

Pathwork Lecture 24: Questions and Answers

1996 Edition, Original Given February 28, 1958

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

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

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

Gary Vollbracht

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03	<p><i>Greetings in the name of the Lord.</i></p> <p><i>I bring you blessings, my friends.</i></p> <p><i>Again I will answer your questions tonight, instead of holding a lecture.</i></p> <p><i>I will resume regular lectures after most of your questions have been answered.</i></p> <p><i>It is a very good sign if my little group has questions, for this is proof that your minds are</i></p> <ul style="list-style-type: none"><i>• active,</i><i>• producing,</i><i>• searching.</i>

by Eva Broch Pierrakos

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*This [i.e., your minds being active, producing, and searching]
is always
the first step
to
• spiritual development,
to
• 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., that 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.*

	<p><i>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.</i></p>
04	<p><i>Before I turn to your questions, I would like to say that I recognize in this room a sad heart.</i></p> <p><i>Oh, there are a few people here with problems.</i></p> <p><i>There is a sadness here, a very specific sadness.</i></p> <p><i>Every type of</i> • <i>sadness or</i> • <i>sorrow</i> <i>can only exist</i> <i>because you human beings</i> <i>are ignorant</i> <i>of the perfection of</i> • <i>the Creation,</i> <i>of the perfection of</i> • <i>divine law.</i></p> <p><i>And whatever happens must be for the good.</i></p> <p><i>It [i.e., whatever happens] must come out as a happy solution in the long run.</i></p> <p><i>For this is the way divine law is made.</i></p>

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.*

05	<p><i>And now, my friends, I am ready for your questions.</i></p> <p>QUESTION: <i>Is it all right if we ask first the questions on the "Pistis Sophia?"</i></p> <p>ANSWER: <i>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.</i></p>
06	<p>QUESTION: <i>Is the</i></p> <ul style="list-style-type: none">• <i>scheme or</i>• <i>skeleton</i> <p><i>of the "Pistis Sophia" about the spheres</i></p> <ul style="list-style-type: none">• <i>a factual or</i>• <i>a Gnostic</i> <p><i>concept – the division of the different worlds – from the [sphere of the]</i></p> <ul style="list-style-type: none">• <i>Ineffable</i> <p><i>to the [sphere of the]</i></p> <ul style="list-style-type: none">• <i>Outer Darkness?</i> <p><i>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.</i></p> <p>ANSWER: <i>Let me put it this way: Roughly speaking, it is correct [i.e., it is a factual concept] with minor</i></p> <ul style="list-style-type: none">• <i>deviations,</i> <p><i>with minor</i></p> <ul style="list-style-type: none">• <i>errors and</i>• <i>omissions.</i>

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.

07

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.*

08

*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,*

in their

- *light,*

in their

- *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,*

to

- 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.}

09

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.*

10

*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.

11

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.

12	<p>QUESTION: <i>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.</i></p> <p><i>Was there a reverse procedure of this when the Fall occurred?</i></p> <p><i>Or was it [i.e., or was the Fall] sudden?</i></p>
13	<p>ANSWER: <i>No, it [i.e., the Fall] was not sudden.</i></p> <p><i>It cannot be sudden.</i></p> <p><i>I even mentioned that the Fall was also a very gradual process.</i></p> <p><i>But the earth sphere did not come into existence in the process of the Fall.</i></p> <p><i>Its existence is a result of redevelopment.</i></p>

*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].*

14

*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.*

	<p><i>And some of these part-souls became, as an expression, • mineral, • plant and • animal life.</i></p> <p><i>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.</i></p>
15	<p><i>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.</i></p>

*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.

16

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.*

17

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.}

18

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.

19

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.

20

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.}

21

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.*

22

*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 you 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.***

23

***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.

24

*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.*

25

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.*

26

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.*

27

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.

	<p><i>We cannot violate your free will.</i></p> <p><i>If you choose</i></p> <ul style="list-style-type: none">• <i>to mention something, then it is a different story.</i> <p><i>But as long as you choose</i></p> <ul style="list-style-type: none">• <i>to keep something secret, I have no right to violate your free will [i.e., your free will to keep that something secret].</i>
28	<p>QUESTION: <i>I was wondering about what goes on outside of the Plan of Salvation.</i></p> <p><i>Are there any new spirits being created and do pure spirits still fall or do purified spirits still fall anew?</i></p> <p>ANSWER: <i>A re-purified spirit cannot fall.</i></p> <p><i>That is impossible.</i></p> <p><i>And whether the spirits</i></p> <ul style="list-style-type: none">• <i>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.</i> <p><i>And no one knows that.</i></p>

	<p><i>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.</i></p>
29	<p>QUESTION: <i>What is the majority at present?</i></p> <p><i>The</i></p> <ul style="list-style-type: none">• <i>pure spirits</i>or the• <i>fallen spirits?</i> <p>ANSWER: <i>This is really unimportant for you to know.</i></p>
30	<p>QUESTION: <i>The Book of Exodus says that the people were told to collect manna only for one day and on the Sabbath for two days.</i></p> <p><i>If they collected for two days on any other day but for the Sabbath, it rotted but for the Sabbath it did not.</i></p> <p><i>What is the meaning of this?</i></p>

31

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.*

32

*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.***

33

***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?***

34

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.

35

*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.*

36

*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.***

37

***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.*

	<p><i>Nothing can be accomplished any other way, nothing that is</i></p> <ul style="list-style-type: none"><i>• durable and</i><i>• really solid,</i> <p><i>least of all</i></p> <ul style="list-style-type: none"><i>• spiritual security,</i><i>• harmony and</i><i>• a firm foothold.</i>
38	<p>QUESTION: <i>How shall we</i></p> <ul style="list-style-type: none"><i>• feel or</i><i>• react</i> <p><i>toward injuries – as for instance</i></p> <ul style="list-style-type: none"><i>• slander,</i><i>• gossip,</i><i>• malicious talk –</i> <p><i>with a truly spiritual attitude?</i></p> <p>ANSWER: <i>You all know, the answer is to forgive.</i></p> <p><i>But to do it [i.e., But to forgive], to be really able to do it, is a different matter altogether.</i></p> <p><i>The danger always exists that, in your good intention, you talk yourself into having forgiven, while in reality you are doing no such thing.</i></p>

*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.*

39

*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.***

40

*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 you 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.

42

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.*

43

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.

44	<p><i>With this, my friends, I will leave you again.</i></p> <p><i>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.</i></p>
45	<p><i>My friends, I want to tell each one of you, particularly those of you who are troubled,</i></p> <p><i>to think of the fact that what you see now is a very blurred outlook,</i></p> <p><i>since you are in a</i><ul style="list-style-type: none">• <i>heavy and</i>• <i>thick</i><i>cloud.</i></p> <p><i>Ask God</i><ul style="list-style-type: none">• <i>to give you the strength to penetrate this cloud,</i>• <i>to give you at least a small view of truth.</i></p> <p><i>But the difficulty is, when you are in this cloud it paralyzes</i><ul style="list-style-type: none">• <i>your thinking and</i>• <i>your endeavors</i><i>in this direction.</i></p>

*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!*

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