

## COOPERATION, COMMUNICATION, UNION

Greetings, my dearest friends. Blessings for each one of you. Blessed is this hour.

The highest, the most desirable state in the whole plan of evolution is union. Union on this earth plane does not exist. There are some who have a vague idea of union. In isolated moments, they sense there is something like it. But then this moment passes, and they no longer sense, or feel, the significance of the state of being which is union. Since union is, it is outside the law of cause and effect. Therefore there is no point in my discussing it. You could not possibly comprehend, and I could not find appropriate words in the human language to convey it.

But I will discuss two preliminary stages that finally lead to union. These two stages do exist on your plane of existence and consciousness. These states are, at the lowest level, cooperation and, at a higher level, communication. Without cooperation and communication, no living creature can exist. Man could not survive without them. This holds true even on the material level. Food, drink, shelter, all that you need for your physical survival depend on cooperation and communication. They may vary in form and execution according to the civilization man lives in. They will manifest in a different way in a primitive society where man organizes his own communication with nature and the elements. But as he proceeds to extend his development and as the community increases in number, in that measure does he have to organize the processes of communication with his fellow creatures. The better he gets along with his fellow creatures, due to proper cooperation and communication, the better will his life function on the most material level, namely the physical one. This is so obvious that I need not discuss it at greater length.

Understanding this will also show you that man's mental, emotional, spiritual subsistence must be just as dependent on cooperation and communication as is his physical subsistence. You know that the same laws hold true for all levels, and it is one of the great errors and tragedies of the human race that this truth is ignored. If people were properly educated so that this truth is understood, your world would be very different.

There is in man's soul a center out of which the forces flow or to which he responds. This governs the laws of communication and, of course on a lower level, of cooperation. But we shall not discuss cooperation since it will become evident when you understand communication. Cooperation is simply a more superficial form of communication.

These, as all universal laws, tend to flow freely if the respective human entity is in harmony with them. If the human being is in disharmony with these laws out of ignorance or lack of development, then they are broken, twisted, distorted, and communication cannot take place. Thus the pathway towards ultimate union is delayed until these laws are restored within the entity.

By reviewing the preceding lectures on the manifold human soul problems, it should be very easy for you to see how man breaks these laws. If man is overeager, overanxious, if his desire for communication is an exaggerated craving, these soul forces will automatically become harsh, pointed, and rigid. Their movement will be sudden, and their impact too strong. Then they will have a corresponding effect on the other person's soul center, out of which he in turn responds, often quite unconsciously. The whole universe is based on balance. Whenever balance is upset, the universal forces work towards reestablishing it. This is often a painful process wherein the effect in the other human soul must be a withdrawing. The corresponding inner forces restrict and seem to reject the overeager attempt.

In your everyday observations, you can easily see this, especially when engaged in this work of self-search. You may be quite unaware of the hidden craving and exaggerated need; you may have covered it with a layer manifesting quite the opposite. Nevertheless, that which is really in you counts. And when you discover it, you will understand that this current, heretofore unknown to your conscious self, causes the door to close. You will no longer feel this as a personal rejection, but will understand that the other person's unconscious soul forces must respond in accordance with the law of reestablishing balance.

In order better to understand this process, we have to be clear about the meaning of overeagerness. You may think this to be merely a strong positive factor, and, as such, it cannot or should not upset the natural balance. But this is not so. In the light of our previous discussions, you will now understand that such overeagerness is a distortion of reality in the sense that the urgency of your need is not according to truth. It is imaginary. As this word implies, it comes out of your images, conflicts, and distortions. In this unconscious frame of mind, you believe you must have love, affection, attention. It is not a question of desiring it for a healthy mutuality. It is a one-sided, childish demand in which your life seems to be at stake. This causes such a strong inner motion that the balancing forces cause the other person to withdraw from this exaggerated motion. In the person who has his own inner unsolved conflicts and problems, the motivation for such withdrawal will be unconscious and negative. In the relatively healthy person, the response will be similar, but out of motives that are positive and conscious.

Just try to visualize this strong forward surging motion with all the impact of the forcing current, and you will fully understand the inevitable response. Visualize these soul forces as such. And then remember incidents when you were involved on either end, once the exaggerated need surged out of you and was repulsed. At other times, such forces were directed at you, and in spite of all your desire for love and communication, you could not help but repulse it. Such observations will broaden your understanding of this matter and will be very beneficial for you.

So far, before you really penetrated into the hidden regions and motivations of your soul forces, all of these inner actions and reactions were unconscious. At best, you felt something like it but vaguely. But now, as you continually progress on your path of self-search, you have already become much more aware of these factors. If you combine this awareness with the laws of communication and balance, you will gain a deeper insight than ever. Among other benefits, it will guard you from the wrong conclusion that your "love" is rejected and that therefore you are worth nothing. You are exposed to hurt and disappointment when you do love and have to guard against it. You will understand that the childish, exaggerated craving has nothing to do with healthy love, and that actually is the reason for its unhealthy impact and subsequent rejection. Once you fully

understand that, you will no longer need to protect yourself against the danger of hurts. This "protection" or pseudoprecaution causes you to withdraw into isolation, and you refuse to communicate. If, due to such withdrawal, there is no attempt initiated on your part, no forces will be generated to seek or feel out. Hence, nothing will happen. This is just as damaging as the other extreme here indicated.

These are the two major distortions of the laws that govern communication. There are many subdivisions and personal variants which have to be found as they manifest in the individual. Only when you grow, realize, and become aware of the wrong reactions -- due to wrong impressions -- can you gradually set out to change this state. Always keep in mind (and you will find this to be so as you examine your inner reactions as to their significance) that you constantly fluctuate between the states of overeagerness, exaggerated need, and withdrawal. Sometimes, strange as this may seem, you pursue both alternatives simultaneously. Or, at least, you try to, just to be on the "safe side," so to speak. No wonder your soul is torn in half. No wonder your strength evaporates. No wonder you are in disharmony and unhappy and hopeless. You never realize for a moment that all these outer events that you blame for the situation are the natural result of this inner state that you have brought about.

My friends, again I say that the theory of this knowledge will avail you nothing. Only your personal works, your personal search for these deviations, distortions, and errors will show you the truth of these laws. It will also show you that the outer events which seem to have nothing to do with your inner state are actually the very effects that you set in motion. The liberation of this knowledge will give you the strength and perseverance to change and to gradually learn to communicate without exaggerated need. As you know from previous talks, this need comes in one variation or another from your childhood disappointments, which you still have not come to terms with and which you try to overcome by accelerating the need even more in your unconscious reactions and motivations.

Once you fully see and understand this, and you subsequently succeed to let go of the exaggerated need, you will find it to be an illusion. Once it ceases to be a question of life or death for you, you will not have to resort to the other extreme of sabotaging the very thing you want most -- and which you should have in a healthy way. You sabotage it either by frightening the tentative feelers of the other soul back into withdrawal; or by your own isolation and refusal to risk your way out of it, by erecting a wall around you, be it ever so subtle. Thus, out of your center of being, these soul forces will flow harmoniously and will have a favorable effect, even upon those who still have unsolved problems of this sort, because this law has to work. As you give out, so must it be returned unto you.

When people truly learn this, a change must occur in their lives. They will truly begin to communicate instead of merely subsisting on mutual dependency and need. One fulfills the need of the other in order to get his own need fulfilled. This is the interrelationship of most human beings. Whether this happens in business life, in professional life, or in your personal relationships, in marriage or in friendship, makes no difference. To a large degree, your world here on this earth is governed by dependency and need rather than by true communication. Realize this, my friends, and in the findings you have made within yourself, try to see how you prohibit, how you sabotage, how you make impossible the very thing that you desire so much.

Many of you fail even to realize that you do want communication. Your disappointments because of rejection have made you so cautious that you consciously believe yourself to be genuinely and healthily detached. In reality, your exaggerated need merely festers underground, covered by layers of false detachment which is nothing but fear and withdrawal into isolation as protection against being hurt. But the hurt would not be necessary if you unroll and understand this entire process. After you have found and acknowledged and experienced this underlying need, try to determine how much of an urgency, of a craving need is there. The stronger the need, the craving, and the unhealthy exaggeration, the more likely is it that you are unaware of it, contrary to your belief. You may think that the stronger this need, the more aware of it you must be. But this is not necessarily so. It may often be just the opposite. Something in you senses the exaggeration and is ashamed of it. There is a knowledge that something is wrong about it. You also unconsciously feel humiliated that this constant nagging desire can never be fulfilled (because of its unrealistic exaggeration), and therefore you put it out of sight. You cover it up. You dislike yourself for the dependency on your need. It makes you feel helpless towards those to whom you are inclined to submit in order to get your need fulfilled. This may cause an opposite outer reaction of extreme and unguene "independence." Be on the lookout for that, my friends.

Find the existence of the need and its intensity. And then as the next step, try to see to what measures you have resorted to. There are many ways and possibilities, all of which I have discussed previously but which you will now understand in new light.

I have discussed your submissiveness, regardless how subtle, out of which you often sell your soul in order to get love. When this trend is on the surface, you may tell yourself that this is your ability to love, your readiness and willingness for it. You may believe that your submissiveness is true sacrifice and unselfishness. Only upon very close analysis and insight, will you see that this craving has nothing to do with real love, and therefore no real communication can be established.

I have discussed the aggressive aspect which you assume as a protective measure against the vulnerability of the underlying submissive aspect. I have discussed the withdrawal aspect, which is another, similar protection, only it manifests in a different way. I have discussed the artificiality with which you overdramatize your life, your emotions, and everything pertaining to your person.

All of these are measures by which you hope either to gain what you want or to protect yourself against the disappointment and frustration of not getting what you want. Since this "protection" automatically precludes the fulfillment of your desire, you are constantly torn and undecided as between these various measures, never deciding for either but simultaneously pursuing contradictory ones. It will now be clear to you that even one of these measures alone is bound to distort the law of communication and therefore sabotage your heart's desire. But when you simultaneously pursue several mutually exclusive alternatives, you bring such disharmony into the universe of your own soul that the disentanglement and the reestablishment of order will be that much more difficult.

Find all this, and you will set the way free for true communication in all its facets and in all its aspects. You will then realize and understand what may have seemed a contradiction in your belief that you are healthily interdependent on one another. This healthy interdependence, however, can exist only if you are independent, not of the other person but of your own distorted need and urgency. Only on the basis of independence can you have healthy interdependence. But both exist

also in the wrong way. And as I have indicated, that, unfortunately, is so very often the trouble. He who withdraws into his shell of isolation or who aggressively antagonizes his surroundings in the false conviction that he does not care, shows an unhealthy independence that comes from and leads to further unhealthy dependence and need. Such inner behavior patterns (no matter how camouflaged) are never an expression of the free wish and decision for healthy independence and interdependence.

Now, my friends, are there any questions in connection with this subject?

QUESTION: Did I understand correctly that the exaggerated need is a neurotic streak?

ANSWER: Of course. It is illusion, because in this need, you believe and feel that your life depends on it. You may not think so, but when you examine your feelings with regard to a disappointment, a frustration, you will find the true intensity of your feelings. Only upon closer examination of their intensity and significance can you discover the illusion. The strength and intensity of your emotions is in no relationship to the issue at stake.

QUESTION: I really meant something else. You said something about two people needing each other in a wrong way. One fulfills the need of the other in order to get his own need fulfilled. Why is this unhealthy or wrong?

ANSWER: Such a relationship can exist for quite a while, and it can even work for a limited time. But it is not a relationship based on true values and true interdependence because independence of the individual's own need has not yet been established as the core of right communication. Such an unhealthy relationship is based on bargaining, on the interplay of submissive and domineering attitudes, with either attitude being dominant in one partner or alternating in both at various phases of the relationship, rather than on free inner action on the part of both.

QUESTION: It seems a very thin borderline separating healthy and unhealthy dependence and independence. How can we distinguish between the two?

ANSWER: The borderline is always thin. It is always such a subtle and elusive matter that by discussing it, you cannot find the truth within. Again, there is no rule and no formula. You may develop the best theories and believe them in your intellect, but your feelings may deviate completely. The only way you can discover it is in the work you do on this path, in facing and examining your feelings and reactions, in understanding their significance by tracing them through to their roots. Behind all negative, disturbing, and disharmonious feelings must be an original wish and its frustration. When you find this, you can determine how real or how illusory this wish is. Only after being able to comprehend fully the immature and distorted emotions can you come to realize the right ones -- where they may already exist to some extent and where they may be built in, so to speak, as you continue to develop.

You will then feel the difference between wanting something freely and needing it to the extent that nonfulfillment really hurts.

QUESTION: May I add something here? I think we can understand it by the degree of frustration and anxiety that a nonfulfillment creates in us.

ANSWER: Yes, that is right. But you should also be careful of the pseudocalm harmony, and of the lack of need which is superimposed, which is nothing else but your withdrawing from life, love, and communication out of fear. That, too, is something that has to be carefully examined.

QUESTION: You spoke of the subject of unity. An occurrence in this week's news brings to me a question regarding the possible unity of the Christian Churches. There have been soundings made through the Pope and his ecumenical call and through various denominational groups getting together in the hope of becoming united. But in spite of these attempts, there still rages a battle between fundamentalism and liberalism. Just this week, a bishop of the Protestant Episcopal Church referred to various "myths" that appear in the Bible, such as the myth of Adam and Eve, of Eden, of heaven and hell, and others. He was immediately accused of heresy by many of his own clergy. What do you think is the place of myth in religion?

ANSWER: People do not understand what myth really means. For the majority, myth means invention, fantasy, imagination, fairy tale, lie. That is the usual idea. Of course, the real meaning of myth, however, is very different.

This misunderstanding is not the only reason for the failure of various religions to come together. If this were put out of the way, something else would stand in the way. So often, people are bound to their allegiances and loyalties in religion, politics, or anything else they belong to, that they are afraid to let go. A personal fear is involved, a personal threat. They feel, "If I have to give up what I thought, then my whole world and personal safety crumbles." They cannot "afford" what they consider as a threat to their security.

So the core of the problem does not lie in the misunderstanding of myth, symbol, or anything else, for that matter. The core lies in man's psychological problems, the false safeties he has built for himself, and his resistance to reexamine the true motivations for his tenacity in holding on to certain ideas, whether they be right or wrong. As long as this state prevails among the majority of people responsible for bringing unification (in this respect) -- I will not call this union although such unification leads a step closer to it -- their inner obstacles will always produce outer ones.

This certainly indicates an improvement and a step in the right direction. Nevertheless, it is still approached, many times, with a very childish attitude, in the spirit of "I give up this, but you give up that," of bargaining, rather than with a common desire to find truth. Thus at times a truth may be abandoned in order to effect a compromise.

QUESTION: Could you give us some idea of the true meaning of myth?

ANSWER: I could discuss this for a long time which we do not have left now. Perhaps at a later period I will go into this subject in detail. For the moment, I will only say that myth represents a truth which is conveyed in a form acceptable and understandable to the human being. Similar to a symbol, concisely put together, it is a vast truth in a picture form, like the picture language in the spirit world, like the picture language you experience in dreams. The difference between a symbol and a myth is that you can have a symbol for anything, something important or unimportant. In

your dreams, you have your own personal symbols, for your personal little idiosyncrasies. A myth, on the other hand, deals with a general, universal truth. It is presented in a concise, pictorial way to make it acceptable and understandable so that you can perceive it. The principle of myth and symbol is the same.

QUESTION: Is it true that a specific psychic activity that is projected into the outside world is highly individual and relative? In other words, what one sees and perceives as truth is related to what he projects. And what he projects is relative to his specific psychic activity and experience?

ANSWER: Yes, that is true, but it also goes beyond that. A myth, contrary to many symbols, is something that is actually true. But it is presented so that the individuals in question can grasp it. But it is, in itself, a representation of absolute truth.

QUESTION: Could you comment on something I recently saw. I witnessed a demonstration of clairvoyance in which the medium was not in a trance but could see certain spirits. What happens in such a case? Is this a case of mind reading, perception of etheric bodies, or is it possible that the spirit in question was actually there so that the medium could see it?

ANSWER: All these alternatives are possible. Humanity always thinks in terms of "either/or." I have no way of determining now which of these alternatives apply to the particular case. But it really does not make as much difference as you are inclined to believe. You seem to think that if it is a question of "mind reading," this eliminates the spirit being's living and existing. The spirit's aliveness and existence and bond with you may cause your subconscious to be impressed by it so that a clairvoyant perceives it on the detour of your own subconscious.

QUESTION: But is it possible that the actual spirit was really there?

ANSWER: Of course, it is possible. Absolutely.

QUESTION: In the lecture, you spoke about the mutual need that may hold a relationship together, and that this is unhealthy. But it seems to me that it is only fair and right that if I love a person that this person should also love me. Otherwise it would be much more unhealthy.

ANSWER: My dear friend, you are very much mistaken if you believe that I advocate one-sided love. In a healthy state, you will never even have to worry about this because if you free yourself of the need, your innermost self, your real self, as in previous lectures I explained in detail, your intuitive self, will make you direct your affection and love towards the person who is capable of responding. Then it will come by itself. There is no such thing as a lack of mutuality. This can only exist in an unhealthy situation, based on immature craving instead of free readiness to love and communicate. Since you are new in this group, it is understandable that you ask this question, but if you were familiar with these teachings, you would fully understand that such healthy mutuality is the essence and the natural result that automatically comes when one frees the soul of its fetters. A one-sided love is the very proof of distortion and deviation. In order to avoid it, you do not have to worry, plan, or direct your emotions; you do not have to force your feelings in any direction. If you think you have to do that, it is a sign that there are many levels of unconscious reaction which should become conscious so as to be handled properly. If you freely react, mutuality must be the result.

QUESTION: Psychiatry today uses shock treatment. Could that damage the psyche and the subtle bodies?

ANSWER: Yes it does damage, and does not effect a real cure, but only a temporary semblance of cure.

QUESTION: What does it do?

ANSWER: It gives a temporary and superficial and very unreal pseudocure.

QUESTION: It takes you by mechanical means out of a psychosis and brings you back to reality. But then you have to start working out what the cause was, in order to avoid a recurrence of the psychosis. But is it purely mechanical?

ANSWER: You said it brings one back to reality. It does that only in a very limited way. At the same time, these shocks can, and often do, damage parts of the human psyche and subtle bodies.

QUESTION: I saw in the last few days how people received such shock treatments, and it seemed that they were actually dead for a few minutes or seconds. Is it possible that they actually do die for a few moments?

ANSWER: No, what you call death is when the silver cord is severed. But there are many stages of unconsciousness which may outwardly resemble death, but they are not really death because the cord is not severed.

QUESTION: Could shock treatment damage that cord?

ANSWER: That could happen too. But even if not, it may damage other faculties and parts of the inner being that may be just as harmful.

QUESTION: Is it possible for you to give us some sort of formula we might adopt for interpreting dream symbols?

ANSWER: Yes, my friends, I have done this in many years of training. But I cannot give you any preconceived formulas. This would oversimplify matters. To really understand and interpret dreams is a lengthy and often tedious process. It does not only take the knowledge of doing it, and the experience, but it also demands a great deal of intuition, of understanding, of talent. A dream is something extremely personal, and there is so much oversimplification in your world. As a result, the real benefit, that which the dream really wants to convey, is often lost when people diligently but automatically analyze dreams.

QUESTION: Why are dreams given if it requires an expert to get to the meaning?

ANSWER: If you really want to know the truth about your dreams and if you take the time and effort, you can find out, sometimes even by yourself. At other times, you will need help. But in case you really want to know about your innermost self, you will not shy away from the possibility of

receiving such help, and you will be guided to it. As I have often said, the real work of self-search cannot be done alone. This applies not only to dream interpretation. But most people do not want to know about themselves. They put out of sight everything that may give them a deeper understanding about themselves, whether this be a dream or other indications of their conscious daily reactions.

May you all derive some benefit and strength, some further vision from my words. Make it so, my friends, for this is up to you. Be blessed, each one of you. Be enveloped in the strength and love we bring you from our world. Be in peace, be in God!

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