

Pathwork Guide Lecture No. 14
An Unedited Lecture
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THE HIGHER SELF, THE LOWER SELF, AND THE MASK

Greetings in the name of the Lord. Blessed is this hour in which I am permitted to speak to you, my friends.

I have promised to talk to you tonight about how we, in the spirit world, see the entire human personality, the complete unit of the human personality. You all know that man does not have only a physical body, but also various so-called subtle bodies. Each subtle body represents something different. You all know that man's thoughts have definite spiritual forms, but not only thoughts create such forms, but also feelings. For a feeling is really nothing else but "unthought thought," thought that is not made conscious. Although thought creates a different type of form than feeling does, nevertheless, both create such definite and, for us, very substantial forms. Each subtle body, as well as the physical body, has a so-called aura. These thought-forms or feeling-forms give their image in the aura, but these images are merely the reflection of their reality. These forms exist truly, but around or outside the personality, and their images are just reflected in the personal auras. These forms create the spheres in the spirit world, and according to the intensity of the thoughts or feelings, they are vague and weak or definite, strong, and durable. In other words, all these forms are more or less fluctuating, changing, and thus you will understand better that everything is in perpetual motion in spirit.

The aura of the physical body shows physical sickness, or health, or any and all states of the physical being, while emotional, intellectual, or spiritual reactions show in the aura of the respective subtle body.

Each living being has his higher self or the divine spark. This is the finest, the most radiant of the subtle bodies with the quickest frequency of vibration. You see, the aura is the vibration and emanation of the respective subtle body, and the higher the spiritual development, the quicker is the vibration or frequency. Since the fall of the angels, the higher self surrounded itself in a slow process and in gradual stages with various layers of denser matter, not yet the physical body. But from your point of view, these layers are also of subtle matter because you cannot see them with your physical eye, but they are infinitely denser than the higher self. Thus the lower self came into existence. The aim of spiritual development is to eliminate the lower self so that the higher self becomes free again of all layers it has acquired. In your practical life, you will be able to sense quite easily -- with yourself or others --- that certain parts of the higher self are already free, while other parts of it are still hidden. How much is free, how much is hidden, how thickly it is sometimes hidden depends on the overall development of the respective person. The lower self does not only consist of the common faults, the individual weaknesses that vary with each person, but also of ignorance, laziness. It hates to change and to conquer itself; it has a very strong will (that may not always manifest outside) and wants its way without paying the price; it is very proud and selfish; it has always a great deal of personal vanity, the ego with all its manifestations. All these characteristics

are generally part of the lower self regardless of other individual faults. But there are many shades, many possibilities in which the lower self can display these general trends contained in it. And this depends on various other factors, for instance, on the personal faults which can take a different effect on these common traits of the lower self, also on the good qualities, as well as on various other circumstances, all of which together influence the outer manifestation, intensity, degree, and direction these general trends may take.

We see the higher self, and we see the lower self, but this applies, of course, only to spirits who have attained a certain degree of development. Not all spirits can see all the subtle bodies of a creature. In other words, the mere fact that a spirit leaves his physical body behind does not in the least imply that he can necessarily see more than any of you can see. But a spirit who has attained a certain degree of development will not only be able to interpret the lower self, but he will be able to see through it to the higher self in all its splendor because dense matter -- whether it is physical or dense matter in the beyond -- does not represent an obstacle for our eyes and perception. So we can determine very well what thought-forms come from the higher self and which come from the lower self and which tendencies, wishes, desires, and endeavors from the higher self may be mixed in with other tendencies from the lower self so that their original shade is twisted, colored, dirtied. When the "messages" from the higher self are tainted with the motives of the lower self, a disorder is created in the soul which makes its bearer emotionally ill. All these various tendencies have different colors and, my friends, different tones and scents. For example, a person may want something selfish. Because he does not want to admit to himself this selfishness, he begins to rationalize this selfish desire and to fool himself about it. We can see all this very clearly. And, indeed, similar self-deception is extremely frequent among human beings. The forms of the higher self have an entirely different character than the ones of the lower self.

That leads me to the mention of another layer that is, unfortunately, not yet recognized enough among human beings in its full significance. It is what I might term the mask self. This mask self is created in the following way. When a person recognizes that he may get in conflict with his surroundings by giving in to his lower self, he may nevertheless not be ready to take the consequences by paying the price in eliminating the lower self, which means, first of all, to face the lower self as it really is, with all its motives and drives. For you can only conquer something of which you are fully aware. This means taking the narrow path, the spiritual path. Many people do not want to think that far. They react emotionally without even thinking about it. And the so-called subconscious feels it is necessary to present a different picture of the self in order to avoid certain difficulties, unpleasantness, or disadvantages of all sorts. Thus they create this other layer of self that has nothing to do with reality, neither with the reality of the higher self, nor with the temporary reality of the lower self. It is what you might call "phoney"; it is false, it is unreal.

I will return to the above example. The lower self dictates to the person to be quite ruthless about a selfish desire. It is not difficult for even the most limited intelligence to realize that, by giving in to this desire, the result will be to be ostracized, to be disliked by other people. No one wants that. Instead of overcoming the selfishness by the slow process of development, such a person often acts as though he were unselfish, but actually he is selfish. He feels the selfishness. He hates to be "forced" to act against the wishes of his lower self. He feels a compulsion to a necessary outside act, with which he is not at peace in his still, at least in this respect, predominant lower nature. His giving-in, his generosity is only a pretense and not at all reconciled with his feelings. In other words, the right act is entirely unsupported because of unpurified feelings, and therefore the

person is at war with himself. The proper act becomes an act of necessary compulsion instead of a freely chosen one. This is not paying the price in the real sense. For while a person may give something, he may hate the idea. Thus he is not only actually just as selfish within by his inner conviction, but, besides, he is untrue to his nature. He is violating his reality, he is living a lie. From this does by no means follow that it is advisable to give in to one's lower nature, but rather the enlightenment has to be fought for, the development striven for to purify the feelings and desire. And if this is not accomplished, at least there should be no self-deception. The person should at least have a clear and true picture about the discrepancy of his feelings and actions. In this way, no mask self could form. However, it is too often the case that such a person tries to believe in his own unselfishness. He is fooling himself about his real feelings and the motives of not showing them. And after a while, the evil root will sink into the subconscious where it will ferment, create its forms that have their effect, and it cannot be eliminated when one is unaware of it consciously. The example of selfishness is merely one instance; there are many other traits and trends that go through the same process, my friends.

When people are emotionally sick, it is always in one way or another that a mask self has been created. They do not realize that they are living a lie. They have built this layer of unreality that has nothing to do with their real being. Thus they are not true to their real personality. As I said before, being true to oneself does not mean that you should give in to your lower self. But be aware of it. Do not fool yourself if you still act according to "necessity" and not out of enlightened vision and inner conviction. Be aware that your feelings are still unpurified in this or that respect. Then you have a good basis from which to start. It will be easier for you to face yourself in this manner when you realize that underneath the layers of your lower self lives your higher self, your ultimate and absolute reality which you must eventually reach. And in order to reach it, you must face first your lower self, your temporary reality, instead of covering it up, because that puts an even greater distance between you and absolute reality or your own higher self. And in order to face the lower self, you must at all costs tear down the mask self. You can bring yourself to do so when you visualize these three selves I am discussing here. To lie to oneself, it is often sufficient not to think about one's emotions and true motives at all, but merely to let the emotions react without thinking.

He who wants to become happy, healthy, and at peace with oneself, he who wants to fulfill his life truly, he who wants to be in harmony with God and thus with oneself has to realize once and for all -- what is the actual me? What is my higher self? What is my lower self? And where may there be a mask, a falsehood? With many, many people, there is a mask, at least in some respect. This mask self presents to us a very ugly color, my dear friends. It is not dark or black or sinister as the trends of the lower self are in their variation. But the colors of the mask self are sickly sweetish. If you are an artist or artistically inclined, it is easy for you to determine a good genuine color or an unreal, sweetly artificial coloring. You even have created a word for bad art and bad coloring; you call it "trash." It is the same with the tones of the mask self, as well as the odor, which is also sickly nauseating. We even prefer the emanation and effects of the lower self, unpleasant as it may be for us. But at least it is honest.

It is important for all of you to try to train your inner eye to see yourselves and other human beings from that point of view. The more you become spiritually awake, the easier it will be for you to perceive yourselves and others from that point of view. You will feel when you come into contact with the higher self a very distinct difference with the mask self once your intuition has awakened also in this respect through your personal spiritual development. You will nauseatingly

feel the manifestations of the mask self (first of all, your own, of course), pleasantly as it may present itself.

If your human psychologists, psychoanalysts, and psychiatrists would begin to view their patients from this point of view, they could accomplish a lot more! They would have success where they are still unsuccessful. And the time will come when this knowledge will be theirs. When they are mature and courageous enough to include spiritual reality in their thinking, they will discover all this and prove the truth by their success with their patients. They will solve problems with their patients even though they cannot see as we can -- that were impossible to solve so far. The mere knowledge of these three parts of human personality will make a tremendous difference in the results they will obtain because they will, after some practice and studying, determine comparatively easily with what part of the self they are dealing in certain phases. They will develop different means to deal with the different selves, and they will be able to instruct the conscious and will directing part of the person about these facts -- and that will make a great deal of difference. If a person is ready to accept help in that respect, the conscious and will direction part of the self is on the proper road. But it remains to accomplish that the subconscious layers of the personality become penetrated with these truths as well, which can only be done by the person himself, so that all inner resistances will be overcome.

If you want to walk this path, if you want to be cured of your emotional sicknesses, it will be important for you to understand all this. Even if you are not what is called a "neurotic," even if in your case there are only minor deviations from the law within you, it will be very useful for you to understand all this and to meditate about it. This may be an explanation for you why it happens quite frequently that when a person is psychoanalyzed by a doctor who not only very rigidly follows a school of thought that does not admit any spiritual truth and facts, but who is, besides, not very intuitive about such things -- although there may also be doctors who have a good intuition and who have a very strong and good guidance, with these the following may not happen quite so often and so strongly -- this person may go through such a crisis that this state of mind becomes worse than before treatment was started. This happens when the doctor has succeeded to tear down this mask self and the patient is in front of his lower self. The patient may be so shattered by this experience that he breaks down completely; he may give up the help; and it may even have more serious consequences. On the other hand, if this person would be told what I am telling you here and thus be prepared what to expect, so much hardship and often even tragedy could be avoided. If a patient knew that he has to face the lower self that exists in each human being but that this lower self, unpleasant as it may be, is not the ultimate I or true self, but that the higher self, which is perfection, is waiting to grow out of these layers of imperfection, then this shock would never occur. And therefore this knowledge is important for your psychologists and doctors of all kinds, as well as for all teachers, parents, etc. It would help a great deal. Perhaps you have questions in connection with this subject, my dear friends.

QUESTION: What is the metaphysical explanation of allergies. People are, for instance, often even allergic to things they love.

ANSWER: There may be different explanations for this. Generally speaking, I might say, for instance, it may be just the fact that the true personality is not allowed to evolve, that a mask is put over it, and the inner reaction, also the revolt by the higher self, may create certain physical symptoms in order to wake up the person and find out the reason. This is only one explanation.

There may be others. For instance, another possibility is that very often the human soul is torn apart by conflicting desires. One part of the personality wants to go in one direction, another part wants to go in the opposite direction. These pull alternately. The soul has not made peace with oneself, has not put order into it, by leaving all these trends more or less in the subconscious. And this creates a great strain and friction. As long as these currents are not brought out into consciousness so as to be dealt with, to be examined, and to understand their true meaning and motive, this inner fight cannot be settled. On the other hand, the lower self works against bringing out anything into the open, and as long as the conscious and will directing part of the personality does not take matters into its own hands, this inner fight and friction goes on. Due to the fact that all this takes place in the subconscious, all that comes out are the symptoms, which may be tiredness, allergies, and various other physical symptoms. These conflicting tendencies actually create a short circuit in the soul. A third alternative is that there may be a shock reaction in the life of a person. Now, this person has put the incident into the subconscious; he does not remember it consciously at all. But by chance, a food or a plant or an animal or some such thing may have been in connection with this shock, not directly, but it may have played a role, even an unimportant or indirect one, but the person has this association and reacts accordingly. This incident may have occurred in childhood, even in infancy or even in a previous incarnation. It is not always necessary to remember the actual incident, although this can help too. But the main point is that the wrong inner reaction that has created this evil root is cleared away. And whenever anything is put away into the subconscious, you can be quite sure there must be some sort of inner wrong reaction. Any of these alternatives, broadly speaking, and the variations, also two or all three of them together and interacting, may be responsible for allergies. But there may also be other possibilities, but it is quite impossible for me to go into all the details now. I am just giving you a general outline.

QUESTION: There is a lot of hypocrisy in this world, which is of course the mask self. It is encouraged by the world because the world wants to see good. From the point of view of the whole of mankind, isn't it preferable to do and act right even if it is a mask, rather than to remain one's lower self if somebody cannot really eradicate it?

ANSWER: Everybody can eradicate it if one really wants to. It is only a question of how much of it you can eradicate in this present incarnation. But enough can be eradicated that you will not commit crimes and that you will not do harmful things to others. Besides, the issue does not present the alternative between giving in to the lower self or creating a mask self. As I have explained it, even if the feelings cannot be purified at once -- and this takes indeed quite a long time, effort, and patience -- the point is that one is aware of one's own imperfections, unclean desires, and lower nature while acting in accordance with the standards of your society, instead of believing the mask self is one's true nature and the real self and thus fooling oneself and creating an inner lie. In other words, you do not choose between becoming a cannibal -- if this is your lower self, and following the dictations of it -- or being hypocritical and fooling yourself. No, you should be aware that you act according to necessity and your own convenience, while your feelings are still unpurified and not always in accordance with your outer actions, provided you cannot or will not do the necessary work in order to purify yourself. Even if you are taking the road of purification, until you can expect some measure of success, you will have to wait and work, and work and wait. And in the meantime, this self-honesty is an absolute essential and necessary requisite for any success in this most wonderful venture. But even if you are unwilling to take this road, it is infinitely better to have no self-illusions than to create this unhealthy and sickly aura. Do you understand that now?

QUESTION: Does the spirit world see human beings in our form as we see each other, plus thought-forms, plus colors all together?

ANSWER: No. If it is a spirit who is still very much earthbound, he will see your bodies in very much the same way as you see yourselves. But he will not see what a spirit of higher development can see. On the other hand, spirits of higher development do not always see your bodies as you see them. We sometimes see a vague outline, and even that is not always very clear. If for a certain purpose there is a necessity that we see the body, we can focus our eyes with some effort. We have to fulfill certain conditions in order to make this possible. Then we can, for a while, see the physical outlines, the physical bodies. But ordinarily, we do not see it. We can, however, quite easily see the blood stream. We can judge by its coloring and spots in it certain sicknesses. But we see through the blood, the bones, the flesh, and we see the subtle bodies with its form reflections. That is why a spirit can go through your dense matter. Your physical forms are unsubstantial, while the spiritual forms are of real importance. That is why you often hear that the only lasting things are those of spiritual value. Anything of spiritual value is not bound to undergo decay, but, although constantly changing and fluctuating, it is constant. So you can see that it is actually the truth and not just a beautiful and poetic saying.

QUESTION: Are the colors which have been given by different occult teachings correct, in other words, that our color spectrum actually reflects the different so-called sins and negative qualities?

ANSWER: Yes, they are correct, but I might say, in a very broad and condensed form. Because the possibilities are infinitely more manifold, there is a great deal more variety here. And there are more colors in the spirit world than you know of. There are colors for which you do not even have a name and that cannot be described to you because this is impossible. So there is a certain condensation; that is quite true. I might compare it in this way. If you have a long work of literature of a thousand pages and you write a synopsis of five pages about it to give a very general idea about the contents, in that way, you may compare the colors that have been given to mankind.

QUESTION: Does that mean that when you analyze a person, that you get your impression directly like a photographic copy from the color scheme of the person, plus the forms?

ANSWER: I would say that the forms have coloring, they have scent, they have tones, they have emanation, they have vibration in different current frequency. And all this put together gives a certain complete picture for us. But you have to be trained in order to interpret these pictures properly. Not every spirit can do it. Every spirit of a certain stage of development may surely recognize the general development of a person, man or their spirit. He may recognize the general attitude, harmony, and relationship to God. He may recognize that there is more love but other darkneses, and various general impressions of this sort, certainly. But he will not be able, unless he is particularly trained for this task, to interpret all these different effects the whole unit of the personality gives forth and how they interact, how they are interdependent, what is originally caused by what, etc.

QUESTION: Are the spiritual forms usually round and in curves, and the unspiritual forms in arrows and zigzag?

ANSWER: Yes, oh yes, that is quite true because the roundness and curves signify harmony. That is perfectly true. Everything harmonious is round or circular or curved. You know perfectly well that in the spiritual world all is in circles or cycles. But there exist also "vicious cycles," in the true sense of the meaning. This is the only round form that the powers of darkness have used for their own purposes. They found it necessary not to distort this form although, of course, a "vicious cycle" has other unpleasant characteristics that differentiate it from a harmonious cycle, when we come to view it. For you human beings, it is perceivable very distinctly in its implications. The reason for the adoption of the cycle by the powers of darkness is a very natural one. There is a deep and significant implication in the cycle, that you may sense philosophically. In a harmonious cycle, the law works that good must breed further good, and so on and so on and so on. Now, the same idea is working with a vicious cycle. The difficulty for a person is therefore always to break at some point such a vicious cycle.

QUESTION: How is it possible to go about undoing what your lower self has manifested in the way of physical illness? How can you undo it?

ANSWER: In the first place, my dear friend, you should not try to think to wish to eliminate the consequences first. That would be too easy. In other words, if your lower self has created an illness, this illness has to be accepted first. And you should rather go about finding the roots of what part of your lower self has created this illness. Thus the lower self really has to be met and completely explored. Your aim must be purification and perfection for its own sake, for the love to God you have in you, and not for the sake of not having to bear a discomfort. It is true that it takes a lot of overcoming and inner fight to purify the motives first, to such an extent. But that is the necessary foundation. And while this is done, a lot of other things are learned automatically, and thus spiritual strength gathers by learning to apply absolute self-honesty. Once your motives are pure, the sickness will not matter half as much anymore to you as the state of your soul. And in the measure that the ego, the comfort, and everything that goes with it loses in importance to you, you will have followed a very important spiritual law, and thus health will be gradually restored. This law is the giving up of the self, the life Jesus mentioned. Thus you will win it, but only thus. So, begin by meeting your lower self, in courage, in optimism, in humility, and in a spirit of warfare, if I may use this expression. And once you discover it, once you shed all the masks and all the coatings, then you begin to work on these different aspects of the lower self. You do this by daily observation and self-testing, by observing again and again how far your inner currents still deviate from what you wish them to be. As you do that, as you become master over your lower self, as you learn real self-honesty, as your motives for development become purer and purer, your vision will widen, enlightenment will be given to you, and gradually your illness will disappear. So you should not even think of your illness first, but of the root of the problem. That will be the only lasting success, the only one, my dear! If your wish is recognized in the spirit world, if your wish is truly sincere that you want to purify yourself and not merely get rid of unpleasant consequences that are most visible or noticeable to you help will be extended to you, guidance will come to you so that you can go to battle with your lower self with help, because no one can really do it alone.

QUESTION: I asked last time why the Hindu philosophy does not have the fall of the angels? You promised that you will answer it tonight.

ANSWER: There are about three reasons for that, and each reason is a good one. Reason number one is that Eastern philosophy rightly puts spiritual progress above all, and everything else

that has ever happened in the creation is only of secondary importance. And this is very true, my friends. However, it is in some cases useful that light is shed on certain facts occurring in the long past because the reason of existence on earth, the reason of evil, etc. are necessary for some people to know. The understanding of certain facts, even if they can only convey a very general and broad picture, will eliminate doubts that stand in the way to deciding for this path of perfection and purification. For the most part, the incarnate souls in the East are of a nature where this probing and searching in this respect is not so strong as it is, for instance, often in the Western mind. Therefore they say, "We do not need to know anything else; the important thing is how we develop."

Reason number two is already a little bit more complicated to convey to you. I have once given a lecture about the two main aspects of God: the active, the male aspect, and the passive and female aspect of God. In the active aspect, I have explained that God is personality -- active, thinking, planning, doing, Creator. In the female aspect, God is in a state of being. With the explanation of this lecture, it will be easy for you to recognize that Eastern teachings and Eastern philosophy has experienced God in the female and passive manifestation. And this answers partly this question. For the fall of the angels shows the happenings in the creation where God manifested Himself as Creator, therefore in His male aspect. In this tragedy, God was enacting and creating new conditions whereby the return to Him would be assured eventually to all creatures. It is therefore understandable that a philosophy that experienced God in the female aspect would be less likely to receive enlightenment regarding His male aspect. While Western philosophy, experiencing His active and personality aspect, will be blind to experiences and enlightenment of the female side of God.

Reason number three is still another. The fall of the angels has a great deal to do with the spirit of Jesus Christ. He plays a major part in the fall of the angels. Therefore Eastern religion, which has received a number of emissaries of its own, and often very great, very exalted, very highly developed spirits, is reluctant to recognize that others, who are in many respects not even as advanced, spiritually speaking, as themselves, may even have a greater one, in fact the greatest of all created beings. It is understandable and typical for human nature. For your logical conclusions can only be ever so limited, missing the complete picture. All these three reasons together give the explanation or, at least, the most important explanation. I do not doubt that others may be found too, but these are undoubtedly the most important ones. Is that clear?

QUESTION: I still do not understand. I understand that one of the reasons has to do with Jesus Christ, who played this important role in the fall, but why don't they have something similar to it?

ANSWER: Because, as I said, the other reasons count too. Because they do not consider it very important to know about these things, because they have experienced God differently and not in His active side. And one reason plays into the other, one supports the other, and all three make a whole.

QUESTION: Is that perhaps the reason that the female aspect of God is recognized more there and the male aspect of God more in the West, and that is why East and West ought to get together?

ANSWER: Certainly. It also explains that in the East spiritual development is much further advanced. And it is usually the woman who is spiritually more awake or easier to guide, while in the West technique and material progress are further advanced because this in turn is typically a male aspect. It is again the creating, the doing, the actual facts that can manifest. And both should unite because they complement each other and would create a wonderful wholeness if they could interexchange what each has ahead of the other.

QUESTION: Does that mean in general that the Eastern teachings have lived through a different phase of Brahman and want to go into finding the Brahman where all these things are only...

ANSWER: Yes. And it should be. Again in this respect, even as far as spiritual and religious teachings are concerned, there, too, the Western and the Eastern side should unite because both sides will furnish the complete picture only when put together. Each has only a half now. And when they unite, when they "marry," then humanity will have a great deal more understanding about spiritual truth, and more enlightenment is bound to follow afterwards.

QUESTION: Is the fall of the angels within Maja?

ANSWER: Oh no, oh no. Maja is the result of it, my friend.

QUESTION: How do the spirits learn languages? And can they use languages not known to the medium?

ANSWER: I will answer both questions. The spirits in the spirit world do not use human languages among each other, of course. They do not need that, for we have the spiritual language. As I have explained, each thought creates automatically a form and becomes apparent. So that is our language. We spirits only learn languages for very definite and good purposes, in other words, if we have a task to fulfill with human beings. Not only in connection with mediumship, but when a spirit has the task to guide a human being who is not a medium at all, he still has to know the languages his protégée knows although we see the thought of the respective human being too. Now, it may be the case, of course, and it often is, that a spirit is chosen as a guardian who remembers his last language on earth and does not have to learn the language anew. He will be assigned to a person who speaks that same language. But there are special instances where the learning of a language becomes necessary. For that, we have schools just as you have schools. We have schools for many, many subjects, and languages is one of them. But we learn them more easily because, here again, matter does not stand in our way. And that even applies to languages. How that applies is impossible for you to imagine, and I have no words to describe it. You just have to use your intuition, your feelings, and perhaps you will sense what I mean by this. So it is easier for us to learn languages than it is for human beings.

As far as your second question is concerned, whether a spirit can speak through a medium in a language the medium does not know, the answer is yes. And it has happened many times. But there is a very definite and distinct type of mediumship necessary for that. There are many different types of mediumship, even of trance mediumship alone, not to speak of all the others. There may be "direct voice," when you hear the actual voice of the spirit in a different part of the room. There may be materialization, levitation, and many more phenomena that I cannot even enumerate here.

One such phenomena is -- and the Bible refers to it too, using the word "tongues" for languages -- that a language is spoken through a medium that he or she does not know. But for all these different types of mediumship, a special training of the medium, as well as the spirits in connection with the medium, is necessary. It is a different form of materialization or transfiguration. There are, for instance, mediums whose actual faces take on an entirely different shape, even the bone structure. This is what may be called "transfiguration." The speaking of foreign tongues is an auditory transfiguration. But as I said, different conditions have to be fulfilled with each of these types of mediumship. The spirit world of God is a world of order. And when it is recognized here that a human being can fulfill a task as a medium, it will first be determined for what type of mediumship this person's particular talent is best suited, what may be the most important task for the living conditions and surroundings of that particular person. And according to all these considerations -- and the most important consideration from our point of view is always what is best for spiritual development and serves the great plan most efficiently, and not for sensation and phenomena -- forces are set in motion to train this particular medium for his or her task. Once this task has been chosen and worked for, there will very unlikely be any changes in the type of mediumship unless there is a real, good, and spiritual reason for it. Thus works the world of God, which, as I said, is, above all, a world of order.

QUESTION: I wanted to know what the spiritual world thinks about this new planet sputnik?

ANSWER: That, my dear, depends entirely on the spiritual, moral, and ethical attitude of all concerned. The thing in itself is of no importance as far as we are concerned. Nothing in itself is, from our point of view, of any importance. The only importance is what you human beings make of it.

And with that, my friends, I will leave you with the blessings of the Lord. Go your way in peace, think that God is present within you and try to find Him. Do not let the clouds of the powers of darkness destroy your sight of truth and your sense of truth that ever so often touches your heart. Be in God!

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