

Pathwork Lecture 28: Communication With God – Daily Review

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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</u> <u>the Lord.</u></p> <p><u>I bring you blessings,</u> <u>my dear friends,</u> <u>as usual.</u></p> <p><u>Every living creature</u> <u>is seeking</u> <u>God;</u></p> <p><u>every human being</u> <u>is</u> <u>• consciously or</u> <u>• unconsciously</u> <u>seeking</u> <u>God.</u></p> <p><u>Even those you call atheists;</u> <u>they, too,</u> <u>are seeking</u> <u>God.</u></p>

by Eva Broch Pierrakos

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Everyone
seeks

- happiness,
- love, and
- security,

and that is

- God!

Of course,

where spiritual awareness

is still lacking,

people often

- think that these goals [i.e., these goals of happiness, love, and security]
can be found

in other things,

and therefore

- seek security

either

- in financial terms

or

- through emotional ties.

People also seek

- happiness,
- love, and
- security

by reaching for

some outstanding success

in a profession

whereby they might gain

- admiration,
- appreciation, and
- some degree of power.

However, if

true security is desired –

and who does not want it? –

these aims [of admiration, appreciation, and power]

are indeed

poor substitutes,

especially

if they take the place

of the security

that only

a harmonious relationship with God

can provide.

	<ul style="list-style-type: none">• <u>Financial success,</u>• <u>satisfying emotional ties, and</u>• <u>professional recognition</u> <p><u>can also be yours</u></p> <p><u>if</u></p> <p><u>they are a part of</u> <u>your plan for this incarnation,</u> <u>but it makes a great difference</u></p> <p><u>whether</u></p> <p><u>they [i.e., financial success, satisfying emotional ties, and</u> <u>professional recognition]</u></p> <p><u>are all you have to hold on to</u> <u>or not.</u></p>
04	<p><u>It is the same way</u> <u>with love.</u></p> <p><u>If love</u> <u>of another human being</u> <u>is sought</u> <u>with the current</u> <u>that is destined for</u> <u>the love</u> <u>of God,</u></p> <p><u>it [i.e., love of another human being]</u> <u>will always leave you</u> <u>with a feeling of</u></p> <ul style="list-style-type: none">• <u>emptiness,</u>• <u>dissatisfaction,</u> <p><u>or even</u></p> <ul style="list-style-type: none">• <u>frustration.</u> <p><u>So</u></p> <p><u>if God</u> <u>is not truly</u> <u>the basis of your life and</u></p> <p><u>if instead</u> <u>you seek worldly substitutes,</u> <u>the latter [i.e., worldly substitutes for what is destined to be your love of God]</u> <u>will never</u> <u>really</u> <u>satisfy you.</u></p>

However,
you may certainly
also [in addition to feeling your love for God]
feel love
• for
and
• from
other human beings –
and indeed
you should [feel love for and from
other human beings].

But this love [for and from other human beings]
will have
its proper value;
it [i.e., your love for and from other human beings]
• will not be
your sole anchor,
and you
• will never
feel your life to be meaningless
if for some reason
you lose a human love
as long as
God
has his rightful place
in your heart.

05

I have said that
everyone
is seeking God,
though oftentimes
without knowing it.

Just as plants
are leaning toward the sun
seeking
• light and
• warmth,
so is the human being
leaning toward God,
often as unconsciously
as the plant.

Only
when you have
found God
within yourself

will
• your heart
be at rest and

will
• your puzzling life
make sense.

Only
by finding God

will
the light of knowledge
be yours –
not necessarily
• general or
• abstract
knowledge,
for that is of lesser importance.

It [i.e., the light of knowledge of which I speak]
will be
• personal
knowledge.

You will understand
• why you had to go through
particular difficulties, and

• why so many
incomprehensible experiences
happened to you
that originally
appeared as
the result of
• the cruelty of others or
• "fate."

All of a sudden
your life
will make such deep sense to you
that you will not quarrel anymore
with its hardships.

You will be glad
that you have had them [i.e., have had life's hardships],
my dear ones,
not only because
• you will fully perceive
the justice of them [i.e., the justice of
life's hardships]
but also because
• you will realize
• how good and
• how strengthening
these hardships
were for you.

Yes,
indeed,
you will.

06

God is
sought
in different ways.

He cannot, however,
be found
• outside of
yourself,
• in some building or
• up in the sky.

You all know that.

He can
only
be found
within you.

In spite of the fact
that you do know
He lives within
each of you,
many of you
still seek God
in the wrong way.

No matter
what

- *religion or*
- *philosophy*

you believe in,
you can
only find God
within
by going through
your lower self.

If you have
a treasure
hidden deep in the soil,
the only way
you can get to that treasure
is by digging up the dirt,
which means
that you have to
come in close contact with it [i.e., with the dirt]
for a while.

You know
that handling this dirt
is

- *worthwhile and*
- *necessary*

for freeing your treasure,
so you do this
temporarily unpleasant work
to get it over with
once and for all.

*There is absolutely no way
to get the treasure out
unless
you are willing
to grapple with the mud first.*

*The simple logic of this
will be comprehensible to all.*

07

*Why not then
do this excavation work
to uncover
the treasure house of God
that lies embedded
in everyone of you?*

*Why do you
hope to gain the*

- greatest and*
- most precious*

treasure of all

*without being willing
to face
your lower self?*

Does that make sense?

Certainly not.

*However,
many of you
still hope
somehow
to do that.*

Many of you human beings
who do know
perfectly well
that God
can only be found
within you,
continue to search
vaguely
in some hidden recesses of your souls

- to find a spark,
- to experience God.

Perhaps you hope to do this

- by seeking
 - general,
 - abstract
knowledge of God or
- by doing
certain spiritual exercises.

If this is
the only way you seek him,
what you will receive
will be everything else
but
God.

You must
not try to disregard
whatever
the difficulties in your life
immediately in front of you
are.

If you seek
in this way [i.e., if you seek for God by looking at the difficulties in your life
immediately in front of you],
you will find God
to be so much nearer
than you thought.

But if you try any other way [i.e., other than by looking at
the difficulties in your life],
He will be infinitely farther away from you
than you can ever fathom.

To find God,
you need to
• recognize
your hidden emotions and
• evaluate them
in the light of divine law.

Acknowledge
your
true
[emotional] reactions
instead of
making yourself
believe
you react [emotionally]
• in another way and
• for reasons
different from
the real ones.

First
see your faults
clearly.

I have said so many times before
that you have to find
those parts of you
of which
you are not even aware yet.

Test yourself
concerning
your
real
feelings.

	<p><u>Only</u></p> <ul style="list-style-type: none">• <u>by taking this road</u> [i.e., <u>this road into your faults, faults of which you are not yet aware, and into your real feelings and emotional reactions</u>] and• <u>by really going through your lower self,</u><ul style="list-style-type: none">• <u>facing it and</u>• <u>dissolving it</u> <p><u>step by step</u> <u>with</u></p> <ul style="list-style-type: none">• <u>courage and</u>• <u>conviction,</u> <p><u>will you find</u></p> <ul style="list-style-type: none">• <u>true happiness and</u>• <u>security</u><ul style="list-style-type: none">• <u>in God,</u>• <u>with God, and</u>• <u>through God.</u>
08	<p><u>"How can I do that?"</u> <u>is always the question.</u></p> <p><u>There are</u> <u>many points</u> <u>from which we can start,</u> <u>my friends.</u></p> <p><u>It is recognized</u> <u>by all</u> <u>who are already on this road</u> <u>that you</u> <u>always</u> <u>have to tackle</u> <u>all problems</u> <u>from</u> <u>at least two sides and</u> <u>often from more.</u></p>

You cannot find God
unless
you strive
to overcome your imperfections.

But on the other hand,
you
certainly
cannot overcome your imperfections
by yourself alone,
no matter

- *how strong you are and*
- *no matter*
- *how good your will may be.*

You
do need
God's help.

So it is
an alternating process.

09

First,
you have to

- *meditate*
to
 - *recognize and*
 - *evaluate*

your own imperfections,
and then

- *build a bridge [to God] from there.*

Next
you have to

- *analyze honestly*
what is really going on in you.

This is
not quite as difficult
as you may believe,
provided
you truly

- *desire and*
- *choose*
to do so.

You have to recognize

- the ever-present
sluggish tendency
in every person

along with

- the basic evolutionary drive
in all living creatures
to strive upward to God.

Though

your yearning for God
is often

- misunderstood,
- misinterpreted, and
- misdirected
into wrong channels,

it [i.e., your yearning for God]
is still there.

It takes

- spiritual awareness
 - to understand
this yearning [for God] and
 - to direct it properly.

The sluggish tendency

in the lower self
makes you
hold back
when it comes to
overcoming the obstacles.

It [i.e., the sluggish tendency in the lower self]

- does not want to fight,
- neither does it tolerate
doing anything
uncomfortable.

As long as

you do not recognize
your own version
of this sluggishness,
you cannot get ahead.

So at one stage
your work
is on the imperfections
that form
part of your lower self.

At another stage,
you have to
actively
enlist God's help,
even though
due to
your particular imperfections,
you may
not yet
have close contact with God.

Still,
with the little contact [with God] you may have,
you can ask
that divine help
be given to you
in order to
further build the bridge [to God].

This
constantly alternating process
requires you
to build it [i.e., to build the bridge to God]
first

- from one side [i.e., working on your imperfections]

and then

- from the other [i.e., enlisting God's help].

10

However,
there is one sure way,
which I will even call
a shortcut,

to establish
a personal
• relationship with or
a personal
• experience of
God.

You see,
my dear friends,
many of you
• believe in God
but many of you
• also have
deep in your hearts
a corner of disbelief.

You are
afraid to face
the corner of disbelief,
and this attitude [of fear of your possible corner of disbelief in the reality of God]
is responsible for
your resistance
to delving into
your own soul.

You believe that
if you
disregard
the corner of doubt in yourself
by covering it up,
the doubt will
• disappear or
• not count.

This is not so.

Whatever
you discover in yourself
never represents
the entire picture,
because
you are made up of
many
contradictory
currents.

Do not fear
to face
that one part of you that

- does not believe in God

and even

- sincerely wants to
strengthen
the disbelief.

Do not cover up
any
doubt
for you will
not accomplish anything
by telling yourself
that it [i.e., that the doubt about God's existence]
does not exist.

I do not say
that this [doubt about God's existence]
is the only factor
that you are afraid to face
within yourself.

But whether it is

- the doubt about God or
- some other aspect of yourself,

the principle
is always the same:

you cannot conquer
any feeling
as long as
you are afraid to face it.

I promise you
that any feeling you have
will not be
half as frightening
as you now believe
once you
do face it.

11

Coming back to
the shortcut
to knowing God:

If you sense
that a lack of belief [in the existence or reality of God]
exists in you,

there is one

- *wonderful,*
- *sure, and*
- *fast*

way

to
experience
the

- *reality and*
- *presence*

of

- *God and*
- *His spirit world*

so strongly
that all your doubts
will dissolve
like snow in the sun.

It [i.e., the sure and fast way to experience the reality and presence of God]
is the way of

sacrifice,
my friends.

If you are capable of
sacrificing something for God,
you will have that experience [i.e., that experience of the reality
and presence of God].

	<ul style="list-style-type: none">• <u>The knowledge,</u>• <u>the certainty, and</u>• <u>the reality</u> <p><u>which you will gain</u> <u>from the experience</u> <u>of making a sacrifice [for God]</u></p> <p><u>will be</u> <u>infinitely more valuable</u> <u>than</u> <u>what you have given up.</u></p>
12	<p><u>I realize that</u> <u>you do not know</u></p> <ul style="list-style-type: none">• <u>how to go about</u> <u>sacrificing</u> <p><u>or even</u></p> <ul style="list-style-type: none">• <u>what it is</u> <u>you should sacrifice.</u> <p><u>I will show you</u> <u>the way.</u></p> <p><u>Nothing</u> <u>melodramatic</u> <u>is asked of you.</u></p> <p><u>As a matter of fact,</u> <u>I would like to emphasize</u> <u>that</u> <u>the less other people know</u> <u>about your sacrifice</u></p> <ul style="list-style-type: none">• <u>when you do it, or</u>• <u>when you intend to do it,</u> <p><u>the better it is.</u></p> <p><u>Only</u></p> <ul style="list-style-type: none">• <u>you</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>God</u> <p><u>must know,</u> <u>and perhaps</u> <u>your spiritual teacher</u> <u>if you need help with it.</u></p>

	<p><u><i>It [i.e., your sacrifice for God]</i></u> <u><i>should not serve</i></u> <u><i>your ego</i></u> <u><i>in any way,</i></u> <u><i>so it [i.e., so your sacrifice for God]</i></u> <u><i>should not be something</i></u> <ul style="list-style-type: none">• <u><i>striking or</i></u>• <u><i>spectacular.</i></u> <p><u><i>There is</i></u> <u><i>no martyrdom</i></u> <u><i>of any sort</i></u> <u><i>connected with</i></u> <u><i>what I am talking about.</i></u></p></p>
13	<p><u><i>If you are in a dilemma</i></u> <u><i>about a decision, or</i></u> <u><i>if there is</i></u> <u><i>a continuing disharmony in your life,</i></u> <u><i>it should serve as a sign</i></u> <u><i>that something is wrong.</i></u></p> <p><u><i>For whatever you do,</i></u> <u><i>if it has God's blessing</i></u> <u><i>it [i.e., whatever you do that has God's blessing]</i></u> <ul style="list-style-type: none">• <u><i>will be</i></u> <u><i>harmonious and</i></u>• <u><i>will not create</i></u> <u><i>constant friction</i></u> <u><i>for</i></u> <ul style="list-style-type: none">• <u><i>you or</i></u>• <u><i>others.</i></u></p> <p><u><i>If you are</i></u> <u><i>too strongly committed</i></u> <ul style="list-style-type: none">• <u><i>to an idea, or</i></u>• <u><i>to something</i></u> <u><i>you desire</i></u> <u><i>and do not want to relinquish,</i></u> <u><i>that may also serve the purpose [for being something to sacrifice for God].</i></u></p>

	<p><u>Take whatever it is –</u> • <u>your problem,</u> • <u>your decision,</u> • <u>your excessive attachment –</u> <u>and present it</u> <u>to God.</u></p> <p><u>Open yourself</u> <u>completely and</u> <u>ask first,</u> <u>"What is it</u> <u>that I really want?"</u></p> <p><u>Finding a clear answer</u> <u>to that question [i.e., to the question, "What is it that I really want?"]</u> <u>is important</u> <u>because</u> <u>when you are</u> <u>not clear</u> <u>about what you</u> <u>actually want,</u> <u>problems</u> <u>are bound to arise.</u></p>
14	<p><u>Once you have given yourself</u> <u>the answer [to the question, "What is it that I really want?],</u> <u>thus</u> <u>clearly establishing</u> <u>your</u> • <u>wish and</u> • <u>preference,</u> <u>ask yourself,</u> <u>"Is what</u> <u>I want</u> <u>perhaps</u> <u>not God's will?"</u></p>

At this point [i.e., the point where you ask, "Is what I want perhaps not God's will?"]
the hidden corner of your heart
where you harbor doubts [about the existence or presence of God]
may manifest.

It will then be
extremely important
for you to
• allow into your consciousness
the
• reactions and
• feelings
that will come up and
• give them
clear expression.

They [i.e., the reactions and feelings from the hidden corner of your heart]
may say to you,

"Yes, this is all very well,
but perhaps
there is no God.

If there is no God,
I certainly
do not see
any reason
why I should give up
what I like.

Why
should I
sacrifice?"

If you can
articulate this inner doubt,
my dear ones,
that is already
a step forward,
believe it or not!

	<p><u><i>In this way [i.e., by clearly articulating your doubts about the reality of God that lurk in the hidden corner of your heart]</i></u></p> <ul style="list-style-type: none">• <u><i>your innermost spiritual problem,</i></u>• <u><i>the hidden sour point in you,</i></u> <p><u><i>begins to take on a precise shape, so that you can deal with it [i.e., deal with your innermost spiritual problem, the hidden sour point in you] intelligently .</i></u></p>
15	<p><u><i>Continuing this discussion with yourself, the logical side of you might say:</i></u></p> <p><u><i>"All right, if there really is no God, I am not risking anything by asking [whether or not what I want is God's will], for then [i.e., for, if there really is no God, then] I cannot receive an answer from Him.</i></u></p> <p><u><i>Before I consider letting Him make my decision, I will ask God himself whether He exists.</i></u></p> <p><u><i>Dear God,</i></u></p> <ul style="list-style-type: none">• <u><i>one side of me believes in you;</i></u>• <u><i>another side does not.</i></u> <p><u><i>Which is true?</i></u></p> <p><u><i>Please help me."</i></u></p>

If you first
settle this question [concerning the reality and presence of God]
between

- *yourself*

and

- *God,*

you will receive
enlightenment.

However,
you must

- *face the question [concerning your doubt of the reality of God]*

instead of

- *evading it.*

16

Then you may say:

"And if I know
that you are God,

I will

- *be ready to sacrifice and*
- *let*
my will
go."

But
are you
willing to

- *sacrifice and*
- *let*
your will
go?

Should you
be ready
to do that?

If you do
not
thoroughly
experience
the enlightening realization
that He who is

- the living God and
- the greatest reality of all,

truly exists,

then,
paradoxically
you can still
only receive this knowledge [i.e., this knowledge that He who is the
living God and greatest reality of all truly exists]

if
you are prepared
to sacrifice for God.

You
always
wait
for Him to manifest [to you]
first,
and only then [i.e., only after God manifests to you]
decide
whether you will
perhaps
put your life into His hands.

But approaching Him in this way [i.e., by waiting for Him to manifest to you first
before you decide that you will put your life into His hands, if He exists]
you continue
to run around in circles;

the question [i.e., the question of the existence, reality, and presence of God]
will never be settled
as long as
you are
not willing
to put aside

- your self-will

for

- His will

first.

By doing so [i.e., by first putting aside your self-will for His will]
you will solve
two problems
at once:

- **the reality of God's existence,**
- and**
- **your attachment to something**
other than
God's will.

Only by taking this route [i.e., the route of putting aside your self-will for His will]
in your everyday life
will there be
no disadvantages
of any sort:

- everything**
will
feel
- **so right**
 - **in every respect.**

This
feeling [i.e., this feeling that everything is so right in every respect]
is what distinguishes
• God's way
from
• your human way.

Here again
the process
works both ways:

only if you are
first
completely

- ready and
- willing

in your
every

- thought and
- intention

to relinquish
your self-will and
your own desires
to God
in the event
that
His will
should manifest clearly
to you,

can you receive
an answer [to your questions regarding the
reality, presence, and will of God].

17

The willingness
to let go of yourself
constitutes
the knocking on the door –
only this [willingness to let go of yourself and your self-will]
and nothing else
will open it [i.e., will open the door to God].

As long as
your self-will
is stronger than
your desire
to put God first,
you will
never know
the certainty
of His existence.

Until such time [i.e., until the time comes when your desire to put God first is stronger than your self-will],

God
will not be
a reality for you,
no matter
how much
you

- speak and
- think
of Him,
- pray and
- meditate.

He [i.e., God]
will be

- something
vaguely abstract

and

- not
a living reality
in your everyday life.

Therefore,
I say to you:

be ready to sacrifice
your self-will
for the sake of
God,
even if
a corner of unbelief
still remains in you.

If you are
truly
• ready and
• prepared
to accept
even the alternative
you like least,
provided
it is God's will,
you will have
stepped across
the most important threshold
in your entire spiritual development.

Everything
up to that point [in your entire spiritual development process]
is
• mere theory or
• preparation for
crossing that great dividing line
on your road upward.

18

Let go,
my dear ones!

Of course
God is
as yet
unknown to you.

Trust in Him,
even if you
• cannot see Him
and
even if you
• do not like the choice
that might prove to be
His will for you.

Trust
that He [i.e., trust that God]
knows better.

That is all I ask you.

There is not one person
who cannot put into practice
this advice
in a thousand little ways
every day.

This is as true
for

- big and
- important

decisions

as it is
for

- small

ones.

In one way
it may be easier
to start with
a really big decision.

It [i.e., trusting God rather than your self-will with your big decisions]
may feel as though
you were about to
step under a cold shower.

One person
finds it easier
to do this by slow stages

while another
wants
to quickly get it over with
and suddenly jumps in.

Once you are in [the “cold” shower, that is, once you are trusting God rather than your self-will for your big and little decisions],

you will see

that the water

is not at all as cold

as you had first imagined,

and after a very short while

it will even seem

• warm and

• soothing.

It [i.e., stepping into this cold shower that you feared, the experience of trusting God rather than your self-will for your big and little decisions]

will give you

healing power

for

all your problems

on all levels of your being.

It [i.e., stepping into this cold shower that you feared, the experience of trusting God rather than your self-will for your big and little decisions]

will give you

a wonderful

• harmony,

• security, and

• victory

that you have

never known before

in your life.

Whether
you surrender your self-will
in the little problem areas in your life,
thus going into the water by stages,
or whether
you jump in and [surrender your self-will whenever you]
handle the big problems
does not matter,

provided
you are going with the process [of surrendering your self-will to God's will]
and [thereby]
taking this one crucial step
that turns your spiritual life
from

- theory

into

- practice

and
from

- unreality

into

- reality.

Once you have
sacrificed
your self-will
and therefore [once]
God
has become
a profound reality for you,
all
your doubts [about the reality, existence, and presence of God]
will cease.

19

Many of you,
my friends,
do not even know
what
your
unconscious
• image or
• belief
about God
actually is.

Ask yourself
that question also,
for you will be surprised
how many different answers
there may be.

With one person
this
hidden
• subconscious or
• unconscious
image of God –
which is, of course,
not
• a thought or
• an idea
but
• a feeling –
is a
vague impression
of a
• very strict,
• pedantic
school teacher
who shakes His finger at you
and does not understand
so many of your human problems.

*Such a [pedantic strict school-teacher]
concept of God
may have come from
another image,
whether*

- in this life or*
- in another,*

*of a human father
you may have had.*

*It [i.e., this experience with a human father]
may dangerously color
your image of God,
and you should recognize this danger.*

*Other people
may think
that their problems
cannot ever be presented to God,
because
God
does not care about their lives.*

*This is
so untrue,
for
every*

- decision,*
- no matter how small, and*

every

- deed or*
- attitude*
- of yours,*

*stands in direct relationship
to one or more of
the spiritual laws.*

There are also those
who think that
it might be almost blasphemous
to go to God
with certain problems.

How wrong this is, too!

There is
no problem
which you
cannot bring to God,
no matter what it is,

for He certainly
understands you
better than
any

- human being,
- psychoanalyst,
- doctor, or
- scientist.

You should know
• definitely and
• consciously

that no matter
what problem
you take to God
in a sincere way,

He will
• understand and
• help
you,

provided
you are
• asking for this help and
• willing to trust
• Him
more than
• yourself.

So do not hesitate
to turn to Him
because of
some mistaken image
you may have
that often comes
from
• influences in the home or
from
• religious teachers
who are also infected
with such ideas.

This [i.e., this mistaken image from parents or teachers]
is very harmful.

20

My dear friends,
what I have said to you here
is
"spiritual dynamite."

• It will be difficult
to follow it through and

• it will mean
doing battle with
yourself.

But
if you
sincerely
surrender
• your self-will
to
• the divine will

you will see
that your whole life
will change.

So all of you
who have heard these words
should go
within yourselves
and ask:

"Where is something in my life
that
God
may wish to change?"

And then
prepare yourself
for the battle.

Take your time
with it [i.e., take your time with answering and battling with this question];
do not do it [i.e., do not answer this question]
• hastily or
• superficially.

Do not deceive yourself
by doing it [i.e., by answering this question, "Where is something in my life
that God may wish to change?"]

half-heartedly
and then
claim
that you did not receive an answer,

for you
will not receive one
if you have not done it [i.e., have not wrestled with this question]
wholeheartedly.

Do not try to
talk yourself into the conviction
that something
must be
God's will
because
you want it so much.

Put down
all your cards
before God.

Make yourself
empty.

Be ready
to give up
everything.

If it [i.e., if answering this question, “Where is something in my life
that God may wish to change?”]

takes
• weeks or
• months,
it does not matter.

This should be your aim now.

If you cannot do so
because
something in you
still does not want to,

it is much better
if you acknowledge that
to yourself.

Better say,
“I am not ready now,”

and
• go on [your spiritual path]
in other ways,
• progress [in your spiritual development]
in slower stages,

and perhaps
in a year
you will be far enough [to wrestle with this question, “Where is something
in my life that God may wish to change?”].

But
do not give up entirely,
under some pretext,
surrendering to God.

Being honest
in this way
you are preparing yourself
to cross
the great threshold
of spiritual development.

But
if you can use the shortcut
of sacrifice,
it will be
a wonderful deliverance for you
in
many,
many
ways.

21

Before ending this lecture,
I want to remind
all of you
to practice using
a powerful tool
called

daily review.

You do not have to be
extremely far
in self-development
to accomplish this.

Anyone can do so.

All you should do
is review the day
and think of
all the instances
that have caused you

disharmony

in any

- manner,
- shape, or
- form.

Even if at the beginning
you cannot understand
why [an incident caused you disharmony],

just

put down

- the incident

and

- what you have felt [in your reaction to the incident].

When you have done this
for a while,
a pattern
will evolve.

It [the pattern that evolves]
may still
not give you a clue
concerning
what is wrong
in your inner makeup,

but you will
at least

see some repetition
indicating

that there must be
something in you
that is causing the disharmony,
no matter
how wrong
others may be
in their own way.

	<p><i><u>If</u></i> <i><u>unhappy</u></i> <i>• <u>events or</u></i> <i>• <u>feelings</u></i> <i><u>recur constantly,</u></i> <i><u>they [i.e., the unhappy events or feelings that recur constantly]</u></i> <i><u>are a clue</u></i> <i><u>to your own soul.</u></i></p> <p><i>• <u>These repeated occurrences,</u></i> <i><u>along with</u></i> <i>• <u>your reactions toward them,</u></i> <i><u>may vary</u></i> <i><u>in two or three ways,</u></i> <i><u>but there must be a</u></i> <i>• <u>basic,</u></i> <i>• <u>underlying</u></i> <i><u>problem</u></i> <i><u>which you can learn to recognize.</u></i></p>
22	<p><i><u>Doing your review</u></i> <i><u>will not take more than</u></i> <i><u>ten or fifteen minutes</u></i> <i><u>every day,</u></i></p> <p><i><u>which should</u></i> <i><u>certainly</u></i> <i><u>be possible</u></i> <i><u>for each one of you.</u></i></p> <p><i><u>You do</u></i> <i><u>not have to</u></i> <i><u>write down</u></i> <i>• <u>everything</u></i> <i><u>that has disturbed</u></i> <i><u>your sense of harmony</u></i> <i><u>during the course of a day,</u></i> <i><u>just [write down]</u></i> <i>• <u>certain key words.</u></i></p>

By
constantly
doing this [i.e., by constantly doing this daily review of disharmonies],

- **you will succeed**
in making
the unconscious
conscious

and

- **you will discover**
your own
inner trends.

You will
most certainly
recognize
definite patterns
in your life
which
you cannot become aware of
otherwise.

That [i.e., the daily review of disharmonies and recognizing patterns in your life]
is all you should do
at present.

There is
no magic trick to it.

After you have kept a daily review for a while,
• **read all daily review notes through and**
• **recollect the incidents,**
with your [emotional] reactions.

See whether you can at least
sense a pattern,
and then ask yourself,

"Can I find the point in myself
where I deviate
from some divine law?"

23

Compare

- these patterns

with

- your list of faults
which you have already discovered.

Ask yourself questions

as to

- what your
feelings are,
- what your
desire currents
really want, and
- whether these
 - feelings and
 - [desire] currentsare truly
in accordance with divine law.

Ask God

for enlightenment

as to

what

in these patterns

may be

even

- remotely or
- indirectly
connected with
your faults.

This is the way

to get

right into the middle
of this path.

**Without God's help,
it would be**
• **extremely difficult,**
• **perhaps impossible,**
to gain
the self-knowledge
• **which is**
• **the essence of**
and
• **the key to**
this path and
• **without which**
you cannot reach
divinity within yourself.

It [i.e., the daily review of disharmonies and pattern work]
takes so very little time,
and I beg all of you,
for your own sake,
to do it.

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