Pathwork Lecture 27: Escape Possible Also on the Path


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/

<table>
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| 03 | Greetings  in the Name of the Lord.  
I bring blessings  for all of you,  my friends. |

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<td>04</td>
<td>Since  the majority of human beings have  in some basic way  a wrong attitude –  • psychologically or  • spiritually speaking –  one of the first things that happens when you start on this path is that  a change must  take place in your life.</td>
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Moreover,

it often happens

that you are not even aware of

this basically wrong attitude.

Yet,

due to your

otherwise sincere

desire
to go on the path of

• self-development,

• self-recognition or

• purification,
or whatever other name you choose to give it,
guidance starts in,

partly from

• guardian spirits and

partly emanating from

• your own higher self

that wishes
to draw your attention
to this wrong attitude.

This holds true

not only

for those people who are

very new to the Pathwork.

As a matter of fact,

we can often observe human beings

who are

• sincerely desirous to walk on this path,

who are

• open in many respects,

who are

• genuine truth-seekers,

and yet they are

blind

in one or two respects
to their own
inner makeup.
This [having blind spots even though sincere and open about seeking truth] applies even to people
  • who have discovered many truths and
  • who are advanced in some ways,
yet there is
  • one blind spot in them,
  • a stubborn resistance to facing their
    • outer and
    • inner dilemmas.

Oh yes, the outer conflicts are always noticed, but you all know
  • the outer conflict is only a reflection of
    • the inner one [i.e., the inner conflict].

Yet people so often have the wrong attitude;
in a very subtle way they think
  if they are trying to advance in a certain way,
  • the outer conflict will eventually cease and
  • they somehow expect conditions to change according to
    • their own ideas,
    • the preconceived ideas they have formed because of
      this wrong basic attitude.
So you overlook
the simple fact
that
first
• your ideas have to change
before
• the vexing conditions
   have a chance
to change too.

Thus you find yourself
at a certain crucial point on this path
in a vicious circle:

• you
  wait for a change
  in your [outer] conditions,
while
• the conditions
  wait for you
to change your [inner] ideas.

I want to draw your attention to this,
my friends.

This applies
not only to
those friends
who are truly
• beginning this path now,
but also
even more strongly
to those
who
• have been on this path
  for quite some time and
who
• have been sincere
  in their endeavors.
You see, my friends,
you have to try hard
not
to evade the issue [i.e., not to evade the issue of changing your inner ideas or attitude in order to end this vicious circle]
any more,

and yet this [i.e., yet this evading the need to change your inner ideas or attitude]
is what you are
constantly doing.

Sit down quietly,
my friends,
and consider
calmly
what
• your worries,
• your conflicts
are.

These may be numerous.

In one case,
it may be a problem of
• human relationship;
in other cases
• something else.

But
whatever the [outer] problem is,
be aware
that this [outer] problem
is in direct connection with
an
inner
wrong attitude of yours and
pray
for
• recognition,
for
• guidance,
for
• enlightenment
in this respect [i.e., in respect to what wrong inner attitude
is causing your outer problem].
If you
  • search in this direction [i.e., in the direction of your inner attitude] at all and
if you
  • are really open
    • to find your particular answer and
    • to see the connection
      of your
      • outer problem
    with
      • the inner one [i.e., with the inner problem],
  • guidance can be given;

or rather,
  • the recognition [of what wrong inner idea, problem, or attitude is giving rise to your outer problem]
     will come to you,
for often
  • the guidance is there
but
  • you refuse to see it!

You refuse
  to see
    • the signs [of what wrong inner idea or attitude is giving rise to your outer problem],
    • the many pointed signs,
      that are
      constantly
      given you.

And you go on
  turning away from
    this particular issue [i.e., away from the issue that your wrong inner idea or attitude is giving rise to your outer problem].

You search [for answers that will take away your outer problem]
  in another way;
you make excuses
  for yourself; and
you try to tell yourself
  that your
    outer problem
  has other connections [and is not at all connected to your inner ideas or attitudes].
Now, my friends,  
to be on this path  
in itself  
is no guarantee against  

escape [i.e., escape from recognizing that your wrong inner idea or attitude is giving rise to your outer problem].

You all know that  
anything  
can be an escape [from recognizing that your wrong inner idea or attitude is giving rise to your outer problem].

This is true  
certainly  
• of religion  
and even  
• of this path!

For instance,  
if you take the words that are given here [in these lectures]  
and interpret them  
• in a wrong way,  
• in a way that suits  
your own self-deception,  
then the path  
is used as an escape [from recognizing that your wrong inner idea or attitude is giving rise to your outer problem].

If you are blind  
to that part of the teachings  
that could  
open your eyes [to how your inner attitudes are causing your problems],  
but  
there is something in you  
that struggles against  
hearing the truth [that your inner attitudes are causing your problems],  
and so you  
busily  
do not hear  
that which could be useful for you [in these teachings],  
while you continue to be very much impressed  
by things [in these teachings] that may be  
• true and  
• beautiful  
but are less important  
for your particular case,  
then these teachings  
are an escape [from finding the inner problems that give rise to outer problems].
Do not believe that
simply by
• being on this path,
simply by
• following some of my advice
simply by
• reading these lectures
simply by
• meditating and
• praying
every day

you have a guarantee
that you
• can face yourself, or
that you
• do not escape
what is yet unsolved in you.

This may surprise you, my friends,
but
it is important to understand.

Everything you do
is always accompanied by
the question of
how you do it.

The fact
that you are doing such and such
• is not yet sufficient and
• will never guarantee
that it [i.e., that the “such and such” you are doing]
will lead you
out of your own darkness.

So it [i.e., so the effectiveness of your Pathwork in leading you out of your own
darkness rather than being a means of escape from facing yourself]
depends entirely on
• how you go about
doing this Pathwork and
• what
you are willing to face.
Now, my friends,
I want to say this:

That which you so often avoid facing
is not necessarily
something that is
deeply covered
in your subconscious.

Oh no.

It [i.e., that which you avoid facing in yourself] very often is
• right in front of your nose.

It [i.e., that which you avoid facing in yourself] is
• so obvious;

it [i.e., that which you avoid facing in yourself] is
• so simple
  that you
do not
  want
  to see it.

You often look for answers
too far away.

You strive for things
that may be much harder to find,

but what is right in front of you,
you continue to disregard.
It is true that many people who are spiritually not very advanced as yet seem to get away with so much.

But once you have attained a certain level in spiritual development, even though you do escape from some of your inner conflicts, the stronger the repercussions must be if you continue stubbornly to do so [i.e., if you continue stubbornly to escape from facing yourself and your inner conflicts].

So you may not be able to get away [with escaping your inner conflicts] as others do.

And this [i.e., having to face your inner conflicts rather than escaping them] may be a very good direction for you because this must, in a way, be a confirmation for you

• where you stand and
• that there is something wrong

with the way you work spiritually [i.e., by your trying to escape your inner conflicts rather than facing them] that you have not seen.
But if you keep this possibility in sight [i.e., the possibility that there is something wrong with the way you work spiritually that you have not seen], as you
  • struggle with yourself and
  • overcome your resistance [i.e., your resistance to facing your inner conflicts rather than trying to escape them]

by
  • recognizing it [i.e., by recognizing your resistance] and
  • praying for help,

then
  the recognition [of your inner conflict responsible for your outer problem] will come.

It must come!

And all the outer signs that point to the solution will suddenly begin to make such clear sense to you;

the answer
  • will become so logical and
  • will make a complete picture.

And that which you had expected to change somehow, according to your own ideas from the outside, will then actually for the first time begin to change from the inside because you have made a change in your attitude and therefore you will
  • do something different as a result of it [i.e., as a result of your change in attitude],
  • take an outer action [based upon your new attitude and new inner ideas].
Once you have discovered this [i.e., discovered that a change in attitude results in changed outer actions and behavior that resolve outer problems], you will see that your free will is very powerful and yet your free will
• alone,
• without the help of
  • God and
  • the guidance He gives you provided you choose the proper attitude,
is nothing.

That realization [i.e., the realization that your free will is very powerful and yet depends upon help from God that requires the proper attitude in you] will come to you, but you have to allow it by making a change in yourself [i.e., a change in your inner attitude].

How to begin may be the question for some of you, my dear friends.

Here I say to you:

it is not as difficult as it may seem.

To begin with try to formulate your own [outer] problem in the simplest of terms.

Simplify it; do not make it [i.e., do not make your own outer problem] so complicated.
Whatever outer problem is there,
try to connect it with your various faults.

At first sight, this may seem
• impossible and
• entirely unconnected.

But I assure you it [i.e., your outer problem]
is not [unconnected with your various faults].

It never is.

Usually it is not just one fault
that is responsible [for your outer problem],
because
• one fault is always connected with
• another [fault].

There is a whole nucleus [of faults];
they all interact.

If you can connect
• these various shortcomings with
• your problem,
half the battle is won.
If you do not as yet clearly realize the connection [between your faults or shortcomings and your problems], if you perhaps sense or feel something, but cannot quite make the connection [between your faults or shortcomings and your outer problems], pray

• sincerely and
• openly
  for this realization.

The answer is then very near, my friends.

Whoever is
• really open and
• truly desirous
  to find an answer [to the question concerning the connection between your faults or shortcomings and your outer problems], disregarding all resistance [to seeing what the connection might be], must receive it [i.e., must receive the answer – the connection],

• no matter what,
• without exception.

So try
to do that [i.e., try to pray sincerely and openly to see this connection], my dear ones.
Every one of you
has something
with which you are not quite satisfied in your life:
perhaps
  • a desire
    that is unfulfilled, or
  • some problem
    • big or
    • small.

Take your faults
and
  • weigh them;
  • deliberate on them.

What [aspects of these faults or shortcomings]
could be
  • directly or
  • indirectly
    responsible [for your unfulfilled desire or for some problem]?

Then
go a step further.

You all know that
each fault
is a violation
of some spiritual law.

You may, perhaps,
  • present a fault to me
    in a lecture session;
  • ask me,
    and I will show you
    which spiritual law
    is broken
    by this fault.

And this [i.e., knowing which spiritual law is broken by a particular fault of yours]
will then give you
the proper meditation
how to handle the fault.
And so you can make further connections [between your faults and your problems] if you start meditating on the violation of the spiritual law by this fault of yours that is responsible for your immediate problem.

I can promise you results if you go about it in this way.

Then [if you go about it this way, finding the connection between your faults that violate spiritual laws and your problems] this path will not be another form of escape [from what you need to face in yourself].

It [i.e., this path]
• will be reality, as it should be, and
• will bring you to the most important thing that this earth-life stands for, namely, facing yourself.

Try to remember this;
• do not go over my words superficially.
• Reread them carefully;
• ask yourself whether you are willing to do it.

This may be something new to you. You may have tried
• other things
• in other ways,
but try it in this way now.
And then, my friends, try to observe
• from a little distance and
• with a little detachment
your own reaction
when you do this [i.e., your reaction when you meditate on the violation of the spiritual law by this fault of yours that is responsible for your immediate problem].

That [i.e., observing your own reaction as you do this meditation work]
should be
a very interesting phenomenon to you,
for it should furnish you
with some clue
about the conflicting currents
in your own soul.

There is
• one part of you
  that truly desires
  • to advance and
  • to sacrifice
  the comfort
  of self-deception.

But there is also
• another part of you
  that struggles violently
  against it [i.e., against the discomfort of seeing your faults and violation of spiritual law as the cause of your problems].

If you can bring yourself
to view
these [two] conflicting parts of yourself
like an emotionless uninvolved bystander,
for the moment at least,
then you will know
• what is going on in you and
• how much these resisting parts of yours are responsible for your
  • trials and
  • tribulations
  in life.
That [i.e., knowing how much these parts of yours that resist the discomfort of facing your faults are, in fact, responsible for your trials and tribulations in life]

is very important.

When you go about following through what I have just advised you, do not take for granted that, because of your
• outer good will and
• sometimes superficial good intentions,
these resisting parts of yours are something to belittle.

In fact they [i.e., these resisting parts of you that resist the discomfort of facing your faults]
have to be reckoned with as a powerful opponent.

You have to face
• that part of yourself too [i.e., the part of yourself that resists facing your faults],
not merely
• the fault itself.

You have to realize there is a side in you that does not want what the other side in you wishes.

To recognize this discrepancy [between the two oppositional parts of yourself] is the most important factor of all.
So far you have always rationalized the
 • conflicting or
 • fighting part.

You were so affected by this
 • negative side in you [that resists seeing how your attitudes connect to your problems]
that the
 • good or
 • positive side in you that wants the
 • right and
 • wise thing
was overpowered.

You rationalized this defeat [of the good or positive side in you]
with all sorts of other explanations.

And then, my friends, even the
 • most intelligent of you,
even the
 • wise ones,
became very
 • blind and very
 • unintelligent in this one respect [of not facing yourself and your faults] because of
evasion [of your faults and shortcomings, and of your evasion of seeing how they have been the cause of your problems].
Evasion [of honestly facing yourself and hence evasion of seeing your faults and their connection to your outer problems]

is blindness, and

blindness

is the contrary of

• light or
• enlightenment.

There are three major parts of the self to be dealt with on this path of purification:

• the conscious mind,
• the unconscious, and
• the subconscious.

The two latter [i.e., the unconscious and subconscious] are not at all the same.

The unconscious is that which could be conscious if you would choose to look in the proper direction.

You are simply unaware of it [i.e., unaware of your unconscious material] because your inner gaze is pointed to another direction.

But the moment you change the direction of your view,
• it [i.e., the unconscious] becomes
• conscious.

It [i.e., the unconscious] is
• very much there and
• very much on the surface.
You have to make this distinction [between the conscious, the unconscious, and the subconscious] very clearly.

When you begin on this path, as I have explained to you many times, you first deal with the conscious; and I have given you
- various tasks and
- advice on
  - how to go about it and
  - how to formulate
    - simply,
    - in a
      - concise and
      - organized
        manner,
        that which is already conscious.

But before you delve into
- the subconscious,
you have to meet
- the unconscious first.

What I have so far explained to you in this lecture is the unconscious, and I have shown you here [i.e., here in this lecture] how to deal with it [i.e., how to deal with the unconscious].

Only after you have eliminated some of these problems [in dealing with the unconscious] will we consider how to go into the subconscious layers that are important for you to become aware of.
There may be
many images
• that have formed
during your early years and
• which affect your life
now.

Some of these images
you bring with you
from previous incarnations, of course,
but,
due to their existence in your soul,
incidents have occurred in your [current] life
that brought them to the surface.

In the right kind
of spiritual progress,
everything
that pertains to your growth
will be brought into awareness
• at the proper time and
• in the proper manner.

The borderline
between these three divisions –
• conscious,
• unconscious, and
• subconscious –
cannot always
be clearly defined,
but, generally,
you should keep this division in mind,
so
I am giving you this task [i.e., this task of keeping this division in mind],
my friends.
Those of you who have followed through with my advice concerning the first conscious layer, try now to look at the unconscious, that part
• which you are unaware of
but • which is right in front of your nose.

Take your immediate • hardships or • problems and handle them in the way I have shown you.

Now I will mention three main faults in the human character.

These three main faults, from which stem • directly or • indirectly all your various individual shortcomings, are
• self-will,
• pride, and
• fear.

This is very important, my friends, for you to realize.
You may not think fear a fault, but I am telling you that it is;

if you would have a faultless person, he would be unafraid.

You all know that the opposite of
• fear is
• love.

But this knowledge in itself will not be sufficient for you to understand why
• fear is a
• fault.

First you should understand that these three main faults are connected with one another.

It would hardly be possible for you to have one or two of these faults without the third.

But what may be possible is that out of the three one or two may be
• unconscious, while the third is
• quite strongly apparent, even to yourself.
Thus, it is very important

• to write
  your daily review and
• to check your reactions
  to all you have felt during the day
  in response
  to often seemingly unimportant incidents.

If you try to
formulate concisely
an unpleasant inner [emotional] reaction of yours,
you will
always
come to the conclusion
that most of the time
there is an element of fear
involved in it [i.e., element of fear in your unpleasant reaction] –
  fear that perhaps
  other people
    • do not do
      what you wish or
    • do not react
      according to your liking.

In other words,
if there is a
strong self-will,
the fear is there
automatically
that this
  • self-will
    will not be gratified, or
  that your
    • pride
      may be hurt.
If you had
no pride,
you would not have to
fear
that it could be hurt.

If you had
no self-will,
you would not have to
fear
that it would not be gratified.

So you can see
the connection [between fear and pride and self-will].

These
• subtle,
• smoldering
  fears
are
• infinitely more frequent
and also
• more harmful
than the
• obvious and
• pronounced
fears.

If you begin to check
• your various impressions
  of the day and
• your [emotional] reactions,
you can see
• where
  the element of fear
  comes in and
• whether it [i.e., whether the fear]
  is connected with
  • self-will and
  • pride
  and to what extent.
So begin to
• observe
  these inner [emotional] reactions of yours and
• analyze them
  in these terms [i.e., in terms of fear, self-will, and pride]
  without trying to
    change yourself
    immediately,
    because
      feelings
      cannot be changed
        by a mere act of will,
      but
        they [i.e., feelings]
        will change
          if
            you learn first
              to observe them.

Get a little distance to yourself
  and see
  • the underground workings
    of your reactions and
  • the behavior
    of your various
      soul currents.

Merely by doing this [i.e., merely by observing your emotional reactions and
  analyzing them in terms of fear, self-will, and pride]
  consistently
    for some time,
  eventually these
  • strong [emotional] reactions and
  • inner
    • desires and
    • pressures
      will become weaker.

They
  will not cease
    right away,
  but they will
  • become weaker and
  • occur less frequently.
Eventually,

if you continue to do this [i.e., if you continue to observe your various emotional reactions and analyze them in terms of fear, self-will, and pride]

in connection with
  • adequate and
  • pertinent
    prayer,

they [i.e., your various strong emotional reactions]
  will change
    and leave you
      a liberated person.

There are
two other points
I want to make at this time
  that are not entirely connected with the foregoing.

Many of my friends here
  seriously
    desire to fulfill a task
      in God's vineyard.

But have you ever asked yourself
  whether you are
    truly ready for it [i.e., truly ready to fulfill a task in God's vineyard]?

When I ask,
  are you ready,
I do not mean
  that you have to have a great deal of knowledge,
    because
      this intellectual knowledge
        will be given to you
          in one way or another
            so far as it will be necessary [to fulfill the task].

But in other ways,
  are you really willing
    to sacrifice
when
  sacrifice is necessary [to fulfill the task]?
Ask yourself why you want to do it [i.e., why you want to fulfill a task in God’s vineyard].

Oh yes, there is a part of you that is very sincere, that wants this out of pure reasons or motives.

However, try to discover the other part [of you] that mingles in [with the part of you that is very sincere and pure], the part that may not be as ready to pay the necessary price and therefore merely wants ego gratification.

This part wants to fulfill a task mainly to receive recognition and appreciation, or perhaps to cut a heroic figure.

No, my friends.

First you have to work in very small ways before you are worthy to fulfill such tasks.
You must
not expect
that God's world
is lenient in this respect [i.e., lenient in giving you big jobs before you have worked in very small jobs].

It [i.e., God's world] may be lenient in many other ways, but here [i.e., here in regards to working in God’s vineyard] the responsibility is too great [for God’s world to give you a task in God’s vineyard].

If you fulfill a task, you must realize that it no longer concerns you alone.

There are other people involved, and if you disappoint them in any way, it will count very much against you.

You have to figure that you will work for many years without any recognition;

you must really learn to sacrifice.

Not only must you give up
• your comfort and
• some of your time,
but also
• other things, my friends.
These [things you must give up before you take on a task in God’s vineyard] are
• not outer things, for that would be so much easier.

These [things you must give up before you take on a task in God’s vineyard] are
• inner things.

They [i.e., the inner things you must give up before you take on a task in God’s vineyard] comprise most often what is most difficult for you:

• giving up your pride,
• fear,
• self-will,
• egotism,
or
• a particular 
  • resentment or
  • resistance to a person.

To fulfill a task demands a great severity with
the self and
by the self.
It [i.e., to fulfill a task in God’s vineyard] means that
you have to count,
• not on
  recognition from
  any human side for a long time,
• but on
  people who
  at best
    • take your help for granted, and
  at worst
    • are against you.

For a long time
you have to take into account that
  nobody
  but
    • God
  and
    • yourself
  will know what you are doing.

If you are still willing
to continue under these circumstances,
you will be tested for it.

And if we [in God’s world]
recognize that you are ready,
we may try you out,
but it may only be a try –
  for
    • many
      are called
    but
    • few
      are chosen.
Here is another bit of advice, my friends, on an outer detail.

When you sit
• here [in these trance sessions] or
• at any time when you meditate,
I would advise you
• to be entirely relaxed, and also
• not to sit with your
  • legs or
  • arms crossed.
• Hold your hands
  with the palms upward,
  for in a good meditation,
  whether it is
    • a trance session [here] or
    • simply a meditation,
  strong forces
  are present.

You are
• most receptive
  in the palms of your hands, and
these forces [that are present here in these trance sessions and in simple meditation]
  can better penetrate
  into you
  through them [i.e., through your open palms].

There may be
• physical healing forces
  present, or
• some spiritual force
  that you need, and
• perhaps a force that will
  help you to overcome some of your psychological problems.
**Whatever it is** [i.e., whatever the force is, whether a physical healing force, a spiritual force, or a force to help you to overcome your psychological problems],

*it is important for you.*

**However,**

- if you keep your limbs crossed,
  - you cut off this current.

*This is why I advise you to do it* [i.e., to not cross your limbs].

**To sit this way** [i.e., with limbs uncrossed and palms up]

- all the time
  - may seem like a hardship at first,

**but if you learn to be**

- entirely relaxed,

**you will be able to sit like this**

- for hours
  - and will not feel it.

You will almost

- feel your hands
  - lifted;
    - you will not even have to support them in your lap any more.

They will lift

- by their own accord,
  - as though
    - an outer power were at work.

*You will not feel*

- any weight in them.

If you can succeed in this,

- without too much
  - forced concentration,

you

- should
  - *be entirely relaxed and*
  - *feel*
    - *a very beneficial effect.*
And now, my dear ones, I am ready for your questions.

QUESTION:
May I ask a question
from the Bible?

What is
the true spiritual meaning
of the statement,

"To those who have,
more will be given, and
to those who have not,
what they have
will be taken away?"

Does this refer to
faith,
or what does it refer to?

ANSWER:
It refers to
all
spiritual qualities.

Take love,
for instance.

To those who
have love,
more love
will be given,

because
it is the nature
of
all
pure
spiritual qualities
to regenerate
the same quality
from themselves.
If you have love,
   so much more [love]
   comes to you,
   and you can give it [i.e., give love]
   to many.

But
   if
   • you have
     very little of it [i.e., very little love],
   • and this little [love]
     is diluted
     by impure currents,
you will
   lose
   the little [love] you have.

   It [i.e., the little love you have]
   wastes away.

The same applies
   to all other divine aspects,
not only to
   • faith or
   • love.

So you must
   break
   the vicious circle.

Everything
   goes in cycles,
   as I always say,
   both
   • negative
   and
   • positive.
The negative cycles work as long as you are in the state of mind in which you break the respective spiritual law.

Then [i.e., when in that state of mind in which you break the respective spiritual law] the negative currents in you are so much stronger that you lose the little positive quality you have.

But if you • break this negative circle and • set up a positive one,
then the positive quality becomes inexhaustible.

The more you give then, the more will come out of you.

QUESTION: It means putting yourself into the great cycle of love?

ANSWER: Yes.
| 25 | **QUESTION:**  
|    | I read in the papers about  
|    | the Pope  
|    | objecting to  
|    | to delving into the subconscious,  
|    | that it [i.e., that delving into the subconscious]  
|    | can be harmful.  |

| 26 | **ANSWER:**  
|    | Well, it [i.e., delving into the subconscious]  
|    | can be harmful  
|    | if it is done by people  
|    | who do not understand how to handle it.  
|    | Certainly.  
|    | A lot of harm has been done,  
|    | also  
|    | by qualified doctors.  
|    | I have mentioned that too.  
|    | If the subconscious  
|    | is taken apart  
|    | without the realization of  
|    | • the existence of spiritual law and  
|    | • certain spiritual  
|    | • facts and  
|    | • truths,  
|    | a person can have  
|    | a breakdown.  
|    | It is as though  
|    | you took a machine apart  
|    | and you do not know how to put it together again.  |
It [i.e., delving into the subconscious] can be the most useful, the most wonderful thing, but it can also be a very dangerous thing, as it is true with so many other things.

Take, for instance, mediumship:

it [i.e., mediumship] can be the most precious jewel, and [yet] it can be very harmful.

It is the same here [i.e., delving into the subconscious can be the most precious jewel, and yet it can be very harmful].

It just depends on how it is done.

QUESTION:
It seems that so many people have a different interpretation of the word "love."

Can you give us an interpretation?

What qualities does a person have to have in order to give it [i.e., give love] and receive it [ i.e., receive love]?
| 28 | **ANSWER:**  
|    | I think I can answer this best  
in a very short sentence:  
|    | real love  
|    | must be  
|    | entirely free of  
|    | • ego,  
|    | • pride,  
|    | • vanity, and  
|    | • self-will.  
|    | That is the answer.  
|    | So you will realize  
|    | that there are  
|    | few human beings indeed  
|    | who are capable of  
|    | divine love.  
|    | Does that answer your question?  
|    | **QUESTIONER:**  
|    | Yes,  
|    | thank you.  |
| 29 | **QUESTION:**  
|    | I would like to know about  
a departed friend of mine.  
|    | I keep thinking about him  
|    | and I wondered if  
|    | there was any meaning in this.  
|    | Why do I keep thinking of him?  |
| 30 | **ANSWER:**  
|    | I will need a little time.  
|    | Just a moment. … |
You keep thinking of him
because
he is
very often
near you.

Very
near you.

He wants help
and
you can help him,
not only
• by praying for him,
but also
• by teaching him certain things.

Think about
• him,
• his life,
• his views, and
compare this
with the
spiritual knowledge
you are gaining now, and
see where
this knowledge [you are gaining now]
may be missing in him.

Because of that [i.e., because this spiritual knowledge may be missing in him],
he may be in a certain need.

And since
• there is a bond between you – and
• he trusts you –
you
are the one who could help him.

You could do this
by teaching him
in thought.
But first
  think what
    lack of spiritual knowledge
    may be a hindrance for him now,
then [i.e., when you understand what his specific lack of spiritual knowledge is,
    a lack of knowledge that is hindering his current development]
you will be able to teach him [in this area of his specific spiritual need].

Perhaps one day,
  all of a sudden,
    a thought will be in you
    in the form of a question.

So you may be inspired by him
  and thus have a sort of a conversation with him.

That [conversation with him]
  will be very useful [to him].

QUESTION:
I don’t quite understand
  how I can help him, though.

ANSWER:
As I said,
  if you think about
    his views,
you will undoubtedly realize
    that he had
      some wrong ideas
      about spiritual truth.

This lack [of spiritual truth]
  is a hindrance to him now.

This is what you can teach him
  by having a conversation with him
    in thought [and thereby imparting to him spiritual truth
    in this area where he lacks truth].
QUESTIONER:
Do I have to
    keep thinking of him?

ANSWER:
You do
    not have to do that
    constantly.

It is sufficient
    for you to figure out
        where his lack of spiritual truth
            must be a hindrance to him now.

You have known him,
    after all, and
you have known some of
    his
        • opinions,
    his
        • attitudes,
that may indicate
    his
        • spiritual foundation.

That will give you
    a clue
        where he has his difficulties.

And then
    take every day
        five minutes,
            whenever you want to,
talk to him
    about these things,
        just as though
            he were in the flesh.

You do not have to do it
    in a loud voice.
Explain certain things that you are learning that he may not believe as yet.

That will help him because
  • he trusts you and
  • he is more likely to accept something from
    • you
    than from
    • certain other people he has access to, also in the spiritual world.

Well, my friends, this is enough for this evening.

And so I am leaving you with the Lord's blessings for each one of you.

May He give you
  • the strength and
  • the courage and
  • the light
    • to face yourself,
    • to be open,

so as to redirect your life and put it [i.e., put your life] into the proper channel, so that you can grow in harmony.
Never feel • lonely or • alone, because God is • here and • everywhere.

And He loves each one of you very much.

Go in • joy and in • peace.

Be in God!

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