Pathwork Lecture 24: Questions and Answers

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

<table>
<thead>
<tr>
<th>Track</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>03</td>
<td>Greetings</td>
</tr>
<tr>
<td></td>
<td>in the name of the Lord.</td>
</tr>
<tr>
<td></td>
<td>I bring you blessings,</td>
</tr>
<tr>
<td></td>
<td>my friends.</td>
</tr>
<tr>
<td></td>
<td>Again I will answer your questions tonight,</td>
</tr>
<tr>
<td></td>
<td>instead of holding a lecture.</td>
</tr>
<tr>
<td></td>
<td>I will resume regular lectures</td>
</tr>
<tr>
<td></td>
<td>after most of your questions have been answered.</td>
</tr>
<tr>
<td></td>
<td>It is a very good sign</td>
</tr>
<tr>
<td></td>
<td>if my little group has questions,</td>
</tr>
<tr>
<td></td>
<td>for this is proof</td>
</tr>
<tr>
<td></td>
<td>that your minds are</td>
</tr>
<tr>
<td></td>
<td>• active,</td>
</tr>
<tr>
<td></td>
<td>• producing,</td>
</tr>
<tr>
<td></td>
<td>• searching.</td>
</tr>
</tbody>
</table>
This [i.e., your minds being active, producing, and searching] is always the first step to
• spiritual development,
• an inner awakening.

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

However, I will point this out:

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

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

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

This series will represent a development course.
For many friends here
    sincerely
    wish to advance spiritually
and yet
    do not quite know
    • how to begin, or
    • what to do –
    all those friends
    who do not come for private sessions.

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

And so
    we will be working together
    in that direction.

Thus,
    the following series
    will deal with
    the systematic development
    of
    • the spirit and
    • the soul.

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

I will show you
    exactly
    how to go about it.

In-between [the lectures in this series],
    I may give a single lecture
    on a particular subject,
    as I have done in the past.
It may appear to you, at first, 
as though it [i.e., as though this particular in-between lecture] 
had nothing to do with 
this development course, 
yet you will eventually find out 
that it does have 
a close bearing on it.

Before I turn to your questions, 
I would like to say 
that I recognize in this room 
a sad heart.

Oh, there are a few people here 
with problems.

There is a sadness here, 
a very specific sadness.

Every type of 
• sadness or 
• sorrow 
can only exist 
because you human beings 
are ignorant 
of the perfection of 
• the Creation, 
of the perfection of 
• divine law.

And whatever happens 
must be 
for the good.

It [i.e., whatever happens] 
must come out 
as a happy solution 
in the long run.

For this is the way 
divine law 
is made.
So wherever there is
• sadness or
• sorrow – or
• disharmony
  for that matter –
it [i.e., the sadness, sorrow, or disharmony]
can only exist
  because of your ignorance.

And the more you come here [to these lectures],
the more you
• learn and
  especially the more you
• become a better person.

The more
• you develop spiritually,
the more
• the curtain will lift and
• you will realize
  that there is never
    any cause
  for sadness.

There is
  nothing
  that can ever
    cut you off
    from
      • God and
    from
      • all of those you love,
no matter
  what may happen now.

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

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

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

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

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

I am ready for your questions.

**QUESTION:**
Is it all right
if we ask first the questions
on the "Pistis Sophia?"

**ANSWER:**
Yes,
I would suggest that you ask first
the questions on the "Pistis Sophia"
and then deal with the other general questions you have,
as far as this is possible tonight.

**QUESTION:**
Is the
• scheme or
• skeleton
of the "Pistis Sophia"
about the spheres
• a factual or
• a Gnostic
concept –
the division of the different worlds –
from the [sphere of the]
• Ineffable
to the [sphere of the]
• Outer Darkness?

If not [i.e., if not a factual concept and only a Gnostic concept],
it is no use going too deeply into it in the discussion.

**ANSWER:**
Let me put it this way:
Roughly speaking,
it is correct [i.e., it is a factual concept]
with minor
• deviations,
with minor
• errors and
• omissions.
I mean,
   • there is a little more to it and
   • some of it is a little different,

but on the whole
   it is rather correct [i.e., it is a rather factual concept].

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

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

We do not pay too much attention
   to the actual names,
   but
       • in essence,
       • in meaning,
           it is more or less correct [i.e., more or less factual].

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

Perhaps
   when you have finished, my friend,
       with your lectures on
           the "Pistis Sophia,"
I will then give you
   at one time or another
       a little more information on this subject.
QUESTION:
Why did Jesus need the reinvestiture of His robes of glory – there are three – before being able to speak
• in openness,
• face-to-face
  to the disciples?

ANSWER:
You all know, my friends, that spiritual objects, whether
• landscapes,
• clothes or
• whatever else – it always seems so unbelievable to human beings that all this should exist
  • in spirit or
  • in subtle matter –

  are only an expression
  • of the state of mind or
  • of the state of affairs.

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

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

In other words, it is the other way round [i.e., your objects are merely symbols of what exists in the spirit world, and spirit objects are actual expressions of what exists in the spirit world].
Now, due to the series of lectures I have given on the Fall and on Salvation, you will understand that Jesus, when He came to the earth sphere and afterward to the spheres of darkness, had to become in a way like other humans.

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

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

Still, the greatest, the last of His knowledge and light, He could not take with Him.
Now,
these robes
are the expression –
you might say,
the symbols –
of
His
• knowledge,
His
• glory and
• elatedness,
which He could
not possibly take with Him
while He was dealing with
• the earth sphere and
• the lower spheres
in connection with His task.

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

Only
after the task was completed
could He
• return and
• resume His former state
  of utter perfection, or
• reassume
  what He left behind.

And only then
would full knowledge come to Him again.
The same principle reigns when higher beings of the world of God occasionally visit creatures dwelling in spheres of lesser
• light and
• development for the purpose of helping them.

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

They will, with rare exceptions – and these exceptions exist too – not manifest in their
• full glory,
• light,
• beauty, which also means the beauty of spiritual robes.

The moment higher beings descend into darker worlds, their appearance automatically, according to law – unless special measures are being taken for special purposes –
• alters and
• assimilates the appearances of the surroundings.
Through this process [of assimilating the appearances of the surroundings]
  some of the knowledge [of the higher beings]
    remains behind –
      not all,
    but some.

It has to be that way,
  for the simple reason that
    if the lower-developed beings
      would see
        an obviously higher spirit –
          an angel for instance –
        they would
          • without question and
          • without a doubt
            • flock to it and
            • follow it.

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

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

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

And therefore
  this is good."

But
  actual salvation
    can only lie in
      • self-recognition and
      • self-purification
        in whatever world you live in.
Therefore, a being has to learn first of all to
• discriminate independently,
• think and
• choose freely,
out of his or her own accord.

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

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

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

The choice has to come freely by
• proper and
• independent discrimination.
As I said,
there are cases
when an angel of God
can manifest
• in your world,
as well as
• in the beyond,
but these are particular circumstances
that warrant these measures.

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

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

Is that clear?

{Yes.}

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

ANSWER:
There are two questions here.
To the first question I say:

There are some among the disciples
who do not have to come back anymore and
some others
who do,
but they
• are very highly developed now and
• have great tasks to fulfill on this earth.

I explicitly beg you, my friends,
not to ask me
• which of the disciples
do not have to reincarnate anymore and
• which of them
may be alive now.

I have
• very good reasons,
• particular reasons,
why I do not want to discuss this.

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

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

The whole Bible,
• the Old
as well as
• the New
Testament,
can be interpreted on many levels.
The lowest level would be
• the historical one.

There are, of course,
• many errors and
• many omissions,
historically,
which have to be expected.

Then there is the level of
• spirituality and
• symbolism –
  the level that you might call
  metaphysical.

And there is –
  and this is, perhaps,
  the most useful
  for human beings
  in your present state of development –
• the psychological level.

For everything mentioned
in the Holy Scriptures
also has this [psychological] level,
in addition to the others.

One level
does not exclude
the validity of the other.

And even though
many of the personalities in the Scriptures
were actual persons –
not all of them,
but many of them –
they,
at the same time,
represent psychological aspects.
Because of the existence of these different levels simultaneously,

the Holy Scriptures are such a
• magnificent,
• outstanding and
• unique
document.

Meaning is to be found on each of these planes.

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

You can never know how
• strongly and
• resourcefully God's Spirit World has actively helped to create this marvel, already foreseeing the many human errors that inevitably must slip in, in the course of time.
Despite these errors, the Bible is something that has never been duplicated, but there are extremely few people, indeed, who understand the Bible from this point of view.

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

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

ANSWER:
No, not presently.

Perhaps at a later date.
**QUESTION:**
In the last lecture you explained that the physical existence on this earth sphere for the fallen spirits was not chosen in an arbitrary form but is, in fact, a result of the degree of density they had by that time.

Was there a reverse procedure of this when the Fall occurred? Or was it [i.e., or was the Fall] sudden?

**ANSWER:**
No, it [i.e., the Fall] was not sudden. It cannot be sudden. I even mentioned that the Fall was also a very gradual process.

But the earth sphere did not come into existence in the process of the Fall. Its existence is a result of redevelopment.
The various stages of the Fall manifested in other forms.

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

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

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

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

In other words, a splitting occurred.

It is not only that
- the one being,
- the dual being, split into half,
but as the Fall continued, the split multiplied and multiplied.
And some of these part-souls became, as an expression,
- mineral,
- plant and
- animal life.

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

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

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

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

This
- varies and
- happens
  - perfectly and
  - minutely according to law.
Now you may wonder
• about this
  insofar as you have
    beautiful
      • mineral,
      • plant, and
      • animal
    life, and
• why these
  forms of existence
    should in many cases
      • be still on
        the downward curve
    and thus
      • be further back in development
        than some souls
          who are obviously
            in a less harmonious state.

To this, my answer is:
Not all beings
  are equally guilty
    in the Fall.

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

Nevertheless,
  the entire being
    fell.
Now, the
• beautiful and
• harmonious
manifestations in nature –
  whether on the
  • downward
or on the
  • upward
curve –
are expressions of
the parts of the spirit
that were
  • not, or
  • only to a lesser degree,
involved in
the deviation from divine law.

You all know that
• certain animals, for instance,
  • have been and
  • still are
dying out
and
• other forms of animal life
  • come into existence.

The same applies to
• plant and
• mineral
life.

This is due to the fact
that
  the expression of manifestation
is also influenced
by other beings
  who, as you know,
  are able to create
  • worlds and
  • types
    of manifest life-force.
The more your
• desires and
• goals
  are purified,
the more you
• automatically
  contribute
  at the same time
  to the creation, and thus
• are able to change it
  for the better,
  even as far as
  the part-souls
  on the down-curve
  are concerned.

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

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

ANSWER:
Yes.

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

It is the same process in principle.
QUESTION:
Yes.

And my question was:

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

ANSWER:
They do not
have to go through
all these stages again,
but just some of them.

This is again
according to
• individual characteristics and
• individual considerations.

I could not possibly
go into all the details of
• what is considered,
• how this works,
• etc.

You could never understand it.

QUESTION:
Between incarnations,
is the density there
indicative of the development?

Can one become suddenly
• so high or
• so low
that one cannot see them?
ANSWER:

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

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

QUESTION:

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

ANSWER:

Certainly.

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

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

It is all matter in different degrees of density.

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

But this is wrong. There are all different degrees.

Does that answer your question? {Yes. Thank you.}
QUESTION:
How can a dormant power of concentration be revived?

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

This is what I have to say:

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

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

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

And when you do that, you will actually begin to feel this tenseness and when you do feel it, then you will be a step nearer to releasing this clot you have in your soul.
As long as you cannot
clearly feel it [i.e., clearly feel the tenseness, this clot in your soul],
you will be
unable to eliminate it,
for you cannot handle something
you are not aware of.

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

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

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

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

Forget about
your inability to concentrate
generally
for the time being
and start searching for
your own
• soul,
your own innermost
• feelings and
• motives.
This [searching for your own soul, for your innermost feelings, and motives]
is the only way
you can dissolve the knot [of tenseness] in you.

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

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

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

You may ask:
How do I go about it?

This I could not possibly show you
even in an entire lecture,
but you will find the answer, my friend,
by following my instructions
in the series of lectures I will begin shortly.
I mentioned earlier
that I will start this course
through which
all my friends
who do not attend private sessions
will be able to proceed
step by step
in the proper direction
of
• inner self-development,
of
• making hidden
  • emotions,
  • fears or
  • problems
  conscious and
• dealing with them properly.

Your question [about reviving a dormant power of concentration]
now touches
merely a symptom
of an entire psychological block
and this cannot possibly be solved
by
• one answer or
• simple advice
  I could give you now.

This you must understand.

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

You have to search
much nearer,
in yourself.

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

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

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

Then [i.e., in this course]
you will learn, my friend,
how exactly to go about
dissolving this
• clot [of tenseness] or
• block,
  step by step.

You cannot do it [i.e. you cannot dissolve this block]
• by one single measure,
• by a certain prescribed formula,
but it [i.e., this way of dissolving this block]
is a new way of life,
as you will see, too.

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

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

I mean to concentrate on this [psychological aspect]
in the course we will begin.
As long as
the psychological blocks
are not dissolved,
the spiritual development
cannot go on –
or if it [i.e., if the spiritual development]
does go on in some way,
it [i.e., the spiritual development while the psychological
block remains]
is not
• a thorough or
• an efficient
  way [to develop spiritually].

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

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

There has to be
harmony
between
• the spiritual
  and
• the emotional
  levels.
For the time being,
it is important for you to realize
• that you cannot dissolve
  such a psychological block
  in any other way
  than the one I will guide you on in this group;
• that you
  • have so far
    searched in the wrong direction and
  • have to
    alter the direction
    by
  • asking yourself
    about
    yourself and
  • giving yourself
    extremely honest answers.

Meditate on this.

Find out
• what your fears are,
• what you really desire,
• who you really are.

That will get you started on this road.

If you succeed in finding out
  something about yourself
  in the meantime,
if you can answer some questions
  that you have not answered so far
  and thus begin to gain
  greater self-knowledge,
you may
  occasionally
  come to feel
  • this block very clearly and
  • what its real significance is.
This block
does not merely consist of
one thing,
but of
a number of
interacting subconscious
• tendencies,
• fears and
• resistances.

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

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

It is
not what you would have liked to hear.

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

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

It is only
through the long road of
• self-knowledge and
• self-recognition
that the answers
will gradually
make a whole,
the answers
that you yourself
have to find.
Everything else
is not truth
and therefore
I cannot say it.

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

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

There is
no ready-made formula.

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

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

And
you have the means at your disposal
to find out that it is so.
QUESTION:
First, I would like to ask
if you can see
my thoughts.

ANSWER:
Not while I am in the medium.

For,
while I manifest through a human being,
the same
  • matter
    stands in my way
as the
  • matter
    you have in your way
    while you are in the body.

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

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

There are times,
again according to law,
when I may give hints [about what thoughts I see] –
  and only
    the person himself or herself
    will know about it [i.e., know about what thoughts I see
    in him or her].

But mostly
I will not do so,
because, you see,
we have to be discreet about this.
We cannot violate your free will.

If you choose
  • to mention something,
    then it is a different story.

But as long as you choose
  • to keep something secret,
    I have no right
to violate your free will [i.e., your free will to keep that something secret].

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

Are there any new spirits being created and do pure spirits still fall or do purified spirits still fall anew?

ANSWER:
A re-purified spirit cannot fall.

That is impossible.

And whether the spirits
  • who have not fallen so far
or those
  • who will be created later
will fall in the future, that, my friends,
I do not know.

And no one knows that.
But if they do [fall],
the Plan of Salvation
is there and
they will
not have to go through certain stages again
that have been accomplished already
once and for all.
New spirits
are not being created
for the time being,
not until
this Plan of Salvation
has found its conclusion.

29

**QUESTION:**
What is the majority at present?

*The*
  *pure spirits*
*or the*
  *fallen spirits?*

**ANSWER:**
This is really
unimportant
for you to know.

30

**QUESTION:**
The Book of Exodus says
that the people were told to collect manna
only for one day
and on the Sabbath
for two days.

If they collected for two days
on any other day
but for the Sabbath,
it rotted
but for the Sabbath it did not.

What is the meaning of this?
ANSWER:
The manna is the symbol for
• spiritual strength,
• spiritual truth,
• divine blessing,
• all the material you need
  • to advance spiritually,
  • to find
    • yourself and
    • God.

With the people of
the best intentions –
the most diligent workers in God's vineyard –
it is often
timing
that is so important:
the proper distribution, for instance,
of the
• active and
• passive
forces.

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

Both [the active and passive] forces have to be utilized harmoniously in the human soul so that each fulfills its function properly.

Often
one side of your nature tends to be overactive in the wrong way
while your other side is overly passive, again in the wrong way.
When you are spiritually active, you tend to hoard
  • the strength
    you may need for the morrow, or
  • the knowledge
    that you may need for the morrow.

This cannot be done.

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

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

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

However, you do need a little reserve at certain times for the periods when you cannot muster the strength to have
  • inner or
  • outer activity.
The Sabbath, as you know, signifies among other things
- the day of inactivity,
- the day of rest.

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

They are tired,
- they have to rest.

And this may also be good spiritually.

Everything absorbed in the period of activity has to be assimilated in the period of passivity.

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

Human beings do that [i.e., human beings hoard] often, again on all levels.
They are
• so anxious,
  they are
• so full of fear
  that they
do not trust
• God,
do not trust
• the harmony
  of their own innermost selves
    that will
• fit into the scheme of divine law,
    that will
• go with the stream.

They think they
  have to take care of the future.

By this
  I do not mean
    that you should be careless.

  No extreme
    is ever right.

But
  • live in the now and
  • make the best of each moment.

Then your manna
  • will be always fresh and
  • will be given to you every day anew.

And simply because you live that way,
  when the next passive period comes around
    you will quietly nurse
      what has so beautifully grown
        during the active period.

You will instinctively sense
  that you have received enough.
But this [i.e., But living this way] will happen only when you live in harmony with the movement of the • active and • passive streams of your personal life, only when you have refined your inner senses so much that you feel clearly what each period signifies: • the active or • the passive – • the weekday or • the Sabbath.

The analogy applies also to the duration of the periods: • the active periods have to be longer than • the passive ones, although the latter [i.e., the passive ones] always have to reoccur regularly.

**QUESTION:**
The law is, you have to give up what you want to gain.

How can we be certain that we are giving up so completely that the idea of gain is not somewhere hidden as a subconscious motive?
**ANSWER:**

The fact that you can
• ask and
• consider
such a question
is already
the first step
to assure yourself
that you are on the good road.

You have to be
ever wakeful
for these hidden motives.

• Test yourself,
• check yourself each day
  in your hour of
    • prayer,
    • meditation and
    • daily review,
  when something like this comes up.

"Oh, here
my ego
intrudes again.

I have to give up
craving recognition by others” –
or whatever it may be.

Then ask yourself this very question:

"Am I
really willing
to give it up,
or do I do it [i.e., or do I give it up]
because I hope to gain something?"

In other words,
see if the truth
is
that you are
not able
to give it up at all.
If you really want to know the truth about yourself, you can always find it out.

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

If you are unwilling to face yourself with the truth, and rather believe you are • living and • feeling and • thinking in this or that respect according to law,

then you will not find the truth.

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

It [i.e. realizing that you are unwilling to face yourself in truth] is the only way, indeed, to recognize your present inability to give something up.
It [i.e. realizing that you are unwilling to face yourself in truth] is the only way, for instance, to accept your imperfection in this respect [i.e., your imperfection in respect to your present inability to give something up], in humility, yet with the sincere desire to be able to change it, realizing • that you need your own goodwill to do so – your own constant self-honesty – and • how far you are still deviating from the right course.

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

The knowledge that you are still not giving up what you want to gain, even though a part of you desires it, is the best medicine.
If you can recognize that [i.e. If you can recognize that your are still not giving up what you want to gain, even though a part of you desires to give it up,]
again and again,
and then
ask God
for
• enlightenment,
• strength and
• higher understanding,
to help you
want
with every particle of your being
to purify your motives,
then you will eventually succeed,
little by little.

It [i.e., purifying your motives for giving up what you want to gain] will happen not in one sweep,
but first
just in a small measure,
occasionally, and as
• time goes on and
• you do not lessen your efforts – which should never be tense –
you will find it [i.e., find purifying your motives for giving up what you want to gain]
easier
and finally it [i.e., finally pure motives for giving up what you want to gain]
will be your natural reaction.

In the course of this path, you will be guided to situations
• where you will have an opportunity to do this [i.e., an opportunity to give up what you want to gain],
• when you can prove it by an action [i.e., by an action to give up what you want to gain].
It [i.e., the action of giving up what you want to gain] does not have to be something
  • big and
  • important.

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

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

No one ought to know
  but
    • yourself and
    • your spiritual teacher.

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

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

Nothing like this can ever be accomplished
  • suddenly or
  • with one single act.

It can only grow
  in constant
    • endeavor,
  in constant
    • effort.
Nothing can be accomplished any other way, nothing that is durable and really solid, least of all spiritual security, harmony and a firm foothold.

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

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

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

The danger always exists that, in your good intention, you talk yourself into having forgiven, while in reality you are doing no such thing.
And that [i.e., talking yourself into having forgiven when the truth is no such thing], of course, is much more harmful than
• knowing you still cannot forgive,
• knowing this imperfection.

So the first step is again self-honesty.

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

In all matters, this remains always
• the basis of purification,
• the first step without which there cannot be a further step.

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

And try to pray for the person who offended you.

This may cause you inner resistance at first, but if you try again, you will finally be able to do so without inner resentment.
Furthermore, ask yourself:
"Do I really
want
to forgive?"

You will then see that
- part of you wants to do it,
  but
- another part enjoys not forgiving.

If you recognize that,
you have a further clue
about the truth
of your lower nature –
and this [truth about your lower nature] is
priceless knowledge
on the path of purification.

Go with this resistance
to the Father
and ask Him
to help you.

Realize that you cannot accomplish
the least thing
without His help.

Your part
forever
has to be
- goodwill,
- diligence, and
- utter self-honesty.
Another thing that is equally important, not only in order to forgive, but for your development altogether, is the realization that nothing can ever happen that is not based on the law of cause and effect.

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

- justified or
- right.

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

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

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

- indirect and
- hard to find.

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

- some wrong
- current or attitude,
- some imperfection in your soul that is responsible for the event [over which your feel injured or hurt by the other].
| Even if the connection [to the event over which you feel injured by the other] is indirect, it [i.e., the connection to the event over which you feel injured by the other] is still according to the law of cause and effect. And if you
• really and truly wish to find out [the connection] – without shirking from the truth – and
• ask God with all your heart to help you,
you will receive the answer.
Know that there must be something for you to learn and you will learn it.

41

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

You must be filled with the desire to find out the cause in you.
If you overcome
  the resistance
  against finding out,
if you
  keep awake through the days
  for an answer,
  without tension,
  [but rather.] just being aware,
the answer may come
  through
  • other people or
through
  • something you read or
  • something apparently unconnected.

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

Unpleasant as it [i.e., Unpleasant as God’s answer as to the cause in you
  of the painful incident with the other]
  may be,
it will be
  • a great liberation,
  • a great step forward –
    and this in itself
      will make it so much easier for you
        to forgive truly.

Then
you will be able to
  embrace the incident,
knowing that
it helped you
  • upward,
  • forward,
  • nearer
    • to God,
    • to perfection,
    • to happiness
      that can never be robbed from you.
Without this incident
    you could not have discovered
    your imperfection
and thus
    you would have remained
    in a much lower state of
    • awareness,
    • development,
    and therefore also
    • personal happiness.
All this does
    not only apply to
    • incidents of the kind you have quoted [i.e., being hurt by another],
    but to
    • all mishaps.

When you come to the point
    where you embrace
    the heretofore unpleasant incident
because
    you have understood
    its healing nature
    for your
    • mind,
    • body,
    • soul and
    • spirit,
then
    you have accomplished a great deal.

QUESTION:
Between what relationships
    is there a karmic situation,
as, for instance,
    • parents,
    • children,
    • husbands,
    • wives,
    • sisters and
    • brothers?

Does it go further than that?
ANSWER:
Oh, you cannot possibly
make a rule on that.

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

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

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

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

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

For all that
there is
a good
• reason and
• purpose.
QUESTION:
The meaning of the question
was this –
I did not put it right –
is there
karmic obligation
outside of
• parental or
• husband-and-wife
relationships?

ANSWER:
There is no such thing
as a
"karmic obligation."

The obligation
is a law of love
and that
applies to everyone.

There should not be
any difference
in your attitude
whether the relationship
is karmic
or not.

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

You have to act
according to
the laws of God
with everyone alike.

There is no difference there.
With this, my friends,  
I will leave you again.

And perhaps next time  
there will not be quite so many questions,  
so that I will be able to give  
at least a short lecture  
on a topic  
that I will choose  
as a beginning for the course.

My friends,  
I want to tell  
each one of you,  
particularly  
those of you who are troubled,

to think of the fact  
that what you see now  
is a very blurred outlook,

since you are in a  
• heavy and  
• thick  
cloud.

Ask God  
• to give you the strength  
to penetrate this cloud,  
• to give you at least  
a small view of truth.

But the difficulty is,  
when you are in this cloud  
it paralyzes  
• your thinking and  
• your endeavors  
in this direction.
It is often
even difficult to muster
• the strength,
• the volition
to think these thoughts
so that you can penetrate,
with the help of God,
the clouds
in which you find yourselves occasionally.

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

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

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

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

Be in peace, my dear ones,
be blessed,
be in God!
For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark
Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright
The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.