Pathwork Lecture 225: Evolutionary Stages of Individual and Group Consciousness

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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<td></td>
<td>Greetings.</td>
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<td>Blessed be this hour [i.e., Blessed be this time we now spend together in this lecture].</td>
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<td>Blessed be every one of you, my beloved friends.</td>
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<td>Once again I am allowed to • come to you through this channel and • bring you what you need at this particular juncture on your path.</td>
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<td>This need may not always be quite clear to you.</td>
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Some of you may not immediately realize why this particular lecture is just what you require at this point.

Others may immediately
• be touched by it and
• know that this is exactly what they need.

I will start, as many times before, with a general discussion of some
• cosmic realities and
• philosophical premises,
but once again you will see that they [i.e., that these cosmic realities and philosophical premises] have
• immediate
• practical value for you.

It is often said that this period of your history, this Aquarian Age, or the New Age, is bringing in a new group consciousness.

This new group consciousness manifests in many different ways.

• Groups and community life are taking entirely new forms.
These developments [i.e., These developments of new forms of groups and community life that are arising out of manifestations of a new group consciousness]

express something deeper;
it is not enough
simply to see this occurrence
out of context, as it were.

It is very important
for you to understand
the dynamic principle
of the evolution of consciousness at work here.

You need to gain an overview,
so that you can grasp
the deeper meaning
of what is happening today.

Ever since human beings have incarnated,
an evolution of consciousness has existed on this earth plane
that alternately emphasizes
• individuation [or individual consciousness]
and
• group consciousness.

The emphasis must change
in different phases
of human development.

In one period, people need to
• gather their energies inward and
• concentrate all their faculties on their personal lives.

In other phases they need to
develop through
their relationship to their surroundings.
This alternation \([i.e.,\] This alternation between periods when people concentrate inwardly to develop their personal lives (individual consciousness) and periods when they concentrate outwardly to develop their relationships to others and their surroundings (group consciousness)] occurs in

- an overall movement,
- as well as
- in
  - smaller cycles,
    - both
      - historically
        - for humanity as a whole
      and
    - personally,
      - for the individual.

In each \([alternating]\) phase

a higher level of development is reached, so that

- what was gained
  through the emphasis on, say
  - individuality,
  can then further
    - the group consciousness,
    and
  - what is learned in
    - group relating
    can then further
    - individual development.

I will now give a brief, somewhat simplified picture of this.

At the dawn of human evolution, there were only a few human beings scattered over the earth.

Each individual lived more or less alone.
People
    fought the elements as best they could
    by themselves.

They were generally
    in such a state of
    fear
    that they
    could just about cope with
    • the environment,
    but they
    could not yet handle
    • other human beings.

Of course,
    they did live with
    • relatively small family groups, or
    • clans.

They already understood to some degree
    that they needed others
    to cooperate
    in fighting the enemy,
    whether this was
    • the elements,
    • beasts, or
    • other clans.

So even at
    this highly individualized period
    at the bottom of the evolutionary scale,
    there existed the need
    to cooperate with others.

The lessons learned
    at this [highly individualized] stage
    could then be brought into
    the following phase,
    enriching
    a group consciousness.
Later, as the population increased, humanity developed the ability to cope with the elements.

People learned to take care of themselves more efficiently.

The need then arose to widen the circle of human relationships.

Thus group consciousness came to be emphasized.

From family clans came tribes and people had to learn to get along with others.

They were not yet able to widen their relationships beyond a relatively small circle of their own clans.

Eventually, larger groups, and, much later, nations came into existence, but only after further alternations between individual and group consciousness had taken place.
Even today, humanity is not yet willing and able to get along with all brothers and sisters inhabiting the earth.

The old consciousness still makes for separation.

But humanity is now ready for a new influx [of group consciousness that will inspire and empower people to move from separation toward oneness], so that those who resist the movement [i.e., who resist the influx of new consciousness that inspires movement away from separation toward oneness] will experience a painful crisis, while those who follow it [i.e., who follow the influx of new consciousness that inspires movement away from separation toward oneness] will experience unprecedented richness and blessing.

Let us now return to the second phase [i.e., the phase of group consciousness that followed the first phase of evolution, the development of individual consciousness] of this great cosmic movement.

Group consciousness at this very early stage meant learning to get along with others.
In this [very early] phase [of group consciousness],
gaining cooperation
could best be learned
for a negative reason:
• fear of an enemy.

As human development proceeds further,
gaining cooperation with others
will no longer come
from
• fear and
• need
  only,
but also
from
• love and
• mutuality.

Group consciousness
means
finding
the oneness
between
• the self
and
• others.

In the early development of consciousness
this [i.e., this finding the oneness between the self and others]
happened in a
very
• primitive and
• superficial
way.

Nevertheless this stage [i.e., this stage of getting along and finding oneness
between the self and others, but doing so only out of fear and need],
too, had to be traversed.
Human consciousness had to learn this particular lesson of cooperating out of fear.

So for extended periods of history individuals existed within the tribe finding security in it.

They could find security only when they learned how to get along with others.

Then the tribe would act out • enmity, • suspicion, and • negative aggression, not so much by fighting between individuals within the tribe – although this, too, always existed within • tribes, • nations, and • families – but mainly by opposing other tribes.

In the expression of negative aggression, • loyalty to one’s tribe and • protection of the other members of the tribe had to be learned.
| 13 | \begin{quote} So you can see, my friends, 
    even the negative manifestation 
    of the lower development – 
    • hostility toward the other, 
    • warfare – 
    can be used 
    to promote 
    the evolution of consciousness. \end{quote} |
|---|---|
| 14 | \begin{quote} As 
    • population increased and 
    • civilization advanced, 
    \text{this movement} \footnote{[i.e., this movement toward group consciousness at a level of getting along and finding oneness between the self and others, but doing so only out of fear and need to protect one’s own tribe]} 
    had to reach 
    its next alternation, 
    in order for evolution 
    to take its course. 
\end{quote} \begin{quote} As you know, 
    in more recent history, 
    just a few hundred years ago, 
    the emphasis 
    began to focus 
    \footnote{[less on the group or tribe or nation or religion and]} 
    more on 
    the individual. \end{quote} \begin{quote} Individualism 
    • became very important and 
    • has continued to increase in recent years. \end{quote} \begin{quote} Humanity 
    had learned certain lessons 
    in bridging the gap 
    from the 
    • self 
    to the 
    • other. \end{quote}
So now
the emphasis had to return
to
• the individual,
to
• individual rights,
• the right to be oneself,
to
• be perhaps different,
to
• not conform,
to
• become more self-responsible.

This phase [of individual consciousness]
is now approaching its end.

The importance of
the individual
is
not
diminishing,
but the emphasis
is again shifting
to
the group consciousness
on another level of reality.

The principles [of group consciousness]
that were previously learned on
• lower levels [i.e., on levels of group consciousness at the lower level
of getting along and finding oneness between the self and others,
but doing so only out of fear and need to protect one’s own tribe]
can now be applied to a
• higher evolutionary level.

The lessons learned [more] recently
in the phase of
• high individuality
can now be brought into
the new phase of the development of
• group consciousness.
Once again you see here
the familiar spiral movement of creation
that you detect so often,
in many individual forms,
on your own path.

*The same spiral movement* [that operates in many individual forms
on you your own path]

exists, of course,
in the development
of humanity as a whole.

The spiral
always seems to go around in circles,
yet
if the growth is real,
these are not circles
that repeat on the same level.

[Rather,]

They repeat
on ever
• deeper, or
• higher,
levels:
higher in
• development,
deeper in
• consciousness.
Let us look at an example.

The more self-responsible you are, the more you contribute to the group.

The more you can assert your
• rights and
• individual needs,
the less you
• need from or
• conform to the group.

The freer your
• love and
• ability to give to the group,
the more you can receive from it.

For the self-sufficient person has valid needs for
• love,
• intimacy,
• closeness, and
• warmth
to be happy.
The greater the individuality, the better your integration with the group consciousness will be.

It is therefore a great mistake to think of this development in either/or terms [i.e., EITHER you focus on the development of group consciousness OR you focus on the development of individual consciousness].

There are those who believe that group living is contradictory to individuality.

And there are those who accuse practitioners of individualism of being opposed to love and brotherhood.

Both [of these positions] are wrong, as you can see.

There are many more such alternations [i.e., alternations between development of individual consciousness and development of group consciousness] historically speaking, that I cannot go into at this time.
Actually there is a spiral within the larger spiral.

The spiral I have discussed here is a fourfold alternation that holds true on the overall scale of human evolution.

But within the fourfold alternation [alternation between individual consciousness and group consciousness for both the group as a subgroup interacting with other groups and the individual as an entity interacting within its own or with other groups] exists a smaller spiral movement in which subdivisions of many more such alternations exist.

For instance, within the larger overall phase of either the • individual or the • group consciousness, constant smaller fluctuations of the same alternations take place.

And within that secondary spiral movement exist many more alternations of • individual and • group consciousness.
An entity
is born many times
within
one overall phase
that may last
• many hundreds
or even
• thousands of years,
but
each individual life
must still go through
the same alternations.

One incarnation
may emphasize
one form of consciousness
much more than another.

And even within
this same incarnation,
you go through periods of your life
in which,
whether you know it or not,
you concentrate
first on
• one form of development,
then on
• the other.

So, for example,
a small infant
is almost entirely
in the individual state.

Do not believe
that no lesson
is learned in that [first individual] phase.

School age
is the first phase
in this particular lifetime
of learning how to get along with a group.
As you continue [beyond the second, or school-age phase,] to go through each alternation, each [i.e., each alternation between development of individual consciousness and development of group consciousness]
• fulfills a purpose and
• presents a lesson.

This [i.e., After the school-age, this period of continuing alternation between development of individual consciousness and development of group consciousness]
constitutes
a third spiral
within the larger spirals.

There are periods where living alone fulfills an important function.

At other periods living alone represents
• stagnation and
• a refusal
to follow the organic movement.

The same holds true for the reverse.

There are periods when group development is essential for the development both of
• the individual
and
• humanity as a whole.

There are other periods where staying within that [group] framework represents stagnation.
But one cannot generalize about when one or the other applies [i.e., about when development of individual consciousness applies or when development of group consciousness applies].

Each [period of a person’s development] has to be evaluated in terms of the person’s own path.

The only thing that can be generalized is that

• when people follow their inner path movement, they will find
  • peace and
  • joy;

• when they do not [follow their inner path movement], they will be
  • discontented and
  • anxious.

Living with one other person in real intimacy can also come under the heading of group living, at least to some extent.

Once again it can be quite misleading to try to judge whether it is • right or • wrong to be
  • alone
  • with others.
It [i.e., Whether it is right or wrong to be alone or with others] depends on what phase of all the intermingling spiral movements an individual is in.

If you truly follow your path, you will know that what is at one time
• important and
• advisable,
may at a later period be
• a sign of stagnation and
• inadvisable for you.

So you have to be aware that no specific thing is always right,

for there is a continuous movement.
When an entity —
  • individual entities [i.e., When an individual as an entity]
  or
  • the entity of the planet — is ready for an alternation,
when its [i.e., when the entity’s] development approaches the switching point, there are always strong new energies released into • the planet or • the individual from higher spheres.

This [i.e., This strong new energy] manifests on the inner plane as a strong movement.

When this movement [on the inner plane] is halted by the ever-existing tendency to stagnate, it creates a painful crisis.

You may look at all the upheavals in human history from this point of view [i.e., from the point of view that upheavals are a result of resisting the strong new energy that is manifesting as a strong movement on the inner plane].

Most such periods [i.e., Most such periods of upheaval in human history] were manifestations of exactly this principle [i.e., the principle that when new energy manifests on the inner plane is halted, a painful crisis is created].
When the new movement is halted, what would express itself in a blessed, rich way, can manifest only in a distorted, therefore painful way.

You create the distortion by not feeling, not trusting, and not following the course of the inner process.

Let me give you a specific example of something that is happening right now.

Humanity as a whole is ready to approach a much deeper phase of group consciousness.
The natural manifestation
of this [i.e., of this much deeper phase of group consciousness],
if followed,
would be

- the transformation of
  nations
  into
  one human government;

- religious differences
  would disappear
  because
  the One
  would be recognized
  as undifferentiated.

- All humanity
  would apply laws of
  • equality,
  • justice, and
  • love
  to all,
  sharing
  the wealth of the earth.

- New laws and
- new approaches
  would be instituted
  that would yield
  undreamed-of results.

- The "other"
  would no longer be
  "the enemy."
But since humanity by and large resists this natural development, • those who follow it [i.e., those who follow this natural development] necessarily separate from • those who do not.

They [i.e., Those who follow this natural development] create their own communities where this new spirit will increasingly manifest.

In the meantime, the great new movement halted by the resisters manifests in a distorted way.

This is why you find today the regrettable manifestations of "group consciousness" in • overpopulation, • overcrowded cities, in • the emergence of monopolies in which large groups • master the masses and • dictate • laws and • values.
The self-alienation of overcrowded living and working, in which human qualities give way to robotic qualities, is by now well known.

Those who are not connected – consciously or intuitively – with the movement and development of consciousness are regressive and try to halt the movement, fearing it [i.e., fearing the movement and development of consciousness], and believing it is bad [i.e., believing the movement and development of consciousness is bad].

But they [i.e., But those who are not connected with the development of consciousness, who try to halt the development of consciousness – fearing such development and believing that development of consciousness is bad] cannot really halt the movement, which [i.e., the movement and development of consciousness] then hits a closed channel that is alien to its own benign nature and thus [the movement of consciousness] creates negative conditions.
The group [of those who try to halt the influx of new consciousness] becomes an amorphous mass.

Instead of
- highly individuated members,
such groups have
- a mass-consciousness
  that must not be confused with group consciousness.

The halted movement of group consciousness expresses itself in
- large groups selfishly running the masses;
- big concerns in which all personal connection to
  - others,
  to
  - employers,
  to
  - aspects of the work itself, is almost lacking.

- These [manifestations of the halted movement of group consciousness], and
- many more such manifestations in your modern life, are not the result of
  - overpopulation,
  but [rather are the result] of
  - halting the movement of consciousness, of
  - not
    - feeling and
    - following it [i.e., of not feeling and following the movement of consciousness].
Overpopulation itself
[rather than being the cause of problems in the world today]
is one such manifestation [of halting the movement of consciousness,
of not feeling and following the movement of consciousness].

Modern people
are
* small cogs in a big machine,
* depersonalized
  because they halted
  both movements:
    * their own individuation and
    * the group consciousness.

As the movement [and development of consciousness]
is blindly
* halted,
* feared,
* denied,
  * population increases;
  * greater communities
develop
    * a mass consciousness
  instead of
    * a group consciousness –
      in
      * urban and
      * industrial
        life,
      in
      * the disconnection from
        nature.

As
* group consciousness
distorts into
  * mass consciousness,
so does
* individual consciousness
turn into
  * separatism and
  * alienation from the other.
If the movement [and development of consciousness] is
  • followed,
  • unobstructed
    by
      • blind resistance,
    by
      • fear of change,
  but is
  • trusted and
  • honestly accepted,
then
  these negative manifestations [such as group consciousness deteriorating into mass consciousness, and individual consciousness deteriorating into separatism, and alienation from each other] will fall by the wayside.

As for those who follow the movement,
  • they will not be affected by the distortions of
    • mass consciousness.
  • They will create a new
    • group consciousness.

There is a great difference between the two [i.e., between mass consciousness and group consciousness] as you, my friends, can surely perceive now.

Mass consciousness
  • eliminates individuals;
group consciousness
  • honors and
  • furthers them [i.e., honors and furthers individuals].
[In group consciousness]

Each individual
is, of course,
an integral part of the whole.

The more fully
you function
as an individual,
the more
you have
to add to the group.

The less
you are
a full-fledged individual,
the less
you can contribute
to it [i.e., the less you can contribute to the group].

In the mass consciousness
this is entirely different.

Mass consciousness
does not require
individuation;
instead,
it imposes
a blind
• following and
• conformity.

The halting of the movement [and development of consciousness]
creates a perversion
of what
group consciousness
would create.
This [i.e., This difference between mass consciousness and group consciousness] is very important to understand, my friends.

Within
• yourself,
as well as
within
• the consciousness of humanity,
  group consciousness
  has
definite
  • gradations and
  • categories.

There are
three major phases
of development
  in this respect [i.e., in respect to group consciousness].

Both as
• a whole,
and as
• the individuals
  that form part of it [i.e., the individuals that form part of the whole],
  humanity
  has gone through these three stages [of development].

You are also going through them
on
• deeper,
  and respectively
• higher
  levels of
    consciousness-organization,
    until
    total oneness
    with the All
    is achieved.
On the lowest scale
  you need
  the group
  because
  you are
    • frightened,
  you are
    • dependent, and
  you are
    • not yet able
to be responsible for yourself.

You do
  • not yet have the ability
to establish a channel
to your own
  limitless creative potential.

This [first] phase can be likened to
  the infant
  who needs
  the mother.

You often find individuals
  who are ready to move into
  the next [i.e., second] phase
  of
    • being self-responsible and
    • establishing their own channel,
    but
    are unwilling to do so.

I might say,
  you have all found
  this resistance
  on your path [i.e., this unwillingness to move into the next phase of your path by being self-responsible and establishing your own channel]
  when encountering
  your lower self.
Since the planet also has a lower self, there are factions of people who express a similar resistance.

So you must differentiate between being unable to take on selfhood individually, and being unwilling to do so [i.e., unwilling to take on selfhood individually], insisting that others—

• parents or
• groups—
give you the sustenance that only the divine self can give.
People who
  • use the group
    as a crutch
    to substitute for
    individuation
    halt the movement [and development of consciousness]
as much as
those who
  • use individualism
    as a cover for
    their inability
    to be
    • intimate,
    to be
    • open and
    • undefended,
and who therefore
  • fear
    the group.

Such people [i.e., people who fear the group and use individualism as a cover]
will have a stake in
confusing
  • conformity and
  • mass consciousness
with
  • group consciousness
and will
use the rightful arguments against
  • the former [i.e., arguments against conformity and mass consciousness]
to blot out the existence of
  • the latter [i.e., blot out the existence of group consciousness].
When individuals organically take the next [i.e., the second] step from
• needing the group
to
• emancipation and
• self-responsibility,
the pendulum may first swing slightly too much in the direction of individualism.

They then
• rebel against the group and
• deny its value.

You also find this rebellion within you, and you now know that to the degree you
• deny,
• fear and
• distrust autonomy,
to that exact degree you will
• dislike
• yourself and
• those on whom you depend.

Thus you need to rebel.
But if you proceed organically, that rebellion will not last long, for

- you will recognize the rebellion for what it is and
- your emphasis will be put on
  - the self,
  rather than on
  - those against whom you rebel.

You then learn to utilize your
dormant divinity,
but you are still in a phase where you must concentrate mainly on your individual process.

Of course, this does not mean going into isolation.

- Help and reactions from others are always an integral part of this [second] phase.

- Contact with others is always necessary.

- Others can mirror to you where the self is stuck,
and
- the self deeply needs this awareness of its effects on others during its individuation process.

In this entire [second] phase, the emphasis is on individuation.
The third phase of development comes when individuals
• have developed
  full self-realization
and
• can thus
  • benefit from and
  • give to
    the group
  without losing
    • selfhood,
    • autonomy, and
    • self-responsibility.

They do not lose
• privacy,
• the right to be different,
nor do they deny their need
• to express their uniqueness.

Quite the contrary.

In such an evolved group
there is no conflict between
• individual needs
and
• those of the whole group.

Group consciousness does not diminish
uniqueness,
but furthers it [i.e., furthers uniqueness].
The self
  no longer
  uses the group
    as a crutch
      because
        it cannot handle life.

Nor is
  the group
    an authority
      that one needs to rebel against.

The group
  is truly
    an extended self
      in which one can function
        as a free agent.

The highest organization
  of group consciousness
    occurs
      when
        each individual
          has found his or her
            autonomy.
In the overall development
the [three] phases
are never that clearly defined.

• They overlap and
• there are
  many spirals
  within the spiral,
yet the movement
is
  • not haphazard
but
  • an expression of
    such profound
      • harmony and
      • lawfulness
    in a larger scheme
      that the human consciousness
        can sense it
          only vaguely, at best.

So I would say to you, my friends, that
in this period of your history,
humanity is
  ready for
    • the individual autonomy
      that can form groups and
  ready for
    • the group consciousness
      that becomes
        an entity in itself.

Those who obstruct group consciousness
distort
  • it [i.e., group consciousness]
into
  • mass consciousness,
and [distort]
  • individual consciousness
into
  • separatism.
But those who follow
the movement of autonomy
within
a new group consciousness
will create
• the new world,
• the life of the New Age.

Community living
is springing up increasingly,

and although it does not always express itself
in its perfect form,
it moves toward it [i.e., community living moves toward its perfect form]
so that it [i.e., so that community living]
will blossom.

Now, in your particular community,
you will find
each of these three phases of human consciousness represented.

Even people who are, on the whole,
sufficiently highly developed
to form part of this
New Age community living,
have areas within them
that represent lower phases.

You all
• know this and
• have been working with these aspects.

You find
that part in you
where you desperately need others
because
you fear you
• are not enough and
• have not actualized your inner God.
This [i.e., Having a part in you where you desperately need others because you fear you are not enough and have not actualized your inner God] does not mean that you should now separate yourself from the group, for alone you could hardly accomplish the task of development.

But you need to be aware of your wish to misuse the group in order to avoid meeting yourself.

And you also find that part in you that • rebels against the group and • wants to shun it • because you fear • exposure and • rejection, • your need and • your weakness and • because you do not yet know how to function without the pretenses of • your mask and • your defensive games.

Again this does not mean that you should now abandon all your • individual needs and • forms of self-expression and submerge into an amorphous group organism.
It merely means to
• see and
• pay attention and
• understand and
• proceed from there.

So even while
all these aspects
may still exist in you to some extent,
this does not mean
that you are not ready
to become
a fully autonomous individual
who is part of the group,
• being enriched by it and
• enriching it.

You can find
your
• privacy and
• individuality
  totally intact,
your
• group living and
• intimacy
  totally unhampered.

In the course of your movement on this path,
you will find
the [three] phases I mentioned;
• all of them
  are represented.
• They [i.e., the three phases I mentioned]
  coexist
  within the soul,
  and that
  has to be recognized.
Most of you have already found your dependency, be it on:
- family,
- a mate,
- the group.

First
- unconsciously,
and later
- consciously,
you expect the group to do for you what you
  - think you cannot or
  - will not
    do for yourself.

You have also discovered that you
- become
  - frightened and
  - uncomfortable in the group and
- want to run from it
- because of your
  - expectations from and
  - demands on it [i.e., expectations from and demands on the group],
as well as
- because of the hidden
  - guilt and
  - shame
    of your lower self.

So you
- turn against the group and
- rebel against it.
You are all perfectly well aware of these tendencies, but you have applied them exclusively to the parental situation: you, as a child, still want to have • a father and • a mother figure.

This is true in a purely psychological sense, in terms of this life, but putting it into a cosmic framework, it is also true that in the phase of group consciousness you endow the group with the power that you resist developing within yourself.

You therefore go into the second phase: • rebellion against the group, • resenting it, • avoiding it.

You find that [second phase] part in you, too.
But many of you are becoming increasingly ready to go into the third phase
  • where you will find
    • true self-responsibility,
    • your own inner strength,
    • your autonomy,
    • your own channel to the highest,
  • where you can indeed stand on your own two feet because you have within you what you need.

Therefore [i.e., Because you have within you what you need to enter the third phase]
  • you need not
    • fear and
    • rebel against the group.

  • You no longer need the group in a debilitating way;

  • you need the group out of
    • love and
    • a desire for mutual giving and receiving.
You
  share and
  experience
  the struggle of growth and
  the joys of life,
  the pain and
  the pleasure
  of living, and
you are
  grateful for
this richness of
  life with others
  in which
  being together
  in no way infringes on
  your
  privacy,
  your
  uniqueness, and
  your
  need to be by yourself.

That kind of relating
  is
  true intimacy.

This kind of relating
  must also exist for
  a couple
  in order for
  the one-to-one relationship
  to be
  truly fulfilling.

If you
  use a mate
  because
  you do not wish to
  fend for yourself;
  the relationship
  becomes
  unbearable.
By the same token, if you use a group because you feel frightened, you will simultaneously fear and hate that group.

The negative expressions vary in the different phases.

In phase one [i.e., In the first phase where you depend on the group] you will be more in touch with the fear [of life] and the need [for the group or mate] and less in touch with the hate [toward the group or mate] and the rebellion [against the group or mate].

Feeling the fear of life more, you will need the group, or the mate more.

The hate for those one needs and depends on is more dormant in the first phase.
In the second phase the

- hate and
- fear

of the group [or mate] is predominant

as is the

- desire to run from it [i.e., as is the desire to run from the group or mate],

while

- need [for the group or mate] and
- dependency [on the group or mate]

are more dormant.

A false independence is then courted in which

- give

and

- take
cannot be learned,

neither can

- flexibility and
- openness.

People in this [second] phase continue to cultivate a

- rigid,
- inflexible attitude

in which

- they think they can control everything

  - within and

  - around
    them.

- They cultivate an unyielding false selfhood.
All the phases of the alternation of
  • individual
  and
  • group
consciousness
exist
not only
on
  • the planetary level,
  on
  • an overall scale of
    the total evolution
    of
    • the planet Earth,
    of
    • humanity as a whole;

they [i.e., all the phases of the alternation of individual and
group consciousness]
exist
within each human being.

From this point of view [i.e., From the point of view that all the phases of the
alternation of individual and group consciousness
exist within each human being]
it will become
quite significant for you, my friends,
to see where you are.

To be aware of this [i.e., of where you are in this matter]
is of great importance.

It [i.e., the framework describing the three phases of the alternation of individual
and group consciousness that exist within each human being]
will be a map for you
with which you can
chart your way
through an inner situation.
Without this awareness \[ i.e., \text{Without this awareness of where you are in terms of the framework of the phases of the alternation of individual and group consciousness within your being} \]

it would be much harder for you to understand

• where you are,
• what you do, and
• what your reactions truly mean.

You will come into

an even deeper understanding

of the

• unitary principles of life.

In this particular instance, the

• dualistic principle proclaims that either

• individualism is
  • "right" and
• group consciousness
  • "wrong" or
  • "bad,"

or

vice versa.

Each "wrong"

is easily rationalized

by the use of the distorted form of its true expression.
From the unitary principle you understand that both [i.e., both individualism and group consciousness] have
  • their function
and both have the
  • healthy,
  • truthful
expression,
or both can have a
  • perverted,
  • distorted
expression.

So it is of utmost importance for you
  • to see where you are
    in relation to the group;
  • to probe yourself
    with questions.

  • Are you needful of the group?
  • Are you afraid of being alone?
  • Do you expect the group to do for you what you
    • do not wish to do or
    • believe you cannot do?

The answer may not always apply to the whole group; it may apply to only one other individual,

  but the principle remains the same.
The moment you fear your aloneness, you must also understand that relating to the other – be it
• one person or
• a group – will be as difficult as being alone.

And only when your aloneness is no longer difficult will
• the group living or
• the one-to-one living be a true joy.

You will then move into the new consciousness that
• spreads its wings, that
• is rich from within and therefore adds to what is without,

and that
• can also take in from without and bring it back into the inner world.
In a group
that consists predominantly of
autonomous individuals,
the richness
• multiplies and
• compounds
with almost incomprehensible speed.

This [i.e., this richness multiplying
and compounding with almost incomprehensible speed]
is a phenomenon
you, in your work here,
begin to perceive.

Those
who are following
this new stream [of consciousness]
• will
and
• do
perceive it [i.e., will and do perceive the richness multiplying
and compounding with almost incomprehensible speed].

Those
who
• may be very active in this work
but
• are not yet within that stream [i.e., not yet within
that new stream of consciousness]
are blind to it [i.e., are blind to the new stream of consciousness and
to the resulting richness multiplying and compounding with
almost incomprehensible speed among others around them].

They [i.e., Those who are not yet within
the new stream of consciousness]
are not able to differentiate
between
• the healthy
and
• the unhealthy
attitude
toward
• group and
• individual
consciousness.
They [i.e., Those who are not yet within the new stream of consciousness]
cannot differentiate between healthy
    • selfishness and
    • unselfishness
    as two expressions of the same source.

But those
    • who are within that stream [i.e., within the new stream of consciousness],
    • who have reached their first foothold in that cosmic current, which constantly expands,
      will know that the group will never eliminate
        • their privacy or
        • the autonomy of their being.

It [i.e., The group] will further
    • it [i.e., will further the privacy or autonomy of your being]
      as well as
        • your independence.

As you develop, you enrich the group, and the group enriches you.
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New
  • communities,
new
  • living centers
    of the new consciousness,
    are springing up on Earth.

They [i.e., These new communities and new living centers of the new consciousness] will increasingly
  • manifest and
  • practice
    this consciousness.

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It is important that you be well aware of the unitary principle.

This possibility [of you being well aware of the unitary principle] is speedily ripening into a reality manifest on your earth plane.

Thus you can follow the various spirals within you, knowing
  • where you are and
  • what you move toward.

It is one thing to know about these phases as conditions within the human personality, but it is another to understand them
  • within the framework of a larger cosmic scheme,
  • as a meaningful manifestation of a cosmic movement that you are part of.
Such understanding [i.e., Understanding these phases within the framework of a larger cosmic scheme, as a meaningful manifestation of a cosmic movement that you are part of]

will help you
to
not bring this new force to a halt so that it would manifest negatively,
but you will go with it [i.e., go with this new force] in the best possible way.

On each threshold from one new phase to the other, new energies are being released.

So it is not the first time in history that new energies are being released onto your earth plane.

Each period had its own newly released energy-and-consciousness streams brought into the inner awareness of individual beings.

But humankind has now reached a much higher potential of development and those who follow this potential will therefore be swept onward by this inner movement as never before.
If you wish, you can

- tune into this force and
- truly use it

for

your transformation.

In this respect [i.e., in respect to your tuning into this force and using this new force, this influx of new energy-and-consciousness, for your transformation] you are not yet doing

as much as you could,

although your progress

- individually

and as

- a group

is very substantial.

You do not yet tune in enough
to this force,

which is operative

- in the universal consciousness

and therefore also

- in you.

You still cling to the belief that this or that

- problem or
- attitude

of yours cannot be changed.
By doing that [i.e., by clinging to the belief that this or that problem or attitude of yours cannot be changed]

you not only
  make yourself
    unavailable to
      • the new consciousness and
      • this energy force
        that streams inside of you,

but you also
  endanger yourself
    because
      this force
        will then
          • reverse the process and
          • bring you into a crisis
            that could have been avoided.

The force
  is there,
whether you
  • use it consciously
  • or not.

If you
  • use it
    • consciously and
    • wisely and
  • follow it,
  • go with it,
it will bring you into
  undreamed-of
    • unfoldment and
    • enrichment.

[Conversely]
If you
  stem against it [i.e., against this new consciousness and energy force
          that streams inside of you]
    in blind
      • fear and
      • stubbornness,
it will
  turn against you.

This is the law.
It is no evil force per se that is doing it [i.e., that is actively working to defeat you]; it [i.e., that which seems to be actively working to defeat you] is only the denial of
• the movement of the whole,
• the divine flow.

Whether you deny it [i.e., deny the movement of the whole, the divine flow] because of
• ignorance,
• stubbornness, or
• anything else makes little difference.

So I say to you, my friends,
• you are in a wonderful process of awakening;
• wake up more.

• Take yourself out of your numbness.

• Look at
  • it,
• feel
  • it,
• the force within you.

It [i.e., The force within you] is
the living Christ force that can transform
• the negative material,
• the stagnant attitude into
  • an entirely new expression.
Do not hug your negative thoughts and convictions.

The force is there the moment you embrace it, the moment you turn to it, the moment you lift your face to it, allegorically, inwardly, symbolically.

* Lift your hands to it, allow it, and go with it.

So much has already happened in this respect [i.e., in respect to you embracing, turning to, lifting your face and hands to, allowing and going with this force].

It [i.e., This force] can be activated more to the wonderful unfoldment of each of your lives.

Universal love is highly concentrated here, at our meetings [i.e., during this time we spend together in these lectures], so that you do not receive just words, important as the contents of these lectures are for you, to understand and to work with.
Most of you who do not numb yourselves are indeed aware of this very concentrated universal love force:
• penetrating and
• enveloping you.

You
• feel it [i.e., You feel this very concentrated universal love force]
and
• are enriched by it [i.e., and you are enriched by this very concentrated universal love force].

So I say, open
• your inner
  • eyes and
  • ears and
• all your faculties of intuitive perception
  to soak in the force that is here, so that what your mind learns
  • on the level of consciousness can become
    • a vibrant truth –
    • not just a cut-off intellectual understanding.

You
• live and
• move and
• have your being in this
  • love
and in this
• truth at all times,
  only most of the time you are not yet aware of it.
What you have to learn

is know it [i.e., learn to KNOW that you live and move and have your being in this love and in this truth at all times],

that is all.

You are all

blessed,

my very beloved friends.

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