**Pathwork Lecture 195 Identification and Intentionality: Identification with the Spiritual Self to Overcome Negative Intentionality**


This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. **I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.**

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and **not bolded**.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

---

<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Blessings and greetings for every one of you here.</td>
<td></td>
</tr>
</tbody>
</table>
| Let the power of spirit  
• enliven you,  
• live and  
• manifest through you. | |
| **Then** [i.e., Then, when you let the power of spirit enliven you, live and manifest through you.] |  |
| • you will be in the real world and  
• your life will have meaning. |  |
Every step you take in this direction [i.e., Every step you take enlivened by the power of spirit] generates new energy.

You who
• truly want to find out who you are,
and
• are prepared to make the sacrifice of giving up old destructive patterns of
  • thinking and
  • reacting,
will discover the incomparable treasure within you.

Then [i.e., Then, when you discover the incomparable treasure within you,] the word sacrifice becomes indeed ludicrous,
for you
• give up nothing
• to gain everything.

In the last few months a powerful new energy has been generated by the efforts of
• each individual as well as by
  • the group as a whole.

You have set in motion something that is indeed greater than the human life you know.
This [i.e., This fact that you have set in motion something that is
greater than the human life you know]

has become noticeable to
all who want to
  • see and
  • perceive.

It would require a
deliberate insistence
to blind oneself
  not
to be aware of
  • remarkable progress in you;
  
  • new movement in your
    • inner and
    • outer
      lives;
  
  • renewal of
    feelings

and
  • depth of
    new experience.

You all
  have become
  much more keenly aware of
  yourselves

and consequently
  life
  begins to open up
    more
    and more.
Similarly [i.e., Similarly to the influx of powerful new energy for each INDIVIDUAL],
this same new influx is
certainly apparent

in the
  • life of the group;

in the
  • dynamics
and
in the
  • feeling experiences,

in
  • the honesty of
    feelings
and
  • the more intimate relating
    among yourselves.

What is more,
the spiritual force is
now so great
as a result of
your
  • efforts and
  • progress,
that even
the most skeptical among you
begin to see that
their skepticism
is in itself
an adopted defense.

At this point
the validity of this pathwork
is no longer
  • a theory or
  • a philosophy.

It [i.e., The validity of this pathwork]
has become
  • a reality and
  • an experience
    that can no longer be questioned.
As you become more
• perceptive and
• attuned
  as a result of
  your accelerating development,
you know
  that
  the reality
  of
  • spirit
    is much greater
  than that [i.e., is much greater than the reality]
  of
  • the things you
    • touch and
    • see.

The spiritual energy
  that is
  generated by you
  becomes
  self-perpetuating.

This [i.e., This fact that
  the spiritual energy that is generated by you becomes self-perpetuating]
is noticeable
  in your
  • personal lives
  as well as
  in your
  • undertakings with others.

Of course,
even after making
great progress
  you still have to deal with your
  • defenses and
  • undissolved negativities,
your
  • resistances,
  • distortions, and
  • darkness.
**Hence** [i.e., Hence, because you still have to deal with your defenses and undissolved negatiities, your resistances, distortionsm and darkness.]

we must

plough ahead in our work,

to make

more spiritual strength available for

eliminating the negative aspects in your personality:

[eliminating]

more of the

• unreality.

and

more of the

• mask.

As usual,

these aspects [i.e., these negative aspects in your personality – the unreality and the mask]

must first be fully

• acknowledged

and

• accepted

before you can give them up.

It is impossible
to let go of something you

• do not know you have

or

• will not express.

---

**Once again I should like to find the common denominator of where most of you are at this time.**

This [i.e., This finding the common denominator of where you are at this time] applies only to those who truly follow the path

• in all ways,

• with all available help.
For those [i.e., For those who truly follow the path in all ways, using all available help]

it will immediately
become apparent
that right now
you find yourself at
the crucial point
which I shall discuss tonight.

Some of you
may already have made some steps to
• pass this point.

Others
may still
• struggle to verify this point of self-awareness,
but will sense that they are
• on the threshold.

But most of my friends
are
• exactly at the point
  I shall now discuss.

Now I should like to speak about the
need to be aware of
your
• previously concealed
but
• now conscious
  negative intentionality.

In the past
you may have accepted the theory
that you, too, have
• a lower self,
that you have
• faults and
• character defects.
You may have even
  • faced many of them [i.e., faced many of your faults and character defects]
  and
  • dealt with them
    • honestly and
    • constructively.

But this [i.e., But ACCEPTING that you have a lower self and FACING
  and DEALING WITH many of your faults and character defects]
  is
  not
  the same as
  finding your
  negative intentionality,

  although there exists a connection
  between
    • the latter [i.e., your negative intentionality]
  and [your]
    • character defects,
    • images,
    • misconceptions,
    and
    • destructive feelings.

It is an important fact of human psychology
  that
    whatever people
      • fear [i.e., such things as rage, hate, illness, pain, failure, etc.],
    they
      unconsciously
      • want;
  that
    whatever they
      • experience [i.e., such things as pain or pleasure, etc.],
    they also
      unconsciously
      • want.

The entire pathwork
  is based on
  this
  true fact of life.
Now

many of you are truly
face to face with a
basic negating attitude toward life:

an attitude that expresses
no desire
to
  • give,
to
  • love,
to
  • contribute,
to
  • reach out,
to
  • receive,
or,
to
  • live,
    • well and
    • fruitfully.

This may sound
preposterous to
the conscious mind
that wishes for
nothing less than
  • any and
  • all
    fulfillments imaginable.

But there is this
other part of the soul,
in a hidden corner of the psyche,
which says just the opposite.
It [i.e., This hidden unconscious part of the psyche] wants to
  • hate,
  to
  • be spiteful,
  to
  • withhold – even if this [i.e., even if this hate, spite, and withholding] causes
    • suffering and
    • deprivation.

Recognizing this part of the soul [i.e., this negative, unconscious, hidden part of the soul] is of paramount importance.

It [i.e., this negative unconscious part of the soul] need not be the major part of the self.

In fact, it may be that • a relatively small part of your consciousness is locked into • negation,

while • a much more substantial part of the self strives for • the opposite [i.e., strives for the positive aspects of life].

But no matter how small in relationship to the • liberated,
• positive aspects of self,
the negative part holds a magnetic power over the life of the individual precisely because it [i.e., precisely because this negative unconscious part of the soul] is not being consciously recognized.
When full awareness of this negative intentionality surfaces, it begins to dawn on you how strong a grip this devastating attitude has on you.

[Yet] In spite of knowing how
• destructive and
• senseless
  it [i.e., this negative unconscious part of the soul] is,
[to your amazement] you still find yourself
• unable,
  or rather
• unwilling
to abandon this attitude [i.e., to abandon this life-negating attitude].

A great effort to overcome resistance [i.e., A great effort to overcome resistance to doing the necessary work on yourself needed to accept your negative intentionality] is necessary before you can accept this, at first shocking, realization about your life.

As a matter of fact, much of the resistance you encounter in
• yourself and
• your companions
  is based precisely on not wanting to see the existence of such
• senseless destruction and
• negation within you.
But when you finally do see it [i.e., finally do see your negative intentionality], it is a blessing.

You can then [i.e., When you finally do see your negative intentionality you can then] deal with this negation of life.

There are a number of "reasons" for negativity, if we may call them that [i.e., if we may call them “reasons,”] of which you are already quite conscious.

Nevertheless [i.e., Nevertheless, even though you know the “reasons” for your negation of life], you may find that you still cannot move from this point [i.e., this point of negative intentionality].

Yet the mere fact that you know that you are the one who wants • isolation, • loneliness, • lovelessness, • hate, and • spite, instead of blaming • some fate that befalls the innocent you, is a key to finding the next link in the chain of your evolution.
At this point, it would be useful to make a clear distinction between
• negativity
and
• negative intentionality.

Negativity comprises a wide range of feelings including
• faults,
• hostility,
• reality-distortions,
• envy,
• hate,
• fear,
• pride, and
• anger,
to name a few.

But when we speak of negative intentionality, we mean expressly the intention to hold on to the state of negating
• life and
• the self.

The mere word intention connotes that the self
• is in charge,
and
• makes a deliberate choice, intending to
• do,
• act,
and to
• be
in a certain way.
Now
   even when you
   own up to the
   • destructive,
   • cruel, and
   • brutal
   attitudes,
you always
   give an impression that
   you cannot help
   being the
   way you are.

However
   when you ferret out
   your negative intentionality,
   you can no longer
   deceive yourself that
   negativity
   just
   "happens"
   to you.

You must
   sooner or later
   come to terms with
   the fact that
   your
   • life
   is the result of
   your
   • choices.

And
   choice
   implies
   the possibility
   of adopting
   another attitude.

In other words,
   you can truly discover
   on a deep level
   that
   you are free.
Even your present narrow confines are the result of a freely chosen course you follow and will continue to follow until you choose to change this course.

To the conscious mind, such negative intentions may appear preposterous, but rest assured that negative intentionality indeed exists.

To admit and to deal with this fact [i.e., this fact that negative intentionality indeed exists, and to do so] extensively and profoundly takes considerable struggle, effort, and patience as well as an inner overcoming of resistance [i.e., overcoming of the resistance one has to admitting and dealing with this negative intentionality].
I do not talk about an
  • occasional
  • vague
    hint of a recognition [i.e., hint of a recognition of negative intentionality]
    that is then left to itself [and not dealt with].

[Rather, know that]
  Truly dealing with
  one's negative intentionality
    • is a major crisis
    in one's life
    and
    • signifies a
      basic transition [i.e., a basic transition from negative
to positive intentionality].

It [i.e., This basic transition from negative to positive intentionality]
  is not something that
    anyone
    can easily come by.

Let us now look at
  certain fundamental
  • stages and
  • progressions
    of this transition
    [i.e., this transition from
    negative to positive intentionality].

You can start out on such a path [i.e., such a path as this pathwork]
  without
    any
    awareness of your
    stubborn negative intentions.
As I said before, if you were to be confronted with this fact [i.e., this fact that you have stubborn negative intentions], you could not

• believe it,

let alone

• feel and

• observe

it

within you.

You might be aware of some

• faults and

• destructive attitudes,

of some

• neurotic

• behavior and

• feelings,

but I cannot sufficiently emphasize that this [i.e., that this awareness of some faults and destructive attitudes and some neurotic behavior and feelings]

is not at all the same as

being aware of

your negative intentionality.

When

• your pathwork progresses well and

• you gain

• deeper and

• more honest

insight into yourself

you can accept

more of

• your good

as well as

• your painful

feelings.

You gain

• strength and

• objectivity.
By your renewed commitment to facing the truth in yourself over and over again, which activates the purest spiritual energies, you finally come to discover your intentional negation of all the good things in life.

You will find that the more frustrated you feel for not attaining what you so ardently desire, • the greater your inner negative intention and • the less inclination you have to deal with it [i.e., have to deal with your negative intentionality].

This correlation [i.e., This correlation BETWEEN your frustration for not attaining what you desire AND your increasing negative intentionality and your resistance to dealing with your negative intentionality] is extremely important.

The same applies to doubts: the more you fear that what you want will not materialize [i.e., the more you doubt that what you truly want in life will actually materialize], • the less faith you have in your life, and • the less connected you are with your own negative will.
That the self deliberately chooses a course of: 
- denial, 
- spite, and 
- hate 
   even at the price of suffering 

is tremendously difficult to admit.

But once this [i.e., But once this admission of negative intentionality] is done, the door opens to freedom, even before one is actually ready to step through it [i.e., even before one is ready to actually step through the door of freedom and transition from negative intentionality to positive intentionality].

Even before the self is ready to make a new choice [i.e., new choice instead the old choice, the old choice being a course driven by one’s negative intentionality for denial, spite, hate], the mere availability of another 
- road, 
another 
- approach 
  - to life and 
  - to reinvesting one’s 
    - energies and 
    - resources, brings 
      - hope – not 
        - false hope, 
    but 
      - realistic expectation.
You pin so much
on solutions based on
• unrealizable hopes
or on
• sheer illusion.

But there exists a
• real,
• realistic and
• realizable
hope:

a hope that is
not
bound to wind up in
• disappointments and
• disillusionments.

This hope [i.e., This real and realizable hope]
slowly but surely
grows into
• manifest reality and
• fact,
resulting in
• self-fulfillment
and
• the realization of
  the best within you,
  and therefore
• access to
  all that life has to offer.

Just think of
all the potentialities
life has to offer.

They are [i.e., All the potentialities life has to offer are]
• endless
and
they are [i.e., and all the potentialities life has to offer are]
• yours
  for the asking.
However, important as it is to discover the existence of your negative intentionality,

• awareness [i.e., awareness of your negative intentionality]
is not the same as
• giving it up [i.e., as giving up your negative intentionality].

You who have arrived at this point [i.e., at this point of having AWARENESS of your negative intentionality but are NOT yet able to GIVE IT UP]

have found this only to be too true.

It is possible to
• fully recognize and
• admit negativity and yet not be at all
• ready and
• willing to let go of it [i.e., and not be ready and willing to let go of negativity and the underlying negative intentionality].

Sometimes it can happen that realizing a
• destructive or
• distorted attitude automatically eliminates it,

but this [i.e., but this becoming aware of a negativity leading to AUTOMATICALLY eliminating the negativity] is not always true.
It becomes evident
again
and again
in almost everybody's work that
in spite of knowing how
• senseless and
• destructive
one's negative intentionality is,
more than
just recognizing it
is required
before
the
• mind,
the
• will, and
the
• intention
can be changed.

There are
many reasons for
this difficulty [i.e., reasons for this difficulty of NOT being able to drop your
negative intentionality once you become aware of it in you].

Some of the
major fears are [i.e., some of the major fears
of dropping negative intentionality are]:

fear of
• the unknown,

fear of being
• hurt and
• humiliated,

fear of
and
refusal to experience
• past and
• present
pain.
A negative attitude functions as a defense against real feelings [i.e., A negative attitude, including negative intentionality, functions as a defense against feeling your real feelings].

Holding on to negative will direction is also the result of a refusal:
• to assume self-responsibility, or
• to deal with less than ideal circumstances.

The origin of this negation of life is in childhood.

It is now your inner insistence on forcing your "bad parents" to become "good parents" out of guilt [i.e., out of your parents feeling their guilt], using your misery as a weapon against them [i.e., using your misery to make your parents feel guilty for your misery].

Negative intentionality is also a means to punish [i.e., punish not only your "bad parents" but also] life in general.
Some of you may have amply
- explored,
- verified and
- worked through
  these
  - feelings,
  - reactions and
  - attitudes
  [i.e., these feelings, reactions and attitudes of negativity
   and negative intentionality as a means to punish parents and life],
yet [nonetheless]
you still insist on
holding on to them [i.e., insist on holding on to these feelings, reactions and
attitudes of negativity and negative intentionality].

Why?

20

Often
it [i.e., the child's immature negative intentionality]
is a child's only way
to preserve its selfhood.

If the child's
inner resistance
to letting go of this intent [i.e., resistance to letting go of this negative intent]
is not maintained,
the personality
feels threatened:

the child equates
- giving up the resistance [i.e., giving up the resistance to letting go of its
  immature negative intentionality]
with
- capitulation,
with
- giving up individuality.
Many of you
  • are aware of this [i.e., are aware of the child’s resistance to letting go of its negative intentionality, equating any giving up of this resistance to letting go of its negative intentionality with giving up its individuality]

and
  • know the inappropriateness of carrying a once valid position [i.e., carrying the child’s once-valid resistance to giving up negative intentionality in order to preserved its individuality]

into the present [i.e., into adulthood]
where it [i.e., where this defense against letting go of childish negative intentionality] is
  • no longer valid
and [i.e., and where it is actually]
  • downright destructive.

It may seem almost inconceivable to those of you who have not yet made the self-discovery that one can
  • admit to a downright senseless, wasteful attitude [i.e., attitude of negative intentionality] that does nothing but bring undesirable results,
and yet
  • insist on maintaining it [i.e., and yet insist on maintaining this attitude of negative intentionality].

Why does this apparently senseless refusal [i.e., refusal to give up negative intentionality] exist, even though you know it only causes • you and • others pain?
It [i.e., This refusal to give up negative intentionality]
  • makes you miss out on
    living
    • fully and
    • joyfully

and

it [i.e., and this refusal to give up negative intentionality]
  • causes you
    • severe guilt and
    • self-punishment.

There must be a
powerful reason [i.e., a powerful reason for holding onto negative intentionality]
that obviously goes beyond
any of the aforementioned causes
[i.e., beyond
  • defense against feeling fears,
  • preserving the child’s selfhood,
  • punishing parents and
  • punishing life in general]
  – true as they are in themselves.

Many of you
  • are stuck at this particular point [i.e., stuck at this point of holding onto negative intentionality even though you know that it robs you of living fully and joyfully and causes you severe guilt and self-punishment]

and
  • need help to get beyond it.

What truly prevents you
from saying,
  • "I do not want to hate,
    I want to love.
  • I do not want to withhold any longer,
    but want to
    give the best of myself
    to life.
  • I do not need my spitefulness and
    truly desire to give it up.
  • I want to
    • reach out and
    • give to life and
    • receive equally
    the best life has to offer?"
This lecture hopefully will help you further to understand this resistance.

23 In order to deal with this bottleneck, the question of identification has to be focused on.

What part of yourself do you identify with?

Such identification is not something the conscious ego chooses.

Once again, it [i.e., what you identify with] is something that must be discovered by your observing mind [i.e., be discovered by your mind observing what is actually going on in you].

In what way are you identified with the different parts of your being?

24 For example, if [i.e., if, through self-observation, you conclude that] you exclusively identify with the ego – that • conscious, • willing, • acting part of you – [then] it is automatically impossible to bring a change [i.e., a change in yourself] that lies beyond the province of the ego.
[For example, since deep inner change is beyond the province of the ego.]
**Inner change of**
the deepest
* attitudes and
* feelings
* of an individual
cannot be brought about by
* the very limited functions of
* the ego.

[Rather, for deep inner change]
**One must**
be identified with a
* deeper,
* broader, and
* more effective
* aspect of the self
* in order to
* even believe in
* the possibility of
* such a change.

Any
**profound change**
comes about
by the ego
* committing itself to
* wanting the change,
and
* trusting in the processes of
* the involuntary spiritual self
to bring it about [i.e., bring the deep inner change about].

If there is
**no identification with**
the spiritual self,
then
* **such trust** [i.e., such trust in the processes of the involuntary spiritual self] and
* the **necessary climate** of [i.e., the climate resulting from that trust, the climate of]
  * unpressured
  * positive
  * expectation

**cannot exist.**
And if it [i.e., And if belief in and identification with the spiritual self] does not exist, the person cannot even want it [i.e., cannot even want to manifest inner change since it would require the person to identify with the spiritual self to effect such a change], for the conviction of failure [i.e., failure to manifest inner change without the spiritual self] would drive home the powerlessness of the ego [i.e., the powerlessness of the separated ego to manifest such an inner change on its own] in too unpleasant a way.

Thus it is preferable for the limited ego to say,

"I do not want [i.e., for the separated ego to SAY, “I DO NOT WANT profound inner change]"

than to say,

"I cannot [i.e., I am powerless and CANNOT manifest profound inner change on my own]."

On a superficial level, the exact opposite situation exists [i.e., On a superficial level, the situation of what actually EXISTS is the exact opposite to what the ego SAYS]:

"I won’t” [i.e., “I WON’T choose to manifest profound inner change,” which is the TRUTH of the matter] is denied with [i.e., is denied with the LIE]

"I can't [i.e., “I CAN’T manifest profound inner change, but this is a LIE because it could change if it would simply choose to identify with the spiritual self]."
On a
• deeper and
• more subtle
level
it [i.e., the inner argument] is reversed [i.e., the superficial level TRUTH that “I won’t (I refuse to) manifest inner change” is covered and denied by the superficial-level LIE, “I can’t manifest inner change, it is beyond me”] is, on a deeper and more subtle level reversed. The deeper level TRUTH, “I don’t want to manifest inner change,” is covered by the deeper level LIE, “I can’t manifest inner change”],
simply because the ego does not want to admit its limitations [i.e., the ego does not want to admit that, ON ITS OWN, separated from the spiritual self, it can’t manifest profound inner change],
and yet the self has not found the way to identify with the spirit [i.e., the self has not found the way to IDENTIFY WITH the spiritual self, which does hold the power necessary to manifest profound inner change].

Identification can exist in a most
• positive and
• constructive
way
or in a most
• negative,
• obstructive and
• destructive
way.
The difference [i.e., The difference between identification being in a positive or in a negative way] is not determined by your identification with • one or • the other of the various personality aspects [themselves] – as if one would be • good [i.e., as if one personality aspect would be desirable], the other • bad [i.e., and the other personality aspect would be undesirable].

Identification with any aspect of yourself can be either • desirable, • healthy and • fruitful, or • the opposite.

For example, you might think,

"How can it be destructive to identify with the higher self?"

Or, conversely,

"How could it be desirable to identify with the lower self?"

I say it can be either [i.e., it can be desirable or undesirable to identify with either the higher self or the lower self].
[For example]
If you identify with
• the higher self or
• your spirit,
without truly being aware of
your
• lower self,
• mask self,
your
• defenses,
your
• dishonest devices, and
your
• negative intentionality,
then your identification with
the higher self
becomes an
• escape [i.e., becomes an escape from doing the work required
dissolve the lower self and the mask self]

and an
• illusion.

Under these circumstances
it [i.e., your identification with your higher or spiritual self exclusively]
is not at all
• a truthful or
• a real
experience.

It [i.e., Your identification with your higher or spiritual self exclusively]
is much more like
paying lip service to
a philosophy [or theory]
you believe in
on the purely intellectual level.
It is all very well to know that you are a divine manifestation with potentially limitless power to change • yourself and • your life, that you are the very spirit of the universe in manifest form.

This [i.e., That you are the very spirit of the universe in manifest form] is true.

And yet it [i.e., identifying exclusively with your higher or spiritual self] is [only] a half-truth when this kind of identification overlooks the part of you which needs your • scrutiny and • candid attention [i.e., overlooks your lower self and mask self].

By the same token, identification with your lower self can be • desirable or • undesirable.
Perhaps we can best put it this way:

It is one thing to identify
   with
   • your lower self or
   • your mask self,
but to
   • observe and
   • identify
   it [i.e., but to observe and IDENTIFY the lower self or mask self]
   WITHOUT identifying WITH the lower self or mask self],
   is another.

When you are
   identified
   with
   the lower self,
you believe that
   this [i.e., this lower self aspect of you]
   is
   all there is to you.

When [i.e., When on the other hand]
you
   • identify it [i.e., identify the lower self],
   • observe,
   • admit, and
   • tackle
   it [i.e., when you observe, admit, and tackle the lower self],
you do not
   believe
   that this [i.e., that this lower self which you are observing and tackling] is all there is to you.

If it
   were [i.e., IF the lower self were ALL that there was to you],
you could not
   • identify,
   • observe,
   • evaluate,
   • analyze and
   • change
   it.
For that part of you which is doing all this watching [i.e., watching, analyzing, and changing] is certainly
• more in charge,
• has more power, and
• is more
  • active and
  • real
  than the part that is
  • observed,
  • evaluated, or
  • changed.

The moment you identify something,
• good,
• bad or
• indifferent,
the identifying part is
• more
  • you
than
• whatever is being identified.

In other words the observer is more
• real and
• in charge
  than
  the observed.

This is the vast difference between
• identifying something
and
• being identified with it.
When the
• mask and
• lower self,
or
• the negative intentionality and
• dishonest games
are being
identified,
there is room for
real feelings,
including pain,
to be honestly experienced,
and
the pain [i.e., the pain and other negative feelings brought up by seeing and
experiencing the effects caused by the mask and lower self]
no longer needs to be
denied.

This [i.e., This having room for feeling all real feelings, including pain]
is so
because
the energy
no longer invested in denial [i.e., no longer invested in denial of pain]
will
bring you to the truth [i.e., the truth regarding causes of pain].

And
when you can
truly feel
your feelings,
you can then
identify
with
the spiritual self.
The lower self
should be
• identified;  

the spiritual self
• identified with.

The ego
makes the identification [i.e., The ego CHOOSES to identify WITH the spiritual self],
but gives itself up voluntarily
so that it [i.e., so that the ego] is integrated into the spiritual self.

When giving up negative intentionality, you already experience yourself as something more than the lower self whose energies should • be dissolved in their present form, and • be reconverted and • channeled in a • new and • better way.

But [i.e., But, on the other hand,] when you reaffirm the senseless refusal to give up negative will, it is because you are totally identified with this aspect of the self [i.e., totally identified WITH this negative, lower self aspect of the self].
This [i.e., This identification WITH negative intentionality and WITH negative, lower-self aspects of the self] must be so [i.e., must be so in problematic areas of your life] regardless of the [i.e., regardless of the other areas of your life where live the] developed aspects of yourself where this [i.e., where this identification with lower self aspects] may not hold true at all.

In other words, this [i.e., this identification with lower self aspects] is not a total condition:

It is not true that either a person is • entirely identified with the lower self or [i.e., or a person is] • no longer at all [i.e., no longer at all identified with the lower self].

You are all invariably a combination.

Some aspects of the self are free [i.e., are free from identifying with lower-self aspects] and there [i.e., and there, in those aspects of the self where they are FREE from identifying with lower-self aspects and can feel all their feeligs.] a deep spiritual identification may be sensed;

at the same time, the as yet • unidentified lower self aspects and • unfelt feelings partially create a climate of submersion into the lower self and the self fears this [i.e., the self fears this lower self aspect] to be its only reality.
A third identification [i.e., a third identification, in addition to identification with the spiritual self and with the lower self] can also exist this time with the ego believed to be the only
• valid,
• reliable function.

This is the way people are split in regard to identification [i.e., people are split among a combination of identifications with the spiritual self, the lower self, and the ego self].

When a secret, albeit partial [i.e., a secret partial though not entire], identification with the lower self exists,
giving it up [i.e., giving up that secret partial identification with the lower self] appears as self-annihilation to that part of the self which is
• destructive,
• cruel,
• hateful,
• spiteful,
and soon, this [i.e., this lower self set of traits, or lower self part of the self] seems the real self.
The other [i.e., spiritual part of the self, on the other hand.] seems
• unreal – perhaps even
• phony.
This [i.e., This phoniness and seemingly unreal nature of higher self aspects of the self] seems true especially when an actual phony veneer [i.e., the mask self pretending to be spiritual] is used to cover up the reality of the lower self.

Giving up [i.e., Giving up lower-self aspects, such as]
• hate,
• spite, and
• negative intention seems like giving up one's very being.

Such apparent self-annihilation cannot be risked, even for the beckoning promise of accruing • joy and • fulfillment from this sacrifice [i.e., from this sacrifice of giving up lower-self aspects].

At best, whatever joy there is [i.e., whatever joy there is in the world] appears to exist only for someone other than the familiar you.

What good do • joy, • fulfillment, • pleasure, • self-respect, and • abundance accomplish if they can only be experienced by someone other than you?
This inarticulate
• feeling or
• climate
existing within you
is the
most difficult part [i.e., most difficult part of your resistance]
to overcome –
or rather perhaps,
the
second most
difficult part.

The first difficult part [i.e., The most difficult of the work to overcome your resistance to dealing with your identification with your lower self]
is to
make the initial commitment
to find out
the truth
about yourself.

This [i.e., This commitment to FIND out the TRUTH about yourself] includes
• mentally observing
and
• admitting
your
real
• thoughts and
• feelings,
• experiencing
all your feelings,

• owning up to them [i.e., owning up to ALL your feelings] on all levels.

Then
you need to answer the question,

"How am I going to extricate myself from my identification with my lower self?"
When you experience yourself as real exclusively in the lower self, to whatever degree this may hold true, you cannot give up the lower self.

The refusal to do so [i.e., the refusal to give up the lower self] is the misplaced will to live.

You live in the illusion that beyond your most negative aspects nothing of you exists.

You feel
   • real and
   • energized
only when
   • negativity and
   • destructiveness manifest [i.e., manifest in and through you],
   no matter how much the environment
   • curtails it [i.e., curtails your negativity and destructiveness]
   and
   • forces you to experience this energy [i.e., this negative and destructive energy]
   as existing only inside of yourself [i.e., only inside you but not in others].
Page 43 of 60

The outer
deadness and numbness
[i.e., the outer deadness and numbness you feel as a result of not being allowed to let out this negative energy in you]
seem the result of having "given up" evil;

but it [i.e., but this negative and destructive energy] has not been given up at all;
nor do you have to [i.e., nor do you have to give up this negative and destructive energy].

[Rather] The same energy [i.e., The same negative and destructive energy in you] can be reconverted [i.e., reconverted back into its original form of positive and constructive energy]

once you have stopped denying it [i.e., once you have stopped denying that the negative energy lives in you].

My friends, let this sink in:

Your resistance to giving up what you hate most in yourself is due to a false identification.

At this point many of you are puzzled about yourselves.
You do not understand [i.e., You do not understand yourselves at all, and you do not understand]

why

you do not want to

budge from this

• extremely uncomfortable and
• undesirable

inner position.

You

know that

there is a beautiful world

waiting outside.

And if you
deny

this fact [i.e., And if you DENY this fact

that there is a beautiful world waiting outside],
you do so

to justify your position:

[i.e., namely your position that]

if all is
dismal anyway,
then there is

nothing so strange about

your state [i.e., you see that you fit right in with that dismal world].

So you often

make yourself

believe in a

• terrible,
• senseless

universe.

Or, if this is not the case [i.e., Or, if you do NOT make yourself believe that all the world is terrible and senseless],
you cannot bring your belief

in the

• good and
• beautiful

universe

to bear on

the negative intentionality.
The way you are
• bound and
• frozen
  into this position of
  resisting
  to let go of
  the negative intentionality
  is not only
  • obstinate and
  • spiteful.

  That would be too stupid.

But the
• obstinacy and
• spitefulness
  harden your position [i.e., the obstinacy and spitefulness do play a role and harden your position],

  so that
  • your fear of annihilation
    that would follow
    if you gave up the lower self
    grows stronger
    and [i.e., and as a result]
  • the negativity
    becomes
    self-perpetuating.

[As a result of the self-perpetuating negativity]
  You then live in a
  • small,
  • self-enclosed
    world
  in which
  the worst of you
  seems to be
  your reality.
How are you going to find your way out [i.e., way out of this negative vicious circle]?

The first thing to do would be to question yourself,

• "Is this [“Is this lower self negativity and negative intentionality] really all I am?"

• Is it true that my reality ceases to exist when I give up my negative
  • intention and
  • will?

• Is this [i.e., Is this negative intention and will] all there is to me?"

The mere fact that you raise these questions honestly will already open a door.

Even before the answers come [i.e., before the answers come to these questions] – and they will eventually pour forth – the fact that these questions are raised will permit you to come to the second stage in this progression where you realize that the part [i.e., the part of you] which asks the question is already beyond your assumed identity [i.e., your assumed identity with the lower self].
Thus [i.e., Thus, by realizing that the part of you that asks these questions about your negative intentionality being all of you is already beyond your assumed identity with the lower self.]

you already establish

a new bridge [i.e., a new bridge that goes from the old state of identifying with the lower self to the new state of identifying with the observer, the spiritual self, the higher self].

From there on

it will not be quite so difficult
to find a voice in you
that answers [i.e., that answers these questions about your negative intentionality being all of you]
in a new way,
beyond the limited scope
of the lower self
which you used to protect so jealously.

Reach out with tentative questions,
questions asked
• with good will and
• in good faith.

This is
the very first step to
find your way out of your prison of unnecessary suffering.

When you do this [i.e., When you honestly answer these questions about your identity],
you are no longer identified with the lower self which
• knows nothing beyond these confined walls and
• derives its • identity, or • reality, from being negative.
Instead [i.e., Instead of being identified with the lower self], you come to the point
when you can
- identify it [i.e., identify the lower self]
and
- be its observer [i.e., be the lower self’s OBSERVER rather than being identified with the lower self].

Identifying with the observer [i.e., Identifying with the OBSERVER rather than identifying with the lower self]
then becomes
a first step
- away from and
a first extension
- beyond
your familiar self-experience [i.e., familiar self-experience of negativity and destructiveness, driven by negative intentionality and identification with the lower self].

Let us assume, for example, that you have grown accustomed to experience yourself as
- haughty,
- cold, and
- contemptuous.

Giving up this attitude seems like dying.

But dying into what?

Dying into your true self where your real feelings and your real • being are.
If you are willing to feel your feelings regardless of their nature, you will know who you are.

If you are not willing [i.e., If you are NOT willing to feel your feelings regardless of their nature], you must remain that
• hard,
• stiffened,
• limited
"self," [i.e., a “self” that is NOT the REAL you]

Here lies your choice [i.e., Your choice to either be the REAL self – undefended, open, loving, expanded, feeling everything, or be the FALSE self – defended against feeling real feelings, hard, stiff, limited, contracted, negative].

It cannot be claimed that when you give up your negative intentionality you will instantly experience
• universal bliss – or even
• earthly bliss.

You will experience your real feelings,

some of them quite painful.
But the pain [i.e., But the pain of your REAL feelings, some being quite intense.] will be so much easier to bear than

the position you now maintain [i.e., than the hardened, defended, negative position you now maintain to defend yourself against feeling these painful feeling].

In its flowing nature
it [i.e., the undefended pain, even intense pain.] will carry you into
• new and
• better
states,
like
the river of life itself.

The commitment must always be to the
truth of the self – what it really [i.e., truth of what the real self really]
• feels
and
• thinks
and
• is.

If commitment to the self is the aim, then you cannot fail
• to realize yourself.

• You will experience new depths of feelings.

• You will even welcome the pain for it is
• real
and
• flowing.
It [i.e., The real but flowing pain] is
   • moving
and
   is
   • totally you.

The first answers you will receive to your questions [i.e., to your questions: 1) Is this lower self negativity and negative intentionality REALLY ALL that I am? 2) Is it true that my reality ceases to exist when I give up my negative intention and will? 3) Is this negative intention and will ALL there is to me?] may not even come from your deeper, spiritual self as yet.

You may not experience magical revelations, visions, and mystical inspirations.

[Rather,] The first answers may come from your conscious mind.

Your ability [i.e., Your current ability to use your familiar conscious mind both] to formulate new possibilities and answers and to use the knowledge of truth that is already integrated into your consciousness will feel safe and very real.
At the same time, it [i.e., using your conscious mind BOTH to formulate NEW possibilities and answers AND to USE the knowledge of truth that is ALREADY integrated into your consciousness] will give you a new key to use the equipment at your disposal in ways other than your habitual old groove.

Such new thoughts [i.e., Such new thoughts from your conscious mind] may take into consideration that trying out a positive intentionality could be • interesting and • desirable for you.

You could play at first with • forming new • thoughts, • weighing new • possibilities and • alternatives in the way you set your thinking apparatus.

This [i.e., This practice of using your conscious mind in new ways] is an • exciting endeavor and • one that does not in principle oblige you to follow any course of action [i.e., to follow any particular course of action].
It [i.e., This practice of using your conscious mind in new ways]
merely means
giving a new scope
to
a very set mind.

You can
always
exert your right to
go back where you were,
you are
never
coerced by
• life or
• anyone else.

It [i.e., Your decision about what to do]
is
always
your
choice.

This knowledge [i.e., This knowledge that you can ALWAYS change your mind]
will make the
apparent risk of
trying out
a new thought-direction
seem
less final.

Just investigate
how it feels
to set a
positive intentionality
in motion.

As you avail yourself of
this new freedom,
you build
another bridge to
a greater expansion
of the self.
Little by little you can
• become calm,
  and
• listen into yourself.

You will perceive the
• ever present,
• ongoing
  voice of
• truth
  and
• God.

It [i.e., This process of listening into yourself and perceiving the ever present, ongoing voice of truth and of God]
will increase in
• intensity and
• frequency
  until you realize that
  you
  are everything that exists.

There is nothing
  you are not, my friends.

This may sound very far off,
but it is not as far away from you as it may now seem.

Can you try to take this step [i.e., take this step of using your conscious mind BOTH to formulate NEW possibilities and answers AND to USE the knowledge of truth that is ALREADY integrated into your consciousness]
after hearing this lecture?

Maybe you can
• meditate together,
  as a group, and
• help each other
to take this step.
This step [i.e., This step of using your conscious mind BOTH to formulate NEW possibilities and answers AND to USE the knowledge of truth that is ALREADY integrated into your consciousness]

needs to be repeated many times,
like the initial commitment to finding the truth inside of you.

But every little step
• liberates more energy
and
• makes the successive steps easier.

This process [i.e., This process of using your conscious mind BOTH to formulate NEW possibilities and answers AND to USE the knowledge of truth that is ALREADY integrated into your consciousness]

could generate tremendous spiritual energy through your
• meditation and
• commitment.

You who make yourselves available to new possibilities in
• conceiving,
• perceiving, and
• forming
new inner attitudes will experience the richness of
• the universe,
the richness of
• its innermost being.

• New action
and
• new outer experience
stream forth from that [i.e., will stream from from that experience of the richness of the universe and the richness of its innermost being].
[Conversely,]
You who stay confined within your old possibilities must stay in an unsatisfactory condition no matter how developed you may be relative to others.

There is no standing still.

If you stand still you confine yourself.

Only when you continue to expand can you truly become yourself.

A beautiful golden force wants to work its way through the clouds.

The clouds disperse more and more.

To whatever degree you take a step toward merely wanting it [i.e., toward merely WANTING that golden force], [to that same degree] the clouds become thinner.
[Conversely]

To whatever degree
you hide
behind
• negation and
• doubt,
which are
the strongest defenses against
coming out of your hold,
[to that same degree]
• the golden
• sun and
• force
cannot
come through.

But it [But the golden sun and force]
is
[always]
there.

Do
not
believe
that you have to become
a different person.

You become
the best
that you
already are.
When you become it [i.e., When you become the BEST that you ALREADY are]

you will
• recognize it [i.e., you will recognize it since it is, after all, the true you],
you will
• experience
  its familiarity [i.e., you will experience its familiarity since it is, after all, the true you]

and
you will
• feel
  how
• safe it is,
  how much
• you it is!

It is
  the best of you.

You do not
  betray your reality,
you do not
  become something that you need be ashamed of.

Try
to believe this [i.e., Try to believe that the true you is the positive and best you].

Those who are here,
• let go a little.

• Let the light come into you and
• accept that reality
  • is not all dismal.

It [i.e., Reality]
• is indeed a beautiful reality.
The universe
is full of love.

• Truth
  is love
and
• love
  is truth.

The freedom
of your own spirit
will be found
in
• truth
  and
• love.

Be blessed,
all of you!

*   *

What followed
cannot be transcribed.

It was
an extremely moving experience.

Strong energy was generated,
which propelled a few of our friends to take this step.

This led to
• deep feelings
  and
• crying,
  but we helped each other
  with
• affection and
• love
  in a
• deep and
• genuine
  way.
The whole group was lifted up into a
• new and
• freer liberated state.

Unfortunately such experiences cannot be conveyed by words.

But at least we want our friends who were not present to know what is happening.

For information to find and participate in Pathwork activities world wide, 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.