

Pathwork Lecture 120: The Individual and Humanity

1996 Edition, Original Given December 13, 1963

This lecture is given in an **expanded poetic format**, what I call a **Devotional Version** 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, sometimes italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>
Gary Vollbracht*

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03	<p data-bbox="375 1003 743 1073">Greetings, <i>my dearest friends.</i></p> <p data-bbox="375 1115 711 1184">God bless <i>every one of you.</i></p> <p data-bbox="375 1226 829 1402">Blessed be • <i>your path,</i> • <i>your development,</i> • <i>your continuous growth</i> <i>as individuals.</i></p>

Most of my friends
who have pursued this path
for some time, and
who have truly been desirous of
understanding their *most hidden problems,*
again and again
experience phases
of relief,
of enlightenment
when they encounter
within themselves
factors which at last
unquestionably explain

- *discontent,*
- *unfulfillment,*
- *tension,*
- *frustration, and*
- *other hindrances to full living.*

The deep insight
which comes as a result of
relentless self-confrontation
truly sets you free.

It
liberates you from

- *confinement and*
- *compulsion,*

and
enables you to
freely choose your

- *inner and*
- *outer*

course in
life and
being.

Change becomes possible
only when it is a free choice.
This, in turn, is possible
only when you have attained
deep understanding.

04

Many of you have
already experienced the
• *joy* and
• *freedom*
of being able to
cope with aspects of life
you could not cope with previously.

At the beginning, when
• *deep* and
• *thorough*
understanding is
• *still lacking* or is
• *only partial*,
such periods are *short-lived*.

They [*i.e., these experiences of joy and freedom*]
alternate with
periods of
• *confusion* and
• *depression*.

But the more you
master the dark phases
by the *will to*
understand their
inner significance, and
by *not shirking to overcome*
the resistance to do so,
the *negative* periods
will be
• *less frequent*, as well as
• *shorter*, and
the phases of
• *liberation*,
• *peace* and
• *joyfulness*
• *will grow longer*.

	<p>The more you realize</p> <ul style="list-style-type: none">• that <i>each negative phase</i> contains a <i>special lesson</i>,• that <i>each disturbing happening</i> harbors a <i>knowledge</i> you <i>desperately need</i> in order to<ul style="list-style-type: none">• <i>find yourself</i> and• live the<ul style="list-style-type: none">• <i>full and</i>• <i>satisfying</i><i>life</i> <p>you are <i>destined</i> to live,</p> <p>the easier will it become to make</p> <ul style="list-style-type: none">• <i>disturbances</i> and• <i>crises</i> <p><i>productive experiences</i> of <i>short duration</i>.</p> <p>All this is not new, I have said it before, but it is only <i>too easy</i> to forget it if you have not <i>repeatedly experienced</i> the <i>blessings</i> of <i>working yourself out of</i></p> <ul style="list-style-type: none">• <i>unpleasant moods</i>,• <i>irritations</i> or• <i>depressions</i>, <p>rather than <i>waiting for life</i> to <i>remove</i> the outer provocation.</p>
05	<p>Certain <i>unalterable laws</i> of <i>growth</i> and <i>development</i> apply to <i>all living organisms</i> in the <i>universe</i>.</p>

They [*i.e., these unalterable laws*]
are identical in
principle and
procedure
for

- **the *physical,***
- **the *mental,***
- **the *emotional* and**
- **the *spiritual***
organism.

They apply to

- **the *macrocosm* and**
- **the *microcosm* –**
 - **to the *one-celled life organism,***
 - **to the *individual human entity,* and**
 - **to *humanity as a whole.***

There are many life organisms
whose mechanism
you cannot possibly

- ***see,***
- ***understand, or***
- ***evaluate.***

Therefore

you cannot compare the
growth processes of
these organisms
with your own.

But

you can make a comparison
between
the *individual*

- **laws and**
- **processes**

of growth
and those [*laws and processes of growth*] of
humanity as a whole.

Sufficient historical data

offer such an *extended view,*
if you *apply to them* [*i.e., apply to these historical data*]]
your present knowledge
with the help of this lecture.

This [extended view] will give you
• **greater understanding and**
• **a wider vision**
of the relationship
between
the individual
and
the totality of all individuals.

It [i.e., this greater understanding and wider vision]
will enable you
to visualize
that humanity
as a whole
is an entity,
[and that that “entity as a whole” – or “humanity” is]
governed by
the same laws
as the individual
who [in turn] is a part of
the bigger body – humankind
[i.e., the “individual” is an integral part of
the entity “humanity as a whole”].

There are aspects
within the individual
that you do not fully understand
and therefore cannot control,
thereby destroying
• **union,**
• **peace and**
• **integration of the personality.**

This also applies to humankind as a whole [not just to the individual].

06

**The same relationship exists
between
the *totality of one human being*
and
*each of his
cells, or*
particles of being,**

**as *[exists]*
between
humankind [as a whole]
and
the *individual*.**

**They *[the “whole” and the “part”]*
conform to
identical laws of
• *living* and
• *growing*.**

**This concept is perhaps
more understandable to you at this time,
when it is known that
every *atom*
is a *replica* of
the *universe*.**

**But full understanding of this factor can come
only when you
*extend your range of consciousness
to a wider dimension*.**

**For the moment,
it suffices to attempt an overall comparison
between
the *individual human being*
and
humanity as a whole.**

07

Let us begin with infancy.

An infant

- *lacks ego-consciousness.*

There is

- *no self-consciousness,*
- *no sense of self.*

All a baby experiences

are *sense impressions* –

- *pleasure*

and

- *pain.*

Its reactions to both [*pleasure and pain*] are strong.

It obviously *rejoices*

when *pleasure is given*

and

[*just*] as obviously *objects*

when *pleasure is withheld* or

when it experiences *any degree of pain.*

- *Frustration of pleasure* or

- *infliction of pain*

cause *violent anger.*

The infant knows nothing beyond this.

[*For the infant*]

There is

- *no reason,*
- *no sense of how*
its pleasure

may have a relationship with
the pain of another.

There is

- *no logic* and
- *no sense of responsibility.*

The infant is

completely isolated

in its own

- *sensing of pleasure* or
- *sensing of pain.*

	<p>Even</p> <ul style="list-style-type: none">• <i>pain</i> and• <i>pleasure</i> – <p> this limited range of [sensation and pure] experience – do not exist on <i>[levels beyond pure sensation, that is, on]</i></p> <ul style="list-style-type: none">• <i>emotional,</i>• <i>intellectual</i> and• <i>spiritual</i> <p> levels.</p> <p>The infant is not only</p> <ul style="list-style-type: none">• <i>entirely a physical creature,</i> <p> but also</p> <ul style="list-style-type: none">• <i>utterly self-centered.</i>
08	<p>The same condition exists in <i>any</i> form of <i>immaturity</i>.</p> <p>When you explore the recesses of your psyche as an adult and find the</p> <ul style="list-style-type: none">• <i>undeveloped,</i>• <i>problematic</i> <p> <i>areas,</i></p> <p> you must encounter this identical infant <i>living within yourself.</i></p> <p><i>[However] It [i.e., the inner infant]</i> is subdued by</p> <p> other parts of your personality</p> <ul style="list-style-type: none">• <i>which have grown up,</i>• <i>which know better.</i> <p>But while this</p> <ul style="list-style-type: none">• <i>selfish,</i>• <i>self-centered</i> and• <i>limited</i> <p> <i>infant dwells within,</i> it must always be in conflict <i>with the whole personality.</i></p>

	<p>The infant can grow only</p> <ul style="list-style-type: none">• if it is <i>allowed to manifest in the person's consciousness,</i>• <i>[that is,] if it is no longer suppressed.</i> <p>Hence, one cannot say that infantile traits cease to exist when a person becomes an <i>adult.</i></p> <p>It is only a question of <i>degree</i> [i.e., the degree to which one has grown out of one's infantile traits].</p>
09	<p>To the degree that this infantile attitude toward the world exists, the person is dependent.</p> <p>An <i>infant</i> is, as you well know, utterly dependent.</p> <p>Concomitantly, the</p> <ul style="list-style-type: none">• <i>so-called neurotic,</i>• <i>conflicted,</i>• <i>immature</i> <p>person is emotionally dependent.</p>

You all *know*,
 and *constantly experience*,
 how your
inner

- *problems* and
- *conflicts*

rob you of

- *freedom*,
- *selfhood*,
- *self-sufficiency*,
- *independence*.

Many of you
 begin to *experience* the
meaning of
gaining true independence
 through *giving up*

- *childish*,
- *limited*

self-centeredness.

Hence,
 • *self-centeredness*
 and
 • *dependency*
 are *interconnected*.
You cannot have the one
without the other.

Many an *inner conflict*
rages
 just because of this *interconnection*
[of “self-centeredness” and “dependency”].

You struggle *against*
 the *dependency*
 that you
simultaneously
insist upon
 as a *result of your*

- *infantile self-centeredness* and
- *subjectivity in outlook*.

10

As you *mature*,
you *develop* a
sense of self.

The
more aware of yourself you become,
paradoxical as this may seem,
the *more concerned with others*
you *must* become.

Just *think* of this
great spiritual truth, my friends:
• *lack of selfhood*
means
• *self-centeredness*.

Full selfhood
means
• *concern for others*,
• *fairness in evaluating*
• *advantages and*
• *disadvantages*
of
• *others and*
• *self*.

It [*i.e., full selfhood*]
does *not* mean
annihilation of self
for the sake of others in a
distorted sense of *martyrdom* –
which is *always* a
"remedy" for
• *inherent and*
• *hidden*
• *selfishness and*
• *self-centeredness*.

But it [*i.e., full selfhood*]
does imply a
sense of fairness
in which one is capable of
foregoing an advantage
if it creates
• *undue pain and*
• *unfair disadvantage*
for another.

So,

- on the *one side* of the scale,
we have the *infant* who has
 - *no sense of selfhood,*
 - *no awareness of itself,*
 accompanied by
 - *utter self-centeredness and*
 - *complete dependency*
on stronger beings.
- On the *other side* of the scale
we have the *mature person* who has
 - *a sense of selfhood,*
 - *an awareness of the self*
beyond the pleasure/pain principle.

This [*mature person's presence*]
results in

- *a social sense,*
- *responsibility [and]*
 - *concern for,*
 - *understanding of, and*
 - *feeling with*
others

so that they [*i.e., the mature persons*]

form a *harmonious whole*
with others around them
in *mutuality* of

- *purpose and*
- *interest.*

They are

- *free and*
- *independent,*
which is not to be confused with
omnipotence.

They do not rule,
nor are they ruled.

Instead, a

healthy interdependence
exists
between
them
and
their fellow-creatures.

11	<p>For this <i>growth process</i> to take place, the <i>infant must develop</i></p> <ul style="list-style-type: none">• its <i>mind</i>,• its <i>intellect</i>,• its <i>reason</i>, as well as• its <i>emotional nature</i>. <p>When <i>all of them</i> [<i>i.e., when all four of these factors</i>] <i>mature in harmony</i>, <i>growth takes place</i> <i>on all levels</i> and the individual is <i>integrated</i>.</p> <p>But as you know only too well, this [<i>harmonious growth on all levels</i>] is <i>rarely the case</i>. <i>Part of the development</i> <i>always lags behind</i>. This then creates crisis.</p>
12	<p>It is the <i>identical process with</i> <i>humanity as a whole</i>. <i>Primitive humanity</i> can be likened to the <i>infant</i>.</p> <p>I do not have to repeat the words, but you can safely apply all that has been said about the • <i>infant</i> to • <i>primitive humanity</i>.</p> <p>History will bear me out. Primitive people lived in a much more secluded manner, but even <i>within</i> their own circle of <i>immediate family</i>, their <i>growing became a necessity</i>, <i>for otherwise they could not survive</i>.</p>

	<p>Thus, primitive people were forced to develop some <i>mental processes</i> which <i>immediately</i> • <i>reduced their</i> <i>selfish primitive drives and</i> • <i>made them</i> • <i>more responsible for others and</i> • <i>less self-centered.</i></p>
13	<p>Humanity thus began to <i>form a society</i> <i>for the sake of which it functioned,</i> often with <i>much effort</i> to <i>overcome the infantile drives</i> to <i>destroy what stood in the way</i> of its <i>immediate gratification.</i></p> <p>Up to this day, there are <i>always those</i> • <i>who act according to these</i> <i>infantile drives and</i> • <i>whose sense of responsibility for others</i> <i>is lacking.</i></p> <p>But <i>on the whole,</i> present • <i>society and</i> • <i>civilization</i> derive from these first attempts of primitive man to <i>find a mode of survival</i> by <i>taming the</i> • <i>primitive and</i> • <i>self-centered</i> <i>instincts.</i></p>

14

If the *child* were

- ***self-sufficient*** [*not dependent on anyone or anything*] **and**
- ***independent*** [*free from the control of any outside authority*]
while [*at the same time*]
possessing *self-centered drives*,
you may imagine what would happen.

It [*i.e., the child*] would

- ***rule over***
all those who are weaker and
- ***destroy them.***

Therefore its [*i.e., the child's*]

- ***weakness and***
- ***resulting dependency***
are
 - ***a necessity and***
 - ***a protection.***

Similarly, for a long time

- Humanity [as a whole]***
was *governed by*
the *law of*
 - ***strength and***
 - ***power.***

You can see this again and again in history.

Rulers at first

- were removed by others*** [*who were more powerful and yet*]
who were no different than themselves,
- but eventually they** [*i.e., these new more powerful rullers*]
could gain [*and sustain their*] **power only by**
offering their subjects
some rights also.

	<p>Hence, • <i>responsibility</i> and • <i>concern</i> • <i>for others</i> [i.e., <i>responsibility and concern for their subjects</i>] developed <i>first</i> as a <i>necessity,</i> for without it [i.e., <i>without concern</i> <i>for their subjects</i>] • <i>power</i> and • <i>advantages</i> could not be gained [and sustained], and then, eventually, [<i>responsibility and concern for their</i> <i>subjects developed</i>] as a <i>true inner</i> • <i>development</i> and • <i>conviction.</i></p>
15	<p>A child will hit a smaller child because it wants the latter's possessions. To an infinitely greater degree, the identical tendency existed in former times, as it does today.</p> <p><i>Primitive humanity</i> was also much more • <i>helpless</i> and • <i>dependent</i> than it is today.</p> <p>It had <i>fewer means of</i> <i>controlling the</i> • <i>elements</i> and • <i>forces</i> <i>of nature.</i></p>

	<p>Primitive people had <i>fewer means at their disposal</i> to <i>defend themselves against the</i></p> <ul style="list-style-type: none">• <i>injustice and</i>• <i>brute force</i> <p>of other people.</p> <p>There was <i>no civil law</i> for protection.</p> <p>There was <i>no code of ethics</i> which ostracized an offender.</p> <p>Humans fluctuated between <i>ruling</i> and <i>being ruled.</i></p>
16	<p>Their general, overall development was such that <i>life was a question of</i></p> <ul style="list-style-type: none">• <i>who ruled whom,</i>• <i>who was stronger and</i> <p>therefore <i>better equipped to</i> <i>pursue selfish drives at the</i> <i>expense of others.</i></p> <p>This</p> <ul style="list-style-type: none">• <i>limitation and</i>• <i>ignorance –</i> <p>just like the infant's – made them <i>dependent.</i></p> <p>The more they manifested <i>brute force</i> in the <i>absence of</i></p> <ul style="list-style-type: none">• <i>mental and</i>• <i>emotional</i> <p><i>development,</i> the <i>weaker</i> they became.</p>

	<p>Their God-concept was based on <i>being ruled;</i> <i>government was arbitrary, and</i> the individual lived accordingly.</p> <p>Each person <i>ruled</i> <i>weaker ones and</i> was in turn <i>ruled by</i> <i>stronger ones.</i></p> <p>They may have <i>violently resented their rulers,</i> but could not help obeying, while simultaneously even <i>needing the stronger ones [i.e., even needing</i> <i>the stronger rulers over them all the while resenting the rulers].</i></p>
17	<p>When the child</p> <ul style="list-style-type: none">• <i>leaves infancy behind and</i>• <i>enters childhood proper,</i> <p>it has to learn</p> <ul style="list-style-type: none">• <i>consideration of others and</i>• <i>the curbing of its selfish instincts.</i> <p>The [deep inner intuitive] feelings may be lacking [initially], but at least by gesture [and outward behavior], the child learns to get along with others.</p> <p>Similarly, at a certain point in history, humankind [as a whole] became more aware of the needs of others.</p> <p>Here, too [as with the child, for humanity as a whole], it was first a question of</p> <ul style="list-style-type: none">• <i>self-preservation</i> <p>rather than a matter of</p> <ul style="list-style-type: none">• <i>[deep, intuitive,] inner feeling.</i>

	<p>The transition from</p> <ul style="list-style-type: none">• <i>utter self-centeredness</i> <p>to</p> <ul style="list-style-type: none">• <i>concern for others</i> <p>is a crucial period in the development of an entity, be it</p> <ul style="list-style-type: none">• <i>an individual human being</i> <p>or</p> <ul style="list-style-type: none">• <i>humankind as a whole.</i>
18	<p>Each transition in growth,</p> <ul style="list-style-type: none">• <i>small or</i>• <i>big,</i> <p>is fraught with crisis.</p> <p>Humankind [as a whole] went through many crises – the crises of growth.</p> <p>Let us look [initially] at transitional periods of growth in the individual from the point of view of crisis.</p> <p>When the child is [in the process of] being born [for example], it is not only a crisis for the<ul style="list-style-type: none">• <i>mother,</i>but even more so [a crisis] for the<ul style="list-style-type: none">• <i>little entity.</i></p> <p>I said in a different context that birth is a traumatic shock for the baby.</p>

	<p><i>[Then again,]</i> When the infant is <i>weaned from the mother's breast,</i> it is a crisis.</p> <p>Each such phase <i>[of the child's growth]</i> is a step toward</p> <ul style="list-style-type: none">• <i>further independence,</i>• <i>going</i><ul style="list-style-type: none">• <i>into the world,</i>• <i>away from seclusion.</i> <p>When the child starts school, this is again a step</p> <ul style="list-style-type: none">• <i>into the world,</i>• <i>toward selfhood,</i>• <i>away from seclusion.</i> <p>The child <i>[in school]</i> begins to learn responsibility; for the first time it is, to some extent, <i>away from the</i></p> <ul style="list-style-type: none">• <i>complete shelter and</i>• <i>protection</i> <i>of the parents.</i> <p>Again it is a crisis.</p>
19	<p>To the degree that you</p> <ul style="list-style-type: none">• <i>resist such growing periods and</i>• <i>fight against them,</i> they will• <i>be painful and</i>• <i>present</i><ul style="list-style-type: none">• <i>conflict and</i>• <i>disharmony.</i>

	<p><i>[Conversely]</i> To the degree that you</p> <ul style="list-style-type: none">• embrace them <i>[i.e., embrace these painful growing periods],</i> the new way of life will• become desirable and• offer new<ul style="list-style-type: none">• vistas,• experience and• challenge.
20	<p>The <i>physical</i> system also undergoes <i>crisis in growth.</i> <i>[For example:]</i></p> <ul style="list-style-type: none">• A teething baby experiences pain.• Puberty is psychologically a painful process. <p>It is, again, <i>[a growth step,]</i> a step toward <i>individuation.</i></p>
21	<p>This path <i>[guided and supported by Pathwork]</i> is the best demonstration of the <i>law of growth.</i></p> <p>In fact, my <i>introductory words to this lecture</i> demonstrate this on the level of <i>humanity's psyche.</i></p> <p>You all know that the more you <i>hold on to</i> <i>destructive patterns,</i> even <i>[going so far as] resisting</i> <i>understanding their mechanism,</i></p> <p>the more <i>painful</i> these<ul style="list-style-type: none">• <i>old,</i>• <i>obsolete</i><i>patterns</i> finally become.</p>

Conversely,
the more willing you are
to be *[fully]* in the growth process
by your
inner determination to

- ***understand and [then actually to]***
- ***change,***

the more

- ***exciting and***
- ***rich,***

the more

- ***meaningful and***
- ***fulfilling***

life becomes.

In the latter alternative
[to be in and fully experience the growth process],
the crisis *[of course still comes, but it]* is
short-lived.
It lasts only until you
summon the [intention, will, and] strength to
overcome the resistance.

But if *[on the other hand]*
you give in to the

- ***blind,***
- ***faulty***

reasoning
of resistance,
you drag out the crisis.
[Of course, inevitably and]
Gradually it
becomes more acute
until

- ***you can no longer bear it, and***
- ***you are forced to***
 - ***take yourself in hand,***
 - ***discard***
 - ***worn out and***
 - ***incorrect***

concepts, and

- ***leave behind***
your childish seclusion
which can no longer work
for the adult
you now are.

22	<p>Humanity [as a whole] has now left behind</p> <ul style="list-style-type: none">• infancy and• childhood. <p>It is just about coming through its</p> <ul style="list-style-type: none">• adolescence, <p>but is not yet a</p> <ul style="list-style-type: none">• mature,• adult <p>entity.</p> <p>If you compare the individual's period of adolescence</p> <p>with</p> <p>humankind's present development,</p> <p>you will see that</p> <p>this [stage of just about coming through adolescence] is where humankind [as a whole] is today.</p> <p>This will</p> <ul style="list-style-type: none">• prove helpful and• widen your understanding.
23	<p>Many individuals who grow into adults [on some levels] are not [however] mature [on all levels].</p> <p>Their body [for example] has grown up, but their psyche limps behind.</p> <p>So it is with [humanity as a whole in] the world.</p>

The average *individual*
who grows into *adulthood*
may have a *number of aspects*
which are quite

- *mature,*
- *responsible,*
- *concerned,*
- *free,*
- *independent,*

while [*at the same time*] *harboring problem areas*
in which the

- *selfish*
- *ruling*

child
reigns.

- *The world,*
- *your earth sphere,*
- [*humanity as a whole*]
is the same.

There are

- *groups,*
- *countries,*
- *nationalities,*
- *religions,*
- *sects,*
- *sections –*
 - *geographically and*
 - *ideologically –*

with *different*

- *outlooks and*
- *attitudes.*

They [*i.e., these subgroups of humanity as a whole*]
can be likened to the
different aspects of
an individual.

On this path,

you [*as an individual*]
have discovered
how you *must lack inner peace*
due to

- *split aims,*
- *mutually exclusive drives,*
- *contradictory concepts.*

**You now know that
the *human personality*
lacks**

- *integration,*
- *wholeness and*
- *union*

**due to *[these and other]*
*unconscious divisions.***

**In the course of your self-exploration,
you find *[conscious and unconscious]* areas within *[your psyche]*
which *completely contradict*
*your conscious convictions.***

Emotional reactions

either

- *contradict conscious views,*

or

- *[these emotional reactions] are split within themselves.*

When you *find* these

- *contradictions and*
- *splits,*

it is easy to see

- *why you are *disturbed,**
- *why you are *at war**
with *yourself.*

24

***This is exactly what happens to*
humanity [as a whole] on the planet earth.
It, too, is divided within itself.**

	<p>The organism [<i>be it an individual or humanity as a whole</i>] which, in perfection, could and will</p> <p style="padding-left: 40px;">function</p> <ul style="list-style-type: none">• <i>harmoniously,</i>• <i>in union with itself,</i> <p><i>must be at war with itself</i> as long as it is divided within by</p> <ul style="list-style-type: none">• <i>unrealistic concepts,</i>• <i>wrong conclusions,</i>• <i>self-centered and</i>• <i>infantile</i> <p style="padding-left: 40px;"><i>pursuits,</i></p> <ul style="list-style-type: none">• <i>limited outlooks,</i>• <i>lack of concern,</i>• <i>subjectivity and</i>• <i>unfairness</i> <p style="padding-left: 40px;">due to</p> <ul style="list-style-type: none">• <i>blind,</i>• <i>isolating</i> <p style="padding-left: 80px;"><i>tendencies.</i></p> <p>If two nations have opposite aims, it is as</p> <ul style="list-style-type: none">• <i>unrealistic and</i>• <i>senseless</i> <p>as opposite aims within one individual's unconscious.</p> <p>It is just as • <i>destructive and</i> • <i>wasteful.</i></p>
25	<p>Humanity [<i>as a whole</i>] is beginning to leave the adolescent stage.</p> <p>This does not [<i>however</i>] necessarily mean that its whole organism is any more unified than is the average [<i>individual</i>] adult.</p>

Nevertheless,
 the approach of a
 more mature state
 can be *felt* on earth,
 in spite of the remnants of
 immature trends
 in the psyche of humanity [*as a whole*].

Many aspects in the *entity*
 humankind [as a whole]
 will be comparable to
 the conscious concepts
 an *individual* has gained through
 absorbing

- *good education,*
- *good influences, and*
- *intellectual truth.*

- *Certain groups*
 within the *human sphere*
 [*i.e., within humanity as a whole*] and
- *their aims*
 will represent this *maturity,*

while

- *other groups [within the sphere of humanity as a whole] and*
- *their aims*
 will represent
 the *entity's [i.e., the humanity-as-a-whole entity's]*
- *unconscious*
- *infantile,*
- *erroneous,*
- *short-sighted and*
- *destructive*
 elements.

But the more humanity [*as a whole*] grows,
 the *less confused* it will be about

- *what is constructive and*
- *what is destructive.*

Its [*the overall humanity-as-a-whole entity's*]
discrimination
 will improve.

	<p>In the past, while [humanity as a whole was] in the</p> <ul style="list-style-type: none">• <i>child and</i>• <i>young adolescent stage,</i> <p>it was often <i>difficult</i> for humankind [as a whole] to <i>distinguish</i></p> <ul style="list-style-type: none">• <i>truth</i> <p>from</p> <ul style="list-style-type: none">• <i>falsehood,</i> <p>between</p> <ul style="list-style-type: none">• <i>what is constructive</i> <p>and</p> <ul style="list-style-type: none">• <i>what is destructive.</i> <p>• <i>Crass injustice and</i> • <i>cruelty</i></p> <p>could often parade as a <i>righteous cause,</i></p> <p>while the <i>truly</i></p> <ul style="list-style-type: none">• <i>meaningful and</i>• <i>mature</i> <p><i>solutions for humankind's problems</i> were too often <i>discarded</i> <i>as wrong.</i></p> <p>The <i>child's mind</i> [stage of humanity as a whole]</p> <ul style="list-style-type: none">• <i>lacks the power</i>• <i>of independent thinking,</i>• <i>of discriminating, and</i>• <i>it shirks the labor [required]</i>• <i>of even making an attempt to do so [i.e., of even making an attempt to reason and understand].</i>
26	<p>As the <i>individual</i></p> <p><i>grows capable of</i> <i>dissolving</i></p> <ul style="list-style-type: none">• <i>destructive,</i>• <i>childish</i> <p>trends</p> <p>through</p> <ul style="list-style-type: none">• <i>reason and</i>• <i>the power to understand,</i> <p>so will <i>humankind</i> [as a whole grow capable of dissolving immature trends].</p>

Hence,
Humanity [*as a whole*]
 is now on the *threshold of*
greater maturity
 and is therefore
 in a **state of crisis** [*that inevitably comes*
with growth toward maturity].

As *everyone* [*i.e., as every individual*] on the path
 experiences
periods of darkness
before the dawn,
 so does **humanity** [*as a whole*] –
over and over again.

Adolescence
 is a particularly
 • *painful and*
 • *trying*
period
 because the individual
 • *leaves the*
 • *accustomed and*
 • *safe*
period of childhood
behind,
 • *without possessing, as yet,*
the necessary equipment
to be an adult.

A similar *adolescent crisis* [*for humanity as a whole*]
 has especially marked
 the last hundred or two hundred years.

Do you think that this world you live in would have
 • *wars,*
 • *upheavals,*
 • *crime,*
 • *starvation, and*
 • *all sorts of other difficulties*
 if **humanity's organism** [*i.e. humanity as a whole*]
 were not *similarly*
 • *split and*
 • *partly operating on*
unconsciously false premises,
 just as you do as an *individual*?

27

You still see
life
too much as a
process separate from
yourselves.

This is why I draw this parallel,
which is *not*
• *symbolic* or
• *arbitrary*.

It is an actual fact
that the
individual human
• *body*,
• *soul*, and
• *spirit*
is identical with the
• *body*,
• *soul* and
• *spirit*
of *humanity as a whole*.

Contemplation of this
will not only
• help you to *understand the world you live in* better,
but will [*also*]
• *deepen your self-understanding*.

Identical processes
are at work in *all organisms*.

One *apparently* single cell
also consists of
many aspects.

It, too, becomes sick
if it is split.

The many aspects in *one cell*
are a *replica of*
the bigger organism
it forms a part of,
[*just*] as the *individual* [*is a replica of and*]
forms a part of the *larger body*,
[*the larger body being the entity*]
humankind [*as a whole*].

28

True individuation
occurs

when you *gain access to*

- ***your inner brain,***
- ***your inner will,***
- ***your inner conscience.***

This occurs when you
thoroughly

- ***explore and***
- ***understand***

all levels:

- ***the outer conscious,***
- ***the semi-conscious and***
- ***the unconscious.***

The moment you have
penetrated the

layers of consciousness
that cover

- ***your real self,***
 - ***your real conscience,***
- by using**

- ***profound understanding and***
- ***truthful evaluation,***

you reach the *inner reality* of
any particular situation.

This [*experience of individuation*]
is a *profoundly*

- ***elevating,***
- ***peaceful and***
- ***joyful***

experience,

but it requires

the *labor* of

stringent honesty

with yourself.

A few of my friends

have already experienced this phenomenon.

After

- *thorough exploration* and
 - *self-confrontation*
- about a problem
in which you are involved,
the *inner will*
functions better.

The *inner brain*, so to speak,
located in the *solar plexus*,
gives you the most enlightening

- *guidance*,
- *wisdom*,
- *understanding* and
- *creative outlet*.

Your *inner conscience*
conveys the *truth*
without the burden of
destructive guilt feelings,
[thereby] showing a way to
truly absolve yourself
from wrongs
you have committed.

The *freer* you are of
inner unresolved

- *problems* and
- *misconceptions*,

the *more accurately*
will these *inner faculties*
function.

The more you are
in touch with
these *inner faculties*,

- the *more reliable*
the *guidance throughout your life*
must be,

the *more constructively*
you will live your life,
the *greater understanding you will gain*
about

- *yourself*,
- *your disturbances*,
- *your interrelationship with others*, and

about
the *world as a whole*.

	<p>In short, the <i>deeper you go</i> <i>within yourself,</i> the <i>more capable you will become to</i> • <i>go out into the world and</i> • <i>have fruitful</i> • <i>contact and</i> • <i>union</i> <i>with others.</i></p> <p>Conversely, the more you live • on the <i>outer fringes</i> of your <i>consciousness</i> – • on the <i>superficial level</i> of manifestation – • the <i>more withdrawn you must be</i> <i>from the world,</i> • the <i>less a part of it.</i></p>
29	<p>A human is not capable of taking [<i>in</i>] this inner direction as a <i>child,</i> and hardly even as an <i>adolescent.</i></p> <p>In adolescence you could, with <i>proper</i> • <i>guidance and</i> • <i>education,</i> <i>begin to channel your forces</i> in the right direction,</p> <p> but it is still a <i>greater effort</i> than for an <i>adult.</i></p> <p>Humankind [<i>as a whole</i>], too, has to learn to <i>direct</i> <i>the solution of its problems</i> by <i>looking inward,</i> <i>behind the effect,</i> into the <u><i>inner causes.</i></u></p>

	<p>So far, humanity does not usually resolve collective problems in this manner.</p> <p>In</p> <ul style="list-style-type: none">• <i>politics,</i>• <i>economics, and</i>• <i>even religion,</i> <p>humanity approaches</p> <ul style="list-style-type: none">• <i>life and</i>• <i>its problems</i> <p>on the</p> <ul style="list-style-type: none">• <i>outer,</i>• <i>superficial</i> <p>level of manifestation,</p> <p>and therefore <i>cannot find</i> <i>true solutions.</i></p> <p>But since humankind [as a whole] is approaching maturity, it too [like the individual approaching maturity] will learn to develop</p> <ul style="list-style-type: none">• <i>its inner conscience,</i>• <i>its inner will,</i>• <i>its inner thinking process.</i>
30	<p>You who are in this group, diligently working on this path, have you not experienced time and again how <i>fruitless</i> it is to try resolving a problem, either <i>within yourself</i> or <i>with others,</i> by being concerned with the <i>outer factors alone?</i></p>

Either

**the solution is
a very short-lived one,
only to manifest stronger than ever
in a different guise
later,**

or

you become more
• negatively involved and
• confused
than ever,
running around in circles.

But

**when you make the effort
to look**
• behind the appearance –
• behind the outer manifestation –

**when you truly face the issues
you encounter there,**
although it may at first seem
• difficult and
• unpleasant,

you soon see

**• that the situation
is not hopeless at all,**
• that there is a
• wonderful,
• realistic
way out

**in which none of the involved people
are dependent on
circumstances
beyond their control.**

When the world spirit

**begins to operate that way,
all existing problems
will genuinely find a solution.**

Permanent peace

**on this earth [however, in the world of humanity as a whole]
can exist only when
the overall maturity of humankind [as a whole]
has reached this avenue of
resolving problems.**

**Then you will
dispense with brute force
because you can rely on**

- *reason* and
- *fairness,*

rather than on *power*.

***But* to make this possible,**

- *each nation,*
- *each government,*
- *each group,*

**will have to *probe itself* [*i.e., probe its own house and self*]
for its own shortcomings,
rather than
blame the other,
**regardless of how much appearances
may lend a hand
for such *rationalizations*
[*justifying such blame*].****

By the same token,
the growing selfhood
of humanity [*as a whole*]
will also enable it

- to assert its rights,
- to be aware of its values

without guilt.

It [*i.e., humanity as a whole*]
will not weaken
when false accusations are made.

This process [*of growing for humanity as a whole*]
is identical with
the growing selfhood
of the individual.

31	<p>The more each one of you <i>[individually]</i> pursues this path in the manner you are doing <i>[in your Pathwork],</i> being forever more determined to overcome resistance to facing the truth in yourself,</p> <p>the more do you <i>[as an individual]</i> contribute to the whole of humankind's reaching the phase when humanity <i>[as a whole]</i> can really resolve problems by</p> <ul style="list-style-type: none">• adequate means, <p>not</p> <p>by</p> <ul style="list-style-type: none">• temporary,• shallow ones.
32	<p>You may ponder the question of what will happen to humankind when it has truly matured in all its aspects.</p> <p>This can, of course, only be discussed in principle, for it will take millions and millions of years before complete individuation of the world spirit is reached.</p> <p>After the entire span of time of humanity's existence, it <i>[i.e., humanity as a whole]</i> is only now about to leave adolescence, so what will happen at maturity is not an immediate consideration.</p> <p>Nevertheless you need to pose the question in order to understand certain spiritual laws in connection with humanity's fate on this planet.</p>

33

**You may also wonder
why it must necessarily
take all that time.**

**The answer to this question is
that there are
so many individual souls involved.**

**For the *totality* of humankind
to reach maturity,
all individual parts of it [i.e., all parts of humanity as a whole]
have to do so,
just as your *[individual]* personality
remains conflicted
until you *integrate*
each [immature] aspect of your being
with aspects
that have *already*
*reached maturity.***

**This *integration*
must be a
• *willing,*
• *free*
choice,
*not a compulsive one.***

**Too often
you try to
force yourself [to a higher state of maturity than you are]
by *blind compulsion,*
while certain *emotional reactions rebel.***

**This *[compulsive forcing of maturity]*
does *not mean*
• *individuation and*
• *wholeness*
*[will be achieved].***

**If the *world spirit [i.e., the spirit of the entity spirit-world-as-a-whole]*
is *truly mature,*
forcing still immature aspects of itself
into submission
would contradict
the [inherent] freedom of
*spiritual reality.***

However,
the more *humanity [as a whole]*
reaches overall maturity,
the faster progress will be
for those limping behind.

The
• *general atmosphere* and
• *influence*
will be conducive to
faster development.

Again,
this [*situation for the entity humanity-as-a-whole*]
can be likened to
the *individual*
who finds
• the pathwork and
• self-confrontation
becoming easier
as more of his or her
major problems are
• *faced* and
• *resolved.*

Therefore,
the *time element cannot be fixed*
nor
rules made
that each period
must take an equal amount of time.

The period of *infancy*
may be relatively
much longer than
growth periods of *adulthood.*

The time element
cannot be compared to
the fixed time
that a *physical* organism takes
to grow from one state
into the next.

34

Now,
as to the question of
the fate of *humankind as a whole*
after it reaches *full maturity*,
again let us compare it with the *individual*.

An individual entity
is bound to the earth sphere
until it has reached
full maturity.
[Until maturity is reached,]
It returns again and again.

The more it
develops its *inner faculties*,
thereby *relating*
more and
better
to others,
the *higher it*
raises its consciousness.

A *highly developed human being*
begins to perceive
a *new dimension*
which is already
outside the human sphere.

As this *evolutionary process continues*,
the individual's *emanations*
become
finer and
finer.
Its *matter*
becomes
more subtle,
dissolving the
• *harsh*,
• *coarse*
matter,
as you now know it.

Almost *imperceptibly*,
as evolution grows,
the individual creates
a new kind of *body matter* –
soul matter –
thus *being drawn into*
a different world.

Such individuals
are *no longer drawn into*
this sphere [i.e., *this dualistic sphere of consciousness*].

Their

- subtler *emanations* and
- subtler *matter*

pull them into a
corresponding environment.

This is *not*, as is often said,
a change from
one *geographical abode*
to another [geographical abode],
but [rather]
a change in

- *spiritual* and
- *psychological*
outlook,

a different

- *state of being*.

As

- the *world spirit*
- [i.e., the spirit of the entity spirit-world-as-a-whole],
as a *totality*,

reaches this state,
it too

will undergo an *identical change*
[as that of the individual].

- The *earth sphere itself*
will become *finer*,
- its *matter*
more and more subtle,
- its *vibration*
faster

due to its correspondingly
higher degree of consciousness.

35	<p>At this time of the year [December], indicating</p> <ul style="list-style-type: none">• a new phase,• a new segment of time, <p>this lecture will offer you a better overall view and will give you much food for thought which will be useful</p> <p>not only for general speculation, but [also] will prove helpful for your most personal problems in your pathwork, in your life.</p> <p>In the discussion we are going to have on this lecture, it may be fruitful if you think of</p> <ul style="list-style-type: none">• your personal problems and• how they run parallel to world history, to the development of humanity as a whole. <p>If we receive such examples from some participants, this may prove of great value, my friends.</p>
36	<p>Are there any questions now?</p> <p>QUESTION: You mentioned millions of years to come in order to complete the cycle. In what way can</p> <ul style="list-style-type: none">• infancy and• childhood <p>be counted from your vantage point? Also in millions of years?</p> <p>ANSWER: Of course. Just think how long the earth and humanity are known to have existed already.</p>

37

QUESTION:

**How do you account for the rise and fall of
civilizations and
races
if you generalize now
the state of adolescence?
Did they
rise and
die?**

ANSWER:

**Part of the answer is that
some of the souls in these civilizations
have already completed their development
in this specific sphere.
Others come again in different
civilizations and
races
for the completion of their evolution.**

**It is not necessary
to come back into
the same environment.**

**Another part of the answer
is a comparison [*of*
a group within humanity as a whole]
with
the *individual*.**

**Let us assume that
as a young person,
you adopt**

- *a way of life,*
- *an attitude*
- *to life and*
- *to others,*

in which you wish to cope with

- *your personal difficulties and*
- *the world's difficulties.*

**This attempt may *combine*
*a number of facets,***

- *constructive and*
- *destructive,*
- *realistic and*
- *unrealistic.*

For a while,
 you *appear* to get by
 with this solution,
but as
 • you grow older and
 • circumstances change,
 the solution no longer works.
So you *discard* it
 in order to adopt
 a *new* way of life,
 perhaps *still distorted*,
 so that, at a still later period,
 you have to *discard* it again.

We may liken
 civilizations
 which have
 • *risen* and
 • *fallen*
to
 the young person's
 • outer or
 • inner
 • *pseudo-solutions*,
 • *ways of life*
 which *combine*
 conflicting elements
 • *in the self* and
 • *in the world*.

38

QUESTION:
Could you explain the role of Egypt?
I can see the theory of pseudo-solutions
 where
 Greece and
 other cultures
 are concerned,
but with Egypt
 something has been lost,
 where there seems to have been
 an inner knowledge.

39	<p>ANSWER: Nothing <i>real</i> can ever be lost. It may perhaps <i>appear</i> to be lost because of <i>not</i> associating it with Egypt, but that does not mean it is lost to the <i>world</i>.</p> <p>It is just as in the individual who is bound to retain constructive <i>facets</i> of an attempt to resolve problems, even if the <i>whole nucleus</i> does not work out.</p> <p>When you preserve this constructive element, you do not recall each time that, at a particular period, you combined • a temporary way of life that proved <i>unsatisfactory</i> with • this specific constructive trend.</p> <p>• One individual or • one civilization <i>does not invent truth.</i> <i>Truth is.</i> <i>It exists,</i> <i>to be used by the created beings.</i> <i>It cannot be extinguished.</i></p>
40	<p>My dearest friends, specifically at this time of year [<i>December</i>], receive <i>very special blessings</i> for your • <i>continuous development</i> and • <i>self-realization.</i></p> <p>This time indicates one of those times of <i>crisis</i> I have spoken about.</p> <p>The spirit Jesus Christ acted out visibly one of those crucial periods of change.</p>

This [time of Jesus Christ]
marked – in history –
a shift [in humanity as a whole]
between
• childhood
and
• adolescence.

It may seem disproportionate
that [for humanity as a whole]
so much more time has elapsed
• from infancy
• to childhood,
and again
• from childhood
• to adolescence,
while only two thousand years have gone by and
humankind is now on the
• threshold of maturity.

But I repeat that
phases of growth
cannot be measured in fixed states
as with the physical organism.

Besides, as I have also said,
the individual too
may be
• more or less adult and mature,
while continuing to harbor
• very immature and
• destructive
elements.

The fact that humankind
is on the verge of entering maturity as a whole
is bound to bring a
great deal of betterment
in this world,
but it [i.e., humanity as a whole being on the verge of entering maturity]
does not do away with
its [i.e., humanity's] destructive aspects.

41	<p>There is a significance in the fact that I chose this particular topic for this night.</p> <p>The incarnation of the spirit of Jesus Christ indicated the same kind of</p> <ul style="list-style-type: none">• <i>upheaval</i> and• <i>turmoil</i> <p>that the human organism goes through when a child reaches <i>puberty</i>.</p> <p>At such periods, the entity [<i>of the child in puberty</i>] discovers a great deal of <i>idealism</i>.</p> <p>Young people are full of</p> <ul style="list-style-type: none">• <i>strength</i> and• <i>ideals</i> and, <p>at the same time, they have</p> <ul style="list-style-type: none">• <i>violent,</i>• <i>rebellious</i> and• <i>cruel</i> <p><i>impulses</i>.</p> <p>This is exactly the stage humankind went through at that period.</p>
42	<p>With this thought in mind, <i>go your way in peace</i>.</p> <p>Keep the <i>inner light burning</i> so that</p> <ul style="list-style-type: none">• <i>further growth,</i>• <i>further individuation,</i> <p>can proceed within each one of you, thus enabling you to</p> <ul style="list-style-type: none">• <i>reach out and</i>• <i>contact others</i> <p><i>in their true inner state</i>.</p> <p>You will become</p> <ul style="list-style-type: none">• <i>more independent,</i>• <i>more free,</i>• <i>more responsible,</i>• <i>less isolated.</i> <p><i>Our love, our blessings</i></p> <ul style="list-style-type: none">• <i>go to all of you.</i> <p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

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