

Pathwork Lecture 16: Spiritual Nourishment – Willpower

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The original text is in bold, italicized, and mostly underlined. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings</u> <u>in the name of the Lord.</u></p> <p><u>Blessed is this hour</u> [<i>i.e., Blessed is this time we now spend together in this lecture</i>],</p> <p><u>blessed are</u> <u>all of you,</u> <u>my friends.</u></p> <p><u>Again</u> <u>I have the pleasure of</u> <u>welcoming</u> <u>some new friends here tonight</u></p> <p><u>and I want to tell</u> <u>all of you:</u></p> <p><u>just</u> <u>let go.</u></p>

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	<p><u>Do not think for this hour</u> [<i>i.e., <u>Do not think during this time we are together</u></i> <i><u>in this lecture</u></i>]</p> <p><u>about</u> <u>any of your doubts</u> [<i>concerning the truth of what you hear or</i> <i><u>where this communication comes from</u></i>].</p> <p><u>Just let your soul</u></p> <ul style="list-style-type: none">• <u>speak</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>give you the answer</u> [<i>i.e., the answer as to whether or not</i> <i><u>what you hear is truth</u></i>]. <p><u>This</u> [<i>discernment concerning whether or not what you hear is truth</i>] <u>can happen</u> <u>if</u> <u>you are open.</u></p>
04	<p><u>It is not surprising</u> <u>if a person,</u> <u>confronted the first time with this phenomenon –</u> <i>[i.e., this phenomenon you are now experiencing, namely]</i> <u>that a spirit</u> <u>should indeed</u> <u>be able to talk through a human being –</u> <u>cannot readily accept it</u> [<i>i.e., cannot readily accept that this phenomenon</i> <i><u>of a spirit talking through a human being is possible</u></i>].</p> <p><u>Many things</u> <u>are possible, however,</u> <u>of which</u> <u>you know nothing as yet.</u></p> <p><u>So just</u></p> <ul style="list-style-type: none">• <u>be open</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>wait.</u> <p><u>Eventually</u> <u>you will see that</u> <u>not only is this so</u> [<i>i.e., that not only is it so that a spirit should be able</i> <i><u>and is able to talk through a human being</u></i>], <u>but</u> <u>much more exists</u> <u>than you can even dream of.</u></p>

You will

not only be able to accept all this [i.e., accept that a spirit is able to talk through a human being, thereby imparting spiritual truths]
intellectually,
but you will actually
experience it [i.e., experience these spiritual truths that come to you by a spirit talking through a human being]!

Your lives will

change
when you
know
certain truths.

This [i.e., Knowing certain truths]

will give you
• direction
and
• purpose,
while now
you often do not know
• what this life is all about and
• why you should have to go through
so much
• hardship,
so much
• testing.

And yet,

there is
a sense to all of this.

So

• relax,
• untie knots,
• be open.

05

*Your problems
are so often
about*
• *your daily bread,*
about
• *material needs.*

Yet
important as this daily bread may be,
it is only of
secondary importance
to the spiritual daily bread
that you need.

Much of your talk is about
the importance of
the right
• *food and*
• *vitamins,*
• *minerals,*
• *proteins, and*
• *diets.*

It is indeed good
that humanity
has begun to find out about these facts.

But we spirits
see such a tremendous discrepancy
between
the concern for
• *material nourishment*
and
the lack of
• *spiritual nourishment.*

The latter [i.e., the lack of spiritual nourishment]
is every bit as important as
the former [i.e., the concern for material nourishment].

We see
spiritually
• underfed,
• undernourished
people;

so many suffer from
spiritual
• vitamin deficiency.

• The soul
and
• the spirit
need food
so badly,
often without
the person being aware of the need.

And only if
this [spiritual] food is
• supplied,
• taken and
• digested,
will all your
other needs
automatically
be taken care of,
including
your material daily bread.

Your spirit's
starvation
must have its consequences.

06

The same thing applies to
hygiene.

Humanity has made great progress
in the direction of
physical
hygiene.

Today people

- bathe and
- shower

daily

and

- keep their bodies clean.

At the same time,

so many

unhygienic

souls

are going around.

Now you may wonder how

- this cleansing
of the soul or
- the nourishment
of the spirit
is to be accomplished.

What has to be done

practically?

Spiritual nourishment

is

the regular intake
of spiritual truths;

even repetitions

are important!

The learning

of spiritual laws

is also important.

The outlook on life

from

- the spiritual point of view

often contrasts with

- your material point of view,

and one day

your outlook [on life]

will change accordingly [i.e., will change as you transition from your
current material point of view to the spiritual point of view].

Taking
spiritual nourishment
has to become
a regular habit,
for it is possible
that you get accustomed to living without it [i.e., without spiritual nourishment]
for a long time,
just like a person
who gets accustomed to
eating the wrong kind of food
that does not supply
the essential factors the body needs
in order to remain

- strong and
- vigorous.

One can go along for quite a while
in that way [i.e., living without proper nourishment]
without ever connecting

- cause

and

- effect.

The
physically
undernourished person
will complain about

- tiredness,
- weakness, or
- other physical symptoms,

without thinking about
the real reason
behind them [i.e., behind the symptoms of tiredness or weakness].

The same applies to the
spiritually
undernourished;

- the emotional problems,
- the lack of inner peace, and
- all the other symptoms of this deficiency [i.e., other symptoms of this
deficiency of spiritual nourishment]

are seldom consciously connected
with the cause of it all.

07

Spiritual food
does not come to you
by itself.

You have to

- *go out and*
- *get it,*
the same way
that you have to get
your physical nourishment.

You have to

- *earn your bread,*
- *buy it,*
- *prepare it,*
- *eat it.*

This is true
just as much of your

- *spiritual bread*

as of your

- *physical bread.*

You earn
your spiritual bread

- *by*
your sincere desire
to receive it.

You prepare
your spiritual food

- *by looking for*
the right source
for you,
- *by going to a certain amount of trouble*
in order to get it.

And you digest

it [i.e., you digest your spiritual food]

- **by thinking through**
for yourself

what you have

- **heard or**
- **read,**

- **by meditating**

about it [i.e., by meditating about what you have heard or read],

- **by trying to apply it** [i.e., by trying to apply what you have heard or read]
to yourself

in some way

so that

something will change

for the better

within you.

Therefore,

spiritual nourishment

is, in part,

- **listening to lectures,**
- **reading the appropriate literature, and**
- **conversing with people**

who know more than oneself.

Spiritual nourishment

is also

- **prayer and**
- **meditation**

in the right way.

Here again

you need to fight

within yourself

to overcome your resistance.

There will always be
the voice that says,

- **"I am too tired [to pray and meditate].**
- **I do not feel like it [like praying and meditating];**
- **it does not matter**
if I am not doing it today [i.e., if I am not praying and
meditating today].
- **What difference does it make [i.e., What difference does praying**
and meditating make]?
- **Why should God mind**
whether I pray to Him
today?"

No,
God does
not mind,
my friends.

But
your

- **soul and**
- **spirit**
will starve.

By
opening yourself
every day,
you receive

- **the strength and**
- **the light**
that
 - **maintains you,**
- **guides you**
into the right direction.

08

The cleansing of the soul,
which is equally important
if not even more so [than the cleansing of the body],
should be done in this way:

Many times
a person is unaware
of certain

- *faults,*
- *attitudes,*
- *opinions,*
- *emotional reactions.*

People carry
many of these trends with them
from an early age,
due to

- *some influence*
in their surroundings and
- *certain happenings*
in their lives.

These attitudes [and ways of reacting emotionally]
may
or
may not
have had their justification
in the past

but they [i.e., but these attitudes and ways of reacting emotionally]
are

- *completely obsolete*
at the present time

and

- *quite harmful.*

Yet,
unaware of
• the existence of these old reactions [i.e., unaware of these old ways of reacting emotionally in certain situations]
and
• their harmfulness [i.e., unaware of the harmfulness of reacting emotionally in old ways in certain situations],
people
• still carry them [i.e., still carry these old ways of reacting unconsciously
and
• still
react in a certain way [today]
because of them [i.e., because these old ways of reacting of which they are unaware are still carried in them today].

Examine
what you
really
• think,
what you
really
• feel,
what you
really
• want.

Make an inventory
of your
• emotional trends and
• soul currents.

By re-examining them [i.e., By reexamining your emotional trends and soul currents]

you can
oust
whatever
has no validity for you any more
and
change
your [soul] currents accordingly.

Thus
you put order
in your soul.

Then [i.e., With your soul in order]
you will be able to
change
• your will-direction
where that is necessary.

You may even
change your
• desires.

Only when you do this [i.e. Only when you change your will-direction and desires]
consciously
can you ascertain
the existence in you
of the various
• feelings,
• desires, and
• attitudes.

Then [i.e., When you ascertain the existence in you of your various feelings,
desires, and attitudes, then]
you will be able,
with the help of
the spiritual nourishment that you take in,
to see whether these tendencies
are in accordance with
the spiritual laws
or [are] not [in accordance with the spiritual laws].

You will also see
whether you have
broken some spiritual law
in the past,
quite unconsciously,
by your
wrong inner direction.

09

When these tendencies [to break spiritual laws on the level of your feelings, desires, and attitudes]

are
unconscious
within you,
they create

- *a great deal of harm;*

they create

- *conflict and*
- *disorder*

within you.

This [i.e., This tendency to break spiritual laws on the level of your unconscious feelings, desires, and attitudes]

all represents the

- *uncleansed or*
- *"unhygienic"*

soul.

There is so much in there [i.e., in your soul]
that ought to be

- *washed away or*
- *ousted.*

So
cleansing your

- *souls*

as you
cleansing your

- *bodies.*

This [i.e., This cleansing of your souls]
ought to be done
every day.

You ought to

- *review*
your day and
- *examine*
your own reactions to
the various incidents
that have taken place during the day.

This [i.e., This examination of your own reactions to the various incidents of the day]
is the only way
you can cleanse
your

- *spirits,*

your

- *souls.*

Only in this way [i.e., Only in this way of examining your own reactions to the
various incidents of your day]
will you be

- *open and*
- *receptive*
to the proper nourishment
with which
you can grow
spiritually
every day.

10

With this attitude [i.e., With this attitude of examining and being open and
receptive to your own reactions to the various incidents of your day],
nothing that happens
will ever depress you.

Yes, my friends,
this is
the truth.

*Even the unpleasant things in life
will not have the power
to tear you down.*

*For you will thus [i.e., you will, by examining and being open and receptive to your
own reactions to the various incidents of your day, especially open
and receptive to your reactions to the unpleasant incidents of your day,]*
be able

*to learn more
about*

- *yourself,*

and

about

- *spiritual law,*

about

- *divine truth*

and

- *what you have
still to accomplish*

and

- *what you have
already accomplished.*

*Your own failures,
which are unavoidable,
will give you*

- *strength*

instead of

- *weakness*

when you

- *view yourself in that way daily [i.e., with the attitude of learning
about yourself, spiritual law, divine truth, and what you still
have to accomplish and what you have already accomplished]*

and when you

- *consider your failures
with the attitude,*

*"What can I learn about
them [i.e., about my failures]?"*

*Where do I still have to work on
self-purification?"*

11

Nothing
that happens in your life
is
• good
or
• bad
in itself.

Do not believe this fallacy [i.e., do not believe the fallacy that things in life are
either good or they are bad].

The best thing
that could happen to you
might appear to be
a disaster
at the moment it occurs –

and it will be
a disaster
if
you have the wrong attitude.

A happening that
seems to you
• very fortunate
can turn out to be
• very unfavorable
if
you
do not
learn your spiritual lesson from it.

So
everything
that happens to you
can be
good
• if
you
• make it so,
• if
you
• use it
from a spiritual point of view,
• if
you
• learn from it
so that
you can continue to
grow
• spiritually
and thus
grow into
• happiness!

12

This [i.e., This living daily with the attitude of learning about yourself and about spiritual law, divine truth, and what you still have to accomplish and what you have already accomplished]

is the only way
you can
• direct your life,
instead of
• being a slave and
• being directed
by
• moods and
• outer happenings.

It is
in your power
to change.

You have
your life
in hand
if
you
use

this knowledge [i.e., use this knowledge about yourself and about spiritual law, divine truth, and what you still have to accomplish and what you have already accomplished],

but often
you do
not
want

to use it [i.e., do not want to use this knowledge about yourself and about spiritual law, divine truth, and what you still have to accomplish and what you have already accomplished].

It seems
to you
so much easier
to give in to
a mood of

- depression and
- hopelessness,

for this [mood of depression and hopelessness]
allows you to

- be passive and –
 - consciously
- or
- unconsciously –
- blame some
 - fate or
 - circumstances or
 - other people

for what has happened to you.

No, my friends,
this way [i.e., this way of passivity and of blaming forces outside yourself for any and all unpleasantness in your life]

- you indeed
make a slave of yourself;
- you make yourself
dependent on
outer happenings
over which
you have no control.

Say to yourself
instead:

"If anything unpleasant happens,
the answer
must be within me:
• the cause of it
as well as
• the solution."

Pray
at that instant
to God
to help you
• find the answer
and
• have the absolute will
to look yourself
squarely in the face.

If you overcome
the resistance to do so [i.e., the resistance to look yourself squarely in the face to see causes and answers within for unpleasant happenings in your life],
which is only difficult at first [but not difficult as you grow],
you will
get the answer
as inevitably
• as sun
follows rain,
• as life
must follow death.

And this [i.e., this courage to look yourself squarely in the face to see causes and answers within for unpleasant happenings in your life]

will bring
great happiness
into your soul,
a happiness
that you have never known before.

Because
there is no other happiness comparable to
the one that comes

- when you conquer
yourself,
- when you decide,

"I am no longer a slave.

From now on
I
direct my life.

In order to be able to do that,
I have,
first of all,
to face
within me

- what I may not like or
- what makes me feel uncomfortable."

13

You
have much more power
than you realize.

The willpower
that lies enfolded
within you
is something
you do not realize,
my friends.

Since willpower
is of great importance
in the life of a person,
I would like to talk about this subject now.

First, I want to say:

There is
no person alive
who has
no willpower.

Whoever says,

"I am weak,
I have
no willpower,"

is fooling himself
because it
appears

much easier

- to be directed [from outside oneself]
- instead of
- being the director of
one's life, and
- taking the responsibility [for directing
one's own life]
upon one's own shoulders.

It [i.e., Having the willpower to direct one's own life]
is only a question of
unfolding
the willpower
which you already have.

14

Now,
how can you unfold your willpower
in the right direction?

For all of you who say
you do not have any willpower,
constantly use this willpower
without realizing
that you do so.

You are doing it [i.e., You are using this willpower you have within]

• subconsciously,
and often

• in the wrong direction
because

you use it [i.e., you use this willpower that you have within]
without
clear
consciousness.

15

There are many people
who rightly say
that whatever a person
really wants,
can be accomplished.

This is more or less true.

But whether
what you want
is, indeed,
the best thing for you,
is another question.

Therefore,
the will-directing power
has to be examined
by the person
who wants,
above all,
to

- grow spiritually and
- come close to God.

Such examination [of one's will-directing power]
has to be conducted
in the light of
• spiritual law
and
• truth.

Currents coming from
• the higher self
are often distorted by
• the lower self.

Now here [i.e., Now will-directing power]
is a good example [of how currents coming from the higher self can be
distorted by the lower self],
because
willpower
in itself
is a most valuable asset;

without it [i.e., without willpower], indeed,
there can
never be
any
spiritual progress.

Willpower
comes from
the higher self;

it [i.e., willpower]
will remain
• a pure current of light and
• clean strength
as long as
it [i.e., as long as this willpower]
is used
for
• a spiritual purpose,
for
• spiritual growth,
for
• God,
with
• God, and
in
• God.

	<p><u><i>The moment</i></u> <u><i>the conscious will uses it [i.e., uses willpower]</i></u> <u><i>in a wrong direction</i></u> <u><i>it [i.e., willpower]</i></u></p> <ul style="list-style-type: none">• <u><i>is distorted by the lower self and</i></u>• <u><i>becomes an impure force.</i></u>
16	<p><u><i>Let us take, for example,</i></u> <u><i>a criminal.</i></u></p> <p><u><i>He uses his willpower</i></u> <u><i>very</i></u></p> <ul style="list-style-type: none">• <u><i>obviously and</i></u>• <u><i>noticeably</i></u> <p><u><i>in a wrong direction.</i></u></p> <p><u><i>He wants to have</i></u> <u><i>his will</i></u> <u><i>at all costs.</i></u></p> <p><u><i>For him [i.e., For the criminal]</i></u> <u><i>the gratification</i></u> <u><i>of his personal desires</i></u> <u><i>stands so much in the foreground</i></u> <u><i>that he is willing to go to the length</i></u> <u><i>of even harming other people</i></u> <u><i>in order to achieve his goal.</i></u></p> <p><u><i>A more highly developed person</i></u> <u><i>will not act that way</i></u> <u><i>because he knows</i></u> <u><i>that crime is sin.</i></u></p>

And yet, he [i.e., yet a more highly developed person] too
may use his willpower
in the wrong direction,
though

- unconsciously

and, of course,

- not in actions
that obviously harm other people,
- but in
 - feelings and
 - inner reactions

that also put
the gratification of the ego
in the foreground.

This [i.e., Using his willpower in the wrong direction through unconscious feelings
and inner reactions that put the gratification of the ego in the foreground]

- is breaking spiritual law

and

- has its consequences
in
 - inner disharmony

and/or

- outer conflicts.

The whole process
remains in the subconscious
because
this person
knows somewhere
that what he wants
is wrong,
yet

- he is not ready to give it up [give up what he knows is wrong];
- he wants it [i.e., he wants what he knows is wrong] nevertheless.

The willpower
continues
to flow in the wrong direction
without conscious awareness.

*This [i.e., That the willpower continues to flow in the wrong direction
without consciousness]*
*is often a very important factor
in an emotionally disturbed person.*

*All this [i.e., The willpower flowing unconsciously in the wrong direction
with grave consequences]*

does not apply

only

to

- *crime or*
- *sin as usually understood.*

Anything

that deviates

from spiritual law

is

- *sin –*

or

- *ignorance, if you wish.*

*They [i.e., ignorance and sin]
are the same.*

17

*Now, you may want something
very badly
that in itself
is not considered sinful;
it may not even violate
the recognized standards of ethics in your society.*

And yet,

what you want

may be

- *wrong*

for

- *you,*

for

- *your life.*

It [i.e., What you want, however,]

could be

- *right*

for

- *another person.*

- Sin,
- or
- the breaking of spiritual law,
is
not only
something
 - generally established
for everyone alike,but also
something
 - very personal
that varies with each individual.

For one person
to become a writer
may be his destiny;
in this way [i.e., by becoming a writer]
he can best fulfill
the tasks
he is supposed to fulfill in this life.

Another person,
by becoming a writer,
may neglect
the task
he has really come to fulfill.

You cannot say
to become a writer
is a sin,
and yet
for a particular person
it [i.e., becoming a writer]
may be
the wrong thing to do.

Now if he [*i.e. if the person choosing to become a writer even though becoming a writer was not the task he was intended to complete in this lifetime*]
uses his willpower
blindly,
he will
become a writer,
but
he will not be happy,
because
you can only be happy
if you fulfill
the task you have taken on [*i.e., the task you were intended to take on*]
in this incarnation.

And
everyone
has a task,
my friends,
everyone!

18

Wherever you stand,
you have a task,
whether you

- have a family or

whether you

- live quite alone.

But
do not look far
to find this task.

Do not even think
first
of other people
whom you may desire to help.

You will be able to do that too, certainly,
but only after
you have
first
found
yourself.

Before

you can fulfill a task

- **with other people,**

you have to fulfill it [i.e., fulfill that task]

- **within yourself first.**

That means

you have to achieve

- **spiritual growth,**
- **purification, and**
- **complete self-knowledge**

as much as possible

according to

your

- **strength and**
- **development.**

When you do

**this [i.e., when you achieve spiritual growth, purification, and self-knowledge
as much as possible according to your strength and development],**

you

- **are on**
the right path

and

- **are already**
fulfilling
a part of your task,
whatever
the rest of the task
may be.

If you begin with

yourself,

the rest

will come to you
without your having to move a finger,

I can assure you.

19

Coming back to the question of
willpower:

The most important step
to channeling your willpower
in the right direction
is in stating first:

"Once and for all,
I will use
whatever will there is within me
according to
the will of God."

When you do that [i.e., When you commit to devoting whatever will there
is within you to following the will of God],

my friends,
the willpower
already alive within you
will often
change direction

and,
even though you may not like this at first,

you

• will,

you

• must

become happy,

because

God knows

better than you

what

• is best for you and

what

• gives you

most happiness.

All of a sudden

your problems

will disappear,

I can promise you that.

Your willpower,
even if it has been dormant to a large degree,
will suddenly
surge through you
with a clean strength
you have never suspected to exist.

All
• tiredness,
all
• weakness,
all
• weariness –
• physical or
• emotional –
will disappear

- if you
sincerely mean
that you put
God's will
above all else,
- if you
 - keep this promiseand
 - actually live it.

"Whatever willpower I have,
I use it
according to
Thy will" –

this resolution [to use your will according to God's will]
• is the beginning of
the change for the better
in your life.

It [i.e., this resolution to use your will according to God's will]
• is the foundation [of your better, happier life].

20

- Keep this in mind [i.e., Keep in mind that using your will according to God's will is the foundation of a better, happier life]

and

- do it [i.e., use your will according to God's will]
- even though
to follow
your own will
often seems so much more tempting.

When you prefer
to say to yourself:

"Why should God
have anything against
my doing this or that?

It is such a little thing,
it cannot do any harm;

it cannot possibly
make any difference,"

then, of course,

- you do
not even intend
to find out the answer [i.e., find out whether or not doing God's will rather than your own will makes things come out better and makes you happier];

- you
 - have already made up your mind
- and
- have put
 - your will
above
 - the will of God.

21

There are
no
• little
and
• big
things,
my friends.

For what
may seem
• tremendous
for you
may be
• very little
in absolute truth,
and
vice versa.

The
• littlest thing
may be
• a stepping stone
to the
• biggest and
• most important.

The littlest thing
may be
• a very significant symptom,
• a key to
all
your problems.

Do not
• overlook it [i.e., Do not overlook the littlest thing].

Do not
• minimize it [i.e., Do not minimize the littlest thing].

And have the confidence
that what God wills for you
must be better than
your shortsightedness,
even if
it [i.e., even if following God's will]
means
a little sacrifice at first.

When you put your life
• really
and
• truly
in the hands of God,
if you
give yourself up to Him,
you must
become happy.

There is simply
no other alternative [to your becoming happy].

It [i.e., Becoming happy]
is the only possible consequence [of putting your life really and truly
in the hands of God].

But it [i.e., But putting yourself in the hands of God]
leads often
through a door
that
appears
like a sacrifice
• at present,
• when your gaze is still clouded.

Afterward [i.e., After you have put yourself really and truly in the hands of God]
you will not be able
to understand yourself:
what seemed

- so important and
- so attractive, or
- so hard to give up,
will then appear
like a burden
you have carried around,
which it indeed was!

For
everything
is a burden
that separates you
from God,
my friends.

22

And do not
ask me,

"How should I know
what God desires?

What is
His will?

And

- when should I
fight and
be active

and

- when should I
be passive?"

	<p><u>When you really want to know</u> [i.e., <u>When you really want to know what the will of God is and know when you should be active and when you should be passive</u>],</p> <ul style="list-style-type: none">• <u>you will have the answer.</u>• <u>You will take the time</u><ul style="list-style-type: none">• <u>to meditate about any particular problem and</u>• <u>to ask God.</u> <p><u>And He will show you the answer;</u></p> <p><u>He can do so</u> [i.e., <u>He can show you the answer</u>] <u>in many ways.</u></p>
23	<p><u>The problem is not that you do not know the will of God.</u></p> <p><u>The problem remains solely whether</u></p> <ul style="list-style-type: none">• <u>you really want to know His will;</u>• <u>whether you have decided that you will fulfill His will, even against your apparent interest, in this little moment now!</u>

If
you fulfill the conditions [i.e., If you really want to know His will, and have
decided that you will fulfill His will],
you
must
receive the answer.

Again and again
we notice
that you
do
receive answers

- to your prayers,
- to your questions about
what the will of God may be,

but you often
do not
want
to receive it [i.e., you do not want to receive an answer].

You
deliberately
keep your eyes closed.

My dear friends,
it is
only
the first time
that it is so difficult
to really give your life up to God,
with all that this implies.

Once you have

- done so [i.e., Once you have really given your life up to God] and
- experienced the
 - peace and
 - joy

that comes from it [i.e., from having really given your life up to God],
it will
never
be difficult any more,
because
then your confidence [that giving your life to God brings such joy]
will be truly established.

	<p><u>And why is it</u> <u>so difficult</u> <u>the first time</u> [i.e., <u>why is it so difficult to really give your life up to God the first time you choose to do this</u>]?</p> <p>[It is so difficult to really give your life up to God the first time you choose to do this] <u>Because</u> <u>the doubt</u> <u>still lurks within you:</u></p> <p><u>"What if God's will</u> <u>makes me unhappy?"</u></p> <p><u>If you sincerely</u> <u>test yourself,</u> <u>you will find that this</u> [i.e., <u>that this doubt that giving your life up to God will indeed ultimately give you joy and peace, and fearing that it may in fact bring unhappiness instead of joy</u>] <u>is why you hesitate</u> [to give your life up to God].</p> <p><u>Here</u> [in your doubt that giving your life up to God will indeed ultimately give you joy and peace, and fearing that it may in fact bring unhappiness instead of joy] <u>is the key</u> <u>to everything.</u></p>
24	<p><u>QUESTION:</u> <u>Isn't it conceivable</u> <u>that a human being</u> <u>may make a sincere mistake</u> <u>as to the will of God?</u></p>
25	<p><u>ANSWER:</u> <u>Yes,</u> <u>you may</u> [make a sincere mistake as to the will of God], <u>temporarily,</u> <u>but not</u> <u>when you reach the state</u> <u>I have mentioned</u> [i.e., <u>the state of really wanting to follow the will of God</u>].</p>

Certainly,
people who
do not receive the proper spiritual nourishment
may still
intend
to follow the will of God,
but
they do not

- know how to
find it [i.e., find the will of God], or
- have the patience to
wait for His answer [to their question about what God's will is].

Or they do not

- realize that an answer
is actually forthcoming,

so they may make mistakes.

But you,
my friends,
who listen to these lectures –
or read them –
have the necessary requirements
to find out about it [about the will of God]
the right way,
and therefore you
have that much more
responsibility.

You cannot fail
if you are
really open
to receive
God's will.

26

To be
really open [to receive God's will]
means
being ready to hear
what you might
like least.

When you
• are thus open [i.e., really open and ready to hear what you might like least]
and
• put
• your fate and
• your life
in the hand of God,
then
you will get
the answer [i.e., the answer to your question about what God's will is].

There can be
no question about it [i.e., no question about what the will of God is].

And then
you will
not make a mistake,
ever.

Because you can ask
• two,
• three,
• four
times,
if you are
not sure
that the first answer [to your question about what God's will is]
was actually that [i.e., was actually the answer to your question
about what God's will is],
and not [instead of an answer], perhaps,
a coincidence.

And the answer [to your question about what God's will is]
will come
again
and again,
perhaps in different ways:
through

- another person,

through

- a sign,

through

- something that happens,

through

- a voice within you,

through

- a dream perhaps, or

through

- your own feeling of enlightenment.

Nothing
can shake
this deep knowledge [about what God's will is].

In many ways
will you receive the answer.

Of course
you will make mistakes
if you

- go about it superficially,

and then

- do not even really wait for the answer.

But

- if you go about it sincerely and
- if you
 - open yourself and
 - ask again and again and
 - wait for the answer,

there will be no mistake [as to what God's will is].

27	<p><i><u>And now, my dear ones,</u></i> <i><u>I am ready for your questions.</u></i></p> <p>QUESTION: <i><u>I was wondering whether you would tell us</u></i> <i><u>whether there is</u></i> <i><u>any conscious life</u></i> <i><u>on other planets?</u></i></p>
28	<p>ANSWER: <i><u>Yes, indeed.</u></i></p> <p><i><u>Each</u></i> <ul style="list-style-type: none">• <i><u>planet,</u></i><i><u>each</u></i> <ul style="list-style-type: none">• <i><u>star,</u></i><i><u>is a sphere</u></i> <i><u>where spiritual life exists.</u></i></p>
29	<p>QUESTION: <i><u>But I meant</u></i> <i><u>organic</u></i> <i><u>conscious beings?</u></i></p>
30	<p>ANSWER: <i><u>A spiritual being</u></i> <i><u>is also</u></i> <i><u>organic,</u></i> <i><u>for</u></i> <i><u>all organs</u></i> <i><u>exist</u></i> <i><u>in radiant matter.</u></i></p> <p><i><u>And certainly</u></i> <i><u>there is</u></i> <i><u>consciousness!</u></i></p> <p><i><u>But there is</u></i> <i><u>no life</u></i> <i><u>like your material one.</u></i></p>

The matter [comprising the spheres of planets and stars]
is just

- different,
- of different density.

Those spirits
can, of course,
materialize.

We
• can do so [i.e., We can materialize]
and
• have done so
under certain conditions.

If this happened [i.e., If we spirits materialized]
you would think
such a materialized spirit
was of flesh and blood.

But life on the other planets
is not exactly
in your material form [i.e., not exactly in the form of flesh and blood].

Radiant matter
varies greatly.

What may be
for you
radiant matter
which you cannot perceive
with your eyes
is for us
dense matter
of a different
• vibration and
• type.

On the other hand
the matter
of the powers of darkness
is
• so coarse,
• so much coarser
than even your matter
that you cannot see it [i.e., cannot see the matter
of the powers of darkness]
either.

It [i.e., The matter of the powers of darkness]
is
• not radiant,
but quite to the contrary [of radiant],
[is]
• too coarse
for you to perceive it.

You think
all life in the beyond
is subtle matter,
but this is not so.

Any difference
in degree of density
is automatically
invisible
for a spirit
used to another vibration,
unless
the spirits are
so highly developed
that they have the power
to focus their view
on different degrees of density.

Unless there is
a materialization,
you cannot see
the texture of matter
existing in other spheres.

31	<p>QUESTION: <u>If there is</u> • <u>a sudden feeling of happiness about us</u> <u>or</u> • <u>an occasional pleasant fragrance,</u> <u>does that mean</u> <u>that there are</u> <u>harmonious spirits</u> <u>around us?</u></p>
32	<p>ANSWER: <u>Indeed.</u></p> <p><u>When harmonious spirits</u> <u>can come so close to you,</u> <u>there must be a reason,</u> <u>for instance,</u> <u>an inner victory.</u></p> <p><u>For</u> <u>nothing</u> <u>happens</u> <u>without</u> <u>cause and effect.</u></p> <p><u>The perception</u> <u>of fragrance</u> <u>is already more [than a mere sensory perception],</u> <u>it is</u> • <u>a spiritual experience,</u> • <u>a sign.</u></p> <p><u>This sign [in the sensory form of your perception of fragrance]</u> <u>is given as</u> • <u>encouragement</u> <u>to stay on your path, or</u> <u>it [i.e., or this sign in the sensory form of your perception of fragrance]</u> <u>may be</u> • <u>a reminder</u> <u>to take this path.</u></p>

	<p><i><u>It [i.e., This sign in the sensory form of your perception of fragrance]</u></i> <i><u>is, at any rate,</u></i> <i><u>a sign of grace.</u></i></p> <p><i><u>It [i.e., This sign in the sensory form of your perception of fragrance]</u></i> <i><u>means that</u></i></p> <ul style="list-style-type: none">• <i><u>help and</u></i>• <i><u>strength</u></i> <p><i><u>are given</u></i> <i><u>to make the next victory easier.</u></i></p>
33	<p>QUESTION: <i><u>Can we remember</u></i> <i><u>our present identity</u></i> <i><u>in the next life</u></i> <i><u>and</u></i> <i><u>are we going to work on</u></i> <i><u>our old problems [in the next life]?</u></i></p>
34	<p>ANSWER: <i><u>Whether you will remember</u></i> <i><u>your present life</u></i> <i><u>in the next one</u></i> <i><u>depends very much</u></i> <i><u>on yourself.</u></i></p> <p><i><u>It is, indeed, a fact</u></i> <i><u>that in times to come,</u></i> <i><u>when spirituality</u></i> <i><u>will have developed</u></i> <i><u>so much more,</u></i> <i><u>many people</u></i> <i><u>will be able to remember</u></i> <i><u>their former lives</u></i> <i><u>who have not been able to do so</u></i> <i><u>until then.</u></i></p> <p><i><u>But</u></i> <i><u>not</u></i> <i><u>all of them</u></i> <i><u>will be able to do it.</u></i></p>

You see,
there are people today
who can,
through their development,
remember something
of a former life.

The memory
will come to them.

And as development advances,
more of the curtain
will be withdrawn.

The higher developed
you are,
the more
you

- strive for perfection and
- work spiritually,

[then] the more you are capable
to know about
your past incarnations.

Then [i.e., When you are more highly developed]
such knowledge [i.e., such knowledge about your past incarnations]
will be used
for a good purpose.

As for
the problems [i.e., As for working on your old problems
in your next incarnation]:
you are
absolutely right.

You will
deal exactly with the same problems,
life after life,
until
you have solved them.

As long as
you have not solved a problem
in this life,
it [i.e., this problem you have not yet solved]
will come to you
in the next,
even though

- your circumstances
may be different;
- you may
live in a different country,
- you may have
a different life pattern,

yet the problems
will come
as long as
they have not been solved
by you.

And what are the problems?

They are nothing else
but the materialization
of your faults.

When you
purify
your faults,
your problems
will disappear.

And when you
do not do that [i.e., when you do not purify your faults],
your problems
will reappear
in other forms
in your next life.

35

QUESTION:

In his book,

Johannes Greber [Greber (1874-1944) was a German ordained priest who left the order and became involved in various spiritualist activities]

writes

about

- **the Old Testament,**

about

- **great people like Moses, for instance,**

who

- **contacted the spirits and**
- **asked them about decisions.**

- **Should they begin a war,**

- **will it bring victory,**
and such.

But we are taught

that we should make our own decisions,

and those people [i.e., people like Moses who, Greber notes, contacted the spirit world in prayer about their decisions instead of making decisions on their own as we are taught]

were

spiritually

so much more advanced
than we are.

36

ANSWER:

These people

were very much concerned with

fulfilling the will of God,

which is

the most difficult decision of all.

	<p><u>That they asked,</u> <u>concerning the welfare of their whole people,</u></p> <ul style="list-style-type: none">• <u>a spirit</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>not [i.e., and did not ask]</u><ul style="list-style-type: none">• <u>their own and</u>• <u>very personal channels,</u> <p><u>had a</u></p> <ul style="list-style-type: none">• <u>good and</u>• <u>valuable</u> <p><u>reason:</u></p> <p><u>the people</u> <u>might not have believed their leader</u> <u>if he had told them</u> <u>he received answers</u> <u>directly [from his own and</u> <u>very personal channel].</u></p> <p><u>These people</u></p> <ul style="list-style-type: none">• <u>believed very much in the spirits of God and</u>• <u>accepted more readily</u> <u>their testimony [i.e., the testimony of the spirits of God].</u>
37	<p><u>QUESTION:</u> <u>Does</u></p> <ul style="list-style-type: none">• <u>a human being</u> <u>ever have</u> <u>spiritual guardians</u> <p><u>and do</u></p> <ul style="list-style-type: none">• <u>lower spirits</u> <u>have higher spirits helping them?</u>
38	<p><u>ANSWER:</u> <u>The lower spirits</u> <u>also have</u> <u>their guardians, certainly.</u></p>

But,
like human beings,
they [i.e., the lower spirits]
cannot see them [i.e., cannot see their guardians].

And sometimes
those guardians
cannot get close to them [i.e., close to the lower spirits for which
they are guardians].

That [i.e., The closeness that those guardians can get
to the lower spirits in their charge]
is according to
their [i.e., according to the lower spirits']
own attitude.

Each spirit
has

- **somewhere and**
- **somehow**

a guardian.

As far as
human beings are concerned,
everybody
has indeed
a guardian.

Some [human beings]
have more than one [guardian],
some [human beings]
have only one [guardian].

It [i.e., How many guardians a human being has]
depends on the case,
but there is
never
any injustice.

Sometimes

- **one guardian spirit**

may be more powerful than

- **three or four [guardian spirits].**

	<p><u><i>A person</i></u> <u><i>who has more to accomplish</i></u> <u><i>has more powerful guardian spirits</i></u> <u><i>than a person</i></u> <u><i>who is just</i></u> <u><i>living into the day</i></u> <u><i>without desiring</i></u> <u><i>any spiritual progress.</i></u></p> <p><u><i>So this</i></u> [i.e. <u><i>So the level of spiritual guidance a person receives</i></u>] <u><i>is all determined</i></u> <u><i>very justly</i></u> [i.e., <u><i>according to what a person's task is</i></u> <u><i>to accomplish in this incarnation</i></u>].</p>
39	<p>QUESTION: <u><i>Is the spirit world</i></u> <u><i>aware of the</i></u> <ul style="list-style-type: none">• <u><i>spaceships and</i></u>• <u><i>flying saucers</i></u> <ul style="list-style-type: none">• <u><i>which are so often in the news now</i></u><u><i>and</i></u> <ul style="list-style-type: none">• <u><i>in whose observation there seems to be some validity?</i></u></p>
40	<p>ANSWER: <u><i>I am not entitled</i></u> <u><i>to give information on that.</i></u></p> <p><u><i>I have said so before</i></u> <u><i>and I will say so again.</i></u></p> <p><u><i>There is</i></u> <u><i>a very good reason for this.</i></u></p> <p><u><i>In a few years</i></u> <u><i>you will understand</i></u> <u><i>why</i></u> <u><i>I cannot talk about this.</i></u></p>

41	<p>QUESTION: <u>In relation to your last lecture,</u> <u>when you spoke about</u> <u>the many spirits</u> <u>who are around a human being,</u> • <u>spirits of darkness</u> <u>and</u> • <u>higher spirits:</u></p> <p><u>I wonder</u> <u>if our calling for them</u> <u>is mainly conscious?</u></p>
42	<p>ANSWER: <u>No,</u> <u>it [i.e., your calling for spirits of darkness and higher spirits]</u> <u>is not conscious.</u></p> <p><u>Indeed, it [i.e., your calling for spirits of darkness and higher spirits]</u> <u>is mostly</u> <u>unconscious.</u></p> <p><u>It is</u> <u>very,</u> <u>very seldom</u> <u>that this [i.e., that your calling for spirits of darkness and higher spirits]</u> <u>is done consciously,</u> <u>at least</u> <u>as far as</u> <u>the spirits of darkness</u> <u>are concerned.</u></p> <p><u>If someone</u> <u>really does</u> <u>that [i.e., really calls for spirits of darkness],</u> <u>he must himself</u> <u>be</u> <u>a very evil spirit.</u></p>

As far as
the spirits of
• truth
and
• light
are concerned,
you
• should
and
• can
consciously
call them to you.

But
even if
you do not do so [i.e., even if you do not consciously
call in the spirits of truth and light],
the moment
you
• overcome a fault,
you
• fight against your lower self,
you
• desire
above all else
to
• fulfill the will of God
and
• live in accordance with divine law,
you emanate
a certain substance
that draws
spirits of light
toward you.

By the same token,
if you
• give in to your lower self,
if you
• violate divine law,
you emanate
a quality
that draws
the spirits of darkness
near you,
like a magnet.

For instance,
when you emanate
• anger,
you draw
• a spirit of anger
toward you.

When you emanate
• selfishness,
you draw
• such a specialist [i.e., a spiritual specialist of selfishness]
toward you
who will
encourage you further
in this fault [i.e., encourage you further in selfishness].

And so on.

What
comes out of you
is what
you draw toward you.

Like
attracts
like.

43	<p>QUESTION: <u>Is there</u> <u>mutual activity</u> <u>in this attraction</u> [i.e., <u>Is there mutual activity between a person who emanates a quality and therefore attracts a spiritual specialist of that quality and the spiritual specialists of that quality that are drawn to the person emanating that quality</u>]?</p>
44	<p>ANSWER: <u>Oh yes.</u></p> <p>QUESTION: <u>On both sides?</u></p>
45	<p>ANSWER: <u>On both sides,</u> <u>indeed!</u></p> <p><u>And not only</u> <u>this kind of mutual activity</u> [i.e., <u>the activity of attracting on your part and and the activity of being attracted on the part of the spirit of darkness, of the negative specialist</u>],</p> <p><u>but also</u> <u>learning.</u></p> <p><u>You see,</u> <u>with the spirits of darkness</u> <u>it goes like this:</u></p> <p><u>they</u> [i.e., <u>the spirits of darkness, the negative specialists</u>] <u>fulfill a task</u> <u>in their world of darkness</u> <u>when they</u> <u>win out over a person,</u> <u>particularly with the people</u> [i.e., <u>particularly when they win out over people</u>] <u>who love God.</u></p>

They [i.e., *The spirits of darkness, the negative specialists*]
are very keen
on drawing them [i.e., *on drawing people who love God*]
away from God.

They [i.e., *The spirits of darkness, the negative specialists*]
do not have to worry about
criminals.

They have access to them [i.e., *to criminals*]
anyway.

But they [i.e., *But the spirits of darkness, the negative specialists*]
are particularly keen
on conquering people
who

- *love God,*
- who*
- *seek God,*

so that
they [i.e., *so that people who love and seek God*]
may give in
to their [i.e., *to God-seeking peoples'*] *weaknesses.*

The spirits [of darkness]
earn special rewards
in their world [of darkness]
for such work.

And they [i.e., *And the spirits of darkness, the negative specialists*]
know very well
that they cannot accomplish anything
by trying
to inspire people
to do any type of wickedness
that is foreign to them.

But they [i.e., But the spirits of darkness, the negative specialists]
can succeed
with
the seemingly
harmless faults
that draw such a person [i.e. the seemingly harmless faults
that draw a person who loves and seeks God]
slowly but surely
further into

- darkness,
- depression,
- self-despising moods,

and thus into

- separation from God.

46

It is not so much
the fault in itself
that is damaging,
but rather
that they [i.e., that people who love and seek God but get drawn slowly but surely
further into darkness, depression, and self-despising moods]

- become disgusted with themselves

and

- may thus give up the fight [against the spirits of darkness] **altogether.**

I said often that
stumbling into
the same fault
in itself
is not bad,
provided

- it [i.e., stumbling into the same fault over and over again]
is recognized

and

- one learns from it
by adopting the
 - right and
 - constructive
attitude.

As a matter of fact,
no progress
is possible
without stumbling.

But when
the stumbling
is viewed
with an attitude of

- hopelessness and
- self-disgust,

then

- the clouds
become bigger
and bigger;

then

- a person
gets more
and more
involved
with
 - the respective dark spirits [i.e., with the negative specialists
of that particular fault with which the person wrestles],

with

- the world of darkness
altogether.

47

You do not have to
commit a crime
in order to
live in the world of darkness.

There are
other vibrations [i.e., vibrations other than vibrations associated
with committing a crime]
that can accomplish this [i.e., that can make you stay and live in
the world of darkness].

- If, however,
a person
refuses
to be an instrument for
the powers of darkness,
- if you
fight –
and you can only do this [i.e., you can only fight the powers of darkness]
by knowing
your own faults
extremely well,
for only through them [i.e., only through your own faults]
can you be tempted by
the dark spirits –
do you know what happens?

The dark spirit
will rise higher
in its development [i.e., the dark spirit will turn at least a little bit away from
the world of darkness and toward the world of light and truth];

it [i.e., the dark spirit]
will learn –

- not directly,
- not immediately,
because
it is still

so much in darkness

that at first

it will only know

defeat [i.e., defeat at your hands, because
you know your own faults and are not
tempted through your faults by the dark
spirits – and they have no strategy other
than tempting you through your faults].

This defeat

will cost it [i.e., will cost the dark spirit]

its position [i.e., cost the dark spirit its position in the world of darkness],

so that it [i.e., so that the dark spirit]

suffers [i.e., suffers loss of stature and position

in the world of darkness – the world of its identity],

and only this suffering [by the dark spirit in its loss of stature and identity

within the world of darkness]

will bring it [will bring the dark spirit] nearer to God.

Because only then [i.e., Because only by the dark spirit's suffering in its loss of stature and identity within the world of darkness]
will it [i.e., will the dark spirit]
turn to God,
as a last resort,
in complete despair [i.e., in complete despair at residing within the world of darkness having lost its stature, power, and identity there].

As long as it [i.e., As long as the dark spirit]
• **can claim victories**
in its world of darkness, and
• **has power there** [i.e., has power in the world of darkness],
it [i.e., the dark spirit]
will never turn to God.

So
• **each victory,**
even
• **the smallest one,**
of each human being,
causes
a tremendous chain reaction
in the universe
among beings
of whom
you are not even aware.

48

My friends,
if you could know
how much you accomplish
by your victory [i.e., your victory over dark spirits],
not only as far as you
• **yourself and**
• **your immediate surroundings**
are concerned,
but for
• **so many spirits**
as well,
you would
really try
much harder.

And
not only
• evil spirits
are affected by your victory,
but also
• erring spirits
who do not belong anywhere.

They [i.e., erring spirits]
• are often around you and
• learn from
your victory
in a much more direct way
than
those dark spirits.

So when you
conquer yourself,
you are in fact
a vital part of
the great Plan of Salvation.

You are then
an active soldier
in the fight.

You are
a front line soldier.

And
a front line soldier
needs
• better weapons,
• more strength, and
• better protection
than
one who
• does not fight back
or
one who
• is in the hinterland.

	<ul style="list-style-type: none">• <u>The weapons</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>the strength</u> <p><u>come to you</u> <u>from</u> <u>the spirit world of God</u> <u>in</u></p> <ul style="list-style-type: none">• <u>guidance,</u>• <u>enlightenment,</u>• <u>recognition.</u>
49	<p><u>And now, my dear ones,</u> <u>I will retire into my world.</u></p> <p><u>I bless</u> <u>each one of you.</u></p> <p><u>Blessed are</u> • <u>your dear ones,</u> <u>blessed are</u> • <u>you.</u></p> <p><u>Take on</u> <u>the strength</u> <u>that now flows to you,</u> <u>so that</u> <u>you will be able to</u> <u>solve</u> <u>your problems</u></p> <ul style="list-style-type: none">• <u>with</u> <u>God,</u>• <u>in</u> <u>God.</u>

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