

Acceptance: Right and Wrong Way Dignity in Humility

Study Guide for Online Meetings on PL

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Week 1: Becoming Aware of Spiritual Beliefs

Week 2: Accepting Life as it IS

Week 3: Finding Dignity in Humility

Week 4: Questions and Answers

Week 1: Becoming Aware of Spiritual Beliefs

The word carries immense energy powers of its own kind, differing from other energies. The word is what is behind all creation. Creation cannot exist without a word spoken, known, held, believed in, and committed to in the area of that specific creation. The word is a conglomerate of all of these and more.

The word that is spoken reveals the will that motivates this particular word. It can be the divine will or the will of the cut-off, ignorant, and destructive particle of consciousness. The word is the sum total of your beliefs in any given area where you speak the word -- be it conscious or not. The word is the sun that creates the planets. It is the energizing force and it is design.

[*The Power of the Word*](#) PL 233

Neutral / benign definitions of words that are often charged with negative feelings:

Acceptance: the act of taking something offered. Belief in something; agreement.

Dignity: the state of being worthy of esteem or respect. Inherent nobility and worth.

Humility: marked by meekness or modesty in behavior, attitude or spirit; not arrogant or prideful.

Spiritual: having to do with the nature of, or having the nature of spirit; not material or worldly.

Authority: Power assigned to another; authorization. An accepted source, or power to influence.

Submission: to present (something) to the consideration or judgement of another; to offer.

Surrender: to give up in favor of another, especially voluntarily.

AHDictionary.com

Exercise 1a: Uncover your images around what is sacred, spiritual, beyond human understanding – that *you* grant some form of authority – by noticing the words you would use in place of ‘God’ in the beginning of PL 37.

To facilitate this exercise, each use of ‘God’ has been replaced with a blank, including the use of pronouns. -- Write the words that come to you in the margins, or make a list. -- Notice how you visualize, feel, or sense spiritual truth manifests. -- Allow that the words you use may vary.

-- Allow yourself to be surprised by the first words that come to you!

Beliefs about Spiritual Authority

How happy is the person who has really and truly declared himself for
_____ your phrase for ‘god’) _____!

But how few such people there are in your world! Some of my friends have reached this all-important point on the long road upwards. Others think they have because they have made some halfhearted compromise.

Now what is a wholehearted decision for _____ your phrase for 'god') _____?

It must always mean to give up something -- an opinion, a desire, a way of life perhaps. Yet in truth and reality, you do not give up anything. But the act of giving up, as long as it appears to you thus, has to be committed. And it is only after you have proven your willingness to do so that you will find out that you not only receive a great deal more than you have apparently given up, but that you have actually given up nothing! This is difficult to perceive as long as a person still finds himself in the cloud of unknowing, a cloud that must automatically disappear after one has proven the willingness to sacrifice for _____.

PL 37

Principle: Law of Paying the Price from PCI0

There is a price to be paid for each desired gratification. PL29

Every advantage has its disadvantage. PL41

The disadvantageous side of each alternative or decision has to be faced and accepted. PL32

The price for illusion is extremely high. The more you want to evade paying the natural and fair price, the heavier the toll becomes. This is unalterable law. PL60

Exercise 1b: Explore your thoughts, feelings, and senses about what a whole-hearted commitment to your spiritual beliefs would 'cost' = what you fear you would have to give up to 'walk the talk'. If possible, test this out for a period of time vs. only fantasizing about it. If that feels impossible, consider why you would hold beliefs that cannot manifest while in human form, and what the purpose of such beliefs might be.

Beliefs about Spiritual Commitment

Many people have misunderstood this law or this fact by giving up "the world," retiring from it, and going into a cloister. Yet they have often given up nothing. Others remain in the world and have given up, although apparently this does not seem to be the case. Yet within, the wholehearted declaration for _____ your phrase for 'god') _____ has been made, in deed and in word, in intention as well as in following these intentions through if this should prove to be the will of _____.

That others around such a person may never know this is quite natural, perhaps due to the fact that _____ often gives back to you what you have to give up first. What you have to give up does not necessarily have to be bad, wrong, or wicked. It is sufficient that you hold on to something -- good and right as it may be in itself -- so strongly that you are incapable of letting it go for the sake of _____. That is the point, my friends.

How can you really be on the path, my friends, if you are not willing to let _____ take over entirely and in all respects? And how can you be a child of _____ if worldly considerations stand in the foreground and considerations of your purification, if your development and your relationship to _____ become secondary?

PL 37

Exercise 1c: Events will be led in such a way that _____ your phrase for 'god') _____ speaks clearly to you: *"Do you really mean it? Are you serious in your belief that _____ matters more than anything else? Or are these just words with you? Do you really think that an occasional prayer is enough?"* PL 37

Have you heard / felt you have been asked such questions in the past? What was your answer? If they were asked today, how would you respond?

Beliefs about the Price of a Spiritual Life

One of the basic and most important tests of an entity -- in the body or out of the body -- in the course of his development and all his incarnations is when the time has come that he is requested by the world of _____ *your phrase for 'god'* _____ to show whether his belief will be put into practice at long last.

For a long while, there is no belief, no sight of truth. Then comes one turning point when the entity begins to see the light, senses the existence of _____, and finally really believes in _____. But then the climax arrives when he has to prove it!

_____ wants the whole of you so that he can give you the whole of _____. And only thus will you be in peace with yourself. The lack of peace will always be a sign that you have withheld from _____ a part of your soul, a sign that you want to bargain. A part of you wants _____, wants to consider yourself a child of _____, wants to develop and purify; yet with another part, you think you know better, and thus you want to come nearer to _____ on your own terms instead of on His terms. You think it would be in some way a disadvantage for you to give yourself wholly over.

Thus you project your own limitations on the Highest! Do not misunderstand these words that they mean complete passivity on your part. No, I have said before, the act of sacrificing for _____ and the act of overcoming the small and self-willed part in your nature which still wants to withhold a part of your soul from your Father in heaven is the right kind of activity instead of the wrong kind with which you struggle against your higher self. Think well on these words, my dear friends.

PL 37

Exercise 1d: What did you notice about the words you used to represent spiritual authority, spiritual reality, spiritual communal goals? Were you surprised? Perplexed? Continue exploring your spiritual beliefs by noticing your thoughts and feelings towards them.

Principle: Law of Living in Truth (Facing Life) from [PC10](#)

Not living in truth sets you apart from _____. PL29

The more you try to deceive, the more will you deepen your feelings of isolation or loneliness. Realistic self-recognition is the foundation of development. PL31

Truth must be experienced, not just known, to have an effect. PL60

To face life's reality means to face yourself as you are, with all your imperfections; embrace life wholeheartedly, without fear, without self-pity or being afraid of being hurt. Say to yourself, *'In order to be come what I would like to be, I must first, without fear or shame or vanity, face what is in me.'* PL25

Distortions of Truth on the Earth Plane

Every divine aspect in creation in the course of the fall has been perverted into its opposite extreme. There is actually no danger in the apparent evil.

For any child of _____ *your phrase for 'god'* _____? , any created being who is not in the deepest darkness anymore, these extremes represent no danger whatsoever. But there is something else; there is the hidden, distorted, wrong extreme masked and covered by many coatings and presented as the good and the real.

PL 37

Week 2: Accepting Life as it IS

Tonight we shall discuss how to determine and live up to the divine law of accepting life's adversities without becoming pessimistic and negative. There is a great deal of confusion about this subject in your world generally and among my friends particularly.

The acceptance of life with everything it brings, good and bad, and retaining a positive attitude is the true and divine way. On the opposite and distorted side, we find the self-willed struggle against accepting anything that is hard. This can be on the surface as well as hidden, as is the case with everything else. On the other hand, it is equally against divine law to be pessimistic and negative.

Now, the distortion of the forces of darkness is that you are made to believe -- and your lower nature likes to believe it -- to be pessimistic and negative means to accept life's hardships. On the other hand, to deny that hardship can exist is a distortion of a healthy and positive attitude.

PL 37

Acceptance: the act of taking something offered. Belief in something; agreement.

AHDictionary.com

Law of Fully Inhabiting a State of Consciousness in Order to Grow from [PC10](#)

You have to reach a certain state, and fully be in that state before it can be abandoned for a further state. It is often overlooked by man; even more often, totally ignored. This is one of the great, important laws for man to know and deeply comprehend. PL132

Exercise 2a: Consider what it means to not fully accept life as it is, yet to believe that you accept spiritual truths that include forms of authority, structure, and plan. How would these 2 attitudes work together? How do you get from point A to point B if you disagree what/where A is? And why would you wish to continue within a plan that hasn't worked so far = has failed you?

To find the right way is not easy. Again only severe self-testing and deep meditation will bring you the answer that you personally need -- where and how you personally deviate from the right course. But let me show you in principle how this should be practiced within a person's soul, thinking, and feeling.

To accept life's occasional adversities does not mean to take a dark view of everything, quite on the contrary. The true and right course says:

"I expect life to bring me unhappiness as well as happiness, and I will not flinch from life's clouds and occasional necessary darkness. For only by going through this courageously without struggling and kicking inside will I be able to bear happiness when the time is ripe, be able to be a part in the great chain so that happiness will not find me at the end of the line, as the final goal, but that I will be able to give this happiness on, not by merely having the good will to do so as so many people have, but by actually being capable of doing it."

PL 37

Exercise 2b: Say these sentences to yourself several times over the course of a day or two. Notice what feelings come up, such as basic fears of the Personality Types PL 43: *Will* = helplessness, defeat; *Reason* = chaos, lack of understanding; *Emotion* = disconnection, lack of pleasure.

Exploring Underlying Resistance

You can only succeed if you do not flinch from unhappiness in distorted self-love, self-pity, and cowardice. If you learn from the hard times, and ask _____ (*your phrase for 'god'*) _____ in the darkest hour, "*What do You want to teach me?; what is there in me that has caused this?*" then you take the right attitude. And also, if you do not allow yourself to think in the dark hours that the sun will never shine again, but take the darkness constructively to find your own inner causes for them.

Apart from the many personal and individual wrong currents and images in the soul responsible for all hardships, there are certain general aspects to be learned by everyone alike in every hour of test and difficulty, such as the three main faults I talked about: *Pride, Self-Will, and Fear*. [Ref: [PL 30](#)]

He who kicks and struggles against unhappiness, isn't he acting thus out of pride? Doesn't the personality, often not in thought but in emotional reactions, declare thus, "*Why should I be unhappy? I do not want to be unhappy?*" Only he who is perfect could rightfully claim such a demand as you still all claim more or less, often not quite consciously. And isn't it self-will if you struggle in unhappiness? So, that can be learned by all in any difficult time. Your fear can only leave you if you learn to embrace unhappiness as a necessary medicine, without thinking that you will always remain sick and need this medicine at all times.

That is acceptance of life.

PL 37

The Superstition of Pessimism

There is what I may call a superstition of pessimism. When you reach a certain level of awareness, you will come across an attitude that says, "*If I believe in the positive, I will be disappointed, and by my very belief in it, I may chase it away. So I may just as well not believe in it. It may be smarter on my part to believe that nothing good can happen to me, that I cannot ever change, that I cannot ever grow out of my obstructions.*" This kind of thinking happens within you. The obvious kind of superstitiousness is much more primitive, and most of you do not adhere to this on an outer level. But a superstitiousness of a much subtler nature does exist in all of you. And I ask you, my friends, to ascertain this kind of superstition, to find within you the voice that says, "*I dare not believe in the good. It may not happen.*"

Superstition of Pessimism PL 236

Exercise 2c: Notice any energy of protest when you say '*I do not want to be unhappy*'.

Your unwillingness to accept life, or your inner struggle against it may manifest in many ways. In this, as in any other respect, self-deception is so easy. You may not openly think and say, "*I do not want to be unhappy,*" because you have absorbed certain teachings with your intellect; but by being defiant, by having self-pity, by wanting to flee or escape life or your trouble in one way or another, you prove that, emotionally, you have not yet fully accepted what life stands for. Any disharmonious feeling you have in connection with the adversities of your personal life will prove to you that somehow and somewhere within yourself you have not accepted life's rules, and are rejecting the personal responsibility for your hardships, therefore not being willing to take the medicine.

Try to translate your feelings in this respect too -- what they say, what they mean -- so that these emotions will gain a clearer form in your mind and thus help you on to a profounder consciousness about your own person. Ask yourself: *"What do I mean by feeling that way? Am I struggling against this? Doesn't my struggle mean that I reject in pride and self-will the lesson life has to teach me? Isn't the fact that I am afraid of this lesson a sign that I love myself too much, being afraid of all the little hurts and disadvantages?"*

That is not pessimistic, my friends, that is not negative. Pessimism and negativity will say, *"All I can expect is unhappiness, the sun will never shine for me anymore."* You may say that with your feelings even though your intellect does not.

But test these feelings. Often people think by being so negative and pessimistic they prove that they are accepting life's necessary lessons. Yet, in reality, this is not only not the case at all, but actually such a negative attitude is truly exactly the same in the last analysis as the kicking and struggling and refusing of life's lessons. PL 37

Exercise 2d: Practice saying each phrase that is suggested in the several passages above (in italics). Notice if any of these reflect your actual feelings, or disturb your self-image.

Daily Review 1.0 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.

If you follow this through for some time to come, really faithfully (not just once or twice -- that will not do you any good) but regularly and faithfully for some time, you will, after a while, see a clear pattern coming out of it. Pray for enlightenment and guidance every time you conduct this daily review, [The Call](#) PL 17

Daily Review 2.0 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				
DATE	SITUATION	REACTION	BEHAVIOR/ RESPONSE	JUDGMENT
	Facts/Circumstances of Disturbance	Feelings, thoughts, emotions	How You Acted (Exaggerated/Minimized)	Affirmed/Negated My Belief That...
10/01/20	Late for work	Fear/anxiety about job	Yelled at kids	I'm a bad mom
10/01/20	Fight re dinner cleanup	Felt let down by family	Didn't speak for hours	People are inconsiderate

Graphic created by Shakila F.

Daly Review from PL 211

Go through the days in terms of the various moods that "overtook" you during this specific day.

[Outer Events Reflect Self-Creation](#) PL 211

Week 3: Finding Dignity in Humility

Another distortion of a divine attribute I want to discuss now is what happens with dignity in the course of its deviation. True dignity, needless to say, is a divine aspect. Its distortion is pride.

How often can we notice that you human beings are proud of your pride, misunderstanding it, misinterpreting it for dignity. True dignity can only exist hand in hand with complete humility. He whose ego currents are so strong that his self-will speaks first or has the upper hand must, by necessity, by logical conclusion, be proud. And that person cannot be dignified. In the measure that self-will, pride, vanity, egotism is present in the soul, bringing necessarily fear in its wake, dignity cannot exist.

He who can humiliate himself at specific times, if there is good reason and cause, has true dignity. Is there anything more dignified than a person going humbly to a fellow creature, saying: "*I was wrong, forgive me.*" There you have the proof that only in humility lies dignity and not, as you often think and feel, that to admit a wrong will injure your dignity.

How often do you stubbornly persist in a point of view simply because you do not want to give in? I ask you, why not? The answer is, for the above-mentioned reason, your misunderstood conception of dignity that is really nothing else but pride, therefore the exact opposite of dignity. Spiritually un-awakened people can so easily mistake these two!

PL 37

Dignity: the state of being worthy of esteem or respect. Inherent nobility and worth.

Dignify-verb: to confer dignity; to raise the status of someone/something; to make honorable.

Humility: marked by meekness or modesty in behavior, attitude or spirit; not arrogant or prideful.

Humiliate- verb: to cause someone to feel a loss of pride, dignity, or self-respect.

AHDictionary.com

Exercise 3a: What have been your experiences of being willing and/or capable of being humble? Do you feel that you possess dignity, as having inherent worth? If not, explore why.

Mediums-in-Training and a Second Group in Europe

[PL 37 was delivered September 28, 1958. Other than a few hints in previous lectures, this section has the only information about other Pathwork mediums or a group in Switzerland, where Eva spent her summer holidays. These were not mentioned again, and research has not revealed any other information about them. After Eva's death in 1979, several individuals and community leaders claimed to 'channel the Guide' but none have been accepted outside of their local groups.]

Before we turn to your questions, there are two things I would like to say to you. The first is, there is a great, great blessing on this group, as well as on my group in Switzerland. The spirit world has planned great things. Some of my friends can begin to sense this. We have now the joy to see that two mediums, one here and one abroad [*PL 28 mentions a 'coming medium' in the NYC group*], are beginning to be trained. This will mean a great deal. It will serve many purposes, not only when the training will be terminated but already while the training is still going on for some time. It will enable purification simultaneously for all concerned, not only the mediums and the manifesting spirits but also the attendant human beings. The reason that I announce this publicly tonight is, in the first place, that all friends following the teachings of this group should know

about it, should be aware that this has greater meaning than most of you think. And furthermore, I have a practical reason that should be clearly understood by all concerned.

All sessions in the training of our two mediums and, most important of all, the ensuing discussion that deals with the personal purification of the participants should be tape recorded, and the tapes exchanged between the two groups. Thus you will learn from one another. There should be a constant and regular exchange. This is very important for both groups, particularly as far as the ensuing discussion is concerned. What has started in my little group here in this particular respect will be very helpful for my group over the ocean. PL 37

Exercise 3b: When you read a phrase in a Pathwork Lecture that resonates, inspires, or challenges you, notice that the knowing always comes from within you. Ask yourself: When I instantly feel something is important, what inner knowing am I using that recognizes truth?

All life forms have an inner template of what they can / will become, unless growth is interrupted or blocked. 'Life finds a way' inspired the Jurassic Park movies! Just as physical growth can be hindered or accelerated by nutritional or environmental factors, our [Free Will](#) PL 18 may choose to adjust our spiritual growth.

QUESTION from PL 27: I read in the papers about the Pope objecting to delve into the subconscious, that it can be harmful.

ANSWER: Well, it can be harmful if it is done by people who do not understand how to handle it. Certainly. A lot of harm has been done, also by qualified doctors. If the subconscious is taken apart without the realization of spiritual law and certain spiritual facts and truths, a person can have a breakdown. It is as though you take a machine apart and you do not know how to put it together again. It can be the most useful, the most wonderful thing, but it can also be a very dangerous thing -- as it is true with so many, many other things. Mediumship, for example, can be the most precious jewel, and it can be very harmful. It is the same here. It just depends on how it is done. *Escape Possible Also on the Path* PL 27

Exercise 3c: Think of Pathwork as a 'diet and exercise' plan for the spirit, to help you overcome bad habits, develop flexibility and stamina, and properly nourish your own inner Guide (divine self, Real Self, -- _____(your phrase for 'god')_____ spark!). And as the quote from PL 27 indicates, this same process may not be appropriate for everyone.

Write down an outline of your current spiritual fitness plan/process. Amend as needed!

Suggestions for Groups and Personal Process

The second request I have to make tonight is really a favor I want to ask of some of you. As I said before, this group is very blessed, and blessed is every single one who is part of it. It would be a great joy for the world of _____ if all these little animosities and misunderstandings that are humanly unavoidable in a group of this size would be straightened out and would be treated in a very spiritual attitude.

You have your free will, but if you are willing, go to the person you do not like so much. Think carefully why you do not like this or that particular person. Try to be very objective, and you will surely find out that somehow your view is subjective. Perhaps your vanity was being hurt, or you have unwittingly hurt the vanity of the other person who has then reacted emotionally towards you, being driven by his emotions that he or she is not quite clear about. One can then always find rational reasons to explain away one's dislike.

If there was no particular incident, it is sufficient if you just try to find the good in the other person and quietly try to find the objective reason for your reaction towards the other person. That will often be sufficient to establish a bond of love between the two people in question. Just try to find the soul and the heart of the other and leave off your hurt pride. Try to find the common denominator.

For there is a common denominator in all of you. Build on that, do not build on your thoughts and feelings on that which you do not like, that may be there all right, but which you might not find half so disturbing if your vanity would not be hurt or if you would not project your own faults onto the other person. And show your own good sides in sincerity; show the generosity that must be in your heart, although sometimes, in some respects, hidden. In cases where there have been actual incidents, this should be considered with discretion, with tact. When or if it should be discussed depends how free you are of resentment and of blindness.

PL 37

Exercise 3d: Go through the process described above, on your own, regarding an individual in your life with who causes you to feel disharmonious in some way. Share your insights with that individual only if this might increase mutual love and respect; otherwise, consider sharing your process with someone who will hold confidentiality.

Then go through the process again, on your own, about someone who generates strong feelings of distaste, resentment, or hostility. Acceptance of their humanity does not mean approval! This exercise is only about exercising empathy and finding compassion -- for both of you.

World Peace Begins with You

For all misunderstandings, all hurts are merely imaginary, my friends. They are the by-product on this earth sphere, in which you live partly, at least, in darkness. You think so many times you have reason to be hurt. But you have not! You can purify all the better if you take your courage into your two hands and make that first step to the very person you may misunderstand. By doing what I have suggested here, you would do yourself a great deal of good, and also to the other person involved, although this is not the main reason of my request.

All bad feelings, all bad thoughts add on to the destructive forces in the universe. If you could only vaguely realize how each one of these feelings, these emotions go into a big and ugly pool and finally are responsible for and add on to all the wickedness of wars, crime, injustice, and the hurts of this world! This should not lead you to deceive yourself, to force yourself to have thoughts that are not true because your feelings believe them. You know that this is never the right way. The way must always be first to have the courage to say, "*These are my feelings. I know they are wrong, but they are that way.*" If you can detachedly observe these feelings and acknowledge them, then and only then have you made the first step for your own proper purification, and then the wrong thoughts and feelings (that you cannot avoid to have at present) will be much less forceful and do less harm to yourself and in the universe. The fact of your courageous recognition and your good will to change lessens their impact. Their strongest impact lies when you are more or less unaware of them, or if you try to justify them.

PL 37

Exercise 3e: Say the phrase "*These are my feelings. I know they are wrong, but they are that way.*" whenever you judge your feelings as bad or wrong. Notice what changes.

Week 4: Questions and Answers

So be careful, my friends, with all these masked and misrepresented divine currents that pose for the true and the good and the right. I may add here, in your world, your earth sphere, the tendency of such distortions is now very strong.

In former times, the forces of darkness did not need to resort to such means. Humanity was still so low in its development that the outright lie was of a sufficient temptation to draw man away from the divine.

Today humanity has sufficiently progressed so that the obviously wicked will not be a temptation for many, but only confusion -- and representing the bad as the good -- will effect that which the forces of darkness constantly aim at. This does make it more difficult for you, but you are obviously strong enough to overcome this difficulty, in selecting carefully and discovering the false posing for the true.

And now, my dear friends, I am ready for your questions.

PL 37

Exercise 4a: Consider how the description of evil having to use a greater level subtlety fits into current struggles about misinformation and confusion regarding what is factual. Consider this as a ‘backward compliment’ to our current stage of transformation and purification!

[Eva Pierrakos transmitted the Guide presentations fortnightly from 1957 to 1976. Afterwards, questions were asked (and answered) for as long as she could sustain the trance. Later, lecture topics alternated with Q&A evenings, covering a wide range of topics. The rest of this study guide includes samples from PL 37. For further study, see the index of ALL PL Questions and Answers in a free online index: theguidespeaks.org, created by Pathwork Helper Jill Loree.]

Exercise 4b: Consider what questions you might have asked the Pathwork Guide.

QUESTION: What part do spiritual leaders play in spirit? Do they still work for their groups?

ANSWER: Not necessarily. Some of them do, some of them do not. It is impossible to make a general statement here. It depends entirely on the case. There may be some great spiritual leaders who have done a great deal of good on this earth, yet they may have neglected some part of their own purification. In some instances, this purification can be conducted in the spirit world while still being active in their own former group; in other cases exactly the opposite may be necessary. In these latter cases, they may be given completely opposite tasks that have nothing to do with the work they have fulfilled in order to bring about a harmony in their soul.

Of course, I have no right to be specific and tell you what these souls are doing or where they are. In most cases, I do not even know it. I would have to make my inquiries, and I would only do so if there were a good purpose, which there is not in this case. I just can tell you generally that each case is considered individually.

PL 37

QUESTION: How do split or multiple personalities come about? Is a cure possible?

ANSWER: Whenever the subtle bodies extract themselves from the physical body, the entity is not conscious, and the other entities often take over. But if his or her own consciousness can be affected, then the necessary work in self-finding and in the proper teachings of the laws of

life and the universe can be given. In the moments when the person is lucid, the work for the cure can be undertaken, but only then.

There are cases when there are no lucid moments; consciousness is completely outside the personality. Then it is a karma that has to be gone through like any other incurable disease. PL 37

QUESTION from PL 27: In reference to the case history of "[The Three Faces of Eve](#)," would you like to tell us something about that?

ANSWER: Oh, yes, I have promised you in your private session to answer this in a public one. It is like this: in this case -- and it was a true one -- there was a strong karmic bond between three spirits. It was part of this karma to go through the hardships of sharing one human body. At the same time, this had the benefit of teaching something to mankind, to draw their attention, to make them awake and aware of the truth so that they may search in a direction in which they have not as yet searched. So the karma of these three entities served mankind at the same time. What the karma was, I have no right to say, and it is unimportant. But you can imagine that there must be some very strong connection between these three entities who have lived together in many a previous incarnation. *Escape Possible Also on the Path* PL 27

QUESTION from PL 33: Are people with emotional difficulties, or even with a split personality, born with it -- have they brought it with them or have they always acquired it in this life?

ANSWER: Oh, no, it is not acquired in this life. Whenever a really severe disturbance exists, it cannot be caused in this life alone. What is caused in the same life can never be so strong and severe. A severe problem must have its cause not only in one former incarnation, but probably in many. It is a chain reaction. *Occupation with Self -- Right and Wrong Faith* PL 33

QUESTION: Do current attitudes [distortions] affect the future as well?

ANSWER: No. For new souls will be incarnated that will set up new conditions after the souls now incarnated will have disappeared from this earth plane. These new souls bring different conditions with them. They have different problems, different karmas, and they will thus form circumstances on this earth differently.

Of course, we see that on a larger scale, in terms of a few hundred years. Once the present civilization will have its decay -- not by complete destruction of this earth, as you fear, this will happen in much more subtle ways -- new conditions will arise out of souls that have other problems to work. So, if you mean by "future civilizations," the next few generations to come, yes. But that still belongs to the same group, it is still the same sweep, so to speak. PL 37

Exercise 4c: Consider if some of your life challenges may be a matter of 'paying off past debts' that is accomplished by your acceptance of where you have resisted truth. Notice the common traits, virtues, and weaknesses that specific generations share, as well as what divides them.

QUESTION: Why do I feel so bad this week?

ANSWER: Oh yes, my dear friend, I need a little time... You see, my dear, dear friend, you can believe me when I say, strange as this may seem, this is a sign that you are improving. For there is no improvement possible without bringing the sore to the surface, and that always hurts.

With human sickness, before it breaks open, the pains become infinitely worse than before when the sore was still under the surface poisoning your blood stream, perhaps affecting other areas of your body but hurting much less. The soul operates on the same basic laws.

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I have given you the task to think of your fears. You could not think of them. That is a sign that your subconscious mind is still holding on to them. Something in you believes if you let these fears, drives, and desires become conscious, it means that you have to give in to them.

Your clear knowledge about undesirable currents will never force you to give in to them. It is important that you understand this clearly, so as to be able to fight with yourself, to let out what is hidden within yourself. You think the hiding of certain drives and desires which you fear immensely is a protective measure. And that is why your subconscious still refuses to let them out. You think that is the only way to prevent you from giving in to them. Because part of you has made the necessary steps to bring them up, another part of your personality fears this, and registers anxiety because of it.

Only by freely recognizing thus far covered and hidden desires, trends, currents, and the fear of them, and by acknowledging them, will you gradually be able to change them -- not immediately, gradually -- according to spiritual law. That is purification. To reach this kind of perfection and purity takes a long, long time, and in the meantime you just have to content yourself with being what you are, accepting your still imperfect condition, without despair, but with courage and good will, to effect a gradual spiritual growth in you that is not built on self-deception.

The type of purity you desire, and that leads you to hide yourself from yourself, will take many incarnations for all of my friends. The maximum of purity you can really and truly attain presently is the self-honesty that can say: *"Such and such are my desires now. I do not fear them, because by seeing them clearly, I can control them. I know they are wrong, but in this or that respect I still feel that way, although I do not like it."*

This courage is still lacking in you. You are still driven by subconscious emotions, and therefore you are depressed. That is the problem in a nutshell, my friend, that you have to go through, as all my friends do who are on the path. There is no other liberation possible than the course of action I recommend. The question is *"Do I face myself or don't I?"* PL 37

Exercise 4d: Repeat the self-honesty phrase (above) and then ask: *"Do I face myself or don't I?"* Try answering 'No, I won't!'. See if there is any truth there for you to explore.

My dear friends, I will retire now, and I say to all of you, hold on to the path where you are. Do not let it go, please my friends, do not let it go. You would regret it so very, very much, and nothing, nothing can be worth it -- nothing! Whatever else you do, remain on this road of self-purification, for therein lies the key to your life. And if you have not entered this road yet or only partly so, fight it through.

Ask ____ (your phrase for 'god') ____ in the simplest terms concerning your problem. Ask Him for light and vision so that you understand why. Ask Him for the strength, and if you will knock with an open heart, He will open unto you. Receive divine blessings, and make these blessings a part of the fight that every single person on this path or before entering this path wholly has to follow through. Take this blessing, and use it where it is most important for you. You can use it if you think of this form as the golden ray it is, love and courage streaming into you at this moment.

Be in peace, my friends, be in _____!