

## **Influence Between the Spiritual World And the Material World**

Study Guide for Online Meetings on PL 15

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**Week 1: Honor Your Personal Experiences**

**Week 2: Dreams and Daydreams**

**Week 3: Influence of Spirit on the Material World**

**Week 4: Our World Influences the World of Spirit!**

**Week 1: Honor Your Personal Experience**

Greetings in the name of the Lord. I bring you blessings, I bring you love, my friends. Although we have had a few mechanical disturbances [*tape recorder*] I ask all of you to forget about it now, for there will be no further disturbance for this coming hour, which is in benediction of divine forces.

I greet all of my old friends as well as the new friends who have found their way here for the first time. You are all welcome, and even though this happening may be new and strange for some of you, I beg you, open your minds. Many things are possible of which you human beings so far have no knowledge; many more things humanity will see in the next decades to come.

And I also greet my good friends who are not present here tonight, also those far away over the waters. All who read my words should know they are not forgotten.

PL 15

**Exercise 1a:** Recall your first impression / reaction upon learning that the lectures were channeled. Or, your first experiences with spiritual messages or writings transmitted in the modern age. What questions did you ask? What were your doubts or concerns? Do you still have any?

**How Spirits ‘See’ our Material World**

QUESTION: How it was possible for you or others to read?

ANSWER: It is possible because the thought contained in the written word is a form. Every thought is form. Whether it is written, spoken, thought, designed, played in music, it does not make any difference. We see the thought-forms. We could see the writing too, as we can see the human body, but again, only if there is a particular purpose. Otherwise we see the form.

QUESTION: In the writing, would you see the color, the emanation of the thought-form, regardless of the type of person?

ANSWER: No, not regardless, because the color, the vibration, the frequency, everything I mentioned last time, is determined also by the characteristics of that person, by his mood, by his general attitude, etc. All that is taken into consideration and makes up a whole.

QUESTION: So that something that is written by one person would be a very different thing than the same written by another person?

ANSWER: Yes, quite different.

QUESTION: Is that in any way similar to certain psychometric readings of people who believe that they can really determine the aura from a piece of art or some object?

ANSWER: Yes, that is right.

PL 15

**Exercise 1b:** In another lecture, the language of spirit is described as a language of pictures. Take some time to consider how this might be true for you as well, even if you are skilled at translating an initial impression into words so quickly that you may no longer notice how you 1<sup>st</sup> perceived it.

### **Limitations on Access to Spiritual Knowledge**

QUESTION: Speaking of daydreams and fantasies, I wrote a play about a former incarnation in Egypt, and I wonder if I myself was in Egypt in a former incarnation?

ANSWER: At this opportunity, I may give a short explanation to all my new friends here.

Spirits, belonging to the order of the divine plan, cannot and will not give this information unless it serves a very good purpose, unless it is important for self-development.

If and when this information should become necessary for you, you will receive knowledge of it, either through me or another spirit or through enlightenment that will come directly to you. But as long as this is merely an interesting speculation, we do not give this information. Because if we would handle this so lightly, there would be no purpose that the memory is taken from one life to the next.

Oh, I know, there are many spirits through many mediums who are very liberal with this information. But they are not spirits of ours. It is easy to say, it satisfies human curiosity, and it can never be proven. A spirit could easily say to you "yes" or "no," and you would not know. You would be satisfied.

But we do not do it that way. But when such knowledge comes, it has real meaning. It must have real meaning. It must be a key to your present life. Sometimes enlightenment is given on this subject about where this last life took place; sometimes the country is unimportant. And it actually is really unimportant or, at least, rarely important. But other circumstances are. But whenever truth pervades you about a previous incarnation -- and this goes for all of you --- you must have a feeling of victory, of liberation. It is like a key were put into a keyhole, and a door is opened, and all of a sudden you understand many, many things in your present life -- difficulties, hardships, tests, etc. If that does not accompany such information, do not trust it. PL 15

### **Space and Time in the World of Spirit**

QUESTION: Is the spirit world in which you are and live, is this also extending into the very distant stars, Milky Way, and so on?

ANSWER: Space is no obstacle. There is no time and space measurement in the spirit world like you have here. The distance would only be there from the human point of view. I know it is impossible for you to imagine. For me, there is no distance if there is no spiritual distance.

The measurement we have is purely individual, spiritual, and psychological. Now, do not think that when I say "psychological" that this is merely an idea. It is a fact. Let us say a spirit who has reached a certain development has the whole universe at his disposal up to the sphere he has reached or up to height of development he has reached. He cannot get higher before he reaches the respective development.

QUESTION: In other words, a lower developed spirit can't do it?

ANSWER: Oh no, he has only available what is within the realm of his development or under. There he is free. ... I can understand it is almost impossible for you to conceive unless you sense it, you feel it in meditation. But then you will find you cannot express your knowledge to others. PL 15

**Exercise 1c:** Instead of 'trying to meditate', explore these ideas using your imagination, in the spirit of play. Notice any experiences that you would be unable to fully express to others.

## Week 2: Dreams and Daydreams

QUESTION: How do dreams that you have when you sleep and daydreams relate?

ANSWER: Your daydreams may shed light on certain psychological facts present within the individual. The dreams show your subconscious; the daydreams also shed light on your subconscious desires in a little different way, but also on other aspects of your inner make-up. Thus it can be very useful for your progress to consider the character of your daydreams.

PL 15

See [Pointers on Dream Interpretation](#) EP01 by Eva Pierrakos at the end of this study guide

### Symbolism in Dreams from *Questions and Answers* PL 76

QUESTION: If some of our dreams are sent to us by the Spirit World in order to teach us a lesson, why then are they so covered by symbolism?

ANSWER: In the first place let us not say a dream is "sent." Dreams are not really sent. This is difficult for my human friends to understand, but there is a difference between the so-called psychological dream and the spiritual dream.

The dream that is given by the Spirit World is really a memory of your sojourn in the Spirit World while your body was asleep. You are taught or advised about something and then you can take a memory along to help bring out what your soul has been impressed with....often it is helpful and more effective if this is a fortified picture.

[One reason for the distortions is] there are so many levels of the human personality, as you all know, and they all have their various messages to convey. One blurs into the other. The second reason is that the language in the Spirit World is a picture language. When you are in the human state, accustomed to a completely different mode of expression, the symbolism of the pictures is something you have to translate. This, incidentally, is one of the reasons why it is so very hard for a spirit to express itself in human language. Imagine it in the sense of translating a text from a foreign language... it will sometimes be a difficult, laborious task. It needs effort. You have to think. Perhaps you have to look up a word in a dictionary. That is the difficulty here also. The phenomenon in itself is not confusing. In fact, it is much less confusing than your human language, which is so much more limited.

And a third reason: [Your resistance] may interfere when your soul wants to convey a message to you. One part of your being wants to give and show freely to your consciousness what the inner problem is. It projects these pictures, but then there is this other part in you at work that tries to blur such messages. The resisting part desires to cover up, to camouflage messages that lead you toward self-recognition and inner change. That is all it can do, if your will is strong enough. It cannot prohibit... But the lower self always interferes. It sends in disturbances. Radio messages can be interfered with in a similar way. All these elements are responsible for the difficulty to interpret dream language.

*Questions and Answers* PL76

**Exercise 2a:** Keep a dream log for a while. Summarize how many elements were in the dream, as if each person, object, or environment (house, woods) were a different 'character' in an allegory. If you only remember fragments, consider these as 'snapshots' and keep an 'album' of them. Later,

do through the log (as with Daily Review) and notice any common denominators (commonalities) among the different ‘characters’ that you may not have realized because of their differences.

QUESTION: Where is the line of demarcation between the artists concept and daydreaming?

ANSWER: That is a very good question. When the artist puts his daydreams into actual creations, then it ceases to be a daydream. When the artist plays with these thoughts of fantasy only for the purpose of creating, of fulfilling, of giving something to other people and not in order to drug himself so as not to face an unpleasant reality, then he is on the right path and not going over the borderline. And again, like in all these things, only the individual himself can determine where the borderline lies. No one else can do it for him. Only by very severe self-testing can this be accomplished. PL 15

### **Harmful Effects of Wishful Daydreaming**

Many times a human being indulges in what is called daydreaming. No one thinks there is anything wrong with it, that it is not a harmful pastime. You do not do any harm to anyone, you think. But I say, you do! And the harm is done to yourself, and I will try to explain to you why.

When very young people are doing this, it is different. But when they really mature, they will get over it. If they do not, it means that in some way this person has not matured. But if they have, they will not live in fantasy but in reality.

But if this daydreaming is being kept up, it has very harmful effects. For if you are doing this, you are somehow escaping reality. Your life is hard, your life is difficult, and by conjuring up these pictures of what you would like, you escape from your actual life and its problems, which means that you cannot solve these problems really, not their roots anyway.

And, as you know, there is no thought without substance and form. Those daydreams create their forms too. And these thought-forms stand in the way to any fulfillment that you would be capable of bringing about. It is very tempting to escape in this seemingly harmless way, but my advice is, do not let yourselves be tempted, because these thought-forms prevent you from true fulfillment. To that is added the time element; all that time you invest into this pastime could and should be utilized in true meditation, in self-recognition and development.

Daydreaming can be compared in a way to the taking of drugs. To take a drug once will not harm your body or your spirit. But once you start it, it is a danger that you will become addicted. And there are many people addicted to daydreaming. And they use up their energy by building these thought-forms. They thus retire from life in some way, from the reality of life, the reality they could bring about if they would not create these particular thought-forms.

PL 15

**Exercise 2b:** Did you ever spend hours in daydreaming? In hindsight, do the cautions above seem relevant? If you never daydreamed – does that now seem odd or restrictive?

### **Two different kinds of wishful daydreams**

One kind comes from thoughts, and the thoughts come from drives. These drives are connected with your idealized self-image, your self-glorification, inadequacy, your lack of self-confidence.

The second category of wishful daydreaming is emotional in nature and comes from needs, as opposed to those from drives. Your repressed, unrecognized needs may create an even stronger force just because they are repressed. This force must have an outlet, which then occurs often through this other kind of daydreaming. Yet, to a degree, the existence of some daydreaming of this sort may even spur you on to seek fulfillment in reality. Then they do have a beneficial effect. It depends here on what level you produce them and what your attitude is to them.

*Wishful Day Dreams* PL 98

**Exercise 2c:** Which type of daydream resonates with you, one that comes from thoughts and drives, or that come from needs? Do these seem to serve a purpose (i.e. a form of 'rehearsal' for a real life situation, or an exploration of your own thoughts) or do they seem to be an outlet?

See [Pointers on Dream Interpretation](#) EP01 by Eva Pierrakos at the end of this study guide.

### **The Great Existential Fear and Longing**

QUESTION: Why is there an urge in man to search for spiritual life?

ANSWER: Oh, because in every one is the higher self or the divine spark, and this divine spark urges you on, just in this one direction.

The lower the development of man, the more layers of the lower self cover the higher self, the more this urge is covered as well and apparently nonexistent. But when a certain development is reached, the wish of the higher self pushes you.

Some voices of your lower self try to keep you away from it. That is the fight you have to finish within yourselves, each one of you.

The higher your development is, the unhappier you must become if you do not follow the voice of your higher self or, for that matter, the voices of divine spirits inspiring you, because these higher spirits can only be around you because your higher self has freed itself sufficiently, at least to some degree. If you do not heed these voices, if you let other considerations, whatever they may be, stand in your way, you must become unhappy. You will feel frustrated; peace of mind will be lacking. When you follow this voice, if you have decided to take this path and remain on it, no matter what, and go on and on, happiness must follow, step by step. In the measure you are fighting your way upwards, in that measure happiness must be yours.

But it is always the divine spark, the higher self in man, that urges you and urges you, and you will not find peace before you have found what you set out to find.

He who knocks will be opened, he who searches will find.

PL 15

When this separated, fearful, doubting part remains unconscious, the longing for eternal life is also unconscious. As the fears, doubts, and terrors manifest indirectly as if the manifestation had nothing to do with the specific fears, doubts, and terrors of nonexistence, so does the longing for eternal life manifest indirectly. It manifests in various ways.

The longing may manifest in conscious subsidiary but legitimate longings such as those I mentioned before. Or the longing may manifest in displaced longings -- longings for false, unreal fulfillments. The longing may also manifest in compulsive drives. Whatever it may be, it is important to make conscious the underlying, real longing for eternal life.

All this will make it clear that there is a direct connection between the dark corner of fear, doubt, terror, and the longing.

*The Great Existential Fear and Longing* PL 243

**Exercise 2d:** What is your longing? Notice themes in your dreams and daydreams.

### **Week 3: Influence of Spirit on the Material World**

Spiritual spheres are all over the universe: the planets, the different stellar systems, and even in the space between. But even right on your earthly sphere, you have all kinds of spiritual spheres just the same, in the whole scale from the lowest to the highest. For distance in the world of spirit is not measured by your geographical measurements. Therefore, it is possible that many spheres exist on the same geographical or material spot. They overlap one another.

Thus it is possible that one human person can live on earth, can be in this room, for instance, and be connected with a particular spiritual sphere, while another person in the same room can be connected with another sphere of quite a different level. I realize, my friends, this is extremely difficult for you to imagine, for distance is for you a question of space. And yet, in absolute reality it is not so.

Thus one person can be in contact with a sphere according to this person's general and overall spiritual development. But since no one on earth is harmoniously developed -- if you were, you would not have to live here -- you may be at one time in contact with one spiritual sphere, and when another mood strikes you, the currents coming out of your soul, your subconscious, and your conscious mind, will connect you with quite a different sphere. And again a third at another opportunity, and so on.

PL 15

**Exercise 3a:** Science fiction prods us to ‘think outside the ‘box’ of Earth’s natural laws; the 1997 science fiction parody *Men in Black* asked, does a galaxy *have* to be big? Or could it be the size of a marble? This lecture suggests that you can inhabit multiple ‘spheres’ at the same time. Play with this idea! Explore sensations of feeling energetically ‘outside your body’; of your mind ‘wandering’; or of being ‘pulled back into the moment’; or of feeling ‘torn between two worlds’. Such phrases may indicate that we are aware of spiritual reality and accept it on sensory and emotional levels, even though the mind awaits material validation (proof).

### **Positive and Negative Spheres Interact with the Material World**

I have explained to you about the higher self, the lower self, and the mask self [Ref: PL 14]. The first two each living human being has. The third, the mask self, I may say 90 percent of humanity has more or less. It is only a question of degree.

Now, wherever the higher self has been redeveloped into its original state (by shedding the surrounding layers constituting the lower self), it reaches out and automatically connects with the highest and most radiant spheres, even though you still live on earth right here, and even though, measured by distance, these very radiant spheres are hundreds of thousands of miles away.

And wherever the lower self is still stronger, and does not permit to let the higher self shine though, the connection is made with the forces of darkness according to the personal attitude and development. In other words, one person's lower self may be lower than another's.

And since each sphere is richly populated by spirits fitting into this particular sphere, you are all constantly in touch with spirits of various spiritual development as well as with the forces and currents generating from this particular sphere.

PL 15

**Exercise 3b:** Notice if the above idea causes you to fear energetic influences. Then consider that negative energies are governed by divine law [Ref: [PL 171](#)], just as bacteria or viruses are governed by natural law: they may be all around us, yet specific conditions (an ‘invitation’ or opening) for them to be able to in attach to us or influence our behavior. .

### **Spiritual Self-Responsibility**

Some people say that when their lower self takes over, an evil spirit is responsible, meaning that they are not to blame. This is not true. Certainly, evil spirits can and do influence you, but only if and when you permit it; by your laziness in spiritual development, through your inclination to take the line of least resistance. Often you think merely because your faults are not as bad as those of certain people of very low development, a criminal let us say, you think it does not matter so much. Even if your faults are only minor ones (not crimes or outright and recognized sins), all the more so are you responsible.

The higher the development, the more responsibility, the more duty you have to perfect yourselves. The more you are free of very wicked and evil trends within you, the higher your development evidently is. Therefore, you possess more enlightenment and more strength, and thus more can be expected of you. A so-called minor fault with you may weigh every bit as strongly as a crime with a person of little or no spiritual enlightenment.

Therefore, do not compare your faults and deviations from spiritual law with just anybody. ... either by saying or thinking, *"I am not the only one who does that, other people are doing worse,"* or by putting the blame on evil spirits. By the same token, if higher entities from the world of God can guide, help, and influence you, it can only be so because your inner attitude has called this forth. PL 15

**Exercise 3c:** Find 1-2 examples of how/where/when you excuse yourself using some sort of comparison or any sense of helplessness, ‘it’s not my fault’, or victimhood (assigning blame). Assume for a moment that you **did** ‘deserve’ what manifested (or, what your flaws are) in terms of 1) karma, direct or indirect, that had to be repaid 2) cause and effect, where you are not yet aware of the underlying cause or 3) as a gift or sacrifice, voluntarily made, in service to a larger plan – without being able (yet) to know what that is about. Notice if the energy of needing excuse or blame shifts when you change the energetic or spiritual context of your story to be more inclusive.

### **Negative and Positive Spiritual Specialists**

Wherever there lives a human being, there must also be close by a number of spirit beings of various stages of development. In every sphere, there are specialists of all kinds. I have said this before, and I will say it again because it is not yet fully understood in its entire significance. The world of spirit, in all its gradations, is much more specialized than your earthy sphere. This applies to the divine order, as well as to the world of darkness, as well as to all the variations in between. And you attract those specialists whose particularity you possess, good or bad. For like attracts like inevitably like a magnet.

When a human being grows up, he has guardian spirits who belong into the order and organization of divine worlds. They can come close to their protégées only if the human being asks for divine truth and will and tries to strive higher. Otherwise, they will have to stand back and watch, so to speak, from a distance. They will only interfere to protect according to past merits,

according to exact spiritual law -- about which we are very careful and which we do not ever break because these laws are perfection, love, wisdom, and justice.

On the other hand, this very same person has also around him a number of other spirits not incorporated into the divine order. There may be those belonging to the world of darkness. And if this person is not a criminal or really bad, there will not be very evil spirits around him. For they could not accomplish anything with their specialty with such a person. But even the specialists of the so-called minor or human everyday faults also belong to the world of darkness. They are also operating according to their own laws, and they accomplish just as much for their purpose as, let us say, a spirit of murder who can influence a human being.

If your fault is selfishness, there will be a specialist of selfishness attached to you. If your fault is that you are inclined to furious outbreaks, you will have a specialist around you of that type, who will wait for an opportunity when you permit him to take over in his influence on you, and thus live through you. This gives him a great deal of satisfaction, not only because he thus fulfills his task, but also because he can thus indulge in his particular weakness. On the other hand, that very same person may be completely void, let us say, of envy. He will not have a specialist of envy attached to himself. But another person, in his overall development -- not worse than the other is -- may have such a spirit of envy because of this fault of his, but not one of fury. Thus your own faults pull the particular specialist close to you in the first place, who can and do constantly wait for an opportunity to live through you. Thus you influence one another.

And you can only get rid of them by your personal endeavor to overcome your faults. But first of all, you have to recognize all your faults, of which you are often unaware simply because you do not want to be burdened with such unflattering knowledge. But how few people want to do that! Most people admit that they also have their faults. But to admit it in a superficial way and to really become fully aware of it are two different things. PL 15

**Exercise 3d:** Explore the idea that your flaws attract ‘helpers’ that cause them to become more active and dramatic, so that you will be better able to see the pain and suffering your false beliefs, misconceptions, or distortions create for yourself and others. That is their divine purpose.

So, for your own protection, each one should face himself or herself in utter honesty. You can be sure, whatever your faults are, you will carry with you and around you these specialists of the beyond, who are waiting for an opportunity to inspire you to give in to this fault of yours. And since it does not take a lot of hardship, since it is the easy and comfortable way, it is so very often that you follow these inspirations. The stronger the fault is with you, the less you are aware of its full significance, the closer this specialist can be to you!

Thus it is right and wrong at the same time when people who know about the existence of the beyond and the spirit creatures say that an evil spirit influenced them. When they say this, meaning by it what I have explained to you, it is right; but when they say it because they thus want to absolve themselves of personal guilt, they are wrong. PL 15

See [Hints on Reading Pathwork Lectures](#) by Ann Griever and [Pointers on Dream Interpretation](#) EP01 by Eva Pierrakos at the end of this study guide.



## **Week 4: Our World Influences the World of Spirit!**

Much has been said of the influence of the world of spirit on the world of matter, but not much has been said about the influence the other way around. For both affect one another.

And between these low creatures and higher entities of the world of God are many, many who are, in their attitudes, very similar to yourselves; deceased people, who mean well and who are not particularly bad, but who are not yet belonging to the divine order and are thus blind in many respects. They often seek human beings because it helps them in some way -- or simply because they have nothing better to do.

They could learn from you if you would take the spiritual path of self-development. But if you are not stronger than they, they also influence you; sometimes not in a bad way, sometimes meaning well. But, being blind, these entities inspire you not to the best of your spiritual advantage -- sometimes, to your material advantage, that may or may not interfere with your spiritual advantage; and sometimes harmlessly (or apparently harmlessly) in a way that is to your ultimate disadvantage.

When and to what degree this can be is again not coincidence or arbitrary. It is inevitably called forth by your own inner attitudes.

If you meditate about this, about yourself, about your life, about your desires, you can find out what spirits are around you. And believe me, those of you who walk the path of perfection -- and this is the only protection you have -- will not be bothered or influenced by spirits who do not fulfill the will of God in all respects. PL 15

**Exercise 4a:** Explore the idea that there are spirits observing experiences on the earth plane as preparation for their own incarnatory process, vs. being 'above' or 'beyond' our levels. What would it mean to you if you were a 'big brother' or 'big sister' to a host of lesser developed beings? If you had also been given that opportunity, consider why you said YES to incarnating!

### **Spirit Intervenes as well as Influences**

Oh, there are also other means, but they only have effect temporarily. For instance, if you have the presence of mind when you feel a very disharmonious mood, when you feel a quarrel in the air with your fellow creatures, when you feel any kind of disharmony -- and if you can then bring yourself to pray in this instance, to reach out for God within you, or to ask your spiritual guidance, -- then this will surely help, and I recommend it strongly.

But it will only help at this instance -- because you will not always have this presence of mind. Sometimes you will be tired, and you will let yourself go, and then you become prey to those influences -- which in turn can have only an effect on you because of what is already within you. Therefore the only definite and permanent cure and protection for you remains to tear out the bad growths by their roots! This happens on the path of perfection, of self-development, on the path of happiness. And if you are willing to take this path, you will be guided, you will be helped.

But first, this will and decision must be clearly formulated within you, then it will be recognized. Whereupon your divine guidance can get automatically and immediately close to you and, among other things, guide you to the proper human help which you also need in order to take

this path. You will be guided to the place or person that is best suited to your temperament and character. PL 15

**Exercise 4b:** Remember past prayers that did not seem to be answered. Then notice what would have had to change in order to have granted your request at that time. Was there a desire to short-cut a process that needed to be more fully experienced? Was there any lack of understanding, or empathy, for the cost of granting your prayers? For instance, a desire for peace / harmony would deny the experience of war / disharmony, including the lessons that could be derived.

### **Thought forms create worlds**

So you see how the different spiritual spheres with its respective creatures influence man; but man is not arbitrarily prey to these influences - he determines them himself. And by rejecting any influence that does not come to him from the divine world, he not only takes hold of his own life, but he also weakens the forces of darkness, for the less they have in material to work with, the more power they must eventually lose.

But there is also another kind of influence man has on the world of spirit. I will try to give you a picture of this, though it can only be a very limited one.

You know that, as I have said many times, your thoughts and your feelings are spiritual creations. They create forms of all kinds in the spiritual world. If your life is in accordance with your destiny, if you fulfill the maximum you are able to fulfill according to your development -- which is, alas, not often the case -- you must create forms that will build harmonious spheres, buildings, landscapes, etc. in the spirit world. This may sound incredible to some of you. However, my dear ones, I assure you it is true!

And there is not one of you for whom the day will not come when you will convince yourselves of this truth -- not one of you. As a matter of fact, when you will see it, you will know that you have known it in spirit all along. This knowledge was only temporarily blurred from your consciousness while you were incarnated.

People who give in to their lower self create forms corresponding to the degree, strength, and type of their lower self, -- which does not exclude that they also simultaneously create harmonious and beautiful forms in the measure their higher self is allowed to function. PL 15

**Exercise 4c:** In Charles Dickens' [A Christmas Carol](#), Marley's ghost laments: "I wear the chain I forged in life. I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it." Consider other cultural references to karma.

### **What if...**

Let us assume, merely theoretically, that all mankind, each individual, would follow the line of least resistance, and give in to their lower self, would nurse it instead of fighting it. What would happen viewed from our point of vision?

These overlapping spheres I have mentioned would change in outlook. The disharmonious spheres mankind would strengthen and enlarge would completely overcast, or push into the background the harmonious spheres of light, truth, love, and happiness, so that these latter could

effect mankind less and less and only the influence of the disharmonious forces could have effect. You would constantly furnish material to the world of darkness, and thus the influence of the world of darkness, in turn, will be that much greater on yourselves.

On the other hand, let us assume all mankind, each individual person -- again, if this were theoretically possible -- would walk the path of perfection, even if this path would be different for each individual (because what may be the necessary path for one person may be much too difficult for another, whose general development is not high enough for those endeavors). But still, if a child of God who is still in a lower class (in the sense of school class) would try his best, the spheres of darkness and disharmony, of evil and envy, of hatred and prejudice, of war and greed would be cast off and would have to dissolve gradually.

Divine creation can never dissolve; it can only be pushed into the background so that it cannot effect the material world as long as this attitude remains alive. But disharmony with all its faces can and must ultimately be destroyed and dissolved.

So, you can see very well how not only the world of spirit affects you, but how you affect the world of spirit. It is a continuous cycle set in motion, vicious or benign. And this will never change as long as the material world remains in existence. It must be that way. PL 15

**Exercise 4d:** Consider that there is a natural ebb and flow to spiritual progress. What do you believe the inevitable outcome will be? Why?

### **You are Part of the Divine Plan**

For instance, if a group of human beings, even only a very small group, get together in the sincere and honest desire to serve God and His great plan, do you know what form we see in the spirit world by this wish, which does not merely remain a wish but is also put into execution? We see a very beautiful temple being built in the world of spirit.

And this group here, to which I manifest myself, is also building such a temple, stone by stone. It is not completely erected yet -- the roof is still missing, it is not furnished yet -- but the construction is well on the way.

And do not think that I speak symbolically here; it is literal truth. This temple is existing in the corresponding sphere. And friends really belonging to this group, very often, while their bodies are resting, -- sleeping as you say --, their spirits are guided to this sight, and they enjoy it. Each one of you enjoy it, because you can see where you have furnished a stone.

And each one of you, who really tries honestly, sincerely, and who works on this path, furnishes many stones -- not only the medium, but all of you who walk this path with my help.

PL 15

**Exercise 4e:** "Each one of you enjoy it, because you can see where you have furnished a stone." PL 15.

# Pointers on Dream Interpretation

by Eva Pierrakos EP1

1. It is most important that you make personal associations. No matter how preposterous the dream itself, as well as the associations may at first appear, if you analyze them closely and carefully you will feel the truth as a strong feeling of inner knowledge and understanding. In fact, this inner knowing is the only indication that the dream has really been properly analyzed. Intellectual interpretations are not enough, even though they seem logical or if they are later proven correct. Associations often lead far astray. This flow should not be stopped, even though it seems to wander away from the dream. Ultimately these associations, no matter how far afield they may seem to go, will return to the dream. Therefore, it often takes a long time to really work a dream through and understand its full meaning.

2. No matter how 'silly', unimportant, or crazy a dream may appear, it always contains something of importance. In fact, the dreams that make sense are not necessarily more important than those that at first glance do not.

3. If a dream is fully interpreted and understood, it always contains a special message, even if this message just repeats something the person already knows. In such an event, the person may not be fully aware of the extent and scope of what the dream finds necessary to repeat. It is worthwhile to think and feel it through rather than to discard it with an 'I know this' attitude.

4. There are general dreams that show the entire inner situation; past, present, and future. These are not necessarily prophetic dreams, but the inevitable outcome of one's present attitude. They also show the direction and the inner life plan, the right way one should go or the solution to a problem if one's attitude were to undergo change in this or that particular direction. Or they may show a situation as it really is. Since these dreams show the objective aspect, they are called objective dreams.

There are also dreams that show one's subjective feelings to a person, a situation, or a predicament. They point out a passing reaction or emotion that may be in itself significant but that is important as a part of the whole picture. These dreams may bring forth fear, desire, irritation, or whatever the emotion may be. They show but a momentary aspect of one's inner life, and they are called subjective dreams.

5. The dream is often obscured in the constant battle of the personality between concealing and disclosing the truth. It is necessary to understand this battle and to have patience in order to decipher the hidden meaning. Therefore, the side that wants to reveal the truth at times resorts to drastic means. For example:

a. Gross exaggeration that, at first sight, one feels inclined to dismiss as nonsense. But if one keeps this in mind, such dramatization and exaggeration of a single factor presented out of focus will help rather than hinder one's getting on the right track

b. Repetition of the same meaning in different pictures or symbols or dream situations. This is particularly helpful in showing that one is on the right track.

6. Almost all people or situations in a dream are part of oneself. They represent an aspect of the self, or they show one's reaction to a person or situation.

7. A dream situation, a person or an object has to be analyzed by free association as to its general or specific meaning to the dreamer. Going on a trip may be more than just 'life's journey', that is, life as such. The dreamer should think and feel what traveling means to him personally. If no enlightenment comes out of that, he should think upon what traveling generally signifies. It may be a change, an escape, a development. It depends on the accompanying circumstances in the dream situation as to whether it has a positive or a negative connotation. Any dream event or action or happening that cannot be analyzed by personal associations should be tackled from this approach: What does the event or action generally mean? What does it stand for? Brought in this way to its simplest terms, a striking answer can usually be found and then applied to the dreamer's personal inner life.

8. There are general dream symbols that may apply to everybody. Animals usually indicate the instincts, not only sex, but others as well. Hair is often the symbol for sex. Water often symbolizes the emotions. A dried-out well may represent dried-out, inhibited emotions. Darkness, fog, haze, and night represent confusion and ignorance. There are too many symbols to go into them all now. However, it is really not necessary to know these general symbols. By thinking and feeling through, by free association, and by looking into the concept on such, one is inevitably bound to find the solution. For example, one dreams about an animal. It is much better to disregard the knowledge that this may be a part of the instinctual nature, which may lead to a pat answer that is not felt through. Rather investigate: What does this animal mean to **me**? Do I like it or fear it? Is it destructive or useful? Is it low or noble? What are **my** opinions and emotions in regard to it?

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# Hints for Reading Pathwork Guide Lectures

PTH Worksheet by Ann Griever 1996 Edited 2024

These notes provide hints for reading the Pathwork Guide Lectures. As you read them, please keep in mind some concepts the guide often reminds us to heed:

- Each person's unique needs, timing and learning style will affect reading. If you find yourself concerned that you "should" read a certain way, notice whose approval or authority you are seeking to conform to. Consider exploring new methods.
- What we read filters through who we are at any given time. I find the lectures uncanny in how they work this way. Allow each reading to be an entirely new experience, in the Now.
- The style of the lectures serves a purpose. They don't just instruct your intellect. They also aim to directly affect your experience as you work with them. Tune into their flow.

## The First Method I Learned:

1. Pray to allow the lecture affect you deeply. (Notice your trust level about this.) Through meditation, prayer or other praxis, reaffirm your commitment to let the lecture affect you. Open yourself so that the lecture can pour into your being as you read, rather than trying to study it.  
Read it through in one sitting. Allow your spirit to synchronize with the lecture.
2. After you have read the lecture notice, notice if outer events seem to be helping your understanding, by illustrating the points of the lecture.
3. About two weeks after you first read the lecture, read it again. This time read it point for point, noticing your life issues as they relate to the lecture. If you wish to make notes, make notes about the points as you go. Organize your notes afterwards. Often the guide puts things in an order that doesn't correspond to a school-type outline.
4. Express gratitude for your progress. Ask for the help you need to continue progressing, through prayer, questions, sessions, or other methods you are drawn to.

## Intuitive Method:

The first time you try this method, select a lecture at random. If possible, do not pay attention to the title until you finish. This can build confidence that what you're learning is not based on pre-conceived notions about the lecture.

Get into a comfortable, meditative pose. Put the lecture in your lap, hold it in your hands, or place it on your stomach (or however feels best to you).

Notice what you learn for the next 15-30 minutes. You can write now, or just sit. Do not analyze or try to figure anything out as concepts, feelings, etc. come to you. Just notice the concepts and feelings and how they affect you.

You may just enter a new state of consciousness rather than getting ideas. If this happens, observe the new state and wait until after the meditation to get conceptual or analytical about it.

Once you gain intuitive insight, read the lecture.

Notice any similarities or differences between your initial experience, of connecting intuitively with the lecture, with the actual experience of reading it.

Notice your understanding of the title of the lecture.

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## Carolyn Tilove's Method: "Give Yourself a Session"

### Attitudes:

- Carolyn aims some of her comments at people planning to teach the lectures in classes. Her comments also apply when we simply teach them to ourselves.
- Look to become a living lecture, reaching deep inside yourself for answers.
- Clarify difficult concepts by finding different ways of expressing them.
- The structure of the lectures has a biochemical effect. It raises our vibratory level.
- Preserve the "unknown mystery". Don't abuse reason / analysis; avoid pre-conceived notions; read with your objective observer present, rather than being hyper-vigilant.  
[Ref: [Chapter 3 of The Undefended Self](#) by Susan Thesenga, available by permission of the author.]
- Let go of your idealized self-image of who you 'should' be. [Ref: [PL 83](#)]

### Stages:

1. Read it straight through.
2. At another sitting, read it again, using the outline below.
3. Integrate and organize your understanding of different ideas in the lecture.
4. Find time to read it one more time, straight through.

### Outline:

A. Read the blessing at the beginning of the lecture. Often it serves as a synopsis of the whole lecture.

1. Notice your emotional reactions.
2. Dialogue with yourself about the reactions.

B. Begin to read the lecture.

1. Read it sentence by sentence.
2. Each time you have the slightest twinge, stop and take it seriously.
  - Notice your emotional reactions and dialogue with them.
  - Write this emotional part out.
  - Put in brackets any intellectual clarifications, examples, etc.)
3. If you had difficulty with a section of the lecture, go back to its beginning.
  - Do this as many times as necessary until you read it clearly - both intellectually and emotionally.
  - Only then, move on to the next section.
  - Note: In the beginning a section may be as small as a phrase of a sentence. In that case, keep going back to the beginning of the sentence until it reads smoothly. When sentences read smoothly, use paragraphs as sections, then move up to groups of paragraphs or sections the guide may have defined.
  - At some point you will "break through and the rest will slide in like butter."

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