Pathwork Lecture 35: Turning To God

1996 Edition, Original Given Augest 29, 1958

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

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

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

Gary Vollbracht

¶	Content
03	Greetings
	in the Name of the Lord. Blessings
04	for all of you, my friends.
04	It is just about a year ago – as humans measure time – that this group was formed [Note: Lecture 1 was given on March 11, 1957; 34 lectures were given in the first 18 months of this group that would become Pathwork].
	And it has been a productive year, from our spiritual point of view.

	Since
	all
	• thoughts,
	• endeavors, and
	• feelings
	create
	spiritual forms,
	such a group [i.e., such a group as yours]
	striving sincerely
	to get nearer to God
	is building
	a veritable temple
	in the spirit world.
05	
05	By temple [i.e., By temple in the spirit world]
	I mean
	a house to
	worship
	the Lord.
	I said to you that
	• the temple foundation
	was laid,
	• some of the walls
	were erected,
	but
	• the roof
	was still missing,
	as were
	• various other details.
	The building of this temple
	has been continued
	by all of you
	who contribute
	not only through
	• the tasks you fulfill
	for this group,
	but also through
	• every effort you make
	toward
	your own purification process.

	So the temple construction
	has advanced considerably.
	The roof
	is almost finished.
	And the coming year
	promises continued development of
	this beautiful temple,
	perhaps
	finishing touches can be added,
	all
	in the honor of
	• the Lord
	and in the honor of
	in the honor of • the Savior,
	Jesus Christ.
	Jesus Cirrisi.
06	
	Occasionally, I will tell you about
	the progress of
	your temple.
	Now I should like to express
	the joy
	all of us share
	in the progress
	some of my friends have made.
	I think that I can promise you that
	a fruitful season is ahead of us,
	one that will bring
	much joy.
	Enough of the basic structure of
	your temple
	is secure
	for such a prediction to be made,
	even though we cannot foresee
	an occasional
	individual setback.

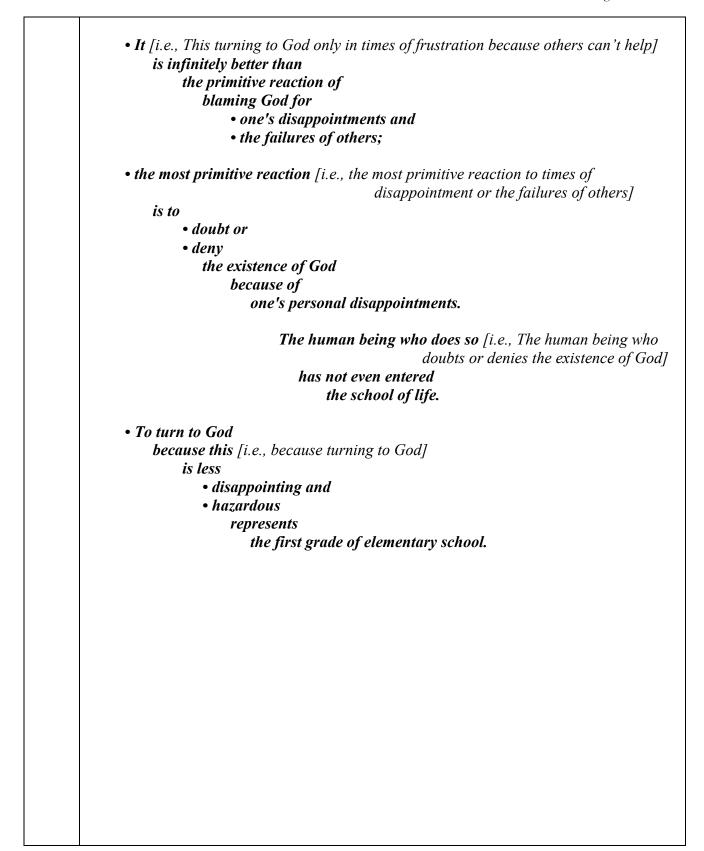
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You will come to feel in your • heart and • soul the reality of the temple you are helping to build, each one of you. We are not concerned with a large quantity of people who may • sit and listen and • not really benefit spiritually. • The overcoming of a single fault, • the full recognition of a single shortcoming, contributes more to • the building of your temple and • the Plan of Salvation than a large crowd at these sessions. Spiritual progress in one individual • means more to us and • makes us happier than lukewarm participation by the many.

Now I should like to ask a favor of you.
Always
glorify
• <i>God</i> ;
do not ever
glorify
• <i>me</i> .
For I am only
a servant of the Lord,
happy
in my task.
When you
experience
enlightenment
as a result of
the help I am allowed to give,
thank
• God
and only
• Him!
Never forget
that
• it is
God
who is responsible,
that
• without His
• strength and
• grace
none of His creatures
could lift a finger.

08	
	Many people
	seek God
	in the wrong way.
	in the wrong way.
	I will try to explain what I mean.
	On this earth sphere
	there is a considerable amount of
	disappointment.
	Sometimes
	human beings
	turn to God
	only because
	contact with
	other human beings
	proves to be unsatisfactory.
	proves to be unsullingues.ge
	Perhaps
	• not enough love
	is forthcoming;
	perhaps
	• fear and
	• caution
	cloud
	the expression of
	the innermost divine spark.
	1
	• Contact with other human beings
	can be experienced as
	• hazardous,
	 not bringing the blessings you seek.
	You may be
	• hurt.

	The person
	in frustration
	often turns to
	God.
	The feeling is,
	"God • will not disappoint me. God • has enough love. God is • far away and • intangible: I risk nothing by loving Him. From human beings I experience
	only
	• disappointment and • hurt."
09	Now this [i.e., Now this "turning to God only in frustration" because I experience only disappointment and hurt when I turn to fellow human beings in my frustration], my friends, is the wrong way to seek God.



10 The way to seek God is out of the fullness of your life. The fullness of life means • to enter life without cowardice, • to open yourself to everything life may bring: • hardship and • *joy*, • unhappiness and • happiness, • periods of darkness, • periods of light, • disappointments in other human beings, and • unwaveringly trust again and again, with an understanding heart. Most of all, never, never be afraid of • your own feelings and of • life as it is. *That* [i.e., All of that] is entering the fullness of life.

11	
11	But if you
	turn to God
	because
	• it is "safer" and
	because
	• He represents
	• a last resort, or
	• second best [i.e., or second best resort, that is], a refuge,
	He will have to show you
	that
	love
	does not work in such a way.
	Your tests
	will be many.
12	
12	Perhaps you are not
	consciously
	aware of reacting
	negatively to life.
	negutively to tije.
	Test
	your
	• emotions and
	your
	• fears of other people,
	the
	• hazards and
	• risks
	of
	• life and
	• lije and • love
	as you know them,
	and then ask yourself
	whether
	your striving for God
	does not amount to
	using Him
	as a substitute [i.e., as a substitute for living the fullness of life].

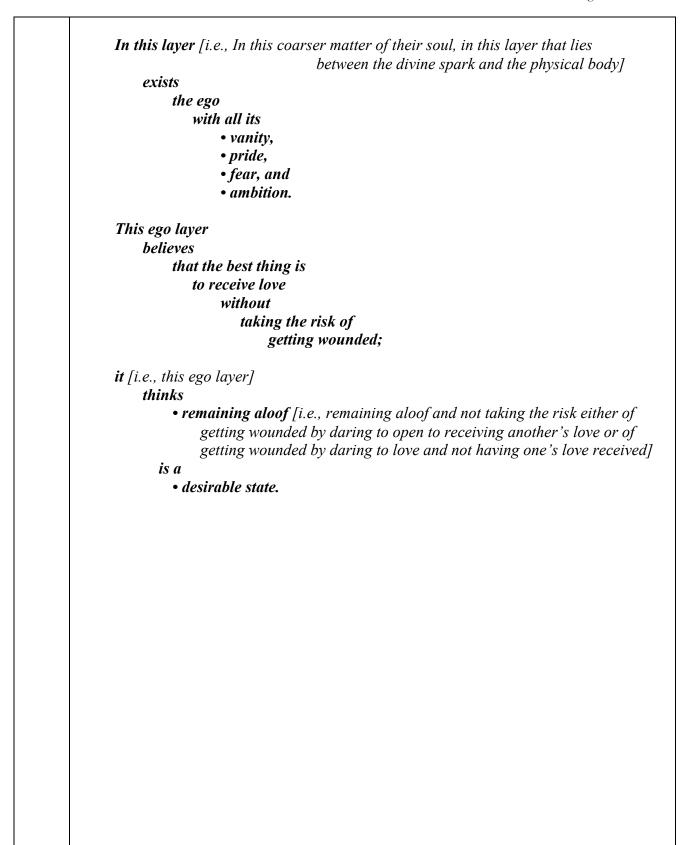
	This [i.e., This using God as a substitute for living the fullness of life] is not the only motive in your desire to find God.
	Motives can be mixed; they often are [i.e., motives often are mixed] in your state of development.
	The pure motive will be • conscious to you; for the impure motive, you must • search within your soul.
13	"If we are disappointed," you may ask, "should we not then turn to God?"
	Yes, you should! But it depends again on how you go about doing it [i.e., depends upon how you go about "turning to God"].

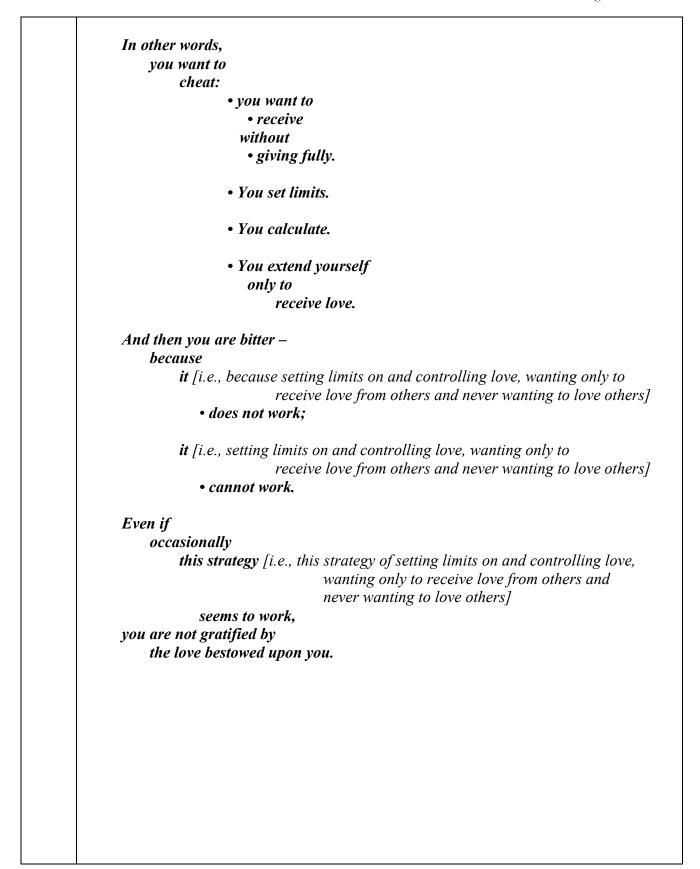
If you pray to God in your disappointment, asking Him, "Father, help me find out what it is within myself that made such defeat inevitable. What can I learn from it [i.e., What can I learn from such a defeat]? Help me to overcome my cowardice. Let me meet life with all its pains courageously." Then you do the right thing. But • if you withdraw from other people, • if you withdraw in fear from your own feelings while you are trying to believe that the reason for such inner action [i.e., reason for such *inner action of withdrawing from other people]* is that you can find God better bv "renouncing the world," then you are misdirected in two ways: • God is really a substitute for you [i.e., God is really a substitute for living the fullness of life while in the world]; and secondly, • you are lying to yourself [i.e., you are lying to yourself by telling yourself that you can find God better by "renouncing the world" than by "living the fullness of life while in the world"].

14	
	It is
	not easy
	to find out
	the truth [i.e., It is not easy to find out the truth about how you pray and seek God – whether rightly from the fullness of life, or wrongly, either by making God a substitute for living from the fullness of life or by telling yourself that "renouncing the world" is a better way of finding God than is living the fullness of life while in the world].
	juliness of life while in the worldj.
	These [i.e., These emotions connected with how one prays or seeks God and how one does or does not live in the fullness of life]
	are
	• subtle and
	• hidden
	emotions,
	and
	only the most
	• severe and
	• sincere
	self-testing
	can teach you
	the truth about
	your [unconscious] soul-reactions.
	Do not be deceived by
	the part of you
	that seeks God
	in truth;
	look for
	<i>the hidden part</i> [i.e., the unconscious part that lives in the soul]
	that does not [i.e., that does not seek God in truth].
	mu ubes not [i.e., that ubes not seek oba in train].

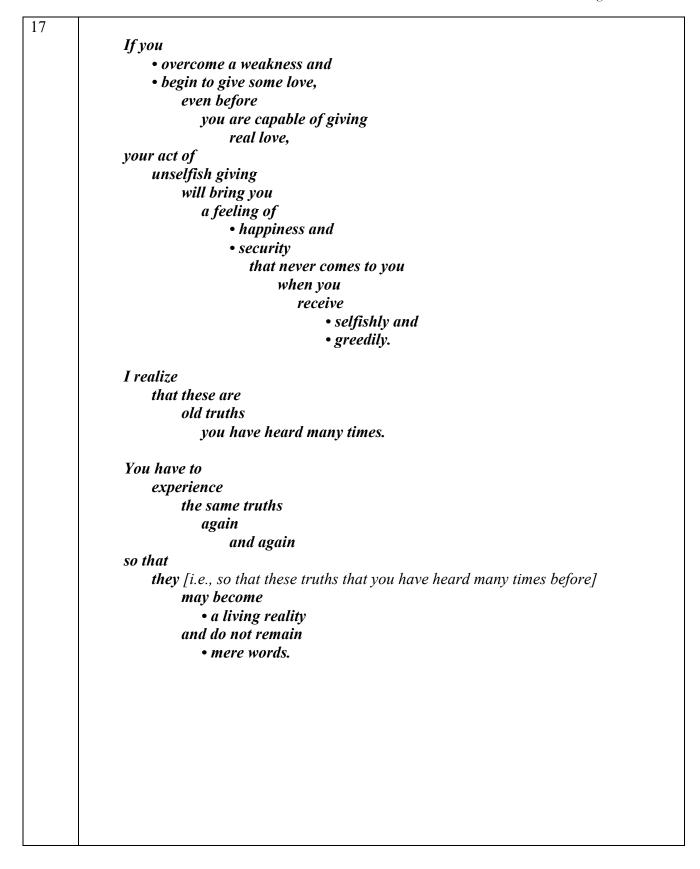
	Do not ever forget, my dear ones,
	that
	your emotions
	are mixed.
	The conscious part that is
	• right and
	• pure
	does not eliminate
	the possibility of
	a hidden [i.e., the possibility of an unconscious]
	wrong
	• reaction,
	• emotion, and
	• motive.
	So
	test yourself.
15	
	The best way
	to find God
	is always
	by learning
	to love
	other people.
	As you know,
	<i>this</i> [i.e., this learning "to love other people," "to open to the fullness of life," and thereby "to find God"]
	is a long road.
	We
	• have begun
	to work
	and
	• are continuing
	to work
	on this [i.e., to work on learning "to love other people,"
	"to open to the fullness of life," and thereby "to find God"].

	Nothing but
	• love of your fellow creatures
	can open you to
	• the fullness of life,
	which alone is
	• the proper basis for
	finding the Lord.
16	
	Looking upon humanity,
	we of the spirit world
	often become sad.
	We see so many
	struggling men and women
	longing
	• to be loved
	who do not know that
	what they
	actually long for is
	• to love.
	It is just that
	<i>they do not know it</i> [i.e., they do not know that what they actually long for is TO love; they actually do NOT long for BEING loved].
	• The coarser matter of their soul,
	• the layer that lies
	between the
	• divine spark
	and the
	• physical body
	translates
	the longing
	• to love
	into
	a longing
	• to receive love.





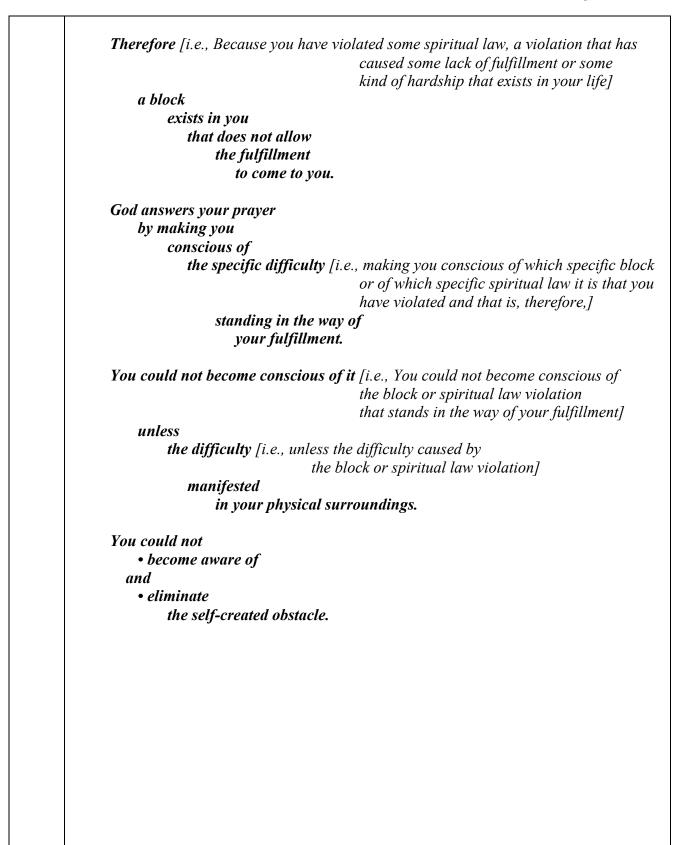
Think about it [i.e., *Think about times when love was bestowed upon you even though* you were setting limits on and controlling love, wanting only to receive love from others and never wanting to love others]. Has it not happened in your life that other people loved you as best they knew how, but since you were • incapable or • unwilling to love, their love was more of • a burden than • a cause for happiness? Something within you knows that you do not deserve love, and so you feel guilty. The more love is given to you, the unhappier you become if you are not able to overcome • your ego, • pride, • fear, and • the cowardice that allows you to cheat.



18	
10	My friends,
	one of the most important practices on this path
	is the
	daily
	struggle
	to make or
	to receive
	enlightenment
	out of
	words
	you already know.
	you uneuuy know.
	• "Oh, I knew that already,"
	you say.
	• "It is nothing new,"
	and
	a door
	automatically
	closes
	within yourself.
	In this way
	you do yourself
	great harm.
	You should
	understand
	better.
	Daway
	Do you
	• feel
	and • live
	what you think
	you know?
	you know:

	To know
	in your brain
	is only the beginning.
	You have
	a considerable amount of
	knowledge in your
	• brain
	that
	from our standpoint
	we do not consider
	knowledge.
	The knowledge you have in your
	• soul,
	knowledge that
	• penetrates your being
	through and through,
	forever a part of you,
	is comparatively
	small.
19	
	Now I want to say a few words about
	prayers.
	We observe you
	as you pray.
	You say
	• the right kind of prayers;
	you are praying
	• ardently,
	• untiringly,
	even
	• patiently
	for the things
	уои
	should
	pray for.

Yet it often happens that when your prayers are answered, you do not know it. You do not realize that events that appear to you as • disagreeable tests are nothing less than • answers to your prayers. You need to go through these tests before that for which you pray can come to you. But you do not know it [i.e., But you do not know that you need to go through these tests before that for which you pray can come to you]; you think that the answer to your prayer should come in a certain way. You fail to consider that • if you lack a fulfillment, or • if any kind of hardship exists in your life, it is because you have violated some spiritual law.



	We have friends here
	to whom
	such a thing has happened [i.e., to whom the difficulty
	caused by the block or spiritual law violation manifested].
	But it does not occur to them that
	<i>the unpleasant experience</i> [i.e., that the difficulty that manifested] <i>was the very answer</i> <i>to their prayers.</i>
	<i>Without this occurrence</i> [i.e., Without the occurrence of this unpleasant experience or difficulty]
	they could not have removed
	the obstacle
	they had planted
	between
	• themselves
	and
	• the infinite bliss
	that God wants
	all His children
	to enjoy.
20	
	Before I turn to your questions,
	there is one announcement I want to make:
	We would be very happy
	if you and/or your group
	would start
	a new activity.
	Whenever a friend
	• has a problem and
	• needs advice,
	offer your help
	regardless of
	whether this person works privately with me or not;
	a meeting should be arranged
	with the friends of the inner nucleus.

	<i>At this opportunity</i> [i.e., at this meeting with the friends of the inner nucleus] <i>the friend in need</i>
	should present his or her problem
	as honestly as he or she knows how.
	as nonesuly as ne of she knows now.
	And the group should deliberate on it,
	each giving an opinion
	from the point of view of
	what it means [i.e., what the friend's problem means]
	• spiritually,
	• emotionally, and
	• psychologically.
	· psychologically.
	Ask yourselves
	• what can be learned from it [i.e., what can the friend learn from this problem] for the purpose of
	purification;
	• what spiritual laws might be violated by this problem;
	• what might be
	the best way to handle it;
	and so on.
	Essential
	at the start of such a meeting
	would be for all to join together
	in sincere prayer
	asking for
	• divine guidance,
	• inspiration, and
	• enlightenment.
	• enignienmeni.
21	
	We have many good reasons
	to wish for
	the proper organization
	of such a service.

We spirits of the world of God encourage humans to become independent.

We do not like to be asked at the first sight of a problem,

• "What should I do?

• What would be the right thing?"

Those of my friends who work with me privately will have noticed that I discourage such questions.

If I were to tell you • what you must do and • how you must do it, it would weaken you.

What I always do, however, is to show you first • how to understand • the inner causes responsible for • the outer effect.

> I show you • how to go about searching for such understanding.

To achieve this purpose [i.e., to come to an understanding about the inner causes responsible for the outer effect of your problem], it is essential that you talk openly about your problems.

	This [i.e. This talking aports about your pucklow]
	<i>This</i> [i.e., This talking openly about your problem]
	in itself
	will
	• shed a new light on
	the conflict in question
	and
	• bring you deeper insights
	necessary for
	spiritual growth.
22	
	To ask
	and to obey [i.e., and to obey me blindly]
	is better than nothing.
	But to ask
	how to find
	one's own violations
	and
	• how to change
	inner currents
	indicates the
	• true and
	• mature
	spirituality
	that we want for you.
	Only in this way [i.e., Only by learning how find your own violations
	and how to change inner currents]
	can you
	remove the obstacles
	for your
	independent
	channel to open
	to
	• receive God's will and
	• hear God's answers.
	You do
	not
	have to be a medium
	for that [i.e., You do not have to be a medium
	in order to receive God's will and hear God's answers].
1	

	Every human being on the right road can receive answers from God.
	It is our job • to train you [i.e., to train you about how to open your channel and receive answers from God], • not to • make you dependent [i.e., not to make you dependent on us] and • have you coming to us with every decision you have to make.
23	Opening a channel requires • training and • practice.
	What I have suggested [i.e., namely, that whenever a friend has a problem and needs advice he or she should work with the friends of the inner nucleus to discover what the problem means spiritually, emotionally, and psychologically with the goal of opening one's own channel to discover inner causes responsible of outer effects and become increasingly independent]
	will afford a very good opportunity for everyone exploring the • causes and • solutions of the • inner and • outer conflicts on the path in the right way.
	It [i.e., This approach to your problems] will strengthen all of you.

Such activity is another form of "knocking" in order to receive divine inspiration. After you have proceeded as far as you can among yourselves, I shall be willing to give you advice to show you the way. Such an activity will bring the friends in the group closer together, which is very important. The law of brotherhood will be furthered. It is so healthy for your soul to open itself to your brothers and sisters on this path with • generosity and • courage. Those who • listen, • advise, and • deliberate will gain strength not only from • what they themselves are able to learn but also from • their • helpful attitude and • unselfishness. So this will work only for the good.

24	
	Not one of you should
	feel shy.
	If your shyness
	stands in the way,
	a good part of
	your vanity
	has not been overcome.
	If you cannot bring yourself to the point of
	discussing your problems
	with friends
	• who are seriously endeavoring to
	advance on this path of purification
	and
	• who honestly desire to help,
	divine grace
	will not come to you
	in the measure
	it would
	if you were to make the effort
	to overcome such
	• vanity and
	• pride.
	• All faults
	bar the way to
	divine grace;
	• every effort
	<i>to overcome</i>
	the slightest fault
	opens a door to grace.
	It is pride
	that makes you
	shy.
	5.
	• I cannot stress it enough, my friends,
	and
	• I cannot beg you enough
	to do what I suggest
	if you are in difficulty.

	Come to the friends of this group.
	Convince yourself
	how much God likes you to do that.
	You will receive
	<i>the fruits of it</i> [i.e., the fruits of coming to the friends of this group when you are in any kind of difficulty]
	slowly
	but surely.
	A great many blessings
	will come
	to the
	• group
	who helps in that way and
	to the
	• person
	who seeks this help.
	Such regular service
	will strengthen the group as a whole
	tremendously,
	my dear friends!
25	Be in peace.
	Be in God!
L	

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