

## THE GOD-IMAGE

Greetings. I bring you blessings in the name of God. Blessed is this hour, my dearest friends.

In the Bible it is said that you should not create an image of God. Most people believe this statement means that you should not draw a picture or make a statue of God. But this is by no means the entire sense. If you think about this statement a little more deeply, you will come to the conclusion that this could not be all that is implied in this commandment. You must now perceive that this refers to the inner image. You are still so involved in your own wrong conclusions and your irrational impressions that you are bound to have an inner image about God, as well as on all other subjects that are most important in your life.

Children experience their first conflict with authority at an early age. I have talked at length about this. They also learn that God is the highest authority. Therefore it is not surprising that children project their subjective experiences with authority on their imaginings about God. An image is formed, and whatever the child's, and later the adult's, relationship to authority is, his or her attitude toward God will, most probably, be colored and influenced by it.

Children experience all kinds of authority. When they are prohibited from doing what they enjoy most, they experience authority as hostile. When parental authority indulges a child, authority will be felt as benign. When there is a predominance of one kind of authority in childhood, the reaction to that will become the unconscious attitude toward God. In many instances, however, children experience a mixture of both. Then the combination of these two kinds of authority will form their image about God. To the degree a child experiences fear and frustration, to that same degree will fear and frustration unconsciously be felt toward God. God is then believed to be punishing and severe, often even an unfair and unjust force that one has to contend with. I know, my friends, that you do not think so consciously. But in the pathwork you are asked to find the emotional reactions that do not correspond at all to your conscious concepts. The less the unconscious concept coincides with the conscious one, the greater is the shock when one realizes the discrepancy.

Practically everything the child enjoys most is forbidden. Whatever gives most pleasure is prohibited, usually for the child's own welfare; this the child cannot understand. Parents may also prohibit pleasure out of ignorance and fear. Thus it is impressed on the child's mind that for everything most pleasurable in the world one is subject to punishment from God -- the highest and sternest authority.

In addition, you are bound to encounter human injustice in the course of your life, in childhood as well as in adulthood. If these injustices are perpetrated by people who stand for authority -- and are, therefore, unconsciously associated with God -- your unconscious belief in

God's severe injustice is strengthened. Such experiences also intensify your fear of God. All this forms an image which makes, if properly analyzed, a monster out of God. This god, living in your unconscious mind, is really more of a Satan.

You yourself have to find out in your work or yourself how much of this holds true for you personally. Is your soul impregnated with similar wrong concepts? If and when a growing human being becomes conscious of such an impression, he or she often does not understand that this concept of God is false and that God is not what is experienced in the psyche. Then the person turns away from God altogether, wanting no part of the monster discovered hovering in his or her mind. This, by the way, is often the true reason for someone's atheism. The turning away is just as erroneous as the opposite extreme of fearing a god who is severe, unjust, pious, self-righteous and cruel. The person who unconsciously maintains the distorted God-image rightly fears this deity and resorts to cajoling for favors. Here you have a good example of the two opposite extremes, both of which lack truth to an equal extent.

Now let us examine the case in which a child experiences benign authority to a greater extent than fear and frustration. Let us assume that overindulging and doting parents fulfill the child's every whim. They do not instill a sense of responsibility in the child so he or she can get away with practically anything. The God-image resulting from such a condition is, at first glance, closer to a true concept of God -- forgiving, "good," loving, indulgent. This causes the personality to unconsciously think that one can get away with anything in the eyes of God, can cheat life, and avoid self-responsibility. To begin with, such a child will know much less fear. But since life cannot be cheated, one's own life-plan cannot be cheated, this wrong attitude will produce conflicts, and therefore fear will be generated by a chain reaction of wrong thinking, feeling, and action. An inner confusion will arise, since life as it is in reality does not correspond to the unconscious image and concept of an indulgent God.

Many subdivisions and combinations of these two main categories can exist in the same soul. The image does not only depend on the particular kind of predominant authority experienced in childhood, but also on the characteristics the entity has brought into this life. The more the entity has developed in former incarnations in this area, the less will the environment influence the psyche.

Other factors also play a role. For instance, when hostile authority in the person of a domineering parent is the predominant factor, the atmosphere in the child's home is filled with fear of this parent. The other parent may be doting and permissive. Although this influence is outwardly weaker, it may have a much stronger inner impression on the soul, and the resulting image may reflect that. The same holds true in the opposite case. Although severity, injustice and fear may have manifested as the weaker elements during childhood, the impression on the individual soul may be much stronger, thereby creating a more powerful image.

In most cases, both currents can be found. How, in what way, and why, what the attitude to the individual parent or parent-substitute was and is -- all has to be found out and investigated in the image-work. But do keep in mind, my friends, that both alternatives are to be looked for, even if one appears stronger to begin with. The pampering and indulgent God-image is not simply added to the monster-image, but is often a reaction to and compensation for the false concept. The personality may grapple between these two concepts, unconsciously trying to find out which is right, never winning the battle because both concepts are false. In every child's life both kinds of

authority are experienced, no matter how much stronger one manifests. You may have one indulgent and one stern parent. Or you may even have two indulgent parents, but a severe teacher instills fear in you and has a greater influence on your inner growth than you realize. Or it may be another relative or a sibling. It is never just one kind of authority.

It is very important, my friends, to find out what your God-image is. This image is basic and determines all other attitudes, images and patterns throughout your life. You should all examine this attitude that may be deeply hidden within yourself. Do not be deceived by your conscious convictions. Rather try to examine and analyze your emotional reactions to authority, to your parents, to your fears and expectations. Out of these reactions you will gradually discover what you feel about God rather than what you think. Your God-image reflects the whole scale between the two opposite poles, from hopelessness and despair -- believing that the universe is unjust -- to self-indulgence, rejection of self-responsibility, and the expectation that God will indulge and pamper you.

Now the question arises how to dissolve such an image. How do you dissolve any image? First you have to become fully conscious of the wrong concept. That is not as easily or quickly accomplished as it might seem. Although you may be aware of the image to some degree, you by no means recognize all its implications, effects and influences on your personality. You may not have recognized its significance on all levels of your being. This must always be the first step. You may often be aware of an image -- but you may not even be aware that it is false. Even in your intellectual perception you are partly convinced that the image-conclusion is correct. As long as this is so you cannot free yourself from the enslaving chains of the false belief. So the second step is to set your intellectual ideas straight. It is most important to understand that the proper formation of an intellectual concept should never be superimposed on the still-lingering emotional false concept. This would only cause suppression. On the other hand, you should not allow wrong conclusions and images, rising to the surface due to the work you have done so far, make you believe that they are true. In a subtle way, this is sometimes the case. Realize that the hitherto suppressed wrong concepts and ideas have to evolve clearly into consciousness; nurse the awareness of them in your surface consciousness, but realize that they are false. Formulate the right concept. Then these two should be compared. You need constantly check how much you still deviate emotionally from the right intellectual concept.

Do this quietly, without inner haste or anger at yourself that your emotions do not follow your thinking as quickly as you would like: Realize that your emotions need time to adjust, while doing everything in your power to give them the opportunity to grow. This is best accomplished by constant observation and comparison of the wrong and the right concept. Observe also your resistance to change and growth. The lower self of the human personality is very shrewd. Be wise to it.

As I have said, some concepts are easy to formulate. They are obvious. It merely requires a little thinking through. The resisting emotions do not care whether the proper concept is obvious or not. In either case they will find ways and means of trying to avoid a change of inner attitude. But as far as your intellectual understanding is concerned, you must differentiate between two kinds of concepts: those that are obvious if you think about them and those requiring development from inside -- inner enlightenment that has to be earned in order to formulate the proper concept, even in your intellect, to begin with. Prayer for recognition is important. When you pray, observe how

sincerely you desire the answer. You may dutifully pray for the recognition of your misconceptions, but inside there is a resisting block that you can feel if you look for it. Then, at least, you know that you yourself obstruct light and freedom, not God. Then you can begin arguing with that part in yourself that persists in being childish and unreasonable.

As far as the proper concept of God is concerned, this is certainly one of the most difficult awarenesses to come by -- because it is the most precious! Whatever your image is in this respect, this is where you have to begin. If you are convinced of injustice, so that you cannot see even factually that this conviction is wrong, the remedy is in finding in your own life how you have caused happenings that seem entirely unjust. The better you understand the magnetic force of images and the powerful strength of all psychological and unconscious currents, the better will you understand and experience the truth of these teachings, the deeper will you be convinced that there is no injustice. Find the cause and effect of your inner and outer actions.

Humans like to concentrate unduly on the apparent injustice that has happened to them. They focus on how wrong others are. This should and can be recognized. But try to find your part. If you make half the effort you usually make when finding other's faults to recognizing your own, you will see the connection of your own law of cause and effect. This alone will set you free, will show you that there is no injustice. You will see that it is not God, nor the fates, nor an unjust world order where you have to suffer the consequences of other people's shortcomings, but your ignorance, your fear, your pride, your egotism that directly or indirectly caused that which seemed, so far, to come your way without your attracting it. Find that hidden link and you will come to see truth. You will realize that you are not ever a prey to circumstances and other people's imperfections, but really the master of your fate. You will deeply understand, not only in theory but in practice, that everything happening to you is a direct or indirect result of your attitudes, deeds, thoughts and emotions. As far as the latter are concerned, they are most powerful of all -- and this is constantly overlooked, even by my friends who have learned, and at times experienced, this truth. Your own unconscious affects the unconscious of the other person. This truth is perhaps most relevant to the discovery of how you call forth all happenings in your life, good or bad, favorable or unfavorable.

Once you experience this, you can dissolve your God-image, whether you fear God because you believe in injustice and are afraid of being the prey of circumstances over which you have no control, or whether you reject self-responsibility and expect an indulgent, pampering god to fix your life, make decisions for you, take self-inflicted hardships from you. The realization of how you cause the effects of your life will dissolve either God-image. This is one of the main breaking-points.

One of your handicaps is your guilt feeling, or rather your wrong attitude toward guilt. To understand that, it might be advisable to reread my lecture on the subject of justified and unjustified guilt-feelings and the proper attitude toward shortcomings. If your faults depress you so deeply that you are afraid to face them, then this wrong attitude has to be worked on first, because it hinders you in coming out of your own vicious circle. The guiltier you feel about possible wrongs you may have to face, the more do you escape reality and thereby inflict harm on your soul. The proper and constructive attitude toward your own shortcomings is the key to the dissolution of this -- and all other -- vicious circles you may be caught in. Understand that none of your faults are committed out of malice; or because you wish evil on other people. All faults, every kind of selfishness, is

nothing but a misunderstanding and a wrong conclusion in itself. Your fear often makes you so paralyzed that your faculties cannot function properly. As a result, errors in judgment, action and reaction on your part bring effects into your life which you no longer connect with the origin of your fear. As long as you shy away from facing your erroneous reactions, because of a faulty attitude toward your shortcomings, you cannot find the breaking-point, which alone will bring you the recognition that you are not a victim; that you have power over your life; that you are free; and that the laws of God are infinitely good, wise, loving and safe! God's laws do not make a puppet out of you, they make you wholly free and independent.

In order to help you find the proper concept of God, I will try to speak about Him. But remember that all words can, at best, be only a small point to start with in cultivating your own inner recognition. Words are always insufficient. How much more so when it concerns God Who is unexplainable, Who is all things, Who cannot be limited into words. How can your perception and capacity to understand suffice to sense the greatness of the Creator? Every smallest inner deviation and obstruction is a hindrance to understanding. We have to be concerned with the elimination of these hindrances, step by step, stone by stone, for only then will you glimpse the light and sense the infinite bliss.

One hindrance is that, despite the teachings you have received from various sources, you still unconsciously think about God as a person who acts, chooses, decides, disposes arbitrarily and at will. On top of this you superimpose the idea that all this must be just. But even though you include the word "justice," this idea is false. For God is. His laws are made once and for all and work automatically. Emotionally, you are somehow bound to a wrong concept, and it stands in your way. As long as it is present, the real and true concept cannot fill your being.

God is, among so many other things, life and life force. Think of this life force as you think of an electric current, endowed with supreme intelligence. This "electric current" is there, in you, around you, outside of yourself. It is up to you how you use it. You can use electricity for constructive purposes, even for healing; or you can use it to kill. That does not make the electric current good or bad. You make it good or bad. This power current is one important aspect of God where it touches you most. This may lead you to think that God is entirely impersonal and therefore to be feared even more. It may contradict the idea of His infinite love. Neither is true. God, being all, is personal as well if He chooses to be, but His personal aspect has no bearing on the question we are now discussing and on one of the most important aspects of your personal life. His love is not only personal in God-manifest, but also in His laws, in the being of the laws. The apparently impersonal love of the laws that are -- understand what is implied in the words that are! -- shows clearly in the fact that they are made in such a way as to lead you ultimately into light and bliss, no matter how much you deviate from them. The more you deviate from the, the more you approach them through the misery the deviation inflicts. This misery will cause you to turn around at one point or another. Some sooner, some later, but all must finally come to the point where they realize that they themselves determine their misery or bliss. This is the love in the law, as is the fact that deviation from it is the very medicine to cure the pain caused by the deviation and, therefore, brings you closer to the aim. The love of the law -- and therefore of God -- is also contained in the fact that God lets you deviate if you wish; that you are made in His likeness, meaning that you are completely free to choose as you wish. You are not forced to live in bliss and light. You can if you wish. All this means the love of God. It is not easy to understand, but those of you who have difficulty in understanding will one day see the truth of these words.

When you have difficulty in understanding the justice of the universe and the self-responsibility in your own life, do not think of God as "He" -- although, of course, God can manifest as a person too, since He can do anything and is everything. Rather think of God as the Great Creative Power at your disposal. Therefore, it is not God who is unjust, as your subconscious may believe, but it is your wrong use of the powerful current at your disposal. If you start from this premise and meditate on it, and if from now on you seek to find where and how you have ignorantly abused the power current in you, God will answer you. This I can promise. If you sincerely search for the answer, and if you have the courage to face it without the wrong kind of guilt feelings -- and you should all be able to do that by now -- you will come to understand cause and effect in your life; you will come to understand what led you to believe -- perhaps unconsciously, but all the more powerfully -- that God's world is cruel and unjust, a world in which you have no chance, in which you have to be afraid and hopeless, a universe where God's grace comes to a few chosen ones, but you are excluded. Only understanding the law of cause and effect can free you of this fallacious view of God that distorts your soul and your life.

I know, you do not think all that. But many of you feel it deeply hidden in your subconscious. Try to find that part in you where you do feel that way, regardless of your simultaneously sincere love for God. Find out whether you fear God more than you love Him. If you do, you can be sure this image of God exists in you and you are living in distortion and illusion since all images are just that. Enumerate the injustices of your own life, but do not examine the lives of others, or general conditions, for there you cannot find the answer. Then try to find where you have abused the power current and connect these instances with the injustices you complain about. If you cannot do so right away, I will help you, and further work will show the connections quite clearly, provided you truly desire the answers. You have no idea what this discovery will mean to you. The greater the resistance to it at first, the greater the victory. You have no inkling how free it will make you, how safe and secure. You will fully understand the marvel of the creation of these laws that let you, with the power current of life, do as you please in creating your own life. This will give you confidence and the deep, absolute knowledge that you have nothing to fear.

There is a type of personality so negative in this respect -- though perhaps only subconsciously -- that he or she is deeply convinced of the futility of one's own life, and that the available life force can work only in a negative way. This may sound like a paradox, my friends, but it is not. Life force is energy. And in a personality problem of this type, the energy is used only negatively. That means, for instance, that the person becomes most alive in negative situations -- in situations of fight, unrest, quarrel, and disharmony of any kind. Then something vibrates inwardly. Yet, when everything goes smoothly, although a part of the personality may enjoy it -- usually the conscious side -- another part feels deflated and lifeless. This indicates that the distortion about God has progressed to a considerable degree. To a smaller degree most people have this reaction, at least occasionally. Examine whether you feel more alive in a negative situation and more dead in a quiet one. Your reactions will have a connection with your God-image.

Are there any questions regarding this subject?

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

ANSWER: The abuse of the power current of your life force consists of all actions, thoughts, attitudes and emotions that deviate from divine truth, that are self-directed, motivated in a spirit of separateness. Separateness of soul, briefly, comes about when people withdraw inwardly and put an invisible wall around their soul in the mistaken idea that it gives them safety. For instance, people's fears of life and love, of reality, of self-responsibility all lead to separateness. What this actually means is that the person considers him or herself different from others. The bridge to brotherhood is broken. This may happen in all sorts of reactions that are not always obvious. Each human fault contributes to separateness and is of itself a wrong conclusion; therefore a falsity, an illusion; therefore away from truth. If you analyze each fault, you will find that it exists because it is thought to be protective and advantageous. In truth it is not. For nothing can be to your advantage that is to the disadvantage of another person. This is separateness -- and separateness is the illusion of the world of manifestation. Does that answer your question? [Yes, thank you.]

QUESTION: In connection with our work, the word detachment has come up. Would I be correct in stating that detachment is just another way of expressing separateness?

ANSWER: Not necessarily. When it comes to words, their meaning can often be subtle and confusing. As you all know from your work, a word can mean one thing to one person and something else to another. A word designates an idea, and you all know that each true idea can be distorted into an untruth by taking it to an extreme that must be wrong. This distortion usually happens quite deliberately, although unconsciously. One seeks to find justification for the problem in one's soul by going to the extreme of a right idea. This has been the trouble with all great religious teachings throughout the ages. Detachment undergoes a similar fate. People who are afraid of life and love often escape into the distorted idea of detachment. But this should not make you forget the real meaning, the right sense of it.

The true sense of detachment is to be detached from one's own ego-centeredness. Thereby the person obtains a certain objectivity, which is detachment. It means that you consider your own hurt vanities, advantages, goals no differently from those of other people. You know how difficult this is to attain, even to a small degree. It cannot be attained by escaping life and its hurts, as some people want to believe, by misinterpreting spiritual ideas. Quite the contrary. Only by facing life's hurts in the right spirit, by not being so involved with your self that you see nothing else, will you come to the point of healthy detachment and objectivity. Being human, it is understandable that you fear life and love, but you cannot force fear away through the wrong kind of practice of detachment. You can reach true detachment only by degrees.

QUESTION: I think this question was asked in connection with a discussion we had. Can you tell me whether I see it right? It seems that we involve ourselves in all kinds of emotions in a negative way, so I do not want to be involved any more before I learn detachment. Once I have learned that, I would like to be involved because then I can do so in a constructive way.

ANSWER: Unfortunately, it does not always work out this way. It would be extremely comfortable and pleasant -- many people try it but they cannot succeed -- to avoid the disappointments of life in that way. As I often said in the past: you cannot get around it, you have to go through it. As long as you fear the hurts, you do not become detached from them. Because the fear is worse than that which you fear. That always holds true. Therefore, one has to try and find the right middle way between these wrong extremes.

At one extreme is the person who plunges headlong into every negative situation. Various psychological factors may be responsible for it -- self-punishment or a form of aggressiveness toward others, punishing them by one's own unhappiness -- and many other factors. These are the people who always become involved in a negative and destructive way. At the other extreme is separateness, the attitude that makes one believe one can go through life avoiding its negative aspects. If you are so much afraid of hurts that you force strict measures on yourself to avoid them, you can never rise above them, and therefore you can never attain the right kind of detachment. In order to rise above anything, you have to go through it, so that you lose the fear of it. This has to be done in the right spirit -- neither in a masochistic, self-destroying attitude, nor in an attitude of fear and a sick kind of self-love. So the right middle way has to be found in this respect as well as in all others. This is always the difficulty. The right middle way is, briefly speaking, that life brings all sorts of experiences; that it can only bring you experiences your own soul calls forth; that you do not avoid happiness because you are afraid of unhappiness; that you do not avoid positive involvement because you are afraid of negative involvement.

All negative experiences should make you stronger. If they weaken you, it is not the negative experience that is the cause of your weakening, but your attitude to the experience. This does not exclude a certain caution. It does not mean to rush into things without thinking through; without using one's intuition; without trying to really and truly see the situation, the other person, and everything that is part of the issue. Many times seeing is avoided because one wishes to have the other person fit to one's own need; or one wishes the situation to do so, and therefore one does not dare to look. This right middle way demands a certain objectivity. But do not forget, you can only become objective about the world and the situation around you to the degree that you succeed in being truly objective about yourself.

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

ANSWER: That is all right. You see, my answer is not only given to you personally. It is of general interest. It is so easy to misunderstand and nurture the sick state in a personality. As far as you yourself are concerned, you have to find this right middle way by testing yourself constantly. Whatever your extreme was so far, it might be wise to temporarily lean a little more in the other direction. You should be aware that this is also extreme, but it will have to be that way for a while until you can reach the right balance. In this discussion you both have the right idea, but each of you has to find the proper balance in yourselves by realizing toward which one of these two extremes you are inclined to lean.

QUESTION: What would be the connection, similarities, and differences between anti-life force and the abuse of the life force?

ANSWER: The abuse of the life force is the anti-life force. It brings anti-life force in its wake. It is merely a distortion. They are not two separate forces. It is one current.

QUESTION: May I bring up the subject of lying. What is the spiritual point of view about "white lies" -- lies in order to protect a higher cause or prevent hurts?

ANSWER: My answer cannot and must not be given on an outer level. Many teachers and teachings remain on the outer level, on the level of conduct. On this level the answer could never be conclusive. In fact, it could be dangerous. On the outer level, rules are made that become rigid and dead. And you cannot make one rule. There are so many possibilities, and each possibility is different. So my answer may, at first, seem unclear and, perhaps, even a little ambiguous. It will not be as satisfactory as if I could pronounce one rule and conduct for all alternatives. The only true answer is on the inner level, and it is this:

You will always know what to do and what the right course is -- whether it concerns this subject or any other -- if you have learned honesty with yourself to the maximum degree you are capable of. That, in itself, is a long process. Only in yourself do you find the truth that will then govern your proper outer conduct. If you are honest with yourself, you will be able to judge whether your dilemma is based entirely on selfless motives -- another person's hurt, a higher cause or whatever -- or whether these valid motives may also hide a selfish one. You will know how to evaluate it. The mere discovery and knowledge of the possible hidden selfish motive will show you what course to take. About this, no generalization can be made. The discovery of the selfish motive will show you that the outer selfless ones are no longer valid. In other instances, you will consider the outer selfless motives in spite of the fact that you have discovered selfish motives; you will see that although there is an advantage for yourself in considering others, this is still to the good all around. Only you will not deceive yourself any longer. Even the good course would be harmful to you if you were unaware of your own truth. Again and again I have to say, the right conduct we are all searching for does not lie in the action itself, it lies in the self-awareness and honesty. That is the key to all conflicts, be it lying or anything else.

QUESTIONER: Does that mean in essence the change from "thou must not" to "thou canst not"?

ANSWER: That would be included in it; all right conduct is always done freely. But it is not exactly what I said here. What I discussed is the importance of realizing possible hidden motives which may be selfish, while the outer conscious motive may be unselfish.

QUESTION: This question was asked by someone who is absent. What is the connection between the interplay on the human plane of action and reaction and God's will, the higher self will, free will, and self-will?

ANSWER: The higher self will is God's will. There is no difference. Since it is free, free will may either be God's will or self-will. Even self-will may correspond to God's will, only the motive varies. In other words, the goal may be right. God's will is relaxed, patient, unconcerned with one's ego. God's will is flexible, while self-will may want to attain the same results but is rigid, impatient, self-concerned.

The interaction -- action and reaction between people -- is a much more complicated problem. I suspect that the underlying question was -- perhaps not entirely consciously -- whether one is dependent on what another person creates with his own free will. In other words: "If my neighbor chooses with his free will to commit a wrong, and I am affected by it, how do I come by it? How do I deserve it? Am I or am I not a victim of the arbitrary choice of my fellow-creature's free will or self-will?" The deeply hidden fear of dependence on other people's actions and motives is a very

important problem of humanity, which colors one's attitude to life. I realize it is very difficult for you to grasp and understand that you are never, never dependent on another person, even if it seems that way. That is the illusion of the world of manifestation. The teachings and the path I show you must prove to you forever more that it is you yourself who inflict difficulties, conflicts and hurts on you, no matter how much the other person may be at fault. If you are free of images, illusions, wrong conclusions and wrong concepts, the wrong deeds of others can never affect you. You will then learn to adjust to the world. Happy or unhappy incidents in your life, favorable or unfavorable happenings, will have exactly the same effect on you. Of course, you are not that far yet. But by slow degrees you approach it. And some of my friends, be it only for a short instant, have already experienced this great truth, although afterward it may evaporate again. Once experienced, it is easier to recapture the knowledge and then you can build on it.

If what I just said is not entirely clear, you can ask me to clarify it in the next session. Think about it in the meantime.

My dearest friends, may the words I gave you tonight bring light into your soul, into your life. Let them fill your heart. Let them be an instrument to liberate you from illusions, my dearest friends. I bless each one of you, individually and as a whole. God's world is a wonderful world, and there is only reason to rejoice on whatever plane you live, whatever illusions or hardships you temporarily endure. Let them be a medicine for you, and grow strong and happy with whatever comes your way. Be blessed. Be in peace. Be in God!

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