Pathwork Lecture 243: The Great Existential Fear And Longing

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/

Gary Vollbracht

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[Note: the previous lecture – 242 – was given 16 months earlier in June, 1976. Eva was shocked by her doubts concerning eternal life that were brought into sharp focus by the cancer she faced during this long period near the end of her life. These were challenging times for Eva and the community, exacerbated by the 16-month gap in the Guide’s lectures.]

Greetings,
my very beloved friends.

I am here with you,
I have
always been with you,
during all this time
that was
such a difficult test
for all of you.

I am here, once again,
in immediacy
so that you can
• hear and
• receive
my words.

This interruption [of over a year]
was necessary
for many reasons.
Some of you may sense some of the reasons, but the full impact will dawn on you only much later.

In the meantime, the purpose of the interruption of my direct messages takes shape in your souls gradually and, even more slowly, begins to manifest in your lives.

There was, understandably, fear in all of you, not only in the instrument through which I manifest – fear that I will no longer manifest to you, fear of untimely death, chaos, disruption, meaningless suffering.
Again,
not only
  • my instrument
    had to
    experience
    these feelings,
but
  • everyone of you
    was given an opportunity
    to recognize these reactions
    in yourselves
    through your
    identifying with the instrument.

It is
so important for you
to truly grasp that
  • these reactions,
  • these feelings
    exist in you always;
    they are there,
    whether or not
    an outer event
    brings them to the fore.

Such outer events
are simultaneously
the result of
  • the existing feelings and
  • inner attitudes and of
  • the means [you use] to
    • deal with and
    • overcome
      them [i.e., overcome the inner feelings and attitudes].

If
what caused
a negative experience
is not elicited
  into the foreground of consciousness,
  it [i.e., the cause of a negative experience]
  can never be given
  a chance to transform itself.
In this case [i.e., in the case where you do not know the cause of a negative experience]
you fear
• that perhaps the world is an
  • arbitrary,
  • chaotic,
  • senseless
  place
  without rhyme or reason;
• that there is
  • no God,
  • no eternal life,
  • no eternal soul,
  • no meaning
  to the experiences you encounter.

As you so well know
from previous discoveries on your path,
your attitude
may be totally different
on one level of your personality
from that on another level.

This certainly applies to
faith in
• God and
• His creation –
and, as part of that, to
faith in the
• meaning and
• purpose
of all that comes to pass
in your lives
in an
• endless,
• ongoing
chain
  • of being,
  • of consciousness.
It is the
ultimate aim
of self-realization
to establish
the truth
• of God,
• of eternal life,
• of the
  benign
  meaning
  of everything
  in every crevice
  of consciousness.

This process [of establishing the truth of God and eternal life, and
the truth of the goodness of all things]
is the
very reason
for
• incarnation and
• purification.

What do you think
purification
is all about?

It is
not
just to become
"good."

"Being good"
in and by itself
is almost meaningless.

The deeper you go
in your work
of fulfilling yourself,
the more you
become aware of
goodness often being a matter
of different
• approaches and
• values,
of
• the mores of a particular culture.
Sometimes what is considered "bad" by a certain society may be of the highest value on deeper levels of reality, and vice versa.

Absolute good can be found only on the most profound levels of truth, through the • mundane and • personal "little truths" often so difficult to face.

The greatest truth of God's • reality and • immediacy brings you to the ultimate good that is beyond all • question and • doubt.

The path I have the privilege to • bring to you and • help you on prepares you for this process.
Little by little
you deal
first
with the
• personal,
• individual
violations
of
• integrity and
• truth,
level by level.

The more open you are
to this process,
and, consequently,
the more you
• recognize and
• loosen up
your defenses
so that a
state of open flow
is established,
the easier it becomes
to lift out
the existential fear
that grips
all
humankind.

This [existential fear that there is no God, no eternal life and that all of life is meaningless, purposeless, arbitrary, random, and chaotic]
is the
common denominator
that unites
all
human beings
on the
deepest level.
When
  • you meet
    this deepest
    of all
    • doubts and
    • fears,
      existing in
      all
      human beings, and
  • you deal with it
    • individually and
    • personally,
then
  a new phase
  in the total process
  can begin.

It is
  very different
  • to
    • be clearly aware
      of this
      • fear and
      • doubt
      and, for a while,
    • live with it and
    • deal with it
      again and again,
  • from
    • being in
      the previous state
      in which these
      • doubts and
      • fears
        are
        • covered up
        and consequently
        • manifest indirectly.
To
  • know,
  • feel,
  • experience and
  • suffer
  these
    • doubts and
    • fears
  is the
  first step
  on this
  vital new phase
  in your evolution.

Your
  longing for eternal life
  must be
  totally conscious.

This [conscious longing for eternal life]
  is by no means so [in most human beings],
  as a general rule.

Usually
  the longing [for eternal life]
  is
    • suppressed and
    • repressed.

It [i.e., the longing for eternal life]
  then becomes
  transformed
  into subsidiary longings,
  such as
  longing
    • for health,
    • for happiness,
    • for abundance,
    • for avoiding
      physical death
      as long as possible.
Obviously,

every one of these [subsidiary] longings
is most legitimate.

Do not infer from my words
• that they [i.e., that these subsidiary longings]
  are
  • wrong and
  • immature and
• that you should attempt
to eliminate them.

Quite the contrary

is true.

These [subsidiary] longings
are most legitimate.

However,

there is

an enormous difference
• between
  • seeing them [i.e., seeing the subsidiary longings] as
    the original ones [i.e., as the original longings for eternal life],
• or
  • seeing them [i.e., or seeing the subsidiary longings] as
    natural byproducts
    of a genuinely basic
    state of soul [i.e., the soul’s basic state
    of longing for eternal life]

that
• could exist,
• is meant to exist, and

that
the personality
• first
  unconsciously, and
• finally
  consciously,
  longs for.
When this [basic soul] longing [for eternal life]
is unfulfilled,
the separation
between
• the created being
  and
• the Christ
  exists
  in a part of
  the total personality.

It [i.e., the separation] exists
not only
between
• the Christ
  and
• the individual,
  to the extent
  he or she
  is still in darkness,
but also
within the personality.

The personality is split [within itself];
one part [of the personality]
is in the
light of knowing –
and there [in that part of the personality]
the longing [for eternal life]
is fulfilled.

The other part [of the personality]
is still in
darkness,
therefore [that part of the personality is still]
in
• fear,
• doubt,
• suffering:
  for that part [of the personality] the longing [for eternal life]
is unfulfilled.
When you are not even conscious of the dark part [of your personality], it [i.e., the dark part of your personality] creates commensurately [dark and] painful experiences.

For experience is constantly being created as an ongoing process from the
• consciousness,
• attitudes,
• thoughts,
• beliefs and
• feelings
of the person.

How painful it is when the [negative and painful] result of these inner [negative, unconscious, and dark] creative agents [i.e., the cause: the person’s negative feelings, etc.] is so separated from what created the experiences [i.e., the cause: negative feelings, etc.] that the person is under the illusion that the [painful] experience comes to him without rhyme or reason!

This [state of consciousness, or actually state of unconsciousness] is the most painful state of consciousness.

It leads to the assumption that the universe is a world of
• chaos and
• meaningless arbitrariness.
When a human being
dies
  in that state of darkness,
  the disruption
  of conscious connection
  will
temporarily
  create the impression
  of non-existence
  in the life
  outside the physical body.

That is,
  the personality aspects
  that are in
  • light and
  • true knowledge
  will
  experience
  life after death
  accordingly,

while
  the personality aspects
  that live in
  the darkness
  of unconscious
  • fear and
  • doubt
  will
  remain
  unconscious
  after
  separation from the body.

Because of this process,
  the illusion
  is perpetuated
  that physical death
  is an
  extinction
  of consciousness.
The aspects [of the personality] that have not yet awakened [and which are, therefore, still unconscious] are then

• incorporated into the reincarnating personality and
• carried with it, to be dealt with [i.e., to be brought to consciousness and transformed] when the total personality is ready on its evolutionary journey.

When this
• separated,
• fearful,
• doubting part [of the personality] remains unconscious,

the longing for eternal life is also unconscious.

As the
• fears,
• doubts and
• terrors manifest indirectly,

so does the longing for eternal life [manifest indirectly].
It [i.e., the longing for eternal life] may manifest in various ways, such as

[1.] the
  • conscious,
  • subsidiary but legitimate longings I mentioned before [i.e., longings for health, happiness, abundance, or avoiding death as long as possible]

or in

[2.] displaced longings – longings for
  • false,
  • unreal fulfillments.

The longing may also manifest in

[3.] compulsive drives.

Whatever it [i.e., whatever the distorted and indirect longing for eternal life] may be, it is important to make conscious the

• underlying,
• real longing for eternal life.
All this [inner work along the path] will make it clear that there is a direct connection between
• the dark corner of
  • fear,
  • doubt,
  • terror,
and
• the longing [for eternal life].

To the degree the
• fears,
• doubts and
• terrors
are unconscious,
the
• longing [for eternal life] is unconscious.

To the degree they [i.e., the fears, doubts and terrors] are conscious,
the longing [for eternal life] is conscious.

To the degree they [i.e., the fears, doubts and terrors] are conscious,
the first step toward transforming the level of
• fears,
• doubts and
• terrors
into
• faith,
• knowledge of truth,
• security, and
• peace
can be undertaken
• systematically,
• meaningfully and
• intelligently.
Obviously,
   it is exactly this process
   through which
   the longing [for eternal life]
   is fulfilled.

As it required
   • courage,
   • integrity,
   • openness,
   • goodwill,
   • positive intentionality and
   • utter commitment to the truth
     • to get to know yourself,
     • to face the lower self
   and thereby begin
   • to transform it,
so does it require
exactly the same
   • courage,
   • integrity,
   • openness,
   • goodwill,
   • positive intentionality and
   • utter commitment to the truth
to
   • face,
   • live through, and
   • transform
   the
   • deep,
   • universal,
   • existential
     • fears,
     • doubts and
     • terrors.
Let us now deal with
two further points
in this connection [with facing and dealing with existential fear].

The first [point] is a
• vision, or
• concept, about
  the state of fulfillment
  which
  alone
  • eliminates the
    • fears and
    • terrors and
  • stills
    • all doubt.

Without even a vague idea that such a state [of fulfillment where there are no fears, no terrors, and no doubts] exists, it is impossible to be conscious of your longing for it.

Nor can you visualize it – which brings me to the second point:

How to work on establishing awareness both of the
• dark level of
  • doubt and
  • fear
and of the
• longing [for eternal life].

And further, how should you work on directly establishing the state
• in which this basic longing [for eternal life] is fulfilled, and
• from which all other fulfillments naturally derive.
I will first describe the fulfilled state.

Let us be quite clear that we are not discussing any outer state of fulfillment.

- Health,
- abundance,
- success,
- a sense of self-worth,
- emotional fulfillment in love with a mate,
  all these are desired by all human beings.

Yet even when achieved, they [i.e., these many outer states of fulfillment] mean nothing without the inner state of fulfilled longing [for eternal life].

That [inner] state [of fulfilled longing for eternal life] is most difficult to describe in words.

Once again we meet the already familiar obstruction of squeezing a cosmic state or concept into the narrow confines of human language, which is geared to three-dimensional concepts [i.e., concepts of 1) space, 2) time, and 3) movement].
Nevertheless, I shall attempt to give you a
• vision or
• description
  of this state [of inner fulfillment],
  so that you can further attempt
  • to
    • grasp and
    • sense
      it,
  • to
    • make it
      eventually
      your own.

This state [of inner fulfillment]
has been variously described
in
• mystical and
• spiritual
  literature and
has been given various names,
such as
• nirvana,
• satori,
• cosmic consciousness.

But I am not interested to find a name.

Let us rather
see what this state – a
• deep union with and
• awareness of
  God –
  means
    in your
    personal experience.
In this state [i.e., in this state of deep union with and awareness of God] there is no fear.

A sense of being
• utterly safe and
• at home in the world
  permeates
  your whole being:
  A sense of security
  about
  • life,
  • yourself,
  • all things,
  that might perhaps also be described as "being cozy"
  with life.

Life
  fits you
  like a glove.

It is impossible
to attain this sense
• of safety,
• of living
  • in security and
  • without fear,
unless
you first ascertain
that there
is
fear in you.

For that [fact that there is fear in you] is not
• obvious or
• self-understood,
  as I explained before.
The [great existential] fear [that there is no eternal life, and that life is meaningless, chaotic and purposeless]

is often
  • submerged,
  • covered up or
  • displaced onto substitute
    • levels and
    • manifestations.

Once
  the deep existential fear is conscious,
you can sense
  the longing
  for another state in which there is nothing
to fear.

That [longing for another state in which there is nothing to fear] is
  • not wishful thinking,
  • not escaping,
but [rather] the
  • deep,
  • most realistic,
  • experiential knowledge
    • that you are held by God,
    • that you live in a Creation in which there is absolutely nothing to fear.
There is a vibrancy in this state of safety [where you sense that you are held by God and live in a benign Creation] that bears no resemblance to a false faith.

It [i.e., the vibrancy in this state of safety] is not a pseudo faith or mere intellectual belief that is superimposed [over the existential fear that there is no eternal life, or that there is no God, no benign Creation] in order to avoid facing the underlying [great existential] fear.

In this vibrancy there is a most realistic attitude toward all things in life.

Through this sense of belonging in the world you experience true joyousness, a joyousness combined with the peace which surpasses all understanding, an excitement and fascination with life and its [i.e., life’s] manifold possibilities of meaningful experiences.
Part of the
• safety and
• peace
consists in a
deep
• knowledge and
• perception
of the meaning of
• life and
• experience.

You sense a
deep meaning
in your own existence,
from the
• largest
• issues
to the
• most mundane and
• seemingly insignificant
• ones.

The more
you become aware of
the fear of
• chaos and
• meaninglessness
in you,
the more
this state of emotion [i.e., this state of fear of chaos and meaninglessness in you] can be replaced by
an experience of
• meaning and
• significance.

And the more
this is the case [i.e., the more your experience of meaning and significance is the case],
the greater
your sense of security.
Shall we simply say that this [vibrancy and experience of meaning and significance in your life] signifies the experience of the presence of God in your life?

Surely God has always been present, only
- you did not know it,
- your mind could not perceive
  - the immediacy of Him and
  - the meaning He is bringing
    - into your events and experiences,
    - into the sequences of your days and
    - into what they [i.e., the sequences of your days] contain.

Now the experience of the reality of Christ colors all you
- see,
- touch,
- hear and
- feel.

A glow of joy and peace is attached
- to your own being and
- to your surroundings.
• The joyous excitement,
• the peaceful fascination
  • with living and
  • with all that is created
    in a continuum
    of creation,
    is the
    most desirable state imaginable.

Whether you know it or not, you want
  nothing more
  than this state.

I could try to describe this state
  with more words,
  but I find it difficult to do so.

You need to
  listen
  with your
  innermost
  potential to understand
  in order to
  glean
  what I mean.

People usually assume
  • that
    these higher states of consciousness –
    whatever name they are given in different
    • cultures and
    • eras –
    are removed from this world and
  • that having them [i.e., that having these higher states of consciousness] means
    living in another world.

    This is far from being so.
The true and genuine state of union with the Christ means being deeply anchored in the life of matter.

It is far more [nearly] correct to say that the higher spiritual states I attempted to describe here are brought into the world of matter, into the matter-mind and the matter-body, so that they [i.e., so that the world of matter, or matter-mind and matter-body] are being penetrated by the great light of eternal life, peace and joy.

The state of union is most certainly not a separation from the matter you are meant to imbue with the spirit to whatever extent you can.
In this state [of union] you begin to sense the unification of all opposites.

You no longer need to battle them [i.e., you no longer need to battle all opposites].

So, for example, you know your own power to create, to resolve, to heal in full autonomy.

Simultaneously you know the necessity to be in a state of divine grace without which you cannot accomplish anything.

You feel the compatibility and union of these two ways of being [i.e., the first way being: being in your own power alone, and the second way being: being in a state of divine grace alone], in fact, their [i.e., in fact, you feel these two opposite ways’] interconnectedness and interdependence.

When the great longing is being fulfilled, connections are discovered that give life a most exciting and [yet] safe new face.
All the fragmentation that is the result of being split off from God is mended, and this new wholeness increasingly permeates your person.

Your own possibilities become a new playground for living.

Knowing your infinite ability to bend with life, you can "snuggle in with it [i.e., “snuggle in with life] sweetly," as it were.

In this
• soft,
• yielding,
• life-accepting,
• life-affirming attitude,
your own strength grows
• effectively,
• powerfully,
and yet
• so softly.

Conversely, your softness can manifest in
• strong assertion and
• determination.
But what a
• subtle
and yet
• distinct
difference there is
between the
• brittle,
• stubborn,
• rebellious
strength
that is nothing but
concealed weakness
and the
• real
strength
that comes from
being true to God's will!

Knowing
that life is
• unending,
• ongoing,
• eternal and
• infinite
does not necessarily mean
that God
reveals an exact blueprint to you
of how you are going to
• feel,
• think,
• sense,
• experience and
• be
when you leave your present body behind.

The sense
• of your eternal existence,
• of the impossibility of ceasing to be,
may come in a
deep inner knowing,
without
• sight or
• sound.
Thinking of your
  • desires and
  • surface longings,
  your emphasis in prayer
  may be on
  outer needs,
  such as
    • health,
    • emotional [fulfillment] and
    • vocational fulfillment,
    and so on.

Even the
  • fulfillment of your spiritual task
  cannot in itself
    fulfill the longing
    we are discussing here [i.e., the longing
    for eternal life].

All outer fulfillment
  • can be, and
  • often is,
    a direct byproduct
    of the
      • great,
      • deep,
      • universal
    longing
    for the state of consciousness
      • in which there is
        no fear,
      • in which
        the realization of God's
        immediate presence
        is in you,
        • now and
        • always.
This [first point, a description of the fulfilled state where there is no fear and where you know the reality of eternal life and the immediacy of God’s presence always] leads us to the second point: What should be your • activity or • attitude so you can attain this [fulfilled] state?

First, to repeat, you need to look at your • feelings, • moods and • various mental states in a new light.

You will, for instance, find that many • moods or • states you have interpreted to mean one thing have a yet deeper meaning in the light of the topic of this lecture.

• A restlessness, • a discontent, • a vague feeling of insecurity may all be rooted in psychological problems on levels you need indeed to • explore and • resolve.

But in addition to these psychological • origins and • explanations there is • the repressed great existential longing as well as • the fear of • non-existence and • meaninglessness that result directly from the unfulfillment of the [great existential] longing.
So it is essential that you now uncover a yet deeper level of your being that lies beyond the mask and the lower self, beyond the psychological and emotional problems, beyond the images and mental misconceptions.

All of these [more superficial levels of your being] are the result of the great existential longing and the fear that it can never be fulfilled.

On your evolutionary path you need to trace your steps back through the outer mazes, level by level, as you have learned to do.

Only then can the discovery of [both] the fear [of unfulfillment] and the [great existential] longing be a real experience, rather than a [merely] theoretical understanding.
Once you experience

- the fear [of unfulfillment] and
- the [great existential] longing,

do not

- push it away and
- assuage it busily with substitute
  - problems,
  - pains and
  - fears.

[Rather.] Have the courage to fully experience
the pain of
- the fear [of unfulfillment] and
- the [great existential] longing.

Do not wait for
the deeply hidden [inner]
- fear [of unfulfillment] and
- [great existential] longing
to manifest in outer experience
that [then]
forces you to turn inward in this direction [i.e., turn inward to finally fully experience the pain of the inner fear and great existential longing you face].

Unfortunately, most human beings do not heed the signs even then [i.e., even when forced to by the outer experiences this inner fear and great existential longing manifest].

[Instead] They [i.e., most human beings] may go on and on during a succession of incarnations carrying these manifestations [in outer experiences] with them as karmic ballast.
But the point must come
when the soul
awakens to the meaning
of these [outer]
  • manifestations and
  • experiences
and uses them
  • as pointing arrows,
  • as red threads
  leading to the source [i.e., leading to the inner fear and inner great existential longing for eternal life].

You are in illusion
when you shirk
full experience
of the pain of this [deep inner]
  • fear [of unfulfillment] and
  • [great existential] longing [for eternal life].

[Conversely.] When you fully savor the experience [of this pain],
you dissolve it [i.e., you dissolve this pain of deep inner fear and longing], little by little.

Yes, it is necessary to go through these
  • approaches and
  • experiences
    • many, many times,
    • again and again,
    • with
      • patience,
      • perseverance and
      • wisdom.
The wisdom
to comprehend
that
the
• highest,
• most desirable,
• most unified
  state of consciousness,
the
• ultimate
  of all fulfillment
  that
  • includes and
  • encompasses and
  • transcends
    all other
    desirable
    • states and
    • attainments,
cannot come
• quickly,
• cheaply,
• easily.

By this I mean that
your
total
• focus,
• commitment,
• devotion
must be generated by
your active
• mind and
• will.
Your total goal in life must be to find the reality of the living God as immediate experience — not as:
  • theoretical speculation and
  • a luxury of belief, but as:
  • living reality
    • inner and
    • outer
    life.

You may have started the pathwork merely because you were:
  • unhappy and
  • vaguely [unfulfilled] or
  • specifically unfulfilled.

You may even have been consciously seeking:
  • the spiritual meaning of life.

But none of you started out being aware of:
  • this [deep inner great existential] longing [for eternal life, for finding the reality of the living God as immediate experience],
  • of the
    • pain and
    • fear
    of not being able to fulfill it [i.e., of not being able to fulfill this deep longing] because you were too afraid to consciously deal with it.
Perhaps you are not quite ready even now [to fulfill this deep longing for experiencing the reality of God as immediate experience, to fulfill this deep longing for eternal life],

perhaps you still need more specific purification work on other levels of your outer personality.

But you may

• begin to contemplate this aspect in you [i.e., begin to contemplate the longing and the need for specific purification work] and
• pray for direct guidance [in the purification work needed].

There may have been short spans of time in your life in which you experienced temporarily a state of ultimate fulfillment in

• mind and
• being,
similar to the one I described.

If this is so [i.e., if you have had such an experience], it will be helpful to

• recapture the experience and
• coordinate it with the meaning I am giving to it in this lecture.
These short periods of
  • elation,
  • vibrant
    • peace and
    • security,
  • excitement,
  • fascination,
  • profound joyousness, and
  • intense aliveness
  can then serve as
  the vision you need
    to motivate yourself
    with more vigor.

But even
  • if you cannot ever remember such a state, or
  • if you experienced
    only lesser aspects of it,
  some
    • deep
    • inner
      knowing in you
        is fully aware of
          this as yet
            unrealized potential.

  And you can tap this knowledge.

With some
  • effort and
  • focus,
  you can experience
    • the fear [of unfulfillment] and
    • the [great existential] longing [for experiencing the reality of God as immediate experience, and for eternal life].
These feelings [both of the fear of unfulfillment as well as of the longing for experiencing the reality of God as immediate experience, and for eternal life] may perhaps at first be vague, but as you allow them to rise to the surface, you will know their exact meaning, as I have described it in this lecture.

As you experience the fear of a fragmented, meaningless, disconnected world:
- in which you exist without rhyme or reason,
- in which you can cease to exist at any time,
- in which you seem to hang isolated over an abyss without an all-loving Creator and Creative Principle that gives sense to all things,

you will also discover that you intensely long:
- for this all-loving Creator,
- for a world in which you and all that exists has:
  - a purpose and
  - a benign meaning.
Do not push this
  • fear [of unfulfillment, of living in a meaningless disconnected world] and
  • longing [for experiencing the reality of God as immediate experience, and
              for eternal life]
  away any longer,
    • neither by
      false reassurances,
      without
        first knowing the
          • fear and
          • longing,
    • nor by
      the false cynicism
      of accepting a
        • mean,
        • godless
        world,
    • nor by
      simply displacing the
        • fear [of unfulfillment and of living in a meaningless world] and
        • [great existential] longing
        into
          • more superficial,
          • even though in themselves quite legitimate
            • fears and
            • longings.

Have the
  • courage and
  • commitment
    to go deeply through
      these most essential aspects
      of your being.

  • Repeat it [i.e., repeat this process over and over again],
  • feel the feelings of
    • pain,
    • fear [of unfulfillment, of living in a meaningless disconnected godless world] and
    • longing [for experiencing the reality of God as immediate experience, and
                for eternal life]
    most specifically.
Pray in the
• simplest and
• most humble
way
for Christ's intervention
to help you attain
the state
that religion often calls
salvation.

Be
• wise and
• humble
enough
to know that
you may attain
an inkling of
this new state
for a short while
only to lose it again,
so that your
• battle and
• search
may be repeated
again and again,
• never ceasing
the inner effort,
• never relinquishing
this new goal [of fulfilling your deepest longing for
experiencing the reality of God as immediate experience,
and for experiencing eternal life]

Doubt
is, of course,
part and parcel
of
the state of separation.
Meet
  • the doubt,
  as you meet
  • the fear and
  • the longing for
    not being in
      • doubt and
      • fear.

But make it an
honest doubt,
in which
you give
  • the state
    you long for
    at least as much possibility as
  • the state
    you fear exists.

Question yourself:
  Could there be
    a state of
      • doubt,
      • fear,
      • pain and
      • unfulfilled longing,
    if there would
      not also exist,
        on some other
          level of consciousness,
        a state of
          • total certainty,
          • joy and
          • utter fulfillment
            of all longing?

We are now dealing with
the most central
  of all issues of human life
    that every single religion
      has taken up
        in its own way.
Salvation
is a very real concept,
[and] by no means
a religious fanatic's whim.
The terminology
may possibly offend you
because
you associate it [i.e., you associate the term “salvation”]
with a religion
you have outgrown.
But this [i.e., your association of “salvation” with a religion you have outgrown]
does not alter the fact
that your soul
cries for
salvation
in the sense of this lecture.
As long as
all of
your
• soul and
• mind,
your total
• thinking,
• knowing,
• feeling and
• being
has not
experienced the
• living,
• eternal
God
as immediate presence,
your soul
is, at least in part,
in a state of painful
• separation and
• darkness,
in the fear of
• not knowing
  the reality of God,
• not knowing
  the continuum of your own life,
  no matter what you believe consciously.
Ask
    Jesus Christ
to give you a hand.

He is
    • there,
    • always
      with you,
    • always
      loving you.

But
    you cannot always sense it [i.e., cannot always sense the presence of Jesus Christ],
your
    state of separation
    still prevents you.

So
    • be patient and
    • surge on
      with this
      greatest of all surges
      of the human soul.

In your terms,
    this particular journey
    may seem long;
    all else you have done so far
    was preliminary work.

    But according to the
    great clock of
    eternal "time,"
    it is but
      • a minute,
      • a second.
It is your task to surge forward deeply into the world of matter, filling the void with divine life.

In this process, particles of your consciousness have temporarily
• separated themselves and
• lost their
  • knowing,
  • eternal and
  • inevitable
• connectedness with the All-Consciousness.

You need to
• re-establish this connection [with the All-Consciousness]
  by the process I now describe and
• put all your
  • heart,
  • soul,
  • mind, and
• will
  into this undertaking,
for this alone will make all else you do, all
• your tasks,
• your duties,
• your fulfillments,
• your pleasures,
deeply
• meaningful and
• joyous.
It [i.e., your consciousness’ connectedness with the All-Consciousness] will lend to all else a new glow, a glow you longed for, but
• did not know you missed,
• did not know you knew.

My most beloved friends, let us terminate this lecture now.

You can surely imagine that this new topic is only the beginning of a new phase that most significantly coincides with many an outward change in your lives.

This topic is the blueprint for the new phase of our work together, that never ceased, not even during the time I could not directly speak to you.

Your
• growth and
• progress,
• as individuals and
• as a group,
is most joyous.

It spreads a stronger and stronger light into your environment.
You generate
a new energy
[that] you need to nurture
most carefully.

For the stronger these energy currents are,
the most infinite
the inherent
creative potential for
• divinely positive and
• joyous
experience
becomes.

At the same time
these currents
can turn more destructive
when channeled into
• inappropriate and
• negative
directions.

Therefore
I suggest that
• your meditation and
• your prayer
be concerned with
specific guidance
• so that you may
never be blind
to your inner direction,
• so that these energy currents
would flow
where they are meant to flow.

I have one more suggestion
before terminating
this first lecture of the new working year:
It would be
• most helpful and
• beneficial for you, my friends,
if you became more familiar with the Bible.
I am most
• eager and
• willing
  • to help you understand
    this great document,
  • to disentangle for you
    what belongs on which level.

For this great book
is a combination of fragments
• of historical accounts,
• of symbolic meanings,
• of the greatest truths,
• of distortions deriving
  • from human limitation of consciousness, as well as
  • from the then existing
    cultural conditions
    that were "right" at that time,
    but are no longer so today.

I would like to
lift up the jewels of truth
contained in this book,
separating
the grains
from the husks,
so that you can
• appreciate and
• benefit from
  the timeless wisdom
  of these messages.

So I suggest that you
ply me with questions.

You have a whole month to prepare,
and I promise you that I will give you
• interpretations and
• answers
  that will be most
    • useful and
    • helpful
    for everyone.

This will open a new horizon for you.
45

- The love and
- the blessings
  - I send you and
  - that surround you always
    in
  - your endeavors and
  - your beautiful struggle
    will become
    more palpable reality for you
    as your vision grows.

Be filled with
the love of Christ,
be in God!

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