Greetings. Blessed be this hour, blessed be every one of you, my beloved friends here. Once again I am allowed to come to you through this channel and bring you what you need at this particular time, at this particular juncture on your path. This need may not always and in all instances be quite clear to you in your conscious mind. In other words, some of you may not immediately perceive why this particular lecture is just what you require at this point, and only later may this become apparent. Others may immediately be touched by it and know exactly that this is what they need.

I will start, as many times before, with a general discussion of some cosmic realities, some philosophical premises, but once again you will see that they are of immediate practical value for you. At this period of your history it is often said, and is also often noticed, that the Aquarian Age, or the new age, brings in a new group consciousness. This consciousness manifests in many different ways. Groups are forming in new ways as never before. Community life is also taking entirely new forms. All these developments are expressions of something deeper happening. It is not enough to simply see this occurrence out of context, as it were. It is very important for you to understand the dynamic, ongoing principle of the evolution of consciousness at work here. You need to gain an overall view so that you can tune in and perceive the wider and deeper meaning of what is happening today in your time dimension.

Ever since human beings have incarnated, there has always existed on this earth plane an evolution of consciousness that alternates the emphasis on individuation and on group consciousness. It is necessary to change this emphasis at different phases of mankind's development. At one period man needs to gather his energies into himself and concentrate all his faculties on his personal being. At other times or in other phases he needs to develop through his relationship to his surroundings. This alternation exists in an overall movement as well as in smaller cycles -- both historically in regard to the entity mankind and personally in regard to the individual.

At the change of each phase, a higher level of development is reached so that what was gained through the emphasis of, say, the concentration on individualization, can then further the group consciousness. And what is being learned in group relating during that phase furthers the individual development. I will now give a brief, and surely somewhat oversimplified picture of this.

At the dawn of mankind, there were few human beings, who lived scattered over the earth. The individual was more or less alone. He fought against the elements and nature as best as he could by himself. He was in a state of such fear generally that he could, at that stage, just about cope with the fear of his environment, of nature, but he could not yet handle the fear of other human beings. Thus he lived in a more or less isolated state. This must not be taken completely literally, for he did live with relatively small family groups or clans. Already then he understood to some
degree that he needed others in cooperation to fight the enemy (whether the enemy was the elements, nature, beasts, or other clans). So even at this highly individualized period on the lowest scale, the need to get along, to cooperate with others existed. The lessons that were learned at this hardest stage at the dawn of mankind could then be brought into the following phase, enriching group consciousness.

At a later period in historical times, population increased. Man's ability to cope with the elements also grew, due to his development. He learned to take care of himself more efficiently. It is then that the need arose to widen the circle of his relating with others. Thus group consciousness came to be emphasized. From family clans, tribes came into existence. Man had to learn to get along with others. He was not yet able to widen this span beyond a relatively small circle of his own clansmen. Later the span widened, and from small groups, larger groups or nations came into existence. But this happened after further alternations, after other phases of increased development of the individualization of consciousness. Even today mankind in general is not yet able or willing to get along with all human brothers and sisters inhabiting the earth. The old consciousness still makes for separation. But mankind is now ready for a new influx so that those who resist the movement will experience a painful crisis, while those who follow it will experience unprecedented richness and blessing.

Let us now return to the second phase I discussed in this great cosmic movement. Group consciousness at this very early stage meant learning to get along with others. At this early phase of human development, such getting along could best be learned for negative reasons: the fear of an enemy. As man's development will proceed further, getting along with others will no longer be due to fear and need, but to love and mutuality.

Group consciousness means finding the oneness between the self and others. At the early period of the development of consciousness, this happened in a very primitive and superficial way. Nevertheless this stage had to be traversed. Consciousness had to learn this particular lesson of cooperating out of fear. So for extended periods of history, the individual existed within the tribe, finding security in it. He could find security only when he learned the lesson of getting along. Then the tribe would act out enmity, suspicion, negative aggression, not so much by fighting between individuals although this too always exists within the tribe or the nation or the family, but mainly by going against other tribes. In this expression of negative aggression, loyalty to the same tribe, protection of the brother within the tribe had to be cultivated. So you can see, my friends, even the negative manifestation of the lower development -- hostility toward the other, warfare -- can and is being used for the purpose of evolution, of development of consciousness.

As population increased and civilization advanced, this movement had to come again to its next alternation in order for evolution to take its course. As you know, in more recent history, just a few hundred years ago, the emphasis began to focus more on the individual. Individualism became very important. In the course of recent years, decades, and centuries, this emphasis on the individual increased. Man had learned certain lessons in bridging the gap from the self to the other. So now the emphasis had to be put back again on the individual, on his individual rights, on his right to be himself, to be perhaps different, to not conform, to become more self-responsible.

This phase is now approaching its end. The importance of the individual is not diminishing, but the emphasis is again shifting to the group consciousness on a deeper level of reality. The
principles that were previously learned on lower levels can now be applied to higher levels. The lessons that were learned recently in the phase of high individuation 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 exists of course in regard to the development of mankind as a whole. Always the spiral seems to go around in circles, yet if the growth is real, these are not circles that repeat on the same level. They repeat on ever deeper (or higher) levels, as you wish to put it, higher in terms of development, deeper in terms of depth of consciousness.

So in mankind's history, the evolution of consciousness had to alternate again and again between the emphasis on individualism and the emphasis on group consciousness. What has been learned in one phase on the path of mankind is brought over into the next phase. What was learned in the phase of individualism can then be utilized for better relating. To take an example, the more self-responsible you are, the more you contribute to the group. The more you can assert your rights and your individual needs, the less you need from and conform to the group, the freer your love and your ability to give to the group will be. Therefore you can receive more from it. For the self-sufficient person needs love and intimacy, closeness and warmth as very valid, legitimate requirements for happiness. The greater the individuation, the better your integration with the group consciousness will be. It is therefore a great mistake to think of this development in terms of either/or. There are those who believe that group living is contradictory to individuation. And there are those who accuse individualism as being separate and opposed to love and brotherhood. Both are wrong, as you can see from the foregoing.

There are many more such alternations, historically speaking, that I cannot go into at this time. Actually there is a spiral within the larger spiral. The spiral I discussed here is a fourfold alternation that holds true on a more overall scale of the evolution of mankind. But within the fourfold alternation exists a smaller spiral movement in which subdivisions of many, 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 the secondary spiral movement exist many more spiral movements, lower subdivisions of the same alternation 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 he, in his individual life, has the same alternations to go through. One incarnation may emphasize much more one facet, than another. And even within this same incarnation, he goes through periods of his life in which he, whether he knows it or not, concentrates more on the one form of development and later more on the other. So, for example, a small infant is almost entirely in the individual state. Do not believe there is no lesson learned at that phase. When he reaches school age, it is his first phase in this particular lifetime of learning how to get along.

Later more such alternations go through his life, each fulfilling a purpose and presenting a lesson. This may be a third spiral within the larger spirals. There are periods where living alone fulfills an important function. At other periods living and being alone represent stagnation and a refusal to follow the organic movement. The same holds true about the reverse. There are periods where group development is essential for the development of the individual and for the entity mankind as a whole. There are other periods where staying within that framework represents
stagnation. When the one or the other applies cannot be generalized. Each has to be evaluated in terms of the person's own path. The only thing that can be generalized is that when the personality follows his inner path movement, he will be in peace and joy, when he does not, he will be discontent 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 so misleading in trying to judge whether it is right or wrong to be alone or with others. It depends in what phase of all the intermingling spiral movements an individual finds himself. If you truly follow your path, you will know that what is at one time important and advisable may at a later period be stagnating and not advisable for you. So you have to be aware that no specific thing is always right. There is a continuous movement.

When an entity (individual entities or the entity of the planet) is ready for an alternation, when its development approaches the changing point, there are always new strong energies released into the planet from higher spheres. This manifests on the inner plane as a strong movement. When this movement is halted by the ever existing tendency to stagnate, to not move, it creates painful crisis. You may look at all the upheaval in your human history from this point of view. Most such periods were exactly a manifestation of this principle. When the new movement is halted, what would express itself in a blessed, rich way can manifest only in a distorted, therefore painful way. This is how the intrinsic positive reality is distorted into a negative one: by not feeling, not trusting, and not following the course of the inner reality.

Let me give you a specific example of something that is happening today in your time on earth. Mankind as a whole is ready to approach a much deeper phase of group consciousness. Its natural manifestations, if followed, would be that nations would transform into one human government. Religious differences would disappear because the One would be recognized as undifferentiated. The whole "group," mankind, would apply laws of brotherhood, justice, and love to all, sharing the wealth of the earth. Thus, new dispositions, new laws, new approaches would be instituted that would yield undreamed of results, also on the outer level. The other would no longer be "the enemy." But since mankind by and large resists this natural development, those who follow it must, perforce, separate from those who do not. They create their own communities in which, more and more, this new spirit will manifest. In the meantime, the great new movement that is halted by the resistors manifests in a distorted way. This is why you find today the regrettable manifestations of "group consciousness" in overpopulation, overcrowded cities, monopolies in which large groups master the masses and dictate laws and values. The self-alienated nature of overcrowded living and working in which humanness makes room for robotness is a well-known manifestation considerably talked about in your world.

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 and believing it is bad. But this cannot really halt the movement. It hits a closed channel that is alien to its own benign nature and thus creates the misconditions talked about before. The group becomes an amorphous mass. Instead of a group consisting of highly individualized and individuated members, a mass consciousness is at work that must not be confused with the group consciousness. The halted movement of group consciousness expresses itself in large groups selfishly running the masses; in big concerns where all personal connection to others, to employers, to aspects of the work itself is almost lacking. These and many more such manifestations in your modern life that I
cannot possibly discuss now in detail or even enumerate are not the result of overpopulation but of halting the movement, of not feeling and following it. Overpopulation itself is one such manifestation. Modern man is a small cog in a big machine, depersonalized because he halted both movements: his individuation and the emphasis on group consciousness.

As the movement is blindly halted, feared, denied, so population increases. Greater communities form mass consciousness instead of group consciousness -- in urban and industrial life, in the disconnection from nature. As group consciousness distorts into mass consciousness, so does individual consciousness distort into separatism and alienation from the other.

If the movement is followed, if it is not obstructed by blind resistance, by fear of change, but is trusted and honestly accepted, then these negative manifestations 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 deal of difference in this as you, my friends, can surely perceive now. Mass consciousness eliminates the individual; group consciousness honors and furthers him. 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 can you add.

In the mass consciousness this is entirely different. Mass consciousness requires non-individuation, a blind following, conforming. The halting of the movement creates a perversion of what the movement would create if allowed to function by the consciousness that directs and, in the final analysis, determines the expression.

This is very important to understand, my friends. Within yourself as well as within the consciousness of the entity mankind, group consciousness has definite gradations and categories. Let us say that there are three major phases of development in this respect. Mankind as a whole and all individuals that form part of it have gone through these three stages. They are also going through them on deeper, 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 because 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 phase can be likened to the infant that needs the mother.

But you often find that an individual has reached the point where he is ready to move into the next phase in which he could be self-responsible and establish his own channel but is unwilling to do so. I might say you have all found this on your path within your lower self. Since the planet also has a lower self, there are factions of people who similarly resist. So you must differentiate between not being able or not being willing to take on selfhood, and insisting on others (parents or groups) to give you the sustenance that only the divine self can give.

A person who uses the group as a crutch and substitute for individuation halts the movement as much as he who uses individualism as a cover for his inability to be intimate, to be open and undefended and who therefore fears the group. Such a one will have a stake in confusing
conformity and mass consciousness with group consciousness and will use the rightful arguments against the former to blot out the existence of the latter.

When the individual organically follows the next step from needing the group to emancipation and self-responsibility, the pendulum may first swing slightly too much in the direction of individualism. In this state he will rebel against the group and deny its value. This rebellion you also find within you, and you now know that to the degree you deny autonomy, fear and distrust it, and thus depend on others, to that exact degree do you dislike yourself and those on whom you depend. Thus you need to rebel. But if you proceed organically, that rebellion will not be an extended, acted out, blind period for long. For the rebellion will be recognized for what it is, and the emphasis will be put on the self rather than on those against whom one rebels. Then the individual learns to utilize his dormant divinity. He will unfold that dormant divinity. Yet he is still in a phase where the concentration has to be mainly on this individual process. This does not mean going into isolation, of course not. Help and reactions from others are always an integral part of this phase. Others and contact with others are always necessary. Others are the mirror that shows where the self is stuck, and the self, in its individuation process, deeply needs this mirroring, this awareness of his effects on others. But in this phase, the climate is of and the emphasis is on individuation.

Then comes again the next phase of development on a higher level of the group consciousness. It comes when the individual has found himself and has brought his full self-realization to fruition and can thus benefit from and give to the group without losing selfhood, autonomy, and self-responsibility. Neither does he lose his "privacy," his right to be different, his need to express his uniqueness -- quite to the contrary. In the group that has become thus evolved, there is no conflict between those individual needs and the needs of the group on the whole. Group consciousness does not level off uniqueness, but furthers it. The group is no longer used as a crutch because the self 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 is one within which each individual has found his autonomy.

In the overall development, the phases are never that clearly defined. They overlap. There are many spirals within the spiral, many movements within the movement. Yet the movement is not haphazard and chaotic but is an expression of such profound harmony and lawfulness in a larger scheme that the human consciousness can only sense it vaguely at best. So I would say to you, my friends, that at this period of your history, mankind is ready for the individual autonomy that can form groups and for the group consciousness that becomes an entity in itself. Those who obstruct it distort group consciousness into mass consciousness and individual consciousness into separatism. Those who follow it 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 its perfect form so that it will blossom in the best sense.

Now, in your particular community, in your particular pathwork and movement, you will find all these three phases of human consciousness represented. Even the person who is, on the whole, sufficiently highly developed to form part of this new age community living has areas within him 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 does not mean that you should now separate yourself from the
group, for alone you could hardly accomplish the task of the 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 that is part of the group, being enriched by it and enriching it. You can be one who finds his privacy and his individualization totally intact and his group living and intimacy totally unhindered. In the course of your movement on this path, you will find the phases I mentioned. All of them are represented. They coexist within the soul, and that has to be recognized. Most of you have already found your dependency, be it on family, be it on a mate, be it on the group. You first unconsciously and later consciously expect the group to do for you what you think you cannot or what you 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 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 aspects. But you have exclusively applied them to the parental situation: you, as a child, still want to have a father and mother figure. This is true in very narrow terms, in terms of this life, in terms of looking at it from a purely psychological framework. But from a cosmic framework, this is true not only in regard to a set of parents but in regard to a whole group consciousness which you endow with a power that you resist developing within yourself. You therefore go then into the second phase: rebellion against the group, resenting it, avoiding it. You find that part in you, too.

But I will say that many of you have lately become increasingly ready to go into the third phase where you find true self-responsibility, where you have find 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 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, your need to be by yourself. That kind of relating is the true intimacy of fulfillment.

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 alone, you must simultaneously fear and hate that group.

The negative expressions vary in the different phases. One will be more in touch with the fear and the need and less in touch with the hate and the rebellion. He will be more in touch with the fear of life and therefore with the need for the group or for the mate. The hate for those one needs and depends on is more dormant in that state. With others the hate and fear of the group is predominant as is the desire to run from it, while the need and dependency are more dormant. A
false independence is then courted in which give and take cannot be learned, neither can flexibility and openness. This person continues to cultivate a rigid, inflexible attitude in which he thinks he can control everything within and around him. He cultivates 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 mankind as a whole; they exist within each human being. From this point of view it will become quite significant for you, my friends, to see where you are. To be aware of this is of great importance. It will be a map for you, another kind of map with which you can chart your way, with which you can find the mirror of an inner situation. Without this awareness 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 a yet deeper understanding of the unitary principles of life rather than the dualistic principle. I so often give you examples of this. In this particular instance, the dualistic principle of life 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.

In the unitary principle, you understand that both 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 into yourself with questions. Are you needful of the group? Are you afraid of being alone? Do you expect of the group that it do what you do not wish to do or believe you can do? The answer may not always apply to the group, it may apply to one other individual, but the principle remains the same. The moment you are fearful of your aloneness, you must also understand that the relating to the other -- be it one person or a group -- will be as difficult as your aloneness. And only when your aloneness is no longer difficult will the group living or the one-to-one living be a true unfoldment of 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 of predominantly autonomous individuals, the richness multiplies and compounds with almost incomprehensible speed. This is a phenomenon you, in your work here, begin to perceive. Those who are following this new stream will perceive it, and do perceive it. Those who may be very active in this work but are not yet within that stream, are blind to it. They are not able to make the differentiation between the healthy and the unhealthy attitude toward group and individual consciousness. They cannot differentiate between healthy selfishness and unselfishness as two expressions of the same source. But those who are within that stream, who have reached their first foothold on that cosmic current that moves into a wider and wider field of expansion will know that the group will never eliminate what you call your privacy or the autonomy of your being. It will further it. It will further your independence as you further your independence and autonomy. By doing so, you enrich the group as the group enriches you.

New communities, new living centers of the new consciousness, are springing up on earth. They will live this consciousness and manifest this increasingly. They will practice it. It is important that you be well aware of this principle and this possibility that 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. Yes, I know, all of you have worked and progressed sufficiently so that you are quite aware of the aspects that are under discussion here. But it is one thing to know about this as a condition that exists within the human personality, and it is another to understand it
within the framework of a larger cosmic scheme -- that this is indeed a meaningful manifestation of a cosmic movement that you are part of, that all of mankind was and is part of. By such understanding, you will not bring this new force to a halt so that it would manifest negatively, but you will go with it in the best possible way.

As I mentioned, in each new phase on the threshold from one to the other, new energies are being released. So it is not the first time in history that new energies are being released. Each period had its own newly released energies and consciousness streams brought into the inner consciousness of individual beings. But mankind has now reached a much higher potential of development, and those who follow this potential will therefore be swept on by this inner movement as never before. So I say to you, that if you wish, before terminating this lecture, you can tune in on this force and truly use it for your transformation. In this respect you are not yet doing as much as you could do although your progress individually and as a group is very substantial. You do not yet tune in enough on this force that is operative in the whole of the universal consciousness and therefore also in you. You still cling to the belief that this or that problem or attitude cannot be changed. And by doing that, 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 then this force will reverse the process and bring you into a crisis that can be 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. If you stem against it in blind fear and stubbornness, it will turn itself against you. This is the law. It is no evil force per se that is doing it; it is only the not-allowed and not-accepted movement of the whole, the divine flow that is denied. Whether it is denied because of ignorance or stubbornness or whatever else makes little difference. So I say to you, my friends, wake up further. You are in a wonderful process of awakening. Wake up more, take yourself out of your numbness. Look at it, feel it, hear it -- the force within you. It is the living Christ force that can bring the negative material, the negative, 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 and allow it and go with it. So much has happened already in this respect. It can be activated more to the wonderful unfoldment of your life -- of each one of you.

Universal love is highly concentrated here at these hours of our meeting so that you do not receive just words, important as the contents of these lectures are for you to understand and to work with. But in these meetings a very concentrated love force is penetrating and enveloping all here. And most of you, who do not numb yourselves, are indeed aware of this. You feel it and are enriched by it. 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, but a lived, vibrant truth. You live and move and have your being in this love and in this truth at all times; it is only that most of the time you are not yet aware of it. What you have to learn is to know it; that is all. You are all blessed, my very beloved friends.
For information to find and participate in Pathwork activities worldwide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.