This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
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</thead>
<tbody>
<tr>
<td>This lecture grew out of an answer to the following question.</td>
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<table>
<thead>
<tr>
<th>04</th>
<th>Question:</th>
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<tbody>
<tr>
<td>I am very puzzled by the tremendously strong reactions about the whole issue of Jesus Christ.</td>
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<tr>
<td>I understand what you said about the fear of expansion that applies to all phases of expansion.</td>
<td></td>
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</table>
But the reaction to your emphasis of the role of Jesus Christ in the pathwork is so strong that I have the feeling there is more to it [i.e., more to the strong resistance to your emphasis of the role of Jesus Christ in the pathwork] than resistance to expansion.

Could you comment on this?

Answer:

My beloved, most blessed friends!

Many of you must feel the strength of divine blessings in your lives and tasks.

This special joy, security, peace and excitement, the deep sense that your life has profound meaning and purpose,

can exist only when your life is totally dedicated to God and His will and plan [i.e., The Plan of Salvation].
The more
this [i.e., your life being totally dedicated to God and His will and plan] is the case,
the more
• the clouds disappear and
• the fuller life becomes.

This spirit of service
• encompasses more
  and more of my beloved friends and
• takes deeper roots in your hearts.

When such service spreads,
a great light
• springs up from
  • your level of consciousness and
• merges with the more
  • powerful and
  • purer light
  coming from
  • our level of consciousness.

Strong reactions to the reality of Jesus Christ must be considered on two
• very specific and
• well defined levels:
  • the personal
  and
  • the collective.
Let us begin with individual Christians who feel a strong reaction against Jesus Christ.

They rebel against
• their early upbringing and
• the values their parents stood for.

Christ has been presented to them as a
• meek,
• passive,
• sexless figure who demands
the same kind of distorted self-denial from all those
who are to follow in His footsteps.

They react to the identification of Jesus Christ with
• rigid morality

that denies
• feelings,
• sexuality,
• autonomy and
• the strong energy that creates
• positive aggression and
• self-assertion.
Thus

a very confusing mixture in
• perception,
• understanding and
• consciousness
comes about.

On the one hand,
Christ

is depicted as embodying
• love,
• truth,
• wisdom,
• salvation,
• goodness and
• service to
  • the Creator and
  • His plan,

and on the other hand

[Christ is depicted]

as demanding of his followers
a self-defeating denial of
intrinsic human
• values,
• energies and
• expressions.

This is
the mass image
of Christianity.

Like all mass images,
this mass image of Christianity
too

stems from individuals
whose circumstances
in their early environment
fostered the formation
of a specific image.
The images may have begun
  • in this life
  or
  • in previous lives.

The less
  a specific image has been dissolved,
the more
  it creates conditions
  in the next incarnation
  that help
  recreate the image.

It is then up to
  the individual
  to use these conditions
  to dissolve the image.

We shall examine the mass image in detail,
  from the point of view of our understanding of images,
  in a little while.

Let me first return to
  the personal reactions
  of a Christian child
  • who grew up with
    this confused perception and
  • who deals with it
    in his or her own way.

The admixture of
  • truth
  and
  • falsehood
  about Jesus Christ is impossible
  for children to disentangle.

So there are only
  two choices.
The first alternative is to submit to the totality of what is conveyed.

In this case they [i.e., the children who choose to submit totally to what is conveyed] will grow up accepting the traditional concept of what it is to be a Christian.

They will
• fear their feelings,
• deny their sexuality, and
• put reins on their aggression, which they identify with evil.

Underneath this restraint, strong impulses exist, but they [i.e., these strong impulses] are very threatening.

Such "submitting Christians" feel themselves to be sinners whenever they register unallowed feelings.

They [i.e., Such “submitting Christians”] also rebel, of course, but the fear of expressing the rebellion openly is much too threatening.
So [because such “submitting Christians” fear that expressing the rebellion they feel is much too threatening],
the rebellion, too,
must be
• repressed and
• denied,
only to create
more
• guilt,
more
• of a feeling of secretly being sinners.

Such people [i.e., Such “submitting Christians”]
will use
any kind of doctrine
to reinforce these denials [i.e., reinforce these denials of their rebellion, guilt, and feelings of secretly being sinners].

They [i.e., Such “submitting Christians”]
will
flock to
orientations
that take the Bible
in a very
• literal and
• doctrinaire sense.

They [i.e., Such “submitting Christians”]
feel safe
only in a
• rigid,
• life-denying structure.
The other alternative the child has is to
• openly and
• consciously rebel against the strictures that deny its very being.

Such children become the "rebelling Christians" [that] we are concerned with on this path.

The "submitting Christians" I first spoke of would never enter such a path as this.

That [i.e., Entering a path such as pathwork] would be totally in opposition to the safety valves they have created.

The "rebelling Christians" need reinforcement for their rebellion, for underneath it [i.e., for underneath their rebellion] they carry some doubts about its [i.e., about their rebellion’s] legitimacy.
The truth is that they [i.e., that the “rebelling Christians”] should indeed deny the prohibition of
• feelings,
• positive aggression,
• sexuality,
• self-responsibility and
• autonomy.

But they certainly should not deny the truth of
• Jesus Christ in His
  • love,
  His
  • power,
  His
  • presence,
and
• the need to take Him into their own lives.

"Submitting Christians" suffer from
• the same confusion,
• the same false fusion of
• truth and
• error
[that the “rebelling Christians” do].
However, they [i.e., the “submitting Christians”] would need to learn to do exactly the opposite of what "rebelling Christians" need to do.

They [i.e., The “submitting Christians”] must
• question [rather than simply accept] the tradition as handed to them,
whereas the rebels need to
• accept [rather than reject and rebel against] the truth in the tradition.

All children need parents who are
• strong and
• right.

This gives them a sense of security.

A
• weak and
• "wrong"
parent is no protection against a frightening world.

"Submitting Christians" accept their parents' doctrine unquestioningly also because they cannot bear the thought that their parents may have been mistaken.
"Rebelling Christians", on the other hand, find security in totally rejecting their parents' values, at least in this particular respect [i.e., in respect to Christianity].

They [i.e., “Rebelling Christians”] grow up with a sense of superiority, considering their denial of Christ as more evolved.

Here again confusion exists.

It is indeed "more evolved" to deny the false denials [i.e., to deny what is false in any particular tradition], but it is not more evolved to deny the truths that are also in the tradition.

In the consciousness of such people [i.e., In the consciousness of “rebelling Christians”] there exists a tremendous fear of finding out that perhaps, after all, their parents were right.

In the childish consciousness everything is always either/or [i.e., either 100% right or 100% wrong].

You know that.
All images come from the inability to differentiate
  • truth from
  • falsehood because
  the image conclusion is always based on
  • total right versus
  • total wrong.

Being right means being
  • good,
  • acceptable,
  • having the power to create a safe life,
  • deserving happiness.

Being wrong means being
  • bad,
  • unacceptable,
  • having no power to create safety and
  • not deserving happiness.

This applies to
  • the self
and, by extension, to
  • the parents.

"Rebelling Christians" can deal with the possibility that their parents were
totally wrong.
[If their parents were totally wrong]

They [i.e., “Rebelling Christians”]

are then justified

in denying

all

their parents stood for.

On a very

• primitive,

• childish

level

the threat

the "rebelling Christian" experiences now,

when Jesus Christ

is being reintroduced in the pathwork

in a more dynamic way,

can be expressed thus:

"If my parents were

right about

• the reality of Jesus Christ,

then they must have

also been right about

• my sexual feelings

being sinful,

• my surge for

• individuality,

• autonomy and

• self-expression

being sinful.

I would

never have the right

• to be angry and

• to express my energies

in an aggressive way,

for all aggression

must be bad.
I would also be
• guilty and
• bad
  for having denied
   • Christ and
   • my parents
  in the past.

This [i.e., Being guilty, sinful, and bad]
  I cannot bear,
so I must turn against
these ideas [i.e., I must turn against the idea that these things are sinful, bad,
  and make me guilty: sexual feelings, individuality, autonomy,
  being angry, expressing any aggressive behavior, and my denial of
  Christ and my parents in the past]."

The stronger
the inner confusion
about
what is
• true
and
what is
• false
  in the parental tradition,
the stronger
is the fear
of finding out that

"I was
• wrong,
therefore I am
• bad."

This stronger threat [i.e., this stronger threat of finding out that I was wrong
  and therefore I am bad]
reinforces
the rebellion against such thoughts [i.e., reinforces the rebellion against
  any thought that would say I was wrong and therefore I am bad,]
thoughts] which seem to echo
parental admonitions.
You can see clearly that the mechanism is very much the same as with
• all image formation – and
• the image dissolution.

You can also see clearly here that
• the personal image is multiplied many times, for many similar
  • cases and
  • conditions exist.

Thereby
• a mass image is created.

The mass image of the "Christian rebel"
harbors underneath it the possibility of the "Christian submitter,"
and vice versa.

"Christian rebels" fear that if they
• recognize, • challenge and
• dissolve their image [that their parent’s Christianity is all wrong],
they will have to become "Christian submitters."
And "Christian submitters"
are equally afraid
to let go of their own image [that their parent’s Christianity is all correct],
for that would seem to mean
they must become
"Christian rebels"
who throw out
• the beautiful truth of Jesus Christ
  along with
• the falsehoods.

As I said before,
on this path we deal much more often with
the "rebelling Christian" image [i.e., the image that one’s parent’s Christianity is 100% wrong].

The [image of a person who is a Christian] submitter
exists only as an
underlying
• threat and
• fear
  that can be dissolved
  when the bright light of truth
  shines on the soul substance
  that has been
• rigidly and
• fixedly
  holding these images.

Later we shall discuss
the other aspects of these images [i.e., other aspects of these images
of the “rebelling Christian” and of the “submitting Christian”] –
• wrong conclusion,
• vicious circle,
• proving the wrong conclusion correct.

We shall also show
the process of
• dissolving the image.
Before that [i.e., Before discussing other aspects of these Christian images], however,
  I would like to discuss
  the Jewish mass image.

• A mass image
  must always start with
  • a personal image
    that is multiplied often enough
    to create
    • a collective [i.e., mass] image.

So we shall start with
  the feeling of being threatened
  if Jesus Christ
  is indeed
  a manifestation of God.

Like the "submitting Christian," [i.e., Like the “submitting Christian”
in relationship to his or her Christian parents]
  Jews who deny Christ
  feel immensely threatened
  about their [Jewish] parents
  being wrong [in their denying Christ].

If they [i.e., If their Jewish parents]
  are wrong
  in this all-important question
  about
  • life,
  • the world,
  • God,
  how can they [i.e., how can their Jewish parents]
  be trusted in
  anything?

The ground
  seems to slip away
  from under the feet
  of the child/adult.
<table>
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<td>touches those who outwardly • rebel against their parents and • disagree with them on many issues.</td>
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<td>It [i.e., This fear that comes when the child first begins to doubt that his or her parents can be trusted in anything] applies just as much to those who are overtly • in agreement with their parents about almost all the important issues of life.</td>
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| So, on one level, this mass image [i.e., the Jewish mass image that the Jewish parents cannot be wrong and the fear that results from this image when the child first begins to doubt that his or her parents can be trusted in anything] is a personal/psychological issue which parallels that of the "submitting Christian." | So, on one level, this mass image [i.e., the Jewish mass image that the Jewish parents cannot be wrong and the fear that results from this image when the child first begins to doubt that his or her parents can be trusted in anything] is a personal/psychological issue which parallels that of the "submitting Christian." |

| The part of the soul which has not grown up cannot accept that the parents can be wrong about • anything, because this implies they must then be wrong in • everything. | The part of the soul which has not grown up cannot accept that the parents can be wrong about • anything, because this implies they must then be wrong in • everything. |
Behind this personal/psychological level of reacting [i.e., reacting in fear to the image that if the parents are wrong in any one thing, then they must be wrong in everything]

lies

a whole world

of

• history,

of

• tradition,

both

in its

• true

and

in its

• distorted

form.

Let me try to examine this aspect

• as much as is possible

at this time, and

• for the specific purpose

under discussion.

There was a time when

the Jews

were the only ones

who

• worshipped

the Creator

as the one God,

and

who

• were in touch with Him and

• attempted to follow

His

• commandments and

• laws.
This beautiful reality began to disintegrate when, as is inevitable in human nature, the lower self entered into the picture.

It [i.e., The lower self] induced
- pride,
- arrogance and feelings of superiority toward those who did not belong to the Jewish
  - community and
  - faith.

Jews looked down on pagans as inferior.

They [i.e., Jews] saw themselves as the aristocrats in the human family.

The reason why Jesus Christ was born as a Jew is obvious.
Since He [i.e., Since Jesus Christ] is a • manifestation and • incarnation of • the true God, of • divine reality, He could manifest only among those people who worshipped • this God, rather than • gods which were often • spirits from quite undeveloped realms and sometimes even • evil spirits.

This tremendous gift of the incarnation among the Jewish people was also a test [of the Jewish people].

• All gifts are tests, just as • painful occurrences are tests.

The test was to recognize Jesus for who He was.

To do so [i.e., To pass the test of recognizing Jesus for who He was] would have meant [the Jews] overcoming • personal pride, • power drives, • self-interest and • self-serving opportunism.
If this had happened [i.e., If the Jews had recognized Jesus for who he was as he lived among them and had overcome personal pride, power drives, self-interest and self-serving opportunism],

no such conflict as

• Judaism
  versus
• Christianity
could have come about.

Christianity
would simply have become
an extension
in the development of Judaism,
whether or not
a new name would have been found
to indicate this true way.

Either
of these two names [i.e., either the name Judaism or Christianity]
could have been used
in the spirit of
• combining and
• extending
  the truth
  of
• the past
into
  the truth
  of
• the eternal now.

On the collective level,
both
• Jews
and
• Christians
have failed the test.

This is obvious.
The general fear
of admitting the failure [i.e. The general fear in Jews and in Christians of
admitting to the failure of this test of Judaism and Christianity
to recognize Jesus for who he was and coexisting in harmony]
is as
• irrational and
• distorted
as your fear
of accepting
your personal
• imperfections and
• blindesses.

On this path
you have learned that doing so [i.e. you have learned that accepting your
personal imperfections and blindesses]
is one of the most important aspects
of
• growth,
of
• self-liberation,
of
• purification,
of
• self-esteem.
The defense
against
admitting a possible wrong
• perpetuates the wrong and
• creates secondary guilts
that are
• much more severe and
• harder to eradicate.

The
• longer and
• harder
the resistance to truth,
the
• more painful it is.
The same holds true
for collective
• processes and
• dynamics.
The only way collective images can be dissolved and collective consciousness corrected so that it [i.e., so that collective consciousness] expresses the truth is through the commitment of a sufficient number of individuals who
• know the truth and
• have the courage to stand up for it [i.e., stand up for the truth].

The Jews in power felt threatened – unjustly so – by Jesus Christ.

They [i.e., The Jews in power] were threatened only insofar as they wished to deny • divine truth and • divine guidance.

Since the leaders prevailed on the majority, only a few courageous ones turned to Christ.
The separation [between Christ and the Jews] was enforced by those who refused to consider that He
could indeed have been the promised Messiah, because they [i.e., those who refused to consider that Jesus Christ could have been the promised Messiah] did not wish to abdicate their
• negative
• self-serving power.

Once the separation [between the Christians and Jews] became a reality, more of the pagans
• turned to the New Message and • embraced it.

Their [The pagans’] heart hungered for it [i.e., hungered for the New Message].

As time went on, more • pagans than • Jews turned to Christ.
The pagans' attitude to the Jews was to a large degree a response to the stamp of inferiority that was placed on them by the Jews who were supposed to carry God's love and word. Thus mutual enmity came into existence and became a vicious circle.

In the consciousness of the Jews, the pagan and the Christian became one and the same. Jews considered both [i.e., both the Christian and the pagan] inferior and hostile [toward the Jews].
**The hostility** [toward the Jews from the Christians and pagans] existed, but instead of [the Jews]

- **asking themselves**
  
  *how they* [i.e., how they themselves, the Jews.]
  
  **contributed to it** [i.e., contributed to and provoked the hostility coming toward them] and

- **taking responsibility for the situation** [i.e., for the hostility coming toward them] and

- **seeing it** [i.e., seeing the hostility coming toward them]
  
  as a mutual creation –
  
  just as you have learned to do on this path –

**they** [i.e., the Jews]

- **abdicated**
  
  **any responsibility** [for the hostility coming toward them]

and

- **saw themselves**
  
  **as the victims**
  
  of the

  - **pagans,**
  
  that is,

  - **Christians,**

  **even while continuing**

  to **look down on them** [i.e., look down on the pagans and the Christians].

---

**This old history**

is very relevant

*for those* [Jews] who are born into families who continue to harbor this attitude [of superiority and of being a victim]

in their own souls.

**They** [i.e., Those Jews who are born into families holding this old attitude] can

- **use existing family influences**

  as a challenge

and thus

- **help dissolve the mass image.**
Or they [i.e., Or those Jews who are born into families holding this old attitude] can choose to further perpetuate
• it [further perpetuate this Jewish mass image] and with it
• the Jewish karma.

When any of you work on any personal problem and find yourself terrified because your
• friends and
• helpers confront you,
when you defend against even the possibility of that with which
you are being confronted,
you react according to the same erroneous assumption that
• being wrong,
• having lower-self attitudes,
• having made a mistake, is
• unforgivable and • unacceptable.

Your terror is very simply that.

Your belief is that you would no longer be lovable if this or that negativity were indeed true.
Only as you gain
  • courage,
  and therefore
  • humility as well,
  do you jump into
  the apparent abyss
  of opening your mind [to possibly of having
  this or that negativity],
and only then
  can you find out
  that your assumption [that you would be unlovable if this or that
  negativity were indeed a part of you]
  was false.

In fact,
  only when you
  fully admit your
  • imperfection and
  • human fallibility
  do you
  • become
    a full-fledged human being,
  • find your
    • true and
    • realistic
    value, and
  • find God's love for you
  that
    • has always existed,
    but that
  • you could not feel
    due to your fallacy [i.e., you could not feel God’s love due to your
    false assumption that you would be unlovable
    if this or that negativity were indeed a part you].
This [i.e., Having the courage to seek, see and fully accept your imperfection and human fallibility as part of your being a full-fledged human being and discovering and feeling fully God’s ever-present love for you no matter the degree of your imperfection and human fallibility]

- has always been the true path

and this
- will always be the true path.

It [i.e., This true path] applies to
- collective situations just as much as to
- individual ones.

It must become increasingly obvious to the observer that
- in mass images and in individual images
  the same dynamics operate.

The more the truth is denied,
the greater the real guilt becomes.

With the guilt grows the resistance [to seeing the truth of humanity’s imperfection and fallibility]
whose purpose is [i.e., the resistance to the truth is intended] to ward off accumulated guilt.
Negative karma is an accumulation over several lifetimes of
- unresolved,
- untruthful situations that have their own
  - laws and
  - consequences,
just as
- truth has its
  - laws and
  - consequences.

When you [i.e., When you who are Jews]
   persist in viewing these historical consequences
   - out of context,
   - as mere happenings [occurring randomly with no particular cause or historical context],
   thereby seeing
   the Jews as victims [of the pagan and the Christian],
you [who are Jews]
rob yourselves of the vitality you need to be
   a self-governing part of the human family.

You can become an autonomous person only
- if you let truth stand above defense,
- when truth is more important than justifying
  - yourself, or
  - your parents, or
  - your forebears.
The constant chain
 of
  • cause and effect,
  of
    • negative karma,
    of
      • endless repetition
        of undesirable events,
        can be broken,
        my friends.

Why can you
 see these dynamics so clearly
 when it comes to
  • personal aspects,
 but draw the line
 when it comes to
  • collective reality?

The answer is –
  above and beyond
    what I said before
      about the terror of the child
        that his parents
          can be wrong –

that
 the personal guilt
 in denying the truth
 of Jesus Christ
 seems too painful to bear.

To let go of the defense [i.e., To let go of the defense against seeing and feeling the personal guilt for not acknowledging the truth of Jesus Christ] would entail
  • giving up
    the victim and blame game.

It [i.e., To let go of the defense against seeing and feeling the personal guilt for not acknowledging the truth of Jesus Christ] would entail
  • accepting part of the responsibility
    for much of the past suffering [of the Jewish people].
It [i.e., To let go of the defense against seeing and feeling the personal guilt for not acknowledging the truth of Jesus Christ] would entail
- experiencing the pain of guilt for having inflicted pain, especially on one who came in love.

You may or may not have actually lived at that time [i.e., at the time of Jesus Christ].

But even if you were not present, by
- allying yourself with those directly responsible,
- justifying their actions, and
- not ever asking the crucial question,

"Could it be that He was the promised Messiah?"

you do become co-responsible.

When you work on any personal issue where you, after much resistance, finally dedicate your being to wanting to see the truth, you sometimes go indeed through the pain of guilt.
But when you do this [i.e., But when you go through the pain of guilt]
in a spirit of
• life
rather than
• death,

in a spirit of
• faith
rather than
• denial,

you come to
• self-acceptance,
• self-forgiveness.

Therefore you experience
that God has already forgiven you all along.

You then experience
• the light and
• the new strength
  of wholeness.

Feeling the pain of real guilt is never
a debilitating process.
**It** [i.e., Feeling the pain of real guilt]
is
- a life process,

**it** [i.e., feeling the pain of real guilt]
is
- purification, and

**it** [i.e., feeling the pain of real guilt]
leads to
- oneness
  - with
    - yourself,
    - with
    - others,
    - with
      - God.

---

**Can you find**
within yourself
the willingness
to adopt
the same attitude [i.e., the attitude of feeling the pain of real guilt]
toward
whatever universal issue
comes up in your life?

**What do you have to fear**
if
- truth –
- God –
is your major concern?

**By refusing openness,**
you express
in no uncertain terms
that
- truth
  - is not the major issue for you,
but [instead]
- being right
  - is [the major issue for you].
No matter how you try to justify your antagonism toward Jesus Christ, you are not in truth when you refuse to
• pose this question [i.e., this question: "Could it be that Jesus Christ was the promised Messiah?"]
    in a
    • sincere and
    • open way
and then
• allow for a period of gestation for the answer to evolve within your own
    • mind and
    • heart.

How can you believe yourself to be
• free and
• liberated
    when
    anything within you is closed up tight?

Can the justifying of your ancestors' infallible rightness
    on this central question [i.e., this central question: "Could it be that Jesus Christ was the promised Messiah?"]
    be more important than
    the truth itself?
Observe the feeling of threat in you now, when these words are being addressed to you.

Consider the meaning of this reaction [i.e., this reaction of feeling threatened when these words are being addressed to you].

Can you perhaps take distance from it [i.e., take distance from this reaction of feeling threatened when these words are being addressed to you] for a moment, and then consider that the feeling of threat may be
- a distortion,
- irrational,
- may contain false assumptions on your part?

This questioning in itself is a healing you can administer to yourself.

Let us now consider the dynamics of images, as
- I have taught you to do and as
- you have worked with them on your path in many personal issues where images destroy your life.
A brief recapitulation [of images] here is in order.

An image is
• a false idea,
• a wrong conclusion formed in childhood with insufficient mental equipment to make a correct assessment.

The wrong conclusion, as all untruth, creates negative
• situations,
• feelings, and
• events.

Untruth is always painful.

The defense against wrong conclusions creates a negative
• action and
• reaction pattern which affects others adversely.

The misconception is
• fixed and
• frozen in the soul substance because it [i.e., because the misconception] is never
• questioned or
• challenged.
The personality reacts [to a particular situation or on a particular occasion]
  • blindly
    in a conditioned reflex,
  rather than
  • out of truth
    appropriate to
    the particular occasion.

The negative effect created in others [by the individual’s blind reaction to a particular situation]
  • must, perforce,
    come back
    to the individual
  and always
  • appears to confirm
    the original misconception,
    which seems to
    necessitate the defense,
    which creates negative reactions
    in others.

And so it goes on endlessly.

The soul is not free when any image exists.
The image of the "rebelling Christian" is:

"If I embrace Christ, I must give up
my
  • vitality,
my
  • life energy,
my
  • sexuality,
my
  • body,
  • pleasure,

for all these are sinful."

Therefore "rebelling Christians" create a defense that shuts out Christ in order to affirm their sexuality.

But
  • shutting out Christ means
  • shutting out an essential part of God's world of
    • truth,
    • love,
    • beauty and
    • life.
These individuals [i.e., These “rebelling Christians”]
• create a split and
• live in
  • pain,
  • hidden doubt and
  • guilt.

Instead of
  liberating their forces [from God’s world: truth, love, beauty, and life],
they must
  be defiant about them [defiant about their forces from God’s world: truth, love, beauty, and life].

And you all know
  that defiance
  is nothing but an ill-advised attempt
  to shut out other voices
  within.

Therefore [in their defiance about their forces from God’s world: truth, love, beauty, and life],

  instead of
  becoming stronger,
the "rebelling Christians"
  become weaker.

They [i.e., “Rebelling Christians”]
  may cover up the weakness
  by a mask of strength,
  which deceives
  no one,
  least of all themselves.

They [i.e., “Rebelling Christians”]
  feel like
  • failures and
  • frauds
  but do not know why.
In fact they [i.e., “Rebelling Christians”] believe their weakness stems from having been influenced in childhood to accept Jesus Christ and from not having been sufficiently successful in rejecting Him.

Yet the more one rejects a truth – any truth –

the more one weakens oneself in some way, the more split off one becomes, the more conflict arises.

So if you have the misconception that Christ intended you to deny your vital life-impulses, you will develop attitudes and reactions that, in the end, seem to bear out the original misconception [i.e., that bear out the original misconception that if I embrace Christ, I must deny my vitality, life energy, and sexuality, my body and my pleasure].
The Jewish mass image is:

"If my
• parents and
• forebears
  were wrong, and my
• ancestors killed
  in Jesus
    not only
      • a good man
    but
      • a man who manifested
        God on earth,

then they were
totally bad people.

They can
never
be forgiven.

I cannot
face
this possibility [that they were totally bad people and can never
be forgiven].

I must
deny
this possibility [that they were totally bad people and can never
be forgiven]
in order not to be
co-responsible
with them."

But did not Christ say,
again
and again,
that
God
is
forgiveness?
Is He [i.e., Is God] not always here with His • mercy, • understanding and • love?

Is this not one of the great messages He [i.e., Christ] brought?

He [i.e., Christ] said, God does not punish • mercilessly and • unforgivingly, it is never "an eye for an eye and a tooth for a tooth."

Here we have a vicious circle:

Believing totally in the old tradition of Judaism, "an eye for an eye and a tooth for a tooth" makes admitting a sin impossible.

The punishment is too terrible.

Therefore • the truth, or even • the possibility that Jesus Christ may be the truth, must be denied.
Now how does this [Jewish mass] image work?

The Jewish misconception is

- that Jesus was a false prophet,
- that He was a fake,
- that the pagans and Christians are
  - lying,
  - deluded,
  - inferior

and at the same time they [i.e., the pagans and Christians] are

- the victimizers, out to annihilate the Jews.

The more firmly this belief was held, the more hatred and discrimination, separation and enmity grew

in the consciousness of many individual Jews, thereby creating a [Jewish] mass image.

- The defense against this [Jewish] mass image,
- the fear of its coming true inevitably created
  - more antagonism and
  - actual persecution of Jews.
So

*the misconception [contained in this Jewish mass image]*

created  
*a defense*

which, in turn,

*could not help*

but bear out  
*the apparent truth*

*of the misconception.*

As I have said before,

*you*

create your own reality, and  
*the more*

unconscious your belief,  
*the greater*

its consequence is.

---

The greater  

*• the guilt*

*and therefore [the greater]*  

*• the fear of*

*• its pain and*

*• its supposed unforgivability,*  

the stronger must be  

*• the defense against*

*the truth of the issue.*

Then the  

*• heart and*

*• mind*

must close  
*even tighter.*

Then even  

*this fact of*

*• close-mindedness and*

*• close-heartedness*

must be  
*• denied,*  

*• justified and*

*• fought against.*
My beloved friends.

For so many years,
you have been working on
your soul substance.

You have dealt with
many an image
in your personal psyche.

You have come to see
the damage
of all images,
for images
are not only
• distortions of truth,
• misconceptions and
• misperceptions.

They [i.e., Images]
inevitably
create
a rigid soul substance
that walls you off
from
• the best within yourself,
from
• life with all its creative possibilities,
from
• God,
from
• loving, and
from
• being able to
  • receive and
  • accept
    love.
Images,
in their untruth,
• are evil and
• create sin.

They [i.e., Images]
create
war
• within the soul,
war
• within the personality,
and therefore also
[war]
• outside with others.

You have,
often painstakingly,
learned the importance of
• challenging and
• dissolving
your images.

There is
only one way
to do this [i.e., only one way to challenge and dissolve your images]:

by starting to ask
very probing questions
from all possible angles.

This [i.e., Asking very probing questions from all possible angles]
sheds a new light
on the picture.

It [i.e., Asking very probing questions from all possible angles]
opens doors
that were heretofore closed.

It [i.e., Asking very probing questions from all possible angles]
loosens up
hardened soul substance.
The mind must be open
• to look at the situation and
• to consider everything that may be relevant to the issue.

In the last lecture [i.e., Pathwork Lecture 246: Tradition: Its Divine and Distorted Aspects]

I spoke about tradition in its
• positive and
• negative connotations.

I also spoke about certain movements within this path.

The emphasis has shifted at various
• periods and
• phases.

In the last year or so it must have become quite obvious to many of you who observe the direction this path takes that, from
• the initial emphasis on individual
  • purification and
  • self-liberation,
through
• dissolution of false images,
we are now increasingly concerned with
• creating a new society.
This [i.e., Creating a new society] includes dissolving whatever mass images stand in the way of the unfoldment of the self-realized person.

The new society, of which you are pioneers, cannot afford to live with frozen images in the soul substance.

I have often said that this path is representative of the new-age person.

For example, it is no coincidence that a mixture of religious backgrounds is prevalent among you.

In your political committees you learn how politics could be based on the principles you are learning.

In running your business, in matters of administration, you learn the practical application of the pathwork.

In your artistic pursuits, you approach your creative processes in an entirely new way, learning to release your blocks.
Why, then, would you have a different approach to religious
• affiliations and
• beliefs?

To dissolve the particular mass images [in connection to religious affiliations and beliefs] it is necessary to see that there really are images to
• investigate,
• question,
• challenge.

It is necessary to consider the subject [of religious affiliations and beliefs] anew.

The new-age society knows
• no Judaism,
• nor Christianity as they are known now.

Yet it [i.e., Yet the new-age society] knows both [Judaism and Christianity].

It takes the truth from both and expands it, filtering it through the newly
• evolving and
• expanding consciousness.
The new-age person
is so free
that no word
can trigger off
emotional reactions,
whether this word
be
• "Jew" or
• "Christian,"
• "Jesus Christ" or
• "religion."

For many people
the word
"reincarnation"
has a similar connotation.

It [i.e., Reincarnation]
is against the teachings
of both
• Judaism and
• Christianity,
at least as they are taught today.

Yet it [i.e., Yet reincarnation]
is one of the
eternal truths,
regardless of whether it fits into
the religion
embraced by certain individuals
or not [i.e., or does not fit into the religion embraced
by certain individuals].

Does it not strike you
as peculiarly significant
that
• this word [i.e., that this word “reincarnation”], or
• the concept behind the word [i.e., behind the word “reincarnation”],
  fails to elicit
  as strong a reaction from you
  as the name of
  Jesus Christ?
You may or may not believe in reincarnation to begin with, but there is:
- no strong emotional involvement with,
- nor a stake in denying this idea [of reincarnation];

because your doors are much more open in this regard [i.e., in regard to this idea of reincarnation], sooner or later you experience:
- inwardly,
- within yourself, the truth of reincarnation.

The new man and the new woman are free of emotional involvements that block truth.

There is no stake in:
- holding on to anything, or
- denying anything, except to finding the truth.

This commitment [to finding the truth]
- is firm and
- is always expressed toward the Creator.

Thus truth can flow freely.
The new-age person
is not bound
to
• nationality,
• political party,
• race or
• creed.

He or she
• combines all their
  truths
and
• rejects all their
  errors.

Remember what I explained
in the lecture about
new-age politics [see Pathwork Lecture 242: The Spiritual Meaning
of Political Systems],
in which
• democracy,
• communism,
• socialism,
• monarchy and
• capitalism
  are all combined
  in their truths
  in the best sense,
while the untruths
  which
  • create separation and
  • set one person against the other
  are left out.

The same applies
to any other
human expression.
In religion, too,
• truth
  • combines and
  • unifies,
• untruth
  • separates.

• Untruth
  and
• separation
  create
  • evil,
  • dissension,
  • hostility,
  • outer and inner warfare,
  • mutually exclusive dualities.

"If I am a Jew,
  I cannot be
  a Christian.

If I am either [a Jew or a Christian],
  I cannot
  believe in reincarnation.

If I believe in monarchy,
  I cannot
  see the good
  in some
  • socialistic and/or
  • communistic
    ideas.

If I am progressive,
  I cannot
  be for tradition."

All these dualities
  are false choices
  that separate.
When you are 
one versus the other,  
you are  
that one thing  
with a vengeance,  
thus  
you cannot be it [i.e., cannot be that one thing]  
in its best sense [but only in its distorted sense].

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In the current turmoil about  
Jesus Christ,  
those who are burdened with  
their own  
• fear and  
• mass images  
  often do not hold  
  their own best traditions  
  in their heart.

They often pride themselves  
as being  
not even  
religiously inclined at all.

So their violent reactions  
against  
the possibility of  
Christ's existence,  
when truly analyzed,  
turn out to be  
• a prideful stubbornness,  
• a false sense of individuality.

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Genuine individuality  
can never be associated with  
any  
• group consciousness,  
• religion,  
• nationality,  
• political party.
**True individuality blossoms**
only when
God’s truth is sought
  • in all issues,
  • at all times,
  so that

**personal inner experience** [of God’s truth] can flower.

**Individuals**
in that real sense [i.e., Individuals in whom the personal inner experience of God’s truth is flowering]
will create
the new group consciousness
that is made up of
free men and women
for whom
God’s will reigns
  • first and
  • above
  all else.

A group of such people [i.e., A group of people for whom God’s will reigns first and above all else]
is never in opposition to the individual,
but as I mentioned before, the one [i.e. the group or the individual]
furthers the other [i.e., furthers the individual or the group].

**Your earth**
suffers deeply from human beings who have not yet understood this truth [i.e., this truth that a group of free men and women for whom God’s will reigns first and above all else create a new group consciousness where the group furthers the individuals and the individuals further the group].
Such people [i.e., People who do not understand this truth] are still too immature to grasp the
• immense strength,
• autonomy and
• freedom that lie
  • in giving over totally to God
• while working constantly on cleansing the psyche of
  • impurities,
  • ignorance,
  • confusion,
  • false images,
  • emotional tightnesses and
  • the displacement of individuality into any kind of societal traditionalism.

The suffering in your world is exclusively caused by those attitudes that are often confused with
• dignity,
• pride in the desirable sense,
• character,
• self-value, and so on.
Look at warring countries that cannot come to a peace agreement.

Each is steeped in
• its own
  • rightness,
claiming
• the other is
  • wrong.

Neither
• can see, or
• wants to see,
  that
  • right
  and
  • wrong
  exist
  in both camps.

This example is very obvious,
but the same problem exists in much subtler issues that do not seem immediately connected with the world's • dissensions and • suffering.
Humanity is beginning to grow up.

The process is
* slow and
* often hindered by
  * personal resistance to growth,
  by
  * habitual ways of thinking whose pattern is never questioned,
  by
  * rigidified ideas that people refuse to let go of,
  by
  * personal laziness and
  by
  * the tragic error that the old ways are safe and must therefore be worshipped and held on to.

It is through these attitudes that the forces of evil have access to the human consciousness and plunge it [i.e., plunge the human consciousness] into destructiveness of all kinds.

The whole process of growing up is
* hindered,
* delayed,
with unnecessary suffering created along the way.

You are familiar with these dynamics in your individual paths.
Humanity as a whole goes through identical dynamics.
The more
  • human beings can
    • remove their own blocks and
    • cleanse their own souls and psychic substance,
  the more
    • humanity as a whole will become ready.

You, as an individual, have a part in you which wants to
  • give the best to your own evolution and
  • overcome resistances and fear.

You [as an individual] also contain a part that seeks reasons to stop this process.

Humanity as a whole has these two parts also [i.e., the part that wants to give its best to its own evolution and also the part that seeks reasons to stop this process of evolution].
Individuals
who follow their true destiny
are humanity's higher self.

Those [individuals]
who resist it
are humanity's lower self.

As in
your individual struggle,
all depends on
which part [i.e., whether the higher self or lower self]
is stronger,
so
humanity [in its struggle]
goes through
the same shifting balances [between times when the higher self is stronger and times when the lower self is stronger].

It is
not true
that there must
always be
• war,
• suffering,
• injustice
on earth.

This [i.e., war, suffering, and injustice on earth]
only holds true
as long as
the majority of human beings
• refuse to grow up and
• persist
in remaining in a state of
inner
• error,
• falsehood and
• confusion.
The stronger people like you become

• in your purpose and
• in your understanding
of what is involved here,

the more you will give up your

• personal pride,
• self-interest,
• small opportunism –
  which all amounts to lack of faith.

• You,
and
• those like you,
will shift the balance.

Humanity
will begin to grow
into its innate destiny.

But how is faith to grow?

Only when the will to know

• God and
• His will
  are applied to all issues

• can God manifest to you
and
• will faith become
  • a realistic experience instead of
    • an empty word.
As you have the self-responsible duty to liberate yourself from all personal images because they
• hinder and
• frustrate
  • your scope of aliveness and
  • ability to experience
    • love,
    • truth and
    • beauty,

so do you have an obligation toward your own human race to free it from all mass images.

You have to start by eliminating your own mass images.

• You and
• your life are at stake,

  but also
  so much more.

Perhaps you can begin to visualize
• the new-age person,
• the new society in a way you have never done before.
See this
new you
in a
• joyous,
• extremely free
way.

See
a society
in which
• dissension and
• separation
no longer have any room,
because
when they [i.e., when dissension and separation]
do come up,
they are treated
on the deeper levels,
as you learn to do
individually.

You have learned on this path
that when there is enmity
between
• you
and
• another person,
it [i.e., the enmity between you and another person]
can always be resolved
when you
• really wish
to be in truth
and when you
• go beneath the surface
to deeper levels.

See
this new society
you are in the process of building
that will be,
as I have often said before,
a model
for
the whole world.
The unity I am talking about has nothing to do with "tolerance."

Toleration [of one group by another group] implies that there is still a difference [between the groups involved], whether people [of either group] feel superior about it [i.e. feel that their group is superior to the other group] or not, but surely a difference [between the groups involved exists].

Regarding
• unity versus
  • separation
there are three stages in humankind's evolution:

1) separation in outright enmity;

2) tolerance;

3) • union,
    • unity,
    • oneness.

To find the oneness underneath the diversity means • peace,
• love,
• truth,
means • growing into a mature humanity.
Applying this concept [of separation versus unity] to the topic of Jesus Christ, I can see that the human race has outgrown the stage of killing each other for being a
- Jew or
- Christian.

Now when I say this, I mean that when this [killing of a Jew or Christian] still happens, the majority
- considers it a horrible crime,
- rather than
- condoning it.

The human race's most prevalent attitude today, at least on the surface, is for Jews to tolerate Christians, and vice versa.

Underneath the surface, you need to find those areas where you may wish to annihilate the other for being "different," thus [i.e., by finding where you may wish to annihilate the other simply because he or she is “different” in his or her spirituality or religious background]

[discovering and] challenging your insecurity about your [own]
- spirituality and
your [own]
- religious background.
Some of you have already done this [i.e., have already discovered and successfully challenged and overcome your own insecurity about your own spirituality and/or religious background] and have thus traversed a tunnel through which you can find the next stage you are intrinsically ready for — that [i.e., the stage] of
• oneness,
• unity.

The differences [between you and the other] are wiped out, and you find that Jesus was never a dividing force.

It was
• Jews and
• Christians who in their distortions, created this impression [i.e., the impression that Jesus was a dividing force between Jew and Christian].

Jesus Christ came
• to be
  • a bridge
  • a further stage of
    • love and
    • truth
    for all humankind,
• to unify all humankind.
In this new unity [of humankind made possible by Jesus Christ], mere tolerance no longer has any room.

You are all one in all of the great traditions that ever brought the earth aspects of truth.

Combined, they [i.e., Combined, all the aspects of truth that were brought to earth in all of the great traditions] tell more of the whole story:

the story of
• Creation,

the story of
• humanity,

the story of
• man's relationship to God,

the story of
• God's presence in your life.
Wipe out
  • the superficial differences
and find
  • the great bond
    of inner oneness –
    not by eliminating
      • Him who
    has been turned into
      a controversial figure,
  but by eliminating
    • the
      • artificial,
      • erroneous
    controversy
    that is based
      on
      • human limitation of vision and
      on
      • misunderstanding.

If Jews
  feel put aside
    because of Christ,
you could try to see
  that having sent Christ
    into a Jewish incarnation
  was God's
    great act of love
      for His Jewish children.

If Christians
  feel that they
    must deny
      their
        • energies,
        • pleasure principle
      if they embrace Christ,
you could try to see
  that this [i.e. try to see that this having to deny their energies and their
    pleasure principle if they embrace Christ] is merely
    a wrong interpretation.
Wipe out your misunderstandings, challenge your assumptions, consider that truth may be totally different –

different in such a way that not only do you
• lose nothing,
but that you
• gain everything.

In other words, you will gain all that you ever feared to lose when you give up your fixed ideas.
The new light
• nourishes and
• strengthens
  • you,
  • all of you.

It [The new light] accelerates its
• force and
• impact
  as your souls become
  • freer,
  • more open,
  • more questioning
    in a spirit of truth-searching,
  • more filled with goodwill toward God's gifts of love for you.

The universe extends its tender love to each one of you,
  as
  • individuals
  and as
    • a new group of humans on whom the spirit world sets so much hope.

You are all blessed!
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