

Pathwork Guide Lecture No. 5
An Unedited Lecture
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WHAT IS TRUTH? -- FREEDOM, JUSTICE, RELIGION; HAPPINESS AS A LINK IN THE CHAIN OF LIFE

Greetings! I bring you God's blessings. My dear ones, God's spirit world would want nothing more than to help you grow spiritually, into happiness, harmony, enlightenment. And God's spirits try continually to stretch out their hand to man to make him pass the grade where he is just encountering difficulty, struggling in his development on the path to perfection. But we can only help, not enforce it. First, man has to make up his mind and open the door with a perpetual desire; then he will feel this help as a palpable reality. This in turn will tremendously increase the feeling of walking on safe ground and deepen his trust in the reality and truthfulness of God's spirit world. But man hardly sees, hears, feels that God's spirit helpers are around him, offering a helping hand, because he pays no attention. Even if in principle he believes in the existence of God and His spirit world, he does not think that his belief or unbelief make a difference affecting his life and its problems on a personal level. He just closes the door and thus may switch again to the wrong direction, which is often triggered by a minute detail, but the more he moves away from this central focus, the deeper he runs into a dark alley, and he will have a most difficult time to get out of it again. Although he loves God and wants the good, he frequently can't find the core of that which would have to be realized in order to make progress and find fulfillment. It may seem an unimportant detail, but in reality it is the root of a complexity of unhealthy currents in his soul. He does not realize because he does not awaken the faculty, does not want to accept the impressions given by God's spirit world. He rather remains in the old, trodden pattern, which seems more convenient. The result is sadness and dissatisfaction with life as such. He does not know why, but, my dear ones, this rejection of divine help is quite frequently the reason.

It is my task to give you hints, through my words, to awaken you. May each of you hear what applies individually, but, even for this, you have to have the desire. Only then can you digest beneficially this material within.

Whenever you have staked out your goal, consciously or just emotionally, and this goal is a selfish one, you may not be able to reach what you want. And even if you reach it, it will be of fleeting effect and satisfaction. Its climax will be dry and shallow and quickly dispersed. If you want the outer happiness, you will never be happy. Of course, you will say, "I don't want this selfish happiness, I will be glad to see others happy." But there is quite a difference whether this is just a general thought, maybe a duty-bound wish superficially uttered once in a while, or a true desire that penetrates the whole being. Try to search yourself in order to find out the depth of this desire in you. Here, too, you may deceive yourself. The mind wants it because you know this or that recipe for happiness, but another part of the personality, which I call the lower self, pulls the emotions into a completely different direction.

This feeling is not so very much concerned with the "neighbor" even if, by human gestures, you wish the best for him, at least as far as no personal sacrifice or great effort is involved, and there you have the point of vexation! Of course, most human beings (unless on a very low level) will in principle be glad if the others are well (and here even a more developed human being may, when meditating this question with honest scrutiny, detect occasional envy and a slightly malicious joy when misfortune hits another one), but who is willing to sacrifice the least bit for anybody else? Ask yourself: "Do I want the happiness because I want to be happy? Or is it a secondary necessity?"

Meditate on this. Approach God, and say: "Naturally, I cannot feel Thee, dear Lord. I want to be happy, but to maintain this happiness, I want to be a link. What you give me, I want to convey to others in some shape or form even if I have to make a sacrifice, perhaps the sacrifice of some ego desire. Please, show me how I may convert that which you give me into something I can relate to others." If you absorb this thought until it has taken root in the soul, until it becomes a spiritual form, penetrating the emotions wholly and entirely, then man will have met the conditions, and the spiritual law involved will take beneficial effect, which will be true inner happiness because man himself is no longer the target and his selfish happiness no longer the ultimate goal. In this way, the wisdom and knowledge the I has acquired is released into the happiness of the you -- giving, sharing -- to make the other one(s) happy, and thus his own happiness is, so to speak, of an interpolative nature. It is given to him, and he successively conveys it to others. He is a living adapter, his only need to keep the flux of happiness alive. Thus man will never get stale. A human being who functions as such an adapter will receive in return in a hundredfold measure what he gave.

God will always show you how, in which form, you may give out, but you must be willing to do so. As a matter of fact, you have to decide for this willingness today, tomorrow, next week, every day. You have to overcome resistances, and you have to act upon this willingness consciously, not pushing it into the unconscious "maybe" deed. Action counts here, especially so that God may show you more precisely the way, and the law can slowly be set in motion. Think about the good you receive. One's health returns; another one's spiritual strength increases tremendously; a third one finds a happy relationship, or any other such evidential happenings. You all received special treasures from God, and once you decide "I don't want to be the ultimate goal, but I want to serve as an adapter," you will be shown how you can convey what you received. On the other hand, you will consequentially receive more and more; that is the law.

At the same time, you will not take your gifts and treasures for granted, which in itself is a sign of spiritual shallowness. The gift has lost aliveness because one link in the chain is missing: giving. You violated the law of chain reaction. Contemplate your treasures. Then you will revitalize them, and they will bring you joy and pleasure which you had never realized or had lost. As with happiness in general, so it is with all other desires: love, strength, health, freedom. Whatever is desired for self-indulgence will dissolve, wither; but what is desired to give to others will sprout and multiply for the giver and for the receiver.

There are so many human beings who want to remain free. They shy away from everything that might bind them. But, here too, the law takes effect. If you want freedom for selfish reasons, you will remain chained inside. If you desire freedom to serve in a special way as an adapter for God and His plan of salvation, in order to help others develop more profoundly and rapidly, you will receive the gift of freedom without being bound inside. Yes, then you will not only be free in outer circumstances, but also within. If man presumptuously craves for freedom from God, in that

he does not want to abide by His law, such craving will turn into bondage, captivity, and utter confinement of the soul. If man draws closer to God and His laws, his freedom and independence will truly increase. This is the immutable law, which man cannot overthrow. These laws are born of wisdom and love, and if man, in defiance and ignorance, revolts against them, regardless whether man cannot comprehend them fully or for some unhealthy emotional reasons, the result will invariably be a growing inner bondage.

Many rebel against a seemingly unjust distribution of destiny to man; they cannot comprehend that God is just and that in the spiritual realm infallible justice rules. God's justice uses human injustice in order to become operable! My dear ones, this may appear to some of you as a contradiction, but this is not the case. The equation always equalizes. I will explain by giving you some examples of how you should see this. Take, for instance, a criminal who has committed a number of crimes, who is acquitted every time. He laughs sardonically, not only about man's stupidity but also about the injustice, which, in his case, due to his machinations, was to his advantage. But one day he is accused of and imprisoned for a crime which he did not commit. Then he will scream how unjust the world is. You see, he was acquitted of crimes previously which he committed, and then he was convicted, forced to pay, for a crime he did not commit.

The more obstinate a human being is, the less he will comprehend the great justice that is behind the seeming, minor injustice because he does not want to see it. And this is the test because if man's justice would be equal to God's justice, it would be too effortless for man to recognize God's justice and all that is interwoven in it. A being's self-induced imperfection must serve as a remedy, if I may say so, to strive for recovery of lost perfection.

If there would be perfect justice on earth -- impossible though, since imperfection was the choice of free will and thus has to be overcome by free will decision -- then it would be too easy for man. It would be no test, and it also would be too little or no challenge at all to strive for higher recognition. Such higher recognition is utmost grace, but man has to open the door himself! This is contained in the test: to will advancement even if it means to give up stubbornness, defiance, sophism. It is God's magnitude and glory that He uses imperfection to open the way to perfection, that divine justice makes use of human injustice.

My example is an extreme one, but it applies to all of you in some shape or form. Search in this direction, and you will recognize it although it is not easy to meet the self honestly. Sometimes you have to pay for something you did not do, yet actually the bill was not presented for past misdeeds. Only in meditation and firmly determined, will you be able to find this out. Even if you did something in a past life for which you have to pay now, in your meditation you may realize it, of course, assuming that you walk on the path of purification. This I can promise each one of you. Some of my friends have already experienced this, and it has helped them in their present life to understand the background. Now it is easier for them to fulfill their task, pay debts.

Such realizations are heaven's thanks for the honest effort man makes, for his humility and his good will. Of course, sometimes man is not required to pay instantly for the little misdeeds because the spirit world expects that, in his self-search, a man will detect character faults in his meditation, but if he does not search in this direction, the effect of the little misdeeds suddenly swoops down upon him so that he, mind you, can detect his wrong currents better, realize what inside and outside needs changing! This also contains a test as to how man takes such a heavy downpour, what attitude

he takes. Does he say, "I am not that bad that I would deserve all this?" Or will he reason that God is justice and that something must be wrong within him? That is the question, and reasoning what is wrong within leads to passing the test and contains the reorientation required for the path of development.

It is a special grace -- and I choose this word purposely -- if man can pay off in this life and not in the next because it is so much easier to see the connecting thread and thus realize the ultimate justice, even though in roundabout ways. Last but not least, this will establish safe ground and permanent trust in God. However, even if you pay off debts from past lives, you will be granted the grace of recognition if you open the door by an entirely voluntary decision to recognize self and purify the soul. Then you will have less difficulty to harmonize your relationship with God, which actually constitutes man's happiness. It is not the other way around, as often assumed. I tell you this in order to make you think about your difficulties and whether they stem from past or present life misdeeds. Whatever it is, each one of you will have the opportunity to find the root within himself, which is the responsible factor for the burden, this certain fault. The essential part is that it is recognized and treated. Absorb my viewpoint, and approach your problems accordingly.

When man sheds the human shell and re-enters the realm of spirit, most of that which you call the sub- and unconscious is accessible. None of you, my dear ones, even those who are more advanced in this work, including the ones whose soul is in the healing process, have even a remote concept of the reality of the unconscious, which seems so divided and often operates contrary to the conscious. Some of you who are in the healing process have already an inkling. When you hit upon some of these unconscious currents and tendencies -- it requires some work, discipline, and training to become sensitized to these currents -- it appears to you that you are dealing with a stranger who leads a life unknown to you.

When you have reached that point, where the self and unconscious is accessible, sing "Glory, hallelujah!" The first battle is won, the first step towards unification of personality is accomplished. Don't get depressed. It is so utterly important for those who strive for utmost self-recognition to face their sub- and unconscious now because this unknown is a mighty force as long as it is not yet in man's consciousness, and this unconscious is such a tremendous power because of its underhandedness resulting in widespread symptoms. These undercurrents cannot be controlled as long as man is not aware of them. It is a wrong conclusion that the effects are less disturbing as long as man is not aware of the undercurrent. Of course, man may be able to control the outer effects, the crisis, the conflict, but that does not suffice. You know by now that all thoughts and feelings are forms of greatest reality even if you cannot see them. These forms are of far-reaching effect that moves in circles, causes consequences and reactions, which in turn haul along their own consequences, altogether resulting in a long chain reaction. Man may be able to control the more recent chain reactions when they manifest in outer events, but, as said before, that is not enough because the shifting of soul force can only then take place when he penetrates to the core in the unconscious.

Thus you will find that man wants the good and the right action mentally. Also his higher self, another part of the unconscious, agrees, but one part in man is ruled by destructive and wrong intentions (not necessarily criminal, that depends on the state of development. But by comparison, the bad characteristics of a well-developed person are of equal weight as a criminal tendency in a being on a low level). And this other part wants also the blindness, the impossible, and chafes the

soul by requesting fulfillment of such impossible desires, which partly cannot be realized per se, partly because the higher self in man strives for something better.

These clashing tendencies exhaust the soul. They sometimes make man ill, but always cause inner disharmony in one area or another. But most of all, they prevent the spiritual development of the advanced degree. Therefore, my dear ones, I urge you to direct all your attention to this -- in meditation, in prayer, in your efforts. Get acquainted with your unconscious; bring it to your awareness. Without such recognition, there can be no progress that counts. Without it, you will see these tendencies openly when the soul returns to the spirit realm, and it will be a harder battle then.

To face self often means disappointment because man believes he is much farther advanced in his development -- until he meets his ugly self. He thinks only that counts which he has done, but emotions also do, and they cause as much effect as outer actions. It is incomparably more difficult and takes much longer to effect development of the soul -- personality -- in the spirit world than while on earth. Therefore God has created earth as it is. Only with the imperfection that surrounds you, with all the differences in development that exist on earth, can soul growth take place rapidly to give you a chance of quicker advancement. But sometimes it needs more incarnations to rectify the imperfect, blind, unconscious currents, and if you would will purification more fervently, you could spare yourself such burdened earth lives.

The fact that man's development has advanced to such an extent that at least a certain number of human beings are ready to realize inner currents means that in your days many more human beings have matured enough to undergo inner search. Therefore some pioneers incarnated to lay the cornerstone, relating some knowledge about the soul, the unconscious -- God "pushing" -- even though humanity knows just a minor part about it. More and more will be revealed. Of course, not all people are ready. Many have yet to learn how to act in congruity with God's laws. They will not find the path of purification, but it is never accidental if man experiences guidance.

Many human beings find the way to the human soul doctor, but they only go when their inner conflicts have taken on such dimensions that they are torn apart, totally unhappy, and can't find their way any longer. However, those who are on a higher level already -- or at least want to be there -- should take the path of soul search without being in a major crisis and absolutely voluntarily in the recognition that it cannot be avoided. What is difficult on earth will be more difficult in the spirit world! And it will take much more time! And the earlier you start, the easier it will be. Don't try to persuade yourself that what I say may not be true and that then you may have taken all the trouble connected with the path of soul healing upon yourself in vain. No, my dear ones, nothing that man achieves spiritually is ever in vain. These are the only lasting values which will never disperse; they will be yours eternally.

The more you postpone the purification of the soul, the more unhealthy currents will cluster in the un- and subconscious, and the more difficult it will get to disentangle them. Because as long as you don't get acquainted with the unconscious currents in your consciousness, you will daily, even hourly, push back and cover these resulting emotional reactions in the unconscious, piling continuously new ones upon the old ones. Contemplate this carefully. Free yourself from all resistances, which you quite certainly will encounter, at least in the beginning. Let them not be sugar-coated. These resistances offer nice explanations and deviations to the intellect, but in reality they are subterfuges to avoid the self-search.

Observe all this critically, the subterfuges which appear quickly to hush the mind, even dismissal of the whole problem. Observe your reaction when you read these words and what you feel after you have contemplated them. Do you have an unpleasant feeling? hidden? or quite clearly so? Do you want to shrug it off with the thought that you don't need it? Search yourself, my dear ones. Whoever is truly willing and decides to purify his soul will have the possibility to do so because once you have made the decision, the helping hand will be there. Even though the healing of the soul of which I speak here must and should not proceed in the same way for each individual, there will be that way for each one which is suitable and appropriate to his needs. The same way is not the best for everybody.

Now I want to switch to a subject which has been discussed at some occasions and which seems to puzzle some of you: how and why is it possible that there are so many different concepts in the field of religion on earth? You think, "Everybody says something different, contradictory to some extent; thus none can be the truth." There is only one truth, my dear ones, and the difference in human concept should be pictured in the following way (excluding errors that have been handed down from old times). As everything of spirit has form and gestalt, so does the truth, i.e., the true facts. This form is unchangeable and yet in constant flux since everything of spirit is moving continuously, vibrating in circular rotation. There is no standstill, no feeling, nothing is stagnant. Imagine a wheel which, on the whole, is unchangeable, but it moves constantly. Men, at their various locations and times, lift, now and then, the veil that hides the wheel, and they see a minute part of the huge wheel behind the veil. One man sees this little detail of the wheel at a certain time; another human being sees something else at another location and time. Whatever they have seen may or may not agree because the wheel is moving, and whoever lifts the veil may see just then something different, and when they relate what they have seen, it may appear to be contradictory because the connecting lines of the whole cannot be seen due to the veil. If the whole wheel would be uncovered, that which seems contradictory would become a whole. And there is humanity -- fighting -- because the various concepts sound like contradictions, while in reality it is not so.

Even distinct errors contain somewhere a grain of truth when you search for the core of deduction. Someday and when there is an opportunity, I will show you what is meant. Man approaches this whole area with a wrong attitude. He thinks frequently that absolute truth cannot exist, only relative truth, based on the various concepts derived from the views behind the veil. Thus he purports that everything connected with God and creation is more or less a matter of personal opinion or taste. "Each belief has its good and its beauty," he says, "therefore all these questions are subjective, not absolute or objective ones." The emotional result is that absolute spiritual truth does not exist. He does not search for the truth that can be found in each religious concept, but puts it aside, perhaps only emotionally, as illusion, imagination, or human preference. Thus he inactivates the absolute within himself, which exists only in the spiritual. And if man presumptuously draws such conclusion about God and human error, he excludes the recognition of his own truth quite considerably, and he will hardly every be able to take a glimpse behind the veil.

The basis for self-search includes man's recognition that there is absolute truth beyond human relative truth and that if he transfers human relative truth to the spiritual truth (thinking it is also relative, while it is absolute), he shuts the door to self-realization. You may say there are two groups of human beings: one which follows blindly given dogmas without thinking about them. They will never have the deep, personal experience of recognizing the truth. The other extreme group is the

one I mentioned above. In your days, many belong to this group, especially among intellectualists. They find their views particularly "objective." They have freed themselves, so they say, from everything, and thereby they throw the immutable, eternally moving, absolute divine truth into one basket with human dogma, losing all ground! Both groups are the wrong extremes. In fact, this latter group is just as far apart from the truth as the first one, often even farther. With all their superficial, intellectual knowledge, they are actually still searchers, but they can only find when they open a door to their inner self, perhaps in the unconscious.

What is religion? You misunderstand this very frequently, and you are anxious to assure yourself and others that you are not "religious," mistakenly thinking that it means following blindly, dogmatically some sect. Religion means "back to God," and everybody wants this whether he knows it or not. All this unfulfilled longing in man is nothing, actually, other than the desire to return to God, thus "religion." The more conscious man is of this desire, the more peacefully and harmoniously his soul currents move. Of course, some may find this way back to God by joining a sect -- why not, if instructions received there activate his soul force and open the door to self-recognition? This is essential, and many may find it in such a sect. In such case, minor errors or deviations in concept are not important; as a matter of fact, they are only the details.

These details only become important when they hinder the individual's growth, in a direct or indirect way. However, this depends largely on the individual. Other human beings may not find their way back to God through joining a sect. They have to be shown another way. But whatever it is, man needs outside help. This help constitutes the material with which he has to build his own house. But for all religion, the back to God is essential. God is absolute. God is the truth; thus the truth behind human error is also absolute. Each one will receive that part of the truth which he is able to digest and absorb according to his development. Many could be given more than they receive, but they don't want to receive because they are too lazy, or for other reasons, and thus they do not meet the conditions. But he who truly knocks at the door of truth, will be opened. Of course, don't brood over things which are presently not yet so important and which you at this time would not be able to understand. Understanding will come in proportion to the spiritual work you do for yourself.

When you, even when discussing a general subject, feel an inner pressure or a resistance, think and search why, whether this is not connected with an area of hurt in your own soul. Because if your soul is truly healthy and free and on the right way in every respect, you would not feel a pressure when certain subjects are discussed. Only you can search your inner self. But try to solve this question from that angle instead of brooding over its outer tangibility, which leads nowhere. The inner search, requiring discipline, may reveal an unexpected insight which will not only solve this seemingly general problem, but will also shed light on important facets of your inner self. I urge all of you to examine your inner self when you feel angry or disturbed over certain points of discussion. These angry or disturbed feelings may not even be noticeable; on the outside you may appear calm, but inside something is stirring, and this certain something should show you the way how to approach the problem from another angle.

Think, by what personal fault such inner reaction is caused, even if you cannot see the connecting thread instantly. If you are truly willing and make an all outgoing effort to recognize, you will receive help to recognize, and soon you will be able to see the "red thread." When you have detected this inner core, the way is free to absorb what is true, as much as you are capable of, and

not only words. Words are of little use unless they are considered material to digest, but more, the inner awareness will rise. Where a point of hurt remains in the unconscious, the door of recognition remains locked. And now, my dear ones, I am ready for your questions.

QUESTION: You said one should relate happiness to give something to others, i.e., if one has a little gift which might make another one happy and one has only one choice, should one give it to a stranger or a loved one, a relative? Whom do I have to give it since I can only give it to one person? Who will have preference?

ANSWER: If it concerns a material gift -- and I did not mean this at all -- I will explain what I meant, but first I will answer your question, which is you can only give to one person. You contemplate quietly, who needs it most, for whom is it best suited? Love would decide for the most beloved one, but that might even be egoistic. Guilt feeling would decide for the one you might be least inclined to give it to. Both decisions might be wrong. Perhaps you should give it to the one you love most, maybe not; it depends. God has surrounded you with His spirit helpers who will help you in all your problems, and if you liberate yourself from an overly strong ego-will, from problem complexes, then you will be inspired and open enough to be led so that also these little details will be well done. But for such liberation, man needs to walk the path of self-development and self-recognition. Only then the truth can manifest in all areas. Then any decision will be free of blind emotionalism, and it will be discernment of God's will after careful contemplation. The answer may be to give it to the loved one; but it may also be quite a different one altogether.

What I was actually speaking of did not involve material values which you can give away because sometimes you don't have the possibility and it is actually not so important. Of course, if a human being owns a lot and never gives anything away, that is a burdening trend, but we are not discussing this. A miser suffering from this wrong current needs the discipline of giving away, of course. But I did not mean this either.

It is a strange observation. Many human beings make material sacrifices in order to ransom, so to speak, spiritual sacrifices, which they consider much more difficult. What I meant is, if you are longing for happiness and love, whether you have it to a certain degree or not yet, then fill yourself with the thought how to convey that which you have or wish to have to others, how to adapt your inner riches to others' needs. If you want this wholeheartedly, God's spirit helpers will show you the way and help you to do it in the right manner. Try to find out how deeply you desire happiness, harmony, light, love, freedom, etc. Realize that all this was actually an emotional desire for yourself simply because you want to be happy. So far, you were the main person, the most important facet, emotionally that is. And now you are expected to change these feeling currents. Of course, you would not try wishing to be unhappy; that would be impossible. But your emotions should learn to center less around self, and they should learn that the flux of creation aims at the completion of God's plan of salvation, which means that all beings are lifted from darkness to God into happiness. And whoever wants to utilize the happiness he has found, hopes for, or actually lives, to contribute in some shape or form to this plan of salvation is sublimely fulfilling the law, being a link in the chain, not looking at self-gratification as the ultimate goal. You may not know exactly what the how of such giving involves, but your willingness and sensitization for it will show you the way. Help will appear.

Then man will be led to tasks. Maybe he needs to give time, just a little bit. Many have more of it than they need so that they can give of the time, not as much as they want, but as God wants, and that is always more magnificent. At first, man has to open himself to God's will -- for many, it may be the first sacrifice -- to heal because only as a free, emotionally healthy human being is he truly capable of giving, of becoming a link in the chain. The soul healing process requires, in the beginning, a seemingly tremendous sacrifice: disciplining self to face the inner truth, opening the emotional cascade, eliminating certain wrong currents. All this is sacrifice. If you don't do this ultimately for your own sake in order to become a happier human being, but instead channel your emotions to make others happier, give more, love more intensely, then God's spirit world will render incredible support and help to overcome inner obstacles.

You can be of true help only when you have achieved soul healing to such extent that you have inner harmony, not an illusive one in appearance, because your inner currents affect the others. To encourage others, to give love, warmth, consolation when they are unhappy, to assist constructively in finding their way, to offer true understanding is only then possible when, inside and emotionally, the ego self is no longer the center. As long as you simply want your own happiness, thus not being a link in the chain, the ego is factually the center even if you are not aware of it. You see, man must first heal the wounds of his inner hurts, remove one crust before he can really be a strong help to others. By taking all these necessary steps, man moves into the right place and thus automatically approaches harmony with God's laws.

Even before his soul is fully healed, new paths will be shown where he can actively participate in God's plan of salvation. But everything must be willed first. Everyone's task may be different. Trust that God will give you what is most suitable for you and thus will bring you utmost happiness. Thus you will be a light, a signpost, an example for others, but it can only be effectuated when it is not for outer effect, but when it rises from inner craving to walk the path of purification exclusively to love others more completely, understand them better, and be of true help. Whoever is able to awaken this divine feeling in his soul and cultivate it throughout will become a living fountain and establish a tender contact with God's spirit world. He will never be alone, never be abandoned, never be embittered. There will be true, invaluable treasures, riches which no one can take away.

Let yourself be led by God entirely. Open yourself for His will only, then the way will be shown step by step. God is a generous giver, my dear ones. You will then realize that that which He gives is more lustrous than anything your imagination could behold. Here, too, the only difficulty at first is to entrust yourself to God. You realize it is not giving away a thing; that would be so much easier, more convenient. Man has to give himself, then he will never be uncertain whom to give.

If you are able to give yourself in the right way per se, you can do it with all with whom you come in contact. But before you can give yourself, you have to find yourself. You cannot give what you don't have. And very few human beings "have" themselves because they don't know themselves sufficiently or not at all; therefore they lost their countenance. The degree to which you feel abashed of your own imperfection, emotionally, is the degree to which you don't "have" yourself. These human beings do not stand on solid ground, as all human beings are largely slaves of your lower emotions and faults. You master them and thus yourself only when you are able to face yourself as you are, without resistance, because only then the changes and the purification can set in. As long as you are embarrassed over each inner imperfection or outer weak point, you are enslaved

and anything but free even if there would be utmost freedom on the outside. In such enslavement, you don't "have" yourself, and thus you cannot really give yourself. Moreover, you are all still too dependent on outer happenings and hearsay to feel harmoniously. This harmony has to be built in such a way that you are no longer dependent on things which you cannot control. As long as this applies to you, you are not free, and thus you cannot truly give yourself. And if you have found yourself on this luminous path of light, the most wondrous of all, man no longer needs to give "something," but he will give himself, not only to one loved one but also to all he meets on his Godsent path with his whole soul, his entire being.

QUESTION: In all your lectures, you underline thoughts which should be meditated upon. All these thoughts -- to open oneself for God's will, to give away everything that one receives, etc. -- if I take them into my prayer, it will be too wordy again, and no time, or not sufficient time, remains to work on myself.

ANSWER: But if you meditate upon the laws I outline, the advice I give, then you do work on yourself. Just examine yourself whether you really feel this or that, where you feel resistance. Then you are working on the problem in the right way. You do not need to remember each little detail. Start from another angle in that you sum up your feelings and reactions of the past day, trying to find out how far your deepest, innermost feelings deviate from it. I did not imply either that your prayers should be short, on the contrary, but I meant they should be alive by changing them according to your day-by-day degree of development and healing process. Of course, it needs spiritual work to incorporate certain spiritual principles, to comprehend them better, and this is done by cultivating these thoughts, making a firm structure of them so that the emotions can absorb them. This does not have to be prayer alone. There are so many opportunities during the day. Instead of thinking about just anything, contemplate these spiritual laws. Of course, you may include this or that once in a while in your prayers, especially when you want to apply it in your life and your emotions deviate from that which should be learned. It helps to make a daily resolution, then ask God to help you to realize them.

In such way, the resolutions slide into the spiritual laws which you are studying. Ask God to help you comprehend these spiritual laws, to apply them, condense them because if you would be able to memorize them, it would be a lifetime's study, and it would again become a mechanical mind work. It could not be evaluated emotionally nor in action. But if you contemplate in your daily reflection where you deviated in your emotions or actions and search for the reasons of such deviation, which tendencies are involved, then think about the principles of the spiritual laws, you will make progress and do productive spiritual work. It will not be caught up in stagnant routine. Don't count the number of words. Make it a vibrant prayer -- meditation, refreshingly applied learning. There is a pond of emotions in man which need clarification either because man does not devote sufficient time to his spiritual life or because prayer is routine work. Man does not pay enough attention to these emotions because they are not "bad" as such; however, they are of greatest importance.

Think how much you human beings need to bring your ego into the spotlight. You want recognition, appreciation, -- and I am not speaking about you personally, but in general -- but how damaging this is to the soul. This one human trait alone throws man off the track, and it affects quite a number of other soul currents. First, man should admit to himself this fact, then he should think what he can do about it if he is willing, which laws are involved, and most of all he should

contemplate in which respect his individual vanity is a deviation from the spiritual path. Then he will find an answer quite soon, which will help his growth and which will make his connection with the spirit world of God a lively one, and his spiritual development will be a constant flux. I know that it is not easy for you, my friend, to make these changes in your prayers, but you will be able to learn this as you have learned many other things in this relatively short time, which were absolutely foreign to you and at that time seemed much more difficult. The guilt feeling you have when you don't continue your prayers as you had started out has quite another root, which you will see more clearly as the soul healing progresses. I cannot delve into it now, but propose we discuss this in a private session.

QUESTION: I still don't understand the free will problem. I still consider it a contradiction when man relinquishes his own will to fulfill God's will. Then it is not free will. To assimilate his free will to God's will needs tremendous discipline.

ANSWER: Oh yes, of course. Quite certainly, this needs discipline. But you give over voluntarily; nobody forces you. If something is difficult and needs discipline, it does not mean that it is a contradiction when man voluntarily give his will over to God's will. To abide by your own will needs hardly, and not so often, any discipline. It is the path of least resistance. God does not force you either to fulfill His will -- that is His greatness and magnificence -- and thus you have the free will to do what you please, God's will or yours. You may or may not give over your will. That is the freedom of free will decision: this or that.

You may do it, I hope, because you love God, trust Him, or maybe recognize that only then salvation of your soul and of those who are attached to you can take place. You are all attached to each other, you are all connected; therefore what one does reflects on the others. Take the discipline of giving your will over to God's will upon yourself, voluntarily. That is the greatest, the highest, noblest act of man. It contains his entire genuine dignity. The less evolved beings will say, "Freedom is when I can do or not do what is most convenient." This is a misunderstanding emotionally, and perhaps superficial thinking. That is a common misconception of the meaning of free will. The convenient or the inconvenient have in no way anything to do with free will. Imagine that in a certain system, worldly or spiritually, you could be forced to just do what is pleasant, for instance if God's creatures were puppets who would not have the freedom of free will, but who would live conveniently, or rather must. Of course, the fall might not have taken place. But the pleasant life where everything is just convenient does not constitute freedom.

QUESTION: But free will is limited considerably, due to karmic or inherited circumstances, etc.

ANSWER: I want to say that the lower the level of development of a being is, the more his personal freedom will have to be limited. This must be so to protect other beings that live around such a low-grade being. But that such limitation was necessary already was due to that low being's free will. It acted so and utilized his free will in the wrong way. It did not fulfill the duty which goes hand in hand with the possessing of free will. The higher a being is developed, the less limited will be the use of the free will because the duty concept grows too. And this can only result from the self-chosen discipline because only then will there be no damaging effect on others who otherwise would have to suffer unjustifiably. You forgot that karmic circumstances have once been self-created. What you inherit is no accident either, because every spirit incarnates into that where

he belongs and where it is best for his development, even considering possible difficulties with family members because especially these difficulties are necessary for growth and for the inner discipline.

Do not always judge viewing only one earth life, but try to gain sight over the entire life of a being, the many lives that are required for his perfection. Of course, if you only consider this one tiny link in the whole chain, you cannot gain the true understanding. You are not only now, one life span, but everything you are, all your characteristics, your personality, the totality of your being has existed long before this present earth life began, and what you are going through now is the effect of your own former free will decision. You may feel somehow that it is not quite you who works out your karma but that you, so to speak, do it for another spirit who has nothing to do with your self-consciousness.

However, the fact that for the short span of earth life your knowledge of your true identity is limited is irrelevant; you are responsible for your past actions and attitudes. This is not for you, my friend, alone, but concerns all of you. Free will means all beings are responsible for any action, etc., which was not forced upon them, and they have to bear the consequences. Cause and effect are the result of free will. It reaches into the farthest corners and even though the effect, in later times, is hard to trace back to the initial cause. It is immaterial. It was a voluntary act, and thus the consequences have to be borne. Naturally and quite evidently, this is neither rescission of nor contradiction to free will. It would be a world of complete chaos and horror if man could act as he pleases and would not have to bear the consequences. Free will, duty, and responsibility have to go hand in hand.

Another example, a criminal thinks freedom permits him to do what he wants. If there were no civil laws which limit this kind of freedom, imagine the consequences! The same holds true for the spiritual. The well-developed being knows that his freedom comprises self-discipline, self-control, duty, and responsibility, or else he would lose his freedom in a far more expandable and higher covenant. Thus even if your freedom is limited, due to your own former decision of free will, you have sufficient freedom to use it where important and apply it in such a way that your own freedom can expand as you grow. The more you feel spiritually responsible, duty and discipline conscious, the less limitations will remain. The bars will disappear as the spiritual development increases. Keep the essential factor in mind. You have sufficient free will to decide whether you want to expand your spiritual development or not, thus working on your future lives. Even your present life can be changed, according to the direction of your free will decision. Karmic debts can be worked on and paid off.

The Eastern attitude, everything is destiny, is a convenient one. Just sitting there, doing nothing but waiting, "all will be as it will be" -- that blocks growth. And I want to emphasize that the great beings of the East have disproved this theory by being an example of personal discipline which is derived from a free will decision. Of course, many things in your life are fated events, but you call destiny what you have actually created in the past, of which you have no memory. If you were fully aware and bearing consequences of acts committed in your present earth life, you would exactly know the causes and no longer speak of destiny. Whether or not you have the recollection does not change facts. I wish to refer again to the wheel behind the veil; some human beings saw destiny behind the veil, others free will. You think this is a contradiction, but one does not rescind

the other just because the "red thread," which I am trying to show you, is not recognized. Do you understand this?

QUESTION: Yes, but in spite of it, it can be compared, say, with a lion in a cage. He is free within the limits of his cage, etc., but...

ANSWER: Of course, everything is relative. But in the most essential areas, you have free will -- where it ultimately counts!

Yes, you have the free will to gain the majestic freedom which cannot exist on earth because of the density of matter. Everything else is causative and self-created interjections, narrowing freedom. I want to say, my friend, that you are not fully aware of the true concept of freedom. It is not the feeling of being free to do what you please and leave what does not please you, whether you have money and spend it as you wish, etc. No, that is not freedom!

As long as you consider the earth life, even if only emotionally, as the center and not as a passing intermediary stage, you cannot gain conceptual recognition of many areas such as free will or whatever else may arise. True freedom within can be achieved while on earth. It is not an outer state of being free, but it is an inner liberation. There is your misunderstanding. A man in prison may liberate his inner self, while a despot may remain chained to his greed for power. A government that suppresses man's outer freedom cannot prevent that a human being liberates his inner self. No worldly power can interfere if man walks on a path of inner recognition, makes his own right decisions to work on purification of the soul, and turns to God and walks the narrow path of light. To realize this is important! The freedom you are talking about is not only immaterial, but even dangerous because man is not ready for such complete outer freedom although every human being has a considerable amount of this outer freedom. And the result you can see every day on your earth -- what a confusion and horror! You realize that the leeway of freedom has to remain limited, and the extent can only reach to the point where a test arises for all from the misuse of freedom by some individuals, not further, otherwise justice could not be maintained. Therefore try to differentiate between human and spiritual freedom. You know that the greatest, most inspired human beings of all ages, peoples, and continents who lived in very unfree conditions, attained inner liberation, and spread the idea of true spiritual freedom all over the world. If you want to chain yourself to outer freedom, and I chose these words carefully, you are truly chained! He will lose real freedom. But if outer freedom is given up in order to become bonded in God and His laws, you will be liberated. This is truth, my dear ones. I beg you, contemplate this; meditate on this sentence for a long time! The recognition will come to you, my friend, if you open a door within. And if this door to inner recognition is still a little locked, it may be due to a certain defiance. I gave you a key to help you. Think about it.

I have a message for you, my soul, which was just given to me. It is a spirit whom you know, I will not say who it is, but you will understand because your thoughts have been around him frequently. He wants to let you know that he is very close to you and that he loves you very much and that he regrets many things. Whatever you recognize within is also a help for him, to purify. It is part of his purification to make up and to help you with it too, to rectify his mistakes as much as it is possible now.

In this way, a human being serves in the plan of salvation. He contributes much when he walks the path of purification. Not only other human beings profit from it but a great many spirits too, especially those with whom you had a close tie, because as you recognize your inner self, they learn from it as far as your frictions were caused by those spirit beings while they were man or woman on earth. It speeds up their development. A human being who is on this path of self-recognition thus helps to a much greater extent than you can realize. The good and the evil have far-reaching consequences. As you throw a stone into the water, it creates many circles in the water movement, many! You cannot even remotely see how many circles are formed because the outer circles are minute vibrations which the eye can no longer behold. There are many, many minute vibrations circling in your sea of life from one "stone" thrown.

I will advise you, my dear ones, you all have loved ones in the spirit world, closely connected with you. Some are on a higher level than you are, and they want to bring you light and love to draw you close to their sphere. Others are on a lower level; they listen to you, learn from you. You are never alone, none of you.

Go with God's light around you. Turn within, be still. Try to feel the light rays walk with you long after we have closed the meeting. The light falls on each one of you, and it will give you strength. It also radiates to my friends who are not here today, who are in distant places and yet walk this path devotedly.

May God's love flow through you. God bless you!

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