

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

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

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

*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> <i><u>blindness</u></i> <i><u>is the contrary of</u></i></p> <ul style="list-style-type: none">• <i><u>light or</u></i>• <i><u>enlightenment.</u></i>
14	<p><i><u>There are</u></i> <i><u>three major parts</u></i> <i><u>of the self to be dealt with</u></i> <i><u>on this path of purification:</u></i></p> <ul style="list-style-type: none">• <i><u>the conscious mind,</u></i>• <i><u>the unconscious, and</u></i>• <i><u>the subconscious.</u></i> <p><i><u>The two latter [i.e., the unconscious and subconscious]</u></i> <i><u>are not at all the same.</u></i></p> <p><i><u>The unconscious</u></i> <i><u>is that which</u></i> <i><u>could be conscious</u></i> <i><u>if you would</u></i> <i><u>choose to look</u></i> <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> <i><u>because</u></i> <i><u>your inner gaze</u></i> <i><u>is pointed to another direction.</u></i></p> <p><i><u>But the moment</u></i> <i><u>you change the direction</u></i> <i><u>of your view,</u></i></p> <ul style="list-style-type: none">• <i><u>it [i.e., the unconscious]</u></i> <p><i><u>becomes</u></i></p> <ul style="list-style-type: none">• <i><u>conscious.</u></i> <p><i><u>It [i.e., the unconscious]</u></i> <i><u>is</u></i></p> <ul style="list-style-type: none">• <i><u>very much there and</u></i>• <i><u>very much on the surface.</u></i>

	<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> <i>as I have explained to you many times,</i> <u><i>you first deal with the conscious;</i></u> <u><i>and I have given you</i></u><ul style="list-style-type: none">• <u><i>various tasks and</i></u>• <u><i>advice on</i></u><ul style="list-style-type: none">• <u><i>how to go about it and</i></u>• <u><i>how to formulate</i></u><ul style="list-style-type: none">• <u><i>simply,</i></u>• <u><i>in a</i></u><ul style="list-style-type: none">• <u><i>concise and</i></u>• <u><i>organized</i></u><i>manner,</i> <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">• <u><i>the subconscious,</i></u><u><i>you have to meet</i></u><ul style="list-style-type: none">• <u><i>the unconscious first.</i></u></p> <p><u><i>What I have so far explained to you in this lecture is</i></u> <u><i>the unconscious,</i></u> <u><i>and I have shown you here [i.e., here in this lecture]</i></u> <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> <u><i>you have eliminated</i></u> <u><i>some of these problems [in dealing with the unconscious]</i></u> <u><i>will we consider</i></u> <u><i>how to go into</i></u> <u><i>the subconscious layers</i></u> <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> <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">• <u>adequate and</u>• <u>pertinent</u> <p><u>prayer,</u></p> <p><u>they</u> [i.e., <u>your various strong emotional reactions</u>] <u>will change</u> <u>and leave you</u> <u>a liberated person.</u></p>
19	<p><u>There are</u> <u>two other points</u> <u>I want to make at this time</u> <u>that are not entirely connected with the foregoing.</u></p> <p><u>Many of my friends here</u> <u>seriously</u> <u>desire to fulfill a task</u> <u>in God's vineyard.</u></p> <p><u>But have you ever asked yourself</u> <u>whether you are</u> <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> <u>are you ready,</u> <u>I do not mean</u> <u>that you have to have a great deal of knowledge,</u> <u>because</u> <u>this intellectual knowledge</u> <u>will be given to you</u> <u>in one way or another</u> <u>so far as it will be necessary</u> [to fulfill the task].</p> <p><u>But in other ways,</u> <u>are you really willing</u> <u>to sacrifice</u> <u>when</u> <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
demand

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>QUESTION: <i>May I ask a question from the Bible?</i></p> <p><i>What is the true spiritual meaning of the statement,</i></p> <p><i>"To those who have, more will be given, and to those who have not, what they have will be taken away?"</i></p> <p><i>Does this refer to faith, or what does it refer to?</i></p>
23	<p>ANSWER: <i>It refers to all spiritual qualities.</i></p> <p><i>Take love, for instance.</i></p> <p><i>To those who have love, more love will be given,</i></p> <p><i>because it is the nature of all pure spiritual qualities to regenerate the same quality 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>QUESTION: <i>I read in the papers about <u>the Pope</u> <u>objecting to</u> <u>to delving into the subconscious,</u> <u>that it [i.e., that delving into the subconscious]</u> <u>can be harmful.</u></i></p>
26	<p>ANSWER: <i><u>Well, it [i.e., delving into the subconscious]</u> <u>can be harmful</u> <u>if it is done by people</u> <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> <u>also</u> <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> <u>is taken apart</u> <u>without the realization of</u></i><ul style="list-style-type: none"><i>• <u>the existence of spiritual law and</u></i><i>• <u>certain spiritual</u></i><ul style="list-style-type: none"><i>• <u>facts and</u></i><i>• <u>truths,</u></i><p><i><u>a person can have</u> <u>a breakdown.</u></i></p><p><i><u>It is as though</u> <u>you took a machine apart</u> <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>ANSWER: <u><i>I think I can answer this best in a very short sentence:</i></u></p> <p><u><i>real love must be entirely free of</i></u></p> <ul style="list-style-type: none">• <u><i>ego,</i></u>• <u><i>pride,</i></u>• <u><i>vanity, and</i></u>• <u><i>self-will.</i></u> <p><u><i>That is the answer.</i></u></p> <p><u><i>So you will realize that there are few human beings indeed who are capable of divine love.</i></u></p> <p><i>Does that answer your question?</i></p> <p>QUESTIONER: <i>Yes, thank you.</i></p>
29	<p>QUESTION: <u><i>I would like to know about a departed friend of mine.</i></u></p> <p><u><i>I keep thinking about him and I wondered if there was any meaning in this.</i></u></p> <p><u><i>Why do I keep thinking of him?</i></u></p>
30	<p>ANSWER: <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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