Greetings in the name of the Lord.

I bring you blessings, my dear friends, as usual.

Every living creature is seeking God;

every human being is
  • consciously or
  • unconsciously seeking God.

Even those you call atheists; they, too, are seeking God.
Everyone seeks
• happiness,
• love, and
• security,
and that is
• God!

Of course, where spiritual awareness is still lacking, people often
• think that these goals [i.e., these goals of happiness, love, and security]
can be found in other things,
and therefore
• seek security either
  • in financial terms or
  • through emotional ties.

People also seek
• happiness,
• love, and
• security
by reaching for some outstanding success in a profession whereby they might gain
• admiration,
• appreciation, and
• some degree of power.

However, if true security is desired — and who does not want it? — these aims [of admiration, appreciation, and power] are indeed poor substitutes, especially if they take the place of the security that only a harmonious relationship with God can provide.
• Financial success,  
• satisfying emotional ties, and  
• professional recognition  
  can also be yours  
if  
  they are a part of  
  your plan for this incarnation,  
but it makes a great difference  
whether  
  they [i.e., financial success, satisfying emotional ties, and  
   professional recognition]  
  are all you have to hold on to  
  or not.

It is the same way  
with love.  

If love  
  of another human being  
is sought  
  with the current  
  that is destined for  
  the love  
  of God,  
it [i.e., love of another human being]  
will always leave you  
  with a feeling of  
   • emptiness,  
   • dissatisfaction,  
   or even  
   • frustration.

So  
if God  
  is not truly  
  the basis of your life and  
if instead  
  you seek worldly substitutes,  
the latter [i.e., worldly substitutes for what is destined to be your love of God]  
will never  
  really  
  satisfy you.
However,
you may certainly
also [in addition to feeling your love for God]
feel love
• for
and
• from
other human beings –
and indeed
you should [feel love for and from
other human beings].

But this love [for and from other human beings]
will have
its proper value;
it [i.e., your love for and from other human beings]
• will not be
your sole anchor,
and you
• will never
feel your life to be meaningless
if for some reason
you lose a human love
as long as
God
has his rightful place
in your heart.

I have said that
everyone
is seeking God,
though oftentimes
without knowing it.

Just as plants
are leaning toward the sun
seeking
• light and
• warmth,
so is the human being
leaning toward God,
often as unconsciously
as the plant.
Only when you have found God within yourself will • your heart be at rest and will • your puzzling life make sense.

Only by finding God will the light of knowledge be yours – not necessarily • general or • abstract knowledge, for that is of lesser importance.

It [i.e., the light of knowledge of which I speak] will be • personal knowledge.

You will understand • why you had to go through particular difficulties, and

• why so many incomprehensible experiences happened to you that originally appeared as the result of • the cruelty of others or • "fate."
All of a sudden
your life
will make such deep sense to you
that you will not quarrel anymore
with its hardships.

You will be glad
that you have had them [i.e., have had life’s hardships],
my dear ones,
not only because
• you will fully perceive
  the justice of them [i.e., the justice of
  life’s hardships]
but also because
• you will realize
  • how good and
  • how strengthening
  these hardships
  were for you.

Yes,
indeed,
you will.

God is
sought
in different ways.

He cannot, however,
be found
• outside of
  yourself,
• in some building or
• up in the sky.

You all know that.

He can
only
be found
within you.
In spite of the fact that you do know He lives within each of you, many of you still seek God in the wrong way.

No matter what
- religion or
- philosophy you believe in,
you can only find God within by going through your lower self.

If you have a treasure hidden deep in the soil, the only way you can get to that treasure is by digging up the dirt, which means that you have to come in close contact with it [i.e., with the dirt] for a while.

You know that handling this dirt is
- worthwhile and
- necessary for freeing your treasure, so you do this temporarily unpleasant work to get it over with once and for all.
There is absolutely no way to get the treasure out unless you are willing to grapple with the mud first.

The simple logic of this will be comprehensible to all.

Why not then do this excavation work to uncover the treasure house of God that lies embedded in everyone of you?

Why do you hope to gain the greatest and most precious treasure of all without being willing to face your lower self?

Does that make sense?

Certainly not.

However, many of you still hope somehow to do that.
Many of you human beings who do know perfectly well that God can only be found within you, continue to search vaguely in some hidden recesses of your souls • to find a spark, • to experience God.

Perhaps you hope to do this • by seeking • general, • abstract knowledge of God or • by doing certain spiritual exercises.

If this is the only way you seek him, what you will receive will be everything else but God.

You must not try to disregard whatever the difficulties in your life immediately in front of you are.

If you seek in this way [i.e., if you seek for God by looking at the difficulties in your life immediately in front of you], you will find God to be so much nearer than you thought.

But if you try any other way [i.e., other than by looking at the difficulties in your life], He will be infinitely farther away from you than you can ever fathom.
To find God, you need to
• recognize your hidden emotions and
• evaluate them in the light of divine law.

Acknowledge your true [emotional] reactions instead of making yourself believe you react [emotionally]
• in another way and
• for reasons different from the real ones.

First see your faults clearly.

I have said so many times before that you have to find those parts of you of which you are not even aware yet.

Test yourself concerning your real feelings.
Only
• by taking this road [i.e., this road into your faults, faults of which you are not yet aware, and into your real feelings and emotional reactions] and
  • by really going through
    your lower self,
     • facing it and
     • dissolving it
    step by step
    with
     • courage and
     • conviction,

will you find
• true happiness and
• security
  • in God,
  • with God, and
  • through God.

"How can I do that?"
  is always the question.

There are
  many points
  from which we can start,
  my friends.

It is recognized
  by all
  who are already on this road
that you
  always
  have to tackle
  all problems
  from
  at least two sides and
  often from more.
You cannot find God
unless
you strive
to overcome your imperfections.

But on the other hand,
you
certainly
cannot overcome your imperfections
by yourself alone,
no matter
• how strong you are and
no matter
• how good your will may be.

You
do need
God's help.
So it is
an alternating process.

First,
you have to
• meditate
to
• recognize and
• evaluate
your own imperfections,
and then
• build a bridge [to God] from there.

Next
you have to
• analyze honestly
what is really going on in you.

This is
not quite as difficult
as you may believe,
provided
you truly
• desire and
• choose
to do so.
You have to recognize
• the ever-present
  sluggish tendency
  in every person
along with
• the basic evolutionary drive
  in all living creatures
  to strive upward to God.

Though
your yearning for God
is often
• misunderstood,
• misinterpreted, and
• misdirected
  into wrong channels,

it [i.e., your yearning for God]
is still there.

It takes
  spiritual awareness
• to understand
  this yearning [for God] and
• to direct it properly.

The sluggish tendency
in the lower self
makes you
hold back
when it comes to
overcoming the obstacles.

It [i.e., the sluggish tendency in the lower self]
• does not want to fight,
• neither does it tolerate
doing anything
  uncomfortable.

As long as
you do not recognize
your own version
  of this sluggishness,
you cannot get ahead.
So at one stage
your work
is on the imperfections
that form
part of your lower self.

At another stage,
you have to
actively
enlist God's help,
even though
due to
your particular imperfections,
you may
not yet
have close contact with God.

Still,
with the little contact [with God] you may have,
you can ask
that divine help
be given to you
in order to
further build the bridge [to God].

This
constantly alternating process
requires you
to build it [i.e., to build the bridge to God]
first
• from one side [i.e., working on your imperfections]
and then
• from the other [i.e., enlisting God’s help].
However,
there is one sure way,
which I will even call
a shortcut,
to establish
a personal
• relationship with or
a personal
• experience of
  God.
You see,
  my dear friends,
  many of you
  • believe in God
  but many of you
  • also have
    deep in your hearts
    a corner of disbelief.
You are
  afraid to face
  the corner of disbelief,
and this attitude [of fear of your possible corner of disbelief in the reality of God]
is responsible for
  your resistance
  to delving into
  your own soul.
You believe that
  if you
  disregard
  the corner of doubt in yourself
  by covering it up,
the doubt will
  • disappear or
  • not count.
This is not so.
Whatever

you discover in yourself
never represents
the entire picture,
because
you are made up of
many
contradictory
currents.

Do not fear
to face
that one part of you that
• does not believe in God
and even
• sincerely wants to
  strengthen
  the disbelief.

Do not cover up
any
doubt
for you will
not accomplish anything
by telling yourself
that it [i.e., that the doubt about God’s existence]
does not exist.

I do not say
that this [doubt about God’s existence]
is the only factor
that you are afraid to face
within yourself.

But whether it is
• the doubt about God or
• some other aspect of yourself,
the principle
is always the same:

you cannot conquer
any feeling
as long as
you are afraid to face it.
I promise you
that any feeling you have
will not be
half as frightening
as you now believe
once you
do face it.

Coming back to
the shortcut
to knowing God:

If you sense
that a lack of belief [in the existence or reality of God]
exists in you,
there is one
• wonderful,
• sure, and
• fast
way
to
experience
the
• reality and
• presence
of
• God and
• His spirit world
so strongly
that all your doubts
will dissolve
like snow in the sun.

It [i.e., the sure and fast way to experience the reality and presence of God] is the way of
sacrifice,
my friends.

If you are capable of
sacrificing something for God,
you will have that experience [i.e., that experience of the reality and presence of God].
• The knowledge,
• the certainty, and
• the reality
  which you will gain
  from the experience
  of making a sacrifice [for God]
will be
  infinitely more valuable
  than
  what you have given up.

I realize that
  you do not know
  • how to go about
    sacrificing
    or even
  • what it is
    you should sacrifice.

I will show you
  the way.

Nothing
  melodramatic
  is asked of you.
As a matter of fact,
  I would like to emphasize
that
  the less other people know
  about your sacrifice
  • when you do it, or
  • when you intend to do it,
  the better it is.

Only
  • you
  and
  • God
must know,
  and perhaps
  your spiritual teacher
  if you need help with it.
It [i.e., your sacrifice for God]
should not serve
your ego
in any way,
so it [i.e., so your sacrifice for God]
should not be something
• striking or
• spectacular.

There is
no martyrdom
of any sort
connected with
what I am talking about.

If you are in a dilemma
about a decision, or
if there is
a continuing disharmony in your life,
it should serve as a sign
that something is wrong.

For whatever you do,
if it has God's blessing
it [i.e., whatever you do that has God’s blessing]
• will be
  harmonious and
• will not create
  constant friction
  for
  • you or
  for
  • others.

If you are
too strongly committed
• to an idea, or
• to something
you desire
and do not want to relinquish,
that may also serve the purpose [for being something to sacrifice for God].
Take whatever it is –
• your problem,
• your decision,
• your excessive attachment –
and present it
  to God.

Open yourself
  completely and
ask first,
  "What is it
    that I really want?"

Finding a clear answer
  to that question [i.e., to the question, "What is it that I really want?"]
  is important
because
  when you are
    not clear
      about what you
        actually want,
  problems
    are bound to arise.

Once you have given yourself
  the answer [to the question, "What is it that I really want?],
  thus
    clearly establishing
      your
        • wish and
          • preference,
ask yourself,
  "Is what
    I want
      perhaps
        not God's will?"
At this point [i.e., the point where you ask, “Is what I want perhaps not God’s will?”]

the hidden corner of your heart
where you harbor doubts [about the existence or presence of God]
may manifest.

It will then be extremely important for you to
• allow into your consciousness
  the
  • reactions and
  • feelings
    that will come up and
• give them clear expression.

They [i.e., the reactions and feelings from the hidden corner of your heart] may say to you,

"Yes, this is all very well, but perhaps there is no God.

If there is no God, I certainly do not see any reason why I should give up what I like.

Why should I sacrifice?"

If you can articulate this inner doubt, my dear ones, that is already a step forward, believe it or not!
In this way [i.e., by clearly articulating your doubts about the reality of God that lurk in the hidden corner of your heart]

- your innermost spiritual problem,
- the hidden sour point in you,

begins to take on a precise shape, so that you can deal with it [i.e., deal with your innermost spiritual problem, the hidden sour point in you] intelligently.

Continuing this discussion with yourself, the logical side of you might say:

"All right, if there really is no God, I am not risking anything by asking [whether or not what I want is God’s will], for then [i.e., for, if there really is no God, then] I cannot receive an answer from Him.

Before I consider letting Him make my decision, I will ask God himself whether He exists.

Dear God,

- one side of me believes in you;
- another side does not.

Which is true?

Please help me."
If you first settle this question [concerning the reality and presence of God] between
   • yourself
   and
   • God,
you will receive enlightenment.

However, you must face the question [concerning your doubt of the reality of God] instead of • evading it.

Then you may say:

"And if I know that you are God,
   I will
   • be ready to sacrifice and
   • let
     my will go."

But are you willing to • sacrifice and • let your will go?

Should you be ready to do that?
If you do not thoroughly experience the enlightening realization that He who is • the living God and • the greatest reality of all, truly exists,

then, paradoxically you can still only receive this knowledge [i.e., this knowledge that He who is the living God and greatest reality of all truly exists] if you are prepared to sacrifice for God.

You always wait for Him to manifest [to you] first, and only then [i.e., only after God manifests to you] decide whether you will perhaps put your life into His hands.

But approaching Him in this way [i.e., by waiting for Him to manifest to you first before you decide that you will put your life into His hands, if He exists] you continue to run around in circles;

the question [i.e., the question of the existence, reality, and presence of God] will never be settled as long as you are not willing to put aside • your self-will for • His will first.
By doing so [i.e., by first putting aside your self-will for His will] you will solve two problems at once:

- the reality of God's existence, and
- your attachment to something other than God's will.

Only by taking this route [i.e., the route of putting aside your self-will for His will] in your everyday life will there be no disadvantages of any sort: everything will feel

- so right
- in every respect.

This feeling [i.e., this feeling that everything is so right in every respect] is what distinguishes

- God's way
from
- your human way.
Here again
the process
works both ways:

only if you are
first
completely
• ready and
• willing
in your
every
• thought and
• intention
to relinquish
• your self-will and
• your own desires
to God
in the event
that
His will
should manifest clearly
to you,

can you receive
an answer [to your questions regarding the
reality, presence, and will of God].

The willingness
to let go of yourself
constitutes
the knocking on the door –
only this [willingness to let go of yourself and your self-will]
and nothing else
will open it [i.e., will open the door to God].

As long as
• your self-will
is stronger than
• your desire
to put God first,
you will
never know
the certainty
of His existence.
Until such time [i.e., until the time comes when your desire to put God first is stronger than your self-will],

God will not be a reality for you,

no matter how much you
  • speak and
  • think of Him,
  • pray and
  • meditate.

He [i.e., God] will be
  • something vaguely abstract
  and
  • not a living reality in your everyday life.

Therefore, I say to you:

be ready to sacrifice your self-will for the sake of God, even if a corner of unbelief still remains in you.
If you are truly ready and prepared to accept even the alternative you like least, provided it is God's will, you will have stepped across the most important threshold in your entire spiritual development.

Everything up to that point [in your entire spiritual development process] is
  • mere theory or
  • preparation for crossing that great dividing line on your road upward.

Let go, my dear ones!

Of course God is as yet unknown to you.

Trust in Him, even if you
  • cannot see Him and
  • do not like the choice that might prove to be His will for you.
Trust
   that He [i.e., trust that God] knows better.

   That is all I ask you.

There is not one person who cannot put into practice this advice in a thousand little ways every day.

This is as true for
   • big and
   • important decisions
as it is for
   • small ones.

In one way it may be easier to start with a really big decision.

It [i.e., trusting God rather than your self-will with your big decisions] may feel as though you were about to step under a cold shower.

One person finds it easier to do this by slow stages

while another wants to quickly get it over with and suddenly jumps in.
Once you are in [the “cold” shower, that is, once you are trusting God rather than your self-will for your big and little decisions],

you will see
that the water
is not at all as cold
as you had first imagined,
and after a very short while
it will even seem
• warm and
• soothing.

It [i.e., stepping into this cold shower that you feared, the experience of trusting God rather than your self-will for your big and little decisions]
will give you
healing power
for
all your problems
on all levels of your being.

It [i.e., stepping into this cold shower that you feared, the experience of trusting God rather than your self-will for your big and little decisions]
will give you
a wonderful
• harmony,
• security, and
• victory
that you have
never known before
in your life.
Whether
  you surrender your self-will
  in the little problem areas in your life,
  thus going into the water by stages,
or whether
  you jump in and [surrender your self-will whenever you]
  handle the big problems
does not matter,

  provided
  you are going with the process [of surrendering your self-will to God’s will]
  and [thereby]
    taking this one crucial step
      that turns your spiritual life
        from
          • theory
        into
          • practice
    and
      from
        • unreality
      into
        • reality.

Once you have
  sacrificed
  your self-will
and therefore [once]
  God
    has become
      a profound reality for you,
all
  your doubts [about the reality, existence, and presence of God]
  will cease.
Many of you, my friends, do not even know what your unconscious image or belief about God actually is.

Ask yourself that question also, for you will be surprised how many different answers there may be.

With one person this hidden subconscious or unconscious image of God—which is, of course, not a thought or an idea but a feeling—is a vague impression of a very strict, pedantic school teacher who shakes His finger at you and does not understand so many of your human problems.
Such a [pedantic strict school-teacher] concept of God may have come from another image, whether
• in this life or
• in another,
of a human father you may have had.

It [i.e., this experience with a human father] may dangerously color your image of God, and you should recognize this danger.

Other people may think that their problems cannot ever be presented to God, because God does not care about their lives.

This is so untrue, for every
• decision,
  no matter how small, and
every
• deed or
• attitude
  of yours,
stands in direct relationship to one or more of the spiritual laws.
There are also those who think that it might be almost blasphemous to go to God with certain problems.

How wrong this is, too!

There is no problem which you cannot bring to God, no matter what it is, for He certainly understands you better than any human being, psychoanalyst, doctor, or scientist.

You should know definitely and consciously that no matter what problem you take to God in a sincere way, He will understand and help you, provided you are asking for this help and willing to trust Him more than yourself.
So do not hesitate
to turn to Him
because of
some mistaken image
you may have
that often comes
from
• influences in the home or
from
• religious teachers
  who are also infected
  with such ideas.

This [i.e., this mistaken image from parents or teachers]
is very harmful.

My dear friends,
what I have said to you here
is
"spiritual dynamite."

• It will be difficult
to follow it through and

• it will mean
doing battle with
  yourself.

But
if you
sincerely
surrender
• your self-will
to
• the divine will

you will see
that your whole life
will change.
So all of you
who have heard these words
should go
within yourselves
and ask:

"Where is something in my life
that
God
may wish to change?"

And then
prepare yourself
for the battle.

Take your time
with it [i.e., take your time with answering and battling with this question];
do not do it [i.e., do not answer this question]
• hastily or
• superficially.

Do not deceive yourself
by doing it [i.e., by answering this question, "Where is something in my life
that God may wish to change?"]

half-heartedly
and then
claim
that you did not receive an answer,

for you
will not receive one
if you have not done it [i.e., have not wrestled with this question]
wholeheartedly.

Do not try to
talk yourself into the conviction
that something
must be
God's will
because
you want it so much.
Put down
  all your cards
  before God.

Make yourself
  empty.

Be ready
  to give up
  everything.

If it [i.e., if answering this question, “Where is something in my life that God may wish to change?”] takes
  • weeks or
  • months,
    it does not matter.

This should be your aim now.

If you cannot do so
  because
    something in you
    still does not want to,

it is much better
  if you acknowledge that
    to yourself.

Better say,
  "I am not ready now," and
  • go on [your spiritual path]
    in other ways,
  • progress [in your spiritual development]
    in slower stages,

and perhaps
  in a year
    you will be far enough [to wrestle with this question, “Where is something in my life that God may wish to change?”].
But
do not give up entirely,
under some pretext,
surrendering to God.

Being honest
in this way
you are preparing yourself
to cross
the great threshold
of spiritual development.

But
if you can use the shortcut
of sacrifice,
it will be
a wonderful deliverance for you
in
many,
many
ways.

Before ending this lecture,
I want to remind
all of you
to practice using
a powerful tool
called
daily review.

You do not have to be
extremely far
in self-development
to accomplish this.

Anyone can do so.
All you should do is review the day and think of all the instances that have caused you disharmony in any manner, shape, or form.

Even if at the beginning you cannot understand why [an incident caused you disharmony], just put down
- the incident
and
- what you have felt [in your reaction to the incident].

When you have done this for a while, a pattern will evolve.

It [the pattern that evolves] may still not give you a clue concerning what is wrong in your inner makeup, but you will at least see some repetition indicating that there must be something in you that is causing the disharmony, no matter how wrong others may be in their own way.
If unhappy events or feelings recur constantly,
they [i.e., the unhappy events or feelings that recur constantly] are a clue to your own soul.

• These repeated occurrences, along with your reactions toward them, may vary in two or three ways, but there must be a basic, underlying problem which you can learn to recognize.

Doing your review will not take more than ten or fifteen minutes every day, which should certainly be possible for each one of you.

You do not have to write down everything that has disturbed your sense of harmony during the course of a day, just [write down] certain key words.
By constantly doing this [i.e., by constantly doing this daily review of disharmonies],

• you will succeed in making the unconscious conscious

and

• you will discover your own inner trends.

You will most certainly recognize definite patterns in your life which you cannot become aware of otherwise.

That [i.e., the daily review of disharmonies and recognizing patterns in your life] is all you should do at present.

There is no magic trick to it.

After you have kept a daily review for a while,
• read all daily review notes through and
• recollect the incidents, with your [emotional] reactions.

See whether you can at least sense a pattern, and then ask yourself,

"Can I find the point in myself where I deviate from some divine law?"
Compare
  • these patterns
with
  • your list of faults
   which you have already discovered.

Ask yourself questions
as to
  • what your
    feelings are,
  • what your
    desire currents
    really want, and
  • whether these
    • feelings and
    • [desire] currents
    are truly
      in accordance with divine law.

Ask God
  for enlightenment
as to
  what
    in these patterns
    may be
      even
        • remotely or
        • indirectly
          connected with
            your faults.

This is the way
  to get
    right into the middle
      of this path.
Without God's help, it would be
• extremely difficult,
• perhaps impossible,
to gain
the self-knowledge
• which is
  • the essence of
  and
  • the key to
this path and
• without which
you cannot reach
divinity within yourself.

It [i.e., the daily review of disharmonies and pattern work] takes so very little time,
and I beg all of you, for your own sake, to do it.

For information to find and participate in Pathwork activities world wide, please write:

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