depends on
a person's
spiritual development.

Granted,
there are
many, many people living on earth
who have
not experienced
such a call.

They are still in their
spiritual childhood
and such
a call
would be meaningless
for them.
They have not yet attained the strength and development necessary to follow it; therefore God waits until they have reached sufficient maturity in the course of their various incarnations, [incarnations] where they gather experience and wisdom, and, step by step, develop spiritually.

But at some time the call must come forth, and I venture to say that everyone of you, my friends, has been called.

How do you feel this call, you might ask. As I have said repeatedly, the human being consists of two natures: the higher and the lower self, which are in conflict with one another.
The higher self
• registers the call and
• pushes the person
  in a certain direction
  which
    the conscious self
    cannot
    immediately
    interpret.

The conscious self
just feels
• a certain longing,
• a certain dissatisfaction
  with the present life,
even when
  you fulfill
  all your earthly duties
  to the best of your ability.

Nonetheless,
there is
• a certain
  voice within you,
• a certain
  pressure;
it seems as though
  you were
  being pushed
  in some unknown direction,
  you don’t know quite
  • where and
  • why.

You will
eventually
find out,
provided
you
• do not
  fight against it and
• do not give in
  to your lower self.
If your lower self were not also alive within you, it would be comparatively easy to follow the call.

But your lower self

• does not want
to make any effort, it
• does not want any change, and it
• holds you back and
• furnishes you with many excuses not to follow your higher self.

The excuses [not to follow your higher self, excuses furnished by your lower self] are manifold.

Some are quite transparent, like "I have no time."

Or they [i.e., Or the excuses not to follow your higher self] take the form of doubts.

These are all rationalizations but, [in your] being inexperienced • in differentiating and • in pulling off your masks, you believe the • pretexts and • self-illusions, the • voice of your lower self, because you want to believe these rationalizations; it is so much easier to do so [than it is to challenge them].
But until this fight [with the rationalizations and excuses offered by your lower self]

is successfully won,
once and for all,
you will not
have peace –
never,
my friends!

The call will become
stronger
and stronger
as you go on,
and the more you resist it,
the more dissatisfied you must become with your life.

The more God can expect from you because of
your basic spiritual development,
the more dissatisfied you must be if you do not follow this call.

The question has been asked time and again
why there are so many people who are inferior to others and yet are much happier.

• This appears to be an injustice.

• Why is this so?
It is because less can be expected of a child in a lower grade than of a child in a higher grade.

You must be dissatisfied with your • outer life as well as with your • inner life if you do not deliver according to your development.

Now that you have understood how the call is felt, I will explain • what follows it and • what is expected of you.

Your lower self has some idea of it.

If it had not, it would not fight against it.

Now what does God want from you when He calls you?
He [i.e., God] does not expect you to be a martyr or to fulfill tremendous tasks; though He may expect the latter of some of you, He does not expect it from most of you.

You can fulfill His will between your four walls and no one has to know about it.

Who is to say what is a big task and what is a little one?

Simply because you are famous and in the limelight does not necessarily mean that your task is a greater one than working spiritually in solitude with no one knowing about it.

What God wants from each and every one of you, as the first step and necessary prerequisite before you can give to others, is self-development, self-purification, and self-knowledge.
It [i.e., what God wants from you] is
• tearing off your masks;
• tearing away all your self-delusions about
  • yourself and
  • your
  • inner or
  • outer motives.

God expects this from you.

Whoever is not quite 
• happy and
• harmonious
can truthfully declare: "I have not quite followed God's call."

How happy are you?

How well-balanced are you?

How harmonious are you "inside"?
Outside
you may have troubles,
but if you
• are truly on the right path and
• fulfill God's will for you,
no matter what your
outer
difficulties may be,
you
must
be happy.

That [inner happiness]
should be your
• yardstick and
• indication
of
• where you stand and
• how much you are fulfilling [God’s will],
my friends.

I want each one of you,
when you go home tonight,
to ask yourself:

• "How happy am I?

• How satisfied am I
  • with my life and
  • with myself?"

Think about it.

If you feel
any
• disharmony or
• dissatisfaction,
you will know the answer.
If you really want
to follow the call,
you can.

Do not say,
• "I do not know
  • how or
  • where to turn;
• I cannot do it alone."

Of course,
you cannot
do it alone.

However,
• first
  you must really
  want
  to do it [i.e., really want to follow the call];
• first
  you must
  decide
  for it [i.e., decide for following the call]
  • clearly and
  • unconditionally,
then God will guide you
• wherever you need to go and
• through whatever means
  may be best for you
• so that you receive
  the necessary help from outside,
• so that you can
  develop yourself within
  to the highest degree
  that can be expected of you.
It is not enough
that you
• lead a decent life and
• are a so-called ethical person
  • who does
    no harm to others and
  • who does not
    violate earthly laws.

This may be enough
for a person who is
a younger soul,
but
not for any of you,
my friends.

So
• test yourself and
• answer the question:
  How much do I
    really want
    to follow the call,
    even if
    it means that
    I have to
    • use
      • willpower,
      • effort,
      • patience –
      and, perhaps,
    • suffer some pain?

Self-recognition and
the tearing off of masks
is always painful
during the process,
although it is
a great relief afterward –
a relief that will bring
a very new peace
into your soul
once you have overcome
the initial resistance.
So you must realize that first
  • you have to go to battle with your lower self;
  • you have to enlist your conscious willpower to conquer your lower self.

Combined with your higher self, your will-directing consciousness must win.

But do not be superficial about it.

Test yourself again and again as to
  • how sincere,
  • how deep is your desire to do God's will.

• How much are you willing to sacrifice?

What you have to sacrifice may be
  • comfort,
  • self-delusion,
  • selfishness,
  • holding on to various faults and weaknesses.

• How much are you willing to give up all this?
First
   this sacrifice
   will appear
   to be tremendous,
but
   only while
   you are in the battle.

Afterward
   will come the realization
   that you have
   freed yourself of
   • burdens and
   • chains
   that were
directly
   responsible for
   your unhappiness.

Afterward
   you will recognize
   without a shadow of a doubt
   that God’s will for you
   means
   no sacrifice,
   for it [i.e., for God’s will for you]
   brings you
   happiness
   on every plane of existence:
   • physical,
   • mental,
   • emotional, and
   • spiritual.

But
   as long as you have
   not actually won this victory [over the lower self],
   • the decision [to follow the call of God] and
   • its consequences [i.e., the consequences of following the call of God]
   will appear to you
   to demand a sacrifice –
   and this [apparent sacrifice], too,
   is what God
   wants from you.
There is a reason why He does not give you the realization of all this [i.e., the realization that following God’s will actually brings you happiness on every level of your existence and, hence, is, in reality, no sacrifice]

• before,
  but only
• afterward.

In other words,
• until you have completely decided to do the will of God, whatever this may mean, and
• until you have made your lower self submissive –
  and this [making your lower self submissive] can be done if
    you penetrate your willpower into all layers of consciousness –

you should not even try to think about
• what you should do or
• what the practical consequences of your decision [to follow the will of God] will be.

What follows next [after you have made this decision to follow the will of God completely and after you have made your lower self submissive] will be made known to you
• through guidance,
• through inspiration.

Do not worry about it now.
First
you have to
• prepare the ground,
• lay the foundation stone
through this
  initial fight within yourself
  that enables you
to make
  the great decision [to follow God’s call].

Only then [when you engage in this initial fight within yourself]
can you
  cross the first threshold
  on the path to God.

But this fight [within yourself]
cannot be won
in one day.

It is sometimes
  a hard battle
  and you should know
  what you are letting yourself in for
  as you go into it.

However,
I can promise you, my friends,
that
  if you have reached the stage
  when you can say,
    "I want to follow the call
    one hundred percent,"
• you have won
  • the most important and
  • the most difficult
    of all battles and
• nothing that follows on this path
  can be compared to it.
You will emerge from this battle [within yourself] not only • victoriously, but also • a great deal stronger than you were before, and, needless to say, • a somewhat happier person.

You will not be quite the same person you were before you entered this battle.

And then [after this battle within] God will help you further along to take the next step.

This you may safely believe.

Ask God for the strength to win the battle.

All you have to do is to think of asking God for His help. Many people say wonderful prayers using • beautiful and • poetic words, but they seldom think of asking for help with their immediate spiritual problems.
This [not asking God for help for immediate spiritual problems] is a great mistake, for there are also spiritual laws governing this issue.

If you ask for help, you can receive it, particularly the kind of help I have mentioned.

You are expected to turn to God with your difficulties.

If you
• really want this help with all your heart and
• ask God for it, He will answer you.

I can promise it.

The only question left is
• how honestly do you really want it?

• How much still remains of your lower self that is powerful enough to pull you into the opposite direction?
<table>
<thead>
<tr>
<th>As long as you do not face this [i.e., face how much remains of your lower self] and do not want to realize the significance of it [i.e., the significance of your lower self that remains in you]</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• you cannot win, and your prayer will not have the desired effect because it is • half-hearted and • full of reservations.</td>
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<tr>
<td>I am giving you these words so that you will know how to • win your battle [with your lower self] and • follow your call.</td>
<td></td>
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<tr>
<td>Only then [i.e., only when you win your battle with your lower self and follow God’s call] will you find the • peace and • harmony of the fulfillment for which you are longing – all of you.</td>
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</tbody>
</table>
Everyone knows
that selfishness is wrong.

By the same token,
everyone knows
that to give to
one's brothers and sisters
is right.

• It is according to
divine law, and
• it makes one
happy.

There are
many different kinds of giving,
however.

For many people
the easiest way out,
if I may say so,
is to give
financially.

• It hurts least and
• it means
the smallest sacrifice.

Everyone knows,
on the other hand,
that to give
love
is the greatest gift of all.

And each one of you
asks nothing better
than to be able to
give love.
But how many of you
find yourselves saying,
"If only I knew how [to love]!

I am unable to love
as much as
I want to love."

If this is how you feel,
my dear ones,
your soul
• is sick in some way and it
• must be cured.

You cannot
effect this cure
alone,
but
God will help you.

If all your
inner currents
were flowing according to divine law,
you would certainly
be able to love.

Each one of your
• faults and
• shortcomings
is a direct hindrance
to the unfolding of
love.

When I say
unfoldment,
I mean
that the love you wish to give forth
is already within you.

You cannot receive it [i.e., you cannot receive love]
from the outside.
It [i.e., Love] exists within you, but it [i.e., the love within you] is covered by obstructing layers that prevent your love from shining through, from manifesting itself.

These layers are, as I said, your faults, your fears, and your ignorance of spiritual law.

These layers have to disappear, and this can only be accomplished by your very personal and serious endeavors.

This is the path to God.

This is what it means to follow the call.

Each one of your faults is a direct or indirect hindrance to love.
You can never learn love through forcing yourself, but love will • grow and • evolve as an organic consequence of your self-purification.

One of the best meditations is to ponder:

• "What are my faults?"

• And how could any of my faults possibly hinder the manifestation of the love that obviously must be hidden within me?"

I challenge each one of you to present me with a personal example, for at first you may think that a number of your faults could have absolutely no bearing on the unfoldment of love, and yet it is so!
At the same time,
there is a
• wonderful and
• direct
  road to loving,
in addition to
  the indirect one just mentioned.

Both [the indirect and direct roads to loving]
should be taken
simultaneously
  to further the growth of love
  within you.

If you can bring yourself
to learn to do
what I will tell you now,
• you will gain
  a powerful weapon
  to cure yourself
  of the sick currents
  within your soul, and
• you will unfold
  the love in you.

Each living individual
has the understandable tendency
to want to
appear
  superior to others.

• You hide your faults,
• you hide your shortcomings, and
• you want to show your best side.
• You all crave
  • admiration,
  • acceptance, and
  • love.
• You think that
  showing your best side
  will bring you love.
And yet
you all know that
if you want to
receive love,
you have to
give it first.

Impressing other people,
whether you do it
• consciously or
• unconsciously,
is not
giving love.

On the other hand,
you decidedly
give love
in the deepest sense
when you
• give and
• show
yourself
• as you really are,
• without any masks –
even if it means
a little humiliation.

Yes, my friends,
in this way [i.e., by giving and showing yourself as you are, without any masks] you offer
the greatest gift.

Why?

Because
your fellow creatures
feel just as
insecure
as you do.
If they [i.e., if your fellow creatures] see you as perfect as you want to appear, their sense of inferiority will grow.

They will feel,
• consciously or
• unconsciously:

"He is so perfect – or she is so perfect – why can't I be that way?"

They will feel even
• lonelier and
• more deflated,
and they will
• despise themselves even more.

Therefore they will,
• in their blindness and
• as their only defense,
put an even tighter shell around themselves.

This separates them even more from their brothers and sisters.

They will do what you are doing by trying so hard to appear
• independent,
• hard, and
• oh, so perfect!
Yet
  
  if you show yourself
  • as you really are,
  • with all your weaknesses,
  • without any pretense,
  you make a
  • great and
  • generous
gift;
your brother or sister will think,
  "Well, he, or she,
  is not any better than I am,"
and this will give him or her
a lift.

He or she
  • will relax,
  • will feel less lonely.

Then do you know what will happen?

You will
  receive
  in this way
  exactly
  what you have set out to gain:
  • love,
  • admiration.

You will
  receive
  love
because you have
  first given it up [i.e., you have first given up trying to receiving love].

You know
the spiritual law:
  first
  you have to give up
  what you want to gain.
You have given up
• admiration,
  which means
  you have
given up
• making an impression,
• wanting love from others
  because you
  appear so wonderful;

instead you have
  made a gift to others
  by diminishing their loneliness
  in their supposed imperfection.

All people
  think they are
  quite alone
  with their imperfections,
even though
  they may
  • see and
  • criticize
    the imperfections of others
    all the time.

This is one of
  the inconsistencies
  of the
  • blind and
  • undeveloped
    self.

You have given up
• your vanity.

You have given up
• some of your ego.
And this is why you must receive in

- this way [i.e., this way of giving up seeking admiration and love, and giving up vanity, and some of your ego],

and in

- this way alone,
what you have never succeeded in receiving

- the other way, which

  your lower self has chosen until now in its blindness.

If you give up your ego in this way, you bestow the greatest possible gift on another human being, and therefore the law [i.e., the spiritual law: first you have to give up what you want to gain, here, giving up receiving love in order to receive love]

  must take effect.

It is such a simple way, my dear ones, so simple that none of you would ever think of it.

And yet, at first it does not appear easy.

It seems difficult to pull yourself down from the high place you

- consciously or
- unconsciously have built for yourself.
Once you have taken this step [of pulling yourself down from the high place you have built for yourself] in spite of all resistance, you must see divine law working
• within you and
• outside of you.

The result must come.

Wherever there is a problem that you cannot solve, try this [i.e., try showing yourself as you really are, with all your weaknesses, without any pretense].

Try it!

• You do not have to exaggerate;
• you do not have to go to strangers and pull yourself down.

This [i.e., exaggerating your weaknesses and pulling yourself down] might even embarrass others.

Just take off your masks
• naturally and
• unostentatiously.

Find out
• what and
• who you really are and
be that person.
Here, too, you will receive
• help,
• opportunity, and
• the inspiration as to
  • when and
  • how
to do it [i.e., when and how to be with others naturally and without masks and pretense],
  once you have decided
to ask God
  for His help.

All of a sudden, if
  you leave yourself open,
  you will find yourself in a position – perhaps
  • with some member of your family or
  • with a friend –
to discover
  for the first time in your life
  • that you have so far put on an act,
  • that you have not given yourself as you really are.

Once you become conscious of this, you will be able
to act
  • as you really are,
    my friends, and
  • without any pretense.
No sickly exaggerations!

No extremes!

As in everything else, here too you find two extremes.

A number of people indulge in
  • self-debasement,
  • pulling themselves down in the eyes of others.

They say,
  • I am so bad,
  • I am such a sinner,
  • I am this and
  • I am that.

This is as insincere a mask as the other extreme.

Such people want to accomplish by these means the very same thing as the other group of people [who build themselves up].

This is quite a smart maneuver, although it is often unconscious.
By accusing yourself, you take the weapon out of the hands of the others.

In this situation, they
- will find it quite impossible to accuse you and
- will even be inclined to contradict your self-accusations; thus
  the [i.e., your] ego is bolstered.

Furthermore, you think
- that accusing yourself is sufficient and
- that you do not have to do anything further about overcoming your shortcomings.

This attitude exists too and it is just as bad as its opposite.

When you think about this question, think of the two extremes.

It is important to know
- your weaknesses, and
- which extreme you tend to, for only what is truly genuine will have an effect: of that you can be quite sure!

This too is a law.
And now, my dear friends,
I am ready for your questions.

**QUESTION:**
May I have some help
in finding
the psychological problem
underlying
my physical condition?

**ANSWER:**
Yes, my dear friend.

I will answer your question
in a general way
which will also apply partly to yourself.

I cannot give you
a completely personal answer here;
• it would not be fair
to the others, and
• it would not be fair
to you.

However,
a general explanation
• will help you to search
in the right direction and
• will, at the same time,
be useful to everyone.

Whenever there is a so-called
psychosomatic illness,
• the cause or
• the root
of it
has to be found
in
the unconscious.
This is very difficult to do alone; nevertheless, there are certain points which I can give you to help you get a little further on this road.

In the first place, I would advise you to find out all your faults, for there are hardly any human beings – unless they have gone through such a purification process with help from someone – who are really aware of all their faults.

And they [i.e., all your faults] can be found.

It is not easy; it means perhaps also a little humiliation, which is • good and • healthy for you, particularly in the connection I have just mentioned [i.e., connection between psychosomatic illnesses and the unconscious].
Ask

- your dear ones, and
- those who
- are closest to you and
- know you best,

"Please tell me,
what are my faults?

You can tell me frankly;
I will not be angry with you;

I will consider carefully
what you say."

And after they have done so,
consider
every one of the faults
that have been mentioned,
even if you are convinced
that you are
unjustly accused.

You will always find
some grain of truth
in what others have observed about you.

This will give you
a very important clue
which will direct you
in coming to
the roots
of your problems.

The fewer faults you find,
the more proof you have
that you
do not know yourself
very well.
The best way
to find out about
your unconscious
apart from dream analysis –
but not everyone knows how to do that –
is by doing
what I call
the Daily Review.

With its help
you can find out
your true reactions
to certain events;
you begin to
• pull off masks and
• stop pretenses.

You can find out
where your actions
go against
a spiritual law.

The daily review
should be conducted
in the following manner:

Let the whole day
pass
• in front of your eyes and
• in your memory;
think of everything
that
• has happened and
• has given you,
in some way,
a disharmonious
• feeling or
• reaction.

And no matter how wrong
the other person may have been,
the moment you have been
negatively touched by it,
there must be
something wrong within you.
Write down
  in a few words
  • the occasions,
  • your reactions and
  • [your] associations.

If you
  follow this practice through
  for some time to come,
  and
  • not just once or twice,
  but
  • faithfully,
you will see
  after a while
  a clear pattern
  emerging.

At first,
  these disharmonious incidents
  will appear
  • entirely unconnected and
  • isolated;
they
  will be
  meaningless for you.

Later on
  you will begin to
  • sense
  and, in time,
  • clearly understand
  the pattern.

This will help greatly [in finding out about your unconscious and your faults].
You should pray for
• enlightenment and
• guidance
every time you conduct the daily review.

Then ideas
• will flow into you and
• will eventually furnish you with further clues [about your unconscious and your faults], though at first they may not make sense to you.

Do not discard any of the ideas; do not resist them.

Later on, all of them will form a clear picture [of aspects of your unconscious and your faults].

As with a puzzle, when you look at the pieces, you cannot see the picture, but if you patiently put them [i.e., put the pieces] together, you will succeed.

Thus you will uncover your hidden
• anxieties and
• complexes which are responsible for your disease.
Most of it [i.e., most of what is responsible for your disease] is
• anxiety or
• fear,
almost all of it,
in one form or another,
• a fear
  • that you
do not permit yourself
to realize
  • consciously,
• that you
have pushed back
into your
  • unconscious.

So now
you have to
let it [i.e., let the fear] out.

It takes
• time and
• effort
before you
  • can deal with it properly
  in your conscious mind and
• become aware of
  the spiritual laws
  from which
  you have deviated
  within your soul.

The recognition
of your faults
• is of
  utmost importance and
• relates
directly
to your
  hidden anxieties.
This [recognition of your faults related to your hidden anxieties] is the only way your problems can be solved.

And I tell you, my friend, there is

• a great fear
  in you,
  part of which
  you do not want to acknowledge,
• a fear
  that
  creates hostility
  in certain aspects of your life,
  which again
  you do not want to see.

When you find this out [i.e., when you find out that there is a fear in you that is creating hostility in your life],

you are at
  the root,
and all that remains to be accomplished is the reeducation of certain emotional currents.

If you go about it seriously
  and not expect a result
  • tomorrow or
  • next week,
  and yet
  keep on working,
you must
  come to the roots,
  and thus dissolve
  the knot in your soul
  which creates
  the physical symptoms.

Is that clear?

QUESTIONER
Yes, thank you.
QUESTION:
I would like to ask if you could explain
the miracle of Therese von Neumann
who has the stigmata
that bleed every week;
    she has not eaten for years....

ANSWER:
Well, I cannot possibly give you
in this short time
    a technical explanation
    of how these things work,
but there are
    many, many things
    possible in this world.

What you call
"miracles"
are simply laws
    you do not understand,
    just as many people
do not know
    • the laws
governing communication with the beyond,
    • that a spirit can manifest through a medium.

There are
    many spiritual laws
    governing mastery
    over the physical body,
and this person
    is not the only one
    who has done it.

There are other examples
    where physical functions
    are completely controlled.

When this happens,
    certain influences from the spirit world
can occur.

Such phenomena belong in the same chapter.
**QUESTION:**
Does it necessarily mean
that such a person is
spiritually
very highly developed?

**ANSWER:**
Usually,
yes.
Those people
have a task to fulfill.

They bring something
that helps mankind
to wake up.

They produce
what is called
a miracle.

Here I want to stress the point,
although you all know it,
that there is
no such thing
as a miracle
in the sense the word is usually understood,
unless
you consider
the whole universe
a miracle,
which it is, of course!

But there are
only laws,
• some of which
  you understand and
• many of which
  you do not understand.

Humanity has fallen into the habit of
calling
• events or
• phenomena
  that it does not understand
"miracles."
| 43 | **QUESTION:**  
I would like to ask about  
the evolution of animals.  

When the highest animal  
becomes a human being, for instance.  

That a nice gentle horse  
becomes the lowest type of human being,  
such as a criminal,  
I can't imagine. |
| 44 | **ANSWER:**  
No,  
you cannot say  
• one horse  
turns into  
• a human being.  

That is not correct.  

There are  
• many parts  
that  
• form a whole.  

And it does not necessarily  
have to be a criminal.  

No,  
it is not so. |
It is rather that
   a person
   on the lowest level
   of human development
   • knows very little,
   • is still very blind,
and if he
becomes a criminal
it is only because
his free will
directs him
to give in to
the lower part of his nature.

You see,
the soul particles
incarnated as animals
are different aspects of
the human inner makeup.

Perhaps one horse –
   though this is but a rough explanation –
would represent
one aspect [of a human’s inner makeup],
and so on.

Because
the animal soul
is not a whole,
it is
just a particle of
a group soul.

Before incarnation,
the group souls
of the respective animals
are collected
in the spirit world
and for a long time
they [i.e., the group souls]
are put through
an extremely complicated process,
which would be impossible to explain to you.
They [i.e., the group souls] are made unconscious and their
• fluids and
• subtle bodies are
• dissolved and
• put through a process where
  new subtle bodies can form around
  the original divine spark,
  nearer to the state that it once was.

Then
the first incarnation can begin
and there is
a clean slate.

Whatever
this being decides,
it can do.

Is that somehow clearer?

QUESTIONER
Yes.

ANSWER: I realize this is extremely complicated for any of you to understand.
QUESTION:
Animals
    have the same diseases
    as human beings,
but human beings
    learn from their disease.

What can
    an animal learn
    from having a disease?

ANSWER:
That is not the point.

At that stage,
    before the human incarnation,
there is nothing to learn;
it [i.e., the disease]
is just
    something to go through.

QUESTION:
Do
    the great ideas
    start in the spirit world
or do they
    start here
    and are taken back [to the spirit world]?

ANSWER:
Oh no.

They [i.e., the great ideas]
    start in the spirit world, of course.

For every
    • specialty,
    • art, or
    • science –
    and I have mentioned this before –
there are
    • special spheres.
Different creatures
  • work and
  • create
    in the respective spheres.

When these beings
are incarnated,
ty they bring
  something of their knowledge
  with them.

Only part of it, of course.

They cannot remember
  all of it.

They
  unfold their gift
  here [on earth]
  with the help of
    their friends in the spirit world
    who guide them accordingly.

But
  the ideas
    are created
    in the spirit world.

The entire earth
is only the
  • effect,
not the
  • origin or
  • cause.

So
  everything
    must be created
    in the spirit world.
**QUESTION:**
Are the
- spirits or
- doctors or
- masters
  in the spirit world
limited
  in the extent of their ability
to advise us
  in some material problems?

**ANSWER:**
Oh, yes,
  they are, indeed,
  limited
to an extent.

They [i.e., those in the spirit world]
can do it [i.e., can advise you]
only
  according to law,
  which is
  • very firmly regulated and
  • very wisely [regulated].

Here again
  you touch on a question
  that is
  impossible
  for you to understand.

  You can only have
  a vague idea of it.

For example,
  the spirits
cannot possibly
  interfere with [i.e., interfere by offering] their guidance
  in anybody's affairs
  if the interference [offered by means of their guidance]
  would hamper
  the person's free will.
You live on this earth
   with your free will
   for a very definite purpose.

It is not so important
   whether everything [you experience] is
   • pleasant and
   • painless.

Only you human beings
   think that this [i.e., think that everything being pleasant and painless] is of utmost importance.

When you have
   • a disease,
when you feel
   • pain,
when you have
   • a problem or
   • some sort of unhappiness,
   you think
   this is the end of the world.

Your goal is
   • to be always happy and
   • to eliminate all problems
     the easy way,
but
   that is not the point [of your life on earth].

The point is
   • how you can
     overcome them [i.e., overcome your diseases, pains, problems, and unhappiness],
   • how you can
     solve your problems, and
   • how you can
     meet them
     from a
     spiritual point of view.
Only in that way [i.e., only by meeting and solving life’s issues from a spiritual point of view]

- can you become
  - strong and
  - independent.

If there would be undue interference, you would not be capable of learning what you have to learn [from your life experience on earth].

**QUESTION:**
Even if we ask for certain specific help?

**ANSWER:**
Certainly, help can be given, and this again is regulated according to law.

The fact that you ask for it [i.e., ask for help] is already a sign that you have learned something.

But here again, you have to be careful about how to ask.

I would advise you to ask in this way:

"Show me, Father, the real reason for my difficulties, so that I can solve them."
Do not ask
    that the difficulty
    is simply taken away.

That would be the
    • wrong and
    • immature
    way of asking.

But if you
    ask
    the right way,
    trying to
    learn
    from your difficulties,
    you will be answered.

And perhaps
    you will be answered
    in a very different way
    than you thought, my dear!

QUESTION:
To what extent
    can we expect to
    help heal our friends
    through
    • meditation and
    • prayer?

ANSWER:
Very few people, indeed,
    have the strength
    to heal
    through prayer.

However,
    • your prayers and
    • your thinking
      • of friends, or
      • of anyone for that matter,
        in meditation,
        is of tremendous help.
You cannot
even begin to appreciate
how much
you can help
in that way.

As you know,
each

• thought and
• feeling

is a

substantial form
in the spirit world,

and

no thought
is ever lost,
especially
not a

• constructive and
• good

one

that comes from

• love and
• goodwill.

These thoughts
add to
the cosmic

• reservoir and
• flow

in the universe,

so that
the forces of good
become
that much stronger

compared to
the forces of evil,
for

each evil thought
is

• added to that [i.e., added to the evil] reservoir and
• furnishes it [i.e., furnishes the evil reservoir] with strength.
If, according to many factors which I cannot discuss here, direct help can be given to a particular friend – perhaps in a different form than you human beings can conceive of at present – then your prayer will have an immediate result.

If, on the other hand, this dear one has to go through some difficulties for the sake of his or her • eventual and • permanent • happiness and • liberation from bonds, then your prayer will not be lost either.

You can be quite sure of that.

Its [i.e., your prayer’s] form remains preserved, so to speak, and will have its proper effect at the proper time.

So nothing of that sort is ever lost.
I cannot recommend strongly enough that
the few privileged people who have found God in their souls to some extent
devote more time to prayer not only
• for themselves but
• for other people also.

Offer your prayers
• for general development,
• for the unhappy souls who have not yet reached even a glimmer of light.

So many thoughts are wasted
in
• unproductive and even
• harmful brooding.

If that same time could be used productively – and there is nothing more productive than prayer – then you would add a great force to the Plan of Salvation that is working in the whole universe.
<table>
<thead>
<tr>
<th>QUESTION:</th>
<th>I would like to know if everything is a manifestation of man's belief?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANSWER:</td>
<td>How exactly do you mean that, my dear?</td>
</tr>
<tr>
<td>QUESTION:</td>
<td>I mean everything that we know on earth. Is it the result of what we believe it to be?</td>
</tr>
</tbody>
</table>
| ANSWER: | It is very difficult to answer this with a yes or a no. I will try to put it this way:  
- The earth sphere or the material world has been created for you humans for a definite purpose which I have mentioned many times. The main purpose [of the earth sphere or material world] is development. In the earth sphere, development proceeds infinitely faster [than it does in our spirit spheres]. |
Your earth sphere, with all that is contained therein –
• landscapes,
• mountains,
• seas,
• houses,
• any object –
• exists concretely and
• does not alter its shape according to people's attitudes.

In other words, you see this room the same way as
• a person of much higher development or
• someone of much lower development would.

The objects in this room remain the same for any human being with a normal sense of perception, while the spirit world is the outpicturing of the spirit's
• ideas,
• attitudes,
• thoughts, and
• mentality.

There [i.e., in the spirit world], everything is the result of
• thoughts,
• feelings, and
• deeds.
Therefore,
spirits
    of the same development
    are always together
    in one sphere.

Other spirits,
let us say
lower ones,
could not even
see these
    • landscapes or
    • objects
    • which
    the spirits see and
    • which
    are the products
    of their personalities.

But on earth
    it is not that way,
    and
    there is
    a very good reason for that.

Yet,
in another way,
there is
    a particle of truth
    in what you have said,
    but not as far as
    the actual objects are concerned.

It is much more
    in the sense of
    what people
    do with their lives.

A person can
    • guide and
    • determine
    his or her own life
    to a very large degree,
    and in that way you are right.
Anyone who has sufficient faith will also automatically follow the divine laws.

And anyone who is seriously trying to
• learn and
• keep the divine laws
will gain the faith that may still be lacking at the beginning of this path.

Here, too, nobody can have faith by forcing it; it can only grow organically by self-development.

It [i.e., faith] will grow by living these laws, even though it [i.e. living these laws] may be difficult at the beginning.

Then [i.e., as your faith grows by living these divine laws] you
• guide your own life and
• produce all the conditions that you need to find God,
while [conversely]
by not following the divine laws you produce unfavorable conditions.

In that respect what you think is true. Do you understand the difference?
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**QUESTION:**
The reason I asked
was that the Bible says,
"By your faith
you can move the unmovable."

**ANSWER:**
Oh yes,
that is quite true.

These
are then
* the so-called
  miracles,
* the so-called
  supernatural happenings.

Any more questions?

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**QUESTION:**
Could you explain to us in a few words
the difference
between
* mysticism
  and
  * white and black magic?

**ANSWER:**
This is too long a subject for tonight.

I suggest that you remember the question for next time
and ask it at the beginning of the question period,
when I will have more time to go into it.
I will retire
and leave you
with the blessings of the Lord.

Receive
His love,
for there is actually
a great blessing
in this room,
right now.

And if
you are open to it,
though perhaps
not all of you
can see this shining force,
you may
• feel it and
• receive it and
• use it
• for God.

Be in peace!

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