

# Pathwork Lecture 88: Religion: True and False

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The lecture is given in an **expanded format**, and in that sense is **my interpretation** of the **intent** of the lecture. I may have misinterpreted portions, and I ask you to ponder the words for your own interpretation. I do this expanded version [*including adding italicized words of interpretation in brackets*] to slow me down as I read the lecture so I can take the words into my heart, phrase by phrase. I invite you to consider doing this as well. The lecture in its entirety is included. I also created the Topical Table of Contents.

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**[1. Blessing and Introduction]**

#	Content
03	<p>Greetings, my dearest friends.                      Blessings for all of you.</p> <p>Throughout the ages                      divine effort was                      focused on conveying                      true religion                      to humankind.</p> <p>That endeavor, however, was                      accompanied by                      an unavoidable reaction,                      not so much                      of anti-religion,                      as you may believe,                      but                      of false religion.</p> <p>This distortion is promoted by                      giving to falsehood                      the appearance of truth.</p> <p>If you follow the                      history of religion,                      you will be able to determine an                      obvious                      though gradual                      trend                      with many a relapse,                      leading from                      the false                      toward                      the true                      religion.</p> <p>Particularly in recent times,                      despite,                      or maybe                      because of                      all the                      upheaval and                      confusion,                      the trend is stronger than ever toward                      true religion.</p>

**[2. In True Religion One Is Free, NOT Subject to Any Authority]**

04	<p>What are the main differences between true and false religion?</p> <p>One of the main determinants is that in false religion obedience to authority is one of the great strongholds.</p> <p>In all religions -- in some more, and in others less -- the concept of obedience plays an important role.</p> <p>True religion does not obey. It is free.</p> <p>True religion is a willing process: a free, self-determined action, derived from understanding.</p> <p>It [<i>true religion</i>] makes people act from their own conviction and never from fear, nor from the desire to please and appease a more powerful person, being, or authority.</p>
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**[3. False Religion Requires Obedience to Authority]**

05	<p>Obedience to authority has been encouraged by exponents of religion under the half-true and only partly valid argument that humanity was too much enslaved by its passions to be let free. Therefore obedience had to be stressed in order to protect society.</p>
06	<p>Superficially this may seem right; in reality it is not. For although it is true that the overall development of humanity is not advanced enough to be free of destructive impulses, the laws to prevent such destruction need not be combined with religion. In other words, religion would not have to convey the idea of a stern God-authority in order to prevent crime.  There are other means to effect that through civil law. Religion need not be distorted and truth obscured by encouraging humanity's weakest, sickest, and most immature tendencies. It is those tendencies that are exploited in order to maintain false religion.</p>

**[4. False Religion and Rebellion Against False Religion Begin in Childhood]**

07	<p>You know by now, because of your work on this path, that one of your great struggles is overcoming the unconscious desire to remain a clinging, protected child,</p> <p>to refuse the apparent hardship of adulthood, self-responsibility, and independence.</p> <p>To the child in you it seems much better to remain helpless, to force the powerful adult world, or God, or any substitute for these two, to take on the responsibility for your life that you yourself should carry.</p> <p>The tremendously damaging effects that this hidden attitude has on the personality can be discovered only when it becomes conscious.</p> <p>But unconsciously you battle against this very awareness, wishfully thinking in your unconscious that the disadvantages of adulthood can be avoided by remaining a child, who at the same time refuses to face the tragic disadvantages of prolonged childhood.</p>
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	<p>This soul-crippling attitude finally succeeds in really making you helpless, while the god-authority you desire to take over your responsibility is just not there.</p> <p>This [<i>god-authority being a god-image and not being there in fact</i>], in turn, causes bitterness, rebellion, and a deep feeling of injustice.</p> <p>You feel cheated. After all, you have obeyed, often to the letter.</p> <p>But, obedience of this sort always has the wrong motive: "If I obey, you will protect me. You will make decisions for me. I will not be held responsible and I will be rewarded with happiness for being an obedient little child."</p> <p>Since God does not [<i>in fact</i>] "reward" such unhealthy attitudes, you must feel cheated. <i>[Therefore, holding on to this "rewarder" god-image]</i> You cannot help but feel injustice in the world.</p>
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***[5. False Religion Reinforces Rewarder/Punisher God-Image of the "Good" Child, Resulting in Psychological Issues for the Psyche To Work Through as One Matures into Spiritual Adulthood and True Religion]***

08	False religion has encouraged and capitalized on this very sick tendency [ <i>in the child-self</i> ].
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	<p>It [<i>false religion</i>] has set up Rules [<i>to obey</i>] and Dogmas [<i>to believe</i>], and has distorted the law into such a rigid concept that humans [<i>children and immature adults</i>] fell easily into this submissive and dependent attitude.</p> <p>False religion encouraged [<i>both in the child and the immature adult</i>] fear, dependency, helplessness, and a humiliating, though often very subtle, tendency to appease.</p> <p>This has the additional crippling effect of causing [<i>in the child and immature adult</i>] self-contempt and shame, [<i>due to belief that "I'll never be good enough"</i>] which in turn often has to find outlets that become destructive toward others, as well as the self.</p> <p>Rebellion must follow this set of emotions.</p>
09	<p>Whenever fear, timidity, nonassertion, appeasement, and obedience predominate in a personality, rebellion must exist also.</p>

It [*rebellion*]  
may not be  
on the surface,  
but  
it must exist!  
There can be no doubt about it.

It will be  
quite a battle [*in the child's and immature adult's psyche*]  
to find  
this level of  
rebellion,  
bitterness,  
hostility, and  
aggression.

This battle is caused by  
resistance  
to giving up the  
cherished self-image of the  
"good" person.

The need for  
such "goodness" mostly stems from  
the hidden striving to  
remain a  
helpless child  
*[rather than grow up into adulthood, staying a child]*  
in order to make  
the grown-up world -- or  
God, or  
life, or  
human authority --  
see the necessity  
*[and "duty" of the authority  
in response to the child's faithful obedience]*  
of  
taking care of the child.

And the child [*believes that it*] only  
"deserves" [*as a "reward" for "goodness"*]  
such benign care [*for its wellbeing*]  
if it maintains its [*"perfect"*] "goodness."

10	<p>By the same token, if <i>[on the other hand]</i> you encounter in a human being overemphasis on independence, hostile domineering tendencies, toughness, and denial of all laws and rules, you may be certain that fear, cringing appeasement, and helplessness also exist, though hidden from awareness.</p> <p>The shame surrounding These <i>[unconscious]</i> tendencies <i>[to fear, appease, and feel helpless]</i> is so great that the outer personality takes on a false freedom and independence in a poor imitation of the <i>real</i> qualities <i>[of freedom and independence]</i>.</p> <p>Because such people wish so strongly to avoid the struggle of life, they cringe like <i>[the first group,]</i> the predominantly fearful and appeasing type, but are ashamed of this weakness, as well as of the disappointment of not getting their way.</p> <p>Unconsciously, they feel alone. They feel rejected by God, by life, by human authority, and this shame must be hidden at all costs.</p>
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11	<p>Both crude types <i>[both the fearful, appeasing, and obedient type as well as the type pretending to be free and independent]</i> -- often appearing in more subtle mixtures and combinations – represent, of course, psychological deviations that can always be traced to parental influences and early experiences.</p> <p>It is also important to consider these <i>[distorted psychological]</i> manifestations from the spiritual and religious point of view, however.</p> <p>Complete awareness and understanding of these <i>[heretofore mostly unconscious]</i> attitudes will show you how you inwardly deviate from your <i>conscious</i> beliefs.</p>
12	<p>So where there is outer religious faith, obedience, and appeasement, try to find not only the clinging helplessness, but also the hidden resentment that God has not come forth to provide you with what you need and want,</p>

	<p><i>[namely, that God has not fulfilled His duty]</i> to lead you by the hand, to make life right for you, <i>[and finally, that God has not fulfilled His duty]</i> to eliminate from this earth <i>[once and for all]</i> cruelty and injustice, suffering and pain.</p> <p>Such general complaints are often motivated by the inner subjective disappointment of not being "taken care of."</p> <p>When you find manifest rebellion and aggressiveness, a drive for overindependence, try to find deep down in you a wish for the strong hand of <i>[a benign loving]</i> authority that is utterly good to you, and your disappointment that you could not find it.</p>
13	<p>It will be a part of your task in <i>[the psychological work of]</i> self-search to ascertain where false religion exists deep in your soul; where you borrow, as it were, religious precepts behind which you hide and excuse your childish tendencies to refuse to grow up.</p>

14

Your

*conscious* right opinions are  
worth very little  
when they are undermined by  
your *unconscious* beliefs.

If you

*[do not go beyond  
these right intellectual religious ideas, that is, if you]*  
do not  
***live,***  
***experience,*** and  
***feel***  
these right ideas,  
they become powerless.  
They are empty.

Only when beliefs are  
incorporated

at the emotional level,  
integrated  
in the whole character structure,  
will they have power.

Whenever you wonder

why things happen to you  
that run counter to  
your *[conscious]* beliefs and  
the spiritual laws *[of the Cosmos, laws that]*  
you know so well,  
you can be sure that, at least in some respect,  
you *[unconsciously]* deviate  
inwardly *[from spiritual law]*.

It will be your task *[as you do your work]* to  
find

how and  
how much  
you *unconsciously*  
deviate from  
your correct *conscious* opinions.



	<p>In both instances [<i>both appeasement of authority and rebellion against authority</i>] you hide something and ardently try to prove to yourself and others that the hidden does not exist.</p> <p>In one case you hide the rebellion and hostility;</p> <p>in the other, you hide the helplessness and desire for protection, the tendency to appease and be falsely "good."</p>
16	<p>By finding, tracing, understanding, and resolving these distortions, you not only grow up and become a stronger and happier human being, you also contribute much more than you can possibly perceive at the moment toward the elimination of <i>false</i> religion and its [<i>the false religion's</i>] substitution by <i>real</i> religion in the world at large.</p>

17

Obedience,  
as false religion  
encourages and  
teaches  
it,  
is completely incompatible  
with the idea that  
**a free human being  
can attain divinity.**

Once blind obedience is  
eliminated  
from religion [*externally*] and  
from the soul  
of the individual [*internally*],  
rebellion  
against what is truly  
good,  
wise, and  
loving  
in religion  
will cease  
because  
religion will lose  
that tinge of  
hypocrisy and  
sanctimoniousness  
that it so often has  
for a number of individuals.

True religion, [*which is always*]  
genuine spirituality,  
aims primarily  
**to make you free,  
to make you strong,  
to make you responsible**  
so that you  
do not wait for justice  
to be dished out to you,  
but **discover  
your own justice.**

	<p>With the <i>wrong attitude</i>, you not only fail to eliminate your self-imposed helplessness, you [<i>even</i>] encourage it, as well as encouraging false religion, even if the weakness and clinging to authority happens to take a consciously secular form.</p> <p>Thus you must see that such immaturity and soul deviations play hand in hand with false authoritarian religion.</p> <p>Anything false [<i>e.g., false authoritarian religion</i>] always brings an equally false countermeasure [<i>e.g., immaturity, rebellion, weakness, soul deviations</i>].</p>
18	<p>So, find in what subtle, deeply hidden recesses of your soul you expect God to live for you; to make decisions for you; to bring desired results for you; to give you what you could [<i>perhaps even easily</i>] get for yourself if only you decided to become free and mature.</p> <p>Find in yourself this element that is more harmful than you now can realize. You cripple yourself with this hidden attitude. And you make a false crutch [<i>use religion as a crutch</i>] out of the truth [<i>rather than use the truth for what it is intended</i>].</p>

19

False religion  
does more harm to  
true religion  
than complete  
atheism and  
materialism *[do]*  
because it *[false religion]*  
makes a farce  
of truth,  
of the dignity of  
the freedom and  
divine strength  
in humanity.

*[And beyond this,] It [false religion]*  
puts a powerful argument  
into the mouths of  
the antireligionists.

So it becomes very important that  
you find where you  
continue to cling *[to the authority in false religion]* because  
you are afraid of standing on your own two feet.

You may at first wonder  
how to go about  
finding this element  
*[of clinging to or rebelling against authority]*  
in yourself.

I say  
it does not matter  
where you begin  
if you focus  
on this goal  
*[of finding where you cling to or  
rebel against the authority espoused  
by false religion].*

Take any negative emotion:  
envy,  
bitterness,  
fear,  
helplessness – and most indicative of all,  
self-pity.

Once you ascertain these feelings,  
it will not be so difficult to find  
where you cling to  
spiritual and  
emotional [*psychological*]  
infancy.

Search in this direction  
even if you believe this doesn't apply to you.

If you really want to find the truth  
you will.  
You always have.

Once you have found this  
unconscious insistence  
on remaining a helpless child,  
you will soon come to see  
that it  
*[this insistence on remaining a helpless child and  
refusing to grow up into spiritual adulthood]*  
is responsible for  
your weakness,  
your helplessness,  
your enduring fear of life.

But you [*unconsciously*] combat this discovery by  
making yourself even  
more helpless,  
more fearful, and  
weaker  
*[thus setting in motion a vicious circle].*

Once you truly  
see and  
understand  
this,  
you will begin to change –  
and your [*inner*] strength will grow.

You will no longer hope  
for God  
to give you what you  
should and  
could  
be strong enough to  
obtain for yourself.

	<p>And this <i>[experience of obtaining what you want by your own strength]</i> will give you              self-respect and              security.</p> <p>While you <i>[still are unwilling to do for yourself and instead]</i> cling to              a stronger authority                  than yourself              in order to avoid                  effort and                  responsibility,                  you cannot help feeling                      self-hate and                      self-contempt,              and you become                  weaker and                  more helpless              <i>[and thus enter deeper into the vicious circle]</i></p>
20	<p>Such a relation to authority can take              the form of                  a vague sense that                      the world at large                      must be appeased.</p> <p>This <i>[vague sense of needing to appease]</i> can be felt also              toward certain people,          or it can actually be              your concept of God,                  which then leads to the God-image I have discussed before.*</p> <p><b><i>False religion and          your unconscious insistence          on remaining an infant          combine to produce this          God-image.</i></b></p>

***[6. The Path From False Religion (Child's External Authority and Fear) To True Religion (Adult's Inner Authority and Freedom)]***

21	<p>In the <b><i>transitional state</i></b> between              giving up false religion and              embracing true religion,              there comes a <b><i>phase of nothingness.</i></b></p>
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	<p>It [<i>this in-between phase of nothingness</i>] is a difficult phase indeed. It is a phase in which     you feel alone         because             the false god [<i>image of your false childish religion</i>]                 is dissolving     and         the true God [<i>of your adult's emerging true religion</i>]             can not yet take hold of your being.</p> <p>In this phase     all your faith may begin to crumble. You may be full of doubts     about the very existence of God.</p> <p>This is the consequence of     eliminating         the false security,         the escape,         the crutch             that are part of spiritual infancy.</p> <p>Since the god of your childish concept     indeed does not exist,         God Himself appears temporarily             not to exist at all.</p>
22	<p>But as     the false religion and     its God-image         vanish, even while you feel temporarily alone,     <b><i>an inner force</i></b>         <b><i>begins to grow</i></b>             <b><i>in you,</i></b> long before you become aware of it – provided, of course,     you are not thrown by         this temporary state [<i>where you sense God does not exist</i>],     but continue to [<i>do your</i>] work.</p> <p>You need to be willing [<i>to continue to work and</i>]     to take it upon yourself [<i>seemingly without the help of God</i>]     to become         whole,         strong, and         self-reliant.</p>

You have to determine  
not to allow this temporary state [*where you feel God does not exist*]  
to crush you into abdicating  
life and  
struggle.

If you fall into such a state  
*[of being crushed and defeated by the illusion that God does not exist]*,  
you cannot come out a  
free,  
strong  
individual.

*[In this state of being crushed by the illusion that God does not exist]*  
You may again fall back into the  
misleading,  
shallow  
comfort of  
false religion  
*[with its dogma that the external authority god-image  
is real and should be called upon for help]*.

If *[on the other hand]* **you develop  
your own strength  
for the very reason  
that you feel alone**  
*[and in feeling alone, you have no "god" to fall back on]*,  
then **you**  
**will be victorious, and  
the road  
to true religion  
will be paved by your own  
attitude and  
effort.**

This is the only way you  
can let go of  
the phantom-god [*the god-image of false religion*]  
and develop  
the real God – freedom within.

The way to Him  
is through accepting  
aloneness.

Such acceptance will strengthen the  
independence and  
self-responsibility  
essential to the God-creature [*the real God you are within*]  
you wish to become.

23

If you understand these words,  
not only  
intellectually and  
superficially,  
but after  
working for a while and  
coming across corresponding  
emotions,  
trends, and  
reactions  
within yourself,  
you will understand two things  
a lot better than before.

One is the lecture on *duality*.\*\*

Accepting

death and  
the unknown  
is the only prerequisite for  
accepting  
life and  
happiness –

*[but this kind of accepting is not spiritual bypassing, it is]*

not accepting death

with a wishful-thinking spirituality,  
by avoiding your  
fears and  
doubts;

not by using religion

as a crutch  
to support you in the face of  
fear and  
aloneness,

but *[rather]*

recognizing and  
bravely encountering  
them *[death and the unknown]*.

Only then *[by bravely encountering death and the unknown]*

can  
true religion and  
knowledge  
replace  
the false religion of escape and  
the vague beliefs  
that serve only to cover up your fear.

24

There is a mutuality here.  
Accepting  
death and  
the unknown

is connected with  
acceptance of  
independence and  
self-responsibility.

Both [*accepting death and self-responsibility*] indicate  
spiritual and  
emotional  
adulthood,  
freedom,  
growth,  
creativity,  
strength,  
trust in the self, and  
real security.

*[In contrast to this emotional climate of true religion]*

The emotional climate  
of **false religion**

can be expressed in these words:

"I am a  
weak,  
helpless  
sinner.

I can do nothing  
without God,  
without an authority  
who permits me to be happy.

This God has the right to be  
good or  
bad  
to me.

But if I  
obey and  
appease,  
*[and believe right dogma]*  
chances are that  
he will be well disposed toward me,  
or so I hope."



When *[false]* religion is a substitute *[for doing your psychological work]*,  
it may help for a while.

It may assuage unreasonable fear.

But in the long run,

it cripples

you and  
your growth.

I sometimes have to refrain from

stating a spiritual truth directly because  
your subconscious

would  
misunderstand and  
misuse it

*[e.g., use it as an escape bypassing doing your  
work or use it as dogma to cling to and obey,  
thereby returning to false religion].*

But

the more problems

you resolve,

the safer it becomes to

tell you the truth

without the danger of

reinforcing in you the tendency

*[to go backwards and thereby]*

to succumb to

false religion.

Then *[as you resolve more and more problems on your own]*

true religion

will come

out of your own strength

*[from your true divinity within – true religion],*

not

out of dogma

*[of external authority – false religion].*

It will come

from within

and not, as you now unconsciously expect it,

from without.

27	<p>Developing your own resources and strengths instead of obtaining them from a being outside of yourself is no less divine <i>[than obtaining resources and strengths from a being outside].</i></p> <p>Quite the contrary.</p> <p>With this understanding, you will not mind my returning occasionally to a more spiritual approach <i>[in order for you]</i> to see where the psychological deviations – the images, the distortions, the wrong conclusions, the false solutions – directly contradict the spirituality that you all aim for.</p> <p>Then, and only then, will you fully understand that these <i>[spiritual and psychological aspects]</i> are not two unrelated subjects: one is an integral part of the other.</p>
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***[7. Amplification on Differences Between True and False Religion; Grace, Prayer, The Process of Growing from False Religion to True Religion, Etc.]***

28	Now, my friends, are there any questions regarding this topic?
29	QUESTION: Could you explain what true religion is, as compared to the wrong attitude?

	<p>Where does belief in God come in if you don't feel He is a help? I just don't quite follow this.</p>
30	<p>ANSWER: <b><i>You will feel that God is a help when you come to true religion after abandoning the crutch [of false religion], but [you will feel God's help in true religion] in a completely different sense.</i></b></p> <p>Now [while you still adhere to false religion] you need God's help because you make yourself helpless.</p> <p>Then [when you come to experience true religion] you will feel God's help because you will perceive the perfection of the universe and its laws, of which you are an integral, contributing part.</p> <p><b><i>You will feel that you are the driving force of your life.</i></b></p> <p>You can help yourself if you really want to, if you are ready to sacrifice something.</p>
31	<p>Let us say, you want happiness in a certain direction – and this is not some vague feeling, but a clearly defined goal.</p>

*[In true religion]*

You will

seek and  
find

how you have

prevented

this happiness so far

and what you can now do

to obtain it by

your own endeavors.

You will understand what

this *[removing blocks to happiness you have put in place]*

demands

of you *[, i.e., what the price of your happiness is],*

and it will be

up to you

either

to fulfill these demands

because you decide

they are worthwhile *[and worth the price]*

or

abstain from *[fulfilling]* them

*[assessing that obtaining happiness*

*is not worth the price demanded of you.]*

But there will not be

a gnawing feeling

in your soul

that you are a

neglected and

unjustly treated

child.

***True religion is***

***spiritual and***

***emotional***

***maturity***

*[i.e., true religion is psychological and spiritual adulthood].*

God's role *[in true religion]* is not to

provide you

with things you do not wish

*[to expend the effort required]*

to obtain

for yourself.

	<p>But <i>[in true religion]</i> the God-consciousness will reveal to you that His world is wonderful and that you have much more power <i>[from your divine essence]</i> than you have yet realized, if only you set it <i>[this Divine power from within]</i> in motion by removing your own obstacles to fulfillment <i>[by doing the psychological work required].</i></p>
32	<p>The false religious attitude arises when you ask God to help you overcome a hardship in your life and then you sit down and wait. <i>[You do not do the psychological work required to remove obstacles to your happiness.]</i> <b><i>You do not examine sufficiently why you have this hardship.</i></b> You may do so peremptorily, because someone else in authority has told you to do so. But even while you attempt this examination, you tend to try to prove that you have nothing to do with the hardship.  <i>[You insist that you are a helpless unfortunate victim and that]</i> It <i>[the hardship]</i> has just fallen upon you undeservedly, and there is no way of getting out of it unless God intervenes with an act of grace.</p>

	<p>You do not muster the inner will and stamina to find how you can really get what you want out of your own creativity.</p>
33	<p><b>God</b> <i>is in you.</i> <b>The divine forces</b> <i>are in you</i> <i>[and accessible]</i>if you mobilize them, rather than wait for them to come in from the outside.</p> <p>And the mobilization of these forces can happen only if you let go of some damaging attitude, something destructive that, again, is up to you to find.</p> <p><i>[In true religion]</i> <b>The strength and</b> <b>security</b> <i>coming from this attitude</i> <i>will give you an</i> <i>entirely different relationship</i> <i>to God,</i> <i>as well as an</i> <i>entirely different</i> <i>God-concept.</i></p> <p>Emotionally, the words may often remain the same <i>[in true and false religion]</i> but the concept and <b>the inner climate</b> <i>will be different.</i></p>

34

The words are often the same  
for both  
true and  
false  
religion,  
but  
***the inner experience is  
entirely different.***

Both  
the false and  
the true  
religions say that  
God's grace exists.

Even though you are on your own [*in true religion*],  
the grace still exists.

But this understanding [*in true religion*]  
will not come  
until you  
assume responsibility  
for yourself.

As long as you [*stay in false religion and*]  
expect God's grace to  
make up for  
your human  
laziness and  
greed,  
you must be disappointed,  
whether or not  
you admit this to yourself.

So [*in false religion*]  
you become  
hurt and  
angry and  
rebellious.

	<p><i>[When false religion thus fails you]</i> You then     either         turn away from God altogether,             denying His very existence                 in the universe,     or         you consider yourself             an isolated case of neglect,                 partly unworthy of                     His grace and                     help and                 partly unjustly treated.</p> <p>So <i>[in false religion]</i> you wallow in     guilt and     self-pity. This makes you <i>[even]</i> more     dependent and     helpless – and so <b><i>the vicious circle continues</i></b>     in atoning for your rebellion against God         by appeasing Him even more with             fearful obedience                 that is entirely on the surface and                 caused by the sickest motivations.</p>
35	<p>QUESTION: I understand. But how can we go about it? This God-image is     so embedded in us         after so many decades of             learning the false attitude <i>[of false religion]</i>. Wouldn't prayer change too     if we discarded this concept <i>[of false religion]</i>? Wouldn't everything change?</p>
36	<p>ANSWER: Yes, of course. But you see, my child,     you cannot <i>[simply]</i> say,         "Now I will discard my God-image." It is not something you can simply decide in your mind. It does not work that way.</p>

Its [*damaging and blocking*] emotional impact  
would remain  
if you tried to change it  
by a mere outer decision.

In order to make an **inner** decision [*as required in true religion*],  
the procedure has to be the same  
it has always been in this [*psychological*] work.

[*Here is the work required in true religion*]

**Find these attitudes and  
understand them more fully.**

If this is done deeply,  
not just superficially,  
**you will all be surprised to find  
how far you have gone to  
forcefully perpetuate infancy.**

Once you  
analyze and  
understand  
certain [*heretofore mostly unconscious*]  
emotional behavior patterns,  
you will realize  
how preposterous they are;  
how incompatible  
with your *conscious* belief;  
how contrary to  
your own best interests;  
how logically impossible.

**After**  
**seeing and  
understanding**  
**all this, [*in true religion*]**  
**the change happens organically,**  
**by itself, as it were.**

[*In true religion*] A certain period of  
self-observation is necessary  
in order to  
gain full insight and then  
be able to change.

37	<p><b><i>You must find these subtle and unobtrusive emotional reactions.</i></b></p> <p>They are neither obvious nor strong. Nor are they <i>completely</i> unconscious.</p> <p>They are there but they are subtle, and <b><i>you are so used to them that you do not even see anything amiss.</i></b></p> <p>To find them and analyze them is the first step [<i>in true religion</i>], and then see them in light of this discussion.</p> <p>This will help to dissolve the God-image [<i>reinforced in you by false religion</i>] because [<i>in true religion</i>] <b><i>your attitude will naturally change.</i></b></p> <p><b><i>You will, for instance, find what your expectations really are, how you inwardly complain.</i></b></p> <p><b><i>You will find what you yourself could do to make these expectations a reality, and you will understand why you have not done so.</i></b></p> <p>This should be the procedure [<i>for going from false religion to true religion</i>].</p>
38	<p>The very fact that you are aware of this God-image makes you extremely fortunate; many others are not aware of it at all.</p>

	<p><i>[Rather]</i> They are convinced they do not have any distortion in this respect.</p> <p>They do not connect certain emotional reactions with this God-image, with the false religious attitude.</p> <p>They are filled with their conscious right beliefs <i>[from false religion]</i>, while their unconscious concepts are still too far from awareness.</p>
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***[8. Which Religions are Farthest From True Religion?]***

39	<p>QUESTION: What religion is farthest away from the truth?</p>
40	<p>ANSWER: One cannot make such a statement. It may be that one religious denomination has more truthful <i>teachings</i>, but another that has fewer may, in its overall <i>attitude</i>, be closer to truth.</p> <p>Apart from being dangerous to draw such comparisons, the question is not important.</p>

***[9. The Difference Between "God's Will Be Done" And "My Will Be Done" In True Religion; Understanding Grace]***

41	<p>QUESTION: One of the last words of Christ was, "Father, Thy will be done." Taken as an example, this could have meant obedience, or it could have meant freedom.</p>
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42

ANSWER:

Exactly.

As I said before,

the words [*in true and false religion*] are often the same.

Truth can so easily be

misinterpreted because

the essence of truth

is the

willingness and

capacity

to understand.

For example,

from what I have discussed tonight,

you could easily infer

that there can be no grace of God.

If you are supposed to be

free and

independent

[*as you are in true religion*],

where does grace come in

[*in true religion*]?

You would not even need it [*grace*]

[*in true religion*].

This is not true.

Grace does exist [*in true religion*].

But ***no words***

***can convey***

***the concept of grace***

***unless you have first reached***

***this true inner religious experience***

***[of true religion]***.

When you no longer need grace [*in false religion*]

as a substitute

for your own weakness,

when you do not make

an asset out of

your weakness [*as you do in false religion*],

then you will become strong.

	<p>For a while <i>[after having given up false religion but not yet having reached true religion]</i> you will live without any understanding of grace, but then the true concept <i>[in true religion]</i> will dawn on you.</p> <p>In other words, this interim state of aloneness <i>[between having left behind false religion and not yet having arrived at true religion]</i> must first be <i>experienced</i>. The great mystics designate it as the <b>"dark night of the soul."</b></p>
43	<p>The saying you just mentioned, <b>"Thy will be done,"</b> <i>means, rightly understood,</i> <b>"I let go</b> <i>of my small self-will,</i> <i>of my limited outlook,</i> <b>and I open myself</b> <i>so that the divine</i> <b>can come to me."</b></p> <p>It will not come from without but from within, as a <i>deep knowledge and</i> <i>certainty,</i> but <i>[will come in this way]</i> only if you will not disassociate yourself from this realization.</p> <p><b>Experience of unity with the divine</b> <i>[that is experienced in true religion]</i> <b>can happen only</b> <b>if you learn to let go,</b> <b>if you cease to be rigid.</b></p>

44	<p>The false meaning [<i>in false religion</i>] of "Thy will be done" makes humanity seem weak and stupid, so that you need another being to act and decide instead of you.</p> <p>This other being is often a human authority or church authority claiming to act on behalf of God.</p> <p>"Thy will be done" does not mean obedience [<i>as is its meaning in false religion</i>]; [rather, in true religion] it ["Thy will be done"] means <b><i>opening yourself to the fullest possible extent so that the greater wisdom will become a part of you.</i></b></p>
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***[10. Role of Churches Lessening as True Religion Grows]***

45	<p>QUESTION: From what you say, it becomes clear that religion is a matter of each individual soul developing to its optimum point by way of search and self-realization.</p> <p>The Churches have played a dominant role for many years, however, so it would seem that their function would eventually fall away.</p>
46	<p>ANSWER: Yes, indeed it will.</p>

	<p>When more people              follow a path of              self-recognition,              growing and              developing              their own resources,              they will no longer need authority.</p> <p>As for those              who are not yet far enough in their development  <i>[and whose inner authority is, therefore,              still too immature and undeveloped],</i>              human law              will suffice              to protect society from their              untamed and              destructive impulses.</p> <p><b><i>The truly divine              can function              only in free souls,              and this will happen.</i></b></p> <p>The whole trend of history points in this direction  <i>[as true religion emerges more completely].</i></p>
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***[11. Discerning Times for Aloneness and Times for Companionship In True Religion]***

47	<p>QUESTION:              You spoke about companionship.              At times one has to be alone.              How can you tell when that's appropriate?</p>
48	<p>ANSWER:              There is a simple answer to that <i>[in true religion],</i>              although it's not always easy to know.</p> <p>When you              investigate your emotional reactions              and              find that you want <i>companionship</i>              out of <i>fear</i>              of <i>being alone,</i>              then the need for companionship springs, at least partly,              from a poor motive.</p>

	<p><i>[Conversely]</i> If you want to be <i>alone</i> out of <i>fear</i> of involvement because you have a strong tendency to withdraw, then your desire to be alone springs, again at least in part, from a poor motive.</p> <p>In other words, either tendency can be healthy as well as unhealthy.</p> <p>An integrated human being needs both companionship and solitude, and <i>[needs]</i> both for constructive reasons, rather than to avoid something you fear.</p> <p>The right answer can come only from rigorous self-examination <i>[as happens in true religion]</i>.</p>
49	<p>More and more, you will see that truth cannot be stated as a rigid law <i>[, as is often the case in false religion]</i>.</p> <p>It always depends on how you feel and what the underlying motives are <i>[as is the case in true religion]</i>.</p>

***[12. Seeking Causes for Over-Dramatization in True Religion]***

50	<p>QUESTION: I try to find words to express my inner conflicts. The words seem exaggerated. How can I keep my words level with what I find in my search?</p>
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51	<p>ANSWER: First of all,     you will have to understand better         the reason             for your self-dramatization. Once you understand that,     the need will lessen.</p> <p>There will be     a more proportionate relationship         between             your words and             your feelings.</p> <p>Again, the remedy is     <i>not</i> to use self-discipline         to stop this.</p> <p>Even if you should succeed [<i>via self-discipline</i>],     another,         perhaps more harmful,             symptom                 will come forth.</p> <p>Rather,     use such manifestations [<i>in your psychological work of self-search</i>]         as the useful [<i>and revealing</i>] symptoms they are.</p>
52	<p>QUESTION: Can I do it in     trying to evaluate the words [<i>I am using</i>]?</p>
53	<p>ANSWER: Certainly. That would be part of     your private work:         which words you use and         why.</p>

**[13. Understanding Barriers To Communications Between Individuals]**

54	<p>QUESTION:</p> <p>Often it is very easy for     one subconscious         to communicate with         another.</p> <p>But there are [<i>other</i>] times     when there is such a         strong barrier that             one cannot penetrate [<i>the other</i>].</p> <p>The other person     asks for the answer         yet doesn't listen,             and you fail to convey your message.</p>
55	<p>ANSWER:</p> <p>Such people want     only a qualified answer; that is,     an answer compatible with         their defenses.</p> <p>They do not want an answer     that they find unpleasant.</p> <p>This would cause     an inner resistance         so strong that             they could not hear your call.</p> <p>They cannot absorb     what is being said to them.</p> <p>The attitude     toward a person         in this frame of mind             is                 not to try to force                     the issue.</p> <p>The more you want to     penetrate the resistance,         the more             frustration and             impatience                 you will feel.</p>

And this [*your frustration and impatience*]  
is bound to affect the other person [*negatively*] and  
increase the resistance even more.

Moreover, [*in true religion*] it will be  
extremely useful [*to your self-understanding*]  
to analyze  
the reason for your own  
frustration and  
impatience.

It [*Your desire to communicate with the other*]  
may be more than  
the goodwill to help.

In some way  
your sense of competence may be involved.

Or  
the other's acceptance of the truth  
may have an urgency for you  
that is not realistic.

Whenever such currents exist [*between two people*],  
a mutually negative effect  
is established  
that worsens the inner problems  
of both parties.

But finding  
what inner hidden role  
you play will be beneficial,  
possibly even for both parties.

If you had no  
negative or  
problematic  
tendencies,  
you could easily accept  
another person's limitation.  
You know that.

Now, this is a general answer, applying to many.

**[14. Closing and Blessings]**

56	If there is anything unclear in what I discussed tonight, I will be only too glad to elaborate on it next time.
57	May these words raise echoes in your emotions. As you let this lecture affect you, it will stir up so much! This is good.  I go from you with all our blessings for the coming year for the work that is before you.  Yes, help is given to you, but do try to recognize that you might <i>[not yet experience true religion and hence will still]</i> perceive it <i>[the help]</i> as coming from outside, unconnected with your own endeavors and strivings, and not as something that you mobilize, first of all, in yourself.
58	With this, my dearest ones, be blessed!  <i>Love and peace</i> <i>unto all of you.</i>  <i>Be in God!</i>

\* Lecture #52, The God Image

\*\* Lecture #81, Conflicts in the World of Duality

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