

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

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this rendition of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, sometimes underlined, but never bolded.]

To learn more of my Devotional Version and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings</u> <u>in the Name of the Lord.</u></p> <p><u>I bring you blessings,</u> <u>my friends;</u> <u>blessed is this hour</u> [i.e., <u>blessed is this time</u> <u>we now spend together in this lecture</u>].</p>
04	<p><i>This lecture will not be entirely understandable for those who are not familiar with the preceding ones, since <u>this [lecture] is part of a series.</u></i></p> <p><i>For the benefit of those friends who are here for the first time, I should like to say again:</i></p> <p><u>It is so very difficult</u> <u>for some human beings</u> <u>to understand that such communication</u> [of a spirit manifesting <u>or speaking through a human being</u>] <u>is possible.</u></p>

by Eva Broch Pierrakos

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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].

05

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!

06	<p><i>Now, my friends, <u>tonight's lecture</u> <u>will appear at first</u> <u>similar to the last one,</u> <u>in that</u> <u>it will resemble a</u></i></p> <ul style="list-style-type: none"><i>• <u>very abstract and</u></i><i>• <u>philosophical</u> <u>lecture</u></i> <p><i><u>that seems to have</u> <u>no bearing</u> <u>on your present existence.</u></i></p> <p><i><u>However,</u> <u>the opposite is true.</u></i></p> <p><i><u>When I continue,</u> <u>you will see</u> <u>that everything I say to you –</u> <u>no matter how far away it appears to be</u> <u>from your life –</u></i></p> <p><i><u>has an</u></i></p> <ul style="list-style-type: none"><i>• <u>immediate and</u></i><i>• <u>direct</u></i> <p><i><u>bearing on it [i.e., a direct bearing on your present life].</u></i></p>
07	<p><i><u>In the "Pistis Sophia,"</u> <u>on which my friend is lecturing,</u> <u>you have</u></i></p> <ul style="list-style-type: none"><i>• <u>a plan or</u></i><i>• <u>a scheme, as you call it,</u></i> <p><i><u>where</u> <u>spiritual spheres</u> <u>are designated</u> <u>in various gradations.</u></i></p> <p><i><u>Immediately below</u></i></p> <ul style="list-style-type: none"><i>• <u>"The Ineffable," or</u></i><i>• <u>the House of God as we call it,</u></i> <p><i><u>a sphere is shown</u> <u>with the name of</u> <u>"The Highest Lightworld."</u></i></p>

*In this Highest Lightworld
an infinite number of
lightforces
exist
in one vast reservoir or pool.*

What are these lightforces?

08

*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.

09

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,

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].

	<p><u><i>So it may be possible for you to find out the</i></u></p> <ul style="list-style-type: none"><u><i>• ground tone or</i></u><u><i>• marked quality of your being.</i></u>
10	<p><i>Since you have heard the preceding series of lectures dealing with</i></p> <ul style="list-style-type: none"><i>• the Creation and</i><i>• the Fall,</i> <p><i>you should understand by now that <u>all beings in Creation</u> <u>are perfect</u> <u>in one particular way.</u></i></p> <p><u><i>Also,</i></u> <u><i>if the Fall had failed to take place,</i></u></p> <ul style="list-style-type: none"><u><i>• the lightforce and</i></u><u><i>• the divine power</i></u> <p><u><i>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.</i></u></p> <p><u><i>Before</i></u> <u><i>this state has been reached,</i></u> <u><i>godlikeness</i></u> <u><i>can only be partial.</i></u></p> <p><u><i>Once</i></u> <u><i>the Plan of Salvation</i></u> <u><i>is fulfilled,</i></u> <u><i>further expansion</i></u> <u><i>toward perfection</i></u> <u><i>will continue.</i></u></p>

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.

11

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.

12

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.*

13

*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]
of

- 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.

14

*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.*

16

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.

17

If you meditate on these words,
my friends,
you will gain
a great deal more insight
into

- your soul,

into

- your life, and

into

- 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.

18

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].

19

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.

20

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.

21

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 you 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.

22	<p><i>And now, my dear friends, I will turn to your questions and answer them to the best of my ability.</i></p> <p>QUESTION: <i>Is not the will</i></p> <ul style="list-style-type: none">• <i>to serve God and</i>• <i>to be a better human being</i> <p><i>also selfish since this means that we become happy?</i></p>
23	<p>ANSWER: <i>This is a good question you are asking, my child, and I will answer you.</i></p> <p><i>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.</i></p> <p><i>By continuing on this path, the realization must come sooner or later that you are the next fellow and the next fellow is you.</i></p>

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 you 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
 - servicing.

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.

	<p><u>By</u></p> <ul style="list-style-type: none">• <u>seeing this discrepancy [between your actual emotions and your prayer]</u> <p><u>and yet</u></p> <ul style="list-style-type: none">• <u>praying for that end and</u>• <u>continuing the work of</u><ul style="list-style-type: none">• <u>self-analysis and</u>• <u>self-honesty,</u> <p><u>one day</u> <u>you will</u> <u>feel</u> <u>as though you are</u> <u>one</u> <u>with every creature.</u></p>
25	<p><u>QUESTION:</u> <u>If our soul</u> <u>is taught</u> <u>during sleep,</u> <u>why do we</u> <u>not remember</u> <u>in an awakened state</u> <u>what our soul has learned?</u></p>
26	<p><u>ANSWER:</u> <u>There are</u> <u>many good reasons for that.</u></p> <p><u>In the first place,</u> <u>the reasons</u> <u>are the same that operate</u> <u>when</u></p> <ul style="list-style-type: none">• <u>the memory</u> <u>of your previous incarnation</u> <u>is taken away</u> <u>from one incarnation to the other, or</u>• <u>the memory</u> <u>of the soul's existence in the spiritual worlds</u> <u>between incarnations</u> <u>is blotted out.</u>

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.

27

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.

28

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.

	<p><u>Also,</u> <u>if someone is already developed to a certain extent,</u> <u>during the hours of sleep</u> <u>he or she</u> <u>may fulfill tasks</u></p> <ul style="list-style-type: none">• <u>with other spirits,</u> <u>who are out of the body, or</u>• <u>with other human beings</u> <u>who are also sleeping.</u> <p><u>This helps</u></p> <ul style="list-style-type: none">• <u>others</u> <p><u>and therefore [helps]</u></p> <ul style="list-style-type: none">• <u>the entire Plan of Salvation.</u> <p><u>But there</u> <u>must not be</u> <u>clear remembering</u> <u>unless</u> <u>the circumstances are exceptional.</u></p> <p><u>This may happen too.</u></p>
29	<p>QUESTION: <u>In what form</u> <u>do spirits</u> <u>who are still undeveloped</u> <u>see higher spirits?</u></p>
30	<p>ANSWER: <u>When</u> <u>undeveloped spirits</u> <u>come into contact with</u> <u>higher spirits,</u> <u>they [i.e., undeveloped spirits]</u> <u>do not see them [i.e., do not see higher spirits]</u> <u>as</u></p> <ul style="list-style-type: none">• <u>angels or</u>• <u>light creatures.</u> <p><u>That would be much too easy.</u></p>

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 [imparting 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
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].

31

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.

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