

Pathwork Guide Lecture No. 28
An Unedited Lecture
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COMMUNICATION WITH GOD -- DAILY REVIEW

Greetings in the name of the Lord. I bring you blessings, my dear friends, as usual. Every living creature is seeking God, every human being is seeking God consciously or unconsciously. Even those people you call atheists -- they, too, are seeking God. For everyone is seeking happiness, love, and security -- and that is God! Of course, where spiritual awareness is still lacking, it is often thought that these things can be found in other ways. So security is often sought either in financial security or in emotional ties that are supposed to give this security and hold in life -- or perhaps by reaching some outstanding success in a profession whereby admiration, appreciation, and some degree of power is gained. If true security is desired -- and who does not do so? -- these aims are poor substitutes, indeed; that is, if they take the place of the security that only an harmonious relationship with God can supply. For all these things can be yours too if it is in your plan for this incarnation. But there is a great difference whether they are all you have to hold on to or not!

With love it is the same way. If love to another human being is sought with the current that is destined for the love to God, it will always leave you with a feeling of emptiness, of dissatisfaction or even frustration. So truly, if God is not the basis of your life and if instead of this basis you seek substitutes, it will never really satisfy you. However, as I said, you may certainly also have love to and from human beings, and you should. But this love will have its proper value; it will not be all you have to hold on to; and you will never be in a position that your life is lost and meaningless if you lose for one reason or another a human love, if God has His rightful place in your heart.

So you see, my dear friends, everyone is seeking God, often unbeknown to themselves. Just as the plant is leaning towards the sun, so is man leaning towards God, often as unconsciously as the plant is seeking light and warmth. Only when you have found God within yourself, your heart will be at rest, your life will make sense with all the puzzlement it represents; for it will cease to present a question mark to you. For only in God will the light of knowledge be yours -- not necessarily general or abstract knowledge, that is of lesser importance, but personal knowledge: why you have to go through these various difficulties, why so many things in your life happened that you cannot understand, apparent cruelties of others or "the fates." All of a sudden it will make such deep sense to you that you will not quarrel anymore with the hardships of life. You will be glad you have had them, my dear ones, not only because you fully perceive the justice, but also because you realize how good, how strengthening it is for you! Yes, indeed, you will.

God is sought in different ways. But he cannot be found outside of yourself. Neither in some building nor up in the sky. You all know that. He can only be found within yourself. But in spite of the fact that you do know that, many of you still seek God the wrong way even though you do know that He is within. And I will try to tell you how God can be found, that is, the only way He can be found, no matter what religion or philosophy you believe in. You can only find God within yourself by going through your lower self. That is the only way. If you have a treasure hidden under

a great deal of dirt and soil, the only way you can get to that treasure is that you dig up the dirt. That means that you have to come in close contact with it for a while. You cannot shirk handling this dirt. You know that it is worthwhile in order to get your treasure free. So you do this temporarily unpleasant work to get it over with once and for all. There is absolutely no way to get the treasure out unless you are willing to face and handle the mud first. The simple logic of this will be comprehensible to all. Then why not do it when it concerns the treasure house of God that lies embedded in everyone of you? Why do you try and hope to uncover the greatest and most precious treasure of all without being willing to face your lower self? Does that make sense? Certainly not, however, many of you still hope, somehow, to do that. Many of those -- I am not only speaking to you present here, but generally about all mankind -- who know perfectly well that God can only be found within, they still seek the wrong way. They seek and seek in some vague and hidden recesses of their soul to find a spark, to experience God, perhaps by knowledge they take up generally or by certain exercises. But what they will get, if this is the only way they seek, will be everything else but God. So you must not disregard that which is immediately in front of you. If you go about it in this way, God is so much nearer than you thought. But if you try it any other way, He is infinitely farther away from you than you can fathom. In order to find God, you have to recognize your hidden emotions and evaluate them after you have clearly seen them in the light of divine law. You have to acknowledge your true reactions instead of making yourself believe you react in another way and for different reasons than the real ones. You have to clearly see your faults. In other words, as said so many times before, you have to find all that you are not aware of as yet. Test yourself as to how you really feel! Only by this road, going through this lower self, facing it, dissolving it step by step with courage and conviction, then and then only will you find the true happiness and security in God and with God and through God.

How do you do that? That is always the question for you. I have begun to show you how, and in these series of lectures I will continue to do so. There are many points from which we have to start, my friends. It is a recognized fact by all who are already on this road that you have to tackle the problems, if I may say so, always from two sides, and often from more than two sides, but mainly from two. You cannot find God unless you overcome your imperfections. But on the other hand, you certainly cannot overcome your imperfections by yourself alone, no matter how strong you are, no matter how good your will may be. You do need God's help. So it is an alternate process. You have to meditate and recognize and evaluate your own imperfections and build up from there. You have to analyze honestly what is really going on in you. And it is not quite as difficult as you may believe if you choose to desire to do so. You have to recognize the ever present sluggish quality that exists in every personality. For there is one trend that strives upwards; I have started this lecture with this trend that is present in every creature striving towards God. But often this yearning is misunderstood, misinterpreted, and directed into a wrong channel. Nevertheless, this striving is there. It takes some spiritual awareness to understand this yearning and to direct it properly. But at the same time, there also exists in every human being the sluggish quality that is embedded of course in the lower self, the sluggish quality that does not want to overcome, to fight, and to do the uncomfortable. As long as you do not recognize your own sluggish quality, you cannot get ahead. So in one phase of "the game," you have to work from this side: the imperfections in your lower self. And at another phase, at another stage, you have to enlist God's help even though you may at this point, due to your particular imperfections, not have a close contact with God as yet. Still, you have to strive with the little of it you may have so that help can

thus be given to you to build the way further. This is a constant problem of probing, once from this side, once from the other.

But there is one way, my dear friends, a sure way, something I may call a shortcut, how to establish a personal relationship, a personal experience with God considerably faster than would otherwise develop. For you see, my dear ones, many of you believe, but many of you also have deep in your heart a corner of unbelief. And you are afraid to face this corner of unbelief. And this may, among other things, be accountable for the resistance of yours to delve into your own soul. For you falsely believe that by disregarding this corner of unbelief in yourself, by covering it up and pushing it out of sight, it will disappear or it will not count. But this is not so. Realize that whatever you discover in yourself never represents the entire picture. For you are made up of many currents and, as you know, of many contradictory currents. So do not fear to face in yourself that one part that does not believe as yet. Do not underestimate, because of it, the other part in you that does believe and sincerely wants to strengthen the belief. Do not cover it up, for you will not accomplish anything if you do so and try to tell yourself it does not exist. I do not say that this constitutes the only factor you are afraid to face within yourself. But whether it is this or something else, the principle is always the same: you cannot conquer it as long as you are afraid to face it. It will not be half as frightening anymore when you do so, that I can promise you.

So, to come back to this shortcut I mentioned, if you sense this lack of belief that exists in you -- and for those of you who may not have this problem or fear, but other ones, to accept the advice I will give you now will be equally important -- there is one wonderful, sure and fast way to experience God and His reality, as well as the reality of God's spirit world around you, so strongly that all doubts will dissolve like snow in the sun. And that is the following: sacrifice, my friends! If you are capable of sacrificing something for God, you will have that experience. And what you will gain from it -- the knowledge, the certainty, this reality -- will be infinitely more wonderful than that which you have given up when you have sacrificed. Now I realize that you do not know how to go about it or what you should sacrifice. And there I will help you and show you the way. Nothing melodramatic is asked of you -- oh, no, nothing outstanding. As a matter of fact, I would like to emphasize: the less other people know about it when you do it or when you intend to do it, the better it is. Only you and God must know -- and perhaps your spiritual teacher if you need help. It should not serve your ego in any way. So it should not be something striking or spectacular; there is no martyrdom of any sort connected with what I am talking about. It will often suffice, if you are in a dilemma in your daily life, if you are not certain about a decision, or if something in your life continues to represent disharmony of any sort -- that this should be a sign that there is something wrong. For whatever you do, if it has God's blessing, it will be harmonious. It will not cause constant friction to yourself and others. Or if you are perhaps very strongly bound, convinced about an idea or something you desire, something you do not want to let go, this may serve too for the purpose in question. Take this, whatever it is, your problem, your decision, your bondage; and present it to God. Open yourself completely. And think first: "What is it I really want?" For often problems arise because you are not clear in your mind what you actually want. Once you have given yourself the answer to that, and you clearly realize you want the decision to go one way, or you do not want to let go of this bondage or whatever it is; once you have clearly established your wish, your preference, and why, then ask yourself the next question: "Perhaps this is not God's will?" Now, the answer then may be the following: this hidden recess we were discussing before, where you have doubts, may come up and send reactions, feelings, impressions into your consciousness that will be extremely important for you to interpret in clear-cut words. And it may amount to the

following: "Yes, this is all very well, but perhaps there is no God. And if there is no God, I certainly do not see the reason why I should give up that which I like or why should I sacrifice." If you can answer yourself in that way, my dear ones, that is already a step forward, believe it or not! For thus your innermost spiritual problem, this whole sour point in you, begins to take concise shape, a shape with which you can deal intelligently. So then, continuing this discussion with yourself, you may answer. The logical side in you will then say: "All right, if there really is no God, I do not risk anything, for then I cannot receive an answer by Him. But before I let Him make my decisions, I will ask God whether He is. Father, one side in me believes in Thee; another side does not. Which is true? Help me, help me." If you settle this question first with yourself and God, you will receive enlightenment too -- but only if you also face this question, not by evading it or avoiding it. And then, even simultaneously, you may say: "And if I know that Thou art, God, I will be ready to sacrifice and let my will go." Are you willing to sacrifice and let your will go? Would you be ready to do that? If you have not the enlightenment through and through that He truly exists, the living God, this greatest of all realities, you can, strangely enough, only receive this knowledge if you are prepared to sacrifice for Him. You always wait for Him to manifest first, and then perhaps you may decide whether or not you will put your life into His hands. But in this way, you continue to run around in circles, and the question will never settle itself for you as long as you are not willing first and foremost to put your self-will aside for His will. In this way, you will settle two problems at once: your certainty about God's reality and existence, and the problem you are concerned with in your everyday life at the moment and which cannot be solved in any other way than in God's way. For in this way alone, there will be no disadvantages of any sort. It will be so right all the way, in every respect, in every aspect. This is God's way, contrary to man's way. Here again it works both ways. If you are completely reconciled and ready in your thoughts, in your intentions, that if God's will should manifest clearly to you, you are ready to give up your self-will, your desire; and only if you are really willing to do it, can you receive an answer. For this willingness to let go of yourself constitutes the knocking and the opening of the door -- only this, nothing else. As long as your self-will is stronger than your desire to put God in first place, until such time, you will never have certainty. God will not be a reality for you, no matter how much you speak and think and pray and meditate. He will be something vaguely abstract and not the living reality in your everyday life. And therefore I say to you truly: be ready to sacrifice for the sake of God even if there is still a corner of unbelief within you. And if you are truly ready, truly prepared to also accept that which you like least, provided it is God's will, you will have overstepped the most important borderline on your spiritual path in your entire spiritual development, because up to that point, everything is but theory or preparation for that great dividing mark on your road upwards, for that great step ahead. It represents a step into the unknown. Let go, my dear ones! Of course, God is unknown as yet to you. But trust in Him even if you cannot see, even if you do not like one alternative in case it should prove His will. Trust Him that He knows better. That is all I am asking you to do. There is not one person, here or elsewhere, that cannot practice this advice in a thousand little ways every day, in big and important decisions as well as in small ones. With one person, it may be easier to start with a really big decision. It is perhaps as though you would step into a cold bath. One person does it easier by slow stages; and another wants to get it over with and jumps in at once. And once you are in, you will first see that the water is not a bit as cold as you thought; as a matter of fact, after a very short while, it will not be cold anymore at all, but warm and soothing. It will give you healing forces for all your problems, on all levels of your being. It will give you a wonderful harmony, security, and victory as you have never known before in your life. But whether you do it with the little problems of your life and thus go in by stages, or whether you jump in, it does not matter, provided you are

doing it. For that is the one step where your spiritual life turns from theory into practice, from unreality into reality. And therefore, once you live in this reality because you have sacrificed, God will become reality for you, and all your doubts will cease to exist.

Many of you, my friends, are not even clear what your unconscious image or belief of God actually is. Ask yourself that question too. For you will be surprised how many different answers may come. With one person, this hidden subconscious or unconscious image of God -- which is of course not a thought or idea but a feeling, an emotion -- is the vague impression that God is something of a very strict, pedantic school teacher who shakes his finger at you and does not understand so many of your human problems. This conception may come from another image of a human father you have had in this or another life. This may somewhat color your God image. But this is dangerous. And you should face it too. There are also many people who think many problems cannot be presented to God, that God does not care what you do in this life of yours. This is so untrue, because every smallest decision, deed, or attitude of yours stands in direct relationship to one or more spiritual laws. Or it is thought that it may be almost blasphemous to come to God with certain problems. How wrong this is, too! There is no problem you cannot go to God with, no matter what it is. For He certainly understands better than any human being, any psychoanalyst, any doctor, any scientist. And you should definitely know, not only consciously, but you should change your image that whatever you take to God sincerely, He will understand and help, provided you are asking for this help and trust Him more than yourself. So do not hesitate in this mistaken image that often also comes from influences in environment, religious teachers who are also infected with such ideas. This is very harmful.

My dear friends, what I have said to you here is, I may call it, spiritual "dynamite." For if you do it, it will be difficult; it will mean a battle with yourself. But if you do it sincerely, you will see that your whole life will change. Your whole life will change! So there should be no one who has heard or read these words who should not go within himself and ask, "Where is there something in my life that God may wish to change?" And then prepare yourself for this battle. Take your time with it. Do not do it hastily or superficially. Do not deceive yourself by doing it halfheartedly and then claim that you did not receive an answer. For you will not receive one if you have not done it wholeheartedly. Do not try to talk yourself into the conviction that something must be God's will because you want it so. Really put down all your cards before God. Make yourself empty. Be ready to give up. And if it takes weeks or months, it does not matter. But this should be your aim now. And if you cannot do so because something in you still does not want to, it will be much better if you acknowledge that, too, to yourself. For it will be much more harmful if you try to evade this issue. It is better to say, "I am not ready now." Then you will go on in other ways, in other slow stages, and perhaps in a year you will be far enough. But do not give up with some pretext because you still shy away from this complete surrender to God. It is much better to admit it to yourself and go in an easier way, in something that may at least seem easier for you at this time, thus preparing yourself to cross the great borderline. But if you can use this shortcut, it will be a wonderful deliverance for you in many, many ways.

Now, something else, my dear friends, I see that a number of my friends here have not followed my advice as yet concerning the written daily review. I do not speak to my friends now with whom I work privately. I mean those who work on this path by following this course. I would like to point out to you, do not hesitate to do so. In case you should have any difficulties in this respect, you are most welcome to ask me questions about it. I would like to say this: it will not take

more time than 10 to 15 minutes every day, and that should certainly be possible for each one of you. You do not have to write down everything, just certain key words. By doing this constantly, you will succeed in making the unconscious conscious, in discovering your own inner trends because, after doing this for a while, you will most certainly recognize definite patterns in your life which you cannot become aware of if you go on like you are. You will recognize this by certain constant happenings, occurrences, and the way you react towards these occurrences. That is all you should do at the present. There is no magical trick about it that is very difficult to execute. You do not have to be extremely far in development in order to accomplish this. Anyone can do so. All you should do is review the day and think of all the instances that have caused you disharmony in any manner, shape, or form. Even if you cannot at the beginning understand why, just put down the incident and what you have felt. When you have done this for a while, then a pattern will evolve from this that may still not give you a clue what is wrong in your own inner make-up, but at least you will see a repetition that points out that there must be something in you that is wrong no matter how wrong the others may be in their own way. But if something reoccurs constantly, it is a clue to your own soul. These repeated occurrences with your reaction towards them may vary in two or three ways, but there must be a basic underlying problem. That is for you to find out when you continue still a little further. I would advise you to read all this through and recollect the incidents with your reactions after you have done it for a while. And then begin to think of your various faults you have found out. Ask God for enlightenment about what may, even remotely or indirectly, be connected with your faults. Thus, you get right into the middle of this path. Otherwise it would be extremely difficult, if at all possible, to gain this self-knowledge that is the essence and key to this path and without which you cannot reach divinity within yourself. It is so very little, and I beg of you, all of you, for your own sake, do it.

And to those who have started it and are not in private contact with me, after a while, do as I said: read the whole thing over, see whether you can at least sense a pattern, ask yourself where you can find the point in yourself in which you deviate from some divine law. Ask for inspiration. Compare these patterns with your list of faults. Ask yourself questions: what your feelings, your desire-currents really want and whether this is in accordance with divine law. I will give various meditations on how to handle certain faults or wrong emotional currents. But any questions here concerning this subject are most productive and will not only help you who ask it but perhaps everyone else as well.

For this very same purpose of self-development, I would like to emphasize once more that at the second half of the lectures of my friend [a member of the group], I would suggest that all of you then are free to ask not only questions about the "Pistis Sophia" or whatever else will be read afterwards, but also questions pertaining to certain difficulties you may find on your path. It does not have to be anything personal or private, of course. Perhaps one or sometimes two such questions may come up each time, and everyone in turn should say what he thinks would be the proper solution. I invite you to do that because I know it will help you a great deal. I would even suggest that you think beforehand of such a question that you may offer for discussion. Nothing general about the creation, etc., but something you may have trouble with, perhaps a psychological attitude with regard to spiritual truth, perhaps a difficulty in facing the self, or how to conduct the daily review. Or whatever it may be that is not clear to you. Present it as a general question, but discuss it together, and you will see after a while, how extremely helpful this is for all. That is my advice.

And now I have two messages -- one for you [a member of the group]. And the other message concerns our coming medium [another member of the group]. I would like to say to you and to all who are working in this small group: I have made it clear and emphasized often that there is danger in seeking communication alone. But there may be exceptions. For instance, at the very beginning when people sit together, there are strains of fear and curiosity of all concerned and, also, perhaps a feeling of tension on the side of the medium, a guilt feeling or embarrassment that the others keep waiting for nothing, that it may be boring for them, etc. All this may be there unconsciously, and it will hinder a transmission. This is why I tell you, my dear, if perhaps for the next two or three times when you are alone or with the others you live with, you feel there is something that wants to manifest, exceptionally I give you permission and even advise you to take a pen or pencil and let it work and see what comes -- but only up to the point when the tension or handicap is gone in your regular sessions. Once communication is established in your circle, any transmission alone or outside this regularly appointed time must cease. After the first two or three transmissions you have received, bring them to this medium, to Eva, and then I will give further advice through her. When you are alone, you may be more relaxed and thus do not bar the manifestations. But I say two things in warning: not more than 10 minutes and certainly do not follow any advice that is given before you have discussed it with Eva or with me, no matter how beautiful it may sound. That you must remember: no advice! Discuss it with the medium, and when I say transmissions alone have to stop, then you must use all your self-discipline to stop it.

And now, my dear friends, I am ready for your questions.

QUESTION: This question is pertaining to Luke 10 in the Bible. It says, "I see Satan fall like lightning from heaven." According to your teachings, the fall was a gradual process?

ANSWER: This was symbolically stated, you see. The same symbolism is used when it is said in the Bible the world was created in seven days. That, of course, is also a symbol.

QUESTION: About prayer, through the ages people have folded their hands in prayer, but you tell us to keep our hands separate...

ANSWER: If you want to fold your hands when you actually pray, that is all right. I said when you are in a meditation group, for instance, or in a trance-session or in any sort of spiritual get-together in which you receive spiritual strength and blessings, it is in the palm of your hands that you are most receptive for these rays; while the gesture in prayer of the folded hands indicates the posture of humility, and therefore it has been adopted. Also, it is often necessary that people have their hands in a certain position that helps them to concentrate. True, it is only an outer act, but this may in some way help to gather thought together, as a repetition that you gather your hands together, so to speak. It is a sort of gathering of strength that the hands are not just any which way. So, this factor, combined with the gesture of humility, helps in an indirect way, and there is certainly nothing against it for prayer proper. So, any way you do it, it does not matter; it is individual, and the important thing is only that the prayer comes from the bottom of your heart and that you are as relaxed as you possibly can be. That has nothing to do with the acceptance of the rays. You may therefore pray with your hands folded, if you so desire, and have your hands, palms upward during the period of meditation, during the trance lecture, and particularly during the blessing.

QUESTION: This is a question concerning the "Pistis Sophia." There are various spheres; I wondered whether the spirits were created into these spheres to begin with or whether all were created in a high sphere to begin with and then got there gradually.

ANSWER: Of course the latter. The lower spheres could not possibly have existed before the Fall. The highest sphere, which is designated on the scheme in the "Pistis Sophia" by the name "The Ineffable," consists of many, many spheres. It may also be called the House of God. Each sphere you see on this scheme, by the way, represents just a broad outline and has a great number of subdivisions. There is such great variety. The greatest variety exists, of course, in the highest sphere, the House of God -- all these many, many possibilities, each in their own perfect harmony. What may be interesting for you there, is the parallel. I have told you that each created spirit has some of the divine substance and was perfect in one way. The other perfections were supposed to be attained with this divine power afterwards. Only Jesus Christ was perfect in every respect. These various types of perfection manifested differently, of course. With each, it was a different type of divine substance, a different part of the divine aspect. And that created according spheres, each perfect in their own kind. Therefore, before the fall, and still after the fall, in the highest realms, the different spheres exist, according to the different divine substance of the respective beings. But all the other spheres, outside the House of God, could only come into existence after the fall.

QUESTION: May I ask, is there such a thing for some spirits, as a partial fall that they did not go all the way?

ANSWER: Oh, yes. I did say that not every spirit who has fallen was equally guilty or has fallen equally low, to use this expression. But a part of that, the intervening spheres that you are talking about -- between the House of God and the lowest spheres of the Underworld -- would also exist if indeed everyone would have fallen equally low, because development has begun in the meantime and these spheres came into existence due to the attitude of the individual spirit. So the fact that these spheres exist is not, to remain entirely logical, because not all spirits have fallen equally low, but they exist because of the passing attitude in transition on the way back to God. These spheres are the expression of the state of development which certainly could also come into existence after a previous lower state of mind. Is that clear?

QUESTION: May I concentrate now on the different questions that were asked after the last reading of the "Pistis Sophia?" There are spheres mentioned of the "twenty-four invisibles." Then the distances are described. The Light is described, ten thousand times. Now, how far would you want to explain these different names?

ANSWER: The names I will not go into because names are immaterial. As I said, there are different names given than we have in spirit. We do not have the same names. You must not forget that when this knowledge was first given, it came in one way. That was already difficult enough, to translate spiritual language into human one. But then various human translators tried again the best possible word. So, of course, it could not be the same word that we are using in spirit. We have picture language anyway, as you know. But what I would like to say is this: I promised you that I will gradually, little by little, answer some of the questions, not all at once, as I receive permission from higher authority. There are obvious reasons why I should withhold some answers and why I should go into other subjects. Now I will say the following: it is impossible to describe either

distance or time, for there is none in the high spheres. Nor can I describe divine light to you or the beauty of the harmonious worlds of God and the manifold possibilities and varieties. There are no human words to describe this. But where I can give you, little by little, information that may prove of interest to you is this: you will find, for instance, the spheres designated by the name Aeon. This is an appropriate name. Does anyone of you have an idea what this could mean? Before I answer, I would like to see if perhaps some of my friends have an inspiration.

QUESTION: I know that Aeon is used as an astrological terminology. And that is the division of the vernal point in the zodiac. In other words, our solar system or solar logos, according to Theosophy, is going within the universe in a certain cycle which probably also describes certain psychological states. That's all I know from astrology.

ANSWER: You all know that astrology is time-bound. Now Aeon is a measure of time, is it not? Now, when it says Aeon in the scheme, this is the sphere where time begins to set in in some way. That deviates and varies too, of course. There are degrees, and therefore you have different names too, designated with Aeon, different grades let us say. Up to the highest sphere that is designated with the name Aeon, down to the earth sphere, the element of time changes. The lower the sphere, the more condensed the time, just as matter becomes more and more condensed. Above that sphere, there is no time in the sense that you know it. But between that sphere down to the very lowest, time exists, but different in each sphere, in different measurement, in different proportions. So this may prove of interest to you. The other information I am allowed to give tonight is this: you have another sphere, designated with the name "The Fates." Does anyone of you have an inspiration or an idea what this could mean?

QUESTION: Is that the sphere in which the law of causality starts to work?

ANSWER: Yes, where the fates are made, as you say. It is a sphere of purification. There are many spheres of purification, but this is a particular one. In this sphere, the book of life is entirely open -- all the lives and the various influences, all the conditions that play into them, and everything that is not worked off yet. The whole ledger is open. And that determines the fate of the individual. This sphere has to be passed by each being before a new life on earth is started.

QUESTION: So is it true what Theosophy says that there are, so to speak, ledger-keepers?

ANSWER: Yes! Certainly this is true.

QUESTION: Who keep the records?

ANSWER: Yes.

QUESTION: Would you tell us something about the 'Treasurehouse of Light'?

ANSWER: Not today, another time. Today I have told you all about the "Pistis Sophia" I have permission to say. At another time, I may give more information.

QUESTION: Theosophy makes different statements, and I would like to know whether some of them are right. Is it true that the average developed human being has about eight hundred lives behind him? That would go back on the average to about the Neanderthal man?

ANSWER: Well, I may say, the average yes. But it is very, very difficult to quote any average because you see, my dear friends, there are so many exceptions. There are many humans who are still much further back at the beginning, and there are also a great number of beings who have a great deal more incarnations behind them. But as far as an average can be determined, this may be approximately right.

QUESTION: Is it true that a human being perceives only about one-tenth of what is around him?

ANSWER: Oh, my dear, dear friends, that is impossible to say because spiritual perception varies so greatly that it is impossible to state any average, any number there. And it would be certainly much closer to say that the average human being does not see more than one one-hundredth. Anyone who sees one-twentieth would be a very highly developed person. So this is surely an overly optimistic estimate!

With this, my dear friends, I will retire for tonight. I send and bring you blessings for each one who is here and for each one who is reading these words. May this strength help you to overcome all your difficulties, wherever you have need at the present time. Imbibe of this blessing so as to help you a step further up on the ladder. Be in peace, be in God!

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