

# Pathwork Lecture 27: Escape Possible Also on the Path

1996 Edition, Original Given April 11, 1958

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*

| ¶  | <i>Content</i>  |
|----|---|
| 03 | <p><b><u>Greetings</u></b><br/><b><u>in the Name of the Lord.</u></b></p> <p><b><u>I bring blessings</u></b><br/><b><u>for all of you,</u></b><br/><b><u>my friends.</u></b></p>  |
| 04 | <p><b><u>Since</u></b><br/><b><u>the majority of human beings</u></b><br/><b><u>have</u></b><br/><b><u>in some basic way</u></b><br/><b><u>a wrong attitude –</u></b><br/><ul style="list-style-type: none"><li>• <b><u>psychologically or</u></b></li><li>• <b><u>spiritually</u></b></li></ul><b><u>speaking –</u></b></p> <p><b><u>one of the first things that happens</u></b><br/><b><u>when you start on this path</u></b><br/><b><u>is that</u></b><br/><b><u>a change</u></b><br/><b><u>must</u></b><br/><b><u>take place in your life.</u></b></p> |

by Eva Broch Pierrakos

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Moreover,  
it often happens  
that you are not even aware of  
this basically wrong attitude.

Yet,  
due to your  
otherwise sincere  
desire  
to go on the path of  

- self-development,
- self-recognition or
- purification,

or whatever other name you choose to give it,  
guidance starts in,  
partly from  

- guardian spirits and

partly emanating from  

- your own higher self

that wishes  
to draw your attention  
to this wrong attitude.

This holds true  
not only  
for those people who are  
very new to the Pathwork.

As a matter of fact,  
we can often observe human beings  
who are  

- sincerely desirous to walk on this path,

who are  

- open in many respects,

who are  

- genuine truth-seekers,

and yet they are  
blind  
in one or two respects  
to their own  
inner makeup.

|    |  |
|----|--|
|    | <p><u><i>This [having blind spots even though sincere and open about seeking truth] applies even to people</i></u></p> <ul style="list-style-type: none"><li>• <u><i>who have discovered many truths and</i></u></li><li>• <u><i>who are advanced in some ways,</i></u></li></ul> <p><u><i>yet there is</i></u></p> <ul style="list-style-type: none"><li>• <u><i>one blind spot in them,</i></u></li><li>• <u><i>a stubborn resistance to facing their</i></u><ul style="list-style-type: none"><li>• <u><i>outer and</i></u></li><li>• <u><i>inner dilemmas.</i></u></li></ul></li></ul>   |
| 05 | <p><u><i>Oh yes, the outer conflicts are always noticed,</i></u></p> <p><u><i>but you all know</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the outer conflict is only a reflection of</i></u></li><li>• <u><i>the inner one [i.e., the inner conflict].</i></u></li></ul> <p><u><i>Yet people so often have the wrong attitude;</i></u></p> <p><u><i>in a very subtle way they think if they are trying to advance in a certain way,</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the outer conflict will eventually cease and</i></u></li><li>• <u><i>they somehow expect conditions to change according to</i></u><ul style="list-style-type: none"><li>• <u><i>their own ideas,</i></u></li><li>• <u><i>the preconceived ideas they have formed because of</i></u></li></ul></li></ul> <p><u><i>this wrong basic attitude.</i></u></p> |

*So you overlook  
the simple fact  
that  
first*  
• *your ideas have to change  
before*  
• *the vexing conditions  
have a chance  
to change too.*

*Thus you find yourself  
at a certain crucial point on this path  
in a vicious circle:*

• *you  
wait for a change  
in your [outer] conditions,*  
*while*  
• *the conditions  
wait for you  
to change your [inner] ideas.*

06

*I want to draw your attention to this,  
my friends.*

*This applies  
not only to  
those friends  
who are truly*  
• *beginning this path now,*

*but also  
even more strongly  
to those  
who*  
• *have been on this path  
for quite some time and*  
*who*  
• *have been sincere  
in their endeavors.*

You see, my friends,  
you have to try hard  
not  
to evade the issue [i.e., not to evade the issue of changing your inner ideas or attitude in order to end this vicious circle]  
any more,

and yet this [i.e., yet this evading the need to change your inner ideas or attitude]  
is what you are  
constantly doing.

Sit down quietly,  
my friends,  
and consider  
calmly  
what  

- your worries,
- your conflicts

are.

These may be numerous.

In one case,  
it may be a problem of  

- human relationship;

in other cases  

- something else.

But  
whatever the [outer] problem is,  
be aware  
that this [outer] problem  
is in direct connection with  
an  
inner  
wrong attitude of yours and

pray  
for  

- recognition,

for  

- guidance,

for  

- enlightenment

in this respect [i.e., in respect to what wrong inner attitude is causing your outer problem].

If you

• search in this direction [i.e., in the direction of your inner attitude] **at all and if you**

• are really open

• to find your particular answer and

• to see the connection

of your

• outer problem

with

• the inner one [i.e., with the inner problem],

• guidance can be given;

or rather,

• the recognition [of what wrong inner idea, problem, or attitude is giving rise to your outer problem]

will come to you,

for often

• the guidance is there

but

• you refuse to see it!

You refuse

to see

• the signs [of what wrong inner idea or attitude is giving rise to your outer problem],

• the many pointed signs,

that are

constantly

given you.

And you go on

turning away from

this particular issue [i.e., away from the issue that your wrong inner idea or attitude is giving rise to your outer problem].

You search [for answers that will take away your outer problem]

in another way;

you make excuses

for yourself; and

you try to tell yourself

that your

outer problem

has other connections [and is not at all connected to your inner ideas or attitudes].

07

Now, my friends,  
to be on this path  
in itself  
is no guarantee against  
escape [i.e., escape from recognizing that your wrong inner idea or  
attitude is giving rise to your outer problem].

You all know that  
anything  
can be an escape [from recognizing that your wrong  
inner idea or attitude is giving rise to your outer problem].

This is true  
certainly  
• of religion  
and even  
• of this path!

For instance,  
if you take the words that are given here [in these lectures]  
and interpret them  
• in a wrong way,  
• in a way that suits  
your own self-deception,

then the path  
is used as an escape [from recognizing that your wrong  
inner idea or attitude is giving rise to your outer problem].

If you are blind  
to that part of the teachings  
that could  
open your eyes [to how your inner attitudes are causing your problems],

but  
there is something in you  
that struggles against  
hearing the truth [that your inner attitudes are causing your problems],

and so you  
busily  
do not hear  
that which could be useful for you [in these teachings],

while you continue to be very much impressed  
by things [in these teachings] that may be  
• true and  
• beautiful  
but are less important  
for your particular case,

then these teachings  
are an escape [from finding the inner problems that give rise to outer problems].

Do not believe that

simply by

- being on this path,

simply by

- following some of my advice

simply by

- reading these lectures

simply by

- meditating and
  - praying
- every day

you have a guarantee

that you

- can face yourself, or

that you

- do not escape
- what is yet unsolved in you.

This may surprise you, my friends,

but

it is important to understand.

Everything you do

is always accompanied by

the question of

how you do it.

The fact

that you are doing such and such

- is not yet sufficient and

- will never guarantee

that it [i.e., that the “such and such” you are doing]

will lead you

out of your own darkness.

So it [i.e., so the effectiveness of your Pathwork in leading you out of your own darkness rather than being a means of escape from facing yourself]

depends entirely on

- how you go about
  - doing this Pathwork and
  - what
- you are willing to face.

08

*Now, my friends,  
I want to say this:*

*That which you so often avoid facing  
is not necessarily  
something that is  
deeply covered  
in your subconscious.*

*Oh no.*

*It [i.e., that which you avoid facing in yourself]  
very often is  
• right in front of your nose.*

*It [i.e., that which you avoid facing in yourself]  
is  
• so obvious;*

*it [i.e., that which you avoid facing in yourself]  
is  
• so simple  
that you  
do not  
want  
to see it.*

*You often look for answers  
too far away.*

*You strive for things  
that may be much harder to find,*

*but what is right in front of you,  
you continue to disregard.*

09

*It is true*  
*that many people*  
*who are spiritually*  
*not*  
*very advanced*  
*as yet*  
*seem to get away with so much.*

*But*  
*once you have attained*  
*a certain level in spiritual development,*  
*even though you*  
*do escape from*  
*some of your inner conflicts,*  
*the stronger the repercussions*  
*must be*  
*if you*  
*continue*  
*stubbornly*  
*to do so [i.e., if you continue stubbornly to escape from*  
*facing yourself and your inner conflicts].*

*So you may*  
*not be able*  
*to get away [with escaping your inner conflicts]*  
*as others do.*

*And this [i.e., having to face your inner conflicts rather than escaping them]*  
*may be a very good direction for you*  
*because this must, in a way,*  
*be a confirmation for you*  

- *where you stand and*
- *that there is*  
*something wrong*  
*with the way you work spiritually [i.e., by your trying to escape*  
*your inner conflicts rather than facing them]*  
*that you have not seen.*

**But if you keep this possibility in sight** [i.e., the possibility that there is something wrong with the way you work spiritually that you have not seen],

**as you**

- **struggle with yourself and**
- **overcome your resistance** [i.e., your resistance to facing your inner conflicts rather than trying to escape them]

**by**

- **recognizing it** [i.e., by recognizing your resistance] **and**
- **praying for help,**

**then**

**the recognition** [of your inner conflict responsible for your outer problem] **will come.**

**It must come!**

**And all the**

**outer**

**signs**

**that point to the solution**

**will suddenly**

**begin to make such clear sense to you;**

**the answer**

- **will become so logical and**
- **will make a complete picture.**

**And that**

**which you had expected**

**to change somehow,**

**according to**

**your own ideas**

**from the outside,**

**will then actually**

**for the first time**

**begin to change**

**from the inside**

**because you have made**

**a change in your attitude**

**and therefore**

**you will**

- **do something different**  
**as a result of it** [i.e., as a result of your change in attitude],
- **take an outer action** [based upon your new attitude and new inner ideas].

Once you have discovered this [i.e., discovered that a change in attitude results in changed outer actions and behavior that resolve outer problems],  
you will see that  
your free will  
is very powerful  
and yet  
your free will  

- alone,
- without  
the help of
  - God and
  - the guidance He gives you  
provided  
you choose  
the proper attitude,

  
is nothing.

That realization [i.e., the realization that your free will is very powerful and yet depends upon help from God that requires the proper attitude in you]  
will come to you,  
but you have to  
allow it  
by making a change in yourself [i.e., a change in your inner attitude].

10

How to begin  
may be the question  
for some of you, my dear friends.

Here I say to you:

it is not as difficult  
as it may seem.

To begin with  
try to formulate your own [outer] problem  
in the simplest of terms.

Simplify it;  
do not make it [i.e., do not make your own outer problem]  
so complicated.

Whatever  
outer problem is there,  
try to connect it with  
your various faults.

At first sight,  
this may seem  
• impossible and  
• entirely unconnected.

But I assure you it [i.e., your outer problem]  
is not [unconnected with your various faults].

It never is.

Usually it is  
not just one fault  
that is responsible [for your outer problem],  
because  
• one fault  
is always connected with  
• another [fault].

There is  
a whole nucleus [of faults];  
they all interact.

If you can  
connect  
• these various shortcomings  
with  
• your problem,  
half the battle is won.

11

*If you do not as yet  
clearly realize  
the connection [between your faults or shortcomings and your problems],  
if you perhaps*

- *sense or*
- *feel*

*something,*

*but cannot quite*

*make the connection [between your faults or shortcomings  
and your outer problems],*

*pray*

- *sincerely and*
- *openly*

*for this realization.*

*The answer is then*

*very near,*

*my friends.*

*Whoever is*

- *really open and*
- *truly desirous*

*to find an answer [to the question concerning the connection between your  
faults or shortcomings and your outer problems],*

*disregarding*

*all resistance [to seeing what the connection might be],*

*must receive it [i.e., must receive the answer – the connection],*

- *no matter what,*
- *without exception.*

*So try*

*to do that [i.e., try to pray sincerely and openly to see this connection],  
my dear ones.*

Every one of you  
has something  
with which you are not quite satisfied in your life:  
perhaps

- a desire  
that is unfulfilled, or
- some problem
  - big or
  - small.

Take your faults  
and

- weigh them;
- deliberate on them.

What [aspects of these faults or shortcomings]  
could be

- directly or
- indirectly  
responsible [for your unfulfilled desire or for some problem]?

Then  
go a step further.

You all know that  
each fault  
is a violation  
of some spiritual law.

You may, perhaps,

- present a fault to me  
in a lecture session;
- ask me,  
and I will show you  
which spiritual law  
is broken  
by this fault.

And this [i.e., knowing which spiritual law is broken by a particular fault of yours]  
will then give you  
the proper meditation  
how to handle the fault.

And so you can make  
further connections [between your faults and your problems]  
if you start meditating on  
the violation  
of the spiritual law  
by this fault of yours  
that is responsible for  
your immediate problem.

12

I can promise you results  
if you go about it in this way.

Then [if you go about it this way, finding the connection between your faults  
that violate spiritual laws and your problems]  
this path  
will not be  
another form of escape [from what you need to face in yourself].

It [i.e., this path]

- will be reality,  
as it should be, and
- will bring you  
to the most important thing  
that this earth-life stands for,  
namely,  
facing yourself.

Try to remember this;

- do not go over my words  
superficially.
- Reread them carefully;
- ask yourself  
whether you are willing to do it.

This may be something  
new to you.  
You may have tried

- other things
- in other ways,  
but try it  
in this way  
now.

13

And then, my friends,  
try to observe

- from a little distance and
  - with a little detachment
- your own reaction

when you do this [i.e., your reaction when you meditate on the violation of the spiritual law by this fault of yours that is responsible for your immediate problem].

That [i.e., observing your own reaction as you do this meditation work]  
should be

a very interesting phenomenon to you,  
for it should furnish you  
with some clue  
about the conflicting currents  
in your own soul.

There is

- one part of you  
that truly desires
    - to advance and
    - to sacrifice
- the comfort  
of self-deception.

But there is also

- another part of you  
that struggles  
violently  
against it [i.e., against the discomfort of seeing your faults and violation of spiritual law as the cause of your problems].

If you can bring yourself  
to view

these [two] conflicting parts of yourself  
like an  
emotionally uninvolved bystander,  
for the moment at least,  
then you will know

- what is going on in you and
  - how much these  
resisting parts of yours  
are responsible for  
your
    - trials and
    - tribulations
- in life.

That [i.e., knowing how much these parts of yours that resist the discomfort of facing your faults are, in fact, responsible for your trials and tribulations in life]  
is very important.

When you go about following through what I have just advised you, do not take for granted that,  
because of your  

- outer good will and
- sometimes superficial good intentions,

these resisting parts of yours are something to belittle.

In fact  
they [i.e., these resisting parts of you that resist the discomfort of facing your faults]  
have to be reckoned with  
as a  
powerful opponent.

You have to face  

- that part of yourself too [i.e., the part of yourself that resists facing your faults],

not merely  

- the fault itself.

You have to realize  
there is a side in you that does not want what the other side in you wishes.

To recognize  
this discrepancy [between the two oppositional parts of yourself]  
is the most important factor of all.

So far  
you have  
always  
rationalized the  

- conflicting or
- fighting

part.

You were so affected by this  

- negative

side in you [that resists seeing how your attitudes connect to your problems]  
that the  

- good or
- positive

side in you  
that wants the  

- right and
- wise

thing  
was overpowered.

You rationalized  
this defeat [of the good or positive side in you]  
with all sorts of other explanations.

And then, my friends,  
even the  

- most intelligent

of you,  
even the  

- wise ones,

became  
very  

- blind and

very  

- unintelligent

in this one respect [of not facing yourself and your faults]  
because of  
evasion [of your faults and shortcomings, and of your evasion  
of seeing how they have been the cause of your problems].

|    |  |
|----|--|
|    | <p><i><u>Evasion [of honestly facing yourself and hence evasion of seeing your faults and their connection to your outer problems]</u></i></p> <p><i><u>is blindness, and</u></i><br/><i><u>blindness</u></i><br/><i><u>is the contrary of</u></i></p> <ul style="list-style-type: none"><li>• <i><u>light or</u></i></li><li>• <i><u>enlightenment.</u></i></li></ul>   |
| 14 | <p><i><u>There are</u></i><br/><i><u>three major parts</u></i><br/><i><u>of the self to be dealt with</u></i><br/><i><u>on this path of purification:</u></i></p> <ul style="list-style-type: none"><li>• <i><u>the conscious mind,</u></i></li><li>• <i><u>the unconscious, and</u></i></li><li>• <i><u>the subconscious.</u></i></li></ul> <p><i><u>The two latter [i.e., the unconscious and subconscious]</u></i><br/><i><u>are not at all the same.</u></i></p> <p><i><u>The unconscious</u></i><br/><i><u>is that which</u></i><br/><i><u>could be conscious</u></i><br/><i><u>if you would</u></i><br/><i><u>choose to look</u></i><br/><i><u>in the proper direction.</u></i></p> <p><i><u>You are simply unaware of it [i.e., unaware of your unconscious material]</u></i><br/><i><u>because</u></i><br/><i><u>your inner gaze</u></i><br/><i><u>is pointed to another direction.</u></i></p> <p><i><u>But the moment</u></i><br/><i><u>you change the direction</u></i><br/><i><u>of your view,</u></i></p> <ul style="list-style-type: none"><li>• <i><u>it [i.e., the unconscious]</u></i></li></ul> <p><i><u>becomes</u></i></p> <ul style="list-style-type: none"><li>• <i><u>conscious.</u></i></li></ul> <p><i><u>It [i.e., the unconscious]</u></i><br/><i><u>is</u></i></p> <ul style="list-style-type: none"><li>• <i><u>very much there and</u></i></li><li>• <i><u>very much on the surface.</u></i></li></ul> |

|    |   |
|----|---|
|    | <p><u><i>You have to make this distinction [between the <u>conscious</u>, the <u>unconscious</u>, and the <u>subconscious</u>] very clearly.</i></u></p>  |
| 15 | <p><u><i>When you begin on this path,</i></u><br/><i>as I have explained to you many times,</i><br/><u><i>you first deal with the conscious;</i></u><br/><u><i>and I have given you</i></u><ul style="list-style-type: none"><li>• <u><i>various tasks and</i></u></li><li>• <u><i>advice on</i></u><ul style="list-style-type: none"><li>• <u><i>how to go about it and</i></u></li><li>• <u><i>how to formulate</i></u><ul style="list-style-type: none"><li>• <u><i>simply,</i></u></li><li>• <u><i>in a</i></u><ul style="list-style-type: none"><li>• <u><i>concise and</i></u></li><li>• <u><i>organized</i></u></li></ul></li></ul></li></ul></li></ul><i>manner,</i><br/><u><i>that which is already conscious.</i></u></p> <p><u><i>But before you delve into</i></u><ul style="list-style-type: none"><li>• <u><i>the subconscious,</i></u></li></ul><u><i>you have to meet</i></u><ul style="list-style-type: none"><li>• <u><i>the unconscious first.</i></u></li></ul></p> <p><u><i>What I have so far explained to you in this lecture is</i></u><br/><u><i>the unconscious,</i></u><br/><u><i>and I have shown you here [i.e., here in this lecture]</i></u><br/><u><i>how to deal with it [i.e., how to deal with the unconscious].</i></u></p> <p><u><i>Only after</i></u><br/><u><i>you have eliminated</i></u><br/><u><i>some of these problems [in dealing with the unconscious]</i></u><br/><u><i>will we consider</i></u><br/><u><i>how to go into</i></u><br/><u><i>the subconscious layers</i></u><br/><u><i>that are important for you to become aware of.</i></u></p> |

16

There may be  
many images  
• that have formed  
during your early years and  
• which affect your life  
now.

Some of these images  
you bring with you  
from previous incarnations, of course,  
but,  
due to their existence in your soul,  
incidents have occurred in your [current] life  
that brought them to the surface.

In the right kind  
of spiritual progress,  
everything  
that pertains to your growth  
will be brought into awareness  
• at the proper time and  
• in the proper manner.

The borderline  
between these three divisions –  
• conscious,  
• unconscious, and  
• subconscious –  
cannot always  
be clearly defined,  
but, generally,  
you should keep this division in mind,  
so  
I am giving you this task [i.e., this task of keeping this division in mind],  
my friends.

Those of you  
who have followed through  
with my advice  
concerning  
the first conscious layer,  
try now  
to look at  
the unconscious,  
that part  

- which you are  
unaware of

but  

- which is  
right in front of your nose.

Take your  
immediate  

- hardships or
- problems

and handle them  
in the way I have shown you.

17

Now I will mention  
three main faults  
in the human character.

These three main faults,  
from which  
stem  

- directly or
- indirectly

all  
your various individual shortcomings,

are  

- self-will,
- pride, and
- fear.

This is  
very important, my friends,  
for you to realize.

You may not think  
fear  
a fault,  
but I am telling you  
that it is;

if you would have  
a faultless person,  
he would be  
unafraid.

You all know that  
the opposite of  
• fear  
is  
• love.

But this knowledge  
in itself  
will not be sufficient  
for you to understand why  
• fear  
is a  
• fault.

First you should understand  
that these three main faults  
are connected with one another.

It would hardly be possible  
for you to have  
one or two of these faults  
without the third.

But what may be possible  
is that out of the three  
one or two  
may be  
• unconscious,  
while the third  
is  
• quite strongly apparent,  
even to yourself.

Thus, it is very important

- to write  
your daily review and
- to check your reactions  
to all you have felt during the day  
in response  
to often seemingly unimportant incidents.

If you try to

- formulate concisely  
an unpleasant inner [emotional] reaction of yours,  
you will  
always  
come to the conclusion  
that most of the time  
there is an element of fear  
involved in it [i.e., element of fear in your unpleasant reaction] –  
fear that perhaps  
other people
  - do not do  
what you wish or
  - do not react  
according to your liking.

In other words,

- if there is a  
strong self-will,  
the fear is there  
automatically  
that this
  - self-will  
will not be gratified, or
- that your
  - pride  
may be hurt.

If you had  
no pride,  
you would not have to  
fear  
that it could be hurt.

If you had  
no self-will,  
you would not have to  
fear  
that it would not be gratified.

So you can see  
the connection [between fear and pride and self-will].

These  
• subtle,  
• smoldering  
fears  
are  
• infinitely more frequent  
and also  
• more harmful  
than the  
• obvious and  
• pronounced  
fears.

18

If you begin to check  
• your various impressions  
of the day and  
• your [emotional] reactions,  
you can see  
• where  
the element of fear  
comes in and  
• whether it [i.e., whether the fear]  
is connected with  
• self-will and  
• pride  
and to what extent.

So begin to

- observe  
these inner [emotional] reactions of yours and
- analyze them  
in these terms [i.e., in terms of fear, self-will, and pride]  
without trying to  
change yourself  
immediately,  
because  
feelings  
cannot be changed  
by a mere act of will,  
but  
they [i.e., feelings]  
will change  
if  
you learn first  
to observe them.

Get a little distance to yourself  
and see

- the underground workings  
of your reactions and
- the behavior  
of your various  
soul currents.

Merely by doing this [i.e., merely by observing your emotional reactions and  
analyzing them in terms of fear, self-will, and pride]

- consistently  
for some time,  
eventually these
- strong [emotional] reactions and
  - inner
    - desires and
    - pressures
- will become weaker.

They

- will not cease  
right away,  
but they will
- become weaker and
  - occur less frequently.

|    |   |
|----|---|
|    | <p><u>Eventually,</u><br/><u>if you continue to do this</u> [i.e., <u>if you continue to observe your various emotional reactions and analyze them in terms of fear, self-will, and pride</u>]</p> <p><u>in connection with</u></p> <ul style="list-style-type: none"><li>• <u>adequate and</u></li><li>• <u>pertinent</u></li></ul> <p><u>prayer,</u></p> <p><u>they</u> [i.e., <u>your various strong emotional reactions</u>]<br/><u>will change</u><br/><u>and leave you</u><br/><u>a liberated person.</u></p>   |
| 19 | <p><u>There are</u><br/><u>two other points</u><br/><u>I want to make at this time</u><br/><u>that are not entirely connected with the foregoing.</u></p> <p><u>Many of my friends here</u><br/><u>seriously</u><br/><u>desire to fulfill a task</u><br/><u>in God's vineyard.</u></p> <p><u>But have you ever asked yourself</u><br/><u>whether you are</u><br/><u>truly ready for it</u> [i.e., <u>truly ready to fulfill a task in God's vineyard</u>]?</p> <p><u>When I ask,</u><br/><u>are you ready,</u><br/><u>I do not mean</u><br/><u>that you have to have a great deal of knowledge,</u><br/><u>because</u><br/><u>this intellectual knowledge</u><br/><u>will be given to you</u><br/><u>in one way or another</u><br/><u>so far as it will be necessary</u> [to fulfill the task].</p> <p><u>But in other ways,</u><br/><u>are you really willing</u><br/><u>to sacrifice</u><br/><u>when</u><br/><u>sacrifice is necessary</u> [to fulfill the task]?</p> |

Ask yourself

why

you want to do it [i.e., why you want to fulfill a task in God's vineyard].

Oh yes,

there is a part of you

- that is very sincere,
- that wants this  
out of pure
  - reasons or
  - motives.

However,

try to discover

- the other part [of you]  
that mingles in [with the part of you that is very sincere and pure],
- the part  
that
  - may not be as ready  
to pay the necessary price  
and therefore
  - merely wants  
ego gratification.

This part

wants to fulfill a task  
mainly

- to receive
  - recognition and
  - appreciation,
- or perhaps
  - to cut a heroic figure.

No,

my friends.

First

you have to work

in very small ways

before

you are worthy

to fulfill such tasks.

You must  
not expect  
that God's world  
is lenient in this respect [i.e., lenient in giving you big jobs before you  
have worked in very small jobs].

It [i.e., God's world]  
may be lenient  
in many other ways,  
but here [i.e., here in regards to working in God's vineyard]  
the responsibility  
is too great [for God's world to give you  
a task in God's vineyard].

If you fulfill a task,  
you must realize  
that it no longer  
concerns you alone.

There are  
other people involved,  
and if you disappoint them  
in any way,  
it will count very much  
against you.

You have to figure  
that you will work for  
many years  
without  
any recognition;

you must  
really learn  
to sacrifice.

Not only  
must you give up

- your comfort and
- some of your time,

but also

- other things,
- my friends.

These [things you must give up  
before you take on a task in God's vineyard]

are

- not outer things,  
for that would be  
so much easier.

These [things you must give up  
before you take on a task in God's vineyard]

are

- inner things.

They [i.e., the inner things you must give up  
before you take on a task in God's vineyard]

comprise most often  
what is most difficult for you:

giving up

your

- pride,

your

- fear,

your

- self-will,

your

- egotism,

or

- a particular  
• resentment or  
• resistance  
to a person.

20

To fulfill a task  
demands

a great severity

- with

the self

and

- by

the self.

It [i.e., to fulfill a task in God's vineyard]

means that

you have to count,

• not on

recognition from

any human side for a long time,

• but on

people who

at best

• take your help for granted, and

at worst

• are against you.

For a

long time

you have to take into account that

nobody

but

• God

and

• yourself

will know what you are doing.

If you are

still willing

to continue under these circumstances,

you will be

tested for it.

And if we [in God's world]

recognize that you are ready,

we may

try you out,

but it may

only be a try –

for

• many

are called

but

• few

are chosen.

21

Here is  
another bit of advice,  
my friends,  
on an  
outer detail.

When you sit  
• here [in these trance sessions] or  
• at any time when you meditate,

I would advise you  
• to be entirely relaxed, and also  
• not to sit with your  
• legs or  
• arms  
crossed.  
• Hold your hands  
with the palms upward,  
for in a good meditation,  
whether it is  
• a trance session [here] or  
• simply a meditation,  
strong forces  
are present.

You are  
most receptive  
in the palms of your hands, and  
these forces [that are present here in these trance sessions and in simple meditation]  
can better penetrate  
into you  
through them [i.e., through your open palms].

There may be  
• physical healing forces  
present, or  
• some spiritual force  
that you need, and  
• perhaps a force that will  
help you to overcome some of your  
psychological problems.

Whatever it is [i.e., whatever the force is, whether a physical healing force, a spiritual force, or a force to help you to overcome your psychological problems],  
it is important for you.

However,  
if you keep your limbs crossed,  
you cut off this current.

This is why I advise you to do it [i.e., to not cross your limbs].

To sit this way [i.e., with limbs uncrossed and palms up]  
all the time  
may seem like a hardship at first,  
but if you learn to be  
entirely relaxed,  
you will be able to sit like this  
for hours  
and will not feel it.

You will almost  
feel your hands  
lifted;  
you will not even have to support them in your lap any more.

They will lift  
by their own accord,  
as though  
an outer power were at work.

You will not feel  
any weight in them.

If you can succeed in this,  
without too much  
forced concentration,  
you  
should  

- be entirely relaxed and

should  

- feel  
a very beneficial effect.

|    |   |
|----|---|
| 22 | <p><i>And now, my dear ones, I am ready for your questions.</i></p> <p><b>QUESTION:</b><br/><i>May I ask a question<br/>from the Bible?</i></p> <p><i>What is<br/>the true spiritual meaning<br/>of the statement,</i></p> <p><i>"To those who have,<br/>more will be given, and<br/>to those who have not,<br/>what they have<br/>will be taken away?"</i></p> <p><i>Does this refer to<br/>faith,<br/>or what does it refer to?</i></p> |
| 23 | <p><b>ANSWER:</b><br/><i>It refers to<br/>all<br/>spiritual qualities.</i></p> <p><i>Take love,<br/>for instance.</i></p> <p><i>To those who<br/>have love,<br/>more love<br/>will be given,</i></p> <p><i>because<br/>it is the nature<br/>of<br/>all<br/>pure<br/>spiritual qualities<br/>to regenerate<br/>the same quality<br/>from themselves.</i></p>   |

*If you have love,*  
*so much more [love]*  
*comes to you,*  
*and you can give it [i.e., give love]*  
*to many.*

*But*  
*if*  

- *you have*  
*very little of it [i.e., very little love],*
- *and this little [love]*  
*is diluted*  
*by impure currents,*

*you will*  
*lose*  
*the little [love] you have.*

*It [i.e., the little love you have]*  
*wastes away.*

*The same applies*  
*to all other divine aspects,*  
*not only to*  

- *faith or*
- *love.*

*So you must*  
*break*  
*the vicious circle.*

*Everything*  
*goes in cycles,*  
*as I always say,*  
*both*  

- *negative*

*and*  

- *positive.*

The negative cycles  
work  
as long as  
you are in the state of mind  
in which  
you break  
the respective  
spiritual law.

Then [i.e., when in that state of mind in which you  
break the respective spiritual law]  
the negative currents in you  
are so much stronger  
that you lose  
the little positive quality you have.

But  
if you  

- break this negative circle and
- set up a positive one,

then  
the positive quality  
becomes  
inexhaustible.

The more  
you give  
then,  
the more  
will come out of you.

24

QUESTION:  
It means  
putting yourself  
into the great cycle of love?

ANSWER:  
Yes.

|    |  |
|----|--|
| 25 | <p><b>QUESTION:</b><br/><i>I read in the papers about<br/><u>the Pope</u><br/><u>objecting to</u><br/><u>to delving into the subconscious,</u><br/><u>that it [i.e., that delving into the subconscious]</u><br/><u>can be harmful.</u></i></p>  |
| 26 | <p><b>ANSWER:</b><br/><i><u>Well, it [i.e., delving into the subconscious]</u><br/><u>can be harmful</u><br/><u>if it is done by people</u><br/><u>who do not understand how to handle it.</u></i></p> <p><i><u>Certainly.</u></i></p> <p><i><u>A lot of harm has been done,</u><br/><u>also</u><br/><u>by qualified doctors.</u></i></p> <p><i><u>I have mentioned that too.</u></i></p> <p><i><u>If the subconscious</u><br/><u>is taken apart</u><br/><u>without the realization of</u></i><ul style="list-style-type: none"><li><i>• <u>the existence of spiritual law and</u></i></li><li><i>• <u>certain spiritual</u></i><ul style="list-style-type: none"><li><i>• <u>facts and</u></i></li><li><i>• <u>truths,</u></i></li></ul></li></ul><p><i><u>a person can have</u><br/><u>a breakdown.</u></i></p><p><i><u>It is as though</u><br/><u>you took a machine apart</u><br/><u>and you do not know how to put it together again.</u></i></p></p> |

It [i.e., delving into the subconscious]

can be

the most

- useful,

the most

- wonderful  
thing,

but it can

also be

a very dangerous thing,

as it is true

with so many other things.

Take, for instance,  
mediumship:

it [i.e., mediumship] can be

- the most precious jewel,

and [yet]

it can be

- very harmful.

It is the same here [i.e., delving into the subconscious can be the most precious  
jewel, and yet it can be very harmful].

It just depends on  
how it is done.

27

QUESTION:

It seems that so many people  
have a different interpretation  
of the word  
"love."

Can you give us an interpretation?

What qualities  
does a person have to have  
in order to

- give it [i.e., give love] and
- receive it [i.e., receive love]?

|    |   |
|----|---|
| 28 | <p><b>ANSWER:</b><br/><u><i>I think I can answer this best<br/>in a very short sentence:</i></u></p> <p><u><i>real love<br/>must be<br/>entirely free of</i></u></p> <ul style="list-style-type: none"><li>• <u><i>ego,</i></u></li><li>• <u><i>pride,</i></u></li><li>• <u><i>vanity, and</i></u></li><li>• <u><i>self-will.</i></u></li></ul> <p><u><i>That is the answer.</i></u></p> <p><u><i>So you will realize<br/>that there are<br/>few human beings indeed<br/>who are capable of<br/>divine love.</i></u></p> <p><i>Does that answer your question?</i></p> <p><b>QUESTIONER:</b><br/><i>Yes,<br/>thank you.</i></p> |
| 29 | <p><b>QUESTION:</b><br/><u><i>I would like to know about<br/>a departed friend of mine.</i></u></p> <p><u><i>I keep thinking about him<br/>and I wondered if<br/>there was any meaning in this.</i></u></p> <p><u><i>Why do I keep thinking of him?</i></u></p>   |
| 30 | <p><b>ANSWER:</b><br/><u><i>I will need a little time.</i></u></p> <p><u><i>Just a moment. ...</i></u></p>  |

You keep thinking of him  
because  
he is  
very often  
near you.

Very  
near you.

He wants help  
and  
you can help him,  
not only  
• by praying for him,  
but also  
• by teaching him certain things.

Think about  
• him,  
• his life,  
• his views, and  
compare this  
with the  
spiritual knowledge  
you are gaining now, and  
see where  
this knowledge [you are gaining now]  
may be missing in him.

Because of that [i.e., because this spiritual knowledge may be missing in him],  
he may be in a certain need.

And since  
• there is a bond between you – and  
• he trusts you –  
you  
are the one who could help him.

You could do this  
by teaching him  
in thought.

**But first**  
**think what**  
**lack of spiritual knowledge**  
**may be a hindrance for him now,**  
**then** [i.e., when you understand what his specific lack of spiritual knowledge is,  
a lack of knowledge that is hindering his current development]  
**you will be able to teach him** [in this area of his specific spiritual need].

**Perhaps one day,**  
**all of a sudden,**  
**a thought will be in you**  
**in the form of a question.**

**So you may be inspired by him**  
**and thus have a sort of a conversation with him.**

**That** [conversation with him]  
**will be very useful** [to him].

31

**QUESTION:**  
**I don't quite understand**  
**how I can help him, though.**

**ANSWER:**  
**As I said,**  
**if you think about**  
**his views,**  
**you will undoubtedly realize**  
**that he had**  
**some wrong ideas**  
**about spiritual truth.**

**This lack** [of spiritual truth]  
**is a hindrance to him now.**

**This is what you can teach him**  
**by having a conversation with him**  
**in thought** [and thereby imparting to him spiritual truth  
in this area where he lacks truth].

32

**QUESTIONER:**

**Do I have to**  
**keep thinking of him?**

**ANSWER:**

**You do**  
**not have to do that**  
**constantly.**

**It is sufficient**  
**for you to figure out**  
**where his lack of spiritual truth**  
**must be a hindrance to him now.**

**You have known him,**  
**after all, and**  
**you have known some of**  
**his**  
**• opinions,**  
**his**  
**• attitudes,**  
**that may indicate**  
**his**  
**• spiritual foundation.**

**That will give you**  
**a clue**  
**where he has his difficulties.**

**And then**  
**take every day**  
**five minutes,**  
**whenever you want to,**  
**talk to him**  
**about these things,**  
**just as though**  
**he were in the flesh.**

**You do not have to do it**  
**in a loud voice.**

Explain certain things  
that you are learning  
that he  
may not believe  
as yet.

That will help him  
because

- he trusts you and
- he is more likely  
to accept something  
from
  - you

than from

- certain other people  
he has access to,  
also in the spiritual world.

33

Well, my friends,  
this is enough for this evening.

And so I am leaving you  
with the Lord's blessings  
for each one of you.

May He give you

- the strength and
- the courage and
- the light
  - to face yourself,
  - to be open,

so as  
to redirect your life  
and put it [i.e., put your life]  
into the proper channel,  
so that you can  
grow in harmony.

Never feel  
• lonely or  
• alone,  
because  
God is  
• here and  
• everywhere.

And He loves  
each one of you  
very much.

Go  
in  
• joy  
and  
in  
• peace.

Be in God!

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