

Pathwork Guide Lecture No. 52
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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 profoundly, you will come to the conclusion that this could not be all that is implied in this commandment. With what you have learned so far on this path, you will now understand that this refers to the inner image. Most people are still so involved in their own wrong conclusions, in their irrational impressions, that they are bound to have an image about God, as well as on other subjects. You are bound to have images on those subjects that are most important in your life.

At an early age, the child experiences his first conflict with authority. Recently I talked at length about this. The child also learns that God is the highest authority. Therefore it is not surprising that the child projects his own subjective experiences with authority onto his imagination about God. Hence an image is formed, and whatever the child's and later the adult's attitude toward authority is, his attitude towards God will, most probably, be colored and influenced by it.

A child experiences all kinds of authority. When the child is prohibited from doing what he enjoys most, he feels authority as being hostile. When parental authority grants favors to the child, allows him to indulge in his desires, authority will be felt as benign. When there is a predominance of one kind of authority in childhood, that will be the unconscious attitude towards God. In many instances, however, children experience a mixture of both. Then the combination of these two kinds of authority will form his image about God. In the measure that a child experiences fear and frustration, in that measure will fear and frustration unconsciously be felt towards God. God is felt to be a punishing, severe, and often even unfair and unjust force that one has to contend with. I know, my friends, you do not think so consciously. But in this work, you are used to finding emotional reactions that do not at all correspond to your conscious concepts on whatever subject. The less the unconscious concept coincides with the conscious one, the greater is the shock when one realizes this discrepancy.

Practically everything the child enjoys most is forbidden. Whatever gives most pleasure is prohibited, usually for his own welfare; but this the child cannot understand. It also happens that parents do so out of their own ignorance and fear. But the child is thus impressed that everything most pleasurable in the world 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. Particularly 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. Hence your fear of God is strengthened.

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 this work how much of an image, or variations thereof, hold true for you personally. Is your soul impregnated with similar wrong concepts? If and when the realization of such an impression becomes conscious with a growing human being, it is often not understood that this concept of God is false and does not mean that God is actually the way in which He is experienced in the psyche. Then the person turns away from Him altogether and wants no part of the monster he has discovered hovering in his mind. In most cases of atheism, this is the true reason for it. But it is overlooked that this alternative is just as false. The new concept is just as erroneous as the opposite extreme of fearing a god who is severe, unjust, pious, self-righteous, and cruel. He who maintains unconsciously the distorted God image rightly fears him and has to cajole him for favors. Once again you have a good example of the two wrong opposite extremes in which both lack truth to an equal extent.

Now let us examine the case wherein a child experiences benign authority to a greater extent than he experiences fear and frustration. Let us assume the child is spoiled and pampered. Doting parents fulfill every wish of the child, indulge in his every whim. They do not instill a sense of responsibility in the child so that consequently he can get away with practically everything. The God image resulting from such a condition is, at first and superficial sight, more similar to a true concept of God. He is forgiving, "good," loving, indulgent. This causes the personality to (unconsciously) think that he can get away with anything in the eyes of his god. He thinks he can cheat life and avoid self-responsibility. To begin with, he will know much less fear. But since life cannot be cheated, one's own life plan cannot be cheated, the results of his own wrong attitude will be of such a nature that conflicts and therefore fear are an outcome of a chain reaction of wrong thinking, feeling, and action. Thereby an inner confusion arises since life as it is in reality does not correspond to the unconscious God image and concept.

Many subdivisions of these two main categories exist in one soul, as well as many combinations of them. Depending on the predominant authority of the particular kind in childhood, the image is likely to be stronger in one direction, although even this cannot be generalized. It depends also on the characteristics that the entity has brought into this life, and also on the development in this particular respect in former incarnations. The more that development has advanced in this area, the less are surroundings able to influence the psyche.

Apart from that, other factors play a role. It may well be that, for instance, hostile authority is the predominant factor. Let us say one parent is domineering, and therefore the atmosphere in the child's home is filled with fear of this parent. The other parent may fall under the second category. Although this influence is outwardly weaker, it may have a much stronger inner impression on the soul, and the image may be stronger in that direction. The same holds true in the opposite case. Although severity, injustice, and fear may have been the weaker elements in manifestation during childhood, the impression on the individual soul may be much stronger and has therefore created a stronger image. But almost always, 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 an additional factor to the monster image, but often the very reaction and compensation to it. The personality may grapple between these two false concepts (unconsciously) and can never come out clear in this battle because both concepts are false, while he unconsciously tries to find out which is right. 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 hard parent. Or you may even have two indulgent parents, but a severe teacher who 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. So it is never just one kind of authority.

It is very important, my friends, to find out what your God image is. It is basic and determines all other attitudes, other images and patterns throughout life. Hence 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 expectancies. Out of that, you will gradually discover what you feel about God rather than what you think. The whole scale between these two opposite poles is reflected in your God image, from hopelessness and despair in the emotional conviction of an unjust universe to self-indulgence, rejection of self-responsibility, and the expectancy of a God who is supposed to pamper you.

Now the question arises as how to dissolve such an image. How do you dissolve any image? First you have to become conscious of the wrong concept to the full extent. That is not as easily nor quickly accomplished as would seem. For you may be aware of it to some degree, yet you do not by any means recognize all its implications, effects, and influences in 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 -- which is always false, otherwise it would not be an image -- but you may not even be aware that it is false. Even in your intellectual perception you are but partly convinced that the image conclusion is correct. As long as this is so, you cannot free yourself of the enslaving chains of falsity. So the second step is that you set straight your intellectual ideas. It is needless to repeat that the proper formation of the intellectual concept should never superimpose the still lingering emotional falsity of a concept. This would only cause suppression. But on the other hand, you should not allow the wrong conclusions and images, rising to the surface due to the work you have done so far, to make you believe that they are true. In a subtle way, this is sometimes the case. Realize that the so-far-suppressed concepts and ideas have to evolve clearly into consciousness; nurse the awareness of them in your surface consciousness; but realize that they are false. In some instances, the right concept is easy to formulate. Then these two should be compared. You should constantly check how much you still deviate emotionally from the right intellectual concept. Check this discrepancy quietly, without inner haste or anger at yourself that your emotions do not follow suit as quickly as your thinking does. Give them time to grow. This is best accomplished by constant observation and comparison of the wrong and the right concept. Realize that your emotions need time to adjust, but do everything in your power to give them the opportunity to grow, which will happen by the process just stated. Observe the emotions despite the resistances and the pretexts they can muster. For there is always that part in you that resists change and growth. This part in the human personality is very shrewd. Be wise to these ruses.

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 the recognition is an important part. Observe in times of prayer how sincerely you desire the answer! This is important. You may dutifully pray for the recognition, but inside there is a resisting block that can be felt if you set out to look for it. Then, at least, you know that not God, but you yourself obstruct light and freedom. Then you can begin arguing with that part in yourself that persists in being childish and unreasonable.

As far as the proper concept about 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 that you find 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 own inner and outer deeds. So often, man concentrates unduly on the apparent injustice that has happened to him. He thinks and thinks again of how wrong the others are. This should and can be recognized. But try to find how you have helped to bring this about. If you use half the effort you usually use on other's faults towards your own, you will find the connection of your own law of cause and effect. And this alone will set you free, will show you that there is no injustice, will show you it is not God nor the fates nor any unjust order of a world wherein you have to suffer the consequences of other people's shortcomings, but rather your ignorance, your fear, your pride, your egotism that directly or indirectly caused that which seemed, so far, to come your way without 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 lead life for you, 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 the handicaps is your guilt feeling, or rather your wrong attitude towards guilt. In order 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 something 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 proper faculties cannot function; thus you do not see or react properly, and this brings effects into your life that you no longer connect with the origin of your fear and the then resulting errors in judgment, action, and reaction on your part. But so long as you shy away from facing your erroneous reactions because of a faulty attitude towards your shortcomings, you cannot find the breaking point.

This breaking point alone will bring you the recognition that you are not a prey; that you have the power over your life; that you are free; and that these laws of God are infinitely good, wise, loving, and safe! They do not make a puppet out of you but make you wholly free and independent.

In order to help you find the proper concept about 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 are they 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 justice, this idea is false. For God is. His laws are made once and for all and work automatically, so to speak. Emotionally you are somehow bound to this 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 raise the question that thus God would be 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 apparent impersonal love of the laws that are (understand what is implied in the words "that are!") are made in such a way that they lead you ultimately into light and bliss, no matter how much you deviate from them. The more you deviate from them, the more do you approach them by the misery that the deviation inflicts. This misery will cause you to turn about 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 of the law. And they also realize the fact that deviation from it is the very medicine to avoid deviation, and therefore it 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 of your 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 go on from this premise and meditate on it and, from there, on to search where you have ignorantly abused the power current in you, God will answer you. This I can promise you. If you sincerely search for this answer and if you have the courage to face it without the wrong kind of guilt feelings -- and you should all be big enough for that by now -- you will come to understand cause and effect in your life that led you to believe (be it until now unconsciously but, because of that, all the more powerfully) that God's world is a world of cruelty and injustice; a world in which you have no chance; a world 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 this can free you of this fallacy 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 do not fear God more than you love Him. If you do so, you can be sure this image of God exists in you, and you are living by a distortion and illusion since all images are just that. Enumerate the injustices of your own life -- do not go into the lives of others or general conditions, for there you cannot find the answer -- and then try to find where you have abused the power current and connect these instances with your injustices. If you cannot do so right away, I will help you, and further work will show it to you quite clearly, provided you truly desire to find 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 idea 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 regarding 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, that he is deeply convinced of the futility of one's own life -- perhaps only in the subconscious -- 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 the energy you have at your disposal, in a personality problem of this type, is used only negatively. That means, for instance, that the person becomes alive mostly 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 comes from the fact that such a distortion about God has progressed to a considerable degree. To a smaller degree, most people have it at least occasionally. Examine your reactions with regard to feeling more alive in a

negative situation and more dead in a quiet one. You will find therein the 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 currents of your life force is all actions, deeds, thoughts, attitudes, and all emotions deviating from divine truth, that are self-directed, that are motivated in a spirit of separateness. I discussed separateness in the past frequently. The separateness of the soul, briefly, is that a person withdraws inwardly, puts an invisible wall around his soul in the mistaken idea it is safe -- for instance, people who are afraid of life and love, afraid of reality, afraid of self-responsibility. All that leads to separateness. All this actually means that the person considers himself as different than the other person. The bridge to brotherhood is eliminated. 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.

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. With words it is often a subtle and confusing matter. As you all know by your work, a word can mean one thing to one person and another thing to another. A word designates an idea, and you all know that each idea of truth can be distorted into an untruth by going into the extreme that must be wrong. This distortion usually happens quite deliberately, although quite unconsciously. Wherever the conflict lies in the soul, one seeks to find justification for it in 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. This objectivity is detachment. It means that you can consider your own hurt vanities, your advantages, your goals not any 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 in this sense. Quite the contrary, only by facing life's hurts in the right spirit will you come to the point of healthy detachment and objectivity -- by not being so involved with your self that you see nothing else. Being human, it is understandable that you feel this way. You cannot force it away as you try to do in the wrong practice of attachment. You can reach it only by degrees. So it depends on the sense in which you think of this word.

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 anymore 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 said often 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. The one extreme is the person who plunges headlong into every negative situation. Various psychological factors may be responsible for it, be it self-punishment, be it a form of aggressiveness towards 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. The other extreme is separateness -- the attitude that makes one believe one can go through life avoiding it in its negative aspects. If you are so much afraid of hurts that you force measures on you 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 it, 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 self-love in a sick way. So the right middle way has to be found in this respect as well as in all others. This is always the difficulty. This 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. But this does not exclude a certain caution. It does not mean to rush into things without thinking them through; without using one's intuition; without trying to see, 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 to the world, to the situation around you in the measure that you succeed in being truly objective to yourself. "I am not afraid of being hurt, but I would like to learn to stand back a little." That is all right. You see, my answer is not given only to you personally. It is of general interest for many, and 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 into the other direction, while you should be utterly 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 you have to find the proper balance in yourselves individually by realizing which way you are inclined to lean to in one of these two extremes.

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

ANSWER: The abuse of the life force is the antilife force. It brings antilife 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 from a spiritual point of view: the problem of "white lies," lies in order to protect a higher cause, lies to prevent hurts, the problem of mental reservation.

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 will 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 lies in the inner level, and here my answer is 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. This is, in itself, a long procedure. For only in yourself do you find truth that will then govern your proper outer conduct. If you are honest with yourself, you will have the evaluation. 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. 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 are 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, be it anything else.

QUESTION: Does that mean in essence and vernacular it is 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: The question was asked by someone who is absent, about the connection of the interplay on the human plane of action and reaction in connection with God's will, the higher self's will, free will, and self-will?

ANSWER: The higher self's will is God's will. There is no difference. Free will may be God's will, or it may be self-will. That depends, it can be either since it is free. Even the self-will may correspond to God's will, only the motive varies. In other words, the goal may be right; only God's will is relaxed, is patient, is not concerned 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 from one person to the other -- that goes into a much more complicated problem. I can suspect that the question was asked in the, perhaps not entirely conscious, idea, "Am I dependent on another person's fault that he is making with his free will?" In other words, "If my neighbor chooses with his free will to commit a wrong deed, and I am affected by it, how do I come by it? How do I deserve it? Am I then not a prey to arbitrary choice of free will or self-will of my fellow creatures?" This is a very important problem of humanity that colors one's attitude to life, the deeply hidden fear of this dependence on other people's choice in action and motive. 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. And the happy or unhappy incidents in your life, the 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 truth, this great truth although afterwards it may evaporate again. But once experienced, you will find it easier to recapture this knowledge and build upon it. If what I just said now is not entirely clear, you can ask in the next session again. Think about it in the meantime.

And so, 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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