

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

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Version Posted 9/24/15

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">• <u>with your intellect</u><u>and not also</u> <ul style="list-style-type: none">• <u>in your heart.</u></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">• <u>act and</u>• <u>think</u> <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">• <u>action,</u>• <u>thought, or</u>• <u>even feeling</u> <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">• <u>must be wrong,</u>• <u>or is at best</u> <u>a half-truth.</u>

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"><i><u>• other people and</u></i><i><u>• their power</u></i><ul style="list-style-type: none"><i><u>• over you or</u></i><i><u>• over your circumstances.</u></i>

- 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">• <u><i>to earthly things</i></u> <u><i>which do not deviate from divine law or</i></u>• <u><i>to your</i></u><ul style="list-style-type: none">• <u><i>spiritual progress and</i></u>• <u><i>self-purification,</i></u> <p><u><i>you could use willpower</i></u></p> <ul style="list-style-type: none">• <u><i>more often or</i></u>• <u><i>with greater strength.</i></u> <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">• <u><i>many difficulties</i></u> <u><i>to overcome</i></u> <u><i>in your own personality,</i></u>• <u><i>many faults</i></u> <u><i>to become aware of</i></u> <u><i>and cast off, and</i></u>• <u><i>many things</i></u> <u><i>to learn.</i></u> <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><i><u>Here,</u></i> <i><u>as in everything else,</u></i> <i><u>the right middle path</u></i> <i><u>is so difficult</u></i></p> <ul style="list-style-type: none">• <i><u>to attain and</u></i>• <i><u>to maintain.</u></i>
26	<p><i><u>The right middle path</u></i> <i><u>between extremes</u></i> <i><u>can be</u></i></p> <ul style="list-style-type: none">• <i><u>found and</u></i>• <i><u>adhered to</u></i> <p><i><u>if you</u></i></p> <ul style="list-style-type: none">• <i><u>meditate daily and</u></i>• <i><u>test your</u></i> <i><u>inner motives</u></i> <i><u>in complete honesty.</u></i> <p><i><u>Do you wish to do your best</u></i> <i><u>because</u></i> <i><u>you desire gratification for</u></i> <i><u>your vanity?</u></i></p> <p><i><u>Is your desire to do your best</u></i> <i><u>diluted by</u></i></p> <ul style="list-style-type: none">• <i><u>selfish and</u></i>• <i><u>vain</u></i> <i><u>reasons?</u></i> <p><i><u>Once you have given yourself</u></i> <i><u>the answer to these questions,</u></i> <i><u>you can begin to</u></i> <i><u>redirect your motivation</u></i> <i><u>in consciousness</u></i> <i><u>and the inner willpower</u></i> <i><u>can flow freely.</u></i></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>QUESTION: <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">• <i><u>the theater</u> or</i>• <i><u>business.</u></i> <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>ANSWER: <i>A person</i></p> <ul style="list-style-type: none">• <i><u>who nurses a</u></i>• <i><u>wrong,</u></i>• <i><u>sick, or</u></i>• <i><u>ignorant</u></i> <p><i><u>current and</u></i></p> <ul style="list-style-type: none">• <i><u>who does</u></i>• <i><u>not fulfill</u></i> <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
 - wantingin
 - the brainor 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.

44

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.

45

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

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