

## **World Weariness vs. Love & Prayer**

Study Guide for Online Meetings on PL 4 from 1957

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**Week 1: Inner Disunity produces World Weariness**

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**Week 1: Inner Disunity produces World Weariness**

My dear friends, since some of you are pondering the subject of world weariness -- an undefinable longing or woefulness or sadness, which may at times take hold of you -- I would like to choose this as the theme of my lecture today.

The underlying element of this feeling comprises a variety of roots and possibilities which then combined, cause world weariness. Of course, the mere longing for God and perfection is part of it, consciously or unconsciously. And it also has to do with the longing for the spiritual home, which is innate in all human beings; because, deep down, you know that you are visitors on earth, that it is not your true home.

But this alone is never the main reason for world weariness. There is a more complicated background to it, which I would like to outline now.

If man in any way deviates in his soul from God's laws -- and all the more, the less aware he is of it -- then this vague feeling of longing and sadness can temporarily take hold of him. It is then more or less the answer -- or a soft push of his higher self -- that something is not quite right within himself.

PL 4

**Exercise 1a:** See if you can find an example of a spiritual law that you might have been / are deviating from. Check this 1 page summary from [PC10 Spiritual Principles](#), and notice any that you do not seem to comprehend (= can be a sign of resistance) or that you take exception to / feel it's too absolute.

*QUESTION: I find it most difficult to recognize God's will.*

ANSWER: When you make up your mind to always recognize God's will and act accordingly, you will be shown it. Think of your faults, how strongly you cling to them. Think whether you are doing everything that is required for spiritual growth, whether you make the effort to overcome the resistances involved in self-recognition, i.e., everything that caused conflict in your life. Then think whether you are willing to give up self in order to do God's will.

Of course, you must repeatedly make this resolution because otherwise the spiritual form is too weak. It scatters when such thoughts pass through the mind superficially, occasionally, without depth. This thought form must be cultivated like a precious plant. Meditate on this, in general and on a personal level, where and why such decision will penetrate and affect the most secret feelings.

PL 4

**Exercise 1b:** How do you envision 'God's will'? Do you see God as a separate 'being', with the power to violate the concept of 'free will by imposing theirs'?

## Daily Review 2.0 A Written Exercise from *Daily Review* PL 28

<http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Track your daily experiences of disharmonies. After keeping logs for several weeks, see if you can find a common denominator.

## Daily Review 1.0 A Memory exercise from *The Call* PL 17

You can find out your true reactions about certain things, begin to pull off certain masks and pretenses, find out where you act against a *Spiritual Law* [PL 171]. It is like a puzzle you begin, when you cannot as yet see the picture; but if you are patient, you will succeed. Thus you will uncover your hidden anxieties and complexes which of course are responsible for your disease.

Let the whole day pass in front of your eyes, in your memory, and think of everything that has happened that has given you in some way a disharmonious feeling or reaction. No matter how wrong the other person may have been, the moment you have been touched by it, there must be something wrong within you. At first these incidents will appear entirely unconnected and isolated; they will be meaningless for you at the beginning. But later on, you will begin to sense -- at first, and then clearly understand, a pattern. *The Call* PL 17

## Dissonant Soul Forces

Other reasons for the feeling of world weariness all stem from dissonance of soul forces. If you have such feeling of indefinite longing, be aware that in your unconscious feeling currents there is a lack of well-being and freedom.

One current is "bathing in woes." Man takes delight in it: he convinces himself that he has to bear it because it is his destiny. And that may not at all be the case - it may just be any of the crosscurrents, or a short circuit, which man is empowered to rectify. This sickly taking pleasure in woes -- you call it masochism -- is a result of a few tendencies: running away from the real problems which man does not want to face, compensating for the lacks of life with pitying himself. These lacks may be part of his predetermined course of events, but quite often they can be removed, with courage and will power, if only man would open his inner door.

Regardless of the past burdens of your present or previous lives, regardless of what you are presently going through, if you heal your soul [manifested in emotions as well as thoughts and deeds] and harmonize with the spiritual laws, then you will be able to lead an emotionally rich, harmonious, and thus happy life which brings you fulfillment on whatever level you may be.

Last but not least, I want to mention how much inner discord man feels when he rebels against that which cannot be changed. It will never harm the soul to accept a heavy burden. He will, should, and must not be glad; that would be impossible! But he should accept it without rebellion and bitterness. The resulting sadness will somehow liberate the soul. When man bathes in self-pity, he is semiconsciously reminded how he reacted when a real burden was upon him. And now he wants to produce such feeling again. But now it is artificially produced because with just a little effort he could change the situation. So you see, one and the same feeling can be rightly of liberating depth (when going through a trial) or sickly and superficially imposed when in a blue mood of self-pity. Try to recognize the difference.

A number of such unhealthy currents may tear and wear out the soul at the same time. Give more consideration to your soul, to your entire personality in order to uncover these hidden obstructions; and give less importance to your woes, your vanity, your fears, etc., because if they overrun you, you cannot even dig beneficially. Catch yourself, then you will gather the courage to uncover what is hidden, do away with pretense, and revise, sublimate your true feelings. PL 4

**Exercise 1c:** Can you sense any dissonant soul forces within yourself? Sense into any "lack of agreement, consistency, or harmony; conflict" rather than if the forces seem negative or positive.

## Week 2: Man's Best Prayers are his Actions

All thoughts have form in the spiritual plane and will be of some effect. But it is also important for man to thereby learn discipline and concentration. Man should make it a point to devote a certain time daily to his spiritual life. After a while, it is so ingrained that he cannot live without it. Daily prayer should be considered a daily meditation exercise. This is a valuable exercise, in addition to the good thought-forms you are building.

However, man tends to consider the extreme an easier burden; following a set pattern. Then, he does not think as much. There is no need to constantly examine his inner self, to revise, to rectify. And his conscience may find the doctrines of orthodox religious bodies more appealing. But a human being striving for spiritual growth in the truest sense of the word should not just routinely cling to extremes and doctrines because they quiet his conscience. It would be the lesser evil, if I may say so, to forget something once in a while, than to be caught in the chain of routine, thus blocking spontaneity and also the liberation of your soul.

The other extreme is neglect, often justified with the words: "*Prayer is of value only when I am in the mood.*" Yet the desire for prayer can be cultivated, and should be, just as tenderly as everything else in your life. Give yourself a little push, discipline yourself.

*QUESTION: Every day, billions of people pray, and their prayers apparently are not heard, because otherwise the world would not be as it is.*

ANSWER: The how of prayer is the most essential part of it, such as the farmer praying for rain, the hotel owner for sunshine, another person praying for this, another for that. Such lip prayers are of very little, if any, effect, as all lip prayers are "wrong" prayers -- just rattling off something.

The truly right prayer, of course, is asking for spiritual growth and to see and do God's will even if it is contrary to the will of self. If you are wholeheartedly desirous to "*Do Thy will, I will fulfill Thy will, whatever it may be, because You, dear Lord, are love and wisdom,*" then you pray in the right way, and then you will receive the answer. And how very few human beings do pray in this way -- very, very few! That's why your world is as it is. The will of self is so much stronger in most human beings than the desire to see and do God's will. Everything else, we do not really call prayer. It is a vague form of duty-bound address to God; sometimes it is even sheer egoism. It is not at all strength producing, nor does it have much meaning. The main theme of each prayer should be deliverance of the will of self to God's will. That must be the basis.

If a human being wants evidence instantly that he did not say his prayer in vain, it is a sign that it was not the right prayer, also that the contact was lacking. Face daily ups and downs truthfully, and discuss them with God. Then be still, listen. Sometimes the answer is given instantly. Try it in this way. PL 4

**Exercise: 2a:** What is your attitude or relationship with prayer? Would you be willing to experiment with these ideas? If not, see if you can verbalize your objections to prayer.

### Suggestions on Prayer

A general prayer (everything that does not involve your own self) does not need to be wordy. Even if you choose the most beautiful words, which at first carried much power, after a while, because routinely repeated, they are time consuming and lose their originally intended effect. It is

better and more purposeful if you picture strongly in your mind what you want to pray for and then condense this desire wholeheartedly in one thought sentence. Thus you express it quite effectively. Listen quietly within whether you really and truly want this wish to be fulfilled. Then this one prayer sentence carries more power than the many words you could have said. In this way, it is always an up-to-date prayer, varying and thus more personal. Combine it with your daily meditative reflection.

To further develop, you should daily talk to God via your spirit friends of His sphere. But in order not to scatter, you should have a certain structure how to go about it, if I may say so. First, include all faults and wrong emotional reactions into your prayer; formulate resolutions, and then ask God for more recognition and strength to overcome. After a while, you will find the point of centralization because the more you develop, the quicker you will realize that the many faults and faulty currents originate from just a few basic roots.

Then you have reached the next step, where you can expand your prayers. You will learn to pray for other people, spirits, development in general, for peace, etc., with more depth. All this brings you closer to God and the world of spirit. But when you have reached this new phase -- that the daily prayer is a must-- then you have to watch that it does not turn to a lip prayer routine. It is part of the constant battle in which man is involved if he wants to walk the right middle path, which is such a difficult one.

And realize that, for others, you cannot do more than send them mercy, love, forgiveness with your best wishes for them, including your enemies. You are not empowered to do more, my dear one, but you are empowered to change within, to develop. This needs all your concentrated effort, much time, and God's help, which is given to those when the true willingness is there. Just realize that your inner will can propel changes and your development, then you will not have a bad conscience when you talk to God about yourself at length. Then it is not egoistic.

PL 4

**Exercise 2b:** Every day in your prayer hour, ask yourself: *"What is it that God might want from me which I don't see because my own will seems to steer into another direction? Do I have such a harmonious relationship with God that I completely subject my will to His even where it might be difficult? And if I receive an answer from His world which I don't like, am I willing to accept it? What is my attitude here?"* Then the doors will be opened.

### **Man's Best Prayers are His Actions**

Absorb the thought that you do not only desire purification and healing of the soul to become a happier human being and as a spirit to get into a higher sphere, but more so to be a light in God's plan of salvation, and to radiate what God gives you for your development.

If you want progress for the world, salvation of souls, human beings, and spirits, you can effectuate this far better when you yourself have grown, are freer and healthier. With such an attitude you are generating a productive current, and you will not only forget about your bad conscience but also will receive more help because you can assist others better. You can solve this problem only in this manner, because man's best prayers are his actions. And right action, above all, is healing his own soul, where it is ill, and that requires a lot of self-honesty and discipline. Thus man fulfills and lives his prayers vivaciously.

Of course, the spoken prayer is necessary; it is the cornerstone. Take your time, then you will learn what is essential for your development. Be aware that your own development, for which you need much knowledge and recognition about your inner self, serves others more than many beautiful prayer words. But I do not say that you should not pray for others at all, no! Find a proportional middle path, try to balance.

Don't just rattle it off -- neither your own prayers. Make sure that your prayers center around your own development, your problems, your search. As you change, so your prayers should change, moving toward a higher level. The most intimate and the most important matter in man's life, his prayers, must keep in step with the advancement of his general growth.

Repetition is far simpler than this constant battle to find the middle path. Therefore there will always be human beings who think they can prevent this battle by clinging to certain formulas and fixed rules. You may not always and instantly see the result in the form of fulfillment or answer. But as you feel cleaner after taking a bath -- whether others can see this or not is immaterial -- you will feel cleansed after a prayer "bath" for the soul when you have said the right prayer.

When you pray wholeheartedly to uncover some trend within your soul although there is a great resistance, and you conquer this resistance, truly desirous to do God's will to see your inner truth, then prayer is effective, alive.

PL 4

**Exercise 2c:** Gain insight into what you ask for on a daily basis, even though you may never have considered this as a form of prayer. Track such thoughts, feelings, spoken words, or actions for one week, using the 5-element Daily Review PL 28 form as a template (=date, situation, reaction, conclusions. And at the end of the week, review these to find patterns of unconscious beliefs or images). See PL 28 outline at <http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

### **Self-Will is the Will of the 'Little' Ego'**

*QUESTION: But is there not a certain contradiction between the idea of free will and the task of the free will? Because as soon as I say, "Thy will be done," my own will ceases.*

ANSWER: You have a free will: to subject your will under God's will, or not. You and everyone else have this choice, and it means more than you can readily see. Man's fall (expulsion from paradise) is based on this principle. To subject your will voluntarily to that of another one is by no means a suspension of the free will. It is one way to use the free will, just as one being submits his will voluntarily to that of another one, or not. As long as the will of self is stronger, God's will cannot penetrate, and thus the contact will remain missing. This is, in essence, the meat of prayer.

PL 4

**Exercise 4d:** Say as a meditation: *"I voluntarily submit the free will God has given me to His will, not by force (this is just what God does not want), but because I, a free human being, have chosen it. I want to realize God's will more than my own."* Notice any objections or protests.

Work out what these are really about; do you also say them to other forms of authority, even though you do wish to submit to their will? Do you say them to gain peace and goodwill? Do you say them to be loved or approved of? Consider that you may be projecting the power dynamics that play out between human beings onto the Creator of All, as if they were your neighbor or your boss!

### Week 3: Forcing Currents Push Love Away

Man does not always know how to unfold the feeling of true love. He may not be able to convey this vital feeling in the right way, and thus it is not returned in the right manner and satisfactorily. Then this world weariness is his soul's answer.

Man often believes that he is quite capable of love -- and it really may be so -- but this love capacity does not flow smoothly because other soul movements prevent it, a variety of movements such as fear, self-centeredness, etc.

Frequently it can be observed that a human being is longing for and willing to give love, but only when such love is given first to him. But this safe tradeoff not only locks the door, but also causes the soul twists which I have mentioned, and which then produce the feelings of world weariness; because *with such an attitude* he remains lonely.

This inner fear tells him: "My pride could be hurt; I might be injured; I might be rebuffed if I give first without being sure." Fear of disappointment is a sign of self-pity, and self-pity in turn is the sign of centering around self in the wrong sense. In this whole inner turnover, the ego is the aim. This disperses the current of real love, or moves away in opposite directions. This is a law, and thus the soul suffers when breaking it.

When man turns the inner switch, fighting his vulnerability by taking his lower self less seriously, then he will be able to give real love genuinely; because the other soul, what it lacks and desires, becomes more important than the ego with all its vanity and pride. Thereby the feeling of emptiness, of the vague longing will disappear, because man is then fulfilling a vital function and thus in harmony with God and his own higher self, at least in this respect. PL 4

**Exercise 3a:** The pseudo-solution of separation is one of [The Three Principles of Evil](#) PL 248. It's misguided goal is to protect the self. [Pride, Self-Will, and Fear](#) PL 30 are the tools it uses, along with defenses of [Withdrawal, Agression, and Submission](#) PL 84. Learn how your body feels when you go into defense (explore [The Defense](#) PL 101). Notice any internal sense of being pushed or pulled (explore forcing currents in [Self Confidence](#) PL 77).

### Genuine, Healthy Love is Indivisible

You will also find that a human being fitting the above description might very well be able to love a few other beings quite wholeheartedly, yet he will still encounter these wrong currents.

If his love feelings, even for the most beloved ones, were in the right duct, he would not flood a few individual beings with this love, but he would be capable of extending the totality of love to all who amicably touch his soul, without the fear of risking and with the same expansion of feeling that he owes to himself. This is not self-understood, my friends, because, as much as you may agree with these words in principle and intellectually, there is a wide gap between such mental comprehension and your actual emotional reactions. There are very few exceptions.

A human being who loves one person very much feels, somehow, he is taking away from another one whom he might want to love more yet. And he has this same feeling if somebody loves him less or more than another one. It appears to him that one of them comes off badly when the love is divided.

Genuine and healthy love is indivisible, never decreasing; yet the more it is activated within you, the more it multiplies its speed and expansion by its own propagation. This is the immutable law, and man must find its application from within. Thus it is with God who loves his innumerable number of children, always more, never less.

**How can genuine, healthy love be attained?** Not by trying to force it; this cannot be done. It can only be achieved in an indirect way. Check your soul currents, and if you find out that something is wrong, you know that your soul needs healing. PL 4

**Exercise 3b:** Start with yourself. Search your whole being thoroughly without self-deceit. Discover the obstructions: egocentricity, self-pity, vanity, pride. Once you realize their extent, you are on your way to attain true, genuine love. At the same time, the feeling of world weariness -- the longing, the sadness, and homesickness, and whatever else -- will dissolve. PL 4

If you concentrate your entire love around one single being and, as outlined before, this is done in the wrong way, indicating the soul's illness in this area, then this love for such being weakens you. Maybe you fear to lose the other one's love so that you try to change your personality, which, however, leads to humiliation -- to yourself and the other one, but in an unhealthy way, in weakness, fear, not strength. Sometimes you may think that this is the sign of true and great love, but it is self-deceit, while others are just as afraid of this and thus cut themselves off from any true and genuine love feeling.

If you feel healthy and genuine love, you never compromise your dignity. You may not easily recognize the difference, but meditate upon my words, and you will come close to the understanding. Those who are able to feel this real and genuine love, disregarding the little pride, the minor woes, and possible disadvantages, maintaining their inner integrity, not giving it up for fear of losing the other one's love, those will never be maltreated. Genuine love will always keep its dignity. You may suffer disappointment, but not undue humiliation. This love rests in itself; this dignity will create respect, not abasement or misuse. Healthy love -- since it is seeing, not blind, strong, not weak -- will always be true to your inner self, because by eliminating the little ego, it does not aim at the fulfillment of its selfish desires. Thus the real love is free from all masochistic or sadistic tendencies; it is healthy and without egocentricity or other unhealthy, personality choking currents. You will notice that there are always two extremely opposite, unhealthy currents. Study this carefully, my friends! PL 4

**Exercise 3c:** Unhealthy love currents are driven by the Self-Will, based upon the Ego's perception of how to get its needs met. Notice this theme in popular songs, such as '[You're nobody until somebody loves you](#)' (Dean Martin 1977 YouTube). See if you can verbalize the grain of truth in these, such as 'you will mature and develop once you are able to give and receive love'.

## **Fear Blocks Love**

Fear -- this undercover agent in man's soul -- is a major obstacle to attain real love, and it can only be present when man loves himself too much, takes himself too important, cares too much for his own well-being, thus clinging instead of giving freely of himself in the right and healthy manner. If you take yourself overly important, you will have to be afraid. If you give your own ego less consideration, you do not need to be afraid that "something might happen" when you genuinely love. Fear covers your eyes with a heavy veil and blinds you. You can neither see yourself nor others.

Genuine love has true sight because it can only manifest in a fearless soul. It will be strong enough to react in the right way, while a "wrong" love attitude has weaknesses and weakens and thus necessitates wrong reactions. As aforementioned, real love creates a natural dignity, while wrong attitudes lead to the "bluff" dignity which is based on pride and vanity. When the soul registers such wrong currents, it produces danger signals such as the feelings experienced in world weariness.

Another intricate source of world weariness is man's withdrawal into a self-created, lonely world of his own. Again there is fear not to give up self, not to risk anything. Perhaps he cherishes obvious, yet temporary, advantages in that he does not have to be responsible for anybody else and can live his life exclusively and without compromise to his own taste. Yet he has to pay a higher price than he realizes in the beginning. Here, too, he acts contrary to the spiritual laws, and the higher self talks in its own way to him by impressing such world weariness upon man's soul. Off and on, such a human being will be quite dissatisfied and feel lonely, alone and abandoned.

PL 4

**Exercise 3c:** See if you can discern how fear impacts love. Notice if you feel able to love generously, without validation or a demand to be received.

### **What is Love?**

Love exists in perfect form within yourself. Love is a natural fact, an effortless fact that flows as gracefully as any natural phenomenon does. The only definition at all useful is to know that anything that furthers unity, inclusion, expansion, union, anything that realizes the benign nature of the universe is love and perpetuates love. Anything that ignores the divine and benign nature of the universe and of life, and therefore moves in a direction of exclusion and separateness, is the opposite of love and must perpetuate the opposite of love.

*[Positive Concept of Life; Fearlessness to Love; Balance Between Activity and Passivity](#)* PL 146

Healthy self-love is the realistic viewing of one's assets and liabilities; respecting and liking the self in spite of the liabilities, because the assets are recognized and fully evaluated. If man cannot love himself in the healthy and right way, he can never love another. If he does not respect himself, respect for others is impossible. If he has no understanding for the workings of his psyche, he must lack understanding for others. If man strains toward others in order to replace his missing self-love and self-respect, while confusing this goal with love for them, he can neither gain proper esteem and love for himself, nor for, nor from others. He has to begin with himself by finding why he does not love, nor respect himself. What distortions, wrong conclusions, misunderstood commandments, real and false guilts, prohibit a realistic and justified self-consideration which he will then be capable of extending to others.

*[Some Aspects of Love](#)* PRS16

The basis of love is healthy self-love. If you are insecure, you cannot trust yourself. If you do not trust yourself, how can you love yourself? Healthy self-love and inner security are directly linked. Again, it is not a question of either/or. There are many areas in which a person is secure and therefore capable of love. But to the degree that insecurity permeates the soul, to that degree genuine capacity for loving is absent.

*[Perception, Determination, Love as Aspects of Consciousness](#)* PL 115

## Week 4: The Importance of Commitment

Deep down in his soul, each human being longs to give, fulfill, even sacrifice himself. Where the unhealthy, blind, and immature soul movements prevent this, two crossing currents develop which offset each other.

-- One part of the soul wants to give love and thus also receive love because what you give will return to you as an eternally rotating circle. But start with giving, not, as so often, wait that you will be given to first. This part of the soul wants to relinquish self, fulfill, sacrifice; is eager to abide by the divine laws with every inner feeling-current; wants to forget his selfish desires, his vanity, pride, advantages because this longing is implanted by his higher self which knows that only then fulfillment, happiness, harmony, perfection can manifest. This benign undercurrent sweeps even through the less developed souls and sometimes breaks through at rare occasion.

-- The other part of the soul wants comfort without sacrifice. It even shies away from the splendor of happiness and withdraws into a grey, lonely world with no risks involved ("no risks," at least so it seems to the blind portion in man).

It is impossible to harmonize both currents because they flow into opposite directions. These crossing currents cause more conflict in man than he is readily aware of. And when man cannot bear these conflicts (marked by symptoms) any longer he goes to a healer of the soul since he does not know what the real basis for these conflicts is. Would he recognize the basis, he could work on resolving the conflicts. When he becomes aware of these crosscurrents, after a while he will be able to decide for one of the two directions, knowing what he has to give up here to gain there. PL 4

**Exercise 4a:** All relationships contain an element of love, because love is involuntary; our purpose in engaging in the Human Struggle is based upon our desire for unity. It is normal to experience all 3 crosscurrents in relationships. Notice where they occur (even momentarily) in your interactions.

### Making Decisions

As a rule, man has sufficient intellectual knowledge to tell himself: *"If I take this direction, I cannot go into the opposite one. Thus I have to decide where I want to go."* When I recently spoke about inner decision [[Decisions and Tests](#) PL 2], I mentioned that I would, some day, outline the real meaning by giving examples, and here again you have such example. An inner decision can only be made when you

- (1) acquire the knowledge of such existing hidden feeling currents,
- (2) become aware of your own hidden currents and find out where and how they are channeled wrongly or cross.

These crossing feeling currents do not only cause emotional and spiritual short circuits and obstacles but can also manifest in physical debilitation: fatigue, weakness, or even illness. As these crosscurrents clash continuously, they suck man's strength, strength which, when channeled beneficially, can be used as a life builder, thus renewing itself as its own propelling agent. PL 4

**Exercise 4b:** We use the term 'unconscious' to describe a level of consciousness that the mind is not fully aware of. However, our 'unconscious' is able to activate creative substance. Gaining a fuller knowledge of our consciousness is similar to the process of physical rehabilitation, where the neural pathways between brain, nerve, and muscle have to be re-established.

Notice where you may fear or resist doing day-to-day exercises to find hidden currents.

## Mature vs. Immature Souls

Man knows much intellectually, but very little when it involves unhealthy emotions which, as long as they remain in the unconscious, cloud healthy thinking. Aside from the spiritual truths of God's laws to which every soul is subjected, and by which it must abide in order to live healthily and in harmony, a fairly sound mind should realize that walking west and east at the same time is impossible. Thus the realization process is of basic necessity, even if it requires much discipline, because many human beings are hesitant to search within.

Immaturity acts like the child that requests the impossible, because it does not understand yet, and cannot see that each act or nonacting entails its own consequences -- which the mature human being will knowingly and willingly take upon himself, giving up voluntarily that which is not in his reach. The immature soul wants the advantages of both alternatives and none of the disadvantages. Then, when he faces the fact that this is impossible, his inner rebellion increases (and the conflicts increase as well) because revolting against the unchangeable is an unhealthy current. Such major inner conflicts are apt to show reflections and unpleasant manifestation in daily life. PL 4

**Exercise 4c:** Actual mental illness is often delineated as when a person becomes unable to function. However, we all have aspects of consciousness that don't function effectively! Notice where you fervently wish to be taken care of or rid yourself of responsibilities, without any consequences.

### Commitment will Help in Overcoming Resistance

There are many kinds of such crosscurrents, not only those outlined before; and the indefinite longing and sadness, called world weariness, may be caused by a short circuit action. If such soul weariness returns frequently, search for the source. It is not so easy to uncover these deeply embedded currents. It must be firmly willed, with utmost discipline, to remove resistance.

Although the longing for God and the spiritual home is not the only feeling involved, it is true that this soul weariness stems from an unfulfilled longing for God, but in a different sense than you commonly assume. Only when man lives in perfect inner harmony with God's laws, is this longing for God stilled. Feeling close to God, in harmony with Him, requires the removal of obstacles. Yes, then the soul will experience at oneness with God. If you could only see how your present earth life would change when you try to please God to your best ability, according to your personal task and level of development, you could be free of inner disharmony -- no torment, bitterness, tension, sadness, world weariness.

### Prayer becoming a Rote Ritual

*QUESTION: But if it is done too regularly, then this too becomes a routine?*

ANSWER: No, quite certainly not unless it is a superficial thought, but never when you fill your whole being with it and when you are truly willing to apply it throughout your entire life. Think of this practical application every day and how and where it may be applied. PL 4

**Exercise 4d:** Consider using some version of Daily Review PL 28 to help you find hidden currents. Consider taking a few moments during a commute or walk, or while doing simple chores, to go over the day and notice any cross-currents. A [simple 5-part, one-line written format](#) is suggested as a way to notice patterns that may only become apparent after several weeks.

## The Importance of Decision-Making

Once again, referring to making inner decisions, I would like to say that even if a human being makes a negative decision and takes upon himself all consequences and related tasks, he is better off, because his mind will shift in the new direction and his emotions will adjust to it, than if he makes no decision at all by trying to catch both impossibilities, seeing their advantages but refusing to accept the disadvantages resulting from the indecision.

For instance, if man decides for withdrawal and solitude because he is afraid of giving love, then he should resign to the fact that he has to live alone and without love and, by the same token, he has to give up certain joys and satisfaction voluntarily. If such decision is made, even though rather negative, it is a step closer to emotional well-being than this indecision, this *"I want both!"* At least, then there is one inner direction; he no longer is torn by these two opposite currents.

Even a negative decision, as above mentioned, requires effort and facing self honestly. To uncover unconscious currents, to give up some things, to pay at least one price, even though it may not be an advantageous one, or the wrong one, it is a step towards emotional well-being, although not ideal. If such a human being chooses solitude, outwardly or inwardly (sometimes it is just an inner closing-off), because his egoism, fear, self-pity, pride, or whatever are stronger, then he will easily recognize the consequences and get down to the problem when he is confronted with it, with the longing for love, fulfillment, illumination, brotherhood, uniting with another soul. He will tell himself, *"I have chosen; this is the price which I have preferred to pay."*

Assuming now that he has invested scrupulous spiritual effort to arrive at this negating conclusion, weighing both sides carefully, then it will be very simple later on, should he realize that he made a wrong decision, to switch to the opposite direction because he previously had recognized the advantages and disadvantages of it already. The worst attitude is drifting in indecision, letting all these clashing currents float unrecognized in the unconscious without an effort of self-realization. That inner state will tear the soul apart, will quite certainly lead to conflicts, will tire the soul, will sap more and more strength so that then not enough strength remains to fulfill life, spiritually and materially, in other vital areas.

Such clashing currents or short circuits are not present in all human beings equally strong; there are different degrees. It is not a question of either/or. But sometimes these contrasting emotions clash violently because the demands of the soul go in both directions, and then these frustrating inner frictions close in on man so that he cannot cope with life anymore. Well, it might be the only "remedy," for then he might feel so ill inside that he voluntarily submits to be shown a way of healing, which otherwise might not be the case unless he is already on a higher spiritual level. If these inner conflicts do not produce quite such violent torment -- one current more in the foreground than the other -- man will still feel the countercurrents at least from time to time, and his strength decreases. And most of all, there cannot be the perfect balance of his soul forces.

PL 4

**Exercise 4e:** Consider a decision that you have made that produced negative consequences, but that you are unwilling to review or change. See if you can simply say, *"I have chosen; this is the price which I have preferred to pay."*