

## FREE WILL

Greetings in the name of the Lord, my friends. Blessed is this hour; blessed are all of you. It is not easy for some people who have found their way here for the first time to understand that it is indeed a very different personality speaking through this human person. It will take study and openness to believe that such a thing is possible. Since every time there are new friends here, it is also difficult to keep my lectures in such a way that clear understanding may be derived from them. Were I only to consider the newcomers, I would not do justice to all my friends who attend these lectures regularly. On the other hand, if I conduct these lectures solely for my regular friends, the newcomers could not follow them at all. So there is a complication not easily overcome, as you can well see. However, I will do my best under the circumstances. At this time, I would like to stress once again -- and even for the most regular attendants -- repetitions of certain things which are essential! It is not only a fact that people forget so many things, the knowledge of which is important for one's spiritual progress, but you may be perfectly aware of certain facets in your intellect without knowing these facets in your heart. There is a vast difference between intellectual or superficial knowledge and what is termed enlightenment. When you can attain this deep and all pervading knowledge which often comes after hearing one and the same thing 25 times and perhaps even after tackling the same subject from new angles again and again until the 26th time you hear it, you will have attained enlightenment in this one respect.

The subject I will discuss tonight is free will. Mankind is forever and ever debating this subject. There is one group who claims there is no free will whatever. Everything is fate or destiny. There is another group who says more or less everything is free will. There is a third group who says some things are determined by a person's free will and others are not. Now which is actually true? Let us examine this subject together from the spiritual point of view and from the point of view of absolute reality. For a person who does not believe in an existence after this life nor in one before; for a person who does not or cannot believe in the spiritual world, in divine law and order; for a person who believes deep down only in this present life, the third alternative would be logical, namely, that some factors are fate and not determined by a person's free will, while other factors are. For instance, you have no choice where you are born, what you are born, where, when, and how you are going to die, and even certain definite phases within this life span. However, for the person who feels and knows and has experienced the truth of the law of cause and effect -- reincarnation -- this point of view could not possibly be correct.

Viewed from the overall picture, each individual has complete free will, even though for a temporary time, it appears that this free will cannot manifest itself because those facets you cannot control in this life were actually determined by you in your previous lives. They are only the effects you have brought about by causes you yourself have set in motion. Let me give you an example. Suppose a murderer, who has committed an act not only against divine law but also against your human law, will be apprehended. He is put into prison. Let us further assume he has lost his

memory; he has had amnesia after he has committed this act. When he comes to, he finds himself in prison and does not know why because he does not remember what he has done. He may be told he has done such and such, but he has forgotten it. However, this does not alter the fact that he has committed this crime. Whether he knows and remembers it or not does not make any difference. Due to his loss of memory and his failure not to believe what he is being told, he will be convinced that this is indeed a very unjust fate because he only sees one part -- this present part -- and does not see the connections and the chain reactions. The past that has led him into this present state is hidden from him but exists nevertheless as a reality. This is free will working. Wherever your free will is hampered or hindered working against your apparent and immediate interests, it is due to the causes you yourself have brought about even though you cannot remember it. By the same token, wherever you have the possibility to display your free will today and wherever you have advantages -- actual or apparent ones -- you yourself must have set the respective causes in motion at one time in the past, whether in this same life or in a previous one. This does not change the facts of this law in the least. Your present freedom or lack of freedom depends entirely on your past deeds, thoughts, and inner reactions! That this law works noticeably in many respects in this present life is being recognized today by most people.

Many, many causes can be traced to some outer or inner action of yours in this present existence. Only a short time ago, mankind did not have the means to delve deeply enough into the human soul to find these hidden causes -- good or bad, favorable or unfavorable. As I said, there are a number of causes stemming from this same life which you do not remember; it takes a great deal of time and effort on your part to uncover them. And it would not occur to you in this case to claim no responsibility merely because presently you have forgotten it. At one time, you have freely chosen to act and think in such a way that a certain result ensues from it. There is no act, deed, thought, or even feeling that remains without result. Some results occur more quickly so that their roots are still traceable; others take a longer route, but the fact remains that nothing happens in your life for which you are not responsible or have been responsible at one time or another. You all know that. Therefore the idea that free will exists only partly must be wrong or, at best, is a half-truth. Whatever you do or think today, however you react within now must have its result or effect tomorrow, next month, next year, and in many instances also in your next life. So you actually have complete free will, my friends! Wherever or whenever man cannot remember or recognize the roots he has sown at a past time, he says it is fate.

There are many people who think of free will as meaning that they can do or think anything they please without it causing any effect. This is their conception of free will, which is of course a gross error. God has created this universe which consists of an infinite number of laws. He created His children and gave them free will so they could choose to keep or not to keep these laws long before this earth and this material world existed. The keeping of these laws entails happiness, love, harmony, light, and supreme wisdom because God, who is perfect, cannot create anything but perfection. Yet if a creature would have to be forced to stay within the framework of these laws -- in other words, as if they have no free will -- the laws would neither be what they are nor would they be in accordance with the nature of God. There would be a discrepancy in the creation. There cannot be beauty, harmony, wisdom, bliss, and love if it has to be experienced forcefully against the individual's will, against the individual's own recognition of the wisdom and perfection of the laws. Then God would not be a God of freedom, but a God of slavery, even if His creatures could be happy in an enforced system. Thus each creature -- man or spirit -- has the possibility by his own choosing to live according to those laws or not. There lies the key to this question, not only to an

added understanding regarding the subject of free will but also about the coming into existence of evil, darkness, and cruelty -- in short, the fall of the angels. So many people wonder how a God of love could have created evil. But God did not create evil. As you may understand now, He gave each creature the opportunity to freely choose His laws of perfection or not.

You may say that it is difficult to abide by these divine laws, and indeed it is so for man, in some respects. Whoever has at one time or another left divine law indeed finds it difficult to abide by it again. But for those who have never left it -- and there are a great many to whom this applies -- it is not difficult. The difficulty lies solely in purifying yourself, step by step, back to the state wherein you once were, wherein the keeping of the law did not present any difficulty for you. Here I should like to stress that you did not choose to leave divine law because it was too difficult to keep. Consider this only as a sideline, for it would bring us into another subject. In whatever aspect of your personality you have not deviated from divine law -- and it is not necessary that this has to have happened in every aspect -- or in whatever aspect you have succeeded in your previous incarnations to purify yourself back to the state wherein you once were, it is not in the least difficult for you to keep these laws. Thus the difficulty varies with each individual. For one, it may be difficult not to steal. For another, this presents no difficulty whatever, but for him, it is difficult not to lose his temper. For a third, it may be difficult not to be envious -- and so on. Thus it is your aim, through development and spiritual progress, to reach a state whereby you are able to live within divine law in every conceivable respect and one which represents no difficulty for you at all. And this, of course, can only be accomplished through your own choosing and your own free will!

The foregoing will perhaps also clear up for you the idea of "punishment," which so many of you revolt against. There is no God who dishes out arbitrary punishment. God has created perfect laws and perfect conditions that His children have the opportunity to follow freely or not. If you choose the word "punishment" for that, it is your affair, but you will admit that this gives an altogether wrong slant on the facts as they truly are. God's creation is so perfect; His laws are of such supreme wisdom and love that whatever the individuals do -- even those who have deviated from His laws -- they must ultimately find their way back to His laws and thus to a state of utter bliss and perfection. The equation must come out even! This must happen one way or another. To understand this is perhaps one of the greatest difficulties for man. However, I will try to give you a vague idea of this though it is difficult for me through the use of human speech which represents a very great hindrance for us spirits. At first sight, it appears that the further you move away from God and His laws of perfection, the more difficult it is to find your way back. In one way, this is so, but only in one way. I might say, the "technical" difficulty grows where you work yourself back into the state of perfection you once possessed, in the sense I have mentioned before. On the other hand, the further away you are from God and the unhappier you are, therefore the nearer you must be to coming back to God ultimately through this very state of unhappiness. Therefore in the breaking of the law and the resulting unhappiness lies the remedy itself and the means ultimately to alleviate your unhappy state. This, of course, is what really counts. You can only grasp all this if you view life and the world not from your human and present point of view only, but from the overall and entire point of view of creation and absolute reality. Besides, this represents a very good subject for meditation. As a starting point for the grasping of this truth, you may think of the fact that many people who live in a sort of medium state of contentment (they may have no particular problems and conflicts, and yet they certainly lack real happiness) never pull themselves up to search for more and deeper wisdom, truth, and happiness. They do nothing to progress further spiritually. Yet, when they experience a crisis or some unhappiness, it represents for them the starting point to

do something so as to reach a higher degree of consciousness and therefore also of happiness. This example may facilitate for you a way to reach the understanding of this very important factor that has not been generally recognized by mankind, except maybe for a few great people.

As long as you are dependent on outer happenings over which you have no control, you will never have happiness. You may have temporary contentment, but you will be constantly afraid to lose it because you cannot control other people and their power over you or over your circumstances. The only happiness that is durable and cannot be taken away by anyone, the only sure footing you can possibly have, is when you develop yourself, when you purify and cure your soul of all sick and wrong currents that deviate from divine law. When you find the inner causes responsible for your trials and hardships, then you will also find happiness. Unfortunately, that you will not do most of the time unless certain unpleasant happenings occur in your life. Now God is not "sending" willfully these unpleasant occurrences. Due to your deviation from law at one time or another -- whether in this same life or in a previous one -- you have prepared the conditions that take effect just at this very moment. It is by no means necessary that you know where and as what you have lived in your last life in order to find these roots which are responsible for your present hardship, for as long as a trend has not been purified, it is simply existing in you and thus available for your knowledge if you are really willing. If you find out your faults and weaknesses, you must come directly or indirectly to the roots responsible for everything that is not to your liking in your present life. So if you go about finding where and in what respect you have deviated from divine law, you will find an answer. If you really try this long and winding upward path, you will be able to begin a purification process by which you will walk out of all the darkness in which you have put yourself quite independently. No one else has put you there!

This leads me to the subject of will direction and will power. Where to have and employ will power and where not to have it is often the question. It is an evident and self-understood preliminary that you wish above all else to fulfill the will of God. I have discussed at length how any living creature can find out what the will of God may be in any given circumstance and how to go about finding it so that I will not go into this subject again now. However, apart from single decisions and courses to take in one's life, there are many subtle trends in man where he should become aware of when and how to use inner will currents. It is true, as many people claim, that you can reach almost anything by will power. The inner psychic forces of a person, once utilized, are much more potent than any one of you realizes at present, but when and how and in what direction it is advisable to use these powers is another question. When should you accept God's will and not press against it? When is it right to utilize your dormant powers? Many people are confused about this without even being aware of it. Thus the first step is to find out if this confusion exists. If it does, formulate your thoughts clearly and concisely. Become consciously aware of what you desire, and if there is a question in you whether this desire may be in accordance with the will of God or not, go about it to find out in the manner I am always prescribing. Once this question is settled within you, you will have gained more inner peace. In other words, the clear-cut and concise thought-forms of anything for which you strive is the first preliminary. Anyone who has attained something in this life -- whatever it may be -- has done this. People who do not put God above all else may therefore accomplish things that do not correspond to His will. Thus you have forever the opportunity to find this out from the start.

Whether your desires pertain to earthly things which do not deviate from divine law or whether your desires pertain to your spiritual progress and self-purification, there are so many

instances where you can use will power and where it is not done often enough or strongly enough. There are many of my friends who desire to follow this path altogether, but they have not yet used this inner power in all the many details you encounter on this road. There are certainly many difficulties to overcome in your own personality, faults to become aware of and cast off and so many things to learn. All this could be more easily accomplished if you would use the proper power in the proper way. First of all, I would like to tell you that you can will and want out of your intellect and out of your soul. The intellectual will power may also be a strong one, but it will never have the effect the soul will power has. You can use your will power in two very distinct ways. One is a pressing and a tension that will rob you of your peace. It leads you away from the state of detachment that is so necessary to attain for spiritual and emotional maturity. The other kind will flow freely, strongly, and vitally and will never hamper your serenity. It works deep inside and yet quite consciously; it wills strongly and yet patiently. It leaves you free and detached and yet never passive and resigned. One will-stream comes out of your higher self; the other of your lower self. If you will something that is against divine law and will, it will never give you peace. However, it is also possible that you will something that is utterly right for you, but you do so in the wrong way, and wrong currents or wrong motives have mingled in.

Let us, for instance, assume that in your profession you want to do your best. This is certainly a legitimate wish. To be without desire in this respect would be wrong because your spark and your vitality would be missing. There is this danger of desirelessness and detachment in that such a person moves slowly and unnoticeably at first into a state of resignation, a state of not caring or not being alive. Here, like in everything else, the right middle path is so difficult to attain and to maintain in never going over the borderline of one of these two extremes. This right middle path can only be found and kept up if you meditate on this daily and test yourself in complete honesty concerning your inner motives. Do you wish to do your best because you desire gratification for your vanity? Is your desire to do your best utterly undiluted by selfish and vain reasons? Once you have given yourself the answer to these questions, you can begin to redirect your motives in consciousness, and then the inner will power can flow freely. Once your motives are clean, you will not have any unconscious or subconscious pangs which hamper the free flow of your will power. The higher you are developed, the stronger the subconscious handicaps you and your will power if the desire is not clean and right. So here again, the first step is to make conscious what has so far been unconscious within you. Only in that way can you examine where to let loose and relinquish your will power and where, on the other hand, you can and should use much more of it than you have done in the past. When you encounter the strong pressing of your ego, you should learn this detachment from yourself. Only by viewing again and again this drive of your ego can you gradually learn to let go of it. Once you have separated these two trends in yourself -- the selfish one or the vain one and that part of you wishing to serve others in your profession, whatever it may be -- you can develop the will power in the right direction, for then you are cleaned of all masks and wrong motives. Then you can train it to flow out of your solar plexus and not out of your brain. There is a very subtle and important difference in this. I know that as long as you have not experienced to some degree this difference, these words will be merely words for you, and perhaps even meaningless. However, you can experience it by trying, and once you have experienced it, you will know and understand very well what the difference is between willing from your brain and willing from your soul. Separate the two trends within you, which so often mix. The clean trend is diluted and spoiled by the unclean one. And a confusion of the soul arises because you yourself are not entirely clear which is which and that these two very distinct and different trends exist in you. After this separation, let loose your will power in the trend acting against divine law. It can only bring you

disharmony. Revive the spark in you and the will power deep within for the clean trend that does not put your ego in the center of the world.

I know, my dear friends that this is indeed difficult. For some of you these words may be Greek, but some of you may grasp a little bit of what I am saying, for some of you may have a deeper understanding. But real and deep understanding has to be worked for. It cannot come by merely listening to a lecture once. This will never be sufficient. What I have said to you here is one of the many keys to your own liberation from the prison into which you have put yourself, a loosening from the chains you have put around yourself because as long as you do not begin to liberate these chains, you will feel frustrated and unhappy and discontented with your life. Begin to act now so that in every inner stream you go with the divine law instead of against it. Divine law does not only comprise that which states you should not kill, steal, and commit recognized crimes or sins. These are the broader and more extreme cases. But for those of you to whom these broader laws may not apply anymore because you have overcome these trends during your past incarnations, you must begin to apply divine law within -- in your trends, in your currents, in your emotional reactions, and not only in your outside deeds, and not even the thoughts are sufficient. The feelings have to be changed too, and this cannot be accomplished unless you view yourself as you really are.

And now, my dear friends, I am ready for your questions. Before you turn to the planned questions, are there perhaps any pertaining to this subject?

QUESTION: Though I am sure you have already answered my question, I will ask it anyway in case you may have something to add. Is every human being master of his own fate, or have the happenings in human life been predestined by a higher order?

ANSWER: Well, I think I have answered your question quite thoroughly.

QUESTION: I think of all those people who have made great careers, for instance, in the theater or business. They have no other idea but their own ego, and some don't even have talent, but they get to the top. What is that?

ANSWER: What do you mean by asking, "What is that?" What is there that you do not understand about it?

QUESTION: Because they make a career and they don't develop their own spiritual...

ANSWER: Of course not, for anyone who lives for his ego will, in this respect, not develop. However, I may say one thing. Even a person who nurses a wrong, a sick, or an ignorant current and even someone who does not fulfill his destiny, which is the reason for his present incarnation, may still advance spiritually in other respects of his personality, though perhaps in quite another compartment of his soul. Perhaps such a person overcomes another fault even though he has not lived his life according to plan and even though he furthers a wrong current in one respect. This life may still not be entirely wasted from the spiritual point of view.

QUESTION: What do you mean by solar plexus as opposed to the brain?

ANSWER: A wish can come from the intellect or the brain, or from what is sometimes referred to as the soul. In the region of the solar plexus is the spiritual magnetic field -- in radiant matter and thus not seeable for your human eye -- and the magnetic field where not only all emotions exist, but where are marked and deeply inscribed all factors pertaining to the entire cycle of existence of an individual. The significance of previous lives, merits, so-called sins are contained therein, as well as everything -- the whole Book of Life. All feelings or wishes or thoughts cannot only evolve from the brain region, but also from this part. Many people have not experienced this yet. When they want something or when they think or form ideas, it happens here in the brain. But once a certain stage of spiritual development is attained, you will feel that you can wish and even think in the region of your spiritual field. When thoughts come from this part, they have a very different quality, a very different character than thoughts coming from the brain. The same applies to will power. Will coming from the brain region will lead to tension unless it is substantiated by will coming from the spiritual magnetic field. Of course, even the right thing can first take root in the brain, but as long as it remains in this region alone, it will never have the forceful character and will never penetrate the whole unit of the human personality. The wishing or thinking from the spiritual field entails man's higher self or divine spark. Whoever has experienced this will confirm this. Whoever has a thought, an idea, or a wish evolving from his spiritual field will be completely filled with happiness and certainty. He will know without a shadow of a doubt that he has a true thought and that truth is living in this moment within. And faith or so-called faith can never happen from the brain. If it is merely a question of intellectual conviction, it is a weak faith. But faith coming from here, coming from the spiritual field and the divine spark, is the conviction and experience of truth. Therefore, people who have no faith are wrong when they think belief is a matter of "it might be like this, or it might not." Faith in its true meaning is always a certainty that has been personally experienced although this experience cannot be conveyed to others who have not had this experience yet. The fact that many people have the wrong kind of faith does not mean that faith in its true sense does not exist. By the same token, an emotionally unstable and immature person can have strong inner wishes and even compulsive ones, so they may be partly or entirely in the subconscious. These wishes do not come from the brain, but they certainly do not come from the spiritual magnetic field either. In the process of uncovering a person's subconscious, not only sick, wrong, and twisted currents become apparent, not only ignorance and shortsightedness, and not only faults and weaknesses (in short, what I term man's lower self), but you also encounter a person's higher self. Sometimes it is way down, deeply hidden, first under protective masks of falseness that have really nothing to do with the person's true nature; then his lower self; and at long last that part of his higher self that was not allowed to function so far. In this higher self or divine spark -- which is, of course, to some extent free with everyone -- lies wisdom, truth, and love to a very large degree. So there is a very important difference in thinking and wanting in the brain or in the spiritual field. The latter has to be cultivated, of course, and cannot function unless the person goes through a rigid development and self-purification.

QUESTION: I would like to ask, can some cooperation be achieved between your method and our way to do psychotherapy?

ANSWER: Of course, there can! Any person who is really interested and open can achieve this. I will be very happy to give you the ideas and the system I employ. And I may say that this could not only be beneficial to you but also to anyone else who is interested. There might be some time in the future when I may have the opportunity of working with a group of such persons: psychiatrists, psychologists, and therapists. We may arrange such a course in the future. Your

question perhaps also contains the idea of whether it will be possible at all for a human doctor, who cannot see into the soul as a spirit can, to use that system. Certainly, the fact that we can see through a person helps tremendously and shortens the way to success. But still, this system can also be used by human beings, and there is no doubt that human doctors using it will have considerably more success and attain better results.

QUESTION: I asked last time about the difference between the mystic and the occult and black and white magic.

ANSWER: Well, black and white magic and the difference between them you all know very well, I am sure. So I will answer this question regarding the difference between mysticism and magic. You see, we do not have these exact words or terms, but I understand what you mean by them. Even among human beings, there is confusion when it comes to these terms. One person may have a very different idea of one such word as another person. Therefore, to use these words may lead to misunderstanding. The true meaning of mysticism is to reach and experience God to the extent possible for an incarnated being. The mystic way therefore means complete purification, and the goal remains utterly and solely God, fulfilling His will, and experiencing Him. But the true mystic in the last analysis will not even want to have this highest of all experiences as the ultimate goal because this again would be a selfish goal, and selfishness is diametrically opposed to mysticism. Therefore the goal of the true mystic in our eyes is service! To reach perfection and to reach that state of happiness where you can be of best service to your fellow creatures is his goal. And only a very healthy, very integrated, and very harmonious person and a very happy person can really give, love, and help. Thus the goal of the mystic is God, but not because this union with God means inexpressible happiness and unimaginable bliss -- though this is a wonderful by-product, so to speak -- but service to God through service to one's fellow creatures through the utter fulfillment of God's will in every particle of life. Magic explores merely the psychic forces. The goal of the magician, even the white magician, is the exploration and the usage of certain psychic forces. True, white magic will use these forces for the purpose of good. But magic will not go further than the control of these psychic forces, while the mystic will, on the way to his ultimate goal, also encounter some of these psychic forces, and he may even use them occasionally. But his goal will always remain clear in his mind, and he will not be sidetracked by the fascination, which represents a great temptation and a grave danger that the mystic may lose his way or the powers he learns to use. He will not be taken in by these often very astounding and revolutionary experiences. Many people have begun the mystic way, but they have discontinued it because they were too impressed by magic forces that, at one point or another on this path, become alive.

QUESTION: What about occultism?

ANSWER: That has nothing to do with it. Occult means merely the things you do not know yet or the things you have not proven yet scientifically. That is all that occultism means. Anything is occult that is not proven scientifically or where the curtain is still drawn between your world and ours.

QUESTION: Not psychic phenomena?

ANSWER: Not only psychic phenomena, but anything. Twenty years ago, atomic energy was occult.

QUESTION: What is the state of ecstasy?

ANSWER: The state of ecstasy is when a person experiences divine forces, divine beings, or even God himself. That cannot happen very easily. But when people seriously work on that mystic path, the time will come when this must happen too.

QUESTION: Can it be induced by drugs?

ANSWER: Not in that way; that is false ecstasy. You have certain little and insignificant ecstasies in your world. You may call an ecstasy when you eat a good meal, for that matter, or when you drink a good wine, or when you enjoy anything. It is only a question of degree. Ecstasy in that sense can never be induced by artificial means. And only a person who has experienced it can confirm to you what a vast and tremendous difference there is between the ecstasy of experiencing God and anything else on earth or in heaven. This ecstasy has nothing to do with imagination or the subconscious; neither can it be reproduced by artificial means. That would be completely senseless, illogical, and against any law in the universe. You can only have very poor substitutes, very poor ones. Only through personal endeavor, development, purification can this ecstasy happen. When your higher self becomes free of the layers of your lower self, it shines through to such a strong degree that it can mate with divine forces. It is thus prepared in quality for the influx of divine currents. Then this real ecstasy can happen, not otherwise.

QUESTION: Isn't the proof of the real ecstasy a steady and permanent improvement of the life of the ecstatic?

ANSWER: Yes, certainly! But this permanent improvement often and mostly begins much sooner before ecstasy is reached. Anyone who really and seriously walks that path of purification and perfection must, after a comparatively short time, even short in your human estimation, come to the point where this improvement is felt. First simply in one's state of mind and later also in all outer happenings and very permanently and definitely in spite of certain occasional stumbling and tests that are unavoidable at the beginning, does this happen. But this is insignificant. On the whole, this very steady, permanent, and very real improvement must be noticeable long before ecstasy and even before the exploration of psychic forces in many instances.

QUESTION: I would like to know whether people who have gone in the Beyond still have feelings of love for their children or relatives.

ANSWER: This is not a question that I can answer with a "yes" or with a "no." This is so different; it depends so much on the individual. You cannot generalize this any more than you can generalize such a question about a human being. There are some spirits, who for a very long time -- provided of course, that love has existed during their lifetime -- still felt bound to their relatives. But this is not necessarily a very good state to be in. The further spiritual development goes, the more a being will learn to detach himself from his own relatives and from his old bonds. That does not mean that their love ceases, but spiritual growth means that, more and more, all creatures are included in one's love, not only the near and dear ones which is the love first learned by the spiritual infant. The more this growth proceeds, the more beings can be included in this love. To love more people in the right way does not diminish the love one feels for a few. And then you must also

consider something else. When you return to the spiritual world, you will meet first of all your dear ones of this life. And according to your own will and wish, you will remain in the state you have been at the time of your so-called death. But when you begin to develop further, you will meet many other spirits. And some of them you will recognize that you have been very close to in former lives, or in lives in different planes, not only this earth plane. There you will rediscover contacts, loved ones, old friends. And when reincarnation is no longer necessary, the love you are presently only able to extend to some people, you will then have for all creatures. So, some deceased people still feel very much bound to their old relatives of the last life. Others also have this love, but they are not bound by it anymore. They go on to other things and to other tasks. And this is a state that is infinitely better to be in.

QUESTION: I would like to know whether spirits in the spirit world are still tied to their country and their names?

ANSWER: The same answer would apply here as to the last question. It depends very much on the individual. Of course, earthbound spirits or spirits who are not very developed yet often hold onto their past earthly bondages, whether this bondage concerns a fanatic patriotism, family pride, a profession, or whatever else it may be. You must not imagine that when you die that your state of being will be altogether different merely because you have left your shell behind. Your whole personality, your thinking, your feeling, and your opinions if they are very deeply rooted, your idiosyncrasies and your fixations, all this is not part of your body; it is part of your subtle bodies which live on. And whatever your personality make-up is now, it will be after death. So when a person dies with a very strong or fanatic feeling of patriotism, he will not feel any differently after death. And he may thus be bound. But if a person has begun to detach himself from these things and takes a wider vision on things, he will be able to progress spiritually much better once in the beyond. He can be guided easier and thus live a more pleasant life. If you die, for instance, in a state of fear, you will be in a state of fear afterwards. If you die in a state of serenity, you will be serene afterwards. Whatever you are at the time of your death, you will feel, you will experience, and you will live afterwards; and this will be your world because your thoughts, your opinions, your feelings, and your attitudes create this world around you. I might say it is a psychological world, which does not mean it is a world of fantasy. It is real. For you, abstract ideas are formless. In the spirit world, all abstract ideas have form and substance. That is how each individual builds his world by his personality.

QUESTION: I'd like to know if that would apply to a person who is a genius but who is born...let us say, for instance the man who invented Sputnik. I mean for a cause that may not be a good one.

ANSWER: It applies to anyone, my dear. If a genius invents something great and uses it for a bad purpose that is one story. All that will be taken into consideration at one time. His real and innermost motives will be bare, and no pretexts and false justifications exist then. He will be judged in a much more exact and profound way than you humans could ever do. But what we were discussing now was the state of being after death. This applies here too, of course, like it applies to everyone. In such a case, the person might have convinced himself about different motives than actually guided him. Such a falseness will also create a respective form. But what and when and how a person will be judged in the beyond is quite impossible for human beings to determine. Sometimes you may have a vague idea, but even then you cannot possibly know what plays into

these considerations. You cannot really look into the soul of a person. You do not know their overall development, their past lives, their present inner and outer obstacles, their merits, etc. You only see a small, small part. All the rest of the story of a person must be hidden from you.

QUESTION: Will a person who may be attached to his country come back to the same country?

ANSWER: Do you mean as a spirit or in a next incarnation?

QUESTION: Both.

ANSWER: That depends. As a spirit he may. If he is an earthbound or an unorganized spirit, so to speak, if he does not belong to the divine world, he may to some degree have the freedom to go where he wants, and he may then certainly choose the place he is bound to. In other words, whatever is strongest in him will determine his fate in the beyond. If his love for God is stronger than all else, he may through this love overcome his attachment to his country. But if his love for his country is strongest, this will determine his fate. But there may also be cases where, for some reasons, this freedom of motion cannot be given. It is too complicated to go into now. If a spirit finds himself back in his old country, it will again depend on his own attitude as to how long he will stay there. Whenever he changes his attitude, he may go on to better things. It is, of course, different if a spirit, belonging to the order of divine forces has a task to fulfill in connection with people or a country. But if a spirit is so attached and goes there on his own, he will not be very happy. As far as reincarnation is concerned, it is very unlikely that a spirit will be reincarnated in the same country. This may occasionally happen if there are some good reasons for it. But precisely in such a case, there is more reason that such a person lives somewhere else -- perhaps even just the country he hated most in his last life because the reason of the cycle of reincarnation is spiritual development and perfection. And wherever this is still lacking, a harmonization has to take place through varied experiences.

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