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

1996 Edition, Original Given February 12, 1971

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.*

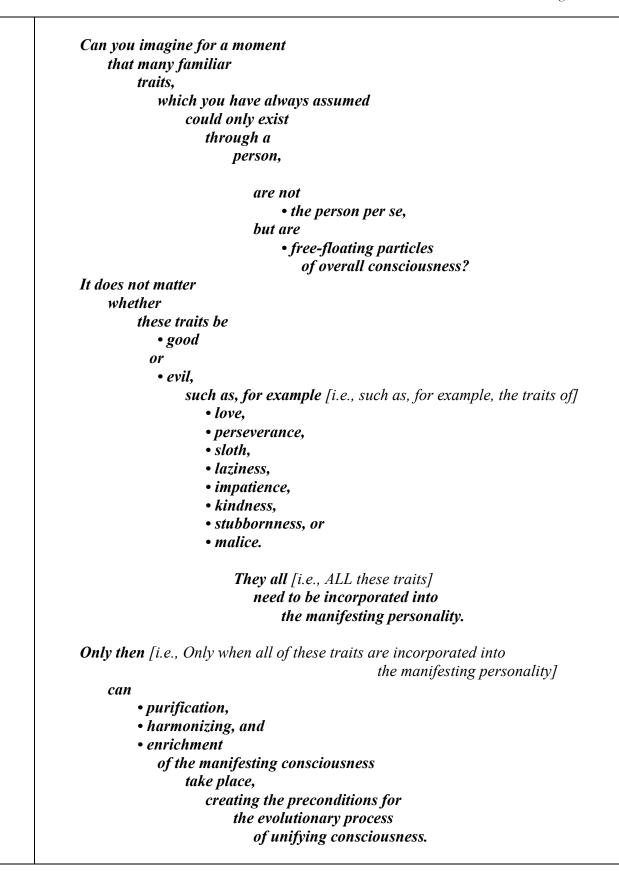
For clarity: The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and <u>not</u> <i>bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/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

9	Content
03	
	• Greetings and
	• blessings
	are poured forth unto all of you
	in a
	• great and
	• magnificent
	spiritual force
	which you can
	• partake of
	and
	• assimilate
	to whatever degree
	you truly open yourself to it
	with
	your
	• heart
	and
	your
	• mind.

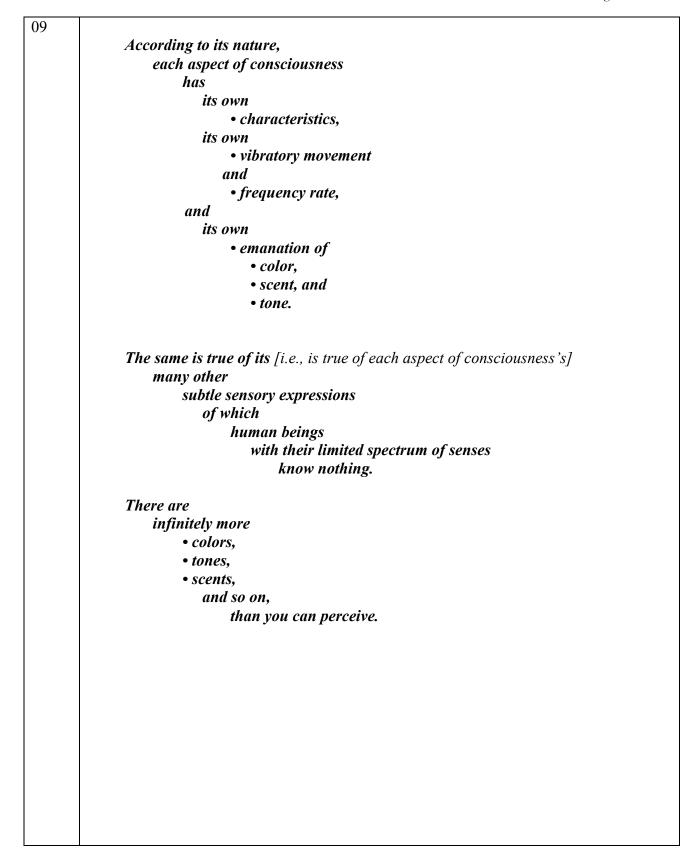
04 In this lecture I will discuss consciousness from a • new and • different approach. It is perhaps difficult for human beings to understand that consciousness permeates the entire • universe and • creation. It is not simply dependent on the personality of an entity. [Rather,] It [i.e., Consciousness] 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.
05	
	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
	to
	• make forms.

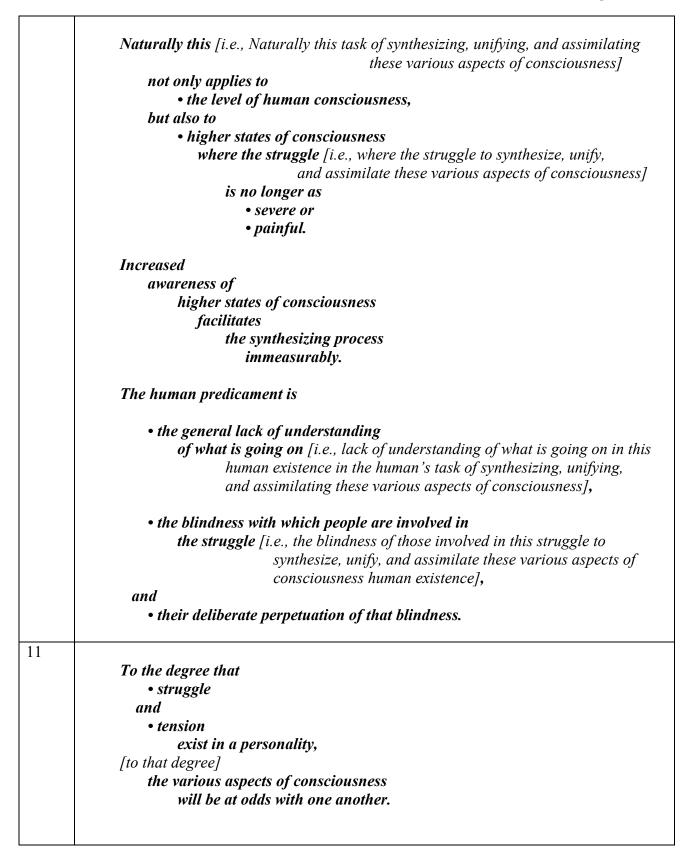
06	
	Consciousness
	has experienced a
	separation,
	through processes impossible to convey
	to the human understanding,
	so that
	aspects of consciousness
	float around in the universe, so to speak.
	· · · · · · · · · · · · · · · · · · ·
	Every
	• trait
	familiar to human understanding,
	every
	• attitude
	known in creation,
	every
	• aspect
	of personality
	oj per sonatuy
	is just one
	of many manifestations
	of consciousness.
	Even manifestation [i.e. Even manifestation 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.
.	
07	
	It requires a
	leap of your imagination
	to comprehend
	the concept
	I am trying to convey here.

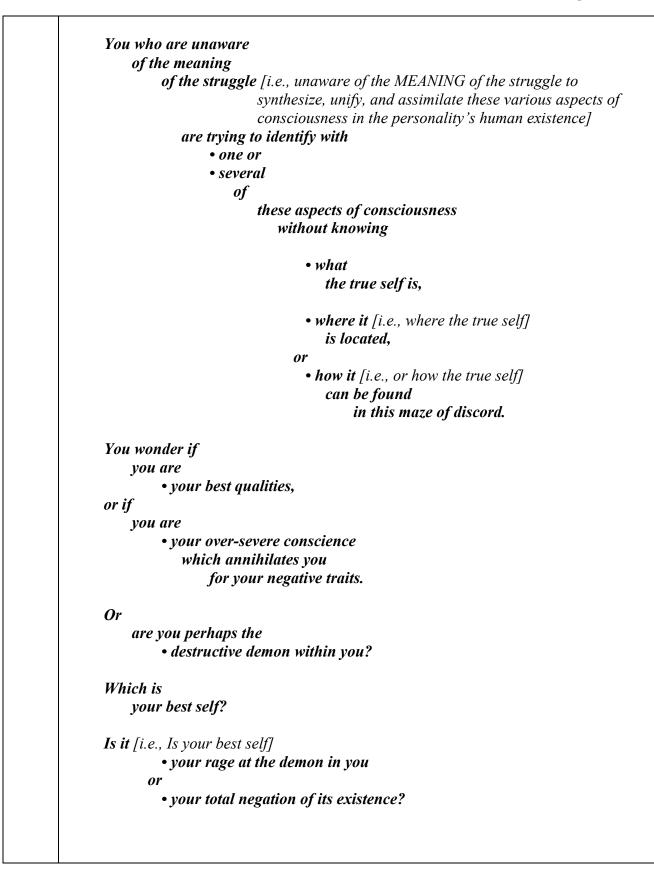


08	
	About unification
	it is important to note that
	• disharmonious
	and
	• destructive
	aspects of consciousness
	always
	remain separate.
	This can be readily verified
	by all individuals
	who observe their own inner process.
	[Conversely]
	Positive traits
	and
	• constructive aspects
	of consciousness
	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.

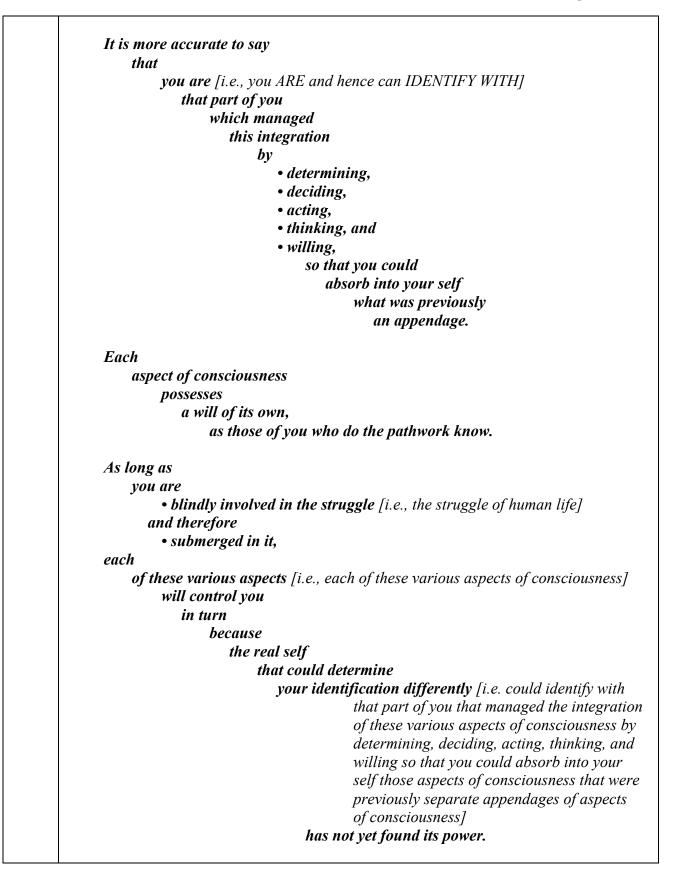


10 The human being is a conglomeration of various aspects of consciousness. *Some* [i.e., Some aspects of consciousness in the human being] are • already purified. *Some* [*i.e.*, *Some aspects of consciousness in the human being*] have • always been pure and are thus • part of the individual, forming 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.





	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.
	ine bener.
	Any path of self-development
	must sooner or later
	come to terms
	with
	these questions –
	with
	the deep problem of
	self-identity.
12	
	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].
	your 1 05111v E traitsj.



	 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.
13	<pre> 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</pre>

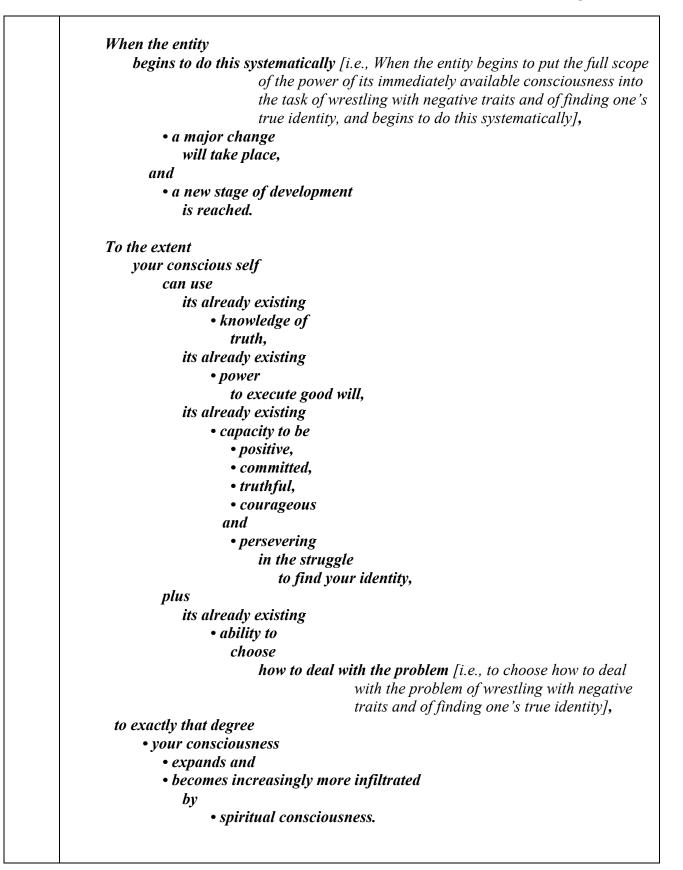
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On the other hand,
    how can you
         • truly want to give up
            these negative traits
      or even
        • fully
            • face
          and
            • investigate
                them
                   when you believe 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
                S0
                   • terrible,
                S0
                   • bad,
                S0
                   • despicable,
                       that
                           I have
                               no right to exist
                         and therefore
                           I must
                               punish myself
                                  out of existence."
```

rea. the entire issue [i.e. is put to sleep.	
14	
You then lead a life of • "as if," or • pretense, which th you	nen shifts r sense of identity o your mask.
let alone	<i>t</i> <i>retense</i> [i.e., exposing the mask for what it is], pretense [i.e., giving up the mask],
	ternative [i.e., only alternative to your identity other than pretending your mask is the real you] ruggle [i.e., the struggle of finding your true identity] described.
No wonder human have so much r	beings esistance [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 RESISTIANCE to dropping the mask and pretense and instead finding the real self is].
<i>For none of it</i> [i.e., <i>is the true reali</i>	For neither the negative traits nor the mask] t y.

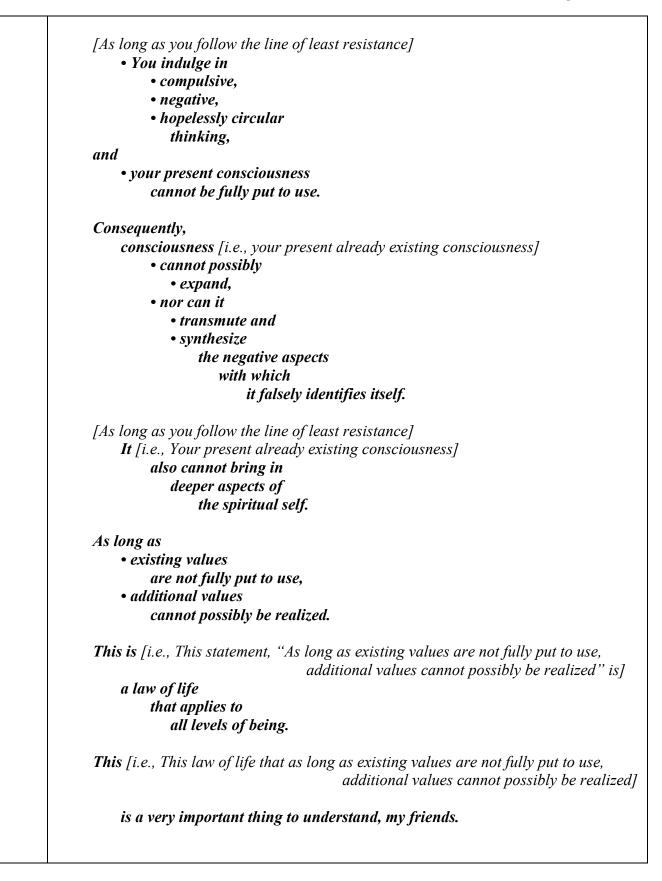
	There is a
	real self
	that equals
	neither
	• your negative aspects,
	nor
	• your adamant self-annihilation [i.e., nor the self that adamantly intends to annihilate you for having negative traits],
	nor
	• the pretense [i.e., nor the mask] that covers everything up.
	Finding
	this real self
	is our
	main concern.
15	
	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.

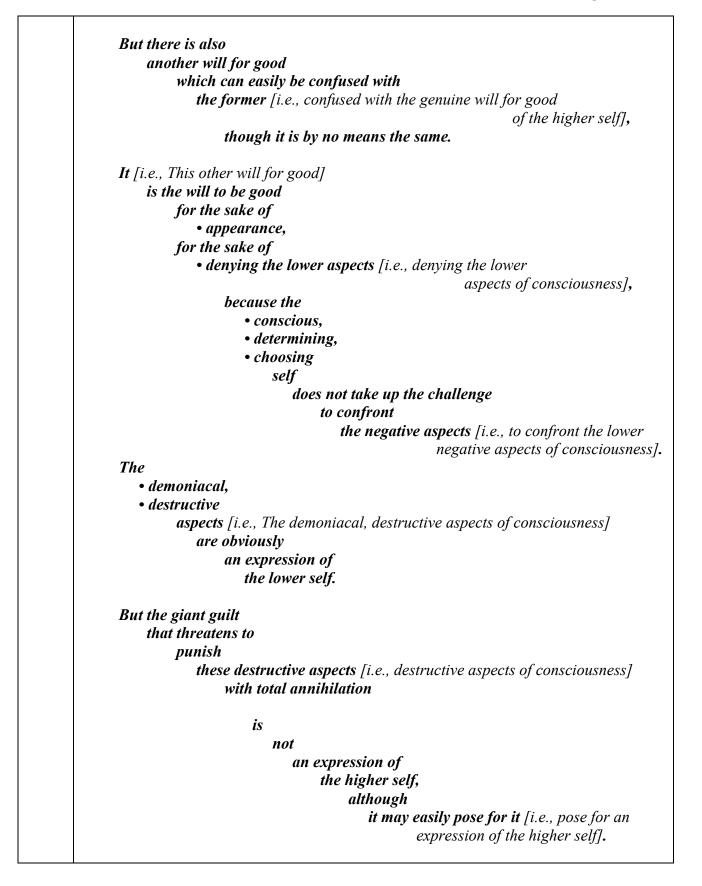
	This already manifest consciousness [i.e., your conscious self]
	exists
	in many realms of your life,
	but
	you take it [i.e., you take your conscious self]
	for granted.
	You have not yet
	brought it [i.e., not yet brought your conscious self]
	to bear on
	this area of conflict [i.e., the inner conflict 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].
1.6	
16	
	The "I"
	that is able to
	make a decision,
	for instance [i.e., for instance make the decision],
	• to truly
	<i>face this conflict</i> [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.



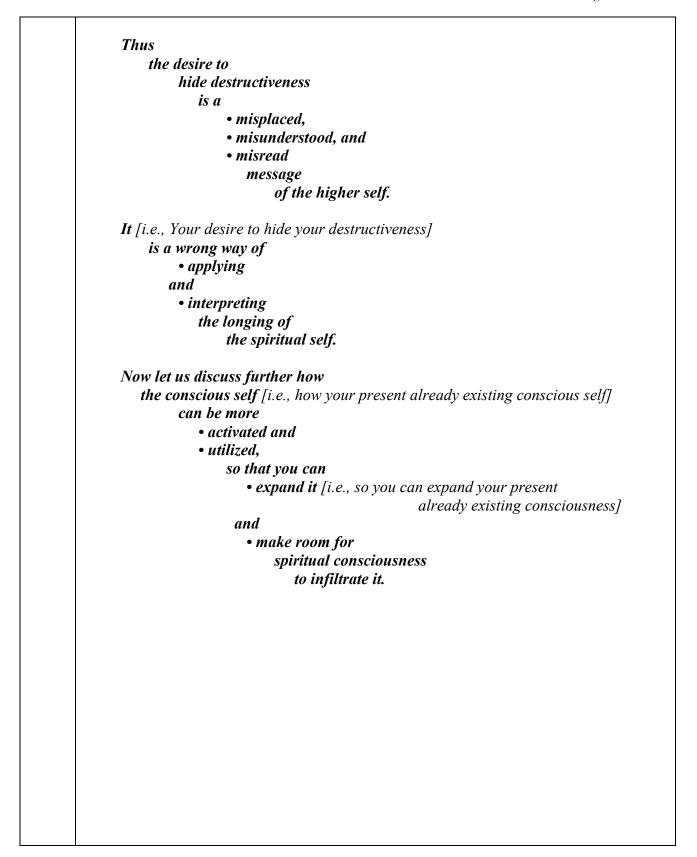
17	
1/	Spiritual consciousness
	cannot manifest
	when your
	already existing consciousness
	is not
	fully put to use
	in the conduct of your life.
	By using
	existing consciousness,
	new
	• inspiration,
	new
	• realms
	of
	• vision and
	• understanding
	and of
	• profound wisdom and • experience
	• experience all well up
	from your depths.
	from your acpins.
	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.

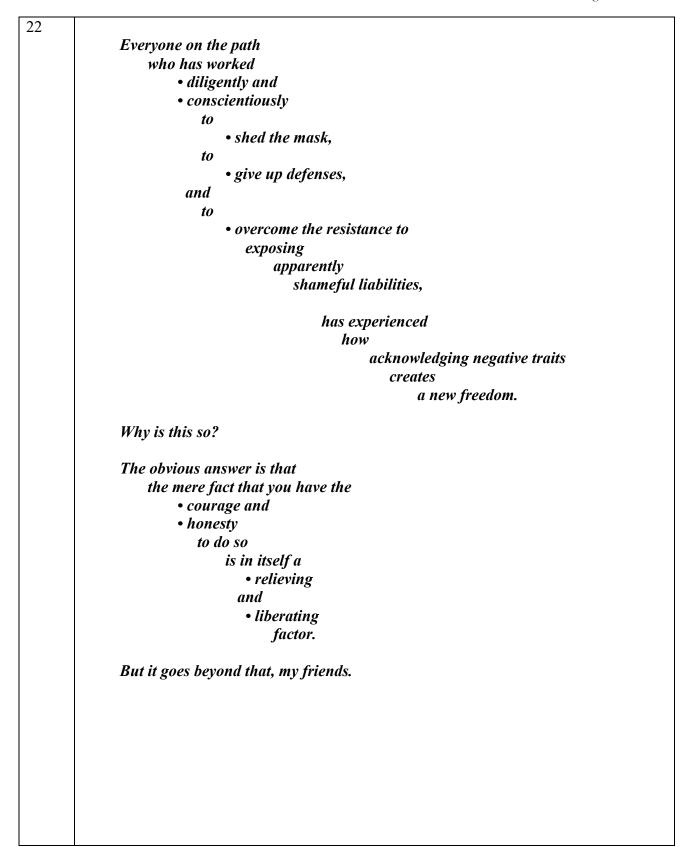




	It [i.e., the GUILT that threatens to PUNISH one with total annihilation
	for having lower-self destructive traits]
	is, in fact, more destructive
	than
	the destructiveness itself.
	ine destructiveness userj.
	<i>It</i> [i.e., the GUILT that threatens to PUNISH one with total annihilation for having 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.
20	
20	You must
	never forget that
	no one is
	entirely
	<i>involved in this struggle</i> [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.
	- ouna productively.
	But we are now focused on
	those areas
	where you are
	not
	• expanding and
	• productive.
21	
21	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 of consciousness and mereby
	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]
	<i>indicates that</i> [<i>i.e.</i> , <i>indicates that in truth, from your higher self,</i>
	from your spiritual self]
	you wish to be
	free from
	destructiveness.





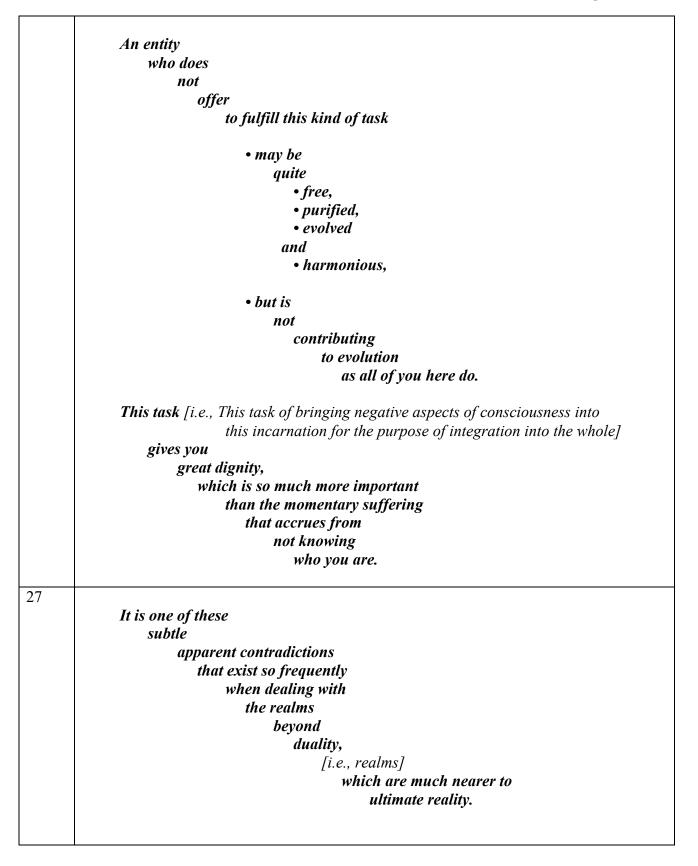
23 Through the very act of acknowledgement [i.e., acknowledgement of negative traits in you], a subtle but distinct shift in identification occurs. Before such acknowledgement, vou • were blind to some or all of your destructive aspects and • were therefore *helplessly controlled by them* [i.e., *helplessly 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 he *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].
24	
	The moment you
	• identify,
	• observe, and
	• clearly articulate
	your destructive aspects, you have found
	you have jound 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.
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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
                        vou
                           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.
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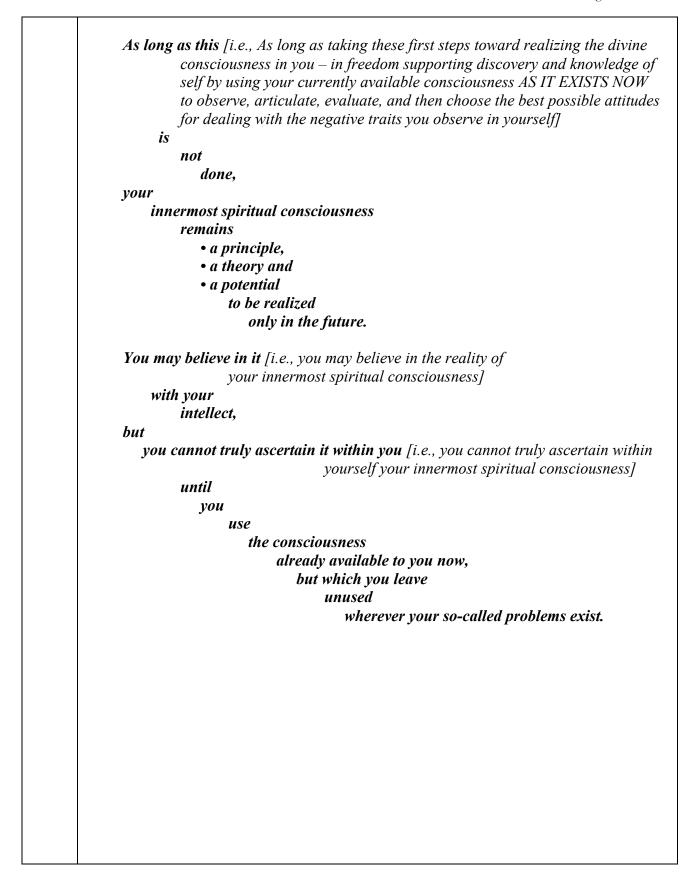
28	
20	Let me recapitulate the
	four stages of awareness
	mentioned thus far:
	menuonea inas jar.
29	
	(1) the half-asleep climate
	where you
	• do not know who you are
	and
	• blindly battle against
	what you hate in yourself –
	either
	• consciously,
	• semiconsciously
	or and the second se
	• unconsciously;
	· unconsciously,
30	
	(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;

31 (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.

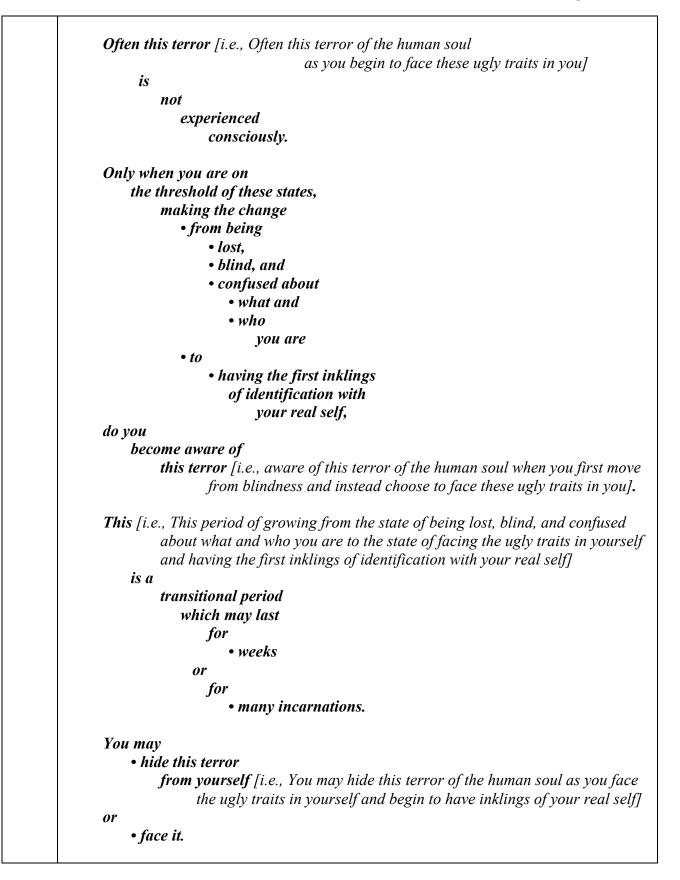
32	
52	The attitude of
	adopting the new modes of perception
	which your consciousness
	is capable of
	right now
	leads directly to
	(4) the eventual comprehension of
	those previously
	• negated and
	• hated
	aspects [i.e., negated and hated ugly aspects of consciousness], which means
	their
	 dissolution
	and
	• integration.
	<i>Simultaneously</i> [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.
	<i>This</i> [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.
	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.

33 When you assimilate what I have said here, vou 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.

34	
	Thus, no matter
	how undesirable
	<i>the reality</i> [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 these four stages [i.e., As these four stages of
	<i>1)</i> 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.
35	
	The moment
	self-identification
	takes place, a
	• deep and
	• apparently bottomless
	terror of the human soul
	disappears.



	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].
36	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
	<i>the terror</i> [<i>i.e.</i> , <i>then this terror that remains in the soul</i>]
	is a deviad and
	• denied and
	• repressed –
	and this
	repressed
	<i>terror</i> [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.
	us true nucleus.
37	
	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 Guid ant
	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,
	<i>but</i> [<i>i.e.</i> , <i>removes terror of</i>]
	• annihilation,
	which is different.
38	
	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,
	0ľ
	• 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
	<i>your consciousness</i> [i.e., expanding your consciousness beyond where it is at this moment].

39	
	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
	<i>toward a situation</i> [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 [i.e., make your dormant forces]
	available to you [i.e., 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 <lu> organically. </lu>
40	
	Often people
	• go through
	various spiritual practices
	and
	• wait for
	a miraculous manifestation of the granter conscious of fight MIRACULOUS manifestation of the
	<i>the greater consciousness</i> [i.e. a MIRACULOUS manifestation of the greater consciousness through which they hope to
	face their problems and make positive choices],
	• while their
	<i>immediate</i> [i.e., their immediate and available] • mind and
	• thought
	power
	is ensnarled in [i.e., is ensnarled 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.

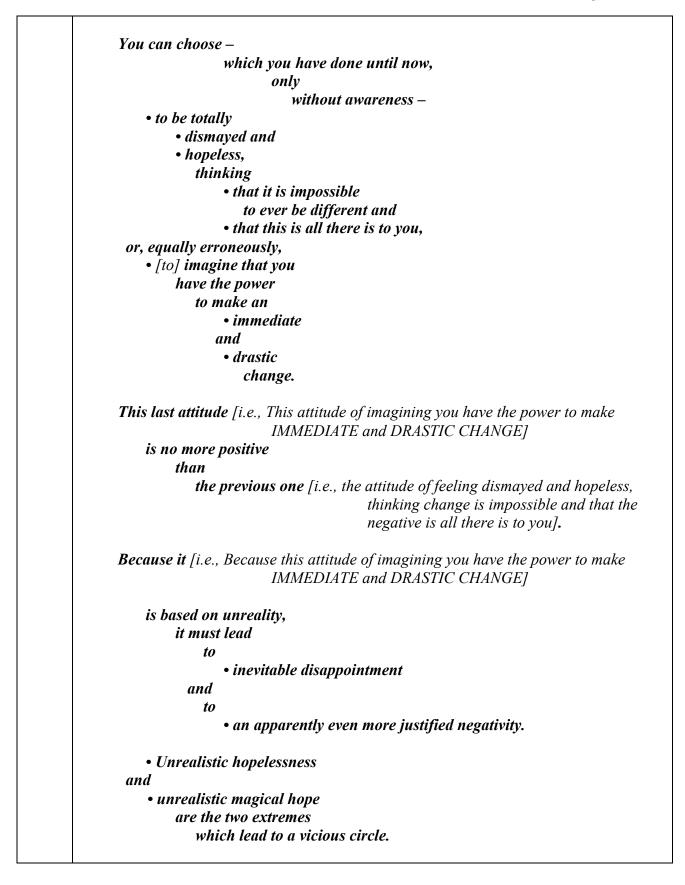
	No .
	• exercises,
	• efforts,
	or
	• hope for grace
	intervening from
	outside
	can bring you
	genuine
	• awareness
	and
	genuine
	manifestation
	of your spiritual self.
41	
	The creative energy
	that is inherent in
	• thoughts
	and
	• thought processes
	is totally underestimated
	by most human beings.
	Hence,
	your processes for
	• creating and
	• re-creating
	<i>life</i> [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.
```

42	
	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.
43	
75	When you begin to pose the question to yourself,
	, nen you begin to pose the question to yoursely,
	"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.

1

	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.
	oj ine projounaer spiriaan seij.
	[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.
44	
	What are your choices
	as you observe
	the destructive
	• attitudes and
	• intents
	within you?
	mann you.

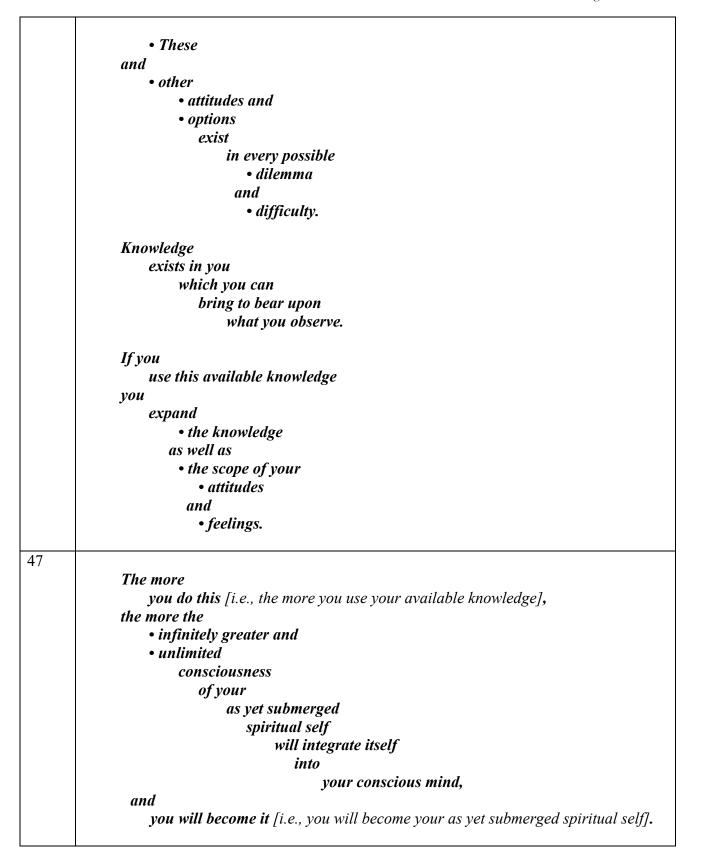


45	
	But
	do you not have
	other options available?
	·····
	Isn't it possible,
	with your mind as it is now,
	to choose
	other modalities?
	[As another option,]
	Say,
	"It is
	• likely
	and
	• predictable
	that I will
	• forget
	and
	 become involved again in
	• the old blindness
	and
	 its conditioned reflexes.
	But this need not deter me.
	I will have to
	• struggle again
	and
	• grope to find,
	over and over,
	my key.
	Logn
	I can do this
	do this,
	and I will
	do this
	and thereby
	gradually
	build new
	• strength,
	• resources and
	• energies.
	chergres.

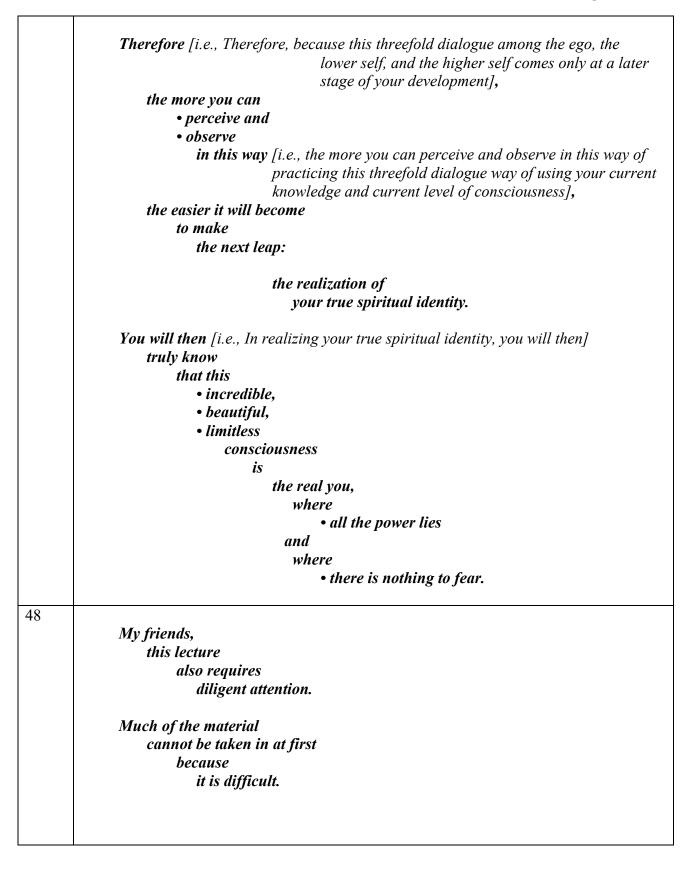
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I will not be deterred
   by the fact that
       building a beautiful edifice
          requires patience.
I will not be childish enough
   to expect this to be done
       at once.
I want it and
   will use
       all my powers to do it,
but
   I 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.
```

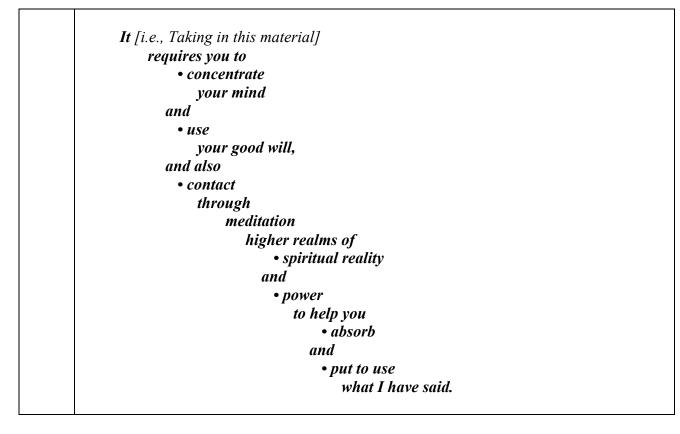
1

	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].
	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."
	grow out of u.
46	
	Such an attitude
	is at your disposal.
	It is
	• not magic.
	8
	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.



```
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.
```





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