

Pathwork Lecture 247: The Mass Images of Judaism and Christianity

1996 Edition, Original Given January 11, 1978

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/>

¶	Content
03	<p><u><i>This lecture grew out of an answer to the following question.</i></u></p>
04	<p><u><i>Question:</i></u> <u><i>I am very puzzled by</i></u> <u><i>the tremendously strong reactions</i></u> <u><i>about the whole issue of</i></u> <u><i>Jesus Christ.</i></u></p> <p><u><i>I understand what you said about</i></u> <u><i>the fear of expansion</i></u> <u><i>that applies to</i></u> <u><i>all phases of expansion.</i></u></p>

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Edited by Judith and John Saly; Devotional Format Posted February 7, 2017

**But the reaction to
your emphasis of
the role of Jesus Christ
in the pathwork
is so strong
that I have the feeling there is more to it [i.e., more to the
strong resistance to your emphasis of the role
of Jesus Christ in the pathwork]**

**than
resistance to expansion.**

Could you comment on this?

05

**Answer:
My beloved,
most blessed friends!**

**Many of you must
feel the strength
of divine blessings
in
your

- lives and

your

- tasks.**

**This special

- joy,
- security
- peace and
- excitement,

the deep sense that your life has

- profound meaning and
- purpose,**

**can exist
only when
your life is
totally dedicated to

- God and
- His
 - will and
 - plan [i.e., The Plan of Salvation].**

The more
this [i.e., your life being totally dedicated to God and His will and plan]
is the case,

the more
• the clouds
disappear and
• the fuller
life becomes.

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

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

06

Strong reactions
to the reality of Jesus Christ
must be considered
on two
• very specific and
• well defined
levels:
• the personal
and
• the collective.

07

Let us begin with
individual Christians
who feel
a strong reaction
against
Jesus Christ.

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

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

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

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

08

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

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

and on the other [hand]
[Christ is depicted]
as demanding [of his followers]
a self-defeating denial of
intrinsic human
• values,
• energies and
• expressions.

This is
the mass image
of Christianity.

09

Like all mass images,
this [mass image of Christianity]
too
stems from individuals
whose circumstances
in their early environment
fostered the formation
of a specific image.

The images
may have begun
• in this life
or
• in previous lives.

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

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

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

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

10

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

So there are only
two choices.

The first alternative
is to submit to
the totality
of what is conveyed.

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

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

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

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

They [i.e., Such "submitting Christians"]
also
rebel, of course,
but
the fear of
expressing the rebellion openly
is much too threatening.

11

*So [because such “submitting Christians” fear that
expressing the rebellion they feel is much too threatening],
the rebellion, too,
must be*

- *repressed and*
- *denied,*
only to create
more
 - *guilt,*
more
 - *of a feeling of*
secretly being sinners.

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

*They [i.e., Such “submitting Christians”]
will
flock to
orientations
that take the Bible
in a very

- *literal and*
- *doctrinaire*
*sense.**

*They [i.e., Such “submitting Christians”]
feel safe
only in a

- *rigid,*
- *life-denying*
*structure.**

12	<p><u><i>The other alternative the child has is to</i></u></p> <ul style="list-style-type: none">• <u><i>openly and</i></u>• <u><i>consciously</i></u> <p><u><i>rebel against the strictures that deny its very being.</i></u></p> <p><u><i>Such children become the "rebellious Christians" [that] we are concerned with on this path.</i></u></p> <p><u><i>The "submitting Christians" I first spoke of would never enter such a path as this.</i></u></p> <p><u><i>That [i.e., Entering a path such as pathwork] would be totally in opposition to the safety valves they have created.</i></u></p>
13	<p><u><i>The "rebellious Christians" need reinforcement for their rebellion, for underneath it [i.e., for underneath their rebellion] they carry some doubts about its [i.e., about their rebellion's] legitimacy.</i></u></p>

The truth is
that they [i.e., that the “rebellious Christians”]
should indeed
deny
the prohibition of

- *feelings,*
- *positive aggression,*
- *sexuality,*
- *self-responsibility and*
- *autonomy.*

But they
certainly should
not
deny
the truth of

- *Jesus Christ*
in
His
 - *love,*
- *His*
 - *power,*
- *His*
 - *presence,*

and

- *the need to*
take Him
into their own lives.

14

“Submitting Christians”
suffer from

- *the same confusion,*
- *the same*
false fusion
of
 - *truth*

and

- *error*

[that the “rebellious Christians” do].

However, they [i.e., the “submitting Christians”]
would need to learn to do
exactly the opposite
of what “rebellious Christians”
need to do.

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

15

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

This gives them
a sense of security.

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

“Submitting Christians”
accept their parents' doctrine
unquestioningly
also
because they cannot bear the thought
that their parents
may have been mistaken.

16	<p><u>"Rebelling Christians", on the other hand,</u> <u>find security</u> <u>in totally rejecting</u> <u>their parents' values,</u> <u>at least in this particular respect [i.e., in respect to Christianity].</u></p> <p><u>They [i.e., "Rebelling Christians"]</u> <u>grow up with</u> <u>a sense of superiority,</u> <u>considering their</u> <u>denial of Christ</u> <u>as more evolved.</u></p> <p><u>Here again</u> <u>confusion exists.</u></p> <p><u>It is indeed</u> <u>"more evolved"</u> <u>to deny the false denials [i.e., to deny what is false in any</u> <u>particular tradition],</u></p> <p><u>but it is</u> <u>not more evolved</u> <u>to deny the truths</u> <u>that are also in the tradition.</u></p>
17	<p><u>In the consciousness of such people [i.e., In the consciousness</u> <u>of "rebelling Christians"]</u></p> <p><u>there exists</u> <u>a tremendous fear</u> <u>of finding out</u> <u>that perhaps, after all,</u> <u>their parents were right.</u></p> <p><u>In the childish consciousness</u> <u>everything</u> <u>is always</u> <u>either/or [i.e., either 100% right or 100% wrong].</u></p> <p><u>You know that.</u></p>

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

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

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

18

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

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

[If their parents were totally wrong]
They [i.e., "Rebelling Christians"]
are then justified
in denying
all
their parents stood for.

On a very
• primitive,
• childish
level
the threat
the "rebellious Christian" experiences now,
when Jesus Christ
is being reintroduced in the pathwork
in a more dynamic way,
can be expressed thus:

"If my parents were
right about
• the reality of Jesus Christ,
then they must have
also been right about
• my sexual feelings
being sinful,
• my surge for
• individuality,
• autonomy and
• self-expression
being sinful.

I would
never have the right
• to be angry and
• to express my energies
in an aggressive way,
for all aggression
must be bad.

	<p><u><i>I would also be</i></u></p> <ul style="list-style-type: none">• <u><i>guilty and</i></u>• <u><i>bad</i></u> <p><u><i>for having denied</i></u></p> <ul style="list-style-type: none">• <u><i>Christ and</i></u>• <u><i>my parents</i></u> <p><u><i>in the past.</i></u></p> <p><u><i>This [i.e., Being guilty, sinful, and bad]</i></u> <u><i>I cannot bear,</i></u> <u><i>so I must turn against</i></u> <u><i>these ideas [i.e., I must turn against the idea that these things are sinful, bad,</i></u> <u><i>and make me guilty: sexual feelings, individuality, autonomy,</i></u> <u><i>being angry, expressing any aggressive behavior, and my denial of</i></u> <u><i>Christ and my parents in the past]."</i></u></p>
19	<p><u><i>The stronger</i></u> <u><i>the inner confusion</i></u> <u><i>about</i></u> <u><i>what is</i></u><ul style="list-style-type: none">• <u><i>true</i></u><u><i>and</i></u> <u><i>what is</i></u><ul style="list-style-type: none">• <u><i>false</i></u><u><i>in the parental tradition,</i></u> <u><i>the stronger</i></u> <u><i>is the fear</i></u> <u><i>of finding out that</i></u></p> <p><u><i>"I was</i></u><ul style="list-style-type: none">• <u><i>wrong,</i></u><u><i>therefore I am</i></u><ul style="list-style-type: none">• <u><i>bad."</i></u></p> <p><u><i>This stronger threat [i.e., this stronger threat of finding out that I was wrong</i></u> <u><i>and therefore I am bad]</i></u> <u><i>reinforces</i></u> <u><i>the rebellion against such thoughts [i.e., reinforces the rebellion against</i></u> <u><i>any thought that would say I was wrong and therefore I am bad,]</i></u> <u><i>[thoughts] which seem to echo</i></u> <u><i>parental admonitions.</i></u></p>

20

You can see clearly
that the mechanism
is very much the same
as with
• all image formation –
and
• the image dissolution.

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

Thereby
• a mass image
is created.

21

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

"Christian rebels"
fear that if they
• recognize,
• challenge and
• dissolve
their image [that their parent's Christianity is all wrong],
they will have to become
"Christian submitters."

And "Christian submitters"
are equally afraid
to let go of their own image [that their parent's Christianity is all correct],
for that would seem to mean
they must become
"Christian rebels"
who throw out

- the beautiful truth of Jesus Christ

along with

- the falsehoods.

22

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

The [image of a person who is a Christian] submitter
exists only as an
underlying

- threat and
- fear

that can be dissolved
when the bright light of truth
shines on the soul substance
that has been

- rigidly and
- fixedly

holding these images.

Later we shall discuss
the other aspects of these images [i.e., other aspects of these images
of the "rebellious Christian" and of the "submitting Christian"] –

- wrong conclusion,
- vicious circle,
- proving the wrong conclusion correct.

We shall also show
the process of

- dissolving the image.

23

Before that [i.e., Before discussing other aspects of these Christian images],
however,
I would like to discuss
the Jewish mass image.

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

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

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

If they [i.e., If their Jewish parents]
are wrong
in this all-important question
about

- life,
- the world,
- God,

how can they [i.e., how can their Jewish parents]
be trusted in
anything?

The ground
seems to slip away
from under the feet
of the child/adult.

	<p><u>This fear [that comes when the child first begins to doubt that his or her parents can be trusted in anything]</u></p> <p><u>touches those</u> <u>who outwardly</u></p> <ul style="list-style-type: none">• <u>rebel against their parents and</u>• <u>disagree with them</u> <u>on many issues.</u> <p><u>It [i.e., This fear that comes when the child first begins to doubt that his or her parents can be trusted in anything]</u></p> <p><u>applies just as much to those</u> <u>who are overtly</u></p> <ul style="list-style-type: none">• <u>in agreement with their parents</u> <u>about almost all the important issues of life.</u>
24	<p><u>So, on one level,</u> <u>this mass image [i.e., the Jewish mass image that the Jewish parents cannot be wrong and the fear that results from this image when the child first begins to doubt that his or her parents can be trusted in anything]</u> <u>is a personal/psychological issue</u> <u>which parallels</u> <u>that of the "submitting Christian."</u></p> <p><u>The part of the soul</u> <u>which has not grown up</u> <u>cannot accept</u> <u>that the parents can be</u> <u>wrong about</u></p> <ul style="list-style-type: none">• <u>anything,</u> <p><u>because this implies</u> <u>they must then be</u> <u>wrong in</u></p> <ul style="list-style-type: none">• <u>everything.</u>

25

Behind this personal/psychological level of reacting [i.e., reacting in fear to the image that if the parents are wrong in any one thing, then they must be wrong in everything]

lies
a whole world
of

- *history,*

of

- *tradition,*

both
in its

- *true*

and
in its

- *distorted*

form.

Let me try to examine this aspect

- *as much as is possible*
at this time, and
- *for the specific purpose*
under discussion.

26

There was a time when
the Jews
were the only ones
who

- *worshipped*
the Creator
as the one God,

and
who

- *were in touch with Him and*
- *attempted to follow*
His
 - *commandments and*
 - *laws.*

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

It [i.e., The lower self]
induced

- *pride,*
- *arrogance and*
- *feelings of superiority*
toward those
who did not belong to
the Jewish
 - *community and*
 - *faith.*

Jews looked down on
pagans
as inferior.

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

27

The reason why
Jesus Christ
was born as a Jew
is obvious.

Since He [i.e., Since Jesus Christ]
is a

- manifestation and
- incarnation

of

- the true God,

of

- divine reality,

He could manifest
only among those people
who worshipped

- this God,

rather than

- gods

which were
often

- spirits from quite undeveloped realms

and
sometimes even

- evil spirits.

28

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

- All gifts
are tests,

just as

- painful occurrences
are tests.

The test
was to recognize Jesus
for who He was.

To do so [i.e., To pass the test of recognizing Jesus for who He was]
would have meant [the Jews]
overcoming

- personal pride,
- power drives,
- self-interest and
- self-serving opportunism.

If this had happened [i.e., *If the Jews had recognized Jesus for who he was as he lived among them and had overcome personal pride, power drives, self-interest and self-serving opportunism*],

no such conflict as

• *Judaism*

versus

• *Christianity*

could have come about.

Christianity

would simply have become

an extension

in the development of Judaism,

whether or not

a new name would have been found

to indicate this true way.

Either

of these two names [i.e., *either the name Judaism or Christianity*]

could have been used

in the spirit of

• *combining and*

• *extending*

the truth

of

• *the past*

into

the truth

of

• *the eternal now.*

29

On the collective level,

both

• *Jews*

and

• *Christians*

have failed the test.

This is obvious.

The general fear
of admitting the failure [i.e. The general fear in Jews and in Christians of
admitting to the failure of this test of Judaism and Christianity
to recognize Jesus for who he was and coexisting in harmony]

is as

- irrational and
- distorted
as your fear
of accepting
your personal
 - imperfections and
 - blindnesses.

On this path

you have learned that doing so [i.e. you have learned that accepting your
personal imperfections and blindnesses]

is one of the most important aspects

of

- growth,

of

- self-liberation,

of

- purification,

of

- self-esteem.

The defense

against

admitting a possible wrong

- perpetuates the wrong and
- creates secondary guilts

that are

- much more severe and
- harder to eradicate.

The

- longer and
- harder

the resistance to truth,

the

- more painful it is.

The same holds true

for collective

- processes and
- dynamics.

	<p><u>The only way</u> <u>collective</u> <u>images can be dissolved and</u> <u>collective</u> <u>consciousness corrected</u> <u>so that it [i.e., so that collective consciousness]</u> <u>expresses the truth</u></p> <p><u>is through</u> <u>the commitment of</u> <u>a sufficient number of individuals</u> <u>who</u></p> <ul style="list-style-type: none">• <u>know the truth and</u>• <u>have the courage</u> <u>to stand up for it [i.e., stand up for the truth].</u>
30	<p><u>The Jews in power</u> <u>felt threatened –</u> <u>unjustly so –</u> <u>by Jesus Christ.</u></p> <p><u>They [i.e., The Jews in power]</u> <u>were threatened</u> <u>only insofar as</u> <u>they wished to deny</u></p> <ul style="list-style-type: none">• <u>divine truth and</u>• <u>divine guidance.</u> <p><u>Since the leaders</u> <u>prevailed on the majority,</u> <u>only a few courageous ones</u> <u>turned to Christ.</u></p>

	<p><i><u>The separation [between Christ and the Jews]</u></i> <i><u>was enforced</u></i> <i><u>by those who refused to consider</u></i> <i><u>that He</u></i> <i><u>could indeed</u></i> <i><u>have been the promised Messiah,</u></i> <i><u>because</u></i> <i><u>they [i.e., those who refused to consider that Jesus Christ</u></i> <i><u>could have been the promised Messiah]</u></i> <i><u>did not wish to abdicate</u></i> <i><u>their</u></i><ul style="list-style-type: none">• <i><u>negative</u></i>• <i><u>self-serving</u></i><i><u>power.</u></i></p>
31	<p><i><u>Once the separation [between the Christians and Jews]</u></i> <i><u>became a reality,</u></i> <i><u>more of</u></i> <i><u>the pagans</u></i><ul style="list-style-type: none">• <i><u>turned to the New Message and</u></i>• <i><u>embraced it.</u></i><p style="text-align: center;"><i><u>Their [The pagans']</u></i> <i><u>heart</u></i> <i><u>hungered for it [i.e., hungered for the New Message].</u></i></p><p><i><u>As time went on,</u></i> <i><u>more</u></i><ul style="list-style-type: none">• <i><u>pagans</u></i><i><u>than</u></i><ul style="list-style-type: none">• <i><u>Jews</u></i><i><u>turned to Christ.</u></i></p></p>

The pagans' attitude
to the Jews
was to a large degree
a response to
the stamp of inferiority
that was placed on them
by the Jews

who were supposed to carry
God's
• love and
God's
• word.

Thus
mutual enmity
came into existence
and became
a vicious circle.

32

In the consciousness
of the Jews,
• the pagan
and
• the Christian
became
one and the same.

Jews considered
both [i.e., both the Christian and the pagan]
• inferior and
• hostile [toward the Jews].

The hostility [toward the Jews from the Christians and pagans] existed,
but instead of [the Jews]

- **asking themselves**
how they [i.e., how they themselves, the Jews,]
contributed to it [i.e., contributed to and provoked the hostility coming toward them] and
- **taking responsibility for the situation [i.e., for the hostility coming toward them] and**
- **seeing it [i.e., seeing the hostility coming toward them]**
as a
mutual
creation –
just as you have learned to do on this path –
they [i.e., the Jews]

- **abdicated**
any responsibility [for the hostility coming toward them]
and
- **saw themselves**
as the victims
of the
 - **pagans,****that is,**
of the
 - **Christians,**
even while continuing
to look down on them [i.e., look down on the pagans and the Christians].

33

This old history
is very relevant
for those [Jews] who are born into families
who continue to harbor this attitude [of superiority and of being
a victim]
in their own souls.

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

- **use existing family influences**
as a challenge

and thus

- **help dissolve the mass image.**

	<p><u>Or they [i.e., Or those Jews who are born into families holding this old attitude]</u> <u>can choose</u> <u>to further perpetuate</u> • <u>it [further perpetuate this Jewish mass image]</u> <u>and with it</u> • <u>the Jewish karma.</u></p>
34	<p><u>When any of you</u> <u>work on any personal problem</u> <u>and find yourself</u> <u>terrified</u> <u>because your</u> • <u>friends and</u> • <u>helpers</u> <u>confront you,</u> <u>when you defend against</u> <u>even the possibility</u> <u>of that with which</u> <u>you are being confronted,</u> <u>you react according to</u> <u>the same erroneous assumption</u> <u>that</u> • <u>being wrong,</u> • <u>having lower-self attitudes,</u> • <u>having made a mistake,</u> <u>is</u> • <u>unforgivable and</u> • <u>unacceptable.</u></p> <p><u>Your terror is</u> <u>very simply that.</u></p> <p><u>Your belief is</u> <u>that you</u> <u>would no longer be lovable</u> <u>if this or that negativity</u> <u>were indeed true.</u></p>

Only as you
gain

- courage,
and therefore
- humility as well,
do you jump into
the apparent abyss
of opening your mind [to possibly of having
this or that negativity],

and only then

- can you find out
that your assumption [that you would be unlovable if this or that
negativity were indeed a part of you]
was false.

In fact,

- only when you
fully admit your
 - imperfection and
 - human fallibility

do you

- become
a full-fledged human being,
- find your
 - true and
 - realistic
value, and
- find God's love for you
that
 - has always existed,
- but that
 - you could not feel
due to your fallacy [i.e., you could not feel God's love due to your
false assumption that you would be unlovable
if this or that negativity were indeed a part you].

This [i.e., *Having the courage to seek, see and fully accept your imperfection and human fallibility as part of your being a full-fledged human being and discovering and feeling fully God's ever-present love for you no matter the degree of your imperfection and human fallibility*]

- *has always been the true path*

and this

- *will always be the true path.*

It [i.e., *This true path*]
applies to

- *collective situations just as much as to individual ones.*

35

It must become increasingly obvious to the observer that in in

- *mass images and individual images*

the same dynamics operate.

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

With the guilt grows the resistance [to seeing the truth of humanity's imperfection and fallibility] whose purpose is [i.e., the resistance to the truth is intended] to ward off accumulated guilt.

	<p><u>Negative karma</u> <u>is an accumulation over several lifetimes</u> <u>of</u></p> <ul style="list-style-type: none">• <u>unresolved,</u>• <u>untruthful</u> <u>situations</u> <u>that have their own</u><ul style="list-style-type: none">• <u>laws and</u>• <u>consequences,</u> <p><u>just as</u></p> <ul style="list-style-type: none">• <u>truth</u> <u>has its</u><ul style="list-style-type: none">• <u>laws and</u>• <u>consequences.</u>
36	<p><u>When you</u> [i.e., <u>When you who are Jews</u>] <u>persist in viewing these historical consequences</u></p> <ul style="list-style-type: none">• <u>out of context,</u>• <u>as mere happenings</u> [<u>occurring randomly with no particular cause or</u> <u>historical context</u>], <p><u>thereby seeing</u> <u>the Jews</u> <u>as victims</u> [<u>of the pagan and the Christian</u>],</p> <p><u>you</u> [<u>who are Jews</u>] <u>rob yourselves</u> <u>of the vitality you need</u> <u>to be</u> <u>a self-governing part</u> <u>of the human family.</u></p> <p><u>You can become</u> <u>an autonomous person</u> <u>only</u></p> <ul style="list-style-type: none">• <u>if you let truth</u> <u>stand above defense,</u>• <u>when truth</u> <u>is more important than</u> <u>justifying</u><ul style="list-style-type: none">• <u>yourself, or</u>• <u>your parents, or</u>• <u>your forebears.</u>

The constant chain
of
• cause and effect,
of
• negative karma,
of
• endless repetition
of undesirable events,
can be broken,
my friends.

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

37

The answer is –
above and beyond
what I said before
about the terror of the child
that his parents
can be wrong –
that
the personal guilt
in denying the truth
of Jesus Christ
seems too painful to bear.

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

It [i.e., To let go of the defense against seeing and feeling
the personal guilt for not acknowledging the truth of Jesus Christ]
would entail
• accepting part of the responsibility
for much of the past suffering [of the Jewish people].

It [i.e., To let go of the defense against seeing and feeling
the personal guilt for not acknowledging the truth of Jesus Christ]
would entail

- experiencing
the pain of guilt
for having inflicted pain,
especially on
one who came in love.

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

But even if
you were not present,

- by
 - allying yourself
with those directly responsible,

- by
 - justifying
their actions, and

- by
 - not ever asking
the crucial question,

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

you do become
co-responsible.

38

When you work on
any personal issue
where you,
after much resistance,
finally dedicate your being
to wanting to see
the truth,
you sometimes
go indeed
through the pain
of guilt.

But when you do this [i.e., But when you go through the pain of guilt]

in a spirit of

• *life*

rather than

• *death,*

in a spirit of

• *faith*

rather than

• *denial,*

you come to

• *self-acceptance,*

• *self-forgiveness.*

Therefore you

experience

that God

has already forgiven you

all along.

You then

experience

• *the light and*

• *the new strength*

of wholeness.

Feeling

the pain

of real guilt

is never

a debilitating process.

It [i.e., Feeling the pain of real guilt]
is
• a life process,

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

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

39

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

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

By refusing openness,
you express
in no uncertain terms
that
• truth
is not the major issue for you,
but [instead]
• being right
is [the major issue for you].

No matter
how you try to justify
your antagonism toward
Jesus Christ,
you are
not in truth
when you
refuse to

- pose this question [i.e., this question: "Could it be that
Jesus Christ was the promised Messiah?"]

in a

- sincere and
- open

way
and then

- allow for a period of gestation
for the answer to evolve
within your own
 - mind and
 - heart.

How can you
believe yourself to be

- free and
- liberated

when
anything
within you
is closed up tight?

Can
the justifying
of your ancestors' infallible rightness
on this central question [i.e., this central question: "Could it be that
Jesus Christ was the promised Messiah?"]
be more important
than
the truth itself?

40	<p><u>Observe</u> <u>the feeling</u> <u>of threat in you now,</u> <u>when these words</u> <u>are being addressed to you.</u></p> <p><u>Consider</u> <u>the meaning</u> <u>of this reaction</u> [i.e., <u>this reaction of feeling threatened when</u> <u>these words are being addressed to you</u>].</p> <p><u>Can you perhaps</u> <u>take distance from it</u> [i.e., <u>take distance from this reaction of feeling threatened</u> <u>when these words are being addressed to you</u>] <u>for a moment,</u> <u>and then</u> <u>consider that</u> <u>the feeling of threat</u> <u>may be</u> <ul style="list-style-type: none">• <u>a distortion,</u><u>may be</u> <ul style="list-style-type: none">• <u>irrational,</u><u>may contain</u> <ul style="list-style-type: none">• <u>false assumptions on your part?</u></p> <p><u>This questioning</u> <u>in itself</u> <u>is a healing</u> <u>you can administer to yourself.</u></p>
41	<p><u>Let us now consider</u> <u>the dynamics of</u> <u>images,</u> <u>as</u> <ul style="list-style-type: none">• <u>I have taught you to do</u><u>and</u> <u>as</u> <ul style="list-style-type: none">• <u>you have worked with them</u> <u>on your path</u> <u>in many personal issues</u> <u>where images</u> <u>destroy your life.</u></p>

*A brief recapitulation [of images] here
is in order.*

*An image
is*

- *a false idea,*
- *a wrong conclusion
formed in childhood
with insufficient mental equipment
to make a correct assessment.*

*The
wrong conclusion,
as all untruth,
creates
negative*

- *situations,*
- *feelings, and*
- *events.*

*Untruth
is always
painful.*

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

*The misconception
is*

- *fixed and*
- *frozen*
in the soul substance
because
it [i.e., because the misconception]
is never
- *questioned or*
- *challenged.*

The personality

reacts [to a particular situation or on a particular occasion]

- blindly
in a conditioned
reflex,

rather than

- out of truth
appropriate to
the particular occasion.

The negative effect

created in others [by the individual's blind reaction to a particular situation]

- must, perforce,
come back
to the individual

and always

- appears to confirm
the original misconception,
which seems to
necessitate the defense,
which creates negative reactions
in others.

And so it goes on
endlessly.

The soul

is not free

when

any image
exists.

42

The image
of the "rebellious Christian"
is:

"If I embrace Christ,
I must give up

my

• vitality,

my

• life energy,

my

• sexuality,

my

• body,

• pleasure,

for all these
are sinful."

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

But
• shutting out Christ
means
• shutting out
an essential part
of God's world of
• truth,
• love,
• beauty and
• life.

These individuals [i.e., These “rebellious Christians”]

- create a split and
- live in
 - pain,
 - hidden doubt and
 - guilt.

Instead of

liberating their forces [from God’s world: truth, love, beauty, and life],

they must

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

And you all know

that defiance

is nothing but an ill-advised attempt
to shut out other voices
within.

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

instead of

becoming stronger,
the “rebellious Christians”
become weaker.

They [i.e., “Rebellious Christians”]

may cover up the weakness
by a mask of strength,
which deceives
no one,
least of all themselves.

They [i.e., “Rebellious Christians”]

feel like

- failures and
- frauds
but do not know why.

In fact they [i.e., “Rebelling Christians”]
believe their weakness
stems

- *from having been influenced in childhood to accept Jesus Christ and*
- *from not having been sufficiently successful in rejecting Him.*

Yet
the more
one rejects
a truth – any truth –

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

So if you have the misconception
that Christ
intended you
to deny your vital life-impulses,
you will develop

- *attitudes and*
- *reactions*

that, in the end,
seem to bear out

the original misconception [i.e., that bear out the original misconception that if I embrace Christ, I must deny my vitality, life energy, and sexuality, my body and my pleasure].

43

The Jewish mass image
is:

"If my

- parents and
- forebears

were wrong,

and my

- ancestors killed
in Jesus

not only

- a good man

but

- a man who manifested
God on earth,

then they were

totally bad people.

They can

never

be forgiven.

I cannot

face

this possibility [that they were totally bad people and can never
be forgiven].

I must

deny

this possibility [that they were totally bad people and can never
be forgiven]

in order not to be

co-responsible

with them."

44

But did not Christ say,
again

and again,

that

God

is

forgiveness?

Is He [i.e., Is God]

not

always

here

with His

- mercy,
- understanding and
- love?

Is this not

one of the great messages

He [i.e., Christ]

brought?

He [i.e., Christ]

said,

God does

not

punish

- mercilessly and
- unforgivingly,

it is

never

"an eye for an eye

and a tooth for a tooth."

Here we have

a vicious circle:

Believing totally

in the old tradition of Judaism,

"an eye for an eye and a tooth for a tooth"

makes

admitting a sin

impossible.

The punishment

is too terrible.

Therefore

• the truth,

or even

• the possibility

that Jesus Christ

may be the truth,

must be denied.

45

Now how does
this [Jewish mass] image
work?

The Jewish misconception

is

- that Jesus
was a false prophet,

- that He
was a fake,

- that the
pagans and
Christians
are

- lying,

- deluded,

- inferior

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

are

- the victimizers,

out to annihilate the Jews.

The more firmly
this belief was held,
the more

- hatred and
- discrimination,
- separation and
- enmity

grew

in the consciousness
of many individual Jews,

thereby

creating a [Jewish] mass image.

- The defense
against this [Jewish] mass image,

- the fear of
its coming true
inevitably
created

- more antagonism and

- actual persecution of Jews.

So
the misconception [contained in this Jewish mass image]
created
a defense
which, in turn,
could not help
but bear out
the apparent truth
of the misconception.

As I have said before,
you
create your own reality, and
the more
unconscious your belief,
the greater
its consequence is.

46

The greater
• the guilt
and therefore [the greater]
• the fear of
• its pain and
• its supposed unforgivability,
the stronger must be
• the defense against
the truth of the issue.

Then the
• heart and
• mind
must close
even tighter.

Then even
this fact of
• close-mindedness and
• close-heartedness
must be
• denied,
• justified and
• fought against.

47

My beloved friends.

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

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

You have come to see
the damage
of all images,
for images
are not only

- *distortions of truth,*
- *misconceptions and*
- *misperceptions.*

They [i.e., Images]
inevitably
create
a rigid soul substance
that walls you off
from

- *the best within yourself,*

from

- *life with all its creative possibilities,*

from

- *God,*

from

- *loving, and*

from

- *being able to*
 - *receive and*
 - *accept*

love.

	<p><u>Images,</u> <u>in their untruth,</u></p> <ul style="list-style-type: none">• <u>are evil and</u>• <u>create sin.</u> <p><u>They [i.e., Images]</u> <u>create</u></p> <p><u>war</u></p> <ul style="list-style-type: none">• <u>within the soul,</u> <p><u>war</u></p> <ul style="list-style-type: none">• <u>within the personality,</u> <p><u>and therefore also</u> <u>[war]</u></p> <ul style="list-style-type: none">• <u>outside with others.</u>
48	<p><u>You have,</u> <u>often painstakingly,</u> <u>learned the importance of</u></p> <ul style="list-style-type: none">• <u>challenging and</u>• <u>dissolving</u> <p><u>your images.</u></p> <p><u>There is</u> <u>only one way</u> <u>to do this [i.e., only one way to challenge and dissolve your images]:</u></p> <p><u>by starting to ask</u> <u>very probing questions</u> <u>from all possible angles.</u></p> <p><u>This [i.e., Asking very probing questions from all possible angles]</u> <u>sheds a new light</u> <u>on the picture.</u></p> <p><u>It [i.e., Asking very probing questions from all possible angles]</u> <u>opens doors</u> <u>that were heretofore closed.</u></p> <p><u>It [i.e., Asking very probing questions from all possible angles]</u> <u>loosens up</u> <u>hardened soul substance.</u></p>

	<p><u>The mind</u> <u>must be open</u></p> <ul style="list-style-type: none">• <u>to look at the situation and</u>• <u>to consider</u> <u>everything</u> <u>that may be relevant to the issue.</u>
49	<p><u>In the last lecture [i.e., Pathwork Lecture 246: Tradition: Its Divine and Distorted Aspects]</u></p> <p><u>I spoke about</u> <u>tradition</u> <u>in its</u></p> <ul style="list-style-type: none">• <u>positive</u><u>and</u>• <u>negative</u> <u>connotations.</u> <p><u>I also spoke about</u> <u>certain movements</u> <u>within this path.</u></p> <p><u>The emphasis</u> <u>has shifted</u> <u>at various</u></p> <ul style="list-style-type: none">• <u>periods and</u>• <u>phases.</u> <p><u>In the last year or so</u> <u>it must have become quite obvious</u> <u>to many of you who observe the direction this path takes</u> <u>that,</u> <u>from</u></p> <ul style="list-style-type: none">• <u>the initial emphasis on</u> <u>individual</u>• <u>purification and</u>• <u>self-liberation,</u> <p><u>through</u></p> <ul style="list-style-type: none">• <u>dissolution</u> <u>of false images,</u> <p><u>we are now increasingly concerned with</u></p> <ul style="list-style-type: none">• <u>creating a new society.</u>

This [i.e., Creating a new society]
includes
dissolving whatever
mass images
stand in the way of
the unfoldment
of the self-realized person.

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

50

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

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

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

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

In your
artistic pursuits,
you approach
your creative processes
in an entirely new way,
learning to release your blocks.

Why, then,
would you have
a different approach
to religious
• affiliations and
• beliefs?

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

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

51

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

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

It takes
the truth
from both
and expands it,
filtering it through
the newly
• evolving and
• expanding
consciousness.

The new-age person
is so free
that no word
can trigger off
emotional reactions,
whether this word
be

- *"Jew" or*
- *"Christian,"*
- *"Jesus Christ" or*
- *"religion."*

52

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

It [i.e., Reincarnation]
is against the teachings
of both

- *Judaism and*
- *Christianity,*

at least as they are taught today.

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

Does it not strike you
as peculiarly significant
that

- *this word [i.e., that this word "reincarnation"], or*
- *the concept behind the word [i.e., behind the word "reincarnation"],*

fails to elicit
as strong a reaction from you
as the name of
Jesus Christ?

You may or may not believe in reincarnation to begin with, but there is

- no strong emotional involvement with,
- nor a stake in denying this idea [of reincarnation];

because your doors are much more open in this regard [i.e., in regard to this idea of reincarnation], sooner or later you

experience

- inwardly,
- within yourself, the truth of reincarnation.

53

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

There is no stake in

- holding on to anything,

or

- denying anything, except to finding the truth.

This commitment [to finding the truth]

- is firm and
- is always expressed toward the Creator.

Thus truth can flow freely.

	<p><u><i>The new-age person is not bound to</i></u></p> <ul style="list-style-type: none">• <u><i>nationality,</i></u>• <u><i>political party,</i></u>• <u><i>race or</i></u>• <u><i>creed.</i></u> <p><u><i>He or she</i></u></p> <ul style="list-style-type: none">• <u><i>combines all their truths</i></u> <p><u><i>and</i></u></p> <ul style="list-style-type: none">• <u><i>rejects all their errors.</i></u>
54	<p><u><i>Remember what I explained in the lecture about new-age politics [see Pathwork Lecture 242: <u>The Spiritual Meaning of Political Systems</u>],</i></u></p> <p><u><i>in which</i></u></p> <ul style="list-style-type: none">• <u><i>democracy,</i></u>• <u><i>communism,</i></u>• <u><i>socialism,</i></u>• <u><i>monarchy and</i></u>• <u><i>capitalism</i></u> <p><u><i>are all combined in their truths in the best sense, while the untruths which</i></u></p> <ul style="list-style-type: none">• <u><i>create separation and</i></u>• <u><i>set one person against the other are left out.</i></u> <p><u><i>The same applies to any other human expression.</i></u></p>

In religion, too,

- truth
 - combines and
 - unifies,
- untruth
 - separates.

• Untruth
and

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

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

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

If I believe in monarchy,
I cannot
see the good
in some

- socialistic and/or
- communistic

ideas.

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

All these dualities
are false choices
that separate.

	<p><i><u>When you are</u></i> <i><u>one versus the other,</u></i> <i><u>you are</u></i> <i><u>that one thing</u></i> <i><u>with a vengeance,</u></i> <i><u>thus</u></i> <i><u>you cannot be it [i.e., cannot be that one thing]</u></i> <i><u>in its best sense [but only in its distorted sense].</u></i></p>
55	<p><i><u>In the current turmoil about</u></i> <i><u>Jesus Christ,</u></i> <i><u>those who are burdened with</u></i> <i><u>their own</u></i> <ul style="list-style-type: none">• <i><u>fear and</u></i>• <i><u>mass images</u></i><i><u>often do not hold</u></i> <i><u>their own best traditions</u></i> <i><u>in their heart.</u></i></p> <p><i><u>They often pride themselves</u></i> <i><u>as being</u></i> <i><u>not even</u></i> <i><u>religiously inclined at all.</u></i></p> <p><i><u>So their violent reactions</u></i> <i><u>against</u></i> <i><u>the possibility of</u></i> <i><u>Christ's existence,</u></i> <i><u>when truly analyzed,</u></i> <i><u>turn out to be</u></i> <ul style="list-style-type: none">• <i><u>a prideful stubbornness,</u></i>• <i><u>a false sense of individuality.</u></i></p>
56	<p><i><u>Genuine individuality</u></i> <i><u>can never be associated with</u></i> <i><u>any</u></i> <ul style="list-style-type: none">• <i><u>group consciousness,</u></i>• <i><u>religion,</u></i>• <i><u>nationality,</u></i>• <i><u>political party.</u></i></p>

True individuality
blossoms
only when
God's truth
is sought
• in all issues,
• at all times,
so that
personal inner experience [of God's truth]
can flower.

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

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

57

Your earth
suffers deeply
from human beings
who have not yet understood
this truth [*i.e., this truth that a group of free men and women for*
whom God's will reigns first and above all else create a
new group consciousness where the group furthers the
individuals and the individuals further the group].

Such people [i.e., People who do not understand this truth]
are still too immature
to grasp
the

- immense strength,
- autonomy and
- freedom

that lie

- in giving over
totally
to God

- while working
constantly

on cleansing the psyche
of

- impurities,
- ignorance,
- confusion,
- false images,
- emotional tightnesses and
- the displacement of
individuality
into any kind of
societal traditionalism.

58

The suffering in your world
is exclusively caused
by those attitudes
that are often confused with

- dignity,
- pride in the desirable sense,
- character,
- self-value,
and so on.

Look at
warring countries
that cannot come to a peace agreement.

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

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

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

59

Humanity
is beginning to grow up.

The process is

- slow and

- often hindered

by

- personal resistance to growth,

by

- habitual ways of thinking
whose pattern is never questioned,

by

- rigidified ideas
that people refuse to let go of,

by

- personal laziness and

by

- the tragic error
that the old ways
 - are safe and
 - must therefore
 - be worshipped and
 - held on to.

It is through

these attitudes

that the forces of evil

- have access to
the human consciousness and
- plunge it [i.e., plunge the human consciousness]
into destructiveness of all kinds.

60

The whole process of growing up is
is

- hindered,

- delayed,

with unnecessary suffering
created along the way.

You are familiar with these dynamics
in your individual paths.

Humanity as a whole
goes through identical dynamics.

The more

- human beings
can
 - remove their own blocks and
 - cleanse their own
 - souls and
 - psychic substance,

the more

- humanity as a whole
will become ready.

You,

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

You

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

Humanity as a whole

- has these two parts
also [i.e., the part that wants to give its best to its own evolution and also
the part that seeks reasons to stop this process of evolution].

Individuals
who follow their true destiny
are humanity's higher self.

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

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

61

It is
not true
that there must
always be

- war,
- suffering,
- injustice

on earth.

This [i.e., war, suffering, and injustice on earth]
only holds true
as long as
the majority of human beings

- refuse to grow up and
- persist

in remaining in a state of
inner

- error,
- falsehood and
- confusion.

The stronger
people like you
become

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

the more
you will give up
your

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

• You,
and

- those like you,
will shift the balance.

Humanity
will begin to grow
into its innate destiny.

62

But
how
is faith to grow?

Only when
the will
to know

- God and
- His will
are applied to
all issues

• can God
manifest to you

and

- will faith
become
a realistic experience
instead of
an empty word.

As you have
the self-responsible duty
to liberate yourself
from all personal images
because they

- hinder and
- frustrate
- your scope of
aliveness and
- ability to experience
- love,
- truth and
- beauty,

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

You have to start
by eliminating
your own mass images.

- You

and

- your life
are at stake,

but also
so much more.

63

Perhaps you can begin
to visualize

- the new-age person,
- the new society
in a way
you have never done before.

See this
new you
in a
• joyous,
• extremely free
way.

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

You have learned on this path
that when there is enmity
between
• you
and
• another person,

it [i.e., the enmity between you and another person]
can always be resolved
when you
• really wish
to be in truth
and when you
• go beneath the surface
to deeper levels.

See
this new society
you are in the process of building
that will be,
as I have often said before,
a model
for
the whole world.

64

The unity I am talking about
has nothing to do with
"tolerance."

Toleration [of one group by another group]

implies

that there is still

a difference [between the groups involved],

whether people [of either group]

feel superior about it [i.e. feel that their group is superior

to the other group]

or not,

but surely

a difference [between the groups involved exists].

Regarding

• unity

versus

• separation

there are

three stages

in humankind's evolution:

1) separation

in outright enmity;

2) tolerance;

3)

• union,

• unity,

• oneness.

To find

the oneness

underneath

the diversity

means

• peace,

• love,

• truth,

means

• growing into

a mature humanity.

65

Applying this concept [of separation versus unity]
to the topic of
Jesus Christ,
I can see that the human race
has outgrown the stage
of killing each other
for being a

- Jew or
- Christian.

Now when I say this,
I mean that
when this [killing of a Jew or Christian]
still happens,
the majority

- considers it a horrible crime,
- rather than
- condoning it.

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

66

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

[discovering and] challenging
your insecurity
about
your [own]

- spirituality and

your [own]

- religious background.

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

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

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

67

Jesus Christ
came
• to be
• a bridge
• a further stage
of
• love and
• truth
for all humankind,
• to unify
all humankind.

**In this new unity [of humankind made possible by Jesus Christ],
mere tolerance
no longer has any room.**

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

**Combined,
they [i.e., Combined, all the aspects of truth that were brought to earth
in all of the great traditions]**

**tell more of
the whole story:**

the story of
• **Creation,**

the story of
• **humanity,**

the story of
• **man's relationship to God,**

the story of
• **God's presence in your life.**

68

Wipe out

• the superficial differences
and find

• the great bond
of inner oneness –
not by eliminating

• Him who
has been turned into
a controversial figure,

but by eliminating

• the
• artificial,
• erroneous
controversy
that is based

on

• human limitation of vision and

on

• misunderstanding.

If Jews

feel put aside
because of Christ,

they could try to see

that having sent Christ
into a Jewish incarnation
was God's

great act of love
for His Jewish children.

If Christians

feel that they
must deny
their

• energies,

their

• pleasure principle
if they embrace Christ,

they could try to see

that this [i.e. try to see that this having to deny their energies and their
pleasure principle if they embrace Christ]

is merely
a wrong interpretation.

Wipe out
your misunderstandings,
challenge
your assumptions,
consider
that truth
may be
totally different –

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

In other words,
you will gain
all
that you ever feared to lose
when you
give up
your fixed ideas.

69

The new light

- nourishes and
- strengthens
 - you,
 - all of you.

It [The new light]

accelerates

its

- force and
- impact

as your souls

become

- freer,
- more open,
- more questioning
 - in a spirit of
 - truth-searching,
- more
 - filled with
 - goodwill toward
 - God's gifts of love
 - for you.

The universe

extends its tender love
to each one of you,

as

- individuals

and as

- a new group of humans
 - on whom
 - the spirit world
 - sets so much hope.

You are

all

blessed!

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