Pathwork Lecture 30: Self-Will, Pride, and Fear

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

<table>
<thead>
<tr>
<th></th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>03</td>
<td>Greetings in the Name of the Lord.</td>
</tr>
<tr>
<td></td>
<td>I bring you blessings, my friends; blessed is this hour [i.e., blessed is this time we now spend together in this lecture].</td>
</tr>
<tr>
<td>04</td>
<td>This lecture will not be entirely understandable for those who are not familiar with the preceding ones, since this [lecture] is part of a series.</td>
</tr>
<tr>
<td></td>
<td>For the benefit of those friends who are here for the first time, I should like to say again:</td>
</tr>
<tr>
<td></td>
<td>It is so very difficult for some human beings to understand that such communication [of a spirit manifesting or speaking through a human being] is possible.</td>
</tr>
</tbody>
</table>
Those who do not understand the great things that are possible in God's creation readily use the often misunderstood word "the subconscious" to explain this phenomenon [i.e., the phenomenon of a spirit manifesting or speaking through a human being].

I beg you, my friends, divorce yourselves of the preconceived idea
- that a spirit cannot manifest through a human being and
- that it is merely the medium's
  - subconscious, or
  - superconscious – whatever name you choose to give it – that you are listening to.

Communication with the spirit world of all spheres has always been possible, is possible now, and always will be, provided that the necessary conditions are met by the human beings who wish to establish such communication.

That in some cases the communication may not be genuine does not mean that it is always so [i.e., does not mean that such communication is never genuine].
I could give a more thorough explanation
why it would be
impossible
for a human being,
still in the cycle of incarnations,
to bring out
the knowledge I can put through
simply by
the medium
going into a trance.

If a human being's unconscious
were so penetrated with such knowledge
that merely going into a trance
would suffice
to bring it to the surface,
the discrepancy
between
• the trance state
and
• the normal state
would not be so strong,
my friends.

However,
I do not want to take up more time on this subject.

I simply ask you,
do not think that because
the majority of the people around you
believe this is all superstition,
• that it cannot be possible [for me to speak through a medium], and
• that they [i.e., that the majority of people around you] are absolutely right.

Do not believe that
it is this human being's unconscious
that talks to you tonight.

This is not so!
Now, my friends, tonight’s lecture will appear at first similar to the last one, in that it will resemble a very abstract and philosophical lecture that seems to have no bearing on your present existence.

However, the opposite is true.

When I continue, you will see that everything I say to you — no matter how far away it appears to be from your life — has an immediate and direct bearing on it [i.e., a direct bearing on your present life].

In the "Pistis Sophia," on which my friend is lecturing, you have a plan or a scheme, as you call it, where spiritual spheres are designated in various gradations.

Immediately below • "The Ineffable," or • the House of God as we call it, a sphere is shown with the name of "The Highest Lightworld."
In this Highest Lightworld
an infinite number of
lightforces
exist
in one vast reservoir or pool.

What are these lightforces?

The lightforces represent
every
• divine aspect in creation and
every
• good quality or
• virtue
you can possibly think of,
each [divine aspect, good quality or virtue]
as
one particular
lightforce and
each [divine aspect, good quality or virtue]
personified
as a
• spirit or
• angel.

I mentioned in the last lecture
that
the twelve
• active [forces] and
the twelve
• passive forces
are also personified.
It is the same with the lightforces [i.e., as the twelve active forces and twelve passive forces are personified, so also the lightforces are personified as spirits or angels];

representative
• spirits or
• angels
exist [for the lightforces]
as well as
• their [i.e., as well as the lightforces] emanations.

The emanation of these forces [i.e., the emanation of these lightforces], condensed in a spiritual form of extremely fine texture, creates these beings [i.e., creates these spirits or angels], and these beings [i.e., these spirits or angels] emanate in turn the respective lightforce.

The lightforces gather in a vast reservoir.

Just as all is one with God,
so it is with these lightforces.

They [i.e., these lightforces] constitute one whole.
Yet

each individual lightforce stands out
as something
• individual or
• particular
    with
    its own
different
• color,
• scent,
• tone,
    and other qualities.

If I were to tell you
    how many kinds of perception exist
    in this high sphere,
you would not believe it,
    for you have
    a very limited
    perceptive capacity.

The individualized forces [i.e., the individualized lightforces]
are recognizable
    in this reservoir
and yet
    they form
    one harmonious whole.

They [i.e., the individualized lightforces]
emanate
    from
    • the sphere of the Highest Lightworld,
        where they are concentrated,
    into
    • all spheres below,
        in decreasing strength,
        of course.
Further along this plan you will find the "Higher or Middle Lightworld," [i.e., “below” the “Highest Lightworld”] where these lightforces are gathered again, • concentrated and • condensed into a slightly coarser texture that is still extremely fine compared to your standards.

From there [i.e., from the Higher or Middle Lightworld], they [i.e., the lightforces] are being sent forth into all other worlds.

But in this sphere, the Higher or Middle Lightworld, • spirit beings or • personifications of individual lightforces have • their organization, or as it is referred to in the "Pistis Sophia," • "the Orders."

• Each Order represents • one of these lightforces, headed by • the individualized spirit, and serves • the entire Plan of Salvation in different gradations as a sort of hierarchy.
• These Orders
  may also be designated as
• "Choirs,"
and are distinguished from one another
by
  • special marks,
  • appearance of robes,
    and so on.

Each created being,
  including
• each one of you,
• each human being,
belongs to
  one of these particular orders
  of the lightforces.

Your basic being
  is part of
• one of these
  • lightforces and
  • Orders.

In deep meditation,
  if a certain degree of development has been reached,
you may
• find out or
• sense
what your
  ground being
  is,
  which does not exclude, of course,
  other
• virtues,
• qualities, or
• talents.
However,
there is one
• basic,
• significant
core element
  in each
• being,
• spirit, or
• person.

Such a basic quality
may be
• courage,
another
• love and
• kindness,
  and so on.

To have
• courage
does not mean that
you do not possess
• love or
• the capacity to love.

Though
the highest angel representatives
of each force
have
  all
other qualities as well,
y they have
one
• basic,
• outstanding
quality
  that
• strengthens and
• furnishes
  all other divine aspects [that they have]
rather than
• weakening or
• excluding
  them [i.e., rather than weakening or excluding all other
divine aspects that they have].
So it may be possible for you to find out the
• ground tone or
• marked quality
  of your being.

Since you have heard the preceding series of lectures dealing with
• the Creation and
• the Fall,
you should understand by now that all beings in Creation are perfect
  in one particular way.

Also,
if the Fall had failed to take place,
• the lightforce and
• the divine power
  that every being has been endowed with would have served the purpose of complementing the perfection in other ways as well,
  so as to become really godlike.

Before this state has been reached, godlikeness can only be partial.

Once the Plan of Salvation is fulfilled, further expansion toward perfection will continue.
As it is now, the Orders, with all the many, many beings belonging to them, are particularly perfect in one way.

This applies even to the fallen spirits who have kept the ground perfection in its original nature and talent basically intact, though covered up by the lower self and by all the layers of imperfection in varying degrees of density.

The process of uncovering the ground perfection is the path of purification.

This may give some of you good material for meditation.

At the present stage of your development you need to concentrate on finding out what your lower self really is.
This [i.e., finding out what your lower self really is] means you should
• find your faults and
• fully realize
  their [i.e., your faults’]
    • existence,
    their
    • significance, and
    their
    • effect on
      • you and
      • your life.

It is also important
  at a certain stage of your work
  to get to know
    the special individuality
      of your higher self
  so as
  • to use it [i.e., to use the special individuality of your higher self]
    for your
    purification and
  • to realize its [i.e., to realize the special individuality of your higher self’s]
    particular force.

In a previous lecture
  I spoke about
    the three basic
      hindrances to perfection
        which apply to everyone alike:
          • self-will,
          • pride, and
          • fear.

Since the Fall
  these three attributes [i.e., self-will, pride, and fear]
  became
  stronger
  and stronger
  in the measure to which the Fall progressed;
  they [i.e., self-will, pride, and fear]
  blur
  your basic light.
It is the purpose
of the path of purification
not only
• to sense
what your basic light is,
but also
• to realize that
• self-will,
• pride, and
• fear
exist in you
and
• to find out
• to what degree [self-will, pride, and fear exist in you],
• how they interact, and
• how one is dependent upon the other.

For only
with this understanding of yourself
will you be able to overcome
the dark walls
that stand in the way
between
• you
and
• your basic light.

Offhand, my friends,
you might ask:

How do
• self-will,
• pride, and
• fear
connect?

Why is one unthinkable
without the other?
For so it is, my friends.

If you have one [i.e., if you have either self-will, pride, or fear],
you must have all three attributes [i.e., you must have self-will,
pride, AND fear].
You may have one
more
• strongly
  than the other, or
more
• apparent or
more
• conscious
  than the other.

But it is
impossible
to possess
only two,
  with the third
entirely missing.

Sincerely
endeavoring
to walk
this path of purification
and understanding
the role of
• self-will,
• pride, and
• fear

is certainly essential
on this path.

Do not believe
that there is a human being alive
who is
entirely free of
• self-will,
• pride, and
• fear.

Thus
my words
  apply to everyone.

The only difference may be that
• some may have more [self-will, pride, and fear],
• some less [self-will, pride, and fear].
I will demonstrate this to you in the following words.

They [i.e., the following words] will be of great importance for your self-understanding.

In the first place, we may again clarify that there is a distinct difference between
• self-will
and
• free will.

To make sure that you understand it clearly in this connection,
I will repeat that free will can be used
• for good
or
• for bad;

this is important.

You cannot say it [i.e., you cannot say free will] serves only
• good purposes,
for, as just said,
it [i.e., free will] can be used for
• evil purposes as well.

However, it is certain that self-development cannot be attained without the full use of free will.
The will of God cannot be fulfilled unless you use your free will to accept it [i.e., to accept the will of God]
• your own accord and
• your own choosing.

Free will is the greatest gift with which you have been endowed and without it [i.e., without free will] you could never attain a godlike status.

However, it [i.e., free will] has to be distinguished from
• self-will,
• the will of
  • the little self or
  • the little ego.

Self-will strives to get what it wants, regardless
• of the consequences and
• of the harm that may be done
  • to others and therefore ultimately also [harm that may be done]
  • to the self.

Only the little ego is too blind to understand this [i.e., too blind to understand that self-will of the little ego may ultimately bring harm to the self].
Self-will is a blind and immature state, too blind to realize that what it desires is against spiritual law and must bring hardship and imprisonment to the self.

Take a spiritually underdeveloped person, for example, a criminal.

Such a person will use self-will in a very obvious way to serve his immediate seeming advantages, disregarding all laws – spiritual as well as human.

For what seems advantageous to him, he likes to get.
Now we are not discussing such easily recognizable cases [i.e., the cases of criminals].

The average human being does not commit
• crimes or
• antisocial acts,
partly because
• he or she realizes
  that that is wrong –
  the sense of ethics
  even of an irreligious person
  is already developed enough
  to desist
  the desires of the lower self
  that may still have such wishes –

and partly because
• he or she
  is simply too afraid
  to get into conflict with his surroundings.

However, we are not discussing the obvious outer actions of those who are driven by self-will,

for to none of you would this be applicable.

[Rather, here] We are focusing on the emotional currents of self-will within each one of you.

For each unpurified being desires,
  perhaps unconsciously,
  things that are
• wrong and
  things that are
• against spiritual law.
This conflict between
• the conscious desire
and
• the unconscious desire
represents
the greatest handicap
in your development.

Therefore,
it is of utmost importance
that you muster the courage
• to test your feelings,
• to translate them
into
• clear and
• concise
words
so as to realize,

"Here I have a desire,
coming
from my
• little ego and
from my
• self-will,
that does not correspond with
the other part of my nature [i.e., does not correspond with the side of my
nature that indeed wants to follow the will of God]
that is just as real."

15

How does this [conflict between the desire of the self-will and the desire that part of the
soul that indeed wants to follow the will of God]
connect with fear?
If your self-will is strong – and it can be all the stronger if it is unconscious – you must constantly remain in fear that the desires of your self-will will not be gratified.

Thus, coupled with self-will you find fear.

For deep down in your heart, you do know that all the wishes of your self-will can never be fulfilled.

They [i.e., the wishes of your self-will] are, for the most part, • impossible and • unreasonable wishes.

In your own particular case, due to • your previous lives and • the hindrances you have put into your soul, what you wish cannot be fulfilled, at least not at this time, unless you discover the hindrances so as to eliminate them.
The currents within you run in different directions:

- the self-will
desires very strongly something that is
  - wrong,
  - impossible, or
  - contradictory to
other currents within you,

- while at the same time you have
  the inner knowledge of your deeper being,
  the higher self
that knows very well
  that these wishes [of the self-will or the little ego]
  are unfulfillable.

This knowledge [that these wishes of the self-will or little ego are unfulfillable]
  creates fear,
since
  the self-will
  is still demanding its gratification.

If you meditate on these words, my friends, you will gain
a great deal more insight into
  - your soul,
  - your life, and
  - your present situation.

Again, it is not enough to listen [to these words] once to really understand them.
If you
• meditate over them [i.e., meditate over these words] and
• apply them to yourself,
you will begin
  searching within you
  where you may have such wishes [of your self-will or little ego];
you will see
  how the fear
  comes automatically
  from the desires
  of the self-will.
You will thus
  proceed a step further
  on the ladder upward.

But
  you must have the courage
  to search in that direction [i.e., search in the direction of your self-will],
for only there
  lies your liberation
  from your own chains.

Now let us turn to
  pride.

What does pride mean?

It means
• that
  your ego
  is more important than
  the other person's [ego],
• that you
  desire advantages for yourself, and
• that you have
  vanity.
If you feel
the humiliation of another person
less than [you feel] your own [humiliation],
you still have
too much pride.

And who does
not
feel that way,
my friends?

Who has truly
the same reaction to
• other people's humiliation
as to
• his own [humiliation]?

None of you!

If you yourself
are humiliated,
you are hurt;

if the other person
is humiliated in the same way,
you may feel sorry [for the other person],
but the reaction
is certainly entirely different [for these two situations of humiliation],
no matter how much you try to tell yourself
that this is not so.

Be honest
with yourself [in this matter of your feelings about humiliation of another
compared to your feelings about humiliation of yourself]
and this honesty
will surely do more for you
than any self-deception.

Feelings change
• indirectly and
• not by force,
• nor by simply trying to tell yourself
  that you feel in a way
  you do not!
Therefore, such **honest** self-appraisal (regarding your pride as seen in feelings that arise in you when you are humiliated compared to feelings in you that arise when another is humiliated) will be the best means to change your feelings gradually also in this respect (i.e., in respect to your pride as it relates to your reaction to humiliation of yourself compared to your reaction to the humiliation of another).

I do not suggest that you go about it (i.e., do not go about changing your feelings in matters of the humiliation of another) by trying to muster up the same feelings of hurt vanity (that you would feel if you were humiliated) if another human being is humiliated (i.e., in situations when another human being is humiliated).

No. Rather, learn not to make yourself so important, for your little pride and ego do not matter half as much as your feelings tell you.
If you learn
to be more detached
about this vanity of yours,
then
and only then
will you
• have the proper sense of proportion
  in comparing
  yourself to others and
• therefore have
  the same reactions for
  • others
  as for
  • yourself.

That is what is meant by
loving your brother
as you love yourself.

As long as
you feel differently
  for your brother
than you do
  for yourself,
you violate
  the spiritual law of
  • justice,
  aside from the law of
  • brotherhood.

For your reactions
  are surely
  not just [as long as you feel differently for your brother
  than you feel for yourself].

You may
  act
in justice,
  that is true,
and that [i.e., ACTING in justice]
  may be enough
  for some people,
but perhaps [ACTING in justice is]
  not enough
  for you.
You know that
• your actions and
• even your thoughts
are
not sufficient
to permit
the pure emanation of justice
to penetrate;

your lightforce
cannot be liberated
as long as
• your feelings
do not correspond to
spiritual laws.

Thus,
you are
unjust
in your feelings:

you put
yourself
on a higher plane than
your brother.

The moment your
• vanity and
• pride
assume such importance,
you are again
in constant fear,
being afraid that
the gratification of your pride
will not be granted to you
by the people around you.
So you must
give up the desire
to put your own person
on an elevated level
above your fellow-creatures,
in an emotional sense.

Only in that way
will you
be free
of fear.

I do not have to go into detail
to show you
the connection
between
• self-will
and
• pride.

That is too easy.

That you can do yourself.

You may use that [i.e., you may use the discernment of the connection between self-will and pride]
as a meditation exercise.

However,
do not do it [i.e., do not discern the connection between self-will and pride]
• abstractly or
• impersonally;

try to apply it [i.e., try to apply the connection between self-will and pride]
immediately
to yourself;

try to see
where you feel that way [i.e., where you feel a connection between self-will and pride].
As far as the connection between
• self-will
and
• fear,
or
between
• pride
and
• fear,
is concerned,
I have shown it to you.

Each single day brings you
a number of opportunities
to observe your
feelings
in exactly this way.

Unfortunately, you bypass
most of these opportunities for
• self-knowledge and
• purification.

You let them [i.e., you let these opportunities for self-knowledge and purification]
slip by.

If an unpleasant feeling comes up in you, you are very quick to put it aside.
There will be easy excuses [for putting unpleasant feelings aside]:

the
  • faults and
  • imperfections
  of other people
are supposed to be responsible for
your own
  • disharmony and
your own
  • inner conflicts.

But there are times
when you cannot find
anyone to blame.

So you
  • just cover it up [i.e., you cover your unpleasant feeling up] and
  • are quick with explanations [for your unpleasant feeling] :
    • you are just in a bad mood;
    • you do not know why you feel disturbed;
    • it is a difficult life in general;
    • perhaps it is even the weather.

No, my friends!

Whenever
  there is something bothering you,
you will find the answer
in the light
  of what I have just told you [regarding self-will, pride, and fear].

Looking at it [i.e., looking at what is bothering you]
  from this point of view [i.e., from the point of view of self-will, pride, and fear],
you will
do a great deal more
  for your
    • self-perfection and
  for your
    • liberation,
    my friends.
As long as
you are caught within the snare of
• self-will,
• pride, and
• fear,
you cannot
ever
be happy.

It [i.e., being happy when your are caught in self-will, pride, and fear]
is impossible.

You may
fight all you want,
you may
do what you want
on the
outside.

But [by working on the outside with your thoughts and actions]
you only remove
the symptom;
you do not
cut out
the cancer inside.

Think over
these words;
meditate on
them.

For in them [i.e., for in these words]
you have
indeed
• a treasure
  of helpful material and
• a key
to your problems.
And now, my dear friends,
I will turn to your questions
and answer them
to the best of my ability.

**QUESTION:**
Is not
the will
• to serve God and
• to be a better human being
also selfish
since this means that
we become happy?

**ANSWER:**
This is a
good question you are asking,
my child,
and I will answer you.

Though some people
may enter the path
with such a slightly impure motive [i.e., the slightly impure and selfish motive of entering the path only in order to become a happier person],
it is still
better to enter it
than to stay away.

By continuing on this path,
the realization must come
sooner or later
that
you
are
the next fellow
and
the next fellow
is
you.
If you become happy, you must [inevitably] make other people happy.

And when I say happy, I do not mean the happiness that you believe would be yours if the desires of your self-will [i.e., desires of your separate little ego, including not only the desires of your self-will but also the desires of your pride and your little ego's desire for peace and absence of all fear] were fulfilled.

[Rather,] I am talking about the greater happiness that must be yours when you walk on this path of self-purification.

Once you have attained a certain height [of self-awareness and purification], your own happiness will no longer be the goal.

It [i.e., your happiness] will be a means to an end.
I advise you
• even before this realization [that your own happiness is no longer the goal of your work on this path] is yours and
• before you can feel this way [i.e., before you can feel that your own happiness is no longer the goal of your work on this path], to pray
  not only for
  • the understanding of what I am saying here.

Pray
  also for
  • strength and
  • enlightenment and
  • everything needed to follow this path,
not merely
  • for your own sake
but so that
  • you may become a source of
    • giving and
    • serving.

In essence,
  this means that
  the ultimate purpose [of your following this path] is
    • not your own happiness,
  but
    • the service you give and
    • are to others.

But do not deceive yourself; realize how far away your emotions still are from your prayer.
By
  • seeing this discrepancy [between your actual emotions and your prayer]
and yet
  • praying for that end and
  • continuing the work of
    • self-analysis and
    • self-honesty,
one day
you will
  feel
  as though you are
    one
  with every creature.

25

**QUESTION:**
If our soul
  is taught
during sleep,
why do we
  not remember
  in an awakened state
  what our soul has learned?

26

**ANSWER:**
There are
  many good reasons for that.

In the first place,
  the reasons
  are the same that operate
  when
    • the memory
      of your previous incarnation
        is taken away
        from one incarnation to the other, or
    • the memory
      of the soul's existence in the spiritual worlds
        between incarnations
        is blotted out.
If knowledge of
• the existence of spirits,
• the vast worlds that exist beyond your earth sphere and
• the fact of reincarnation
were so easily accessible,
you could not possibly
fulfill your life.

It [i.e., your life]
would be too easy.

The highest treasure of knowledge
must be
• fought for and
• paid for
with the price of
• self-development and
• victories over the lower self.

No matter
how much you have read about the subject,
you will
never be convinced
if
you have not gained
divine enlightenment.

Divine enlightenment
is something you have to
work for.

You have to
• pay the price [i.e., pay the price for divine enlightenment], and
• deserve it [i.e., deserve divine enlightenment],
for it [i.e., for divine enlightenment]
is the highest gift.
If knowledge of
• your past lives and
• the beyond
were just put into your lap
either by
• retention of memory
or [by]
• other means,
there would be
• no fight,
and therefore
• no development.

It may also
be a hindrance [to your development]
to know certain factors
of your previous lives.

As long as
you are not ripe for it [i.e., not ripe for certain knowledge] –
and this can only happen through development –
it may be harmful for you
to know certain things.

During your sleep,
when your spirit
is in the spirit world,
you often have insight
• into your previous incarnations,
• into the reasons for this present life, and
• about what you are supposed to accomplish.

Painful knowledge
might be connected
with it [i.e., with your previous incarnations, with reasons for this present life,
and with what you are supposed to accomplish in this life]
which you cannot use constructively
at this time;
it [i.e., this painful knowledge about previous incarnations or this current incarnation]
may
• depress you and
• hold you back from your development.
God

has given you the opportunity
to start on a clean slate,
without any burden.

According to
your merits on this earth sphere,
you will receive
• instruction,
• guidance, and
• advice
  in the spirit world
  when
  • your body
    is
    asleep
  and
  • your spirit
    is
    free;

this knowledge [from the spirit world]
• remains in
  your unconscious and
• can affect you
  indirectly
  when you are awake,
  even though you do not know
  why you
  • react in a certain way,
  why you
  • make certain decisions,
  and so on.

Consciously,
you have to fight
for everything,
• for knowledge, as well as
• for spiritual development.

By fighting, of course,
I mean
  fighting
  your lower self.
Also,

if someone is already developed to a certain extent,
during the hours of sleep
he or she
may fulfill tasks
• with other spirits,
  who are out of the body, or
• with other human beings
  who are also sleeping.

This helps
• others
and therefore [helps]
  • the entire Plan of Salvation.

But there
must not be
clear remembering
  unless
  the circumstances are exceptional.

This may happen too.

QUESTION:
In what form
do spirits
  who are still undeveloped
  see higher spirits?

ANSWER:
When
undeveloped spirits
come into contact with
  higher spirits,
they [i.e., undeveloped spirits]
do not see them [i.e., do not see higher spirits]
as
• angels or
• light creatures.

That would be much too easy.
Again
the same law [i.e., the law that applies to knowledge from dreams and about previous incarnations]
holds true here.

If higher spirits
go into
lower spheres,
which they do
• at certain intervals regularly and
• according to plan,
they [i.e., the higher spirits]
• change their fluids and
• the light does not show.

For it would be
much too easy
for these creatures [i.e., for these undeveloped spirits in the lower spheres]
to accept
God's word
because
an obvious angel
has spoken it.

How many of you, for instance,
say
• "If I could
  see God, or
• if I could
  see an angel,
  I would believe."

But
you do
not listen
to the words I speak.

It is the same
with these spirits [i.e., the undeveloped spirits in the lower spheres].

There is not an iota of difference.
They [i.e., the undeveloped spirits in the lower spheres] have
  • to learn,
just as you have
  • to learn and
  • to distinguish
    between
    right
    and
    wrong,
  between
  truth
  and
  untruth
  • by
    truth's
    own merit and
  • not because
    the person [impacting knowledge]
    seems to be an authority
    and therefore easy to believe.

How many people accept something said by a respected authority and yet reject the very same words if spoken by someone whom they look down on!

That [i.e., accepting something only if said by a respected authority] does not mean they are developed.

Development means
  • independence,
  • the ability to select
    • truth
    from
    • untruth.
Therefore
the spirits in the lower spheres
do not see the angels
as they really are.

Higher spirits
appear to them [i.e., appear to the spirits in the lower spheres]
just like one of their own kind [i.e. like spirits appear in the lower spheres]
and they speak to them in that way.

It is then left up to
the spirits themselves [i.e., the spirits in the lower spheres themselves]
to decide whether
y they want to believe what is communicated to them
or not.

They must accept what they hear
for its own value,
and therefore
it is good
that they believe these ideas
come to them
from someone on their own level [rather than from
someone of a higher level].

The same holds true
for humanity;
many spirits,
in varying degrees of development,
are incarnated on this earth;

yet
• human shape or
• outer appearance
does not give an indication
of the entity's development.

This is the only possible way
for you to become
truly
• free and
• independent.
However, there are certain exceptions in this respect too.

Not that there is ever an exception to the law of the necessity of independent
  • selection and
  • recognition,

but at certain times light penetrates to some degree into the world of darkness.

Then the angels of God show themselves.

There are good reasons for that too, but it does not happen for the purpose of teaching the truth to creatures in the lower spheres.

Be blessed.

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark
Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.
Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.