

# Pathwork Lecture 52: The God-Image

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

*For clarity: The original text is in bold, italicized, and mostly underlined. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]*

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

*Blessings on your journey, Gary*

¶	Content
03	<p><b><u>Greetings.</u></b></p> <p><b><u>I bring you blessings</u></b> <b><u>in the name of God.</u></b></p> <p><b><u>Blessed is this hour</u></b> [i.e., <b><u>blessed is this time</u></b> <b><u>we now spend together in this lecture</u></b>], <b><u>my dearest friends.</u></b></p>
04	<p><b><u>In the Bible</u></b> <b><u>it is said</u></b> <b><u>that you should</u></b> <b><u>not</u></b> <b><u>create an image</u></b> <b><u>of God.</u></b></p> <p><b><u>Most people</u></b> <b><u>believe this statement means</u></b> <b><u>that you should not</u></b> <b><u>• draw a picture or</u></b> <b><u>• make a statue</u></b> <b><u>of God.</u></b></p>

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**But this [i.e. But making a picture or statue of God]**  
**is by no means**  
**the entire sense [of creating an image of God].**

**If you think about this statement**  
**a little more deeply,**  
**you will come to the conclusion**  
**that this could not be**  
**all that is implied**  
**in this commandment.**

**You must now perceive**  
**that this [commandment not to create an image of God]**  
**refers to the**  
**inner**  
**image.**

**You are still**  
**so involved in**  
**your own**  

- wrong conclusions and**
- your**
- irrational impressions**

**that you are bound to have**  
**an inner image**  

- about God,**
- as well as [inner images]**
- on all other subjects**

**that are most important**  
**in your life.**

05

**Children**  
**experience**  
**their first conflict**  
**with authority**  
**at an early age.**

**I have talked at length about this.**

They [i.e., children]  
also learn that  
God  
is  
the highest authority.

Therefore  
it is not surprising  
that children  
project  
their subjective experiences  
with  

- authority

  
on  
their imaginings  
about  

- God.

An image  
is formed,  
and whatever  

- the child's,
- the adult's,

  
relationship to authority is,  
his or her  
attitude toward God  
will,  
most probably,  
be  

- colored and
- influenced

  
by it [i.e., colored and influenced by the child's or adult's  
relationship to authority in its various forms].

06

Children  
experience  
all kinds of authority.

When they [i.e., when children]  
are prohibited  
from doing  
what they enjoy most,  
they  
experience  
authority as  
• hostile.

When parental authority  
indulges a child,  
authority  
will be  
felt as  
• benign.

When there is  
a predominance  
of one kind of authority [i.e., a predominance of either hostile or  
benign authority]  
in childhood,  
the reaction to that [childhood experience of authority]  
will become  
the unconscious  
attitude  
toward God [i.e., an unconscious attitude of seeing God as being  
either hostile or benign, and reacting accordingly].

In many instances, however,  
children  
experience a mixture of both [i.e., a mixture of both the hostile and  
the benign types of authority].

Then  
the combination  
of these two kinds of authority [i.e., combination of the hostile and  
the benign types of authority  
will form  
their image about God [i.e., will form their God-image].

To the degree  
a child  
experiences  
• fear and  
• frustration  
[with authority],  
to that same degree  
will  
• fear and  
• frustration  
unconsciously  
be felt toward God.

God  
is then believed to be  
• punishing and  
• severe,  
often even  
• an  
• unfair and  
• unjust  
force  
that one has to  
contend with.

I know, my friends,  
that you do not think so [i.e., do not think of God as punishing, severe, and  
even an unfair and unjust force one has to contend with]  
consciously.

But in the pathwork  
you are asked to find  
the emotional reactions [that at first are usually unconscious]  
that do  
not correspond at all  
to your  
conscious  
concepts.

The less  
• the unconscious concept [behind one's emotional reactions]  
coincides with  
• the conscious one,  
the greater is  
the shock  
when one realizes the discrepancy [i.e., the discrepancy between the  
unconscious and conscious concepts].

07

Practically  
everything  
the child enjoys most  
is forbidden.

Whatever  
gives most pleasure  
is prohibited,  
usually  
for the child's own welfare;

this [i.e., this prohibition against what gives the child the most pleasure]  
the child  
cannot understand.

Parents may also  
prohibit pleasure  
out of

- ignorance and
- fear.

Thus  
it is impressed  
on the child's mind  
that  
for everything most pleasurable in the world

one is subject to  
punishment from God –  
[who is] the

- highest and
- sternest  
authority.

08

In addition,  
you are bound to encounter  
human injustice  
in the course of your life,  
in

- childhood

as well as in

- adulthood.

*If these injustices  
are perpetrated  
by people who stand for authority –  
and are, therefore,  
unconsciously  
associated with God –  
your  
unconscious  
belief in  
God's severe injustice  
is strengthened.*

*Such experiences [i.e., experiences of injustice coming from people in authority]  
also  
intensify  
your fear of God.*

*All this [i.e., All this experience of injustice coming from human authority]  
forms  
an image  
which makes,  
if properly analyzed,  
a monster  
out of God.*

*This god,  
living in  
your unconscious mind,  
is really  
more of a  
Satan.*

09

*You yourself  
have to find out  
in your work on yourself  
how much of this  
holds true for  
you  
personally.*

*Is your soul  
impregnated with  
similar wrong concepts?*

*If and when*  
*a growing human being*  
*becomes conscious*  
*of such an impression* [i.e., *conscious of such*  
*wrong concepts about God*],

*he or she often*  
*does not understand*  
*that*  

- *this concept of God*  
*is false and*

*that*  

- *God is*  
*not*  
*what is*  
*experienced*  
*in the psyche.*

*Then* [i.e., *when the person thinks these now-conscious concepts of God*  
*as unjust are true, and that God is what is experienced in the psyche*]  
*the person*  
*turns away from God altogether,*  
*wanting no part*  
*of the monster*  
*discovered hovering*  
*in his or her mind.*

*This* [i.e., *wanting no part of the monster god discovered in one's psyche*],  
*by the way,*  
*is often*  
*the true reason*  
*for someone's*  
*atheism.*

*The turning away* [*from this monster god, as is done in atheism*]  
*is just as erroneous*  
*as the opposite extreme*  
*of fearing*  
*a god*  
*who is*  

- *severe,*
- *unjust,*
- *pious,*
- *self-righteous and*
- *cruel.*



	<p><u>The person who</u> <u>unconsciously</u> <u>maintains</u> <u>the distorted God-image</u></p> <ul style="list-style-type: none"><li>• <u>rightly</u> <u>fears</u> <u>this deity and</u></li><li>• <u>resorts to</u> <u>cajoling</u> <u>for favors.</u></li></ul> <p><u>Here you have a good example of</u> <u>the two opposite extremes [regarding one's attitude toward God – the atheist</u> <u>denying the existence of God and the fear-stricken person</u> <u>trembling at the very thought that God exists],</u></p> <p><u>both of which</u> <u>lack truth</u> <u>to an equal extent.</u></p>
10	<p><u>Now let us examine the case in which</u> <u>a child experiences</u> <ul style="list-style-type: none"><li>• <u>benign authority</u> <u>to a greater extent than</u></li><li>• <u>fear and</u></li><li>• <u>frustration.</u></li></ul></p> <p><u>Let us assume that</u> <ul style="list-style-type: none"><li>• <u>overindulging and</u></li><li>• <u>doting</u> <u>parents</u></li></ul><u>fulfill</u> <u>the child's</u> <u>every whim.</u></p> <p><u>They do</u> <u>not</u> <u>instill</u> <u>a sense of responsibility</u> <u>in the child</u> <u>so he or she</u> <u>can get away with</u> <u>practically anything.</u></p>

The God-image

resulting from such a condition [i.e., from a condition of overindulging and doting parents, where no sense of responsibility is instilled in the child]  
is, at first glance,  
closer to

a true concept of God –

- forgiving,
- "good,"
- loving,
- indulgent.

This causes the personality to  
unconsciously

think

that one

- can get away with anything  
in the eyes of God,
- can
  - cheat life, and
  - avoid self-responsibility.

To begin with,

such a child

will know

much less

fear.

But since

• life

cannot be cheated,

• one's own life-plan

cannot be cheated,

this wrong attitude [of an indulging God who never requires self-responsibility]

will produce

conflicts,

and therefore

fear

will be generated

by a chain reaction of

wrong

- thinking,
- feeling, and
- action.

	<p><u>An inner confusion</u> <u>will arise,</u> <u>since life</u> <u>as it is in reality</u> <u>does not correspond to</u> <u>the unconscious</u> • <u>image and</u> • <u>concept</u> <u>of an indulgent God.</u></p>
11	<p><u>Many</u> • <u>subdivisions and</u> • <u>combinations</u> <u>of these two main categories [i.e., the two categories of God-images: an</u> <u>image of a severe fear-producing God and an image of an indulgent God]</u> <u>can exist</u> <u>in the same soul.</u></p> <p><u>The [God-] image</u> <u>does not only depend on</u> • <u>the particular kind</u> <u>of predominant authority</u> <u>experienced in childhood,</u> <u>but also [depends] on</u> • <u>the characteristics</u> <u>the entity</u> <u>has brought into this life.</u></p> <p><u>The more</u> <u>the entity has developed</u> <u>in former incarnations</u> <u>in this area [i.e., has developed in the area of the God-image],</u> <u>the less will</u> <u>the environment</u> <u>influence</u> <u>the psyche.</u></p>

12

Other factors  
also play a role [in forming the personality's God-image].

For instance,  
when hostile authority  
in the person of  
a domineering parent  
is the predominant factor,  
the atmosphere  
in the child's home  
is filled with  
fear  
of this parent.

The other parent  
may be

- doting and
- permissive.

Although this influence [of the permissive parent]  
is

- outwardly  
weaker,

it [i.e., this outwardly weaker influence of the permissive parent]  
may have  
a much stronger

- inner  
impression on the soul, and

the resulting [God-] image  
may reflect that [i.e., may reflect that indulging permissiveness].

The same holds true  
in the opposite case.

Although

- severity,
- injustice and
- fear

may have manifested

as the

- weaker elements  
during childhood,

the impression on

the individual soul

may be

- much stronger,

thereby

creating

a more powerful image.

13

In most cases,

both currents [i.e., both the fear-producing and the indulgent authority currents]  
can be found.

- How,
- in what way, and
- why,

what the attitude

to the

- individual parent or
- parent-substitute
  - was and
  - is –

all has to be

- found out and
- investigated

in the [God-] image-work.

But do keep in mind, my friends, that

both alternatives [i.e., both the severe fear-producing authority and the indulgent  
authority that limits the development of self-responsibility]

are to be looked for,

even if one [of the two alternatives] appears stronger to begin with.

The

- pampering and
- indulgent

God-image

is not

simply added to

- the monster-image,

but is often a

- reaction to and
- compensation for

the false concept [i.e., the indulgent-God-image is a reaction to and compensation for the monster-God-image].

The personality

may grapple

between these two concepts [i.e., between the indulgent-God-image and the monster-God-image],

unconsciously

trying to find out

which

is right,

never winning the battle

because

both concepts [i.e., both the indulgent-God-image concept and the monster-God-image concept]

are false.

In every child's life

both kinds of authority

are experienced,

no matter

how much stronger

one manifests [over against the other].

You may have

- one indulgent

and

- one stern  
parent.

Or you may even have  
• two indulgent parents,  
but  
• a severe teacher  
• instills fear in you  
and  
• has a greater influence  
on your  
inner growth  
than you realize.

Or it may be  
• another relative or  
• a sibling.

It is  
never  
just one kind  
of authority.

14

It is very important, my friends,  
to find out  
what your  
God-image  
is.

This [God-] image  
• is basic and  
• determines  
all other  
• attitudes,  
• images and  
• patterns  
throughout your life.

You should all  
examine  
this attitude [toward God]  
that may be  
deeply hidden  
within yourself.

*Do not be deceived*  
*by your*  
*conscious*  
*convictions* [*concerning your attitude toward God*].

*Rather*  
*try to*

- *examine and*
- *analyze*  
*your emotional reactions*  
*to*
  - *authority,**to your*
  - *parents,**to your*
  - *fears and*
  - *expectations.*

*Out of these* [*emotional*] *reactions*  
*you will gradually discover*  
*what you*  
*feel*  
*about God*  
*rather than*  
*what you*  
*think*  
[*about God*].

*Your God-image*  
*reflects the whole scale*  
*between the two opposite poles,*  
*from*

- *hopelessness and*
- *despair* –  
*believing that the universe is unjust* [*and that God*  
*is severe, unforgiving, and a monster to be feared*] –

*to*

- *self-indulgence,*
- *rejection of self-responsibility, and*
- *the expectation that*  
*God will*
  - *indulge and*
  - *pamper*  
*you.*



15

Now the question arises  
how to dissolve  
such an image [of God].

How do you dissolve  
any image?

First  
you have to become  
fully conscious of  
the wrong concept [contained in the image, here in your God-image].

That [i.e., becoming fully conscious of the wrong concept in the image,  
here your God- image]

is not as  

- easily or
- quickly

accomplished  
as it might seem.

Although  
you may be aware of  
the image [here, aware of your God-image]  
to some degree,  
you by no means  
recognize  
all its [i.e., all the image's, here all your God-image's]  

- implications,
- effects and
- influences on your personality.

You may  
not have recognized  
its [i.e., the image's, here your God-image's]  
significance  
on all levels of your being.

This [i.e., becoming fully conscious of the wrong concepts in the image,  
here, the wrong concepts in your God-image]  
must always  
be the first step.

You may often  
be aware of  
an image [*which is always false,*  
*otherwise it would not be an image*] –  
but  
you may not even be aware  
that it  
is  
false.

Even in your  
intellectual perception  
you are  
[at least] partly convinced  
that the image-conclusion [*here, your God-image-conclusion*]  
is correct.

As long as this is so [*i.e., as long as you even partly believe even in your*  
*intellectual perception that the image is not false but rather is true*]  
you cannot free yourself  
from the enslaving chains  
of the false belief [*here, the enslaving chains of your false*  
*concepts about God*].

So the second step  
is to set  
your intellectual ideas  
straight.

It is most important to understand  
that the proper formation  
of an  
• intellectual  
concept [*i.e., an intellectually true concept*]  
should never be  
superimposed on  
the still-lingering  
• emotional  
false concept.

This [*i.e., This superimposing of an intellectually true concept on top of*  
*the still-lingering emotional false concept*]  
would only cause  
suppression [*of the emotional false concept*].

On the other hand,  
you should  
not allow  
wrong  
• conclusions and  
• images,  
rising to the surface  
due to the work you have done so far,  
make you believe  
that they [i.e., that your wrong conclusions rising  
to your surface consciousness]  
are true.

In a subtle way,  
this [i.e., believing that wrong conclusions and images rising to  
surface are not wrong but true]  
is sometimes the case.

Realize that  
the hitherto suppressed  
wrong  
• concepts and  
• ideas  
have to  
evolve clearly  
into consciousness;

nurse the awareness of them [i.e., nurse the awareness of the heretofore  
suppressed wrong ideas]  
in your surface consciousness,  
but  
realize  
that they [i.e., that the hitherto suppressed wrong ideas]  
are false.

Formulate  
the right concept.

Then these two [i.e., the concepts rising to surface from your heretofore  
suppressed unconscious and the right concepts that  
you clearly formulate]  
should be compared.

	<p><u><i>You need constantly check how much you still deviate</i></u> • <u><i>emotionally</i></u> <u><i>from the right</i></u> • <u><i>intellectual concept.</i></u></p>
16	<p><u><i>Do this [i.e., Constantly check how much your emotions deviate from the right intellectual concept]</i></u></p> <ul style="list-style-type: none"><li>• <u><i>quietly,</i></u></li><li>• <u><i>without inner</i></u><ul style="list-style-type: none"><li>• <u><i>haste or</i></u></li><li>• <u><i>anger at yourself</i></u> <u><i>that your</i></u><ul style="list-style-type: none"><li>• <u><i>emotions</i></u></li></ul></li></ul></li><li><u><i>do not follow your</i></u><ul style="list-style-type: none"><li>• <u><i>thinking</i></u> <u><i>as quickly as you would like.</i></u></li></ul></li></ul> <p><u><i>Realize that your emotions need time to adjust,</i></u></p> <p><u><i>while doing everything in your power to give them the opportunity to grow.</i></u></p> <p><u><i>This [i.e., giving your emotions the opportunity to grow] is best accomplished by constant</i></u></p> <ul style="list-style-type: none"><li>• <u><i>observation and</i></u></li><li>• <u><i>comparison of</i></u><ul style="list-style-type: none"><li>• <u><i>the wrong</i></u> <u><i>and</i></u><ul style="list-style-type: none"><li>• <u><i>the right</i></u> <u><i>concept.</i></u></li></ul></li></ul></li></ul>

	<p><u>Observe also</u> <u>your resistance to</u> • <u>change and</u> • <u>growth.</u></p> <p><u>The lower self</u> <u>of the human personality</u> <u>is very shrewd.</u></p> <p><u>Be wise to it</u> [i.e., <u>Be wise to the lower self's shrewdness and ruses</u>].</p>
17	<p><u>As I have said,</u> <u>some [right] concepts</u> <u>are easy to formulate.</u></p> <p><u>They</u> [i.e., <u>these right concepts</u>] <u>are obvious.</u></p> <p><u>It</u> [i.e., <u>formulating some right concepts</u>] <u>merely requires</u> <u>a little thinking through.</u></p> <p><u>The resisting emotions</u> <u>do not care</u> <u>whether</u> <u>the proper concept</u> • <u>is obvious</u> <u>or</u> • <u>[is] not [obvious].</u></p> <p><u>In either case</u> <u>they</u> [i.e., <u>the resisting emotions</u>] <u>will find</u> • <u>ways and</u> • <u>means</u> <u>of trying</u> <u>to avoid a change</u> <u>of</u> <u>inner</u> <u>attitude.</u></p>

But as far as  
your  
intellectual understanding  
is concerned,  
you must  
differentiate  
between  
two kinds of concepts:  
• those that are obvious  
if you think about them  
and  
• those requiring  
• development from inside –  
• inner enlightenment  
that has to be  
earned  
in order to  
formulate  
the proper concept,  
even in your intellect,  
to begin with.

Prayer for  
recognition [of misconceptions]  
is important.

When you pray,  
observe  
how sincerely  
you desire the answer.

You may  
dutifully  
pray for  
the recognition of your misconceptions,  
but  
inside  
there is a resisting block  
that you can  
feel  
if you look for it.

Then [i.e., when you feel the resisting block against you yourself recognizing your misconceptions],

at least,  
you know  
that

- you yourself  
obstruct
  - light and
  - freedom,
- not God.

Then  
you can begin arguing with  
that part in yourself  
that persists  
in being

- childish and
- unreasonable.

18

As far as  
the proper concept of God  
is concerned,  
this is certainly  
one of  
the most

- difficult awarenesses  
to come by –

because it is  
the most

- precious!

Whatever your image is  
in this respect [i.e., in respect to God],  
this [i.e., this God-image]  
is where you have to begin [in your search for  
the proper concept of God].

*If you are convinced of*  
*injustice [in the world],*  
*so that you cannot see*  
*even factually*  
*that this conviction [i.e., that there is injustice in the world]*  
*is wrong,*  
*the remedy*  
*is in finding*  
*in your own life*  
*how*  
*you [yourself]*  
*have caused happenings*  
*that seem entirely unjust.*

*The better*  
*you understand*  

- *the magnetic force*  
*of images and*
- *the powerful strength*  
*of all*
  - *psychological and*
  - *unconscious*  
*currents,*

*the better*  
*will you*  

- *understand and*
- *experience*

*the truth of these [pathwork] teachings,*

*the deeper*  
*will you*  
*be convinced*  
*that there is*  
*no*  
*injustice.*

*Find the*  

- *cause*

*and*  

- *effect*  
*of your*
  - *inner*

*and*  

- *outer*  
*actions.*



19

Humans  
like to concentrate  
unduly  
on the  
apparent  
injustice  
that has happened to them.

They focus on  
how wrong  
others  
are.

This [i.e., your focusing on how wrong others are]  
• should and  
• can  
be recognized.

But [rather than focusing on how wrong others are]  
try to find  
your part.

If you make  
half the effort  
you usually make  
when finding  
• other's faults  
to recognizing  
• your own [faults],

you will see  
the connection  
of your own law of  
• cause  
and  
• effect.

This [i.e., this seeing your causes and their effects on you and others]  
alone  
• will set you free,  
• will show you  
that there is  
no  
injustice.

You will see  
that it is  
not  
• God,  
nor  
• the fates,  
nor  
• an unjust world order  
where you have to suffer  
the consequences of  
other people's  
shortcomings,

but  
• your  
ignorance,  
• your  
fear  
• your  
pride  
• your  
egotism

that  
• directly or  
• indirectly  
caused  
that which  
seemed,  
so far,  
to come your way  
without  
your  
attracting it.

Find that  
hidden link [i.e., find those hidden aspects within yourself that give rise to  
and cause, directly or indirectly, effects which come your way]  
and you will  
come to see  
truth.

You will realize  
that you are  
not ever  
a prey to  

- circumstances and
- other people's imperfections,

but really  
the master  
of your fate.

You will  
deeply  
understand,  
not only in  

- theory

but in  

- practice,

that  
everything happening to you  
is a  

- direct or
- indirect

result of  
your  

- attitudes,
- deeds,
- thoughts and
- emotions.

As far as the latter [i.e., As far as your emotions]  
are concerned,  
they are  
most powerful  
of all –  
and this is  
constantly  
overlooked,  
even by my friends  
who have  

- learned,

and at times  

- experienced,

this truth [i.e., this truth that your emotions hold the most  
powerful influence over your life experiences].

Your own  
unconscious  
affects  
the unconscious  
of the other person.

This truth  
is perhaps  
most relevant  
to the discovery of  
how you  
call forth  
all happenings  
in your life,  

- good or
- bad,
- favorable or
- unfavorable.

20

Once you experience this [i.e., once you experience that everything happening to you is a result of your conscious or unconscious thoughts and attitudes],  
you can  
dissolve  
your God-image,  

- whether you fear God  
because you
  - believe in injustice and
  - are afraid of being the prey  
of circumstances  
over which you have no control, or
- whether you
  - reject self-responsibility and
  - expect an
    - indulgent,
    - pampering  
god  
to
      - fix your life,
      - make decisions for you,
      - take self-inflicted hardships from you.

	<p><u><i>The realization of</i></u> <u><i>how</i></u> <u><i>you</i></u> <u><i>cause the effects of your life</i></u> <u><i>will dissolve</i></u> <u><i>either</i></u> <u><i>God-image</i></u> [i.e., <u><i>either the god you fear or the god you trust to pamper you</i></u>].</p> <p><u><i>This</i></u> [i.e., <u><i>this realization of how you cause the effects of your life</i></u>] <u><i>is one of</i></u> <u><i>the main breaking-points.</i></u></p>
21	<p><u><i>One of your handicaps</i></u> <u><i>is</i></u></p> <ul style="list-style-type: none"><li>• <u><i>your guilt feeling,</i></u></li><li><u><i>or rather</i></u></li><li>• <u><i>your wrong attitude</i></u> <u><i>toward guilt.</i></u></li></ul> <p><u><i>To understand that</i></u> [i.e., <u><i>to understand that the wrong attitude toward guilt is a handicap to your realizing that you cause the effects in your life</i></u>], <u><i>it might be advisable</i></u> <u><i>to reread my lecture</i></u> <u><i>on the subject of</i></u></p> <ul style="list-style-type: none"><li>• <u><i>justified and unjustified</i></u> <u><i>guilt-feelings and</i></u></li><li>• <u><i>the proper attitude</i></u> <u><i>toward shortcomings</i></u> [see Pathwork Lecture 49 <u><i>Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me?</i></u>].</li></ul> <p><u><i>If your faults</i></u> <u><i>depress you</i></u> <u><i>so deeply</i></u> <u><i>that you are</i></u> <u><i>afraid to face them,</i></u></p> <p><u><i>then</i></u> <u><i>this wrong attitude</i></u> [about your faults] <u><i>has to be worked on first,</i></u> <u><i>because it</i></u> [i.e., <u><i>this wrong attitude about your faults</i></u>] <u><i>hinders you</i></u> <u><i>in coming out of</i></u> <u><i>your own vicious circle.</i></u></p>

The guiltier  
you feel  
about possible wrongs  
you may have to face,  
the more  
do you  
• escape reality  
and thereby  
• inflict harm on your soul.

The  
• proper and  
• constructive  
attitude  
toward your own shortcomings  
is the key  
to the dissolution  
of this  
– and all other –  
vicious circles  
you may be caught in.

Understand that  
none of your faults  
is committed  
• out of malice; or  
• because you  
wish evil  
on other people.

Every  
• fault,  
every  
• kind of selfishness,

is nothing but  
• a misunderstanding and  
• a wrong conclusion  
in itself.

Your fear  
often makes you  
so paralyzed  
that your faculties  
cannot function properly.

As a result [i.e., As a result of fear paralyzing your faculties so that you  
cannot function properly],

errors in

- judgment,
- action and
- reaction

on your part  
bring effects into your life  
which you

no longer connect with  
the origin of

your fear [i.e., something brought fear, fear led to poor judgment,  
poor judgment led to undesirable effects, but you can  
no longer connect the undesirable effects to that something  
that caused the fear in the first place].

As long as

you shy away from  
facing your erroneous reactions,  
because of  
a faulty attitude  
toward your shortcomings,

you cannot find  
the breaking-point [i.e., the breaking point in the vicious circle],  
which alone

will bring you the recognition

that

- you are not a victim;

that

- you have power over your life;

that

- you are free; and

that

- the laws of God  
are infinitely

- good,
- wise,
- loving and
- safe!

	<p><u>God's laws</u> <u>do not make a puppet out of you,</u></p> <p><u>they make you</u> <u>wholly</u></p> <ul style="list-style-type: none"><li>• <u>free and</u></li><li>• <u>independent.</u></li></ul>
22	<p><u>In order to help you</u> <u>find</u> <u>the proper concept of God,</u> <u>I will try to speak about Him.</u></p> <p><u>But remember that</u> <u>all words</u> <u>can, at best,</u> <u>be only a small point to start with</u> <u>in cultivating</u> <u>your own</u> <u>inner recognition [of God].</u></p> <p><u>Words</u> <u>are always</u> <u>insufficient.</u></p> <p><u>How much more so</u> <u>when it concerns</u> <u>God</u> <u>Who is</u> <ul style="list-style-type: none"><li>• <u>unexplainable,</u></li></ul><u>Who is</u> <ul style="list-style-type: none"><li>• <u>all things,</u></li></ul><u>Who</u> <ul style="list-style-type: none"><li>• <u>cannot be limited into words.</u></li></ul></p>



How can your  
• perception and  
• capacity to understand  
suffice  
to sense  
the greatness  
of the Creator?

Every  
smallest  
inner  
• deviation and  
• obstruction  
is a hindrance  
to understanding.

We  
have to be concerned with  
the elimination of  
these hindrances,  
• step by step,  
• stone by stone,  
for only then  
will you  
• glimpse  
the light and  
• sense  
the infinite bliss.

23

One hindrance is that,  
despite the teachings  
you have received from various sources,  
you still  
unconsciously  
think about God  
as a person  
who  
• acts,  
• chooses,  
• decides,  
• disposes  
• arbitrarily and  
• at will.

On top of this  
you superimpose  
the idea  
that  
all this must be  
just.

But even though  
you include the word  
"justice,"  
this idea [about God's justice]  
is false.

For  
God  
is.

His laws  
• are made  
once and for all and  
• work automatically.

Emotionally,  
you are somehow  
bound to a wrong concept,  
and it [i.e., the wrong concept]  
stands in your way.

As long as it [i.e., As long as the wrong concept]  
is present,  
the  
• real and  
• true  
concept  
cannot  
fill your being.

24

God is,  
among so many other things,

- life and
- life force.

Think of this  
as you think of

- life force
- an electric current,  
endowed with  
supreme intelligence.

This "electric current"  
is

- there,
- in you,
- around you,
- outside of yourself.

It is up to  
you

how you use it [i.e., how you use this "electric current"].

You can use electricity

- for constructive purposes,
- even for healing;

or you can use it

- to kill.

That [i.e., how you use "electric current"]  
does not make

the electric current

- good
- or
- bad.

You

make it [i.e., You make the "electric current"]

- good
- or
- bad.

**This power current**  
**is one important aspect of God**  
**where it touches you most [since you choose to use this important aspect of**  
**God, this “electric current,” for good**  
**or bad purposes].**

**This [aspect of God that is like a power current that you use for good or bad]**  
**may lead you to think**  
**that God is**  

- **entirely impersonal**
- **and therefore**
- **to be feared even more.**

**It [i.e., this aspect of God that is like a power current that you use for good or bad]**  
**may contradict**  
**the idea of His**  
**infinite love.**

**Neither [i.e., neither the notion that God is like an “electric current” and impersonal**  
**nor the notion that God is personal with His infinite love]**  
**is true.**

**God,**  
**being all,**  
**is personal as well**  
**if He chooses to be,**  
**but His personal aspect**  
**has no bearing**  

- **on the question we are now discussing and**
- **on one of the most important aspects**

**of YOUR personal life.**

**His love**  
**is not only personal**  
**in**  

- **God-manifest,**

**but also [personal]**  
**in**  

- **His laws,**

**in**  

- **the being of the laws.**

The  
apparently  
impersonal  
love  
of the laws  
that are –  
understand what is implied  
in the words **that are!** –  
shows clearly  
in the fact  
that they are made in such a way  
as to lead you  
ultimately  
into  

- light and
- bliss,

no matter how much  
you deviate from them.

The more  
you deviate from them [i.e., from God's laws],  
the more  
you approach them  
through the misery  
the deviation inflicts.

This misery [you experience because of your deviation from God's laws]  
will cause you  
to turn around  
at one point or another.

- Some sooner,
- some later,

but  
all  
must finally come to the point  
where they realize  
that  
they themselves  
determine  
their  

- misery or
- bliss.

*This* [i.e., *the misery you face when you deviate from God's law, misery that then motivates you change from deviating from God's law to following God's law*]  
*is*  
*the love*  
*in the law,*  
*as is* [the love in the law]  
*the fact that*  
*deviation from it* [i.e., *deviation from God's law*]  
*is the very medicine*  
*to cure the pain*  
*caused by the deviation*  
*and, therefore,*  
*[deviation from God's law]*  
*brings you closer to*  
*the aim* [of God's law].

*The love*  
*• of the law –*  
*and therefore*  
*• of God –*  
*is also contained in the fact*  
*• that God*  
*lets you deviate*  
*if you wish;*  
*• that you are*  
*made in His likeness,*  
*meaning*  
*• that you are*  
*completely free*  
*to choose as you wish.*

*You are*  
*not*  
*forced*  
*to live in*  
*• bliss and*  
*• light.*

*You can* [choose to live in bliss and light]  
*if you wish.*

*All this*  
*means*  
*the love of God.*

It [i.e., all this that is connected to God's love]  
is not easy to understand,  
but those of you  
who have difficulty in understanding [God's love]  
will  
one day  
see the truth  
of these words.

25

When you have difficulty  
in understanding  
• the justice of the universe and  
• the self-responsibility  
in your own life,  
do not think of God  
as "He" –  
although, of course,  
God  
can manifest as a person too,  
since He  
• can do anything and  
• is everything.

Rather  
think of God  
as  
the Great Creative Power  
at your disposal.

Therefore,  
• it is  
not God  
who is unjust,  
as your subconscious may believe,  
• but it is  
your wrong use  
of the powerful current  
at your disposal.

If you

- start from

this premise [i.e., the premise that it is not God who is unjust but rather your wrong use of the powerful current at your disposal] and

- meditate on it, and

if from now on

you seek to find

- where and

- how

you have

ignorantly

abused

the power current in you,

God

will answer you.

This

I can promise.



If you  
sincerely  
search for the answer [i.e., answer to where and how you have ignorantly  
abused the power current in you and thereby brought undesirable  
circumstances and experiences into your life], and

if you  
have the courage  
to face it [i.e., face where you have abused this power current in you]  
without  
the wrong kind of guilt feelings –  
and you should all be able to do that by now –

• you will come to understand

• cause

and

• effect

in your life;

• you will come to understand

what led you to believe –

perhaps unconsciously,

but [because unconsciously,] all the more powerfully –

that God's world is

• cruel and

• unjust,

• a world

in which

• you have no chance,

in which

• you have to be

• afraid and

• hopeless,

• a universe

where God's grace

comes to a few chosen ones,

but you are excluded.

Only

understanding

the law of cause and effect

can free you

of this fallacious view of God

that distorts

• your soul and

• your life.

26

I know,  
you do not  
• think  
all that.

But many of you  
• feel it  
deeply hidden  
in your subconscious.

Try to find  
that part in you  
where you  
do  
feel  
that way,  
regardless of  
your simultaneously sincere  
love for God.

Find out whether  
you  
• fear God  
more than  
you  
• love Him.

If you do [fear God more than you love Him],  
you can be sure  
• this image of God [i.e., the image that God's world is cruel and unjust,  
a world in which you have no chance and have to be afraid and  
hopeless, a universe where God's grace does not come to you]  
exists in you and  
• you are living in  
• distortion and  
• illusion  
since  
all  
images  
are just that [i.e., all images are distortions and illusions].

Enumerate  
the injustices of your own life,  
but do not examine  

- the lives of others, or
- general conditions,

for there [i.e., for in the lives of others or in general conditions]  
you cannot  
find the answer.

Then try to  

- find where you have  
abused the power current and
- connect  
  - these instances [where you have abused the power current]

with  

- the injustices you complain about.

If you cannot do so [i.e., If you cannot connect instances where you have abused  
the power current with the injustices you complain about]  
right away,  

- I will help you,

and  

- further work  
will show the connections  
quite clearly,  
provided  
you truly  
desire  
the answers.

You have no idea  
what this discovery [i.e., this discovery of how you cause what you believe are  
experiences of injustice from others]  
will mean to you.

The greater  
the resistance to it [i.e., The greater the resistance to this discovery of how you  
cause what you believe are experiences of injustice]  
at first,  
the greater  
the victory.

*You have no inkling*

- *how free it [i.e., how free this discovery of how you cause what you believe are experiences of injustice]*

*will make you,*

- *how*
  - *safe and*
  - *secure.*

*You will*

*fully understand*  
*the marvel*

*of the creation of these laws*

*that let*

*you,*

*with the power current of life,*

*do as you please*

*in creating*

*your own life.*

*This [understanding how God's laws let you, with the power current of life, do as you please in creating your own life]*

*will give you*

- *confidence*  
*and the*

• *deep,*

• *absolute*

*knowledge*

*that you have*

*nothing to fear.*

27

There is  
a type of personality  
so negative  
in this respect [i.e., in respect to how one creates one's own life]  
– though perhaps only subconsciously –  
that he or she  
is deeply convinced  
• of the futility  
of one's own life, and  
• that the available  
life force  
can work  
only  
in a negative way.

This [i.e., that a person could be convinced that the available life force  
can work only in a negative way in his or her particular life]  
may sound like  
a paradox, my friends,  
but it is not.

Life force  
is  
energy.

And in  
a personality problem  
of this type,  
the energy [of the life force]  
is used  
only  
negatively.

That means, for instance,  
that the person  
becomes  
most alive  
• in negative situations –  
• in situations of  
• fight,  
• unrest,  
• quarrel, and  
• disharmony  
of any kind.

**Then** [i.e., in such negative experiences]  
**something**  
**vibrates**  
**inwardly.**

**Yet,**  
**when everything goes**  
**smoothly,**  
**although**  

- **a part of the personality**  
**may**
  - **enjoy it – usually the conscious side –**
  - **another part** [of the personality, usually the unconscious side]  
**feels**
    - **deflated and**
    - **lifeless.**

**This** [i.e., this situation where one part of the personality, usually an unconscious part, feels lifeless and deflated when life goes smoothly]  
**indicates that**  
**the distortion about God**  
**has progressed**  
**to a considerable degree.**

**To a smaller degree**  
**most people**  
**have this reaction** [i.e., this reaction of feeling deflated and lifeless  
when life goes smoothly],  
**at least occasionally.**

**Examine whether**  
**you**  
**feel**  

- **more alive**  
**in a negative situation and**
- **more dead**  
**in a quiet one.**

**Your reactions** [in positive and negative situations]  
**will have a connection with**  
**your God-image.**

28

*Are there any questions regarding this subject?*

**QUESTION:**

*Could you give us  
some examples of  
abuse of the life force?*

**ANSWER:**

*The abuse  
of the power current  
of your life force  
consists of  
all*

- *actions,*
  - *thoughts,*
  - *attitudes and*
  - *emotions*
- that*
- *deviate from divine truth,*
- that are*
- *self-directed,*
  - *motivated*
- in a spirit of  
separateness.*

*Separateness of soul, briefly,  
comes about*

- when people*
- *withdraw*
- inwardly and*
- *put*

*an invisible wall  
around their soul  
in the mistaken idea*

*that it [i.e., the mistaken idea that the invisible wall  
around their soul]*

*gives them  
safety.*

For instance,  
people's fears  
of  
• life and  
• love,  
of  
• reality,  
of  
• self-responsibility  
all  
lead to  
separateness.

What this [i.e., What this movement toward separateness because of a person's fears]  
actually means  
is that  
the person  
considers  
him or herself  
different  
from others.

The bridge to  
brotherhood  
is broken.

This [movement toward separateness out of fear]  
may happen  
in all sorts of reactions  
that are not always obvious.

Each  
human fault  
• contributes to  
separateness and  
• is of itself  
• a wrong conclusion;

therefore  
• a falsity,  
• an illusion;

therefore  
• away from  
truth.



*If you*  
*analyze*  
*each fault,*  
*you will find*  
*that it [i.e., that each fault]*  
*exists*  
*because it [i.e., because each fault]*  
*is thought to be*  

- *protective and*
- *advantageous.*

*In truth*  
*it [i.e., in truth each fault]*  
*is not [protective and advantageous].*

*For nothing*  
*can be*  
*to your*  

- *advantage*

*that is*  
*to the*  

- *disadvantage*

*of another person.*

*This [i.e., something that seems to be to one's advantage and*  
*yet seems at the same time disadvantageous to another]*  
*is separateness –*  
*and separateness*  
*is the illusion*  
*of the world of manifestation.*

*Does that answer your question?*

*{Yes, thank you.}*

29	<p><b>QUESTION:</b> <u>In connection with our work,</u> <u>the word</u> <u>detachment</u> <u>has come up.</u></p> <p><u>Would I be correct in stating that</u> • <u>detachment</u> <u>is just another way of expressing</u> • <u>separateness?</u></p>
30	<p><b>ANSWER:</b> <u>Not necessarily.</u></p> <p><u>When it comes to words,</u> <u>their meaning</u> <u>can often be</u> • <u>subtle and</u> • <u>confusing.</u></p> <p><u>As you all know from your work,</u> <u>a word</u> <u>can mean</u> <u>one thing</u> <u>to one person</u> <u>and</u> <u>something else</u> <u>to another.</u></p> <p><u>A word</u> <u>designates</u> <u>an idea,</u> <u>and you all know that</u> <u>each true idea</u> <u>can be distorted</u> <u>into an untruth</u> <u>by taking it [i.e., by taking a true idea]</u> <u>to an extreme</u> <u>that must be wrong.</u></p>

*This distortion [produced by taking a true idea to an extreme that must be wrong] usually happens quite deliberately, although unconsciously.*

*One seeks to find justification for the problem in one's soul by going to the extreme of a right idea.*

*This has been the trouble with all great religious teachings throughout the ages.*

*Detachment undergoes a similar fate.*

*People who are afraid of*  

- *life and*
- *love*

*often escape into the distorted idea of detachment.*

*But this [i.e., this distorted idea of detachment, which is a misuse of the idea of detachment by some in order to escape life and love] should not make you forget*  

- *the real meaning,*
- *the right sense*

*of it [i.e., the real meaning and right sense of detachment].*

31

**The true sense of detachment**  
**is to be detached from**  
**one's own ego-centeredness.**

**Thereby**  
**the person obtains**  
**a certain objectivity,**  
**which is [the true sense of] detachment.**

**It [i.e., the true sense of detachment which provides you with objectivity]**  
**means**  
**that you consider**  
**your own**

- **hurt vanities,**
- **advantages,**

**no differently**  
**from those of**  
**other people.**

**You know**  
**how difficult**  
**this [i.e., how difficult this capacity to be objective and to consider others**  
**no differently from how you consider yourself]**  
**is to attain,**  
**even to a small degree.**

**It [i.e., this capacity to be healthily detached and objective]**  
**cannot be attained**  
**by escaping**

- **life and**
- **its hurts,**

**as some people want to believe,**  
**by misinterpreting spiritual ideas.**

**Quite the contrary [i.e., the capacity for healthy detachment and for considering**  
**others no differently from how you consider yourself cannot**  
**be attained by escaping life and its hurts].**

Only

- by facing  
life's hurts  
in the right spirit,
- by not being so involved with  
your self  
that you see nothing else,

will you come to the point of

- healthy detachment and
- objectivity.

Being human,

it is understandable

that you

fear

- life and
- love,

but you cannot

force

fear [of life and love] away

through the

wrong kind of

practice of detachment.

You can reach

true detachment

only by degrees.

32

**QUESTION:**

*I think this question [i.e., the question above] was asked  
in connection with a discussion we [i.e., the other person and I] had.*

*Can you tell me whether I see it right?*

It seems that

we involve ourselves

in all kinds of emotions

in a negative way,

so I do not

want to be involved any more

before

I learn detachment.

**Once I have learned that [i.e., once I have learned healthy detachment],**  
**I would**  
**like**  
**to be involved [with all kinds of emotions]**  
**because then**  
**I can do so**  
**in a constructive way.**

33

**ANSWER:**  
**Unfortunately, it [i.e., facing the hurts, disappointments, and other**  
**negative emotions in life]**  
**does not always work out this way [i.e., does not always work out by**  
**waiting until you can be detached from them].**

**It [i.e., being detached from hurts, disappointments and other negative emotions]**  
**would be extremely**  
**• comfortable and**  
**• pleasant –**  
**many people try it**  
**but they cannot succeed –**  
**to avoid**  
**the disappointments of life**  
**in that way [i.e., avoid disappointments by being detached**  
**from disappointments].**

**As I often said in the past:**  
**you cannot**  
**get around it [i.e., cannot get around hurts, disappointments and**  
**other negative emotions],**  
**you have to**  
**go through it [i.e., go through hurts, disappointments and**  
**other negative emotions].**

**As long as**  
**you fear**  
**the hurts [and disappointments and other negative emotions],**  
**you do not**  
**become detached from them.**

Because  
the fear  
is worse than  
that which you fear.

That  
always  
holds true.

Therefore,  
one has to  
try and find  
the right middle way  
between these wrong extremes [i.e., between the extremes  
expanded upon below].

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At one extreme  
is the person  
who plunges headlong  
into every negative situation.

Various psychological factors  
may be responsible for it –  
• self-punishment or  
• a form of aggressiveness toward others,  
punishing them by one's own unhappiness –  
and  
• many other factors.

These are the people  
who  
always  
become involved in a  
• negative and  
• destructive  
way.

*At the other extreme [opposite the extreme of diving headlong into every negative situation that arises]*

*is*

- *separateness,*
- *the attitude that makes one believe one can go through life avoiding its negative aspects.*

*If you are*

*so much afraid of hurts that you force strict measures on yourself to avoid them,*

- *you can never*
  - *rise above them,*
- and therefore*
  - *you can never*
    - *attain the right kind of detachment.*

*In order to rise above anything, you have to go through it, so that you lose the fear of it.*

*This [i.e., going through what you fear] has to be done*

*in the right spirit – neither in a*

- *masochistic,*
- *self-destroying attitude,*
- nor in an attitude of*
  - *fear and*
  - *a sick kind of self-love [that would resist anything feared].*



*So the right middle way [of going through life]  
has to be found*  
• *in this respect*  
*as well as*  
• *in all others.*

*This is always the difficulty.*

*The right middle way*  
*is, briefly speaking,*  
• *that life brings*  
*all sorts of experiences;*  
• *that it [i.e., that life]*  
*can only bring you experiences*  
*your own soul calls forth;*  
• *that you do*  
*not avoid*  
• *happiness*  
*because you are afraid of*  
• *unhappiness;*  
• *that you do*  
*not avoid*  
• *positive involvement*  
*because you are afraid of*  
• *negative involvement.*

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*All*  
*negative*  
*experiences*  
*should make you*  
*stronger.*

*If they [i.e., If negative experiences]*  
*weaken you,*  
*it is*  
*not*  
*the negative experience*  
*that is the*  
*cause*  
*of your weakening,*  
*but your attitude*  
*to the experience.*

**This** [*i.e., the fact that negative experiences make you stronger*]  
**does not exclude**  
*[your having]*  
**a certain caution** [*when faced with negative situations or experiences*].

**It** [*i.e., the fact that negative experiences make you stronger*]  
**does not mean**  
**to rush into things**  
**without**  

- **thinking through;**

**without**  

- **using one's intuition;**

**without**  

- **trying to really and truly**  
**see**
  - **the situation,**
  - **the other person, and**
  - **everything**  
**that is part of the issue.**

**Many times**  
*[this really and truly]* **seeing**  
**is avoided**  
**because**  
**one wishes**  
**to have**  

- **the other person**  
**fit to one's**  
**own need; or**

**one wishes**  

- **the situation**  
**to do so** [*i.e., wishes the situation to fit to one's own need*],  
**and therefore**  
**one does**  
**not dare to**  
*[really and truly]* **look.**

**This**  
**right middle way**  
**demands**  
**a certain objectivity.**

*But do not forget,  
you can only become  
objective  
about  
• the world and  
• the situation around you  
to the degree that  
you succeed  
in being  
truly objective  
about yourself.*

36

*QUESTIONER:  
I am  
not afraid  
of being hurt,  
but I would like to learn  
to stand back a little.*

*ANSWER:  
That is all right.*

*You see,  
my answer is not only given to you personally.*

*It is of general interest.*

*It is so easy to  
• misunderstand [these factors about the right middle way  
of facing negative experiences] **and**  
• nurture the sick state in a personality.*

*As far as  
you yourself  
are concerned,*

*you have to find  
this right middle way  
by testing yourself  
constantly.*

Whatever  
your extreme  
was so far,  
it might be wise  
to temporarily  
lean a little more  
in the other direction.

You should be aware  
that this [other direction from what your extreme has been so far]  
is also  
extreme,  
but  
it [i.e., your leaning temporarily in this opposite direction]  
will have to be that way for a while  
until  
you can reach the right balance.

In this discussion [between you]  
you both  
have the right idea,  
but  
each of you  
has to find the proper balance  
in yourselves  
by realizing  
toward which one of these two extremes  
you  
are inclined to lean.

37

QUESTION:  
What would be the  

- connection,
- similarities, and
- differences

between  

- anti-life force

and  

- the abuse of the life force?

**ANSWER:**

The abuse  
of the life force  
is  
the anti-life force.

It [i.e., abuse of the life force]  
brings  
anti-life force  
in its wake.

It is merely a distortion.

They [i.e., the abuse of the life force and the anti-life force]  
are not  
two separate forces.

It is  
one current.

38

**QUESTION:**

May I bring up  
the subject of lying.

What is  
the spiritual point of view  
about "white lies" –  
lies  
in order to  

- protect a higher cause or
- prevent hurts?

**ANSWER:**

My answer  

- cannot and
- must not

be given on  
an  
outer  
level.

Many

- teachers and
- teachings  
remain  
on the
  - outer level,on the
  - level of  
conduct.

On this [outer] level  
the answer  
could never be  
conclusive.

In fact, it [i.e., an answer on the outer level, the level of conduct]  
could be  
dangerous.

On the  
outer level,  
rules are made  
that become

- rigid and
- dead.

And [on the outer level, the level of conduct]  
you cannot make  
one rule.

There are  
so many possibilities,  
and each possibility  
is different.

So my answer  
may, at first, seem

- unclear

and, perhaps, even

- a little ambiguous.

It [i.e., my answer]  
will not be as satisfactory  
as if  
I could pronounce  
one  

- rule and
- conduct

for all alternatives.

The only  
true answer  
is on the  
inner  
level,  
and it is this:

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You will  
always  
know  

- what to do and
- what the right course is –  
whether it concerns
  - this subject or
  - any other –

if you have learned  
honesty  
with yourself  
to the maximum degree  
you are capable of.

That [i.e., learning maximum honesty with yourself],  
in itself,  
is a long process.

Only in  
yourself  
do you find  
the truth  
that will then  
govern  
your proper  
outer  
conduct.

If you are  
honest  
with yourself,  
you will be able to judge  
• whether your dilemma  
is based entirely on  
• selfless motives –  
• another person's hurt,  
• a higher cause or  
• whatever – or  
• whether  
these valid [and hence selfless] motives  
may also hide  
• a selfish one.

You will  
know  
how to evaluate it [i.e., evaluate your motive, dilemma, or situation].

The mere  
• discovery and  
• knowledge  
of the possible  
hidden  
selfish  
motive  
will show you  
what course to take.

About this [dilemma or situation you face and your motives for action],  
no generalization  
can be made.

The discovery  
of the  
selfish motive  
will show you  
that  
the outer  
selfless ones  
are no longer valid.



In other instances,  
you will  
consider  
the outer selfless motives  
in spite of the fact  
that you have discovered  
selfish motives;

you will see  
that  
although there is  
an advantage for yourself  
in considering others,  
this [action] is still  
to the good all around.

Only  
you will not  
deceive yourself any longer [by thinking your motives and actions  
are all selfless].

Even  
the good course  
would be harmful to you  
if you  
were unaware  
of your own truth.

Again and again  
I have to say,  
the right conduct  
we are all searching for  
does not lie  
in the  

- action itself,

it lies  
in the  

- self-awareness and
- honesty.

That [i.e., self-awareness and honesty]  
is the key  
to all conflicts,  
be it  

- lying or
- anything else.

40

**QUESTIONER:**

**Does that mean in essence**  
**the change**

**from**

- **"thou must not"**

**to**

- **"thou canst not"?**

**ANSWER:**

**That [i.e., the change you suggest here]**  
**would be included in it;**

**all right conduct**

**is always**

**done freely.**

**But it [i.e., But the change you suggest here]**

**is not exactly**

**what I said here.**

**What I discussed is**

**the importance**

**of realizing**

- **possible hidden motives**

**which may be**

**selfish,**

**while**

- **the outer conscious motive**

**may be**

**unselfish.**

41

**QUESTION:**

*This question was asked by someone who is absent.*

What is the connection  
between  
the interplay  
on the human plane  
of

- action and
- reaction

and

- God's will,
- the higher self will,
- free will, and
- self-will?

**ANSWER:**

The higher self will

is

God's will.

There is

no difference [between the higher self will and God's will].

Since it [i.e., Since free will]

is

free,

- free will

may either be

- God's will

or

- self-will.

Even

- self-will

may correspond to

- God's will,

only the motive varies [between self-will and God's will].

In other words,

the goal [in self-will]

may be right [even though the motive is not right in self-will].

	<p><u>God's will</u> <u>is</u></p> <ul style="list-style-type: none"><li>• <u>relaxed,</u></li><li>• <u>patient,</u></li><li>• <u>unconcerned with one's ego.</u></li></ul> <p><u>God's will</u> <u>is</u></p> <ul style="list-style-type: none"><li>• <u>flexible,</u></li></ul> <p><u>while</u> <u>self-will</u> <u>may want to attain</u> <u>the same results</u> <u>but is</u></p> <ul style="list-style-type: none"><li>• <u>rigid,</u></li><li>• <u>impatient,</u></li><li>• <u>self-concerned.</u></li></ul>
42	<p><u>The interaction –</u> <u>action and reaction</u> <u>between people –</u></p> <p><u>is a</u> <u>much more complicated</u> <u>problem.</u></p> <p><u>I suspect that</u> <u>the underlying question was –</u> <u>perhaps not entirely consciously –</u> <u>whether</u> <u>one</u> <u>is dependent on</u> <u>what</u> <u>another person</u> <u>creates</u> <u>with his own free will.</u></p>

In other words:

"If my neighbor chooses  
with his free will  
to commit a wrong,  
and I am affected by it [i.e., if I am affected or hurt by  
my neighbor's wrong action],

• how do I  
come by it [i.e., how come I am affected or hurt by  
my neighbor's wrong action]?

• How do I  
deserve it [i.e., how do I deserve being hurt  
by my neighbor's wrong action]?

• Am I  
or am I not  
a victim  
of the arbitrary choice  
of my fellow-creature's  
• free will or  
• self-will?"

The deeply hidden  
fear of dependence  
on other people's  
• actions and  
• motives

is a very important  
problem of humanity,  
which colors one's attitude to life.

I realize  
it is very difficult  
for you to  
• grasp and  
• understand  
that you are  
never,  
never  
dependent on  
another person,  
even if it seems that way.

That [i.e., that you are dependent on another person]  
is the illusion of  
the world of manifestation.

- The teachings and
- the path

I show you  
must prove to you  
forever more  
that it is  
you yourself  
who inflicts

- difficulties,
- conflicts and
- hurts

on you,  
no matter  
how much  
the other person  
may be at fault.

If you are  
free of

- images,
- illusions,
- wrong conclusions and
- wrong concepts,

the wrong deeds  
of others  
can  
never  
affect you.

You will then [i.e., You will, when you are free of images,  
illusions, and wrong conclusions and concepts,]  
learn to  
adjust  
to the world.

• Happy  
or  
• unhappy  
incidents in your life,

• favorable  
or  
• unfavorable  
happenings,

will have  
exactly the same  
effect on you.

Of course,  
you are not that far yet.

But  
by slow degrees  
you approach it.

And some of my friends,  
be it only  
for a short instant,  
have already  
experienced  
this great truth,  
although  
afterward  
it may evaporate again.

Once experienced,  
it is easier to  
recapture the knowledge  
and then  
you can build on it.

43

If what I just said  
is not entirely clear,  
you can ask me to clarify it [i.e., to clarify what I have just said in this lecture]  
in the next session.

Think about it [i.e., think about what I have just said in this lecture]  
in the meantime.

44

My dearest friends,  
may the words I gave you tonight  
bring light  
into your  

- soul,

into your  

- life.

Let them [i.e., let the words I gave you in this lecture]  
fill your  
heart.

Let them [i.e., let the words I gave you in this lecture]  
be an instrument  
to liberate you  
from illusions,  
my dearest friends.

I bless  
each one of you,  

- individually and
- as a whole.

God's world  
is a wonderful world, and  
there is  
only  
reason to rejoice  

- on whatever plane  
you live,
- whatever  
  - illusions or
  - hardships

you  
temporarily  
endure.

Let them [i.e., let whatever illusions or hardships you temporarily endure]  
be a medicine for you, and  
grow  

- strong and
- happy

with whatever  
comes your way.



	<p><b><u>Be blessed.</u></b></p> <p><b><u>Be in peace.</u></b></p> <p><b><u>Be in God!</u></b></p>
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