

Pathwork Guide Lecture No. 30
An Unedited Lecture
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SELF-WILL, PRIDE, AND FEAR

Greetings in the name of the Lord! I bring you blessings, my friends, blessed is this hour. Due to the fact that again a few new friends have found their way here tonight for the first time, I consider it necessary to mention that this lecture will not be entirely understandable for those who are not familiar with the preceding lectures, since this is a part of a series. And also for the benefit of the new friends, as well as perhaps for some who have come here already, I would like to say again: it is so very difficult for some human beings to understand that such a thing is possible as you are witnessing here. And the often misunderstood term "the subconscious" is always easy at hand if one does not understand the great things that are possible in God's creation. And so I beg you, my friends, divorce yourselves of preconceived ideas that a spirit cannot manifest through a human being and that it is merely the subconscious or the superconscious or whatever name you choose to give it. For communication with the spirit world of all spheres has always been possible, is possible now, and always will be possible, provided that the necessary conditions are prepared by the respective human beings even though there may also exist cases that are not genuine, but that does not mean that it is always that way. 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 going into a trance. If a human being's subconscious were so penetrated with such knowledge that a mere 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. But, since I have talked about it often enough, I do not want to take up more time on this subject tonight. I simply ask you, do not think because perhaps the majority of your surroundings thinks this is superstition or it cannot be possible, that they are absolutely right. Do not believe that it is this human being's subconscious that talks to you tonight, for this is not so!

And now, my friends, tonight's lecture will appear at the beginning -- similar to the last one -- like a very abstract and philosophical lecture that seems to have no bearing on your present existence. Yet this is not so. And when I continue, you will see that everything I am saying to you, no matter how far away it seems to be from your life, has immediate and direct bearing on your existence.

In the "Pistis Sophia" that my friend is lecturing on, 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? These lightforces represent every divine aspect in creation, every good quality or virtue you can possibly think of, each as one particular lightforce, and also personified. Each of these forces is represented by a spirit or angel, just as I have mentioned in the last lecture that the twelve active and the twelve passive forces are also, aside from the force, personified. It is the same with these lightforces; the representative spirits or angels exist, as does the emanation of

them. But I might amplify here: the emanation of these forces, put together, condensed, so to speak, in a spiritual form of extremely fine texture creates these beings, and these beings emanate in turn the respective lightforce. These lightforces gather, as I said, in a vast reservoir. And as all is one with God, so it is with these lightforces. They constitute one whole. And yet, each individual lightforce stands out as something special or particular in a different color, scent, tone, and so on and so forth. As I have already said, if I were to tell you how many kinds of perception exist in this high sphere, you would not believe it. For you only have a very limited number of senses or perception-capacity. These individualized forces are recognizable in this reservoir, and yet they form one harmonious whole and emanate from this sphere, where they are concentrated into all spheres below the one mentioned now, in decreasing strength, of course.

Further down on this plan you will find "The Higher or Middle Lightworld." In this world these lightforces gather again, concentrated and condensed into a slightly coarser texture that is still extremely fine compared to your standards. From there they are being sent forth into all other worlds, but in this sphere, "The Higher or Middle Lightworld," these spirit beings, the representatives of these individual lightforces, have their organization or, as it is referred in the "Pistis Sophia," "The Orders." Each order represents one of these special lightforces, headed by the individualized spirit and going through the entire plan of salvation in different gradations as a sort of hierarchy. These orders may also be designated as "Choirs;" they are differentiated from one another by special marks, appearance of robes, etc. Each created being belongs to one of these particular orders of the lightforces, including each one of you, each human being. For your ground-personality, 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, you may sense what your ground-being is, which does not exclude of course, other virtues, other qualities, or talents. But there is one basic, significant factor in each being, spirit or man. One such basic quality may be courage, another love and kindness, and so on and so forth. I repeat, to have courage does not mean that you do not possess love or the capacity to love. For the highest angel representatives of each force have all other qualities as well, but they have one basic, outstanding quality that strengthens and furnishes all other divine aspects rather than weakening or excluding them. So it may be possible for you to find out the ground-shade or marked quality of your being. And since you have heard the preceding series, dealing with the creation and the fall, you do understand by now that all beings in creation are perfect in one particular way and if the fall would not have taken place, the lightforce, the divine power that every being has been endowed with, would have served for 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 will be fulfilled, this further perfection will continue. But as it is now, these 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 basically -- covered up by the lower self, by all these layers of imperfection, by matter of various degrees of density -- the ground-perfection in its original nature and talent intact. It is simply a matter of uncovering it, which represents the path of purification. This may give some of you material for meditation that may be useful for you. For important as it is to concentrate at the present time, at this stage of your development, on finding out what your lower self really is -- in other words, to find out your faults and to fully realize their existence, their significance, 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 utilize it, to realize its particular force.

I have also mentioned in a previous lecture the three basic hindrances to perfection, and this applies to everyone alike. They are self-will, pride, and fear. Since the fall, these three attributes became stronger and stronger in the measure the fall progressed; they blur your basic light. It is the purpose of the path of purification not only to sense, as I just said, what your basic light is like -- for it is not the same with everyone -- but it is of utmost importance to realize that self-will, pride, and fear exist in you, to what degree, how they interact, how one is dependent of the other. For only with this understanding about yourself will you be able to overcome these 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, you must have all of these attributes. You may have one stronger than the other or more apparent or more conscious, but it is impossible that you have only two, let us say, and the third is entirely missing. I will demonstrate this to you with the following words, and this is of great importance for your self-understanding because the majority of my friends here are sincerely endeavoring to walk this path of purification, and this is certainly one of its essentials. And do not believe that there is a human being alive who is entirely free of self-will, pride, and fear. So everyone is addressed by these words. Some may have more, some less, that is the only difference. In the first place, we may clarify again that there is a distinct difference between self-will and free will. I have discussed this last time. But to make sure to understand it clearly in this connection, I will repeat that free will can be used for good or for bad; free will is important. You cannot say it serves only good purposes, for, as just said, it can also be used for evil ones, but certainly 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 do so out of your own accord, out of your own choosing. Free will is the greatest gift you have been endowed with and without which you could never attain a Godlike status. But self-will is the will of the little self, the little ego. Self-will strives to get what it wants, regardless of the consequences, regardless of harm that may be done to others and therefore ultimately also to the self. Only, the little ego is too blind to understand this. And self-will in its blind and immature state is equally too blind to realize that what is desired against spiritual law must bring hardship and imprisonment to the self. A crass example is a spiritually underdeveloped person, let us say a criminal: he will use his self-will in a very obvious way to serve his immediate seeming advantages, disregarding all laws, spiritual as well as human ones. For what seems advantageous to him, he likes to get. Now we are not discussing such easy cases. The average human being is free of such action. The average human being does not commit crimes or antisocial acts, partly because he realizes that it is wrong -- even if he is unreligious, his sense of ethics is already developed enough to desist from the desires of the lower self that may still have such wishes -- and partly because he is simply afraid to get into conflicts with his surroundings, and not because of a particular sense of ethics and morals. But we are not discussing the action of the self-will, or following the self-will, for to none of you would this be applicable in such obvious cases. We are discussing the feelings, the emotional currents of self-will, and these are within each of you. For each unpurified being, perhaps unconsciously, desires things that are wrong, things that are against spiritual law. And this conflict between the conscious desire and unconscious desire represents the greatest handicap in your development. Therefore it is of utmost importance that you muster the courage to, as I say again and again, test your feelings, translate them into clear and concise words so as to realize "Here I have a desire coming from my little ego, from my self-will, that does not correspond with the other part of my nature that is equally as real as this heretofore hidden part."

But how does that connect with fear, let us say? If your self-will is strong -- and it can be all the stronger if it is unconscious, be sure about that -- you must constantly be afraid that the desires of this self-will will not be gratified. So as there is self-will, fear must be coupled with it. For deep down in your heart, you do know that all the wishes of your self-will can never be fulfilled; they are for the most part impossible, unreasonable wishes. Perhaps not unreasonable as such, perhaps what you desire exists with other people, but in your own particular case, due to your own previous lives and the hindrances you have put into your soul that you have concocted yourself, what you wish cannot be fulfilled, at least not at this time unless you find out these hindrances so as to eliminate them. So the currents within you run in different directions. The self-will current desires very strongly something that is wrong or impossible or contradictory to other currents within you; and at the same time, there is the knowledge within you of your deeper, more profound being, let us say the higher self, that knows very well that these are unfulfillable wishes. And this knowledge, since the self-will is not eliminated, creates a fear. Perhaps 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 sufficient that you hear these words once in order to really understand them. So if you meditate over them and apply them to you personally, search within you for where you may have such wishes and for how the fear comes automatically, due to these wishes of the self-will. You will thus get a step further on the ladder upwards, but you must have the courage of searching in that direction, for only there lies your liberation, the liberation of your own chains.

Now let us turn to pride: what does pride mean? It means that ego is more important than the other person, not only in the sense that may apply to self-will, namely that you desire advantages of any sort, but also in the sense of vanity. He who feels the humiliation of another person less than his own, still has too much pride. And who does not feel that way, my friends? Who is really and truly equal in his reactions to other people's humiliations as he is to his own? None of you. All of you feel that if you yourself are humiliated, you are hurt; if the other person is humiliated in the same way, you may feel sorry, but it certainly gives you an entirely different reaction no matter how much you try to tell yourself that this is not so. Be honest with yourself, and this honesty will surely do more for you than the self-deception that you have the same reaction to another person's humiliation as to your own. Feelings change indirectly and not by force, not by simply trying to tell yourself that you feel the way you do not! And this self-appraisal will be the best means to gradually change your feelings in this respect. I do not suggest that you should go about it by trying to muster up the same feelings of hurt vanity if another human being is humiliated. No, rather you should learn not to make yourself so important; your little pride and ego do not matter half as much as your feelings still believe. If you learn to be more detached about this vanity of yours, then and then only will you have the proper proportion from 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. But as long as you feel differently for your brother than for yourself, it means, the violation of the spiritual law of justice, along with the law of brotherhood. For your reactions are surely not just. You may act in justice, that is true; that is already something for some people, but perhaps not enough for you. You know that your actions, and even your thoughts, are not sufficient for the pure emanation to penetrate; your lightforce cannot be liberated as long as your feelings do not correspond to these laws. So thus you do feel injustice; you put yourself emotionally on a higher plane than your brother. And the moment your vanity and pride has such an importance, again you must be in constant fear, being afraid that the gratification of your pride will not be granted to you by your surroundings. So you must give up this desire to have your own person on an elevated level compared to your fellow creatures, emotionally speaking. 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 as a meditation exercise. But do not do it abstractly or impersonally. Try to apply it immediately to yourself; try to see where you feel that way. And as far as the connection between self-will and fear or between pride and fear is concerned, I have shown it to you here. Each single day brings you a number of possibilities to observe your feelings in exactly this way. Only, unfortunately you pass by most of these opportunities for self-knowledge and purification. You let them slip by. And if an unpleasant feeling comes up in you, you are very quick to put it aside. In many instances there will be easy excuses at hand: 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 even find anyone to blame. So you just cover it up, and you are quick with explanations: you are just in a bad mood; you do not know why you feel disturbed; or it is a difficult life in general; or perhaps it is even the weather. No, my friends! whenever there is something that bothers you, you will find the answer in the light of what I have just told you. And by looking at it from this point of view, you will do a great deal for your self perfection and for your liberation, my friends. For as long as you are caught within the snare of self-will, pride, and fear, you cannot ever be happy. It is impossible. You may fight all you want, you may do what you want on the outside. You only remove the symptom, you do not cut out the cancer within you. So think about these words, meditate about them. For with them, you indeed have a treasure of material, a key to your own problems. I do not care who it is; anyone can use them. And now, my dear friends, I will turn to your questions and answer them to the best of my ability.

QUESTION: Isn't the will to serve God and to be a better human being also selfish since this means that we become happy?

ANSWER: It is a good question you are asking, my child, and I will answer you. Of course it is with some people at the very beginning, at the first stages of this path, very often a selfish motive. But as long as they begin with this slightly impure motive, it is better than nothing. By continuing on this path, the realization must come sooner or later that you are the next fellow, and the next fellow is you. And if you become happy, you must make other people happy. And when I say happy, I do not mean the happiness that you believe in by acquiring the desires of your self-will. No, I mean the greater happiness that must be yours by going on this path of self-purification. So if you reach a certain height on this path, your own happiness will not be the end, the goal, it will be a means to an end. So I advise anyway, even before this realization and enlightenment is yours, even before you can feel this way, pray not only for the understanding of what I am saying here, but pray that when you ask for strength and enlightenment, for everything you need on this path, that you do not desire it only for your own sake, but that you can become a source to give and serve, that the ultimate purpose is not your own happiness, but the service to others. That does not mean that you should deceive yourself; realize how far away your emotions still are from this prayer of yours. By realizing this discrepancy and going on praying for that end and continuing the work of self analysis, self-honesty; one day you will feel one with every creature.

QUESTION: If our soul is taught during our sleep, why don't we remember in an awakened state what our soul has learned?

ANSWER: There are many good reasons for that. In the first place, the same reasons hold true here as for why the memory is taken away from one incarnation to the other or from the existence in the spiritual worlds between incarnations. If this knowledge of the spirit world, of the existence of spirits, of the vast worlds that exist beyond your earth sphere, and of the fact of reincarnation would be so easily accessible, you could not possibly fulfill your life. It would be too easy, for this 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. In this divine enlightenment is something you have to work for; you have to pay the price and deserve it for this highest gift. If this knowledge would be just placed into your lap, either by retaining your memory or by other means, there would not be any fight and therefore no development. On the other hand, it might also be a hindrance to know certain factors of your previous lives. As long as you are not ripe for it -- 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 reason of this present life and what you are supposed to accomplish. There may be painful knowledge connected with it which you cannot use constructively at this time; it may depress you and hold you back in development. God has given you the opportunity to start with a clean slate, without any burden. According with 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 remains in your subconscious 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, etc. But consciously, you have to fight for everything, for knowledge as well as for spiritual development. And by fighting, of course you do understand -- I mean it in the sense of fighting your lower self. Also, during the hours of sleep, if someone is already developed to a certain extent, he may fulfill tasks with other spirits, either out of the body or with other human beings who are also sleeping. This instruction and exercise will help others and therefore the entire plan of salvation. But there must not be clear knowledge, unless there is an exception. This may happen too. Is that clear?

QUESTION: Spirits who are still undeveloped, in what form do they see higher spirits?

ANSWER: Undeveloped spirits, when they come into contact with higher spirits, they do not see them as angels or light creatures. That would be much too easy. Again the same law holds true here. If higher spirits go into lower spheres, which they do at certain intervals, all according to plan, they change their fluids and the light does not show. For it would be much too easy for these creatures 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. It's the same with these spirits. There is not an iota of difference. They have to learn, just as you have to learn, to distinguish between right and wrong, between truth and untruth by truth's own merit, not because the person seems an authority and therefore it is easy to believe. How many human beings accept something that a respected authority says, and yet if the same words are spoken by someone whom they seem to have reason to look down on, they reject the very same words. That does not mean development. Development means also independence, selecting truth from untruth. And therefore the spirits in the lower spheres do not see the angels as they really are. They or higher spirits appear to them just like one of their own kind, and in that way, they speak to them. It is then left up to the spirits to decide whether they want to believe the words spoken to them or not. They must accept the words for their own value, and therefore it is good

that they believe it is just one of them who has had "such ideas." The same holds true in humanity. Many spirits are incarnated on this earth of different development, yet human shape, outer appearance, does not give an indication of the development. You have no way of judging by the looks of a person what is his spiritual development. That is the only way it can be so as to become truly free and independent. But there are at certain times and in certain instances exceptions in this respect too. Not that the law of the necessity of independent selection and recognition ever finds an exception, but there are certain times when light penetrates to some degree into the world of darkness. Then the angels of God show themselves. There are good reasons for that too -- and not for the purpose of teaching the creatures in lower spheres the truth. For that purpose, this must never be.

QUESTION: In a metaphysical book, there is a chapter on travel when you sleep. Would you like to say something about that?

ANSWER: I think I have just done so. The other question I have answered has really dealt with this subject.

QUESTION: Somewhat yes. But when we dream that we are in various countries, are we actually in spirit in those countries?

ANSWER: Not necessarily. Dreams are something else again, as you know. Dreams, for the most part, are the forms of your psychological make-up, currents, your subconscious feelings, etc. They are the reproduction by your own trends, partly subconscious, choosing associations according to one's own emotions too. But there also exist memories of your spiritual travels, but seldom. As a rule the memory is taken. This has not necessarily anything to do with dreams. It might also occasionally occur that such a recollection of an experience in the spirit world mingles in with a dream. You know that dreams can touch various levels of a person's being, so it may also be that actual recollection mingles into the shape of the dream, or the dream adapts itself to the memory. Is that clear?

QUESTION: Yes, except that, does that mean that we don't -- or sometimes do we? -- as spirits are we in the place that we dream about?

ANSWER: It could be, not necessarily. There is no rule on that.

QUESTION: I asked several weeks ago about my brother. I still feel a very strong tie between us.

ANSWER: Your brother is in a sort of purification sphere. He is not really unhappy, but he is not happy either. And he learns, but some things are difficult for him to accept. For do not believe that what you do not accept on this earth, you will automatically accept in the beyond. That is not so. You may go through hundreds of years not changing your outlook. Now your brother has difficulty there, and if you think, you may perhaps understand why -- certain of his attitudes, generally speaking -- but he is actually not a suffering spirit. He is in a sphere where there is a certain light; it is not a very bright light. He is not suffering in any way; it is just that he has certain inner desires that cannot be fulfilled as yet. But he sends you his love, and he sometimes sees your life, not always. He comes to you occasionally under guidance. For, fortunately, he is a spirit that is

organized into the world of God. He is not an unorganized spirit. That is very fortunate. So he cannot choose himself when he comes near you. But he is often with you and sends you his love and tells you many things he sees in your life and in your doings, in your attitudes, that he understands; but many things he does not understand. For instance, he does not yet see these teachings, at least not fully -- some of it, yes, but some of it he cannot understand. It will help him greatly if you pray for him; you should not worry about him, for on the whole he is on the upper road.

QUESTION: Is it possible to tell us if and why there is a reason that a certain nationality has certain traits? Is it true at all that this is so?

ANSWER: Well, I might say to a certain extent you can make some generalizations. The reason for that is very simple. Spirits who have the same traits incarnate together because they fit together. Like attracts like. Each earth sphere, or let us say each country on this earth, has a corresponding sphere in the beyond; the spirits in these spheres fluctuate under certain conditions to the same earth sphere or country when the time is ripe for their incarnation. Perhaps in the next incarnation they will fluctuate into another country where other trends that have been hidden in them so far, but are coming out now, will then correspond to this new environment. Does that answer your question?

QUESTION: Yes, only I'd like to know whether or not it is true that they still flock together for their own better development?

ANSWER: It is not always for their better development. It may be in certain cases, but in certain cases it would be better for their development if a person could free himself of a very strong bondage of nationality. You see, there are some people who are so strong in their bondage that nothing else counts. Thus they become not only one-sided, but also prejudiced. This is also often due to a superior attitude in the wrong sense; or, for that matter, due to an attitude of defiance and stubbornness. Therefore there are incarnations of beings that take place repeatedly into the same country or the same religion, if that is the bondage. A certain freedom is left to each soul because it is realized in the higher realms of the spirit world that only by their own experiences may they come to the conclusion that their former attitude may not have been quite right. So it happens that spirits fluctuate into the same environment, not because it is particularly good for their development, but because they could not have brought themselves yet to open up to other things, other ways, other beliefs, other likes. But it is very easy for you to recognize when you deal with human beings -- and you do not even have to know them exceedingly well -- whether this is a type that is very stuck on his own ideas or whether this is just a temporary incarnation which happened because it simply fulfills the present needs best. You can educate your intuition easily to recognize this in others, as well as in yourself, if you look out in that way.

QUESTION: May I ask a question with reference to what you said today? Are these forces coming from "The Higher or the Middle Lightworld" equal to the seven rays?

ANSWER: Oh, yes. Basically and broadly condensed, these lightforces can be condensed or put together into seven basic forces, but there are a great, great number of subdivisions.

QUESTION: It is similar then to the spectrum?

ANSWER: Yes.

QUESTION: There are a couple of questions on the "Pistis Sophia." The next chapter deals with that. It is the whole problem of renunciation, desirelessness. I have seen that in the "Pistis Sophia" reincarnation comes in and sometimes does not, which is probably a scriptural problem. When it does not come in, they speak of the one-life theory and then they speak of complete renunciation, and otherwise they speak of reincarnatory process.

ANSWER: Well, you see, complete renunciation is not necessarily a proof of the one-life theory or contrary to reincarnation. Something psychological is meant by that, an inner attitude. It is a state of mind that does not reflect on the fact of reincarnation or not -- not necessarily.

QUESTION: Is it not the Christian idea that comes through here?

ANSWER: Originally reincarnation was part of Christianity; it was removed only later.

QUESTION: Would you say just a few words about spiritual death? What is clearly the definition of spiritual death?

ANSWER: The clear definition of spiritual death is separateness from God, denying God and/or His laws, turning away into darkness, entangling oneself into the vicious cycles of the world of darkness, which happens to some degree with all beings who do not fulfill the maximum possibility in their development, who persist in self-blindness because it is the line of least resistance. That is spiritual death.

QUESTION: But that is no finality?

ANSWER: No. There is no finality. It could not be. Because if there were, the theory of eternal damnation would be right, which you know it is not.

QUESTION: An atheist does not necessarily have to be spiritually dead then?

ANSWER: Not necessarily. An atheist may be temporarily incarnated into an environment which does not influence him religiously. By development, his God consciousness may not be weaker than a superficial belief of another person who has been incarnated into a superficially religious family and whose own belief in God is superficial. A person can therefore be an atheist and still fulfill his very best according to what can be expected of him. He may be on the upward path in his own way; and then one day the real and profound belief will come to him. Atheisms might also be spiritual death, of course. It depends very much on the case.

QUESTION: When Jesus speaks about "I am the first Mystery," that is the same as the first Son of God?

ANSWER: "Yes."

QUESTION: And when He says that everybody is He and He is everybody, it means the end of the plan of salvation?

ANSWER: Yes, that is exactly right.

QUESTION: When Jesus speaks of the Fatherless, is that God, the Creator?

ANSWER: Yes, because God has no father.

I will retire now and leave you, my friends, with God's blessings. Receive His strength that is given on to you at this moment. Take this strength into your soul. For, if you hold on to it with your consciousness, if you do not permit your doubts and your intellect that are often a very disturbing factor in perception of truth to cut in, you will derive benefit from this divine strength that is now flowing into you. Anyone who is on this path is a happy person and must become happier as he goes on. For he truly acquires independence of all his fears, of all his pride, and his self-will. For nothing else, my friends, can harm you but yourself. So go in peace, and be in God!

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