

Pathwork Guide Lecture No. 35
An Unedited Lecture
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TURNING TO GOD

Greetings in the name of the Lord. Blessings for all of you, my friends. Blessed is this hour. I welcome you after this short interruption, and I would like to say it is just about a year -- in your human time measurement -- that this group was started. And it was a productive year in many ways from our spiritual point of view. I have explained to you some time ago that since all thoughts, endeavors, and feelings create spiritual forms, such a group who is striving sincerely to get nearer to God is building a veritable temple in the spirit world. This temple is the form you are creating by your endeavors. When I say temple, I mean a house to worship the Lord. I have said to you that the construction was made and that some of the walls were erected, but the roof was still missing, as well as various other details. Now the building of this temple has been continued by all of you who contribute, not only in tasks you are fulfilling for this group but also by every slightest effort in your own purification process. So the temple has been advanced considerably. Now the roof is almost finished. And the coming year promises that this wonderful, this beautiful temple will make further progress, perhaps even far enough so that the last finishing touches can be added, all in the honor of the Lord and in the honor of the Savior, Jesus Christ. I will tell you occasionally about the progress of your temple. Now I would like to express the joy of all of us about the progress of some of my friends. And I think that I can promise you that a fruitful season is ahead of us that will bring you much joy. Enough of the basic structure of your temple is secure for such a prediction to be made even if we cannot foresee an occasional setback of an individual. You will come to feel in your heart and soul the reality of the temple you are contributing to build, each one of you. We are not concerned with a large quantity of people who may sit and listen and not really benefit spiritually. The overcoming of a single fault, the recognition of a single shortcoming to its full extent is more important for your temple and the entire plan of salvation than a large crowd at these sessions. If we can see such spiritual progress in but one individual, it means much more to us and makes us much happier than many lukewarm participants.

At this opportunity, I would like to ask you a favor, my friends. Always glorify God, do not ever glorify me. For I am but a servant and happy in my work, in my task. And when you experience enlightenment due to the help I am allowed to give, and the thus resulting happiness, we all thank God for this as much as you should thank Him and only Him! Never forget there is but God who is responsible and without whose strength and grace none of His creatures could lift a finger.

My dear friends, there are many people who seek God in the wrong way. I have often given lectures that many desire, striving, or character trend -- in itself laudable -- can be executed in the wrong way. It may be surprising for you to hear me make such a statement that God can be sought in the wrong way. I will try to explain what I mean. There is a considerable amount of disappointment on this earth sphere. And there are human beings who turn to God only because contact with other human beings has proven unsatisfactory, not enough love is forthcoming -- there

is always an element of fear and caution in your own and in other's expression of the innermost divine spark. Therefore, contact with human beings is often hazardous. It does not bring the results you would wish. You may be hurt oftentimes. In such moments, a person often tends to turn to God, not in the right manner, but in the way that the person may feel "God will not disappoint me. God has enough love, and God is so far away, so intangible so that I do not risk anything loving Him. But from human beings, all I can experience may be disappointment and hurts." Now this, my friends, is the wrong way. I still say that this is an infinitely better reaction than what I might refer to as the most primitive state, namely the attitude to blame God for one's disappointments and other people's failures, to become bitter and doubt the reality and existence of the Creator in one's disappointments. This is certainly the most primitive reaction. In this respect, a human being has not even entered the school of life yet. As an analogy, it may be said he is in the "kindergarten." But to turn to God because this is less disappointing and hazardous represents the first grade of elementary school.

The right way to seek God is out of the fullness of your life. And I ask you, my friends, think deeply and carefully what this means. This statement should not simply be put away after registering it superficially. For there is a lot more in it than meets the eye. The fullness of life means to enter life without cowardice, to open yourself to everything life may bring; hardship and joy; unhappiness and happiness; periods of darkness and periods of light; disappointments in other human beings and never becoming hard, always trusting again and again; always trying to have an understanding heart; and trying to feel, if ignoring the reason why the other person, why the other could not but help to do what he has done. And most of all, never, never be afraid of your own feelings, of life such as it is. That is the fullness of life. But if you turn to God because this is "safer," because He thus represents a last resort, a refuge in the wrong way, if He is thus second-best in your emotions, He will have to show you that this cannot work in such a way, and the tests will be manifold. Certainly, you are not consciously aware of this reaction of yours. But you can find out if such a reaction also exists in you. Test your emotions, your fears regarding other people, the hazards and risks of life and love, and then ask yourself whether your striving for God does not amount to making a substitute out of Him. And I invite some of my friends to test themselves sincerely whether this is not the case, at least to some degree. I do not say that this is the only motive of your desire to find God. You know that motives can be mixed, they often are in your state of development. The pure motive will be conscious to you, but the impure one mentioned here will not be unless you search in this respect within your soul.

Now you may ask the question, "If we are disappointed, shouldn't we turn to God then?" Oh yes, you should! But here it depends again on how you are doing it. If you turn to God in your disappointment, asking Him: "Father, help me to find out what it is within myself that made such an occurrence inevitable, what can I learn from it? Help me to overcome my cowardice. Let me meet life courageously with all its pains." Then you do the right thing. But if you withdraw from other people, if you withdraw from your own feelings in fear while you are trying to believe that the reason for such inner action is that you can find God better by "renouncing the world," I say you are wrong in two ways: one, because, as said before, God is really a substitute for you, and two, because you are lying to yourself. It is not easy to find out the truth in this respect, as well as in any other. These are subtle and hidden emotions, and only the most severe and sincere self-testing can teach you the truth about your soul-reactions. Do not be deceived by the part of your desire that seeks God in truth; look for the hidden, other part. Do not ever forget, my dear ones, your emotions are

mixed. The conscious part that is right and pure does not eliminate the possibility of a hidden wrong reaction, emotion, and motive. So test yourself.

The best way God can be found is always by learning to love other people. As you know, this is a long road. On this we have begun to work, and we are going to continue to work on that. For there is nothing but love to your fellow creatures that can bring you into the fullness of life, which alone is the proper basis to find the Lord.

We of the spirit world often become sad, looking at humanity. There are so many struggling men and women, all longing to be loved and yet not knowing that what they actually long for is not to be loved but to love. Only they do not know it. The coarser matter of their soul, the layer that lies between the divine spark and the physical body, translates the longing to love into a longing to receive love -- because in this layer exists the ego with all its vanity, pride, and fear, with all its ambition. And this ego-layer thinks the best thing that can happen to it is to receive love of others without the risk of wounds. It thinks to remain aloof is a desirable state, ignoring that this can never work out, for thus you are cheating. You want to receive something without giving fully, only so much as is absolutely essential so that your desire to receive love can be gratified. And then you are bitter because it does not work, it cannot work. But even if occasionally it seems to work, and at best it can only do so temporarily, you are not happy by the love bestowed upon you by others. No, you are not! Think about it. In your life it has happened occasionally that other people have loved you as best as they knew how, but as long as you yourself are incapable -- or unwilling -- to love because you have not removed your cowardice, the love of others for you renders you much rather unhappy than happy. It is a burden for you. Something within you knows "I do not deserve it," and you feel guilty. And the more love that would be given to you, the unhappier you would become if you cannot learn to overcome your ego, your pride, your fear, your cowardice that makes you cheat on life, enough to give love regardless of the results. Think about this: if you overcome a weakness and you begin to give even before you are capable of real love, this unselfish giving, due to the overcoming of a particular fault of yours, will bring you a feeling of happiness and security that never comes to you when you receive selfishly and greedily. Oh, I know, these are but old truths that you have heard many times. But you have to look upon the same things again and again so that these truths become a living reality within your own personality and do not remain mere words. My friends, one of the most important parts of this path is the struggle to make an enlightenment out of words you already know. Think about that too. For when something is said to you that is supposed to deepen your knowledge because this particular truth is by no means part of you yet even though you know the words, a door automatically closes within yourself, and something says in you, "Oh, I know that already; it is not new." And thus you are doing great harm to yourself. For you should understand much better. To know and to know -- there is a world of difference! Which way do you know? Do you feel and live what you think you know? First, you always have to know in your brain, but then the work only begins! There is a considerable amount of knowledge you merely have in your mind or in your brain. We do not consider this knowledge, from our standpoint. The knowledge you have in your soul, the knowledge that penetrates through and through and can never leave you anymore regardless what the situation is, is comparatively small.

We also often observe our friends praying for something. Ardent prayers are made, untiringly, even patiently. I am speaking now about the right kind of prayer, the things you should pray for. And often your prayers are answered, but you do not know it. For some happenings come to you as being disagreeable tests that are nothing else but the answer of a prayer of yours. Yes, my friends,

this is so! To be more exact, these happenings are necessary before the result you are praying for can come to you. But you do not know it, you think somehow that the answer to your prayer has to happen in a certain way, not even considering the fact that if you lack a fulfillment, if any kind of hardship exists in your life, it is due to the fact that you have violated some spiritual law. So a block exists in you that does not allow this fulfillment to happen. And God is answering your prayer by making you conscious of what this difficulty that stands in the way to your fulfillment is. You can only become conscious of it if that difficulty manifests in your physical surroundings. Otherwise you could not become aware of it and therefore eliminate your own obstacle. There are some friends here to whom such a thing has happened, even many times. And the idea does not occur to them that the unpleasant occurrence is the very answer to their prayers, without this occurrence they could not remove the obstacle they have planted between themselves and God's infinite bliss that He wants all His children to enjoy. This is further food for thought.

My dear friends, probably the next time, I will discuss prayer in a more detailed way. But the plans are subject to last minute changes, according to happenings outside of our control, fitting the needs of our friends.

Before I turn to your questions, there is one announcement I would like to make. We would be very happy to see if you, in your group, would start a new activity. Whenever a friend has a problem of any sort and needs advice, help, and assistance, he or she, regardless whether this person works privately with me or not, should be able to come to the friends of the inner nucleus, and a meeting should be arranged. At this opportunity, the friend in need should present his or her problem as honestly as he or she knows how. And the group of my friends should deliberate about it. Each should give his opinion. The problem should be discussed from the point of view of what it means spiritually, emotionally, psychologically; what can be learned from it for the purpose of purification; what spiritual laws might be violated by this problem; what would seem the best way to handle this problem, and so on and so forth. Starting such a meeting, it is most essential that a sincere prayer by all should be made, asking for divine guidance, inspiration, and enlightenment. We have many good reasons to wish for the proper organization of such service. One reason is that we spirits of the world of God encourage that man becomes independent. We do not like to be asked right away, at the first sight of the problem, "What should I do, what is the right thing?" And those of my friends who work with me privately will have noticed that I discourage such a course of action. To tell you in every instance "you must do so and so and abstain from such an such" would weaken you. What I do, however, is always to show you to understand first your inner causes responsible for the outer effect. I show you how to go about the search for such understanding. For this purpose, it is essential that you talk openly about your problems. For this in itself will already shed a new light on the conflict in question and will eventually bring you a deeper insight that is absolutely necessary for spiritual growth. To ask and to obey is better than nothing, but this is all that can be said of such action. To ask how to find one's own violations and how to change inner currents, that is true and mature spirituality that we are endeavoring for you. Only thus can you remove the hurdles for an independent channel to receive God's will, God's answers for you. And this is what we have in mind. You do not have to be a medium for that. Every human being on the right road can receive answers from God. It is our job to train you for that and not to make you dependent and to come to us with every decision. Therefore such a general discussion of a problem will teach everyone involved a great deal, concerning exactly what I have explained here. It needs training and practice for everyone on the path to search in the right way for the causes and solutions of the inner and outer conflicts. And what I have suggested here will offer a very good

opportunity for this; it will strengthen all of you. Such activity is another form of "knocking" so that divine inspiration may come through several of my friends participating. And then after you have gone as far as you can among yourselves, then I will be willing to give advice, to show the way further. Another reason for such an activity is that it will knit the friends of the group closer together, which is so very important! The law of brotherhood will be furthered. How healthy it is for the soul to have the generosity and courage to open yourself towards your brothers and sisters on this path! On the other hand, those who listen, advise, deliberate, and help will gain strength not only by what they can learn for themselves -- and there are always points in common, even if ever so remote -- but also by their being helpful, unselfish in sacrificing a little time and effort. So this would work all to the good. And the only thing I would like to emphasize now is that no one of you should feel shy. If your shyness stands in your way, it means that a good part of your vanity is not overcome. If you cannot bring yourself to discuss your problems with friends who are seriously endeavoring to advance on this path of purification and who honestly desire to help, divine grace cannot come to you in the measure you may receive it if you make the effort to overcome such vanity and pride. For all faults bar the way directly to divine grace; and every effort to overcome the slightest fault means the opening of a door for a direct influx of such grace. If you think about it, going to the roots of it, you will have to admit that it is pride that makes you shy. I cannot ask you enough, my dear, dear friends, do it if you are in difficulty. Come to the friends of this group. And convince yourself how much God likes you to do that, for you yourself will make this experience. You will receive the fruits of it, slowly but surely. A great deal of blessing will be on the group who is helping in that way and on the person who is seeking such help. Such regular service will strengthen the group as a whole tremendously, my dear friends!

And now, my dear ones, we will turn to your questions.

QUESTION: My question is in connection with the lecture of a few weeks ago about birth. Just about that time there appeared in Time magazine a very remarkable article about genetics. A few weeks later, there was a letter that appeared in connection with that series which reads "the genes make Willy, willy-nilly. And yet it all seems silly to go to so much trouble, especially when you consider Willy." Now, my question is, knowing that there is purpose in all action, I don't question the creation of "Willy," but what I am concerned about is, how are we to regard the subjects of birth control and whether God's will is frustrated through such an action? And also this business about artificial insemination? Is the purpose of creation of life through artificial means valid?

ANSWER: Birth control first, it depends very much to what extent this is practiced. In the spirit world, it is considered wrong to refuse life to a soul who is waiting for incarnation if the shell is already in preparation in the mother's body. On the other hand, there are always exceptions, in this case too. For instance, in case of a hereditary disease or danger for the life of the mother or similar emergencies. You know that God's truth is rarely dogmatically this or that. The true path is always in the middle, and right or wrong always depends on the motive, not the superficial one, but the real one! So we cannot say it is always wrong to prohibit birth, but as a rule it is. If the slightest motive of selfishness plays a role, it must have a karmic effect. If a becoming mother prevents herself from motherhood because of a selfish motive, the possibility is a very great one that in the next life she may desire children and cannot have any. The same goes for birth control that merely prohibits conception. If conception is prohibited out of a selfish motive, again it will have an effect, either in the same life in some form or in a future one. But if the motive is a non-selfish one -- and there are a number of reasons possible -- then it is not wrong. The important thing here, as always,

is the real motive, not the superficial one that mankind is always quick to advance as a pretext. And the real and hidden motive will be immediately discernible in the spirit world.

As far as artificial insemination is concerned, I have this to say: it is not good, considered from the spirit world. But you know that man has free will, and if he uses his findings for such purposes, if science goes ahead with it, it too will have its results. And only much, much later will mankind discover what the result is. There will be certain types of spirits sent for incarnation where the shell is created in such a way. Why it is wrong? -- For a number of reasons, first of all, man has no right to play God. He cannot succeed in determining by artificial means what a soul he will receive as a child. That he can only influence by his spiritual strivings. Furthermore, if the element of love is lacking in the creation of a body, if the mating is not a holy act out of which so much can be learned in soul development, man is defeating the purpose why God has given the sex instinct. The sex instinct was not merely given for the purpose of procreation, but also that love in a certain way can be learned. I could say a lot more about this, but it would take too long to go into now. I may be allowed at some time in the future to speak more about this subject, but in the meantime it may serve as a study for meditation for you that might be very productive. It will set your mind in motion to gain enlightenment to think about this. And when you find results and are puzzled by questions that may then come up, you may present them to me.

QUESTION: Can you tell me why human beings have different types of blood, for instance type A, type O, etc.?

ANSWER: The reasons for that are not so easy to explain, my child. It would be the same as if you were to ask why there are different types of coloring of skin or of human shapes altogether. There are supposed to be differences. It is impossible to explain in just a few sentences why these differences exist. God has created His various children all different from one another in perfection. Therefore, also in imperfection, differences must exist. The biological differences are a parallel to spiritual differences, basic qualities as well as the deviations that manifest first in the soul, the psychological make-up, and finally manifest in the physical realm. Differences in blood type are therefore a reflection of inner qualities, vibration in its basic categories. All differences in the realms of imperfections create obstacles; these very obstacles can further spiritual development if man chooses to take the obstacles in his way in the proper attitude. In the last analysis, every single obstacle serves for the one purpose of spiritual growth even if it seems to have nothing to do with it.

QUESTION: I would like to ask what the spirit world likes us to do with our bodies?

ANSWER: The spirit world is not concerned with that. The body has nothing to do with the personality. The only suggestions we have in this respect are these: if you could make some use of your former shell for humanity -- for research. That would certainly be advisable. Furthermore, we advise that no cremation should take place before three days have passed after physical death has set in because often it takes the subtle bodies that time to get completely free. It might be that death has been medically declared, yet some of the subtle bodies are still loosely connected with the physical body. By cremation too early, the subtle bodies may be injured. They cannot be destroyed, of course, but they may be injured. Another suggestion in connection with this subject is that we are not in favor of heavy coffins that withhold the meeting of the flesh to the earth. The sooner your bodies, after disintegration, melt with the earth -- for your shells come from the earth -- the better it is for the whole process of evolution. These physical substances can go into the earth and be food

for plants and minerals. It is not very, very important, but if it would be the custom all over your earth sphere to encourage a melting of the physical substances, in a measure this would speed up the evolutionary process of the plant and mineral worlds.

QUESTION: In that connection, wouldn't it be better then to be buried instead of being cremated?

ANSWER: That does not make any difference. If the ashes are put into the earth or into any nature body, it makes no difference.

QUESTION: I would like to ask what happens if a blessing is given and received, and especially what really happens when an object is blessed?

ANSWER: As far as a human being is concerned, you all know there are a number of divine forces or types of strength. For instance, when I am allowed to give blessings here, I bring certain forces with me. My helpers bring these forces too. These are not always the same. They are brought according to the present needs of the group as a whole as well as some of the individuals. Now it depends very much on the attitude of the receiving human being whether this blessing can penetrate or not. The more you are open, the more your soul is lifted to God. The less bitterness, defiance, or any other kind of hardness is in your soul, the more effect this blessing will have. It can strengthen your body, it can strengthen your soul, it can strengthen your spirit. Again, there exist different subdivisions of what kind of strength should be given for your body, soul, or spirit. At one time, it may be necessary and deserved to receive a particular kind of strength you need for self-recognition. At another time, perhaps you may need more strength of patience, and so on and so forth. How you receive it, that is up to you. And according to your ability to receive, you can retain that strength or this blessing. Some of my friends are capable of retaining it for about week -- others less than that. And others cannot even accept it at all when it is given. It just rebounds. So much about blessings of human beings -- the blessing of an object is also possible, of course. It may be that such a strong force is given into this object that it has a more or less lasting effect whenever a human being near this object is sensitive enough to be receptive for it. It is useful for you to remember at this point that there is no object that exists in matter only. There is always a subtle body or spiritual form of an object as well. And to a certain degree, atomic science has found out this fact. Spiritually it is explained by the very fact that you cannot create an object in matter if you do not create it in spirit first. The idea you conceive is the spiritual creation, and then you go ahead with your toil and work to outpicture it in matter.

Only certain types of blessings can be given to certain types of objects. There must be a basic relationship. For everything existing in the universe comes originally from one of the basic forces or rays. They have many subdivisions and often mingle in the course of separateness with other basic forces, but, nevertheless, the blessing or strength must be of the same basic force inherent in the object. This may be difficult to understand. Take a stone, for instance. A stone has a living force in it -- any kind of natural stone, be it a precious stone or be it merely a stone in the street. As long as the basic life is not killed by too much refining processes, the basic force is still existing in it and can thus unite with a particular strength given in a blessing. It is the spiritual form behind the physical one that absorbs the category of strength fitting its own nature, and it can then give on this force to other forms of life, be it other minerals, plants, animals, or man. Any object containing a live force, be it metal, stone, or wood, can be used in such a way. Is that clear?

QUESTION: Could a blessing by a human being be as strong as for instance a blessing given by you or your helpers?

ANSWER: That depends on the spiritual development and the closeness of that human being to God. It depends on his purification.

QUESTION: In my last private session you mentioned the overactivity of the soul. What is behind an overactivity of the soul, how is it detected, and what can a human being do about that?

ANSWER: I would advise, my dear friend, that we start with that question the next time because it is too long to be able to go into it tonight. I will devote a larger part of the question period next time to that question. I cannot answer it tonight, I need more time for it than I have available now. This is too important a question to cut the answer short. Is there any other question now that will not take as much time?

QUESTION: The question came up some time ago by a member of the Theosophical Society and a physician that they do not understand that a spirit who has not reincarnated for many thousand years is still able to penetrate into our earth sphere. What can I answer them?

ANSWER: It is always surprising to see how man can have certain knowledge in one respect and then be so dogmatic in certain respects where he is most ignorant. If someone has a preconceived idea, it is almost impossible to convince him. That is, it is only possible to convince a person if he wants to be convinced. People come to certain enlightenment, to various conclusions, and then they are apt to accept anything that comes from the same source that has enabled them to the finding of truth in other respects. That is a common human failing. In the first place, it is entirely wrong that beings do not penetrate the earth sphere who are out of the incarnation cycle. The highest angels of God have constant tasks in connection with the earth and have manifested in various ways, as your Bible will show you too. Furthermore, a few thousand years is nothing from the spiritual point of view. A thousand years are but a day, you know that. But most important of all regarding this subject, it is not a question of length of time that a spirit is out of the incarnation cycle that determines whether or not he can manifest to or through human beings. That has nothing to do with it. There are many other considerations that are important, but certainly not the length of time. The only spirits who could not manifest in person through a human being are God and Christ. In this instance, the vibration is much too strong, and nobody could remain alive if God in person or Christ would talk through a medium. That is impossible. But other than Christ and, of course, God, every spirit, the highest archangel, can manifest if it is advisable that it happens, as it has happened already. It is true that in most mediums spirits manifest who are themselves not out of the incarnation cycle, but that does not mean that this is a rule. One of the reasons that mostly spirits of lower development manifest is that it is so rare that a medium is on this path of self-development. Man is too often seeking sensation, and thus he is more interested if a humanly famous personality manifests. On the other hand, it may also be that a medium is on the right path, and, still, a spirit incorporated into the divine order but not yet out of the incarnation cycle can fulfill a task. But there are so many requirements necessary in order to enable such a manifestation, as well as the following through of the task God's spirit world has in mind, that the fact of whether or not a spirit has to reincarnate is not considered if all other requirements are better filled by a spirit who does not have to visit the earthplane anymore. It may be possible that a spirit does not have to

reincarnate anymore, and yet he would be unwilling to undertake the task to get near the earth atmosphere just because he has left it too recently and needs the strength of the divine world. On the other hand, a spirit who has received sufficient strength is willing to shoulder such a task, for all being part of God's world have only one aim in mind, and that is the fulfillment of God's will, which is the speediest execution of the plan of salvation. In other words, the question here is this: is it possible that a spirit who does not have to live on earth manifests through a human medium? Yes! Is it necessary or advisable? Often spirits still in the incarnation cycle can do the work, but not always. Often a spirit is better qualified to do so who does not have to penetrate the earth atmosphere anymore. The third question here would be, does the latter want to do that? The answer here is that from a certain development, on a spirit will want anything that helps most, even if to be able to remain and fulfill a task in one's own sphere would be more blissful. It is still the most blissful to help and work in the great plan according to God's will. Our bliss is in serving. Now you may ask why is it necessary that a spirit who does not reincarnate anymore takes on such a task. There are so many others; surely one could be found who could also do the same work. It is not true that the choice is so very great. First of all, you must understand that not every spirit can manifest through every human being; now this is not a matter of development and that the medium has to be on this path in order to be in contact with divine spheres at all. This is self-understood. But what I mean now is the fact that there are so many different types of odic forces, vibrations resulting from basic rays of various kinds that those have to coordinate between the manifesting spirit and the medium. In addition to that, it has to be a spirit who is suited for the teachings and work to be given to this medium. These are only two considerations I am showing you here, my friends, but you can believe me, there are many more of which you know nothing and that I am unable to explain to you because the comprehension is lacking in the human mind. For instance, in addition there may be karmic factors involved why a spirit likes to take on such a task even though it may not be a necessity for him anymore. It may be the desire of the spirit to fulfill just that type of work where he once had connection with part of the group he is working with. All this is truth, my friends, but others have sometimes too firm an opinion, and therefore a door is closed, and they cannot be convinced.

QUESTION: Would you explain to us a little further what is meant by the term, spiritual family to which we belong?

ANSWER: There are two kinds of family. The one kind is when you were first created, long before the fall. You had your own circle of friends and family around you, much bigger than the human family, but you lived with the other spirits of the same type, who shared the same interests and with whom certain similarities exist, as well as complimentation. This is the original spiritual family. Then there is another kind of spiritual family that formed within the course of development and evolution, the cycle of incarnation, according to the needs of what is to be learned in each life. Thus many new contacts are made, not all of them from your original spiritual family. Not all of your original spiritual family may have participated in the fall. So, as the eons go by, you create a new family that unites you for common spiritual tasks, and where karmic links exist, where the interests are similar. So these two kinds of spiritual families have to be differentiated.

Now, my friends, I have given you enough, and I ask all of you, open your hearts and your souls for the strength of God and the blessings of the Highest I am allowed to bring you. May this strength help you a step further on your road to God. Shed your fears, my friends, rejoice in God,

find the love in your heart for those you love least of all, and pray for them every day. And so I leave you with my blessings, be in peace, live in joy and love, be in God!

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