Pathwork Lecture 075: The Great Transition in Human Development from Isolation to Union

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

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| 03 | Greetings,  
my dearest friends.  

Blessings for all of you.  

Blessed is this hour [i.e., Blessed is this time  
we now spend together in this lecture]. |
| 04 | At the very beginning of this path  
you learned to recognize  
your  
• faults,  
your  
• weaknesses and  
your  
• shortcomings  
on the most  
• superficial and  
• obvious  
level. |
This [initial] recognition [of your faults, weaknesses and shortcomings] was not easy, because you were • untrained and • unused to any kind of • self-observation and • self-honesty.

From that stage onward [however,] you learned to • explore deeper levels and • find the greater subtleties of your nature.

Much ground has been covered since those early stages of finding your faults.

You may remember my telling you at one point, when we discussed human shortcomings, that all faults stem from three basic ones: • self-will, • pride, and • fear.

No matter which fault you take, examining it profoundly, you will always find that in the last analysis it [i.e., the fault under consideration] comes from one of these [three basic faults].
The second major phase of this path dealt with your

- complexes, your
- images,
- misconceptions, and your
- unconscious
  - confusions and
  - conflicts.

I stressed the necessity of doing this work of self-search without

- judging yourself,
  without
- moralizing, and
  without
- evaluating
  - the right and
  - the wrong,
  - the good and
  - the bad
  from an ethical standpoint.

Rather, I told you to evaluate these findings [from your self-search with curiosity]
as to how correct [or incorrect] your thinking was when you created your

- images and
- misconceptions.

There are good reasons for such a recommendation [to do your self-search without judgment], because destructive guilt [that comes from judging an aspect of yourself as wrong or bad]

is in itself such a heavy burden that it generates too much resistance to finding yourself.
If you approach your inner findings in a spirit of guilt-producing moralizing [i.e., judging something in you as “bad” or “wrong”] before you have reached a sufficiently deep level that transcends superficial awareness, it makes your work harder than it already is.

Now comes a third major phase on this path.

For those of you who have already gained an overall understanding about your inner problems, it will become necessary to now [combine work in phases one – finding faults – and two – finding complexes and images and] evaluate your hidden • images and • complexes [from your work in phase two] with a focus on your • faults [from your work in phase one] that are embedded in them [i.e., with a focus on your faults that are embedded in your images and complexes].
You may rediscover [embedded in your complexes, conflicts, and images]
- the very same faults
you had found
  [in phase one] at the very beginning of your work and
  which you thought
  you had overcome, or perhaps
- variations of them [i.e., variations of the faults
  found in phase one],
  deeply hidden
  within
  your innermost conflicts.

When you recognize your
- misconceptions and
- wrong conclusions
  as compared with
  - reality and
  - fact, and
when you also understand
- where they [i.e., where misconceptions and wrong conclusions]
  come from and
- why,
you can [then] see
what damage
the unconscious faulty thinking
causes
  - you and
  - others around you.
When you can
• see and
• thoroughly understand
all that [i.e., see and understand where misconceptions come from and what damage this faulty thinking causes you and others]
without a feeling of
• guilt and
• depression,
but rather in a spirit of
• joy,
• release and
• victory –
which gives you
• strength and
• understanding
about
• your own life and
• life in general –
then the time has come [in this phase three of the work]
for a
new
evaluation
[, now] from an
• ethical and
• spiritual
viewpoint.

[In this phase three of the work]
Look inward
to determine where you are
• selfish and
• proud,
• fearful and
• withdrawn.

Search
deep within
your inner conflicts [images, etc. from the second phase of your work]
for these traits [of selfishness, pride, fear, and withdrawal],
even if
on other levels of your personality
they [i.e., these traits of selfishness, pride, fear, and withdrawal] may not show.
**This** [third phase of the work where you connect conflicts, images, misconceptions, and confusions with your faults of selfishness, pride, fear, and withdrawal, and see the damage these cause you and others]

is a

very important step forward,

my friends.

There are
two

basic currents

in the universe.

One

is the

love-force,

which

• gives out,

• communicates, and

• rises above

the little ego,

which considers itself

• the center

of all things,

yet is only

• a part of

a stupendous whole.

Your real self

never considers

you

as the ultimate end.

When you reach

the height of your potential,

you no longer experience life

within the confines

of your

• restricting,

• separating

barriers of

• false beliefs and

• misconceptions.
Then [when you reach the height of your potential]

• you
  • find union
  with
  all
  people.

• You
  • feel,
  • experience, and
  • think
  in an
  entirely different way.

• You
  • become
  a different person,
  while yet remaining
  essentially
  the same individual.

The second basic force [in the universe] is the

• inverted,
• egocentric principle
  by which
  most human beings
  still live.

In that state you

• suffer and
• "enjoy" life alone [i.e., in isolation].
[In that state of isolation]

No matter
how many dear ones
may be around you,
• loving and
• sharing with
you,
you
experience
your life
as essentially
• unique,
• separate and
• peculiarly your own,
• unshakable and
• untransmittable.

You
are the only one
who experiences
this particular
• pain or
• joy
in quite this way.
You may not ever
think so [i.e., you may never think that you are unique and separate from others in these experiences of pain and joy] consciously.
In fact,
your
outer
knowledge
may [even]
contradict
this inner state
of experiencing life
[as it is really going on inside of you – i.e., experiencing yourself as unique, separate, and peculiarly your own, unshakable].

Yet, in your real [inner] feelings,
this is how
you experience life [i.e., as being unique, separate, and unshakable]
as long as
you are still in the state of self-centered separateness.
The transition from
• self-centered isolation
to
• the state of union with all
is the most essential step on the evolutionary path of an individual spirit entity.

At some time, in one life or another, the transition has to come.

When exactly this will occur varies with each individual.

But on this path the time must come, sooner or later, and let us hope that you will swing over
• from one state [i.e. from the state of “self-centered isolation”]
• to the other [i.e., to the state of “union with all”]

while you are still in this particular incarnation.
Words will not convey to you what this change really means.

You have heard them \(\text{i.e., heard the words}\) many times from many:
• philosophies and
• teachings.

You may even be capable of discussing the subject quite intelligently.

In isolated moments you may even have experienced what I am describing.

But then
• the experience vanishes, and
• you are back in the old state of isolation.

It takes a lot more work to make the transition [to the state of “union with all”]
permanent, and

the most essential prerequisite for permanence is
• finding and
• solving your hidden conflicts.
Moreover, it is of vital importance that you understand that the ultimate aim of your spiritual path is to make the transition from one state into another.

In order to do so, you must become fully aware that you still live in the:
• old,
• undesirable state [of self-centered isolation].

• As long as you have illusions about that [i.e., as long as you hold illusions and think that you do not live in the old undesirable state of self-centered isolation], or

• as long as you are confused and do not even know that there are two distinctly different states, you will have a much harder time [making this pivotal transition from the old state of self-centered isolation to the new state of union with all].
When you first glimpse the new state of being [i.e., first glimpse of “union with all”],
you will experience a liberation from the confining wall of isolating self-centeredness.

You will feel a deep purpose in
- life,
- your life,
- all life!

You will understand the purpose of all your experiences, both the good and the bad,

and will evaluate them from a completely new point of view.

You will deeply experience
- union with all beings and
- the importance of
  - their purpose as well as
  - your own [purpose].
A new

• joy and

• security

will

penetrate you

such as

you have never known.

The new security

will not be accompanied

by

the delusion

that

no more suffering

will come to you, and

you also

will not cringe

from such suffering [when it occurs].

You will

know

that it [i.e. that such suffering]

cannot [ultimately]

harm you.

A common

first experience

in the new state [of “union with all”]

is the

feeling

that whatever

you

experience at the moment

• is also felt

by millions of other people.

It [i.e., whatever you experience at the moment]

• was felt

by millions in the past and

• will be felt

by millions in the future.
Ever since the world of matter began, all these feelings –
• good or
• bad,
• positive or
• negative,
• joyful or
• painful –
have existed and
people [throughout all time]
have experienced them.

That you seem to produce a feeling does not mean that you have actually done so.

What you do produce [instead of a feeling] is the condition of tuning into the particular • force or • principle of an already existing emotion.

This distinction [between your “producing” and your “tuning into” the force or principle of an already existing emotion] may appear like hairsplitting, but it is not.
To perceive life from the new outlook [of being in a state of “union with all”] is an essentially different experience [from the experience of life from the old outlook of being in a state of “self-centered isolation”].

As long as you harbor the illusion that you are producing the respective
- emotion or
- life-experience,
you are still
- unique,
- alone, and
- separate.

When [on the other hand] you begin to feel that you are tuning into what already exists,
you
- automatically become a part of the whole and
- can no longer be the separate individual you have felt yourself to be.
I do not expect that these words will immediately produce this new state in you.

But your work on the path progresses steadily, and if you train your inner perception by • meditating and • trying to feel these words, you may accelerate the transition.

Recognizing your commonality with all others • will widen your horizon considerably;

it [i.e., recognizing your commonality with all others] • will give you a new outlook on your passing sorrows, and

it [i.e., recognizing your commonality with all others] • will help you to make constructive use of any negative finding within yourself.

It [i.e., recognizing your commonality with all others] • will also heighten your creative abilities.
Humanity's fundamental longing is to actually participate in the new state of being [i.e., the new state of “union with all”] that follows the transition [from the old state of “self-centered isolation”].

You may
• obstruct it [i.e., obstruct the state of “union with all”] and
• fear it [i.e., fear the state of “union with all”] in your ignorance,

but
the longing [for participating in the state of “union with all”]
always remains.

For
in the state
that is
natural
for all of God's creatures –
the state of union –
there is
no aloneness
any more.

In your present state,
you are still essentially alone.

The best you can occasionally achieve is the realization that others
• go through similar experiences and
• feel the same way.

But that is not at all what the new state really is.
In the new state [of “union with all”]
you will
know deeply
that
all
• things,
• feelings,
• emotions,
• thoughts and
• experiences
already exist
and
that
you share
in any
of the existing currents
because of
self-produced conditions.

These
• forces and
• principles
work
• all around and
• within
you.

It is up to
you
which one
will affect you.

Visualize
all emotional experiences,
from
• the lowest
to
• the highest,
as
• streams or
• currents.
According to your
• personal frame of mind,
• state of emotion,
• general development,
• character tendencies, as well as
• passing moods or
• outer happenings,

you tune into
one of these currents [or streams of emotional experiences],
while [at the same time]
you may
simultaneously
be
partly
tuned into
• another,
• conflicting
one [i.e., partly tuned into a different conflicting current or stream of emotional experiences].

With this [new] approach,
a drastic change
is bound to occur
in your entire
• inner and
• outer
outlook.

From a
• separate,
• self-centered
being [i.e., the old state of being]
you are
bound to become,
little by little,
the being
you actually are [namely, the new state of being,
the being in union with all other beings].
You imagine with your limited thinking capacity [in your old state of being] that only as a unique individual do you have • dignity and • a chance for happiness.

You also feel – often unconsciously – that if you are but a cog in a wheel, you do not count.

You are still under the illusion that you are but one out of billions, and therefore your happiness is not important.

Another illusion misinterprets the right to individuality; it [i.e., this illusion misinterpreting the right to individuality] claims that you are a separate being and therefore essentially • separate, • alone and • unique.

At best, you believe that others may be in a similar plight.
This is
   an illusion,
but
   it does exist
      in most of you
      in some measure.

As long as
   this misunderstanding [regarding the right to individuality]
      is within you,
you are
   unconsciously
      fighting an
         • unnecessary and
         • tragic
      battle.

[In this misunderstanding of individuality]
   You think
      you have to be
         opposed to
            giving up
               your individual right
                  to be
                     • happy and
                     • important.

If the inner error, [namely, the error in which you think]
   that you are
      fighting
         for
            your
               • individuality and
               • happiness
when in fact
   you [actually] struggle [and fight]
      to
         preserve your separateness [i.e., to preserve your separateness in the
            old state rather than to preserve your individuality and
               happiness which requires the transition to the new state],
were cleared up
   it would make the fight [to transition into the new state of “union with all”]
      easier.
The truth – and you will experience it one day – is this:

In the new state [i.e., In the state of “union with all”]
you will see that
• being no more and no less than a part of a whole, and
• sharing with so many others something that already exists,
  makes you a happier person.

You have the right to happiness, and you have more rather than less
• dignity and
• individuality
  because of this fact [i.e., because of the fact that you have a right to happiness].

Your dignity will increase to the extent that your pride of separateness decreases.
The
  • fullness and
  • richness
  of life
  will increase
to the extent
  that
  you leave
  your
  [old] state of separateness
  in which
  you assume
  that
  • in order to
  • have more for yourself
  • you have to
  • take away from others.

That is
  • the error and
  • the conflict.

In the old state,
  that is the way it works out.

In the new state
  this is not true.

The importance
  of your welfare [and happiness]
  is infinitely greater
  just because
  you are
  a part of a whole.
The moment you gain even a momentary glimpse of the truth, you will never be again torn by the old conflict that either you can have a happiness that is selfish, or, if you choose to refrain from this "selfishness," your happiness is unimportant [and will not be attained, because of the belief that happiness requires being selfish].

This inherent misunderstanding causes a deep guilt in the human soul because you don't know what to do with your desire to be happy [since you believe that happiness requires selfishness and selfishness leads to guilt].

The conflict [of believing you have two equally unsatisfactory choices: choosing to be happy but selfish and hence guilty, or choosing to be unselfish but then having to live with unhappiness] will vanish the moment you train your outlook to take in the new approach.
The instant you have experienced that first glimmer of understanding you will recognize how steeped in separateness you were.

The moment the insight comes you will truly see that the old state of separateness • was, and • still is, your world.

Then your conscious desire to leave the old world behind will increase.

When I say self-centeredness I do not use the word in a • moralizing, • blaming, • admonishing way, but [rather] • philosophically.
It [i.e., the word self-centeredness I use] indicates
• one basic state of being
  as opposed to
• an entirely different state of being,
[and]
• one world, or
• one soul principle,
  as against
• another.

As you gradually make this transition [from “self-centered isolation” to “union with all”],
• your values
  are bound to change.
  • Your purpose,
  • your aim, and
  • your concept of life
  are bound to change.

This change will not be
the superficial adoption
of new [outer] opinions,
but a very
• natural,
• gradual,
• organic,
• inner growth.

The change comes slowly;
it is an
• inner change
rather than an
• outer [change].
Your outer opinions do not even have to undergo a drastic revision.

They may essentially remain the same, but you will
  • experience and
  • feel them differently.

People are so afraid of change.

But you have nothing to fear.

Much of
  • your life and
  • your opinions may remain the same while you change.

This sounds like a paradox, my friends,
  but it is not.
To remain
the same
and yet
to change
is possible
in a
• good,
• constructive, and
• natural
way
because
the call of your life
is to
grow
to the maximum.

However,
it is also possible
to
• change
and
• remain the same
  in some
• wrong and
• destructive
  ways.

Truly,
you have
nothing to fear
in approaching
this great transition,

for
what is
• valuable and
• valid,
what is
• essentially you,
will remain
the same,
only
enriched.
Only what was not essentially you will gradually fall off, like an old outworn cloak.

Creative forces will flow out of you of which you are still completely unaware.

The direction of your innermost currents will be reversed when you attain the new state of oneness [with all].

In your present state of [self-centered] isolation, many creative forces, such as • love or • talents, try to stream out of you, but due to your basic inner state of self-centered separateness they are turned back.
[In your present state of self-centered isolation,]

After
the initial effort of
• streaming out,
• reaching the cosmos, and
• teaching others,
they [i.e., the many creative forces, such as love or talents] are
• withdrawn,
• held back, and
• made inactive.

Your
innermost nature [naturally]
rebels against
such great frustration [of your streaming out being withdrawn]
because
it [i.e., this withdrawing, holding back]
is
against
• nature,
against
• creation, and
against
• harmony.

This basic rebellion
of your inner nature [against your withdrawing]
causes
many conflicts
that can
never be solved entirely
by [merely] recognizing your
• images and
• conflicts,
which were created
by
childhood conditions.
While the dissolution of childhood conflicts is essential to bring about the new state of being, it is important to recognize that dissolving childhood conflicts is not an end in itself.

If your aim is to stop short [i.e., short of your ultimate potential, i.e., to stop] at resolving childhood conflicts and straightening out psychological deviations, you are bound to fail in fulfilling yourself.

You may not even succeed in really resolving these conflicts if their resolution is not a means toward the greater aim: the transition from the self-centered state of isolation into the state of union with all.
This [transition from the self-centered state of isolation into the state of union with all]
includes
the recognition of yourself as an integral part of creation which strives
  • endlessly and
  • ceaselessly toward a greater fulfillment.

Only when you take the greater aim of union with all as your personal goal
will you be capable of utterly fulfilling yourself.

You will develop all your capacities, and then the great stream of
  • life,
  • health, and
  • strength will flow through you.
[However]

When your ultimate outlook on life is
- distorted or
- not clearly formulated,
your
- creative and
- health-giving forces
cannot be regenerated by
the great cosmic stream.

[Then]
The cosmic forces are constantly
- blocked and
- halted
by your
- ignorance,
- confusion,
- lack of awareness, or
- the wrong perspective on
  the real meaning of life.

[However]

With the proper outlook, you are bound to
- approach and finally
- make the transition.
In the new state [of] union with all, your own creative forces will naturally flow out of you, allowing the cosmic forces to constantly flow into you, • renewing and • regenerating your entire being.

Your outgoing forces will touch other beings who are attuned to them [i.e., who are attuned to your outgoing forces], • wherever and • whoever they [i.e., the other beings] are.

I know that this topic is difficult to understand. It is abstract and not easily put into practice. It needs all your • inner senses, your • intuitive nature, as well as your • sincere desire to really understand the deeper meaning of these words.
Through 
• study and
• meditation,
through trying to 
• feel and
• use
your own
inner findings
with the help
of this overview,
you will
come to the point
where these words
will be a revelation to you.

Then
a new door will open
through which
you will gladly enter.

You will then
recognize
how long
you have
battled
to step across
this threshold.

The cultivation
of this new approach to life
will eventually
reveal to you
an understanding
not only of
• yourself and
• others,
but also about
• your purpose
  in the universe and
• your function
  in it [i.e., in the universe].
Nothing else can give you the real security you still are searching for.

All great • teachers and • sages have spoken, in various ways, about this great transition [from “self-centered isolation” to “union with all”].

You who are on this path should • think about it [i.e., think about the state of “union with all”], • envision it, [i.e., envision the state of “union with all”] and • know that its time is bound to come.

How the human soul struggles against this, the ultimate fate of every being!

How afraid it [i.e., the human soul] is to leave a state of • unhappiness for a state of • happiness and • security!
How foolish of you
to fear,
depth within your hearts,
that
in
• leaving
  the old world and
• attaining
  the new
you have to
leave
something precious
behind.

Try to find that
• unreasonable,
• irrational
  • fear and
  • resistance.

  It is right there
    in you.

  All you have to do
    is look at it.

You do not
have to reach very
• far or
• deep
  to find the fear.

The basic resistance
to transition
is expressed
in innumerable
little ways
  in your
everyday life.

Find it [i.e., find your resistance to transition],
and
  you will have found
    a valuable key.
First it is necessary
that you become aware of
how you are struggling
to maintain
the isolated life,
in which, at best,
you want to share your life
with [only] a few
chosen individuals.

[Start there, and]
If you can give
some manner
of love
to those few,
you are already a step beyond many
who cannot even do this.

I hope my words
will not be misunderstood
to mean
that you should undertake
a drastic change
in your
outer
life.

The transition [from “self-centered isolation”
to “union with all”]
is
much more subtle than that.
Once you begin

to recognize

the symptoms

of your

• old,
• self-centered,
• isolated

way of life,

you are bound to see

how every impulse

related to

this [old, self-centered, isolated] outlook

• creates
  • fear and
  • insecurity and

• is
  • futile and
  • senseless.

[By contrast,]

The new state [of “union with all”]

is one of

• continuous joy and
• deep inner security.

[However]

I do not mean

that difficulties

cannot come your way any more.

I have said that many times before and

I do not ever

want to be misunderstood

on that subject.

No one

should contemplate [and take on]

• this path [of pathwork] and
• the development taking place on it

with the idea that

if you proceed properly

your difficulties will cease.
That expectation [that on the “right” spiritual path all difficulties will cease]

is, of course,
• utterly unrealistic and
• wrong
  as long as
    you are incarnated
      as a human being.

However –
  as I said before –
that which
  you
    need [as a human being]
      to go through
will not
  frighten you anymore.

[Rather]
• It [i.e., a difficult problem you meet] will
  make sense to you, and
• you will go through it courageously,
  growing
    • with and
    • from
      it.

You will
• accept it [i.e., accept the inevitable difficulties of life]
  as [a natural] part of life [on this earth],
instead of
• shrinking away from it.
So you see,
  my dear friends,
what humanity [in its unconsciousness]
is actually
  struggling
  to maintain
is a state of
isolating darkness [which is its “old” state].

It is
  a senseless struggle
  from which
  you reap [only]
  unhappiness,
and this alone [i.e., the fact that you
  reap only unhappiness]
proves
  that
  the direction [you have taken]
  • is [utterly] wrong and
  • must be
    changed.

The results
of changing
  your
  inner
  direction [to a new one that embraces the
  “new” state of “union with all”]
are
  • freedom and
  • joy,
  • purpose and
  • security.

It appears to you
as though
  what you are giving up
  is something
  • valuable,
  but once you decide
  to let it go
  you will see
  that you have given up
  • nothing.
The first tentative steps in the transition from
- one
  - state or
  - world
into
- another
are
- self-knowledge and
- the understanding of your unconscious
  - problems,
  - concepts, and
  - attitudes.
- Self-knowledge and
- self-acceptance
are
the prerequisites [to making this transition].

Everything else arises from that.

You also have to realize that there is a further goal beyond the mere dissolution of your inner problems [namely, the further goal of making the transition to the state of “union with all”].

Or, to put it differently, you cannot truly solve these problems unless you envisage this great basic transition [from the state of “self-centered isolation” to the state of “union with all”].
| 34 | *If you can occasionally feel what I have tried to convey to you tonight, it [i.e., this occasional feeling] may help you to open a little window from which you can glean a new perception.* |
| 35 | *Now, are there any questions?*  
*QUESTION:*  
You were speaking about tuning in.  
*How does one tune in*  
• from one state  
• to another?  
*What is the technique?* |
| 36 | *ANSWER:*  
It becomes an automatic process  
• when you pursue this work of self-search  
• while also [simultaneously] envisaging the ultimate aim [i.e., of making the transition to the state of “union with all”]. |
• Once you have reached
  a deeper understanding
  of
  your innermost
  • problems and
  • deviations,

• as you
  begin
  to solve them,

your
  • concepts,
  • outlook and
  • values
  begin to change,
  • subtly and
  • slowly,
  but surely.

With
  a higher degree
  of awareness
  the "tuning in"
  takes place
  automatically.

You cannot
  tune in
  simply by
  forcing yourself to
  • feel or
  • think
  something [you think you should feel or should think
  when in the state of “union with all”],

but [on the other hand]
  you can help it [i.e., help the process of “tuning in”] along
  by trying to
  • feel and
  • perceive
  in a
  • natural and
  • relaxed
  way,
  • without expecting
    immediate results,
  • rather than anticipating
    a drastic change.
There is no magic formula.

[But] You can accelerate the automatic growth process by
• cultivating certain thoughts,
by
• obtaining spiritual nourishment, and
by
• using this lecture as additional material.

All three of these practices together are bound to bring a different vibration; and with this different inner vibration you will automatically, naturally, and without force tune into a different
• force or
• current.

As yet in your current state of “self-centered isolation”,
the vibrations emanating from you, with all their
• disturbances and
• contradictory feelings,
tune into negative currents, which are just as much part of your world as the positive.
You automatically tune into that which corresponds to your own vibration, which [in turn] is the sum total of your
• personality,
• character, and
• general outlook on life.

Your
• health
or
• lack of it,
your
• constructive and
• creative
abilities
or
• lack of them,
your
• sense of
• being alive and
• fulfilling a purpose
or
• the lack of it
causes,
in the aggregate,
your
personal vibration.

That [personal] vibration, in turn, determines the
• forces or
• currents
you tune into.
39

Did you expect
a particular formula?

That
I cannot give.

40

QUESTION:
In other words,
it is a state of
• mind and
• emotion.

According to
my emotional state,
I will attract
certain currents.

Now suppose
my state of mind
is such
that I attract
negative forces.

My question is:

How do I go about
gradually
changing these currents?

Because
if I start to
• think and
• visualize
that there are
• positive and
• negative
currents,
it makes me think
that I
have to be careful
not
to tune into
these negative forces.
If I find myself 
in that state of mind 
[where I have to be careful NOT to tune into negative forces],
how do I 
switch 
in order to 
contact 
the positive?

ANSWER:
What I spoke about tonight 
should not change 
your approach to 
your Pathwork 
in the slightest.

You seem to feel that you 
• are in 
greater danger and 
• more exposed 
to forces 
beyond your control 
[simply] because 
you 
now consider [and are more aware] 
that these [negative] forces 
already exist [in the universe],
• while [earlier] 
the idea that 
you produced 
negative emotions 
yourself 
gave you a feeling of 
greater protection.

This [assessment you seem to have made] 
is all wrong.
The fact that you produce the condition that makes you tune into already existent forces does not make you more helpless.

On the contrary, that knowledge, if rightly understood, will give you greater:
- strength and
- insight
to become one with
  the positive currents.

Your very reaction is proof of the:
- basic human struggle and
- unfounded fear of leaving
  the [“old”] state of separateness.

It is exactly what I was trying to convey:
you erroneously feel that you are:
- safer in your [old state of self-centered] isolation
  and [conversely]
- become more exposed and vulnerable
  as part of a whole.
You feel that you are the victim of • other people's influence on you and of • factors existing beyond your control.

You will have this wrong impression as long as your inner self-responsibility is not fully established.

When that [i.e., when your fully-established sense of inner self-responsibility] comes about you will automatically see that the truth is not at all the way you see it now.

Your immediate approach to the problem needs to be always the same.

First, understand the basis of your fears.
When you
• go deeply enough, and
• don't shy away from
  following through,
you are
  bound to see
    that
  you are in error.

All
  fears,
  with the exception of
    the healthy instinct of
      self-preservation,
are based
  on
  • illusion and
  • misconception.

When you
  understand
    the basis
      of your fears
        [and see that this basis of your fears is
          not one of truth but rather
            one of illusion and misconception],
you will be able to
  give them up
    naturally.

You will then
  have
    the transcendent insight
that
  your fear
    is
      • unnecessary,
      • futile,
      • illusory, and
      • completely senseless.
**In that realization** [that your fear is illusory and completely senseless]

you will again,
not abruptly
but little by little,
cease
being afraid.

**Thus** [without this illusory and senseless fear]
you will [automatically]
tune into
a different current.

Your
• awareness and
• understanding
  of the negative
is
the essential part.

All
• fears and
• other negative emotions
are the result of
• confused and
• faulty
  thinking,
  which can be
• conscious or
• unconscious.

By deeply analyzing
such negative emotions,
you are
finally
bound to
• reevaluate
  • your thinking,
  • your concepts,
and thereby
• straighten out
  the existing confusion.
Often
    the greatest difficulty
    is that
    people
    are not even aware of
    being afraid.
When you
    know
    that you are afraid
    it is
    so much better.

So the first step
    is to be aware
    that
    you have fears.

The second step
    is to pin down
    exactly
    • what it is
    • you are afraid of,
    • why, and
    • where the fear comes from.

This is
    hard work,
    I admit.

    It needs
    • patience and
    • perseverance.

    It needs
    • the absolute will to find out.

Then you will encounter
    • the original fear and
    • its underlying misconception.

At that moment
    the fear
    begins to vanish.
That
    is the only way.
[Conversely]

Harboring the fear
  that you
    might
      tune into
        the wrong current

is the
most unproductive approach imaginable.

Thinking you
  must guard yourself
    against it [i.e., guard yourself against the wrong current]
      by forceful measures
        avails you nothing.

You cannot
  protect yourself
    by isolating yourself
      even more.

The only way
  to master your fear
    is the willingness
      to go through it.

It means
  acceptance of
    • life as a whole,
    • including
      the necessary [negative] manifestations
        [that are] due to
          one's
            remaining imperfections.

This is
the only healthy approach.
QUESTION:  
I was talking about  
the transition time.  

It takes a long time  
to find out  
where that fear is.  

[And] In the transition time  
one [continually and] automatically  
attracts negative currents.  

[Since I do not want to attract negative currents.]  
I am looking for help  
during this [transition] time,  
because, as you said,  
it [i.e., attaining the new state of “union with all”]  
does not come overnight.  

So how do I go about it [i.e., how do I go through life  
without attracting negative  
currents during this transition time?]  

ANSWER:  
Do you mean  
that  
the inwardly existing fear  
of leaving the old state [per se]  
will attract to you  
new  
negative currents?  

You are mistaken  
in believing  
that  
the transition state [per se]  
produces  
new  
fears.
The same old fears have existed all along [prior to you entering the transition to the “new” state of “union with all”].

You merely become more conscious of them now [as you go through this transition].

This battle [against making this transition] has been going on since time began.

As long as you have not [yet] made [i.e., completed] the transition [to the state of “union with all”], you fight against it [i.e. fight against the transition] because you are unconsciously afraid of it [i.e., afraid of the transition to the state of “union with all”].

This fear [of making the transition to the “new” state of “union with all”] may manifest in many outer symptoms, yet deep down it is the basic fear of leaving the old state [of “self-centered isolation”].

Human beings always fear that because they are more conscious of a negative condition, they are [consequently] more endangered by it.
[In fact,]
It is just the opposite.

The more
you are
conscious of
• this or
• any other
fear,
the less
negative
will be the effect
it has on you.

At any rate,
you cannot
impress yourself enough
with
the truth
that you are
never
a helpless prey
to the influence of others,
nor are
others [a helpless prey]
to you.

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QUESTION:
May I attempt an additional answer
to both these questions
which ask for
specific instruction
on how to
tune in?
I don't feel that this lecture was about giving instructions other than to proceed with the general psychological work, to study and think about it [i.e., study and think about the general psychological work].

It is rather a projection [ahead into the future] of what is bound to happen by itself as a result of this work [we call “Pathwork”].

It is not a matter of tuning into
* a fearful mood or
* a joyful mood.

There is no such thing [per se].

It [i.e., the work we do in Pathwork] is gradual work and if one has fear for a while, there is just no help for the time being, other than the work we are doing anyway.

If we do the [Pathwork] work right over a period of time, then slowly the fear will begin to change by itself.
ANSWER:
That is right.

Thinking about it [i.e., thinking about what I have said tonight] may help create new perspectives.

It [i.e. this “thinking about what I have said tonight”] may help gain new understanding from a different angle so as to better assimilate the findings you make on this path [called Pathwork].

That is all it [i.e., thinking about what I have said tonight] can do.

That is all any of these lectures can do.

QUESTION:
I would like to ask a question about fear of success.

ANSWER:
Any such question can only be answered very generally.

Anyone with a [specific] problem like that would have to work it out in his or her personal work because there are • many variations, • many possible factors.
Broadly speaking, fear of success indicates a fear of not being adequate to the success.

You all know that the child in you wants something handed to it:
• on a silver platter,
• without the necessary
  • responsibility,
  • work,
  • decision, and
  • cost.

When mature, you accept all these conditions [i.e., you accept the necessary responsibility, work, and cost], but if the child in you does not [accept all these conditions for success], then fear of success may be the result.

Therefore, an additional fear is created.

It is the fear of losing any possible success that may be gained.
The deeper knowledge of your soul transmits to you that you can only rightfully keep what you earn with a mature attitude.

If this mature attitude is lacking in any way, deep down you know that success will be fleeting.

Therefore you try to avoid the • shame and • exposure, the • failure and • grief by sabotaging the success at the outset with your fear.

So what creates fear of success usually is:

(1) feelings of inadequacy;
(2) lack of self-responsibility, even if only on a subtle inner level;
(3) guilt: the feeling of "I do not really deserve it."

This too is connected with what I discussed here.
If one is unwilling to assume mature responsibility, then one naturally feels guilty [even] for desiring the goal.

If [on the other hand] a person
  • accepts full adult self-responsibility,
  • is willing to pay the price for anything, and
  • is capable of making a mature decision,
there will be no such guilt.

Whenever such a problem [i.e., whenever fear of success] exists, one is bound to find the elements discussed here.

You may find them in particular personal variations, but basically the aspects covered here are bound to be present in some form if one goes deep enough.
On a yet deeper spiritual level, however, another element enters.

This is very closely connected with
  • the psychological causes I just discussed
  and with
  • tonight's subject.

You may remember that in a previous talk I explained the fear of happiness that exists to some degree in every human being.

Fear of happiness is closely connected with
  • the new state [of “union with all”] I discussed tonight,
  • the state in which you are
    • a part of a whole,
    instead of
    • an end in yourself [in a state of “self-centered isolation”].

The
  • blind and
  • ignorant human ego is struggling against the unknown new state of pure happiness.
[However.]

Any real happiness
must
in some way
be connected with
the new state of being [i.e., the state of “union with all”]
which will [automatically]
be yours
after the transition.

Any success
that is
more than
just superficial,
but
that is not
experienced in
the spirit of
your
• being a part of the whole
and
• sharing the common aim
of bringing
the entire universe
to unity

will be
• shallow,
• unsatisfactory, and
• temporary.

It [i.e., such a success]
• will not be rewarding and
• is bound to be frightening in some way.
True

- satisfaction
  and
- safety,
  which should be
  the byproduct
  of real success,
are incompatible with
the separate state
even though
this separate state
may not show
this incompatibility
with
- satisfaction and
- safety
  clearly.

It [i.e., the separate state’s incompatibility
with satisfaction and safety]
is a
- subtle,
- unpronounced, and
- unconscious
  factor.

The incompatibility creates
the fear of success [when in a separate state of
“self-centered isolation”].

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I shall now retire
with special blessings
for this season [i.e., the Christmas season].

Of course, in our world
we do not
- have or
- know
"seasons."
But you,  
in your world,  
have chosen  
this particular time of the year  
to celebrate the birth  
of one  
who has come  
to demonstrate,  
in the best possible way,  
the transition  
I have talked about.

He has demonstrated it [i.e., Christ has demonstrated this transition  
from a separate state of “self-centered isolation”  
to the state of “union with all”]

in symbols.

For life itself  
is a symbol,  
much more so  
than your dreams.

So with the  
special blessing  
of Christ  
who  
• was  
  love, and  
• is  
  love, and  
who  
• will always be  
  love,

I leave you  
with  
• strength and  
• our love, and  
with  
• our wishes  
that you may continue  
to struggle on this one path,  
this path of  
• finding yourselves and  
• developing yourselves to become  
  the person you are meant to be.
For there is nothing more • worthwhile and • purposeful that you could possibly do, as long as you are truly honest with yourself.

Self-honesty is the first step toward love.

So • be blessed, my dearest ones, • be in peace, • be in God!

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