

THE MASS IMAGES OF JUDAISM AND CHRISTIANITY

This lecture grew out of an answer to the following question.

Question: I am very puzzled by the tremendously strong reactions about the whole issue of Jesus Christ. I understand what you said about the fear of expansion that applies to all phases of expansion. 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 than resistance to expansion. Could you comment on this?

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. The more this 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 purer light coming from our level of consciousness.

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

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.

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 as demanding a self-defeating denial of intrinsic human values, energies and expressions. This is the mass image of Christianity.

Like all mass images, this 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.

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 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 are very threatening. Such "submitting Christians" feel themselves to be sinners whenever they register unallowed feelings. They also rebel, of course, but the fear of expressing the rebellion openly is much too threatening.

So, the rebellion, too, must be repressed and denied, only to create more guilt, more of a feeling of secretly being sinners. Such people will use any kind of doctrine to reinforce these denials. They will flock to orientations that take the Bible in a very literal and doctrinaire sense. They feel safe only in a rigid, life-denying structure.

The other alternative the child has is to openly and consciously rebel against the strictures that deny its very being. Such children become the "rebellious Christians" we are concerned with on this path. The "submitting Christians" I first spoke of would never enter such a path as this. That would be totally in opposition to the safety valves they have created.

The "rebellious Christians" need reinforcement for their rebellion, for underneath it they carry some doubts about its legitimacy. The truth is that they 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.

"Submitting Christians" suffer from the same confusion, the same false fusion of truth and error. However, they would need to learn to do exactly the opposite of what "rebellious Christians" need to do. They must question the tradition as handed to them, whereas the rebels need to accept the truth in the tradition.

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.

"Rebellious Christians", on the other hand, find security in totally rejecting their parents' values, at least in this particular respect. They grow up with a sense of superiority, considering their denial of Christ as more evolved. Here again confusion exists. It is indeed "more evolved" to deny the false denials, but it is not more evolved to deny the truths that are also in the tradition.

In the consciousness of such people there exists a tremendous fear of finding out that perhaps, after all, their parents were right. In the childish consciousness everything is always either/or. You know that. 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.

This applies to the self and, by extension, to the parents. "Rebelling Christians" can deal with the possibility that their parents were totally wrong. They 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. I would also be guilty and bad for having denied Christ and my parents in the past. This I cannot bear, so I must turn against these ideas."

The stronger the inner confusion about what is true and what is false in the parental tradition, the stronger is the fear of finding out that "I was wrong, therefore I am bad." This stronger threat reinforces the rebellion against such thoughts which seem to echo parental admonitions.

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.

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, they will have to become "Christian submitters." And "Christian submitters" are equally afraid to let go of their own image, for that would seem to mean they must become "Christian rebels" who throw out the beautiful truth of Jesus Christ along with the falsehoods.

As I said before, on this path we deal much more often with the "rebellious Christian" image. The 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 -- wrong conclusion, vicious circle, proving the wrong conclusion correct. We shall also show the process of dissolving the image.

Before that, 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 image. So we shall start with the feeling of being threatened if Jesus Christ is indeed a manifestation of God. Like the "submitting Christian," Jews who deny Christ feel immensely threatened about their parents being wrong. If they are wrong in this all-important question about life, the world, God, how can they be trusted in anything? The ground seems to slip away from under the feet of the child/adult. This fear touches those who outwardly rebel against their parents and disagree with them on many issues. It applies just as much to those who are overtly in agreement with their parents about almost all the important issues of life.

So, on one level, this mass image is a personal/psychological issue which parallels that of the "submitting Christian." The part of the soul which has not grown up cannot accept that the parents can be wrong about anything, because this implies they must then be wrong in everything.

Behind this personal/psychological level of reacting 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.

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 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 saw themselves as the aristocrats in the human family.

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

This tremendous gift of the incarnation among the Jewish people was also a test. All gifts are tests, just as painful occurrences are tests. The test was to recognize Jesus for who He was. To do so would have meant overcoming personal pride, power drives, self-interest and self-serving opportunism. If this had happened, 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 could have been used in the spirit of combining and extending the truth of the past into the truth of the eternal now.

On the collective level, both Jews and Christians have failed the test. This is obvious. The general fear of admitting the failure is as irrational and distorted as your fear of accepting your personal imperfections and blindnesses. On this path you have learned that doing so 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. The only way collective images can be dissolved and collective consciousness corrected so that it expresses the truth is through the commitment of a sufficient number of individuals who know the truth and have the courage to stand up for it.

The Jews in power felt threatened -- unjustly so -- by Jesus Christ. They were threatened only insofar as they wished to deny divine truth and divine guidance. Since the leaders prevailed on the majority, only a few courageous ones turned to Christ. The separation was enforced by those who refused to consider that He could indeed have been the promised Messiah, because they did not wish to abdicate their negative self-serving power.

Once the separation became a reality, more of the pagans turned to the New Message and embraced it. Their heart hungered for it. As time went on, more pagans than Jews turned to Christ. 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.

In the consciousness of the Jews, the pagan and the Christian became one and the same. Jews considered both inferior and hostile. The hostility existed, but instead of asking themselves how they contributed to it and taking responsibility for the situation and seeing it as a mutual creation -- just as you have learned to do on this path -- they abdicated any responsibility and saw themselves as the victims of the pagans, that is, of the Christians, even while continuing to look down on them.

This old history is very relevant for those who are born into families who continue to harbor this attitude in their own souls. They can use existing family influences as a challenge and thus help dissolve the mass image. Or they can choose to further perpetuate it and with it the Jewish karma.

When any of you work on any personal problem and find yourself terrified because your friends and helpers confront you, when you defend against even the possibility of that with which you are being confronted, you react according to the same erroneous assumption that being wrong, having lower-self attitudes, having made a mistake, is unforgivable and unacceptable. Your terror is very simply that. Your belief is that you would no longer be lovable if this or that negativity were indeed true. Only as you gain courage, and therefore humility as well, do you jump into the apparent abyss of opening your mind, and only then can you find out that your assumption 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. This has always been the true path and this will always be the true path. It applies to collective situations just as much as to individual ones.

It must become increasingly obvious to the observer that in mass images and in individual images the same dynamics operate. The more the truth is denied, the greater the real guilt becomes. With the guilt grows the resistance whose purpose is to ward off accumulated guilt. Negative karma is an accumulation over several lifetimes of unresolved, untruthful situations that have their own laws and consequences, just as truth has its laws and consequences.

When you persist in viewing these historical consequences out of context, as mere happenings, thereby seeing the Jews as victims, you rob yourselves of the vitality you need to be a self-governing part of the human family. You can become an autonomous person only if you let truth stand above defense, when truth is more important than justifying yourself, or your parents, or your forebears. 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?

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 would entail giving up the victim and blame game. It would entail accepting part of the responsibility for much of the past suffering. It 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. 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.

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 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 is a life process, it is purification, and it leads to oneness with yourself, with others, with God.

Can you find within yourself the willingness to adopt the same attitude 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 being right is. No matter how you try to justify your antagonism toward Jesus Christ, you are not in truth when you refuse to pose this question 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 be more important than the truth itself?

Observe the feeling of threat in you now, when these words are being addressed to you. Consider the meaning of this reaction. Can you perhaps take distance from it for a moment, and then consider that the feeling of threat may be a distortion, may be irrational, may contain false assumptions on your part? This questioning in itself is a healing you can administer to yourself.

Let us now consider the dynamics of images, as I have taught you to do and as you have worked with them on your path in many personal issues where images destroy your life. A brief recapitulation 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 is never questioned or challenged. The personality reacts blindly in a conditioned reflex, rather than out of truth appropriate to the particular occasion. The negative effect created in others 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.

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 create a split and live in pain, hidden doubt and guilt. Instead of liberating their forces, they must be defiant about them. And you all know that defiance is nothing but an ill-advised attempt to shut out other voices within. Therefore, instead of becoming stronger, the "rebellious Christians" become weaker. They may cover up the weakness by a mask of strength, which deceives no one, least of all themselves. They feel like failures and frauds but do not know why. In fact they 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.

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. I must deny this possibility in order not to be co-responsible with them."

But did not Christ say, again and again, that God is forgiveness? Is He not always here with His mercy, understanding and love? Is this not one of the great messages He brought? He 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.

Now how does this image work? The Jewish misconception is that Jesus was a false prophet, that He was a fake, that the pagans and Christians are lying, are deluded, are inferior and at the same time they 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 mass image. The defense against this mass image, the fear of its coming true inevitably created more antagonism and actual persecution of Jews. So the misconception 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.

The greater the guilt and therefore 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.

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 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. Images, in their untruth, are evil and create sin. They create war within the soul, war within the personality, and therefore also outside with others.

You have, often painstakingly, learned the importance of challenging and dissolving your images. There is only one way to do this: by starting to ask very probing questions from all possible angles. This sheds a new light on the picture. It opens doors that were heretofore closed. It loosens up hardened soul substance. The mind must be open to look at the situation and to consider everything that may be relevant to the issue.

In the last lecture I spoke about tradition in its positive and negative connotations. I also spoke about certain movements within this path. The emphasis has shifted at various periods and phases. In the last year or so it must have become quite obvious to many of you who observe the direction this path takes that, from the initial emphasis on individual purification and self-liberation, through dissolution of false images, we are now increasingly concerned with creating a new society. This 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.

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 it is necessary to see that there really are images to investigate, to question, to challenge. It is necessary to consider the subject anew.

The new-age society knows no Judaism, nor Christianity as they are known now. Yet it knows both. 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."

For many people the word "reincarnation" has a similar connotation. It is against the teachings of both Judaism and Christianity, at least as they are taught today. Yet it is one of the eternal truths, regardless of whether it fits into the religion embraced by certain individuals or not. Does it not strike you as peculiarly significant that this word, or the concept behind the word, 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; because your doors are much more open in this regard, sooner or later you experience inwardly, within yourself, the truth of reincarnation.

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 is firm and is always expressed toward the Creator. Thus truth can flow freely. The new-age person is not bound to nationality, political party, race or creed. He or she combines all their truths and rejects all their errors.

Remember what I explained in the lecture about new-age politics, in which democracy, communism, socialism, monarchy and capitalism are all combined in their truths in the best sense, while the untruths which create separation and set one person against the other are left out. The same applies to any other human expression. 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, 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. When you are one versus the other, you are that one thing with a vengeance, thus you cannot be it in its best sense.

In the current turmoil about Jesus Christ, those who are burdened with their own fear and mass images often do not hold their own best traditions in their heart. They often pride themselves as being not even religiously inclined at all. So their violent reactions against the possibility of Christ's existence, when truly analyzed, turn out to be a prideful stubbornness, a false sense of individuality.

Genuine individuality can never be associated with any group consciousness, religion, nationality, political party. True individuality blossoms only when God's truth is sought in all issues, at all times, so that personal inner experience can flower. Individuals in that real sense 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 is never in opposition to the individual, but as I mentioned before, the one furthers the other.

Your earth suffers deeply from human beings who have not yet understood this truth. Such people 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.

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.

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 into destructiveness of all kinds.

The whole process of growing up 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 also contain a part that seeks reasons to stop this process. Humanity as a whole has these two parts also. Individuals who follow their true destiny are humanity's higher self. Those who resist it are humanity's lower self. As in your individual struggle, all depends on which part is stronger, so humanity goes through the same shifting balances.

It is not true that there must always be war, suffering, injustice on earth. This 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.

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.

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 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 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.

The unity I am talking about has nothing to do with "tolerance." Toleration implies that there is still a difference, whether people feel superior about it or not, but surely a difference. 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.

Applying this concept 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 for being a Christian. Now when I say this, I mean that when this 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.

Underneath the surface, you need to find those areas where you may wish to annihilate the other for being "different," thus challenging your insecurity about your spirituality and your religious background. Some of you have already done this and have thus traversed a tunnel through which you can find the next stage you are intrinsically ready for -- that of oneness, unity. The differences 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.

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, 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 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.

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 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.

The new light nourishes and strengthens you, all of you. It 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!

Edited by Judith and John Saly

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