Pathwork Lecture 189: Self-Identification Determined through Stages of Consciousness

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

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

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

Gary Vollbracht

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In this lecture I will discuss consciousness from a
• new and
• different
  approach.

It is perhaps difficult for human beings to understand that consciousness permeates the entire
• universe
and
• creation.

It is not simply dependent on the personality of an entity.

[Rather,]
It [i.e., Consciousness] permeates everything that exists.

The human mind is geared to think of consciousness
• as exclusively a byproduct of personality,

that it [i.e., to think that consciousness]
• can exist only in human form,
and
• is associated exclusively with the brain.

This is not so.

Consciousness does not require a fixed form.
Every particle of matter contains consciousness,

but in inanimate matter
  • consciousness
  is solidified,
just as in inanimate objects
  • energy
  is petrified.

• Consciousness and energy are not the same,
  but they [i.e., but consciousness and energy] are interdependent aspects of the manifestation of life.

As evolution progresses, this static condition [i.e., this static condition of consciousness and energy] decreases as
  • consciousness and
  • energy
  become increasingly more
  • vibrant and
  • mobile.

• Consciousness gains in
  • awareness;
• energy gains
  • greater creative power
    to
    • move
    and
    • make forms.
Consciousness has experienced a separation, through processes impossible to convey to the human understanding, so that aspects of consciousness float around in the universe, so to speak.

Every

• trait familiar to human understanding,
every

• attitude known in creation,
every

• aspect of personality is just one of many manifestations of consciousness.

Every manifestation [i.e., Every manifestation of consciousness] that is not yet integrated into the whole needs to be

• unified and

• synthesized into one harmonious whole.

It requires a leap of your imagination to comprehend the concept I am trying to convey here.
Can you imagine for a moment that many familiar traits, which you have always assumed could only exist through a person, are not • the person per se, but are • free-floating particles of overall consciousness?

It does not matter whether these traits be • good or • evil, such as, for example [i.e., such as, for example, the traits of] • love, • perseverance, • sloth, • laziness, • impatience, • kindness, • stubbornness, or • malice.

They all [i.e., ALL these traits] need to be incorporated into the manifesting personality. Only then [i.e., Only when all of these traits are incorporated into the manifesting personality] can • purification, • harmonizing, and • enrichment of the manifesting consciousness take place, creating the preconditions for the evolutionary process of unifying consciousness.
About unification

it is important to note that
• disharmonious
and
• destructive
aspects of consciousness
always
remain separate.

This can be readily verified
by all individuals
who observe their own inner process.

[Conversely]
• Positive traits
and
• constructive aspects
of consciousness
are always
harmonious
parts of the whole,
• enriching
and
• expanding
the entire unified consciousness.

I cannot begin to convey
the full reality
of these ideas
because
human language
is much too limited.

But I do
not intend
to give you an
• impractical
• abstract
lecture.
According to its nature, each aspect of consciousness has its own characteristics, its own vibratory movement and frequency rate, and its own emanation of color, scent, and tone.

The same is true of its many other subtle sensory expressions of which human beings with their limited spectrum of senses know nothing.

There are infinitely more colors, tones, scents, and so on, than you can perceive.
The human being
is a conglomeration of
various
aspects of consciousness.

Some [i.e., Some aspects of consciousness in the human being] are
• already purified.

Some [i.e., Some aspects of consciousness in the human being] have
• always been pure
and
are thus
• part of the individual,
forming an
integrated whole.

Other aspects of consciousness are
• negative and
• destructive
and thus
• separate,
like
appendages [i.e., separate, like appendages, and NOT part of the integrated whole].

It is the task of
each human being
in each incarnation
to
• synthesize,
• unify
and
• assimilate
these various aspects of consciousness.

If you truly try to comprehend
what I say here,
you may find that
this is
a novel way of explaining
human existence.
Naturally this [i.e., Naturally this task of synthesizing, unifying, and assimilating these various aspects of consciousness]

not only applies to
• the level of human consciousness,
but also to
• higher states of consciousness
  where the struggle [i.e., where the struggle to synthesize, unify, and assimilate these various aspects of consciousness]
    is no longer as
    • severe or
    • painful.

Increased awareness of higher states of consciousness facilitates the synthesizing process immeasurably.

The human predicament is

• the general lack of understanding of what is going on [i.e., lack of understanding of what is going on in this human existence in the human’s task of synthesizing, unifying, and assimilating these various aspects of consciousness],

• the blindness with which people are involved in the struggle [i.e., the blindness of those involved in this struggle to synthesize, unify, and assimilate these various aspects of consciousness human existence],

and
• their deliberate perpetuation of that blindness.

To the degree that
• struggle
  and
• tension
  exist in a personality,
[to that degree]
the various aspects of consciousness will be at odds with one another.
You who are unaware of the meaning of the struggle [i.e., unaware of the MEANING of the struggle to synthesize, unify, and assimilate these various aspects of consciousness in the personality’s human existence]

are trying to identify with
• one or
• several

of

these aspects of consciousness without knowing

• what
  the true self is,

• where it [i.e., where the true self] is located,
or
• how it [i.e., or how the true self] can be found
  in this maze of discord.

You wonder if
you are
• your best qualities,
or if
you are
• your over-severe conscience which annihilates you for your negative traits.

Or
are you perhaps the
• destructive demon within you?

Which is your best self?

Is it [i.e., Is your best self]
• your rage at the demon in you
  or
• your total negation of its existence?
Whether individuals know it or not, this inner
- struggle and
- search
  [i.e., this inner struggle and search to find your true self]
  is ongoing,
and
  the more conscious
  the struggle is [i.e., the inner struggle to find your true self is],
  the better.

Any path of self-development must sooner or later come to terms with
  these questions –
  with
  the deep problem of self-identity.

It is a human distortion to identify with any of the above-mentioned aspects [i.e., aspects of consciousness]. You are
  neither your
  - negative traits
  nor your
  - self-punishing
  - superimposed conscience,
  nor even your
  - positive traits.

Even though you have managed to integrate the latter [i.e., to INTEGRATE your POSITIVE traits] into
  the fullness of your being,
this is not the same as identifying with them [i.e., NOT the same as IDENTIFYING WITH your POSITIVE traits].
It is more accurate to say that you are [i.e., you ARE and hence can IDENTIFY WITH] that part of you which managed this integration by
- determining,
- deciding,
- acting,
- thinking, and
- willing,
so that you could absorb into your self what was previously an appendage.

Each aspect of consciousness possesses a will of its own, as those of you who do the pathwork know.

As long as you are
- blindly involved in the struggle [i.e., the struggle of human life] and therefore
- submerged in it,
each of these various aspects [i.e., each of these various aspects of consciousness] will control you in turn because the real self that could determine your identification differently [i.e. could identify with that part of you that managed the integration of these various aspects of consciousness by determining, deciding, acting, thinking, and willing so that you could absorb into your self those aspects of consciousness that were previously separate appendages of aspects of consciousness] has not yet found its power.
Your blind involvement [i.e., your blind involvement in the struggle of this human existence in its task to synthesize, unify, and assimilate the various aspects of consciousness when you do not know who your true self is]

- enslaves you and
- inactivates your creative energy.

This missing sense of self [i.e., not knowing who your true self is] leads to despair.

If the personality blindly believes it actually is nothing but its own destructive aspects, it [i.e., the personality] becomes embroiled in a special kind of inner battle.

On the one hand there will be
- self-annihilation,
- self-punishment, and
- violent self-hate as a reaction to perceiving the self as only the negative parts.
On the other hand, how can you

• truly want to give up
  these negative traits
or even
• fully
• face
  and
• investigate
  them
  when you believe that
  they [i.e., believe that these negative traits]
  are
  the only reality
  of the self?

You are thrown
back and forth
between the attitudes of,

• "I must remain as I am,
  • unchanged and
  • unimproved,
    for
    • this is
      my only reality
    and
    • I do not want
      to cease to exist,"

and,
• "I am
  so
  • terrible,
  so
  • bad,
  so
  • despicable,
    that
    I have
    no right to exist
    and therefore
    I must
    punish myself
    out of existence."
Since this conflict [i.e., this conflict created when you believe you ARE your negative traits and, on the one hand, do not want to cease to exist or to change and, on the other hand, feel yourself to be so despicable that you have to punish yourself out of existence] is too painful to face when it [i.e., when this conflict] is believed to be real, the entire issue [i.e., the entire issue of self-identity – “Who am I?”] is put to sleep.

You then lead a life of
   • "as if,"
   or
   • pretense,
     which then shifts
     your sense of identity
     to your mask.

You struggle against
   • exposing the pretense [i.e., exposing the mask for what it is],
   let alone
   • giving up the pretense [i.e., giving up the mask],

for the only other alternative [i.e., only alternative to your identity other than pretending your mask is the real you] is the painful struggle [i.e., the struggle of finding your true identity] I have just described.

No wonder human beings have so much resistance [i.e., resistance to dropping their mask and finding their real self].

And yet, what a waste it is [i.e., what a waste this RESISTANCE to dropping the mask and pretense and instead finding the real self is].

For none of it [i.e., For neither the negative traits nor the mask] is the true reality.
There is a real self that equals neither
- your negative aspects,
  nor
- your adamant self-annihilation [i.e., nor the self that adamantly intends to annihilate you for having negative traits],
  nor
- the pretense [i.e., nor the mask] that covers everything up.

Finding this real self is our main concern.

Before the universal self can fully manifest in you, there is already one aspect of it [i.e. one aspect of the universal self] available right now which you can immediately realize:

your conscious self at its best, as it exists right now.

It [i.e., Your conscious self at its best as it exists right now] is a
- limited
- present manifestation
  of your spiritual being,

but
- it [i.e., your conscious self at its best as it exists right now] is truly yourself;
- it [i.e., your conscious self at its best as it exists right now] is the "I" you need to make order out of all your confusion.
This already manifest consciousness [i.e., your conscious self] exists in many realms of your life, but you take it [i.e., you take your conscious self] for granted.

You have not yet brought it [i.e., not yet brought your conscious self] to bear on this area of conflict [i.e., the inner conflict brought on in facing your negative traits] where you continue to be blindly controlled by

* a false self-identity, [i.e., a false identity with your negative traits, with your stern judge of these negative traits, or with your mask self] or rather by its consequences [i.e., by the consequences of one of these false identities].

The "I" that is able to make a decision, for instance [i.e., for instance make the decision],

* to truly face this conflict [i.e., face this conflict of facing and dealing honestly and courageously with your negative traits] and

* to observe its [i.e., to observe this conflict's] various expressions is the self with which you may safely identify.
To the degree
  • the personality awakens
  and
  • self-consciousness is gained,
[to that degree]
such
  • decisions
  and
  • choices of attitude
[i.e., to that degree decisions and choices of attitude to take on the
task of wrestling with negative traits and finding one’s true identity]
are possible.

Conversely,
to the degree such
  • decisions and
  • choices of attitude [i.e., decisions and choices of attitude to take on the
task of wrestling with negative traits and finding one’s true identity]
are made,
[to that degree]
consciousness
  • awakens and
  • expands.

The immediately available consciousness
of every living human being
is usually
not fully
put to use
right where
the greatest
  • sufferings
  and
  • conflicts
exist.

The full scope
of its power [i.e., The full scope of the power of one’s
immediately available consciousness]
is not
put into the service
of this struggle
about identity.
When the entity begins to do this systematically [i.e., When the entity begins to put the full scope of the power of its immediately available consciousness into the task of wrestling with negative traits and of finding one’s true identity, and begins to do this systematically],

- a major change will take place,

and

- a new stage of development is reached.

To the extent your conscious self can use

its already existing

- knowledge of truth,

its already existing

- power to execute good will,

its already existing

- capacity to be
  - positive,
  - committed,
  - truthful,
  - courageous

and

- persevering in the struggle to find your identity,

plus

its already existing

- ability to choose

how to deal with the problem [i.e., to choose how to deal with the problem of wrestling with negative traits and of finding one’s true identity],

to exactly that degree

- your consciousness expands and

- becomes increasingly more infiltrated by

- spiritual consciousness.
Spiritual consciousness cannot manifest when your already existing consciousness is not fully put to use in the conduct of your life.

By using existing consciousness, new • inspiration, new • realms of • vision and • understanding and of • profound wisdom and • experience all well up from your depths.

But as long as you follow the line of least resistance, • giving in to blind involvement, • giving up on finding true self-identity and • settling blindly for a would-be existence, you remain stuck in the old rut of • reacting from habit and • easily justifying it.
[As long as you follow the line of least resistance]

- You indulge in
  - compulsive,
  - negative,
  - hopelessly circular thinking,

and

- your present consciousness cannot be fully put to use.

Consequently,

consciousness [i.e., your present already existing consciousness]

- cannot possibly
  - expand,
- nor can it
  - transmute and
  - synthesize
    the negative aspects
    with which
    it falsely identifies itself.

[As long as you follow the line of least resistance]

It [i.e., Your present already existing consciousness]

also cannot bring in
der deeper aspects of
the spiritual self.

As long as

- existing values
  - are not fully put to use,
- additional values
  - cannot possibly be realized.

This is [i.e., This statement. “As long as existing values are not fully put to use, additional values cannot possibly be realized” is]

a law of life
that applies to
all levels of being.

This [i.e., This law of life that as long as existing values are not fully put to use, additional values cannot possibly be realized]

is a very important thing to understand, my friends.
When you
• identify
  with
  • one [aspect]
  or even
  • a cluster of aspects
  and
  • believe that
    these aspects
    are
    you,
you become
  submerged
  in them.

At the very beginning
when I started giving lectures,
I used the terms
  • higher self,
  • lower self, and
  • mask self.

These [i.e., These terms: higher self, lower self, and mask self.] are
  very abbreviated terms
  which comprise, of course,
  many
  • subdivisions and
  • variations.

As a convenient frame of reference,
one may classify
certain aspects [i.e., certain aspects of consciousness]
as belonging to one or the other
of these three basic categories.

The genuine will for good
is, needless to say,
an expression of
the higher self.
But there is also another will for good which can easily be confused with the former [i.e., confused with the genuine will for good of the higher self], though it is by no means the same.

It [i.e., This other will for good] is the will to be good for the sake of appearance, for the sake of denying the lower aspects [i.e., denying the lower aspects of consciousness], because the conscious, determining, choosing self does not take up the challenge to confront the negative aspects [i.e., to confront the lower negative aspects of consciousness].

The demoniacal, destructive aspects [i.e., The demoniacal, destructive aspects of consciousness] are obviously an expression of the lower self.

But the giant guilt that threatens to punish these destructive aspects [i.e., destructive aspects of consciousness] with total annihilation is not an expression of the higher self, although it may easily pose for it [i.e., pose for an expression of the higher self].
It [i.e., the GUILT that threatens to PUNISH one with total annihilation for having lower-self destructive traits] is, in fact, more destructive than the destructiveness itself.

It [i.e., the GUILT that threatens to PUNISH one with total annihilation for having lower-self destructive traits] comes entirely out of the false self-identification [i.e., false identification with negative aspects of consciousness – your demon] mentioned above.

If you believe you are your demon, you seem to have no other choice but to annihilate yourself;

yet you dread annihilation and thus hold on to the demon.

But if you observe the demon, you can begin to identify with the part of you which observes.

You must never forget that no one is entirely involved in this struggle [i.e., this struggle concerning identity], else it would be impossible to rise out of it.
There are many aspects of your being
   • where you do use the power of your creative thinking,
   • where you expand your mind and thus build productively.

But we are now focused on those areas where you are not
   • expanding and productive.

As long as human beings are unable, or rather unwilling, to recognize their destructive aspects, they must be
   • lost in them [i.e., lost in these destructive aspects of consciousness and thereby unconsciously identifying with those destructive aspects, believing them to be an integral part of the real self rather than a foreign appendage], and therefore
   • cannot attain proper self-identification.

Although your desire to hide the destructive aspects is more destructive than whatever it is you hide [i.e., than the destructive aspects you hide], it [i.e., your very DESIRE to HIDE your destructiveness] indicates that [i.e., indicates that in truth, from your higher self, from your spiritual self] you wish to be free from destructiveness.
Thus

the desire to

hide destructiveness

is a

• misplaced,
• misunderstood, and
• misread

message

of the higher self.

It [i.e., Your desire to hide your destructiveness]

is a wrong way of

• applying
  and
• interpreting
  the longing of
  the spiritual self.

Now let us discuss further how

the conscious self [i.e., how your present already existing conscious self]

can be more

• activated and
• utilized,
  so that you can
  • expand it [i.e., so you can expand your present
    already existing consciousness]
  and
  • make room for
    spiritual consciousness
    to infiltrate it.
Everyone on the path who has worked
diligently and conscientiously
to shed the mask,
to give up defenses,
and to overcome the resistance to exposing apparently shameful liabilities,

has experienced how acknowledging negative traits creates a new freedom.

Why is this so?

The obvious answer is that the mere fact that you have the courage and honesty to do so is in itself a relieving and liberating factor.

But it goes beyond that, my friends.
Through the very act of acknowledgement [i.e., acknowledgement of negative traits in you], a subtle but distinct shift in identification occurs.

Before such acknowledgement, you
• were blind to some or all of your destructive aspects
and
• were therefore helplessly controlled by them [i.e., helplessly controlled by these destructive aspects since you did not even see them], indicating that you believed them [i.e., you believed unseen destructive aspects] to be you.

You could not afford to even acknowledge these unacceptable aspects, because you identified with them.

But the moment you acknowledge the hitherto unacceptable [i.e., the hitherto unacceptable destructive aspects you observed in yourself],
• you yourself cease to be the unacceptable [i.e., YOU yourself cease to BE these destructive aspects you observe and acknowledge]; instead,
• you become identified with that part of you which
  • can and
  • does decide to make the acknowledgement [i.e., decide to make the acknowledgement of these destructive aspects],
Then some other part takes over which can do something about them [i.e., do something about these unacceptable destructive parts you observe in yourself].

even if, to begin with, it [i.e., that other part of you that is observing and acknowledging unacceptable destructive parts in you] can merely

• observe and
• grope for some deeper understanding of the underlying dynamics.

You are in a totally different situation when you

• identify yourself with the ugly traits than when you
• identify them [i.e., than when you identify the ugly traits].

The moment you

• identify them [i.e., see and identify the ugly destructive traits you in yourself], you cease

• being identified with them [i.e., you cease being identified WITH the ugly destructive traits you now observe in yourself].

This is why it is so liberating to acknowledge the worst in your personality after having battled the ever-present resistance to do so [i.e., after having successfully battled and overcome your RESISTANCE to seeing and acknowledging rather than hiding and denying the destructive traits in you].
It will become even easier [i.e., easier to acknowledge the worst in your personality] once you can make this clear distinction [i.e., this clear distinction BETWEEN identifying ugly traits in your personality AND identifying WITH the ugly traits in your personality, believing them to be YOU].

The moment you identify, observe, and clearly articulate your destructive aspects, you have found your real self [i.e., found your REAL SELF, which is that part of you that is identifying, observing, and clearly articulating your destructive aspects] with which you can safely identify.

This real self can do many things – it has options, possibilities and choices – the first being what you are doing now: identifying, observing, and articulating.

Now you no longer need to persecute yourself so mercilessly with your self-hate.
There seems to be no way to avoid hating yourself as long as you have neglected this all-important process of identifying yourself with the real self, which also has the power to
• recognize and
• adopt new attitudes, without devastating self-judgment.

It is also possible to judge negatively in a truthful spirit,

but there is all the difference in the world between
• believing that what you judge is the only truth of your being,

and
• realizing that the part of you which can acknowledge the presence of destructiveness
• has other options and
• is closer to your ultimate reality.
How different your attitude to yourself must be when you realize that it is the task of human beings to carry negative aspects [i.e., negative aspects of consciousness] with them for the purpose of • integrating and • synthesizing them.

This [i.e., Knowing that your task is to integrate negative aspects of consciousness] allows for • truthfulness without • hopelessness.

What dignity it lends you when you consider that you undertake this important task [i.e., this important task of carrying negative aspects of consciousness with you for the purpose of integrating and synthesizing them] for the sake of evolution!

When you come into this life, you bring negative aspects [i.e., you bring negative aspects of consciousness] with you for the purpose just mentioned [i.e., for the purpose of integrating and synthesizing them].

Meaningful laws determine what aspects [i.e., what negative aspects of consciousness] you bring with you.

Every human being fulfills an immense task in the universal scale of evolution.
An entity who does not offer to fulfill this kind of task

- may be quite
  - free,
  - purified,
  - evolved and
  - harmonious,
- but is not contributing to evolution as all of you here do.

This task [i.e., This task of bringing negative aspects of consciousness into this incarnation for the purpose of integration into the whole]
gives you great dignity, which is so much more important than the momentary suffering that accrues from not knowing who you are.

It is one of these subtle apparent contradictions that exist so frequently when dealing with the realms beyond duality, [i.e., realms] which are much nearer to ultimate reality.
It is necessary to
• acknowledge
  the ugly aspects [i.e., the ugly aspects of consciousness]
  as parts of
  you

and
• take responsibility for them [i.e., take responsibility for these
  ugly aspects of consciousness that are a part of you]
  before
  you can truly understand that
  you
  are
  not
  these aspects [i.e., that YOU are NOT these ugly aspects
  of consciousness, that these ugly aspects are
  merely appendages of you].

It is possible
  to be responsible for them [i.e., be responsible for these ugly aspects
  of consciousness that are appendages of you]

without
  believing
  that they are your
  only
  reality.

Only when you
  first
  take responsibility for them
  can you come to
  the wonderful realization
  that
  you
  are
  not them [i.e., YOU are NOT these ugly aspects
  of consciousness that are a part of you],
  but [i.e., but rather]
  that
  you carry something in you
  for which you have taken responsibility
  for an evolutionary purpose.

Only then can come
  the next step,
  that of [i.e., the step of]
  integration.
Let me recapitulate the four stages of awareness mentioned thus far:

(1) the half-asleep climate where you
   • do not know who you are and
   • blindly battle against what you hate in yourself –
     either
     • consciously,
     • semiconsciously
     or
     • unconsciously;

(2) the first state of awakening, when you can
   • acknowledge,
   • observe, and
   • articulate what you do not like [i.e., what you do not like about yourself];
   when you can
   • feel that this [i.e., you can FEEL that what you do not like about yourself] is just an
     • aspect of you,
   rather than
     • the secret ultimate truth about you;
(3) the awareness that
the "I" which
• observes,
• articulates,
can also make
new
• decisions and
• choices,
and
can look for
hitherto undreamed-of
• options and
• possibilities
[i.e., options and possibilities for dealing with ugly traits] –
not by
• magic,
but by
• trying out
attitudes that were totally
• negated and
• ignored
before.

Some examples of
new attitudes [i.e., new attitudes you can to try out for dealing with ugly traits]
are:
• setting a positive goal of
  • self-acceptance
    without losing a sense of proportion;
• groping for
  • new ways;
• learning from
  • mistakes and
  • failures;
• refusing to give up
  when
    immediate success
    fails to arrive;
• putting faith into
  unknown potentials
  which can manifest
  only as these
  new modes
  are adopted by the consciousness.
The attitude of adopting the new modes of perception which your consciousness is capable of right now leads directly to

(4) the eventual comprehension of those previously
   • negated and
   • hated aspects [i.e., negated and hated ugly aspects of consciousness], which means their
     • dissolution and
     • integration.

Simultaneously [i.e., Simultaneously with the dissolution and integration of negated and hated ugly aspects of consciousness that are a part of you], the ever-expanding consciousness merges with more of the spiritual reality which can now unfold to ever-greater degrees.

This [i.e., This four-step process of becoming increasingly aware and accepting of ugly aspects of consciousness that you brought into this incarnation and hate about yourself, leading to their eventual comprehension, dissolution and integration into yourself AND merging with more of the spiritual reality] is what is meant by purification.

To the extent you lead your life in such a way [i.e., in such a four-step process], the overall consciousness permeating the universe becomes
   • less split off into separate particles
   and
   • more unified.
When you assimilate what I have said here, you will understand several all-important facts.

First of all you will see
the tremendous overall importance of recognizing the
• distorted,
• demonic
traits [i.e., the distorted, demonic traits in you].

You will
take full responsibility for them [i.e., take full responsibility for the distorted, demonic traits in you]

which will, seemingly paradoxically,
liberate you from
being identified with them [i.e., liberate you from being IDENTIFIED WITH the distorted, demonic traits in you].

You will
• know fully who you are
and
• recognize that the
negative aspects [i.e., recognize that the negative aspects of consciousness in you]

are just appendages,
which you can incorporate into yourself as you dissolve them.

Their [i.e., The negative aspect’s]
• basic energy and
• undistorted nature can become part of the consciousness that you manifest.
Thus, no matter how undesirable the reality [i.e., the reality of your negative traits] may be, you can:

• deal with it [i.e., deal with the reality of your negative traits],
• accept it [i.e., accept the reality of your negative traits],
• explore it [i.e., explore the reality of your negative traits],

and no longer:

• be frightened by it [i.e., no longer be frightened by the reality of your negative traits].

This capacity to
• observe,
• articulate,
• evaluate,
and [i.e., and then]
• choose

the best possible attitudes for dealing with what is observed [i.e., dealing with the observed negative traits] – that is the true power of your real self

as it already exists right now.

• Freedom,
• discovery, and
• knowledge of self
are the first steps toward realizing the • greater
• universal,
• divine consciousness in you.
As long as this [i.e., As long as taking these first steps toward realizing the divine consciousness in you – in freedom supporting discovery and knowledge of self by using your currently available consciousness AS IT EXISTS NOW to observe, articulate, evaluate, and then choose the best possible attitudes for dealing with the negative traits you observe in yourself] is not done,
your innermost spiritual consciousness remains
• a principle,
• a theory and
• a potential
to be realized only in the future.

You may believe in it [i.e., you may believe in the reality of your innermost spiritual consciousness]
with your intellect,
but you cannot truly ascertain it within you [i.e., you cannot truly ascertain within yourself your innermost spiritual consciousness]
until you use the consciousness already available to you now, but which you leave unused wherever your so-called problems exist.
As these four stages [i.e., As these four stages of
1) blindly battling against traits you hate in yourself
2) observing and articulating aspects you do not like about yourself
   – but NOT seeing these aspects as the ultimate YOU
3) this observer “I” making other choices about attitudes toward
   these disliked aspects, groping, learning from mistakes, and
   refusing to give up when failures arise
4) comprehending negated and hated ugly aspects – dissolving
   them and integrating them into the whole AND merging with
   more of the spiritual reality]

are

• recognized and
• worked through

in the way I outlined in this lecture,

your conscious mind [i.e., your conscious mind as it currently exists NOW]

can expand sufficiently
to let in the
as yet unmanifest
• wisdom,
• truth,
• love,
• energy,
• strength of feeling,
• capacity to transcend painful opposites

that will
• enrich and
• reorient

your life
toward creating
more
• joy and
• pleasure.

The moment
self-identification
takes place, a
• deep and
• apparently bottomless
terror of the human soul
disappears.
Often this terror [i.e., Often this terror of the human soul as you begin to face these ugly traits in you] is not experienced consciously.

Only when you are on the threshold of these states, making the change
• from being
  • lost,
  • blind, and
  • confused about
    • what and
    • who
      you are
• to
  • having the first inklings
    of identification with
      your real self,

do you become aware of this terror [i.e., aware of this terror of the human soul when you first move from blindness and instead choose to face these ugly traits in you].

This [i.e., This period of growing from the state of being lost, blind, and confused about what and who you are to the state of facing the ugly traits in yourself and having the first inklings of identification with your real self] is a transitional period which may last for
• weeks
or
• many incarnations.

You may
• hide this terror from yourself [i.e., You may hide this terror of the human soul as you face the ugly traits in yourself and begin to have inklings of your real self]
or
• face it.
To the degree you do the latter [i.e., To the degree you face the terror of the human soul as you begin to face the ugly traits in yourself and begin to have inklings of your real self],
you will come out of it sooner.

When you hide it [i.e., When, in fear, you hide this terror of the human soul],
you have gained nothing,
for the terror will still leave its indelible marks on your life.

These hidden fears [i.e., These hidden fears of facing this terror of the human soul],
are not one iota less painful and limiting
than the actual experience of the terror [i.e., not less painful than the actual experience of the terror of the human soul].

In fact the truth is just the opposite [i.e., the truth is that the pain of the EXPERIENCE of this terror of the human soul itself is much less than the pain of the hidden FEARS OF FACING this terror of the human soul].

The terror [i.e., The terror of the human soul when begins to face these ugly traits] exists
only because you do not know there is a real you beyond those aspects of you which you hate.

Because of this terror [i.e., Because of this terror of the human soul],
you consistently hesitate to even identify what [i.e., hesitate to identify what aspects and traits within yourself] you hate.
As long as you lack the courage to explore whether your fear [i.e., whether your fear of facing and dealing with destructive aspects and traits you hate about yourself] is justified or not, you cannot find out that
- it [i.e., you cannot find out that your FEAR of facing and dealing with destructive aspects and traits you hate about yourself] is not [i.e., is NOT justified],
and that
- you are much, much more than what you fear you are.

The human personality is often on the brink of wanting to make this step [i.e., to make this step of exploring whether this FEAR of facing and dealing with aspects and traits you hate about yourself is justified or not].

But this brink [i.e., But this brink of wanting to make this step of exploring whether this FEAR of facing and dealing with aspects and traits you hate about yourself is justified or not] feels like a precipice which brings
- hesitation
and
- a prolonged pseudo-existence.
When this point [i.e., When this point of standing at the precipice of considering whether or not to take this step of exploring the whether or not this FEAR concerning aspects and traits you hate about yourself] is not dealt with, terror remains in the soul;

then the terror [i.e., then this terror that remains in the soul] is
• denied and
• repressed –

and this repressed terror [i.e., and this repressed and denied terror that remains in the soul when one does NOT take this step of exploring the whether or not this FEAR of facing and dealing with aspects and traits you hate about yourself] has additional adverse effects on the personality, which becomes [i.e., and the personality becomes]
more and more alienated from its true nucleus.

When you finally make the full • decision and • commitment to face your fears [i.e., face your fears of dealing with aspects and traits you hate about yourself],

• the terror disappears and • you realize that you can find out who you truly are.
[In finding out who you truly are by facing your fears of dealing with aspects and traits you hate about yourself]

You also find that life is
- full,
- rich,
- open,
and
- infinite.

The moment you experience yourself as being that part which
- observes,
and not that which
- is being observed,

there is no need any more to
- annihilate yourself,
or
to
- limit your identity to
  the
- fraudulent mask
  or
  the
- hateful demon
  or
  the
- petty,
  - selfish
  egotist.
So, identification with the real self removes the terror of annihilation – not just [i.e., removes NOT just terror of]
  • death,
  but [i.e., removes terror of]
  • annihilation, which is different.

We shall now return to your conscious mind as it already exists in you at this moment.

It [i.e., Your conscious mind, as it exists at this moment, or your ego] is now in the state of being able to
  • acknowledge
  and
  • observe
  • the self,
or
  • an aspect of the self,
and it [i.e., and your conscious mind, as it exists at this moment, or your ego] has many choices.

Your chosen attitude toward your
  • demonic,
  • undeveloped,
  • undesirable traits
  is the key to expanding your consciousness [i.e., expanding your consciousness beyond where it is at this moment].
You hear so much today about the concept of expanding consciousness.

Often this is believed to be a magical process that suddenly occurs.

It is not.

Rather, in order to attain true spiritual consciousness it is necessary to first pay attention to the not yet fully utilized material within you.

Every minute of depression or anxiety and every hopeless or otherwise negative attitude toward a situation [i.e., every hopeless or negative attitude toward a trying or painful situation] contains various options.

But it requires an act of inner will on your part to awaken your dormant forces and make them available to you [i.e., make your dormant forces available to you and thereby enable you to choose a positive option when facing moments of depression or anxiety or an attitude of hopelessness when facing a negative or trying situation].
When the
• already available potentials [i.e., potentials of your consciousness as it is now] are being used,
a much greater power of
• spiritual consciousness unfolds
  • gradually and
  • organically.

Often people
• go through various spiritual practices and
• wait for a miraculous manifestation of the greater consciousness [i.e. a MIRACULOUS manifestation of the greater consciousness through which they hope to face their problems and make positive choices],
• while their immediate [i.e., their immediate and available]
  • mind and
  • thought power
    is ensnared in [i.e., is ensnared in rather than used to deal with] the same negative
    • attitudes,
    • feelings, and
    • thoughts.

They [i.e., These people going through spiritual practices and waiting for these practices to result in MIRACULOUS manifestation of a greater consciousness that will eliminate these negative attitudes, feelings, and thoughts.] must
  either
  • be disappointed
  or
  • experience delusions.
No
• exercises,
• efforts,
or
• hope for grace
  intervening from
  outside
  can bring you
  genuine
• awareness
  and
  genuine
• manifestation
  of your spiritual self.

The creative energy
  that is inherent in
• thoughts
  and
• thought processes
  is totally underestimated
  by most human beings.

Hence,
  your processes for
• creating and
• re-creating
  life [i.e., your thoughts and thought processes for creating and
  re-creating life that are currently and
  immediately available to you]
  are neglected.

Making use of
  this creative power [i.e., Making use of this creative power in your
  currently and immediately available thoughts and thought processes]
  is a
• challenging
  and
• fascinating
  undertaking.
Right now
you can explore the recesses of
your conscious mind
to search
for
• new,
• better,
and
• more creative
  ways of
    • meeting difficulties,
for more
• realistic and
• constructive
  ways of
    • reacting.

You do
not have to
react
the way you do;

you have at your disposal
many possibilities
of
• thinking,
of
• directing your
  • thoughts,
  • thought processes,
and
• attitude patterns
to a new goal.
To whatever degree
  * proper
  self-identification
  has
  not
  taken place,
and
  * you find yourself
  still
  secretly
  identified with
  the aspects of you
  which you
  * most hate
  and therefore
  * resist even observing,
to that degree
  your consciousness
  is unable
  to avail itself of its
  * options
  and
  * possibilities.

When you begin to pose the question to yourself,

"What attitude
do I
choose
toward
  * what I now observe in me
  and
  * what I do not like?"
you have made
one of the most significant discoveries
in this present phase
of your evolution.
This [i.e., Posing this question to yourself, “What attitude do I CHOOSE toward what I now observe in me and what I do NOT LIKE?”] does not require a subliminal breakthrough of the profounder spiritual self.

[Rather] It [i.e., Posing this question to yourself, “What attitude do I CHOOSE toward what I now observe in me and what I do NOT LIKE?”] simply means using what you already have made available to yourself in the course of millennia of evolution.

What are your choices as you observe the destructive • attitudes and • intents within you?
You can choose –

    which you have done until now,
    only
    without awareness –

    • to be totally
    • dismayed and
    • hopeless,
        thinking
        • that it is impossible
          to ever be different and
        • that this is all there is to you,

or, equally erroneously,

    • [to] imagine that you
        have the power
        to make an
        • immediate
          and
        • drastic
          change.

This last attitude [i.e., This attitude of imagining you have the power to make IMMEDIATE and DRASTIC CHANGE] is no more positive than

    the previous one [i.e., the attitude of feeling dismayed and hopeless, thinking change is impossible and that the negative is all there is to you].

Because it [i.e., Because this attitude of imagining you have the power to make IMMEDIATE and DRASTIC CHANGE] is based on unreality, it must lead to

    • inevitable disappointment
      and
    to
    • an apparently even more justified negativity.

• Unrealistic hopelessness
  and
• unrealistic magical hope
  are the two extremes which lead to a vicious circle.
But do you not have other options available?

Isn't it possible, with your mind as it is now, to choose other modalities?

[As another option.]

Say,

"It is
   • likely
and
   • predictable
     that I will
     • forget
and
     • become involved again in
       • the old blindness
       and
       • its conditioned reflexes.

But this need not deter me.

I will have to
   • struggle again
and
   • grope to find, over and over, my key.

I can do this, and
I will do this and thereby gradually build new
   • strength,
   • resources and
   • energies.
I will not be deterred
by the fact that
building a beautiful edifice
requires patience.

I will not be childish enough
to expect this to be done
at once.

I want it and
will use
all my powers to do it,
but
I will be
• patient and
• realistic.

I would like
the spiritual powers
in me
to guide me,
but
if I cannot perceive the guidance yet
because at the beginning of this undertaking
• my energies
  are too dense and
• my consciousness
  too dulled,
I will
• trust
and
• wait
and
• persevere.

I want to give
my very best
to the venture of living.
I will try
over and over again to
- identify,
- observe,
and
- articulate
  what I do not like [i.e., what I do not like about myself],
  without
  being identified with it [i.e., without being
  identified with what I do not like about myself].

I will grope for
new ways of understanding it all,
so that I will
eventually
grow out of it."

Such an attitude
is at your disposal.

It is
- not magic.

It is
- an immediately available choice.

You can start
now
with the attitude
that you would
like to
- observe and
- identify,
rather than
- be submerged in
  what you hitherto
did not even wish to acknowledge.
| These and other attitudes and options exist in every possible dilemma and difficulty. |

Knowledge exists in you which you can bring to bear upon what you observe.

If you use this available knowledge you expand the knowledge as well as the scope of your attitudes and feelings.

The more you do this [i.e., the more you use your available knowledge], the more the infinitely greater and unlimited consciousness of your as yet submerged spiritual self will integrate itself into your conscious mind, and you will become it [i.e., you will become your as yet submerged spiritual self].
As I said previously [See Pathwork Lecture 182 The Process of Meditation (Meditation for Three Voices: Ego, Lower Self, Higher Self)], this [i.e., using your present available knowledge in your state of consciousness as it exists now] happens best in a threefold dialogue:

the dialogue of
  • the conscious self [i.e., of the ego]
    with
  • the demonic aspects, [i.e., the lower self]

the dialogue of
  • the conscious mind [i.e., the ego]
    with
  • the divine self [i.e., the higher self],

and the dialogue between
  • the divine self [i.e., the higher self]
  and
  • the demonic self [i.e., the lower self].

In all three of these possibilities [i.e., In all three of these possible dialogues among the ego, the lower self, and the higher self], both sides alternately • speak and • listen, as in every meaningful conversation.

But this threefold dialogue [i.e., But this threefold dialogue among the ego, the lower self, and the higher self] comes only at a later stage of your development.
Therefore [i.e., Therefore, because this threefold dialogue among the ego, the lower self, and the higher self comes only at a later stage of your development],

the more you can
• perceive and
• observe
  in this way [i.e., the more you can perceive and observe in this way of practicing this threefold dialogue way of using your current knowledge and current level of consciousness],

the easier it will become
to make
  the next leap:

  the realization of
  your true spiritual identity.

You will then [i.e., In realizing your true spiritual identity, you will then]
truly know
that this
• incredible,
• beautiful,
• limitless
  consciousness
  is
  the real you,
  where
  • all the power lies
  and
  where
  • there is nothing to fear.

My friends,
  this lecture
  also requires
diligent attention.

Much of the material
cannot be taken in at first
because
  it is difficult.
It [i.e., Taking in this material] requires you to:

• concentrate
  your mind

and

• use
  your good will,

and also

• contact
  through
  meditation
  higher realms of
  • spiritual reality

  and

  • power
    to help you
    • absorb
    and
    • put to use
      what I have said.

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