

# Pathwork Lecture 18: Free Will

1996 Edition, Original Given December 6, 1957

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** 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 Version 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 rendition 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, sometimes underlined, but never bolded.]

To learn more of my Devotional Version 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><b><u>Greetings</u></b> <b><u>in the name of the Lord,</u></b> <b><u>my friends.</u></b></p> <p><b><u>Blessed is</u></b> <b><u>this hour</u> [i.e., <u>blessed is this time</u> <u>we now spend together in this lecture</u>];</b></p> <p><b><u>blessed are</u></b> <b><u>all of you.</u></b></p> <p><b><u>It is not easy for some people</u></b> <b><u>who have found their way here for the first time</u></b> <b><u>to understand</u></b> <b><u>that a very different personality</u></b> <b><u>is speaking</u></b> <b><u>through this human person.</u></b></p> <p><b><u>It will take</u></b> <b><u>• study and</u></b> <b><u>• openness</u></b> <b><u>to believe</u></b> <b><u>that such a thing is possible.</u></b></p>

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04	<p><u>Since every time</u> <u>new friends join us,</u> <u>it is difficult to present my lectures</u> <u>so that clear understanding</u> <u>may be derived from them</u> <u>for everyone.</u></p> <p><u>Were I only to consider</u> <u>the newcomers,</u> <u>I would not do justice</u> <u>to all my friends</u> <u>who attend the lectures regularly.</u></p> <p><u>On the other hand,</u> <u>if the lectures were conducted</u> <u>solely for my regular friends,</u> <u>newcomers could not follow them at all.</u></p> <p><u>So there is a complication</u> <u>not easily overcome,</u> <u>as you can well see.</u></p> <p><u>However,</u> <u>I will do my best under the circumstances.</u></p>
05	<p><u>At this time, I would like to stress once again</u> <u>that</u> <u>even for the most regular attendants</u> <u>repetitions</u> <u>are essential.</u></p> <p><u>Not only do you human beings</u> <u>forget so many things</u> <u>which are important</u> <u>for spiritual progress,</u> <u>but even what you are aware of</u> <u>you may only know</u> <ul style="list-style-type: none"><li>• <u>with your intellect</u></li></ul><u>and not also</u> <ul style="list-style-type: none"><li>• <u>in your heart.</u></li></ul></p>

There is a  
vast difference  
between  
• intellectual knowledge  
and what is termed  
• enlightenment.

You may not attain a  
• deep and  
• all-pervading  
knowledge  
while listening to the same thought  
twenty-five times perhaps,  
even if  
it is tackled from new angles,  
until you hear it  
for the twenty-sixth time:  
then suddenly  
you attain enlightenment  
in this one respect.

06

The subject I will discuss tonight is  
free will.

People are  
forever and ever  
debating this subject.

One group claims  
• there is no free will whatsoever:  
everything is  
• fate or  
• destiny.

Another group says, more or less, that  
• there is  
only free will.

According to a third group,  
• some things are determined by free will  
while  
• others are not.

Now which is actually true?

07

Let us examine this subject together  
from the  
• spiritual point of view and  
from the  
• point of view of absolute reality.

For a person  
who believes  
only  
• in this present life,  
and not in  
an existence  
• before or  
• after it,  
for one who  
cannot believe  
• in the spiritual world or  
• in divine law and order,

the logical third alternative  
is that  
• some factors  
are determined by  
fate and  
• others  
by  
a person's free will.

Such a person  
would be convinced  
that one has  
no choice in determining  
• where  
one is born,  
• as what  
one is born,  
• where,  
• when, and  
• how  
one is going to die, and  
• even how  
certain definite phases  
within the present life span  
will unfold.

However,  
for the person who  

- feels,
- knows, and
- has experienced the truth  
of the law
  - of cause and effect and
  - of reincarnation,

this point of view [i.e., the point of view that one has no choice in areas  
of his or her life such as where he or she is born]  
could not possibly  
be correct.

In the overall picture,  
each individual  
has complete free will,  
even though  
temporarily  
the free will  
cannot manifest  
because  
the factors  
you cannot control in this life  
were actually determined  
by you  
in your previous lives.

Those factors  
are only effects [in this life]  
brought about  
by causes  
you yourself  
have set in motion [in your previous lives].

08

Let me give you an example.  
Suppose a murderer,  
a man who has committed an act  

- not only against divine law
- but also against your human law,

is  

- apprehended and
- put in prison.

*Let us further assume  
that he has lost his memory  
and has had amnesia  
since having committed this act.*

*So he finds himself in prison  
without knowing why,  
because he does not remember what he did.*

*The murderer may be told  
he has done such and such,  
but he has forgotten it.*

*However,  
this does not alter the fact  
that he has committed the crime.*

*Whether or not  
he knows and remembers it  
does not make any difference.*

*Due to*  
• *his loss of memory and*  
• *his failure to believe what he is being told,*  
*the murderer*  
*will be convinced*  
*that being imprisoned*  
*is indeed*  
*a very unjust fate*  
*because he only sees one part,*  
*the present part,*  
*and ignores the*  
• *connections and*  
• *chain reactions*  
*from the past.*

*The past action*  
*that has led him into the present state*  
*is hidden from his view,*  
*but it exists nevertheless*  
*as a reality.*

*The imprisonment*  
*is the creation of free will*  
*working through cause and effect.*

09

Wherever  
your free will  
is hindered in working  
for your immediate apparent interests,  
this [hindrance of your free will working for your apparent interests]  
is due to  
causes you yourself have brought about,  
even though you cannot remember them.

By the same token,  
wherever  
you now have the possibility  
to use your free will [i.e., your free will is not hindered  
from working]  
to your  

- actual or
- apparent

advantage,

you yourself  
set the respective causes in motion;  
whether  

- in this same lifetime or
- in a previous one

does not change  
the workings of the law.

Your present  

- freedom [i.e., a state where your free will is working to your actual or  
apparent advantage without any hindrances],
- or lack of freedom [i.e., a state where your free will is hindered from working  
to your actual or apparent advantage],

depends  
entirely  
on your  
past  

- actions,
- thoughts, and
- inner reactions.

10

The fact  
that this law [of cause and effect]  
applies to one's present life is  
• noticed and  
• recognized  
by more and more people today.

Many, many causes  
of what is happening in your life  
can be traced  
to some  
• outer or  
• inner  
action of yours  
earlier in this same incarnation.

Only a short time ago,  
humankind did  
not  
have the means  
to delve deeply enough  
into the human soul  
to find such hidden causes,  
whether  
• good or  
• bad,  
• favorable or  
• unfavorable.

As I said,  
there are a number of causes  
stemming from  
this same life  
which you do not remember;  
it takes a great deal of  
time and effort  
to uncover them.

It would not occur to you  
to claim  
that you are not responsible  
merely because you have forgotten them.

	<p><u>At one time</u> <u>you freely chose</u> <u>to</u></p> <ul style="list-style-type: none"><li>• <u>act and</u></li><li>• <u>think</u></li></ul> <p><u>in a way</u> <u>that brought about</u> <u>a certain result.</u></p>
11	<p><u>There is</u> <u>no</u></p> <ul style="list-style-type: none"><li>• <u>action,</u></li><li>• <u>thought, or</u></li><li>• <u>even feeling</u></li></ul> <p><u>that does not</u> <u>produce a result.</u></p> <p><u>Some effects</u> <u>occur quickly,</u> <u>so their causes</u> <u>are easier to trace.</u></p> <p><u>Others [i.e., other effects]</u> <u>take a longer route,</u> <u>but the fact remains</u> <u>that nothing happens in your life</u> <u>for which</u> <u>you are not responsible.</u></p> <p><u>You all</u> <u>know that.</u></p> <p><u>Therefore,</u> <u>the idea</u> <u>that free will</u> <u>exists only part of the time</u></p> <ul style="list-style-type: none"><li>• <u>must be wrong,</u></li><li>• <u>or is at best</u> <u>a half-truth.</u></li></ul>

Whatever you  
• do or  
• think  
today  
and however you  
• react  
now  
must affect  
• tomorrow,  
• the next month,  
• next year,  
and in many instances also  
• your next life.

So you actually have  
complete  
free will,  
my friends!

Only  
• wherever or  
• whenever  
you human beings  
cannot  
• remember or  
• recognize  
the seeds you have sown,  
do you say that  
fate  
is at work.

12

Many people think  
that having free will  
means  
they can  
• do or  
• think  
anything they please  
without  
causing  
any  
effect.

*This conception of  
free will  
is of course  
a gross error.*

*God  
has created the Universe,  
which is governed by  
an infinite number  
of laws.*

*He created  
His children  
and gave them  
free will  
so they could  
choose*

- to keep*

*or*

- not to keep  
the laws  
long before*
  - this earth and*
  - this material world  
came into existence.*

*The keeping of these laws  
entails*

- happiness,*
- love,*
- harmony,*
- light, and*
- supreme wisdom,*

*because God,  
who is perfect,  
cannot create  
anything  
but  
perfection.*

Yet,  
if any creature  
were to be  
forced  
to stay within the framework  
of these laws,  
as if  
they had  
no  
free will,

the laws  
would neither  
• be what they are,  
nor would they  
• be in accordance with  
the nature of God.

There would be  
a discrepancy  
between  
• the basic law of free will  
and  
• its application in Creation.

- Beauty,
- harmony,
- wisdom,
- bliss, and
- love

cannot be  
if the experience  
of these states  
is forced on the individual  
• against his or her will or  
• against the individual's  
own recognition  
of the  
• wisdom and  
• perfection  
of the laws.

Then [i.e., if the experience of these positive and beautiful states  
were forced upon individuals]

God would  
not be a god of  
• freedom,  
but a god of  
• slavery,

even if  
His creatures  
could be  
happy  
in an enforced system.

Thus  
each creature –  
• human or  
• spirit –  
has the possibility  
of choosing  
• to live according to the laws  
or  
• not.

There  
lies the key  
to this question;  
not only the key  
• to an added understanding of  
• free will,  
but also [the key]  
• to an understanding of  
the coming into existence of  
• evil,  
• darkness, and  
• cruelty –  
in short,  
• the fall of the angels.

So many people wonder  
how  
a god of  
• love  
could have created  
• evil.

But  
God  
did not  
create evil.

As you may understand now,  
He gave  
each creature  
the opportunity  
to freely  
• choose  
or  
• not choose  
to follow His laws of perfection.

13

You may say  
that it is difficult to abide by  
the divine laws,  
and indeed  
it is,  
in some respects.

Whoever has  
at one time or another  
left divine law  
indeed  
finds it difficult  
to abide by it again.

But for those  
who have  
never left it –  
and there are a great many to whom this applies –  
it is  
not difficult [to abide by divine law].

*The difficulty [in abiding by divine law]*  
*lies solely*  
*in purifying yourself,*  
*step by step,*  
*until*  
*you reach the state*  
*that was once yours,*  
*where the keeping of the law*  
*did not present*  
*any difficulty for you.*

*Here I should like to stress*  
*that you did not*  
*choose to leave divine law*  
*because it was too difficult to keep.*

• *In whatever aspect*  
*of your personality*  
*you have not deviated from*  
*divine law –*  
*for this [deviating from divine law]*  
*did not happen necessarily*  
*in every aspect – or*

• *in whatever aspect*  
*you have succeeded*  
*in purifying yourself*  
*in previous incarnations*  
*back to your original state,*  
*it is*  
*not the least bit difficult*  
*for you*  
*to keep the laws.*

14

*The difficulty*  
*varies*  
*with each individual.*

*For one person*  
*it may be difficult*  
*not to steal.*

For another,  
this [temptation to steal]  
presents no difficulty whatsoever,  
while  
not losing her temper  
does.

For a third,  
it may be difficult  
not to be envious,  
and so on.

It is your aim,  
through  

- spiritual development and
- progress,

to reach a state  
where you are able to live  
within divine law  
in every conceivable respect  
without any difficulty at all.

And this state,  
of course,  
can only be accomplished  
through  

- your own choosing and
- your own free will.

15

All this will perhaps  
also clarify for you  
the idea of  
"punishment,"  
against which  
so many of you revolt.

There is  
no god  
who dishes out  
arbitrary punishment.

God  
has created  
• perfect laws and  
• perfect conditions  
for His children  
to follow freely  
or  
not.

If you choose the word  
"punishment"  
for that,  
it is your affair,  
but you will admit  
that this [word "punishment"]  
gives an altogether wrong slant  
on the facts  
as they truly are.

• God's creation  
is so perfect and  
• His laws  
are of  
such supreme  
• wisdom and  
• love

that whatever individuals do –  
even those who have deviated from His laws –  
they must  
ultimately  
find their way back  
• to His laws and thus  
• to a state of  
• utter bliss and  
• perfection.

The equation  
must come out even  
in the end.

It [i.e., that all individuals find their way back to a state of bliss and perfection]  
must happen  
one way or another.

To understand this  
is perhaps  
one of the greatest difficulties  
for humankind.

However,  
I will try to give you an explanation  
though it is difficult for me,  
having to use human speech,  
which represents  
a very great hindrance  
for us spirits.

16

It appears  
at first sight  
that the further you move away from  

- God and
- His laws of perfection,

the more difficult it is  
to find your way back.

In a way  
this is so,  
but  
only in a way.

I might say that  
the "technical" difficulty  
increases,  
for you have to work your way back  
step by step  
to the state of perfection  
you once possessed.

Yet  
the further away you are  
from God  
the unhappier you are,  
therefore  
the more assuredly  
must you ultimately  
come back to God  
through this very state of unhappiness.

In  
• breaking the law  
and  
• experiencing the resulting unhappiness  
lies  
• the remedy itself and  
• the means  
to alleviate  
your unhappy state.

To do that  
is what really counts.

You can  
grasp this truth  
only if  
you view  
• life and  
• the world  
• not just from your  
• human and  
• present  
perspective,  
• but from  
the overall point of view of  
• creation and  
• absolute reality.

All this  
represents  
a very good subject  
for meditation.

17

Think of the many people

who

- live in a state of  
mediocre contentment  
with no particular
  - problems and
  - conflicts,
- yet lack  
real happiness,

people

who

- never pull themselves up  
to search for
  - more and
  - deeper
    - wisdom,
    - truth, and
    - fulfillment.

They do nothing

to further

their spiritual progress.

Yet,

when they experience

- a crisis or
- some unhappiness,

that [experience of crisis or unhappiness] becomes  
the starting point

for them to do something

toward reaching

a higher degree

- of consciousness
- and therefore also
  - of happiness.

This example

may make it easier for you

to understand

that

- unhappiness

is

- the remedy.

	<p><i><u>It [i.e., the fact that unhappiness is its own remedy and motivates one to embark on his or her spiritual journey leading to bliss] is a very important motivation that has not been generally recognized by humankind, except maybe by a few great people.</u></i></p>
18	<p><i><u>As long as you are dependent on outer happenings over which you have no control, you will never know happiness.</u></i></p> <p><i><u>You may feel temporary contentment, but you will be constantly afraid to lose it because you cannot control</u></i></p> <ul style="list-style-type: none"><li><i><u>• other people and</u></i></li><li><i><u>• their power</u></i><ul style="list-style-type: none"><li><i><u>• over you or</u></i></li><li><i><u>• over your circumstances.</u></i></li></ul></li></ul>

- The only happiness  
that
  - is durable and
  - cannot be taken away by anyone,

- the only sure footing  
you can possibly have,

comes about  
when you

- develop yourself,

when you

- purify and
- cure

your soul  
of all the

- sick and
- wrong

currents  
that deviate from  
divine law.

That [i.e., when you purify and cure your soul]  
is when you find  
the inner causes  
responsible for your

- trials and
- hardships.

Unfortunately,  
you will not do that  
most of the time,  
unless  
unpleasant events  
occur in your life.

19

Now God  
is not sending you  
these unpleasant occurrences  
willfully.

Due to  
your deviation from divine law  
at one time or another,  
whether in  
• this life or  
• a previous one,  
you have  
prepared the conditions  
that take effect  
at this very moment.

It is by no means necessary  
for you to know  
• where and  
• how  
you lived  
your last life  
in order to find the roots  
of your present hardship;  
for as long as  
a trend has not been purified  
it  
• exists in you and  
• is thus available  
for your recognition,  
if  
you are willing.

When you know your  
• faults and  
• weaknesses,  
you must find  
• either directly  
• or indirectly  
the roots  
of everything  
that is not to your liking  
about your present life.

If you go about  
finding  
your deviations from divine law,  
you will be able  
to begin a purification process  
and, on a  

- long and
- upward-winding

path,  
you will  
walk out of  
all the darkness  
into which  
you have put yourself  
by choice;  
no one else  
has put you there.

20

This leads me  
to the subject of  

- will direction and
- willpower:  
where
  - to employ willpower

and  
where

- not [to employ willpower].

Let us start out from the premise  
that you will  
wish above all  
to fulfill  
the will of God.

I have already discussed at length  
how to go about finding out  
what the will of God may be  
in any given circumstance.

Apart from  
the willpower to  
• make single decisions or  
• take a certain course in one's life,  
there are many  
• subtle  
• inner  
will currents  
one should  
• become aware of and  
• learn  
• when and  
• how  
to use.

21

It is true,  
as many people claim,  
that you can accomplish  
almost anything  
by willpower.

The inner psychic forces,  
once utilized,  
are much more potent  
than anyone of you  
realizes at present;

but  
• when, and  
• how, and  
• in what direction  
it is advisable  
to use these powers  
is another question.

When should you  
accept God's will  
and not press against it?

When is it right  
to utilize  
your dormant powers?

Many people are confused  
and not aware of the possibilities.

Thus the first step  
is to find out  
whether this confusion [about when and how to use your will power]  
exists in you.

If it [i.e., if this confusion about using your will power]  
does [exist in you],  
formulate your thoughts  
• clearly and  
• concisely.

Become consciously aware of  
what you desire.

If there is a question in you  
whether [or not] what you wish  
is in accordance with  
the will of God,  
first  
go about finding it out  
in the manner I always prescribe,  
namely  
by putting into  
• clear-cut and  
• concise  
thought-forms  
anything  
for which you strive.

Once this question [about whether something is in accord with the will of God]  
is settled within you,  
you will have gained  
more inner peace.

Anyone  
who has attained something in this life,  
whatever it may be,  
has done this.

People who do not put  
God above all else  
may accomplish things  
that do not correspond to  
his will.

	<p><u><i>But you have forever the opportunity to find God's will out from the start.</i></u></p>
23	<p><u><i>Whether your desires pertain</i></u></p> <ul style="list-style-type: none"><li>• <u><i>to earthly things</i></u> <u><i>which do not deviate from divine law or</i></u></li><li>• <u><i>to your</i></u><ul style="list-style-type: none"><li>• <u><i>spiritual progress and</i></u></li><li>• <u><i>self-purification,</i></u></li></ul></li></ul> <p><u><i>you could use willpower</i></u></p> <ul style="list-style-type: none"><li>• <u><i>more often or</i></u></li><li>• <u><i>with greater strength.</i></u></li></ul> <p><u><i>A number of my friends</i></u> <u><i>who desire to follow this path</i></u> <u><i>in a general sense</i></u> <u><i>have not yet</i></u> <u><i>used this inner power</i></u> <u><i>when encountering</i></u> <u><i>the many particular details</i></u> <u><i>of the journey.</i></u></p> <p><u><i>There are certainly</i></u></p> <ul style="list-style-type: none"><li>• <u><i>many difficulties</i></u> <u><i>to overcome</i></u> <u><i>in your own personality,</i></u></li><li>• <u><i>many faults</i></u> <u><i>to become aware of</i></u> <u><i>and cast off, and</i></u></li><li>• <u><i>many things</i></u> <u><i>to learn.</i></u></li></ul> <p><u><i>All this</i></u> <u><i>could be accomplished more easily</i></u> <u><i>if you would use</i></u> <u><i>the proper power</i></u> <u><i>in the proper way.</i></u></p>

24

You can

- want and
- will

both

out of your

- intellect and

out of your

- soul.

The intellectual willpower

may be

a strong one,

but it [i.e., the intellectual willpower]

will never have

the strong effect

of the soul's willpower.

You can use your willpower

in two

very distinct ways.

One [way of using your willpower]

- creates a

- pressure and

- tension

that will rob you

of your peace;

it

- leads you

away from

the state of detachment

so necessary

for attaining

- spiritual and

- emotional

maturity.

The other [way of using your willpower]

- flows
  - freely,
  - strongly, and
  - vitally and
- will never  
hamper your serenity;

it

- works
  - deep inside
  - and yet
  - quite consciously;

it

- wills
  - strongly
  - and yet
  - patiently;

it

- leaves you
  - free and
  - detached,
  - yet never
  - passive and
  - resigned.

One will-stream

comes out of your

- higher self,

the other

out of your

- lower self.

If you

will something  
that is against

- divine law and
- divine will,

it will

never give you  
peace.

However,  
it is also possible  
for you to  
will something  
that is  
utterly right for you,  
but to do so  
in the wrong way,  
thereby  
mingling in  

- wrong currents or
- wrong motives.

25

Let us assume, for instance,  
that in your profession  
you want to do your best.

This is certainly  
a legitimate wish.

To be without desire  
in this respect [i.e., in respect to doing your best in your profession]  
would be wrong  
because  

- your spark and
- your vitality

would be missing.

There is a danger  
in being  
too  

- desireless and
- detached,

for you might then  
move  

- slowly and
- unnoticeably

first into  

- a state of resignation and

then into  

- a state of
  - not caring or
  - not being fully alive.

	<p><u>Here,</u> <u>as in everything else,</u> <u>the right middle path</u> <u>is so difficult</u></p> <ul style="list-style-type: none"><li>• <u>to attain and</u></li><li>• <u>to maintain.</u></li></ul>
26	<p><u>The right middle path</u> <u>between extremes</u> <u>can be</u></p> <ul style="list-style-type: none"><li>• <u>found and</u></li><li>• <u>adhered to</u></li></ul> <p><u>if you</u></p> <ul style="list-style-type: none"><li>• <u>meditate daily and</u></li><li>• <u>test your</u> <u>inner motives</u> <u>in complete honesty.</u></li></ul> <p><u>Do you wish to do your best</u> <u>because</u> <u>you desire gratification for</u> <u>your vanity?</u></p> <p><u>Is your desire to do your best</u> <u>diluted by</u></p> <ul style="list-style-type: none"><li>• <u>selfish and</u></li><li>• <u>vain</u> <u>reasons?</u></li></ul> <p><u>Once you have given yourself</u> <u>the answer to these questions,</u> <u>you can begin to</u> <u>redirect your motivation</u> <u>in consciousness</u> <u>and the inner willpower</u> <u>can flow freely.</u></p>

Once your motives  
are clean,  
you will not have any  

- unconscious or
- subconscious

pangs  
which hamper  
the free flow  
of your willpower.

The higher  
your development,  
the stronger  
your subconscious  
handicaps your willpower  
if  
your desire  
is not  

- clean and
- right.

So, here again,  
the first step  
is to  
make conscious  
what has so far  
been unconscious  
within you.

In that way  
you can examine  

- where to
  - let go and
  - relinquish your willpower, and
- where you
  - can and
  - should

use much more of it [i.e., use much more of your willpower]  
than you have done  
in the past.

When you encounter  
the strong pressing  
of your ego,  
you should  
learn detachment from it [i.e., detachment from your ego].

By viewing  
again and again  
the drive  
of your ego  
you can  
gradually  
learn to let go of it.

Once you have separated  
these two trends in yourself –  
• the  
• selfish or  
• vain  
one  
from  
• the one that  
wishes to serve others  
in your profession,  
whatever it may be –  
you can  
develop the willpower  
in the right direction,  
for then  
you are cleansed  
of all  
• masks and  
• wrong motives.

27

You can train  
your willpower  
to flow  
out of your  
• solar plexus and  
not out of your  
• brain.

There is a very  
• subtle and  
• important  
difference in this.

I know that  
as long as  
you have not  
experienced  
this difference [between willpower flowing out of your solar  
plexus and willpower flowing out of your brain]  
to some degree,

my words  
will be  
• merely words for you,  
perhaps even  
• meaningless words.

However,  
you can  
experience  
the difference

if  
you keep trying, and  
once you have experienced it,  
you will

- know and
- understand  
very well

what is  
willing from the  
• brain and

what is  
willing from your  
• soul.

The two trends [i.e. willing from the brain and willing from your soul]  
often mix;

the  
• clean trend [from your soul]

is  
• diluted and  
• spoiled  
by the  
• unclean one [from your brain].

*A confusion of the soul*

*arises*

*because you*

- *are not entirely clear*

*which [i.e., willing from the brain or from your soul] is which, or*

- *do not even know*

*that these two*

*very*

- *distinct and*

- *different*

*trends*

*exist in you.*

*Separate them.*

*After making this separation,*

*let go of*

*the ego-will [i.e., willing from the brain]*

*that acts against*

*divine law.*

*It can only bring you*

*disharmony.*

- *Revive*

*the vital spark and*

- *revive*

*the willpower*

*deep within your soul,*

*so that*

*the clean will*

*that does not put your ego*

*in the center of the world*

*can take over.*

28

*I know, my dear friends,*  
*that this is indeed difficult.*

*For some of you*

*these words may be Greek,*

*but those who have a deeper understanding*

*may grasp a little bit of what I am saying.*

- Real and
- deep  
understanding  
has to be worked for.

It cannot come  
by merely listening to a lecture once.

This will never be sufficient.

What I have described  
is one of the many keys  
to your liberation  
from the prison  
into which  
you have put yourself.

It [i.e., what I have described about the two types of willpower]  
is a loosening of the chains  
you have put around yourself.

As long as  
you do not begin  
to liberate yourself  
from these chains,  
you will  
feel

- frustrated,
- unhappy, and
- discontented with your life.

Begin to act  
now  
so that  
in every inner stream  
you go

- with divine law,

instead of

- against it.

Divine law  
comprises that  
you should not

- kill,
- steal, or
- commit recognized
  - crimes or
  - sins.

These are the

- broader and
- more extreme  
cases.

But those of you  
to whom  
such more extreme laws  
may not apply anymore  
because  
you have overcome these trends  
during your past incarnations,  
must begin  
to apply divine law  
within your soul,

- in your inner trends,
- in your soul currents,
- in your emotional reactions,

and not only

- in your outer deeds.

Changing your

- thoughts  
is not sufficient.

Your

- feelings  
have to be changed too,

and this cannot be accomplished  
unless  
you view yourself  
as you really are.

29	<p><i>And now, my dear friends, I am ready for your questions.</i></p> <p><i>Before you turn to the planned questions, are there perhaps any pertaining to this subject?</i></p> <p><b>QUESTION:</b> <i>I think of all those people who have made <u>great careers</u> for instance in</i></p> <ul style="list-style-type: none"><li>• <i><u>the theater</u> or</i></li><li>• <i><u>business.</u></i></li></ul> <p><i><u>They are filled with their own ego and don't develop spiritually.</u></i></p> <p><i>Can you comment on that?</i></p>
30	<p><b>ANSWER:</b> <i>A person</i></p> <ul style="list-style-type: none"><li>• <i><u>who nurses a</u></i></li><li>• <i><u>wrong,</u></i></li><li>• <i><u>sick, or</u></i></li><li>• <i><u>ignorant</u></i></li></ul> <p><i><u>current and</u></i></p> <ul style="list-style-type: none"><li>• <i><u>who does</u></i></li><li>• <i><u>not fulfill</u></i></li></ul> <p><i><u>the destiny</u></i> <i><u>which is the reason</u></i> <i><u>for his present incarnation,</u></i></p> <p><i><u>may still</u></i> <i><u>advance spiritually</u></i> <i><u>in some respects of his personality,</u></i> <i><u>though perhaps</u></i> <i><u>in quite another compartment of his soul.</u></i></p>

Perhaps such a person  
overcomes another fault,  
even though he has  
• not lived his life according to plan and  
even though he  
• further a wrong current.

This life may still  
not be entirely wasted  
from the spiritual point of view.

31

**QUESTION:**  
What do you mean by  
• solar plexus  
as opposed to  
• the brain?

**ANSWER:**  
A wish  
can come from  
• the intellect or  
• the brain,  
or from what is sometimes referred to as  
• the soul.

In the region  
of the solar plexus,  
in  
radiant matter  
not visible with your human eye,  
is the  
spiritual magnetic field,  
where not only  
• all emotions exist,  
but where  
• all factors  
pertaining to  
the entire cycle of existence  
of an individual  
are  
• marked and  
• deeply inscribed.

The significance of  
• previous lives,  
• merits, and  
• so-called sins  
are contained in this field,  
as well as  
• the whole book of life.

• Feelings,  
• wishes, or  
• thoughts  
evolve  
not only from  
• the brain region,  
but also from  
• this part [i.e., from the region of the solar plexus].

Many people  
have not experienced this yet.

When they  
• want something, or  
when they  
• think or  
• form ideas,  
they believe it happens  
in the brain.

But once  
a certain stage  
of spiritual development  
is attained,  
you will  
feel  
that you can  
• wish  
and even  
• think  
in the region  
of your spiritual field.

When thoughts  
come from  
there [i.e., from your spiritual field, the region of the solar plexus],  
they have  
a very different  

- quality and
- character

from thoughts  
coming from  
the brain.

32

The same applies  
to willpower.

Will  
coming from the  

- brain region

will lead to  
tension,  
unless it is substantiated by

will  
coming from the  

- spiritual or
- magnetic

field.

Of course,  
even a right idea  
can take root  
first  
in the brain,  
but as long as it  
remains in that region alone,  
it will  
never have the power  
to penetrate  
all of the human personality.

- Wishing or
- thinking  
from  
the spiritual field [in the region of the solar plexus]  
involves a person's
  - higher self or
  - divine spark.

Whoever has  
experienced  
this  
will confirm it.

Whoever has

- a thought,
- an idea, or
- a wish

evolving from  
the spiritual field  
will be  
completely filled  
with

- happiness and
- certainty.

That person  
will know  
beyond the shadow of a doubt  
that

- the thought  
is true and

that

- truth  
is living  
within the soul  
at this moment.

33

Faith  
can never come from  
the brain.

If it [i.e., if faith]  
is merely a question of  
intellectual conviction,  
it is  
weak faith.

But faith  
coming from

- the spiritual field and
- the divine spark

is the

- conviction and
- experience

of truth.

Therefore,  
people who have  
no faith  
are wrong  
when they think that  
having faith in something  
is a matter of  
personal preference.

Faith  
in its  
true meaning  
is always  
a certainty  
that has been  
personally  
experienced,  
although  
the experience  
cannot be conveyed  
to others  
who have not yet had  
this experience.

The fact that  
many people  
have the  
wrong kind  
of faith  
does not mean  
that faith  
in the true sense  
does not exist.

34

By the same token,  
an  

- emotionally unstable and
- immature

person  
can have  

- strong

and even  

- compulsive

inner wishes  
that may be  
either  

- partially

or  

- entirely

in the unconscious.

These wishes  
do not come from  
the brain,  
but they  
do not come from  
the spiritual field either.

*In the process of  
uncovering  
a person's  
unconscious,  
not only do*  

- sick,
- wrong, and
- twisted

*currents  
become apparent  
along with*  

- ignorance and
- shortsightedness,

*and not only do*  

- faults and
- weaknesses

*manifest  
which I term*  

- the lower self.

*One also encounters*  

- the higher self.

*Sometimes it [i.e., the higher self]*  
*is*  

- way down,
- deeply hidden,

*first under*  

- protective masks of

*falseness*  
*that have really*  
*nothing to do with*  
*the person's*  
*true nature,*  
*and then hidden under*  

- the lower self.

*At long last,*  

- the part of the higher self

*that was*  
*so far*  
*not allowed to function*  
*emerges.*

In this

- higher self or
- divine spark,  
which is  
to some extent  
free in everyone,

lies

- wisdom,
- truth, and
- love  
to a very large degree.

So there is

- a very important difference  
between
  - thinking and
  - wanting
- in
  - the brain
- or in
  - the spiritual core.

The latter [i.e., thinking and wanting in the spiritual core]  
has to be cultivated, of course,  
and cannot function  
unless the person goes through  
a rigorous developmental process  
of self-purification.

35

QUESTION:

Can some cooperation be achieved  
between

- your method

and

- our way of doing psychotherapy?

ANSWER:

Of course there can!

Any person who is really

- interested and
- open

can achieve this.

I will be very happy  
to give you  
• the ideas and  
• the system  
I employ.

And I may say  
that this could be beneficial  
not only to  
• you  
but also to  
• anyone else who is interested.

At some time in the future  
I may have the opportunity  
of working with a group of  
• psychiatrists,  
• psychologists, and  
• therapists.

We may arrange such a course in the future.

Perhaps you also wonder  
whether it will at all be possible  
for a human doctor,  
who cannot see into a soul  
as a spirit can,  
to use that system.

Certainly,  
the fact that  
we can see through a person  
• helps tremendously and  
• shortens the way to success.

But still,  
this system  
can also be used  
by human beings,  
and there is no doubt that  
human doctors using it  
will have  
• considerably more success and  
• attain better results.

36

**QUESTION:**

*I asked last time  
about the difference  
between  
• the mystic  
and  
• the occult and  
• black and white magic,  
but there was no time to answer.*

*Can you do so now?*

**ANSWER:**

*Well, you all know very well  
the difference  
between  
• black  
and  
• white  
magic, I am sure.*

*So I will answer the question  
concerning the difference  
between  
• mysticism  
and  
• magic.*

*You see,  
we do not have these exact words or terms,  
but I understand what you mean by them.*

*Even among human beings  
there is confusion  
when it comes to these terms.*

*One person may have  
a very different idea  
of the meaning of such a word  
than another person.*

*Therefore, to use these words  
may lead to misunderstanding.*

37

The true meaning of  
mysticism  
is to  
• reach and  
• experience  
God  
to the extent possible  
for an incarnated being.

The mystic way, therefore,  
means  
complete purification,  
and the goal [of the mystic way]  
remains  
• utterly and  
• solely  
God,  
• fulfilling His will, and  
• experiencing Him.

But the  
true mystic  
will not even  
want to have  
this highest of all experiences [i.e., experiencing God]  
as the ultimate goal  
because  
this [i.e., wanting to have this highest of all experiences,  
that is, wanting to experience God as his or her goal]  
again would be  
a selfish goal,  
and selfishness  
is diametrically opposed to  
mysticism.

Therefore,  
the goal  
of the true mystic  
in our eyes  
is  
service.

To reach

- perfection and to reach
- that state of happiness where you can be of best service to your fellow-creatures is the goal.

And only a

- very healthy,
- very integrated, and
- very harmonious person, a
- very happy person can really
  - give,
  - love, and
  - help.

Thus

the goal of the mystic is God,

not because

the union with God means

- inexpressible happiness and
  - unimaginable bliss – though this is a wonderful byproduct, so to speak –
- but [because union with God means]
- service to God
    - through service to one's fellow-creatures
    - through the utter fulfillment of God's will in every particle of life.

Magic  
merely explores  
the psychic forces.

The goal of the magician,  
even the white magician,  
is

- the exploration and
- the use

of certain psychic forces.

True,  
white magic  
will use these forces for  
a good purpose.

But magic  
will not go further than  
the control of  
psychic forces.

The mystic will,  
on the way to his ultimate goal [of service to God through service to others],  
also encounter  
some of the same psychic forces  
and may even use them occasionally,  
but his goal  
will always remain clear in his mind.

The mystic  
will not be sidetracked  
by the fascination of magic  
which represents

- a great temptation and
- the grave danger

that he may

- lose his way or
- misuse the powers he has learned to use.

He [i.e., the mystic]  
will not be taken in  
by often very

- astounding and
- revolutionary

experiences.

Many people  
have started out  
on the mystic way,  
but abandoned it  
because they were too impressed  
by magic forces  
which,  
at one point or another on this path,  
would become available.

38

**QUESTION:**  
What about  
occultism?

**ANSWER:**  
Occult  
means  
"hidden."

The word  
merely refers to  
things

- you do not know yet or
- which have  
not yet  
been proven scientifically, or
- where the curtain is still drawn  
between
  - your world

and

- ours.

Twenty years ago  
atomic energy  
was occult.

39

**QUESTION:**

What is the  
state of ecstasy?

**ANSWER:**

In the  
state of ecstasy  
a person  
experiences  
• divine forces,  
• divine beings,  
or even  
• God.

That cannot happen very easily.

But when people  
seriously work  
on the mystic path,  
the time comes  
when this [i.e., this state of ecstasy in experiencing the divine or even God]  
must happen too.

40

**QUESTION:**

Can it be induced  
by drugs?

**ANSWER:**

Not in that way;  
that is  
false ecstasy.

You have  
certain  
• little and  
• insignificant  
"ecstasies" in your world.

You may call it  
an ecstatic experience  
when you  
• eat a good meal, for that matter, or  
when you  
• drink a good wine, or  
when you  
• enjoy anything.

It is only a question of degree.

Ecstasy in that sense  
can never be induced  
by artificial means.

And only a person  
who has experienced it  
can confirm  
the  
• vast and  
• tremendous  
difference  
between  
• the ecstasy of  
experiencing God  
and anything else  
• on earth or  
• in heaven.

This ecstasy [i.e., the ecstasy of experiencing God]  
has nothing to do with  
• imagination or  
• the subconscious,  
neither can it be reproduced by  
• artificial means.

That would be  
• completely senseless,  
• illogical, and  
• against any law in the universe.

You can only have  
very poor substitutes,  
very poor ones.

Only through  
personal  
• endeavor,  
• development,  
• purification  
can  
real ecstasy  
happen.

When your  
• higher self  
becomes free  
of the layers of your  
• lower self,  
it [i.e., your higher self]  
shines through  
to such a strong degree  
that it can  
mate with  
divine forces;  
it [i.e., your higher self]  
is thus prepared  
in quality  
for the influx of  
divine currents.

Then  
the real ecstasy  
can happen,  
not otherwise.

41

**QUESTION:**  
Isn't the proof  
of the real ecstasy a  
• steady and  
• permanent  
improvement  
of the life of the ecstatic?

***ANSWER:***

***Yes, certainly!***

***But this***

***permanent improvement***

***• often and***

***• mostly***

***begins***

***much before***

***ecstasy is reached.***

***Anyone***

***who seriously walks the path***

***of***

***• purification and***

***• perfection***

***must,***

***after a comparatively short time,***

***even short in your human estimation,***

***come to the point***

***where this improvement***

***is felt.***

***This happens***

***first***

***in one's***

***• state of mind,***

***later also***

***in***

***• all outer manifestations,***

***• permanently and***

***• definitely,***

***in spite of***

***certain occasional***

***• stumblings and***

***• tests***

***unavoidable at the beginning.***

On the whole, a

- steady,
- permanent, and
- very real

improvement

must be noticeable

long before

- reaching

a state of ecstasy and

even before

- the exploration

of psychic forces.

42

QUESTION:

I would like to know

whether people who have gone to the beyond

still have feelings of love

for their

- children or

- relatives.

ANSWER:

This is not a question

that I can answer

- with a "yes"

or

- with a "no."

So much depends on the individual.

You cannot generalize.

There are some spirits

who,

provided of course

that love has existed during their lifetime,

feel bound to their relatives

for a very long time.

But

this is not necessarily

a very good state to be in.

The further  
spiritual development goes,  
the more  
a being will learn to  
detach itself

- from its relatives and
- from its old bonds.

That does not mean  
that their love ceases,  
but spiritual growth means  
that gradually  
all creatures  
are included in one's love,  
not only the

- near and
- dear

ones.

The spiritual infant  
has to learn to love  
gradually.

The more  
the growth proceeds,  
the more  
beings can be included  
in that love.

To love  
more people  
in the right way  
does not diminish  
the love one feels  
for a few.

And then you must consider also  
something else:

When you return to the spiritual world,  
you will meet  
first of all  
your dear ones  
of this life.

And according to your own

- will and
- wish,

you will remain in the state  
you have been  
at the time of your  
so-called death.

But when you begin to develop further,  
you will meet many other spirits,  
some of whom

you will recognize  
as having been  
very close to you

- in former lives, or
- in lives on different planes,  
not only on the earth plane.

There you will rediscover

- contacts,
- loved ones,
- old friends.

And when reincarnation  
is no longer necessary,  
the love you are  
at present

only able to extend to  
some people,  
you will then have  
for all creatures.

So, some deceased people  
still feel very much  
bound to their relatives of the last life.

Others also have this love,  
but they are not bound by it anymore.

They go on to other tasks.

And this state is infinitely better to be in.

43

**QUESTION:**

I would like to know whether  
spirits in the spirit world  
are still tied to  
• their country and  
• their names?

**ANSWER:**

The same answer would apply here  
as to the last question.

It depends very much  
on the individual.

Of course,

• earthbound spirits, or  
• spirits who are not very developed yet,  
often hold onto  
their past earthly bondages,  
whether this bondage concerns  
• a fanatic patriotism,  
• family pride,  
• a profession, or  
• whatever else it may be.

You must not imagine  
that when you die  
your state of being  
will be altogether different  
merely because  
you have left your shell behind.

Your  
• whole personality,  
your  
• thinking,  
your  
• feeling, and  
your  
• opinions  
if they are very deeply rooted,  
your  
• idiosyncrasies and  
your  
• fixations,

all this is  
not part of your  
• body;  
it is  
part, however, of your  
• subtle bodies  
which live on.

And whatever  
your personality makeup  
is now,  
it will be after death.

So when a person dies  
with a fanatic feeling of patriotism,  
he or she  
will not feel any differently  
after death,  
and may thus be bound.

But if a person  
• has begun to detach himself and  
• takes a wider vision on things,  
he will be able to  
progress spiritually  
much better  
once in the beyond.

He or she [i.e., a person who has begun to detach himself or herself  
and who takes a wider vision on things]

can

- be guided more easily and
- thus live a more pleasant life.

If you die, for instance,  
in a state of

- fear,

you will be  
in a state of

- fear  
afterward.

If you die  
in a state of

- serenity,

you will be

- serene  
afterward.

Whatever

you are

at the time of your death,

you will

- feel,
- experience, and
- live

afterward,

and this will be

- your world

because your

- thoughts,
- opinions,
- feelings, and
- attitudes

create

the world around you.

I might say  
it is a  
psychological world,  
which does not mean  
it is a world of  
fantasy.

It is real.

For you,  
• abstract ideas  
are  
• formless.

In the spirit world  
all abstract ideas  
have  
• form and  
• substance.

That is how individuals  
build their worlds  
by their personalities.

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QUESTION:  
I'd like to know if that would apply  
to a person  
who is a genius  
but who is born...  
let us say, for instance  
the man who invented Sputnik.

I mean  
for a cause  
that may not be a good one.

ANSWER:  
It applies to anyone,  
my dear.

*If a genius*  
*invents something great*  
*and uses it for a bad purpose*  
*that is another issue.*

*It will be taken into consideration eventually.*

*His*  
• *real and*  
• *innermost*  
*motives*  
*will be bare,*

*no*  
• *pretexts and*  
• *false justifications*  
*will exist.*

*He will be judged*  
*in a much more*  
• *exact and*  
• *profound*  
*way*  
*than you humans*  
*could ever do.*

*But what we were discussing now*  
*was*  
*the state of being*  
*after death.*

*This [state of being after death being the same as at the time of death]*  
*applies here too, of course,*  
*as it applies to everyone.*

*In such a case*  
*the person might have convinced himself*  
*that he had*  
*different motives*  
*from those*  
*which actually guided him.*

*Such falseness*  
*will also create*  
*a corresponding form.*

**But**

- what and
- when and
- how

a person will be judged  
in the beyond  
is quite impossible  
for human beings to determine.

**Sometimes**

you may have a vague idea,  
but even then  
you cannot possibly know  
what plays into these considerations.

You cannot really look into  
the soul of a person.

**You do not know**

- their
- overall development,
- their
- past lives,
- their
- present
    - inner and
    - outer
- obstacles,
- their
- merits,
  - etc.

**You only see**

a small, small part  
of a person;

all the rest of the story  
is hidden from you.

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**QUESTION:**

Will a person  
who may be attached to his country  
come back to the same country?

**ANSWER:**

As a spirit, you mean, or  
in a next incarnation? {Both.}

That depends.

As a spirit  
he may.

If he is

- an earthbound or
- an unorganized  
spirit, so to say,

if he

- does not belong  
to the divine world,

he may

to some degree  
have the freedom  
to go where he wants  
and he may then  
choose  
the place he is bound to.

Whatever is strongest in him  
will determine his fate  
in the beyond.

If his

love for God  
is stronger than all else,

he may

through this love  
overcome his attachment  
to his country.

But if his

love for his country  
is strongest,  
this will determine his fate.

There may also be cases  
where, for some reasons,  
this freedom of motion  
cannot be given.

It is too complicated to go into now.

If a spirit finds himself  
back in his old country,  
it will again  
depend on his attitude  
as to how long he will stay there.

Whenever he  
changes his attitude,  
he may go on to better things.

It is, of course, different  
if a spirit  
belonging to the order of  
divine forces  
has a task to fulfill  
in connection with

- a people or
- a country.

But  
if a spirit is  
so attached  
that he goes there  
on his own,  
he will not be very happy.

As far as  
reincarnation  
is concerned,  
it is very unlikely  
that a spirit  
will be reincarnated  
in the same country.

This may  
occasionally happen  
if there are some good reasons for it.

	<p><b><u>But precisely</u></b> <b><u>in such a case</u></b> <b><u>there is more reason</u></b> <b><u>that such a person</u></b> <b><u>live somewhere else,</u></b> <b><u>perhaps in the country</u></b> <b><u>he hated most</u></b> <b><u>in his last life.</u></b></p> <p><b><u>The reason</u></b> <b><u>of the cycle of reincarnation</u></b> <b><u>is</u></b></p> <ul style="list-style-type: none"><li><b><u>• spiritual development and</u></b></li><li><b><u>• perfection, and</u></b></li></ul> <p><b><u>wherever this is still lacking,</u></b> <b><u>a harmonization has to take place</u></b> <b><u>through varied experiences.</u></b></p>
46	<p><b><u>Be blessed,</u></b> <b><u>my dear ones,</u></b> <b><u>be in God.</u></b></p>

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