Pathwork Lecture 29: The Forces of Activity and Passivity – Finding God’s Will

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/

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<td>Greetings</td>
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<td>the Lord.</td>
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<td>I bring blessings</td>
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<td>for all of you,</td>
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<td>my friends.</td>
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|    | Blessed |
|    | is this hour [i.e., blessed is this time |
|    | we now spend together in this lecture]. |

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According to
the scheme of the
"Pistis Sophia,"
these [twelve active and twelve passive] forces
are
• concentrated in
  the highest realm of light and

• conducted by
  respective entities
    who are each
      • a representative or
      • a personification
        of each of these
          • active and
          • passive
            principles.

They [i.e., these forces and their respective entities]
are all
perfect
in their own way.

The whole universe
is penetrated
by these forces and
an infinite
• variety and
• combination
  of them [i.e., an infinite variety and combination of these forces]
  is possible.

In the "Pistis Sophia"
the expression
"twenty-four invisibles"
refers to
• the principles [or forces]
as well as to
• the [respective] entities.
They [i.e., the “twenty-four invisibles”]
are invisible
in all spheres
below
the highest realm of light.

But in the latter sphere [i.e., in the sphere of the highest realm of light],
the
• principles or
• forces
as well as
• their personified entities
are visible
in the form of
• rays or
• fine threads
running through the atmosphere.

They [i.e., the principles or forces and their personified entities]
are noticeable
not only by various
• colors and
• shades,
but also by
• scent and
• tone and
• other qualities
that are unknown
to human sense-perception.

I am telling you about this
not merely
to give you information about the higher spheres,
for that
in itself
would not be sufficient reason [for telling you about the higher spheres],
interesting as this knowledge may be.

You should always
get some practical benefit out of these lectures
for use in your actual life,
right here and now.
Since
every
  • force or
  • principle
    present in the universe
also penetrates
each individual human soul,
you will see that
a benefit
can be derived
from this
  seemingly abstract
  piece of information.

In other words,
a personal connection
  • can and
  • should
    be made,
for
the whole universe
is within you.

How human beings
  • exploit and
  • direct
    these
    • principles or
    • forces
determines
their
  • lives,
  • harmony, and
  • happiness.

I have often mentioned that
  • activity and
  • passivity
  are two basic divine aspects
  in the universe.
Now you can see that there is not just
• one active
and
• one passive principle
in existence,
but
• twelve
  of each [i.e. twelve active principles and twelve passive principles].

For humanity the question arises when to assume an
• active
and when a
• passive attitude?

When should you use the free will you have been endowed with, which corresponds to activity,
and when should free will not be exercised – which is a state corresponding to passivity – so that God’s will can be fulfilled?

It is in these terms that you think about the matter [i.e., think about the matter of free will, activity and passivity], but herein lies a fundamental error, my friends.
For it is not in the least true that you can be passive when you want to fulfill God's will.

In order to truly fulfill the will of God you need a great deal of • activity and • willpower.

When the active forces are used in the channels destined for the passive currents, a congestion occurs, and the result is frustration for the human being.
If the passive forces replace the active ones, entering the channels where the active principle should work and flow freely, there will not be congestion [as occurs when the active forces enter channels destined for passive forces], but rather a standstill or stagnation, not only in general development, which, of course, the wrong use of the active forces brings about too, but a sluggishness in particular aspects of the human soul, and gradually it [i.e., passive forces entering the channels destined for the active forces] will affect the entire inner makeup of the person.

Any person on the path has a great need to find out in what respect the forces should be active or passive.

I will try to shed light on this subject.
My words will also help you to understand that passivity is not necessary to fulfill the will of God.

You should at all times
- be active and
- use your willpower – which does not mean self-will,
  for these [i.e. willpower and self-will] are two different things –

to adhere to the laws of God, which you know.

And that [i.e., the laws of God relevant to a given situation] is not so difficult to find out, even for people who do not receive
  - these particular teachings and
  - personal guidance.
People
 • who find God
   in any of the current existing
   • religions or
   • philosophies and
people
 • who are not particularly close to God,
 • who may be
   • agnostics or
   • even atheists,
 • but who have
   high standards of
   • ethics and
   • morals,
do know
   what is
   • right
and
   what is
   • wrong
if they simply
 • face the particular issue and
 • ask themselves
   • honest and
   • self-probing
   questions.

Then [i.e., if they face the particular issue and ask themselves
   the necessary honest and self-probing questions]
they will know [what is right and what is wrong].

In order to do
 just that [i.e., in order to just face the particular issue and ask
yourself the necessary honest and self-probing questions in
order to discern what is right and then do the right],
you certainly do need
your willpower.
However,
  • where the passive forces
    should hold sway, and
  • where they are
    unfortunately
    often replaced by
    your active forces,
are all the instances
  in which
  you cannot change
  • circumstances or
  • other people.

People are inclined
to revolt inwardly
  • when things
    do not go according to their will and
  • when other people
    are wrong.

Then [i.e., when people are inwardly revolting because things to not go
  according to their will and because other people are wrong] an active movement
  begins to take the place of
  passivity.

Whenever
  an emotion is felt
  and you follow that emotion through
  to its roots,
you will discover
  that a desire
  is behind it.

Desire
  means
  activity.
You may have right desires:
- going on a path of purification, for example, or
- learning to love
  are such.

- Overcoming your weaknesses, or
- wanting to be honest with yourself,
  which causes pain at first,
  are other
  - positive,
  - constructive desires.

Therefore the active force must be put in use in order to fulfill them [i.e., to fulfill the positive, constructive desires].

But there are also negative desires.

Whenever
- resentment,
- fear,
- hatred,
  and the like
  are in your heart,

there is
a negative desire
and therefore
an active force
is used
instead of
a passive one.

Since a wrong desire cannot really be fulfilled, and if it appears to be fulfilled the fulfillment is very
- temporary and
- illusory,
you become frustrated.
Practically speaking, what must your attitude be like in those instances when you are supposed to be passive?

You cannot change
• this world or
• other people, my friends.

In your intellect you may know that very well indeed, but do your emotions always know it?

Certainly not!

It remains to be seen whether your emotions
• will or
• will not begin to follow what you know in your intellect.

So the proper attitude would be to accept what you cannot change, namely the
• actions and • attitudes
  of other people and • circumstances outside your control.
Accept these [attitudes and actions of other people and circumstances outside your control]

- really and
- truly
  - in your
  - emotions
as well as
  - in your
  - superficial knowledge,
and you will
  - re-channel
    - the wrongly used
      - active
      and
      - passive
    currents.

This also means
to accept
  - the imperfection
    - of this earth sphere
      - with humility,
knowing that
  - since you are not perfect,
you
  - cannot and
  - must not
    - resent others' imperfections,
      - even though
        they may be different
          - from your own.

It even means
to accept
  - your own imperfections,
which does
  - not mean that
    - you should
      - want
        to remain that way.
You have to recognize your imperfections and accept for now that they actually do exist.

Right now you possess many imperfections you have not yet accepted in a conscious way and therefore you revolt against this state of affairs [i.e., you revolt against the state of affairs brought about by your many unconscious imperfections].

In the act of revolting [against the state of affairs brought about by your many unconscious imperfections] you set an active force in motion where a passive one should exist.

Only after the passive force [by which you see, make conscious and accept your many imperfections] has been cultivated can a different kind of active current [i.e., other than the act of revolting against the state of affairs brought about by your many unconscious imperfections] be brought to bear so you can gradually begin to overcome the imperfection [that gives rise to the state of affairs you do not want].
As long as you revolt against things
• that cannot be changed, or
• that could only be changed by a different inner activity [i.e., by an inner passive activity where you make conscious and accept your imperfections that are causing the state of affairs you do not want and against which you revolt],
there is
• a pressure and
• an inner pushing against a stone wall [i.e., against the “stone wall” of the state of affairs brought about by your own unconscious imperfections].

As long as you do not
• relinquish or
• relax this pushing force going in the wrong direction,
you cannot make order in your soul.

Learn to recognize where your desires surge into wrong directions.
If the active pressure of the wrong desires is relaxed, you will have much more strength left for the • good and • proper desires where an active force is badly needed but where you are presently too weak.

Why [are you too weak]?

Not because less strength has been given to you than to other people, but because you have not managed your household well.

You have allowed • disorder, • disorganization, and • mismanagement to set in.

The • exactly right and • necessary amount of strength is available for each one of you to fulfill your life as well as possible.
It is up to you
to
• use this strength properly and
• not waste it.

Do not believe for one moment that those who appear
• weak and
• without will
use less active force than
the obviously
• strong and
• self-willed ones.

Often the contrary is true.

The former [i.e., those who appear weak and without will] simply do not display their will on the surface because of other, psychologically conflicting trends.

But within their soul everything sizzles under the pressure of their frustrated will that pushes in the wrong direction [i.e., their will pushes to change that which cannot be changed without first addressing their many unconscious imperfections causing their problems].
They [i.e., those whose frustrated will pushes in the wrong direction] may not be consciously aware of this condition [of pushing in the wrong direction]

but the symptoms of their misapplied activity must show by their diminished

• health,
• strength, and
• peace of mind.

The moment you become passive where you should actually be passive – not in your thoughts alone, deceiving yourself; but in your innermost emotions,

you will have a new

• strength and
• life force that you have not known before.

For this to happen [i.e., for you to have this new strength and life force] you have to accept that which you cannot change immediately by direct action.
So far, 
this may 
still sound confusing to you, 
my friends, 
because 
you do not know 
how to find 
your real feelings.

Knowing how to begin [to find your real feelings] 
is not half as difficult 
as you may think.

The fundamental factor is 
again 
• to get to 
know yourself; 
• to ask yourself 
the pertinent questions.

This is really 
very simple, 
once you decide 
to accept 
the unavoidable necessity 
of doing it [i.e., the unavoidable necessity of getting to know yourself 
by asking yourself the pertinent questions].

Each time 
you feel 
an unpleasant emotion 
like 
• anger, 
• anxiety, or 
• resentment –

and your days are often 
full of such emotions –
stop rationalizing it [i.e., stop rationalizing the unpleasant emotion] away 
by thinking of 
the wrong attitudes 
of others.

Instead, ask yourself, 
"What do I 
really want?"
Know that
  the moment there is
  emotion
  in you,
there is something
  you want.

  Otherwise
  you would not feel that way.

I certainly
  do not say that
  all
  emotions
  are wrong,
but
  unpleasant emotions
  must have
  a faulty premise
  somewhere,
  no matter
  how wrong
  others may be.

The assumption of
  a faulty premise
often manifests in
an active pressure
to change a
  • condition or
  • circumstance
where
  acceptance
  should reign.
Find out what this pressing desire is and examine it.

It does take
- training,
- forming the habit of observing yourself from this point of view [i.e., from the point of view that unpleasant emotions in you are due to a faulty premise in you that says you should actively try to change a given situation, circumstance or condition that goes against your desire, rather than accept it],

but how beneficial this way of thinking is!

Once you begin and do not let up, you will see that it [i.e., that observing yourself from the point of view that unpleasant emotions in you are due to a faulty premise in you that says you should actively try to change a given situation, circumstance or condition that goes against your desire, rather than accept it] becomes
- second nature,
- a good habit without which you
  - would not and
  - should not want to live anymore.

It [i.e., this habit of observing yourself from the point of view that unpleasant emotions in you are due to a faulty premise in you that says you should actively try to change a given situation, circumstance or condition that goes against your desire, rather than accept it] is part of the daily cleansing of the soul.
Before you start looking at yourself
in this way [i.e., from the point of view that unpleasant emotions in you are
due to a faulty premise in you that says you should actively try to
change a given situation, circumstance or condition that goes
against your desire, rather than accept it],
you are
often caught up
in an emotional confusion
about the nature of your soul.

You do not realize
clearly
• what is going on in you, and
• what your desires are.

Once you begin
to focus your attention
on the feelings,
noticing
what the desire is
behind them,
recognition [of what is going on in your soul and what your desires are]
becomes
very simple, indeed.

And that [i.e., self-knowledge – recognition of what is going on in your soul and what your desires are]
is the purpose of
the daily review
I mention so often.

But if some of you
• cannot or
• do not like to
do your discovery work
in the form of
daily review,
there are
other ways of doing it [i.e., other ways of doing your self-discovery work].
Whenever you have a free moment, 
think about 
the past few hours and 
think what 
your feelings 
actually were 
• during them [during the past few hours] or 
• during 
y any particular experience.

Then ask yourself, 
"What is my desire?"

And when you find 
the answer [to the question, “What is my desire?”], 
you will 
already 
have a clue [as to what is going on in you].

The answer [to the question, “What is my desire?”] 
will often be that 
another person 
has done 
• something wrong or 
• what seems wrong 
to you and 
you want [i.e., you desire] 
that person to change.

There 
you can actually observe 
close at hand 
that 
where you should be passive, 
you are active 
because 
you 
actively desire 
a change [in the other person whom you think 
has wronged you, a change] 
that you cannot bring about.
When these overactive desires run in the wrong channel [i.e., run in the channel that calls for passivity rather than actively trying to make the other person change in some way], you completely forget those instants when you have the power to change, if you would only look at yourself [rather than try to change the other person].

For there is so much power given to each one of you!

Yet, you do not realize it.

Why [do you not realize that you have been given so much power, i.e., you have been given all the power you need]?

Because you misdirect your power into the wrong channels [i.e., into the channels of trying to change others rather than into the channels of changing yourself] and it goes to waste.

You use it up unproductively.

If you learn to examine yourself in this manner [i.e., by looking at the desires behind your feelings], you will not only find *wrong and unfulfillable* desires in you but *conflicting desires as well.*
You often
• wish
  at one and the same time
  for two impossible things and
• create
  a short circuit within,
  stemming from
  these conflicting desires.

Become aware of
the paradoxical
state of affairs
within you.

The only way you can do so
is by practicing
any type of
daily review.

Use
self-honesty
to examine
• your feelings and
• the desires behind them.

That is the process
to reach maturity,
my friends.

Your
• unconscious and
• often conflicting
desires
are
always
immature.
You often
desire the impossible,
like a child;

you find yourself
desiring something
  • that cannot be had, or
  • for which
    you are not prepared
    to pay the price.

The fact
  that you
    • do not consider the problem
      from this angle, and
    • are therefore unaware
      that there is a price to be paid
        for each desired gratification,
does not alter the circumstances
  in the least.

In your
  unwillingness
    to pay the necessary price
    for a desired goal,
you leave the issue
  in the unconscious,
    thinking childishly
    to get around it.

It is uncomfortable
to
  • realize and
  • obey
    the laws of justice,
so by leaving the issue
  in the unconscious
you make yourself
ill,
  not only
    • physically,
  but
    • on all levels of your existence.
So, my dear friends, try to
• observe yourselves;
• identify your real desires.

You will be surprised how much relief this knowledge alone [i.e., knowledge of your real desires and their price] will already bring you, provided you have wholeheartedly decided to do so [i.e., wholeheartedly decided to identify your real desires and their price], without any subterfuges.

You will be relieved by the mere knowledge [i.e., the mere knowledge of your real desires and their price], for that
• will explain the mishaps of your life and
• will strengthen your trust in
  • God's justice and
  • the wonderful order of the universe.

God does not want you to be a puppet dependent on the wrong concept of divinity that makes you hold on to God's apron strings, expecting Him to run your life for you.

Then [i.e., when you make yourself a puppet dependent on the wrong concept of divinity]
of course if your life is not what you want it to be, you can blame Him for it in some hidden way.
In reality
   God wants you to be
   • independent and
   • strong,
and you can only be that
   by following the way
   I am showing you.

You can conduct your life satisfactorily,
   but
   He will not do it for you.

He will let
   you
   run your own life,
and if it becomes
   a mess,
then it is
   • you
   who must change,
not
   • others or
   • circumstances.

However,
   you
   can even control
   • circumstances and
   • other people
the moment
   you start allowing
   • your wrong overactive currents
to become
   • passive and
   • the wrong passive currents
to become
   • active.
For those purified currents [i.e., the right passive and active currents running in their right respective channels]

will
  • emanate from you and
  • indirectly affect
    the subconscious of other people.
And that effect
will come back to you
  gradually,
  in the form of
  more
  • truthful and
  • harmonious
    interactions.

Now the question of
what the will of God is for you
still remains open.

I have said that
it is not only
  • wrong
    to believe that you
    have to be passive
    in order to fulfill God's will,
but it is
  • impossible
    to be
    • passive and
    • without a will
    to do that [i.e., to fulfill God’s will].

To fulfill the will of God
means
  overcoming
  your inner resistances
and for that [i.e., for overcoming your inner resistances to fulfilling the will of God]
you do need
  activity,
  although
  • of a different kind,
  • running on different tracks, so to speak.
But [to fulfill the will of God] you need
   • activity and
   • strength of will
   nevertheless.

The passivity is necessary, though certainly not in order to fulfill God's will.

First of all, you confuse
   • God's will
   with
   • self-will.

Let us determine clearly what is
   • self-will
   in comparison with
   • free will.

Self-will is the will of the little ego.

Free will comprises everything: you can use free will for
   • good
   or
   • bad ends.

That is up to you.
To agree on the terminology
so as not to invite any misunderstandings:

self-will
• belongs to
  the little blind ego and
• is thus
  the will of
  the lower self.

Now, in order to find
God's will,
you must certainly
be free of
self-will,

but your
• active and
• clean
willpower
must be used,

first,
• for the desire
to meet your resistances [against following God’s will]
  without any
  • wishful thinking and
  • self-deception;

second,
• for making sure
  that you do leave
  your self-will
  aside; and

third,
• for preparation
  to use your willpower
  even more actively
  to follow
  the will of God
  once you know it.
To determine what the will of God is in individual instances, you very rarely need a transcendent revelation.

God's will is always contained within you, behind your blind spots.

From the moment you take off
• your masks and
• the rose-colored glasses you use when you view
  • your own self,
  • your motives, and
  • your life,
God's will must evolve
  • clearly and
  • without a doubt.

It will evolve as you
  • discover your real desires and
  • put them down in black and white and
  • say to yourself,
    "This is what I actually want when I am honest with myself."

You may be surprised how this newly-discovered inner wanting deviates from
  • your conscious desires.
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**But do not believe that because of this conflict** [between your newly-discovered inner wanting and your conscious desires]

you are despicable.

No,
you should know that your soul consists of layers which may be called
- the higher self
- and
  - the lower self.

Accept that both are in you and all will be well.

Then you will not lose your sense of proportion in evaluating yourself, either exaggerating
- in one direction
or [exaggerating]
  - in the other.

**The moment you do**
- examine a particular desire of your lower self and
- bring it into your consciousness – being careful not to allow it to slip away again into unconsciousness –
you will be able to know quite clearly what is God’s will in nine out of ten cases.

*I can promise you that.*
Examine
the various chain reactions
that led you to the present state,
consider
• the repercussions,
• the significance, and
• the consequences
of your desire and
compare it [i.e., compare your desire]
with the spiritual laws
as far as you know them.

If you
• are in a certain situation now
  which you want to change, or
• face a difficult decision,
you will of course
not know what God's will is
if you merely let it go at that [i.e., merely let it go at looking at
various chain reactions that led you to the present state or
at comparing your desire with spiritual laws].

But the moment you ask
more penetrating questions of yourself
concerning
underlying desires
  that may be responsible for your present state,
the answer [as to what God’s will is in a particular situation]
must evolve
• clearly,
• strongly, and
• self-evidently.

It [i.e., the answer as to what God’s will is in a particular situation]
will evolve all the
• quicker and
• better
  if you
  enlist God's help for this purpose,
because God
never gives any help of this sort
  if you have not made the first step.
The first step, in addition to your sincere goodwill to
• purify yourself and
• do God's will in all instances,
is always your endeavor toward
• self-knowledge,
• self-honesty.

The
• wise and
• mature
attitude, of course,
is not believing that you can change
• from one day to another or
• without making an effort on your own behalf.

If your present situation feels unsatisfactory in any way, or if you are not clear about a decision you are called upon to make,
do not expect God
• to decide for you or
• to alter an unpleasant situation without your active participation in the process.

You have to
• realize that there must be something in you that contributed to the undesirable circumstance to begin with and
• be willing to
  • find what it is and
  • change it.
Do not forget
that the wrong
is not necessarily
a sinful
• action or
• thought,
but [often rather] an
unrecognized
• emotion
that
• surges in a wrong channel or
• violates a spiritual law.

God recognizes
your goodwill, and
if you
combine
• prayer
with
• the work of
  • self-examination and
  • tearing down your masks,
His answer
will become ever more clear,
so that
there will be
no possible room for doubt in you.

But as long as
your resistance against
this way of working persists,
no matter what the
• pretexts and
• excuses
are,
• the sluggishness and
• the immaturity
  of your lower self
has the better of you.
<table>
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<th>28</th>
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| **You will have**  
• wrong reactions and  
• distorted instincts,  
which you will then want to interpret  
to fit the resistance  
of your lower self. |
| **The only way**  
you can positively know  
whether a  
• right and  
• good  
  instinct  
or a  
• wrong and  
• false  
  one  
guides you  
is by the  
• happiness,  
• relief,  
• freedom, and the  
• sense of  
  • utter rightness and  
  • peace with the world  
  that you will have  
  as a result of it [i.e., the result of following the instinct] –  
or by the  
• experience  
  of the very opposite. |
| **If your will**  
is free of  
• self-pampering and  
is  
• pure and  
• humble,  
**God's will**  
can clearly manifest,  
**no matter**  
**how**  
He chooses to reveal Himself to you. |
In many instances
you will not need a particular revelation,
but with
• your good efforts and
• God’s help enlisted in prayer,
you will find out the answer [regarding the will of God in a given instance] for yourself.

God will help you through His angels so that you
• can do it better and
• have more support from the spirit world and
• receive more
  • guidance and
  • help.

You must be the one to decide,
"I want to do it [i.e., I want to do God’s will] wholeheartedly."

• Then God will help you.

• Then there will be no problem knowing what God's will is for you.

The answer and the key to God's will are within you.
It [i.e., the answer regarding God’s will for you in a particular instance] lies in your imperfections; it lies in every instance where you have • deviated from or • broken a spiritual law, be it merely in your unconscious desire-currents.

And then, as you digest the answers [as to the will of God for you in a particular instance], • the active process will start functioning properly as by itself and flow into the right channels; and so will • the passive forces.

Yes, my friends, this change [of the active and passive processes functioning properly and flowing into the right channels] • will and • must happen.

It cannot be otherwise.

And that, of course, will change your entire life for the better.

QUESTION: How can we tell if desires come from • the higher or • the lower self?
31

**ANSWER:**

By examining

- the desires and
- their real motives.

- Very clearly and
- very concisely
  ask yourself the question,

"What is it
I want and
why
do I want such and such?

What is
my real motive
behind [wanting] it?"

You see,
it may very often be
that you have
- a right desire
  coming from
- a good motive.

At the same time
there is also
an impure motive in [wanting] it.

The moment you recognize this [i.e., the moment you recognize that there are pure as well as impure motives in wanting such and such],
you already
have done something
for your purification.

32

**Purifying**
does not mean
that you are
already perfect;
purification
is the process of
becoming perfect.
An integral part
of the [purification] process
is to say,

"In addition to my
• good motive,
there is also a
• selfish or
• vain
motive
hidden under
the good cause."

Take the example of a person
who is spiritually
very active
with
• clean and
• pure
motives
to help other people.

These good motives
exist
indubitably [i.e., they exist beyond a shadow of a doubt].

At the same time,
the desire-current
of the lower self
mingles with
the good motives,
perhaps
as the ego's
vain desire
to be
• outstanding,
to be
• admired,
to be
• an authority.
The moment

the mixture of [both pure and impure] motives is

- calmly and
- freely recognized,
  even if
  you are as yet
  incapable of shedding
  the impure ones,

purification is already taking place.

With such an act [i.e., with the act of calmly and freely recognizing both the pure and impure motives],

you have already
  raised your consciousness
to a pretty high degree.

Something

in the chemistry of your
- body and
- soul begins to change
  with such clear
  self-recognition,
  because
  you approach
  truth.

The

- severest and
- most frequent violation of spiritual law that is so often overlooked by human beings

is not living in truth.
[By my statement, “not living in truth is the severest violation of spiritual law”]

You all imagine
that I mean
you should not lie.

I do
not
mean that at all.

It is self-understood
that a person
• should be honest and
• should not lie.

But
• lying to oneself
is often
infinitely more
• dangerous and
• harmful
than
• lying to others.

Why
is it more dangerous [to lie to yourself than to lie to others]?

Because
when you lie to
• others,
at least
• you are aware of it;
• you know it.

Thus you are a step nearer to truth
than when you lie to
• yourself.

When you lie
to yourself,
you do not realize it,
not because
• you cannot,
but because
• you do not want to!
So [in lying to yourself, and in not wanting to realize that you are lying to yourself] you have completely turned away from truth.

That [i.e., completely turning away from truth by not wanting to realize that you are lying to yourself] is a very grave violation, setting you apart from God.

It [i.e., completely turning away from truth by not wanting to realize that you are lying to yourself] surrounds you with a dark wall behind which you must be unhappy, quite apart from the outer conflicts which the violation [of spiritual law] creates for you sooner or later.

Behind the wall you are
• lonely and
• lost.

The only way you can find your way into the light is by
• tearing down the wall and
• looking at what is behind it, even if what you find is unpleasant.
The first time [you tear down pieces of the wall that hides you from yourself and look at what is behind it]
you will struggle,
but after you have torn down
the first few stones of the wall,
the relief will be tremendous.

Then [i.e., after you have torn down the first few stones of the dark wall that hides you from yourself]
you will know
what it means
to be on this path.

You will know
that
* only this manner of working [i.e., that only honest self-observation]
and
* nothing else
counts,
    my friends.

I am trying to make you understand
that you are
not
unfree creatures
if you decide to
fulfill the will of God –
quite the contrary.

For it needs the
* greatest and
* freest
efforts of willpower
to decide
to live within
spiritual law.
In order to do that [i.e., in order to live within spiritual law],
as I have explained,
it is necessary
to recognize
your
• innermost motives and
• hidden currents.

Only a
free person
can do that [i.e., only a free person can recognize
his or her innermost motives
and hidden currents].

Conversely,
if people
constantly
decide to use their little self-will,
they become
more
and more
• bound and
• chained.

For
the more
you live in divine law,
the freer
you must become,
and
the more
you break divine law,
the more enslaved
you must become.
**People who do not recognize their hidden motives cannot conduct their lives freely.**

They are enslaved to their
  • lower selves,
  • unrecognized desires, which
    • push and
    • pull them
    • backward and
    • forward,
    • left and
    • right.

---

**QUESTION:**
Does that mean that whatever we want to do, we always have to ask God, "Is this Thy will?"

Or do you have to see whether it [i.e., see whether whatever we want to do] does not deviate from God's law?

---

**ANSWER:**
I would suggest this:

In the first place, when you are on this path, you begin to make an inventory about your own person, as I have often suggested.
Compile a list, not only of your • faults, your • qualities and • virtues, in other words of • what you are, but also of • what you want.

• What are your desires really?

And when you have done that, begin a constant process of self-analysis of your feelings every day.

You will automatically get to know after a while in what respect you have obviously deviated from divine law in your emotional currents.

Sometimes, when you discover the nature of a hidden desire, you will know at once that it [i.e., that the hidden desire] is contrary to God's will, even without any metaphysical knowledge.
In other cases, you may have to probe a little deeper and separate
- the clean motive from
- the impure [motive] in the same desire current.

As you view what is at stake in an issue, you will seldom find an answer by asking whether the action you contemplate is
- right
- or
- wrong.

Since none of you would ever consider committing an
- antisocial or
- sinful act,

the decisions you are faced with could be right either way [you decide] in principle.

Yet, for each individual there is always
- only one right way and
- many, many wrong ways possible.
So you have to consider your
  • honest motives
behind your
  • apparent good motives;

that [consideration of your honest motives behind your apparent good motives] will determine the
  • right
or
  • wrong
    action
    for you,
not
    the ethical value
    of the action itself.

As long as
  you have not found
    all
    the motives
    behind a desire,
you will
  not be able to know
    the right action
    for you.

The right procedure is
not to ask God
  simply to let you know
    whether to do such and such,
    thus avoiding
    the work of
    self-knowledge
    on your part.
There may be isolated instances where this [i.e., where to ask God to let you know what the right action is] can be the right thing to do, but not generally, not when there seems to be • a repetitive pattern and • a conflict involved.

The right procedure is to decide wholeheartedly that you wish to find all the motives behind the conscious motive, and for that [i.e., for finding all the motives behind the conscious motive] you should pray for God's help.

Then He will help you.

Is that clear?

QUESTIONER: Yes.

ANSWER: So find out your underlying motives – which does not mean that the [conscious] motive on the surface is annulled.

But the other part [of your motive] that is mixed in with it [i.e., that is mixed with the conscious motive] has to be found.

Then you will have the answer [as to whether some action you are contemplating is in accord with God’s will for you].
There is one more thing I would like to say to you before we turn to your general questions.

It is about
• the outer will
and
• the inner will.

By the latter [i.e., by the “inner will”]
I do not only mean the subconscious will.

The inner will I speak of can be made conscious comparatively easily.

I have often given you the advice to listen within you where your
• solar plexus or
• spiritual field is.

You may receive answers from there; you may feel
• right or
• wrong from this part of yourself, provided
• you have once wholeheartedly decided for the right course and
• that the
• resistance and
• fight are over and done with.
If you
• become
• very quiet and
• relaxed and
• listen within,
you may find
that there is
another will [i.e., there is a will different from your outer conscious will] coming from there [i.e., from within, from the solar plexus area],
or you may feel
the lack of it [i.e. lack of another will coming from within],
for that matter.

This will
or
its absence
often conflicts with
your
• outer or
• conscious will.

Let us suppose
a person
• sincerely desires
to love a fellow-creature and
• desires to do so
because
he knows
that it is
right.

This desire
is in the person's outer will.

After
• becoming quiet and
• consulting the inner will,
the person will find out that
• the inner will
does not conform with
• the outer one.
To find out such a discrepancy [between the inner will and the outer conscious will] is extremely important,
for how can you control yourself if you do not know what is within you?

By controlling yourself, I certainly do not mean suppressing anything,
but rather holding life's reins firmly in one's hands.

How can you cure a wrong current if you do not discover it first?

If the inner will is right, it exists very quietly from deep within and yet is conscious.
Now, if people desire
• to do their best,
• to fulfill their tasks
  as well as they are able to or
• to overcome their faults
  as well as possible
  at the present stage,
their inner will
should be directed toward that end,
• without pressure,
• without haste.

The outer will
does not press
but is relaxed.

A pressure
from the outer will
• must make a person tense and
• will only delay the process.

The inner will
must
want
• the right thing and
• the ultimate goal.

The outer will
must
• be serene and
• give leeway for life's
• hindrances and
• imperfections
  that make it impossible
to proceed
• speedily and
• according to
  a certain plan.
The apparent obstacles should be met voluntarily as a means of • growing faster, of • learning to accept that which cannot be altered by the self, of • learning • humility, and • other positive attitudes.

Then [when the obstacles are thus met as a means of learning and growing] the obstacles will • cease to be obstacles and will instead • become stepping stones on the way to the goal.

The outer will must be • flexible; it must be • prepared for change.

Sometimes it [i.e., the outer will] has to become more active, so you can act.

At other times it [i.e., the outer will] has to become more passive.
The inner will
has to be active,
but quietly,
as befits
the whole foundation
of the person's life.

To understand these words
truly,
meditate about them
• deeply
and perhaps
• quite often.

And now we turn to your other questions.

QUESTION:
In the case of war,
is the act of killing
by a soldier
contrary to
divine law?

ANSWER:
No,
it is not.

For as Jesus Christ has said,
• render unto God
  what is God's and
• render unto Caesar
  that which is due to him.

If human beings on the earth sphere
are still so far behind in development
that war is necessary,
then people have to fight
for their country.
Even if all people refused to fight, evil would not be eliminated.

War may be temporarily eliminated [if people refuse to fight], but certainly not evil [i.e., evil would not be eliminated if all people refuse to fight].

War is only one of many other expressions of evil.

War is not the cause [of evil]; it [i.e., war] is only an effect [of evil].

It would be the same if a father allowed a murderer to come into his house and kill his wife and children without defending them.

He must defend those he loves and evil has to be fought against.

In your present state of development, unfortunately, war often is still your means of fighting evil.
As spiritual development grows,
you will learn to
• go more to
  the roots of the problems and
• fight against evil
  in better ways.

As it stands now,
  humanity
  is often forced
  to battle against
    forces that abuse
      • free will and
      • divine law.

If people
  take the power upon themselves
  to prevent
    other people
      from living as God wants them to live, and

if your world
  has not found
    other means as yet
      to eliminate this wrong,

then war
  is the lesser evil.

You know
  from the spiritual point of view
    that
      death
        is not the worst thing that can happen.

Spiritual death
  is the worst,
  not
    physical death.
Every person is judged individually, and the judgment comprises also:
- the circumstances and
- the environment
  in which he or she lives.

In the spirit world,
- the real motives count more than
- the act,
and judgment is not passed
- generally or
- collectively.

Everyone is judged separately, and if a man goes to war simply to defend his country, this will not count against him.

What counts is a person's inner
- attitudes,
- feelings,
- reactions,
- motives, and
- sense of responsibility.

**QUESTION:** How does spiritual law correspond with human law in the case of a death sentence for a murderer?
ANSWER:
From the spiritual point of view, capital punishment is wrong.

That may sound like a contradiction when compared with the last answer, but it is not.

In the case of war, it is a question of defending:
• a nation and
• humanity.

For humanity, war is often the last resort.

And even the people living in the aggressor nation are often convinced that they are only doing their duty; they do not see the whole picture.

They have to abide by the laws of their society.

Otherwise they might cause more hardship, not only to themselves, thereby becoming incapable of fulfilling their lives, but also to others around them.
Again,
we cannot generalize,
for there may be instances
when it is the duty of a person
to violate
• a human law
in order
to fulfill
• a law of God.

But these instances are
• rare and
• only expected of
• strong and
• highly developed
  beings
  sent to earth
  with a special mission.

In general,
  this does not hold true.

Capital punishment
is not a necessity.

However,
war
  often is [necessary]
  in your present state of development.

You have
not yet
found the way
to eliminate
war.
The only way to do so [i.e., the only way to eliminate war]
is when
  • resentment,
  • hate, and
  • fear
do not live
  in the individual soul
  any more.

That is
  the only basis
  for peace.

But
capital punishment
  is not necessary.

QUESTION:
You said in my private session to bring up this question:
  What are the various aspects of love?

ANSWER:
There are many [aspects of love]
  and I cannot attempt to enumerate
  all of them.

I will just name a few:
  • compassion,
  • pity,
  • respect,
  • admiration,
  • tenderness,
  • protectiveness,
  • helpfulness,
  • kindness,
  • truth.

Yes, my friends,
  without truth,
  there can be no love!

This [list of aspects of love]
  will suffice for the moment.
| 49 | **QUESTION:**  
A seeming unproductivity in your life; is that possibly • a stage, or • an indication that you are going in the wrong direction? |
| 50 | **ANSWER:**  
It [i.e., a seeming unproductivity in your life] often is an indication that you are going in the wrong direction.  
It [i.e., a seeming unproductivity in your life] might also be that in certain circumstances • your will is counteracted by • unconscious conflicting desires, or by • fear.  

As long as this reality [i.e., the reality that your will is counteracted by unconscious conflicting desires or fear] is not brought into consciousness, you cannot handle it [i.e., cannot handle the cause for your unproductivity in life] properly.  

So the only course to take is the one I advocate [i.e., the course of self-awareness and self-purification].  

Of course, I am speaking generally. |
I have no right
to give you the answer.

It [i.e., giving you the answer as to what of which you are unconscious is causing your unproductivity] would weaken you.

It will serve
your development
to find out for yourself [i.e., find out and make conscious what, of which you are as yet unconscious, is causing your unproductivity].

And you can
quite easily do that
with the guidance
of my teachings.

Actually, the two possibilities you mentioned [i.e., that a time of unproductivity is either a stage in life or an indication you are going in the wrong direction] form a whole.

As long as
there is conflict within you
about a direction of your life,
you cannot be successful
in the field you have chosen.

You can only
be successful in anything
when
there is no conflict within you.

And spontaneously,
when you have
solved the conflict
between your
• conscious desires
and the
• unconscious ones,
you will find out
what the right direction is for you.

Then
your desires
may change.
Find out the real motives behind your present desires, and find out what holds you back [from fulfilling your desires].

Is it [i.e., is what holds you back from fulfilling your desires]
• a fear or
• a desire
to not pay the price
    which [i.e., the desire to not pay the price wholeheartedly]
    • is not necessarily bad, and
it [i.e., the desire to not pay the price wholeheartedly]
    • may be good.

For, spiritually speaking,
    the price is sometimes too high [for fulfilling your desires].

At times it is
• the lower self that prevents success in a certain direction, and
sometimes it is
• the higher self which recognizes that this [desire for success in a particular direction] is not good,
    so it prevents you from achieving success.
You can find the answer [whether it is the lower self or higher self that is blocking your success in a given direction]

by testing your motives
without any
• self-pampering or
• sensitivity for your ego,
with
• utter and
• shattering
  self-honesty.

That [i.e., testing your motives with utter self-honesty] is the only procedure that I cannot advise strongly enough, even at the risk of boring you, my friends.

52

**QUESTION:**
When you say an incarnation has taken place in a certain country, does that mean where a person was born even if he or she has only lived there for a very short time, or does it mean where one has spent most of one's life?

53

**ANSWER:**
Most of one's life.

It [i.e., the country of your incarnation] would be where your roots are;
it [i.e., the country of your incarnation] would be the country
• you consider your home,
• where you have made
  • your connections,
  • your ties, and
• your karmic links.
| 54 | **QUESTION:**  
This does not correspond to astrology? |
| 55 | **ANSWER:**  
In astrology  
the situation is different  
because  
the astrological chart  
has to be figured  
according to the geographical part of the world.  

That is something different. |
| 56 | **QUESTION:**  
A question in connection with  
• war and  
• killing:  

How are we to regard  
a conscientious objector  
who  
• sincerely follows the admonition  
not to kill and  
• considers  
the whole of the universe  
as his fellow-men  
rather than  
only the part  
he is called upon to defend? |
| 57 | **ANSWER:**  
In the first place,  
a man is not defending  
a part of geography  
but [rather is defending]  
his immediate fellow-creatures. |
By refusing to go to war,  
he may in the long run  
cause more harm than good.

With this  
I certainly do not wish to give the impression  
that I advocate war.

By no means.

But war  
cannot be eliminated  
by refusing it.

This cancer [i.e., war]  
• has to be treated in another way and  
• slowly has to cease in all individuals.

A conscientious objector,  
provided his motives are pure,  
will be judged accordingly.

Then this [i.e., then being a conscientious objector]  
will certainly not be held against him,  
the same as killing in a war by a soldier  
will not be held against him,  
if  
• his heart is  
  pure and  
• his conviction  
sincere.

But that does not alter  
the fact  
that his [i.e., the conscientious objector’s]  
judgment  
is wrong.
More precisely, his [i.e., the conscientious objector’s]
    • goal or
    • endeavor
    is a good one [i.e., the conscientious objector’s goal to oust an evil
    is a good goal],
    just as the goal of a sincere soldier
    may be a good one,
    but he [i.e., but the conscientious objector]
    selects
    the wrong means
    to oust an evil.

Refusing to go to war
    could
    not
    be
    the right curative means
    against war.

For
    as long as
    • there is hatred
      within the individual soul, and
    as long as
    • there is blindness
      caused
      through lack of self-knowledge, and
    as long as
    • people do not
      • purify themselves and
      • strive upward to God, and
    as long as
    • people cannot
      refine their feelings,

there cannot
be peace.

It is impossible.
War

is an outpicturing
of what goes on
in so many
individual personalities.

It [i.e., war]
cannot be eliminated
by collective means alone,
well meant as they [i.e., as collective means alone] may be,
unless they [i.e., unless the collective means]
are supported by
the right spiritual attitudes [within each of the
individuals involved].

The cure [for the evils of war]
has to start
from within
by each individual.

Otherwise
you will only succeed
in eliminating
one effect [of the root cause of evil],
and another symptom
will come.

It is just the same with
disease,
my friends.
War
is nothing else
but a disease.

Your human
• history and
your human
• science
show you
how many ways
medicine has found
to eliminate disease.
Many diseases
   that existed a relatively very short time ago
are not possible anymore.

But other diseases
   have sprung up
   that you cannot cure, and
new diseases
   will continue to do so
until
   a greater degree of purification
   exists
   on this earth,
no matter
   what wonderful progress
   • science and
   • medicine
   make.

As long as
   the disease
   is not cured
   from within,
   • war or
   • other diseases
   will exist.

If it is not war [that exists],
   it will be something else
   equally terrible.

In the case of
   an individual,
it is possible
   to make a mistake in judgment
and this in itself
   is not held against you
as long as you
   • are sincere and
   • do not
   • delude yourself and
   • color your motives.
You all make mistakes in judgment.

People have very firm opinions about any subject from
- religion
to
- politics.

The moment these opinions are
- fanatical and
- inflexible,
people should test their real inner motives and then they may find out that these opinions are not as objective as they may have thought at first.

If you dig
- deeply and
- honestly,
you will be surprised how often you find a
- personal,
- emotional,
- subjective reason behind your convictions.

**QUESTION:**
What is the opposite aspect of vanity?
ANSWER:

Love and humility [are opposite aspects of vanity].

For if you are vain, you want to place your ego in the first row.

You want admiration – I am not speaking personally now – and you want to be more than the other person.

So, my friends, God's blessing is given to you.

God's love is streaming to you.

May the words I have given you • bear fruit and • help you on your path and • strengthen you.

Be in • peace,

be in • love,

be in • God!

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