

Pathwork Lecture 182: The Process of Meditation (Meditation for Three Voices: Ego, Lower Self, Higher Self)

1996 Edition, Original Given May 8, 1970

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

| ¶ | Content |
|----|---|
| 03 | <p><i>Greetings, all my friends here.</i></p> <ul style="list-style-type: none"><i>• Love</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• blessings,</i> <p><i>• help</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><i>• inner strength</i> <p><i>are coming forth to</i></p> <ul style="list-style-type: none"><i>• sustain you</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• help you</i> <p><i>open up your innermost being.</i></p> |

by Eva Broch Pierrakos

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I hope you will
• *continue*
and
• *cultivate*
this process [i.e., this pathwork process of opening your innermost being],
so that
you
bring to life
• *your entire being –*
all levels
of your being –
creating
wholeness
in you.

04

In tonight's lecture I want to talk about
meditation.

Of course
I have spoken about it [i.e., spoken about meditation]
many times before.

I have mentioned
that there are
many
• *aspects of*
and
• *approaches to*
meditation.

Now the time is ripe
• *to speak about this important topic*
in a more comprehensive way,
• *to help you*
to
use
this activity [i.e., to use meditation]
more
• *effectively*
and
• *meaningfully.*

| | |
|----|---|
| | <p><i>To really</i></p> <ul style="list-style-type: none">• <i>understand</i> <p><i>the</i></p> <ul style="list-style-type: none">• <i>dynamics,</i> <p><i>the</i></p> <ul style="list-style-type: none">• <i>meaning,</i> <p><i>and</i></p> <p><i>the</i></p> <ul style="list-style-type: none">• <i>process</i> <p><i>of meditation</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>derive</i> <p><i>the maximum benefit</i> <i>from it [i.e., from meditation],</i></p> <p><i>you must be clear about</i> <i>certain psychic laws</i> <i>I have discussed elsewhere.</i></p> <p><i>One [i.e., One of these psychic laws]</i> <i>is that</i></p> <p><i>three fundamental layers of personality</i> <i>must be involved</i> <i>if meditation</i> <i>is to be truly effective.</i></p> |
| 05 | <p><i>These three fundamental personality levels</i> <i>we may call:</i></p> <p><i>(1) the conscious</i> <i>ego level,</i> <i>with all</i> <i>conscious</i></p> <ul style="list-style-type: none">• <i>knowing and</i>• <i>willing;</i> <p><i>(2) the unconscious</i> <i>egotistical child level [i.e., egotistical child level (lower-self)],</i> <i>with all its</i></p> <ul style="list-style-type: none">• <i>ignorance,</i>• <i>destructiveness, and</i>• <i>claims to omnipotence;</i> |

| | |
|----|--|
| | <p><i>and</i> (3) the supraconscious universal self [i.e. universal-self level (higher-self)], with its superior<ul style="list-style-type: none">• wisdom,• powerand<ul style="list-style-type: none">• love,as well as with<ul style="list-style-type: none">• its comprehensive understanding of events in human life.</p> |
| 06 | <p><i>In effective meditation</i> <i>the conscious ego level</i> <i>activates</i> <i>both the</i><ul style="list-style-type: none">• <i>unconscious,</i>• <i>egotistical,</i>• <i>destructive</i><i>self [i.e., the child self (lower self)]</i> <i>and the</i><ul style="list-style-type: none">• <i>supraconscious,</i>• <i>superior</i><i>universal self [(higher self)].</i></p> <p><i>A constant interaction</i> <i>among these three levels [i.e., among</i><ol style="list-style-type: none"><i>1) the conscious ego level,</i><i>2) the egotistical child level (lower self), and</i><i>3) the universal self] level (higher self)]</i><i>must take place,</i> <i>requiring</i> <i>a tremendous amount</i> <i>of alertness</i> <i>on the part of</i> <i>your conscious ego self.</i></p> |

07

*The conscious ego
must be
completely determined
to allow the*

- *unconscious*
- *egotistical*

*self [i.e., child self (lower self)]
to*

- *reveal itself,*

to

- *unfold,*

to

- *manifest*
in awareness,

to

- *express itself.*

*This is
neither as*

- *difficult*

nor as

- *easy*

as it may seem.

*It is difficult
exclusively, my friends,
because of
the fear of
not being*

- *as perfect,*
- *as evolved,*
- *as good,*
- *as rational,*
- *as ideal,*

as one

- *wants to be*

and even

- *pretends to be,*

so that

*on the surface of consciousness
the ego becomes
almost convinced
of being
the idealized self-image.*

*This surface conviction [i.e., This surface conviction of almost
BEING the idealized self-image]
is constantly counteracted
by the unconscious knowledge
that this image [i.e., that this image of almost BEING
the idealized self-image]
is untrue,*

*with the result that
secretly
the whole personality
feels*

- *fraudulent*

and

- *terrified of exposure.*

It is a significant sign of

- *self-acceptance*

and

- *growth*

when a human being

- *is capable of allowing
the*
 - *egotistical,*
 - *irrational,*
 - *outright destructive
child [(lower self)]
to manifest
in the
inner
awareness,*

and

- *acknowledges it [i.e., acknowledges this egotistical
destructive child (lower self)]
in all its
specific
detail.*

| | |
|----|--|
| | <p><i>This [i.e., Allowing the child (lower self) to manifest in the inner AWARENESS and acknowledging it in all its SPECIFIC DETAIL] alone will prevent a dangerous indirect manifestation [i.e., INDIRECT manifestation of the destructive child (lower self)] of which the person's consciousness is not aware because it [i.e., because the person's consciousness] is not connected with it [i.e., not connected with the destructive child], so that the undesirable results seem to come from outside [i.e., from outside rather than from within the self].</i></p> <p><i>If your meditation is not to be a lopsided endeavor, it must deal with this kind of blindness [i.e., deal with being blind to and unconscious of the undesirable results that come from the destructive child (lower self)].</i></p> |
| 08 | <p><i>The egotistical infant's antisocial</i></p> <ul style="list-style-type: none"><i>• desires</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• claims,</i> <ul style="list-style-type: none"><i>• convictions</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• attitudes</i> <p><i>must be exposed in exact detail.</i></p> |

*It seems hard to accept
that there is something
in you
that is
so very different
from
the way you
• want to be
and
the way you
• think of yourself.*

*Meditation
must constantly
encourage
this self-revelation [i.e., this self-revelation of
the destructive child (lower self)]
not only in
• a general sense,
but primarily in
• specific
• daily
situations
that are
• unpleasant
or
• unsatisfactory.*

09

*The conscious ego
has to reach down
and say,*

*"Whatever
is in me,
whatever
is hidden
that I ought to know about myself,
whatever
• negativity
and
• destructiveness
there is*

should be out in the open.

*I want to
see it,*

*I commit myself
to seeing it,
regardless of
the hurt to my vanity.*

*I want to be aware of
• how I
deliberately
refuse to see
my part
wherever I am stuck,*

*and
• how I therefore
overconcentrate on
the wrongs of others."*

*This is
one direction
for meditation.*

10

The other direction [i.e., The other direction for meditation, in addition to the direction of uncovering one's negativity and destructiveness (lower self),] must be toward the universal higher self, which has powers that surpass the limitations of the conscious self.

These higher powers should also be called upon to expose the destructive little self, so that resistance [i.e., RESISTANCE to seeing the destructive little self (lower self) aspects] can be overcome.

The ego-will alone may be incapable of accomplishing this [i.e., of accomplishing exposing and overcoming RESISTANCE to seeing these the destructive (lower self) aspects],

but

the ego

• can

and

• must

meditate

to request the higher powers to help.

*The universal consciousness
should also be asked
to help you
to understand
the expressions
of the destructive infant*

- *correctly,*
- *without exaggeration,*

*so that
you do not go
from*

- *ignoring it [i.e., ignoring the lower self]*

to

- *making it [i.e., making the lower self]
a monster.*

*A person
can easily fluctuate
from
an outer*

- *self-aggrandizement*

*to
a hidden inner*

- *self-deprecation.*

*When
the destructive infant
reveals itself,
one could
fall prey to
believing that*

- *this destructive self*

is the

- *ultimate,*
- *sad*

reality [i.e., this destructive self IS the reality of one's total being].

*For a
complete
perspective
on the revelation of
the egotistic infant,
one needs to ask
constantly
the guidance of
the universal self.*

11

*When the infant
begins to express itself
more freely
because
the ego*

- *allows it*

and

- *receives it*

as an

- *interested,*
- *open*

listener,

*you must
collect this material
for further study.*

*Whatever reveals itself
should be explored
for*

- *origins,*
- *results,*
- *further ramifications.*

*What
underlying misconceptions
are responsible for
the*

- *overt self-destruction,*

the

- *hate*

the

- *spite*

the

- *malice*

the

- *ruthless self-will?*

*When
the misconceptions
are being recognized,*

- *guilt and*
- *self-hate*

diminish proportionately.

12

*What are the consequences
when
for the sake of a momentary satisfaction [i.e., for that sake of a
momentary satisfaction of the demands of the infant (lower self)]
you give in to
these destructive impulses?*

*When questions like these
are clearly worked out,
the inner
determination
to be destructive
weakens –
again in proportion to
the understanding of
the particular
• cause
and
• effect.*

*If this part of the pathwork [i.e., If UNDERSTANDING the CAUSE and EFFECT
of giving in to the demands of the infant (lower self)]*

- is glossed over and*
- taken for granted*

without

- particular and*
- exacting*

*insight,
the task
is only half done.*

*Meditation
must deal with
the entire problem of
unconscious
negativity
step by step.*

*The interaction [i.e., The INTERACTION among 1) the conscious ego self, 2) the
child/infant self (lower self), and 3) the universal self (higher self) in
this meditation in order to deal with UNCONSCIOUS NEGATIVITY]
is
threefold [i.e., is threefold or is done in THREE PHASES].*

[In Phase 1 of the meditation, discovery and exposure of negativity (the lower self),]

**The observing ego [i.e., The observing conscious ego]
must initially**

- **want it [i.e., must WANT to deal with
the problem of unconscious negativity]**

and

- **commit itself to**
 - **reaching in**
- and**
- **exposing
the negative side.**

**It [i.e., The observing conscious ego]
has also**

**to ask for the help of
the universal self [i.e., ASK for the HELP of the universal self (higher
self) in order to reach in and expose the negative side (lower self)].**

When

**the infant [i.e., When the lower self]
reveals itself,**

**the ego should
again**

**ask for the help of
the universal self
to**

**strengthen the consciousness
for the further work
which is**

[i.e., which is, as part of Phase 1 of this meditation,]

the exploration of

- **the underlying misconceptions**
- and**

- **the heavy price**

**paid for them [i.e., the heavy price paid
for acting on these underlying
misconceptions].**

*The universal self
can help –
if you allow it –
to overcome the temptation
to give in
again
and again
to destructive impulses [i.e., give in to destructive impulses
of the infant (lower self), based on
the infant's misconceptions].*

Such giving in [i.e. Such giving in to destructive impulses of the infant (lower self)]
• *does*
not necessarily
result in
• *action [i.e., in destructive ACTIONS],*
but [rather]
manifests in
• *emotional attitudes [i.e., in destructive*
EMOTIONAL ATTITUDES].

13

*This type of meditation
requires
a great deal of*
• *time,*
• *patience,*
• *perseverance*
and
• *determination.*

*Then [i.e., Then, once you know the truth of this particular unfulfillment,
problem, or conflict AND its causes,]
you need to
quietly
wait for an answer.*

*In this state of mind [i.e., In this meditative state of mind],
peace
will come to you
even before
you fully understand
why
you have
a particular negativity.*

*This
truthful approach to life
will already give you
a measure of the
• peace
and
• self-respect
you lacked
as long as
you held
others
responsible for
what you had to suffer.*

14

*If such meditation
is cultivated,
you will discover
a side of yourself
that you have never known.*

***In fact,
you will come to know
two
aspects [i.e., two sides or aspects of yourself that you had never known]:***

***[Aspect 1.]
the highest universal powers [i.e., higher self powers]
will communicate
themselves to you***

to help you discover

[Aspect 2.]

your most

- destructive,***
- ignorant***

side [i.e., infant or lower-self side],

which needs

- insight,***
 - purification,***
- and***
- change.***

***Through your willingness
to accept
your lower self,
the higher self
will become
more of
a real presence
in you.***

***In fact,
you will
increasingly
experience it [i.e., EXPERIENCE the higher self]
as your
real self***

***so that
despair
about being
• bad,
• weak,
• inadequate,
will fall by the wayside.***

15

*Many people
meditate,
but they*

- *neglect*

*the two-sidedness [i.e., neglect the higher-self AND the lower-self sides]
of the endeavor*

and therefore

- *miss out on*

*integration [i.e., integration of the two sides: BOTH the integration of
the higher-self side AND integration of the lower-self side].*

*They may indeed
actualize*

*some of the
universal powers
that come into play
wherever*

*the personality
is sufficiently*

- *free,*
- *positive,*
- *open,*

but the

- *unfree,*
- *negative,*
- *closed*

*areas [of the personality]
are neglected.*

The actualized

universal powers [i.e., The ACTUALIZED higher-self powers]

will

not,

*by themselves,
enforce*

*an integration with
the undeveloped part*

*of the self [i.e., the HIGHER SELF will NOT FORCE
an integration with the LOWER SELF].*

| | |
|----|--|
| | <p><i>The conscious ego-self must</i></p> <ul style="list-style-type: none"><i>• decide for this integration [i.e., this integration with the undeveloped parts of the self (lower self)]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• fight for it,</i> <p><i>otherwise the universal self cannot get through to the blocked-off areas.</i></p> <p><i>Partial integration alone with the universal may lead to even greater self-deception if</i></p> <ul style="list-style-type: none"><i>the consciousness</i><ul style="list-style-type: none"><i>• is deluded by the actually existing partial integration with divine powers</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• becomes even more prone to overlook the neglected side [i.e., the neglected destructive infant, the lower self side].</i> <p><i>This [i.e., This partial integration with the higher self while avoiding the lower self] makes for lopsided development.</i></p> |
| 16 | <p><i>The next step in meditation [i.e., The next step, or Phase 3 of this meditation in three voices, the voices of the ego, lower-self, and higher-self] is to reeducate the destructive infant [i.e., the lower self] that is now no longer entirely unconscious.</i></p> |

***This infant [This destructive infant (the lower-self) that is now coming
more into consciousness,]***

with

its

- ***false beliefs,***

its

- ***stubborn resistance,***

its

- ***spitefulness***

and

- ***murderous***

rage,

must be

reoriented.

Reeducation, however,

cannot take place

unless

you are

fully aware of

every aspect of

***this destructive infant's [i.e., every aspect of this destructive
infant's, the lower-self's]***

- ***beliefs***

and

- ***attitudes.***

This is why

the first part of meditation [i.e., Phase I of this meditation in three voices] –

the

- ***revealing,***

- ***exploratory***

phase –

is so fundamental.

It goes without saying

that this first phase

is not something

one gets over with,

so that then

- ***the second,***

and later

- ***the third***

phase

can begin.

***This is not
a sequential process;
the phases
overlap.***

- ***[Phase 1.] Exploration,***
- ***[Phase 2.] understanding, and [i.e., understanding cause and effect, and]***
- ***[Phase 3.] reeducation
often go hand in hand***

while at other times

- ***they [i.e., Phase 1. exploration, Phase 2. Understanding cause and effect,
and Phase 3. reeducation]
must proceed separately.***

***The sensitivity for this [i.e., The sensitivity for this variation in the sequencing
and overlapping of the three phases in this meditation process]
must be cultivated;***

***no rules can be made
to relieve you
of the need to
feel into yourself
to know***

- ***what to use [i.e., what phase of the meditation to use]***
- and***
- ***when.***

17

***It is easy
to look past
what is stagnant in you.***

***Even if
• the first meditational approach [Phase 1 of this meditation, discovery,]
is used properly***

and

- ***you are capable of seeing
new aspects
of the destructive child in you,***

***the second part of the process [i.e., Phase 2 of this meditation, understanding
cause and effect,]
may be neglected.***

| | |
|----|--|
| | <p><i>An understanding of the</i></p> <ul style="list-style-type: none">• <i>causes</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>effects</i> <p><i>[i.e., Phase 2 of this meditation, this understanding of causes and effects,] may not be worked through.</i></p> <p><i>Or perhaps</i></p> <p><i>the third aspect of [i.e., Or perhaps Phase 3 of this meditation, that is, of]</i></p> <ul style="list-style-type: none">• <i>reeducation</i> <p><i>is not fully undertaken.</i></p> |
| 18 | <p><i>When you go through</i></p> <p><i>the entire process [i.e., the entire three-phase process of Phase 1) discovery, Phase 2) understanding cause and effect, and Phase 3) reeducation],</i></p> <p><i>a tremendous strengthening</i></p> <p><i>of your whole self</i></p> <p><i>takes place.</i></p> <p><i>Several things</i></p> <p><i>begin to happen</i></p> <p><i>within your personality, my friends.</i></p> <p><i>In the first place,</i></p> <p><i>your conscious ego-personality itself</i></p> <p><i>becomes</i></p> <ul style="list-style-type: none">• <i>stronger</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>healthier.</i> |

*[As you go through this entire three-phase process of Phase 1) discovery,
Phase 2) understanding cause and effect, and Phase 3) reeducation,]*

It [i.e., Your conscious ego-personality itself]

will be stronger

in a

- **good,**
 - **relaxed**
- sense,**

with

- **more**
- **determination,**
- **awareness,**
- **meaningful directedness**

and

- **a greater power of concentration**
- with**
one-pointed attention.

Second,

you will cultivate

a much greater

- **self-acceptance**

and

- **understanding of reality.**

Unreal

- **self-hate**

and

- **self-disgust**

will go away.

Equally unreal claims for

- **specialness**

and

- **perfection**

also go away.

- **False spiritual pride and**

- **vanity**

as well as

- **false self-humiliation and**

- **shame**

disappear.

*Through
the steady activation
of the higher powers [i.e., powers of the higher self],
the self [i.e., your conscious ego-personality]
feels
less*

and less

- *forlorn,*
- *helpless,*
- *lost,*
- *hopeless,*

or

- *empty.*

*The whole sense of the universe
in all its marvelous possibilities
reveals itself
from
within,*

*as the reality of this wider world
shows you the way to*

- *accept*

and

- *change*

your destructive inner child [i.e., the lower self].

19

*This gradual change
enables you to*

- *accept*

all
your feelings
and

- *let the energy*

flow through your being.

When your

- **small,**
- **petty,**
- **mean**

side [i.e., the lower self]

is accepted

without thinking that

it [i.e., without thinking that your small,

petty, mean side (lower self)]

is the

- **total,**
- **final**

reality,

then the

- **beauty,**
- **love,**
- **wisdom**

and

- **infinite power**

of the superior self [i.e., of the higher self]

become

more real.

This power

cannot lead

to unrealistic

- **arrogance,**
- **specialness,**

and

- **self-idealization**

when

you are

constantly

dealing with

your lower self.

| | |
|----|--|
| | <p><i>Such an attitude [i.e., Such an attitude of accepting all of your small, petty, mean aspects (lower self) without thinking that this negative side of you is the total, final you]</i></p> <p><i>leads to</i></p> <ul style="list-style-type: none"><i>• balanced development,</i><i>• integration,</i> <p><i>and a</i></p> <ul style="list-style-type: none"><i>• deep,</i><i>• reassuring sense</i> <p><i>of your own reality.</i></p> <ul style="list-style-type: none"><i>• Realistic,</i><i>• well-founded self-liking must result.</i> |
| 20 | <p><i>When</i></p> <ul style="list-style-type: none"><i>• you see the truth in yourself</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• it becomes second nature to</i> <ul style="list-style-type: none"><i>• want</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• commit yourself to this truth,</i> <p><i>you will detect an ugly side in you, which until this point you were too resistant to see.</i></p> |

***Simultaneously [i.e., Simultaneously with detecting an ugly side in you
(the lower self), which until this point you were too resistant to see],
you also detect***

this

- ***great,***
- ***universal,***
spiritual power [i.e., the power of the higher self]
 - ***that is***
in you
- and***
 - ***that in fact***
is you.

Paradoxical as it may seem,

- ***the more you***
can accept the
 - ***mean little creature,***
 - ***the ignorant little infant [i.e., the lower self]***
in you
without
losing your sense of self-worth,
- ***the better you***
will perceive
 - ***the greatness***
of your innermost being [i.e., the higher self],

provided

you truly

do not use your discoveries
about the little self [i.e., about the lower self]
to beat yourself down.

The little self [i.e., the lower self]

wants to

seduce

the conscious ego

to stay within

the narrow confines

of

- ***neurotic self-beating,***
- ***hopelessness, and***
- ***morbid capitulation,***
which always cover
unexpressed hatred.

***The conscious ego
must prevent***

***this stratagem [i.e., must prevent the strategies used by the little self
(lower self), the strategies of neurotic self-beating,
hopelessness, morbid capitulation, and self-hatred]***

using all its [i.e., using all the conscious ego's]

- ***knowledge and***
- ***resources.***

• ***Observe this habit of***

- ***self-beating,***
- ***hopelessness,***

and

- ***capitulation
in yourself***

and

• ***counteract it –***

not by

***pushing it [i.e., NOT by pushing the self-beating, hopelessness,
and capitulation in yourself, in your lower self]***

underground again,

but by

***using what you know [i.e., but by USING what
your conscious ego NOW knows].***

***Talking to this part of yourself [i.e., Talking to this negative, destructive,
accusatory part of yourself (the lower self)]***

you can bring to bear on it [i.e., bring to bear on this negative part

of you (the lower self)]

all the knowledge

of your conscious ego.

If this [i.e., If this knowledge of your conscious ego]

is not sufficient,

request

***the powers beyond your consciousness [i.e., request powers of the higher self]
to come to your help.***

21

*Another
important aspect of
getting to know
both*

- *the lowest*

and

- *the highest*

in you [i.e., in your conscious ego]

*is that you realize
[not only]*

- *the function,*
- *the capacities,*

but also

- *the limitations
of the conscious ego.*

*On the conscious level
the ego's
function
is*

- *wanting
to see
the full truth
of
both the*
 - *lowest**and*
 - *highest**in you,*
- *wanting
with all of its [i.e., wanting with all of the conscious ego's own]
strength
to*
 - *change**and*
 - *give up
destructiveness.*

**The limitation
is that**

the ego-consciousness

- **cannot execute this alone** [i.e., **CANNOT EXECUTE** its sincere **DESIRE** to change and give up destructiveness]

and

- **must turn for**

• **help**

and

- **guidance**

to the universal self [i.e., to the higher self]

and

- **wait patiently**

without

- **doubting**

or

- **impatiently pushing.**

**This waiting
needs**

an open attitude

about

the way

the help might manifest.

The fewer

preconceived notions

one has [i.e., **The fewer preconceived notions one has about the way**

the help from the universal self (higher self) might manifest],

the faster

help will

- **come forth**

and

- **be recognizable.**

Help

from the universal consciousness [i.e., **Help from the higher self**]

may come

in an entirely different manner

than

your concepts

may make room for,

and this [i.e., **this difference BETWEEN how higher-self help actually comes**

AND what form of help you allow]

might

prove to be an obstacle [i.e., **an obstacle to your making use of the help**

from the universal self (higher self)].

| | |
|----|--|
| | <p><i>An</i></p> <ul style="list-style-type: none">• <i>open,</i>• <i>waiting,</i>• <i>accepting,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>positive</i> <p><i>attitude</i> <i>is also necessary,</i></p> <p><i>though recognizing</i> <i>its [i.e., recognizing this necessary open, waiting, accepting, positive attitude's]</i> <i>absence,</i> <i>can also become</i> <i>a constructive acknowledgement</i> <i>of where the self is</i> <i>at the moment.</i></p> |
| 22 | <p><i>There are</i> <i>many different kinds</i> <i>of meditation.</i></p> <p><i>There is</i></p> <ul style="list-style-type: none">• <i>religious meditation,</i> <i>which consists of</i> <i>reciting set prayers.</i> <p><i>There is</i></p> <ul style="list-style-type: none">• <i>meditation</i> <i>in which</i> <i>the main emphasis</i> <i>is put on</i> <i>increasing the powers of concentration.</i> <p><i>In</i></p> <ul style="list-style-type: none">• <i>another type of meditation</i> <i>spiritual laws are</i><ul style="list-style-type: none">• <i>contemplated</i><i>and</i><ul style="list-style-type: none">• <i>thought through.</i> |

There is
• *meditation*
in which
• *the ego*
is made totally
• *passive*
and
• *will-less*
and
• *the divine*
allowed its own flux.

These
and other forms of meditation
may have more or less value,
but my suggestion
to the friends who work with me
is rather
to use
the available
• *energy*
and
• *time*
for confronting
that part of the self [i.e., the lower self]
that destroys
• *happiness,*
• *fulfillment,*
and
• *wholeness.*

You can
never
create the wholeness
you truly aspire to,
whether or not
this aim is articulated,
if you
bypass
this confrontation [i.e., this confrontation of the part of the
self that destroys happiness, fulfillment, and
wholeness (confrontation of the lower self)].

| | |
|----|--|
| | <p><i>This approach [i.e., This approach to meditation that I suggest in this lecture] includes giving voice to the recalcitrant aspect of the</i></p> <ul style="list-style-type: none"><i>• egotistical,</i><i>• destructive</i> <p><i>self [i.e., the lower self] that denies</i></p> <ul style="list-style-type: none"><i>• happiness,</i><i>• fulfillment,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• beauty</i> <p><i>for any reason.</i></p> |
| 23 | <p><i>So far we have discussed two [of the three] phases of the meditation process:</i></p> <p><i>first [i.e., Phase 1, exploration, that is] the recognition of the</i></p> <ul style="list-style-type: none"><i>• unconscious</i><i>• destructive</i><i>• egotistical</i> <p><i>self</i></p> <p><i>and</i></p> <p><i>then [i.e., Phase 2, understanding, that is] the understanding of</i></p> <ul style="list-style-type: none"><i>• the underlying misconceptions,</i><i>• the causes and effects,</i><i>• the meaning</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the price to be paid</i> <p><i>for the present destructive attitudes.</i></p> <p><i>The third phase [i.e., Phase 3, reeducation] is the</i></p> <ul style="list-style-type: none"><i>• reorientation and</i><i>• reeducation</i> <p><i>of the destructive part of the self.</i></p> |

What I will say now [i.e., What I will say now regarding this Phase 3 of this meditation process: reeducation]

*must be taken with great care,
otherwise*

*the subtleties involved [i.e., the subtleties involved in this Phase 3,
in this reeducation of the destructive part of the self (lower self)]
will not be communicated.*

Reeducation

might very easily

- *be misunderstood*

and

- *lead toward
a renewed*

- *suppression*

or

- *repression
of*

*the destructive part [i.e., repression of the destructive part of
the self, of the infant, of the lower self]
that is beginning to unfold.*

You have to

- *take great care*

and

- *deliberately aim*

*to avoid this [i.e., to avoid this renewed suppression or repression of
the destructive part of the self],*

*without, however,
allowing*

*the destructive part [i.e., without allowing the lower self]
to engulf you.*

The best attitude

*toward the unfolding destructive part [i.e., the unfolding lower self]
is one [i.e., is an attitude]*

of

- *detached observation,*

of

- *unjudging,*

- *unhurried*

acceptance.

The more
it [i.e., *The more the destructive part of the self, the lower self*]
unfolds,

the more
you must remind yourself
that

neither
• **the truth of its** [i.e., *the truth of*
the destructive part's]
existence,

nor
• **its** [i.e., *the destructive part's*]
destructive attitudes
are final.

They [i.e., *The attitudes of the destructive part of the self, of the lower self*]
are

not
the only attitudes
you have,

nor are
they [i.e., *nor are the attitudes of the destructive part of the self*]
absolute.

Above all,
you
have
the power
inherent in you
to change
anything.

[While you have the inherent POWER in you to CHANGE ANYTHING]

**You may
lack**

**the incentive
to change
when**

**you are not fully aware of
the damage**

**the destructive part of you [i.e., the destructive part
of you, the lower self]
does to your life
when it goes
unrecognized.**

It is therefore

another important aspect

**of this phase [i.e., of this Phase 3, reeducation,]
of pathwork meditation**

to look

• deeply

and

• widely

for

indirect

**manifestations [i.e., INDIRECT manifestations of
the destructive part of you, the lower self].**

*[As an example of this INDIRECT manifestation of the destructive part of you,
consider the question:]*

How does

**unexpressed
hate**

manifest in your life?

**Perhaps [i.e., Perhaps unexpressed HATE manifests INDIRECTLY in your life]
by**

• feeling

• undeserving

and

• afraid

or by

• inhibiting

your energies.

| | |
|----|---|
| | <p><i>This [i.e., This INDIRECT manifestations of HATE, perhaps feeling undeserving and afraid or inhibiting your energies,] is only one example;</i></p> <p><i>all indirect manifestations [i.e. ALL indirect manifestations of not only HATE but also indirect manifestations of all other destructive aspects of you] have to be explored.</i></p> |
| 24 | <p><i>It is important here to remind yourself that where there is life, there is constant movement, even if this movement is temporarily paralyzed:</i></p> <p><i>matter is paralyzed life-stuff.</i></p> <p><i>The frozen blocks of energy in your body are momentarily</i></p> <ul style="list-style-type: none"><i>• hardened,</i><i>• immobilized</i> <p><i>life-stuff.</i></p> <p><i>This life-stuff [i.e., This momentarily hardened life stuff, the frozen blocks of energy in your body] can always be made to move again,</i></p> <p><i>but only consciousness can do it [i.e., only CONSCIOUSNESS can make the momentarily hardened life-stuff, the frozen blocks of energy in your body, move again].</i></p> |

*For life-stuff
is filled with*
• *consciousness,*
as well as
• *energy;*

whether this
• *energy*
is momentarily
• *blocked*
and
• *frozen*

or whether this
• *consciousness*
is momentarily
• *dimmed*

does not matter.

Meditation
must mean,
above all,
that the part of you
that is

already

• *conscious*
and
• *moving*

actually intends

to make
• *blocked*
energy

and
• *dimmed*
consciousness

• *moving*
and
• *aware*
again.

The best way to do this [i.e., The best way to make the blocked energy and dimmed consciousness moving and aware again]

*is to allow
the*

- *frozen*
 - and*
 - *dimmed*
- consciousness
first of all
to express itself.*

*Here [i.e., Here, to ALLOW the frozen and dimmed consciousness to express itself,]
you need*

- *a receptive attitude,*
- instead of*
- *a reaction*
- that*
- what comes forth*
- is*
- *devastating*
 - and*
 - *catastrophic.*

The panicky

- *attitude toward
one's own
unfolding destructive infant [i.e., ATTITUDE toward the
unfolding destructive infant or lower self]*

does more damage than

- *the destructive infant itself.*

You must learn

- to*
 - *listen to it [i.e., to listen to the destructive infant],*
 - to*
 - *take it in [i.e., to take in the destructive infant],*
 - to*
 - *calmly receive*
- its [i.e., to calmly receive the destructive infant's]
expressions*

without

- *hating yourself,*

without

- *pushing the infant away.*

| | |
|----|--|
| | <p>Only with such an attitude [i.e., Only with an attitude of listening to, taking in, and calmly receiving the expressions of the destructive infant, or the lower self, without hating yourself or pushing the infant away] can you come to understand the causes of its [i.e., the CAUSES of the infant's] underlying destructiveness.</p> <p>Only then [i.e., Only then, when you come to UNDERSTAND the CAUSES of the INFANT's underlying DESTRUCTIVENESS,] can the process of reeducation begin.</p> |
| 25 | <p>The</p> <ul style="list-style-type: none">• denying,• panicky,• frightened,• self-rejecting, <p>and</p> <ul style="list-style-type: none">• perfection-demanding <p>attitude you usually have [i.e., attitude you usually have toward the immature, negative, and destructive nature of the infant part of yourself] makes every part [i.e., makes all three phases] of this meditation impossible.</p> <p>It [i.e., This usual perfection-demanding attitude toward the infant part of yourself] does not permit [Phase 1.] unfoldment [i.e., unfoldment, discovery, and exploration];</p> <p>it [i.e., this usual self-rejecting, perfection-demanding attitude] does not permit [Phase 2.] exploration of the causes of what might be unfolded;</p> <p>and it [i.e., and this usual self-rejecting, perfection-demanding attitude] certainly does not permit [Phase 3.] reeducation.</p> |

It is the
• *accepting*
and
• *understanding*
attitude
that enables
the conscious ego
to assert
its benign dominion
over
• *violently destructive*
and
• *stagnant*
psychic matter.

As I have said many times,
• *kindness,*
• *firmness,*
and
• *deep determination*
against your own destructiveness
are necessary.

It is a paradox:

• *Identify*
with
the destructiveness
and yet
• *be detached*
from
it [i.e., and yet be detached from the destructiveness].

Accept
that it [i.e., Accept that the destructiveness]
is you,

but also know
that there is another part of you
that can say the final word
if
you so choose.

***For this [i.e., For allowing another part of you that is
NOT the destructiveness part of you to have the FINAL WORD]
you need to
widen the limitations
of your conscious ego expressions
to include saying
at any moment:***

"I

- will be stronger than my destructiveness***
- and***
- will not be hampered by it.***

I determine

that my life

will be at its

- best and***

- fullest***

and that I

- will and***

- can***

overcome the blocks in me

that make me

want

to remain unhappy.

This determination of mine

will bring in

the higher powers

that will make me

capable of

experiencing

more

and more

bliss

because

I can let go of

the doubtful pleasure

of being negative,

which I now

fully recognize."

This

is the task

of the conscious ego.

Then [i.e., Then, when the conscious ego has made this determination to engage the higher powers that will make EXPERIENCING more bliss possible because the doubtful pleasure of being negative can be let go of]
and then only
can it [i.e., can the conscious ego]
also call into play
the powers of

- **guidance,**
- **wisdom,**
- **strength,**

and

- **a new**
inner feeling
of love
that comes from
being penetrated by
the universal self.

26

For

- **reeducation [i.e., For reeducation, Phase 3 of the meditation],**
too,
has to proceed
through the relationship
of the three interactive levels [i.e., the three interactive levels of meditation: 1) the conscious ego, 2) the infant or lower self, and 3) the higher or universal self],

just as it was necessary for

- **making**
the destructive side
conscious [i.e., as it was necessary for Phase 1 of the meditation: discovery and awareness of the destructive side]

and

- **exploring**
its [i.e., exploring the destructive side's]
deeper meaning [i.e., and as it was necessary for
Phase 2 of the meditation: understanding of cause and effect –
by exploring the deeper meaning of the destructive side].

Reeducation
depends
both on
• the efforts of the conscious ego,
with its
• instructions to
and
• dialogue with
the ignorant child,
and on
• the
• intervention
and
• guidance
of the
• universal,
• spiritual
self.

[The CONSCIOUS EGO and the UNIVERSAL SPIRITUAL/HIGHER SELF]

Each
in its own way
will effect
the gradual maturing
of this infant.

The ego determines its goal
to change the consciousness
of the negative inner child
by
• wanting this [i.e., WANTING the consciousness of the negative
inner child to CHANGE]
and
• committing itself to it [i.e., COMMITTING itself
to this CHANGE].

This is its [i.e., This is the conscious ego's]
task.

Full execution

of this task [i.e., *The conscious ego's full execution of this task of both WANTING the consciousness of the negative inner child (lower self) to CHANGE and COMMITTING itself to this CHANGE*]

is made possible

**by the spiritual influx
from the deeper personality
that has to be
deliberately
activated.**

Here [i.e., *Here, in order to activate the deeper personality thus giving rise to the needed spiritual influx for this task of CHANGING the consciousness of the negative inner child*]

the consciousness [i.e., *the conscious ego*]

must again

adopt a twofold approach:

- **one** [i.e., *one of the two aspects of the conscious ego's twofold approach*]
is activity

that asserts its [i.e., *asserts the conscious ego's*]
desire

**to transform
the self-defeating aspects,**

- **leading the dialogue
and**

- **calmly
but firmly**

instructing the ignorant child.

- **The other** [i.e., *The other of the two aspects of the conscious ego's twofold approach*]

is a more

- **passive,**
- **patient**

**waiting for
the final,**

**but always gradual,
manifestation of
the universal powers.**

***It is they [i.e., It is the universal powers]
who bring about
the inner change [i.e., bring about the INNER CHANGE of
the destructive infant, or inner change of the destructive lower self]
when the feelings
lead to***

- new,***
- more resilient
reactions.***

Thus

- good feelings***

***will replace those [i.e., replace those feelings of the infant or of the lower self]
which were***

- negative***

or

- dead.***

27

- Rushing***

and

- pressuring***

***the resisting part [i.e., Rushing and pressuring the resisting,
ignorant child part of the self]***

is as

- useless***

and

- ineffective***

as

- accepting its [i.e., accepting the resisting, ignorant child part's]
direct refusal to budge.***

When
the conscious ego
does
not
recognize
that there is
a part of the self
that actually
refuses
every step
toward
• health,
• unfoldment,
and
• the good life,

a counteractive movement
may be one of
• hurried,
• impatient

pressure [i.e., applying hurried, impatient pressure on the resisting, ignorant child part of the self that is refusing to change].

Both [i.e., BOTH 1) applying PRESSURE on the ignorant child part of the self to change AND 2) ACCEPTING the ignorant child's REFUSAL to CHANGE]
derive from
self-hate.

When you feel
• stymied
and
• hopeless,
take it as a sign
for you
to search for
that part in you that says,

"I do
not wish
• to change,
I do
not wish
• to be constructive."

Set out and
find this voice.

| | |
|----|---|
| | <p>Use the meditative dialogue [i.e., Use the meditative dialogue among the three voices: the voices of the conscious ego, the infant, and the universal self] here again, to</p> <ul style="list-style-type: none">• explore <p>and</p> <ul style="list-style-type: none">• let the worst in you express itself. |
| 28 | <p>You can see, my friends, how [Phase 1.]</p> <ul style="list-style-type: none">• expressing the negative part [i.e., discovering, exploring, and expressing the voice of the destructive infant/the lower self], <p>[Phase 2.]</p> <ul style="list-style-type: none">• exploring its [i.e., exploring the destructive infant's/the lower self's actions, reaction's, attitude's, and feeling's]• meaning,• cause <p>and</p> <ul style="list-style-type: none">• effect, <p>and [Phase 3.]</p> <ul style="list-style-type: none">• reeducating it [i.e., reeducating the destructive infant/the lower self] <p>must be a constantly fluctuating process,</p> <ul style="list-style-type: none">• alternating [i.e., a process alternating among the three phases] <p>and often</p> <ul style="list-style-type: none">• simultaneous [i.e., and often a process where all three phases act and interact simultaneously]. <p>See how the three levels of interaction [i.e., interaction among 1) the conscious ego, 2) the destructive infant/lower self, and 3) the universal self]</p> <p>combine in the effort of</p> <ul style="list-style-type: none">• purification <p>and</p> <ul style="list-style-type: none">• integration. |

Meditation
functions here
as a constant
• articulation
of what was
previously
• unarticulated.

It [i.e., This meditation]
is a threefold
• communication and
• confrontation:

[1.] from the ego
toward
• the destructive self
and
[2.] from the ego
toward
• the universal self,
so that
[3.] the universal self
can affect
both
• the ego
and
• the destructive self.

Your own sensitivity
will grow
day by day
to
feel
what exactly is needed
at any given point
on your evolutionary path.

29

*Each day
brings forth*
• *new
tasks,*
• *exciting
tasks,*
• *beautiful
tasks.*

*They [i.e., These new, exciting, and beautiful tasks]
should
not be approached
in a spirit of
wanting to get it over with,
as if
only then [i.e., only then when these tasks are FINISHED]
could life begin.*

*On the contrary,
the meditation process [itself]
is
living at its best.*

*You may begin
each meditation
by asking yourself,

"What do I
really feel
at this moment
about this or that issue?*

*In what respect
am I
dissatisfied?*

*What is it
I may be
disregarding?"*

*Then [i.e., Then as you sit with these questions]
you may request
the universal spirit
in you
to help you find
these particular answers.*

*Wait trustingly
for what may
unfold.*

*Only when
some part of you
unfolds
can you*

- have a direct*
- confrontation,*
- communication,*

or

- dialogue*

with it [i.e., with that part of you that unfolds]

and

- ask it [i.e., ask that part of you that unfolds]
further questions,*

as well as

- instruct it [i.e., instruct that part of you that unfolds].*

With

- patience*

and

- determination*

*you can
remold
the distorted part [i.e., remold the distorted part of you, the
destructive infant or lower self that unfolds
for you in this meditation],*

*but only after
it [i.e., only after that distorted part in you, the lower self]
has
fully
expressed itself.*

| | |
|----|--|
| | <p><i>You can</i></p> <ul style="list-style-type: none">• <i>reform,</i>• <i>reorient</i> <p><i>stagnant psychic energy</i> <i>with your willingness</i> <i>to be</i> <i>totally</i></p> <ul style="list-style-type: none">• <i>honest,</i> <p><i>totally</i></p> <ul style="list-style-type: none">• <i>constructive,</i>• <i>loving,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>open.</i> <p><i>If you find [i.e., If you find within a part of yourself]</i> <i>an unwillingness</i> <i>in this regard [i.e., an unwillingness in regard to</i> <i>being totally honest, constructive, loving, and open],</i> <i>then that [i.e., then that unwilling part within yourself]</i> <i>must be</i></p> <ul style="list-style-type: none">• <i>confronted,</i>• <i>explored,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>reeducated.</i> |
| 30 | <p><i>This is</i> <i>the only meaningful way</i> <i>in which</i> <i>meditation</i> <i>can move your life</i> <i>toward</i></p> <ul style="list-style-type: none">• <i>the resolution of problems,</i> <p><i>toward</i></p> <ul style="list-style-type: none">• <i>growth</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>fulfillment,</i> <p><i>and</i> <i>toward</i></p> <ul style="list-style-type: none">• <i>unfolding</i> <p><i>your best potential.</i></p> |

*If you do this [i.e., If you do this meditation in this meaningful way],
my friends,
the time will come
when
trusting life
will no longer sound like a*

- vague,*
- faraway*

*theory
that you
cannot put into personal action.*

*Instead,
your*

- trust in life,*

as well as

- self-love*

*in the healthiest sense,
will fill you
more
and more,
based on*

- realistic considerations,*

instead of

- wishful thinking.*

31

The

- paradoxes*

and

- opposites*

*that you
constantly deal with in life
will be reconciled.*

*This [i.e., This reconciliation of the paradoxes and opposites
that you constantly deal with in life]
is important,
particularly when you meditate
on this threefold interaction
within you [i.e., this threefold interaction among the conscious ego,
the destructive self (the lower self), and
the universal self (the higher self)].*

*I would now like to discuss
a few of these important paradoxes.*

*For instance,
let us examine
the paradox
of desire.*

Both
• *desire*
and
• *desirelessness*
are
important
spiritual attitudes.

Only to the
• *dualistic,*
• *separated*
mind
do they [i.e., do desire and desirelessness]
seem like
opposites

leading to confusion about
which
is
• *right*
or
• *wrong.*

32

Human beings
desire,
for
only desire
can bring you to
the fourth aspect
of meditation [i.e., the other three being: 1. the recognition of the
destructive self, 2. the understanding of destructive self (the
causes and effects of destructive behavior), and
3. the reeducation of the destructive self].

*This [i.e., This fourth aspect of meditation]
is
the expansion of
your conscious concepts
in order to
create*

- new*

and

- better*

*• life-substance,
hence [better and new]
• life
experience.*

*This [i.e., This creation of new and better life-substance and life experience
through the EXPANSION of your CONSCIOUS concepts]
is the creation
I have spoken about in previous lectures.*

*If you
do not desire*

- a better state of being*

and

- more fulfillment,*

*you will have
no material to*

- create*

and

- mold
life-substance.*

*Visualization
of a fuller state
presupposes
desire.*

*These concepts [i.e., These concepts of a better state of being and more fulfillment]
must be fostered
by the conscious ego,
and
the universal consciousness
must intervene
to help create [i.e., to help the conscious ego create]
a more expanded state.*

33

*If you
see
• desire
and
• desirelessness
as
mutually exclusive,
you
cannot
• grasp
or
• feel
the necessary attitude [i.e., the attitude necessary for having the
EXPANDED CONSCIOUSNESS needed to manifest and
hold a better state of being and more fulfillment].*

*Desire
must exist
for one
• to believe in
new possibilities
and
• to unfold into
greater
• states of fulfillment
and
• self-expression.*

*But
if desire
is
• tense,
• urgent,
and
• contracted,
it [i.e., such a tense, urgent, contracted desire]
forms
a block.*

**Such desire [i.e., Such tense, urgent, contracted desire]
implies,**

**"I do not believe that
what I want
can happen,"**

**which is,
perhaps,
the result of
an underlying,**

**"I really
do
not
want it [i.e., I really do
NOT WANT what I say I DESIRE],"**

**because of
some**

• misconception

or

• unjustified fears,

or an

• unwillingness

**to pay the price [i.e., the price
for what you desire].**

**This underlying denial [i.e., This underlying UNCONSCIOUS, "No,
I do NOT WANT what I say I desire, I do NOT want to pay the price,"]
creates
too tense
a desire.**

*Therefore
a kind of
desirelessness
must be present*

*which could be expressed
as the statement,*

*"I know I
• can
and
• will
have such and such,*

even if

- it [i.e., even if the such and such I know I can and will have]
is not realizable*
 - right now,*
 - in this or that
specific form.*

*I trust
• the universe
and
• my own good will
sufficiently*

*that I
• can wait*

*and
• will strengthen myself
along the way
to cope
well
with the
temporary
frustration of this desire."*

34

*What are
the common denominators
of
healthy
• desire
and
healthy
• desirelessness*

*that make
• meditation
and indeed
• all life-expression
• real
and
• beautiful?*

*First [i.e., First, with both healthy desire and healthy desirelessness]
there is [i.e., there is the common denominator of]
• an absence of
• fear
and
• the presence of
• trust.*

*If you
fear
• frustration,
• unfulfillment,
and
• their consequences [i.e., If you fear the consequences of
frustration and unfulfillment],*

*the tension
of your soul movement
will prohibit
the fulfillment you want.*

*Eventually
you will even
give up
all desire [i.e., give up ALL desire for fulfillment].*

*Then [i.e., Then when you eventually give up ALL desire
and are hence "desireless"]*

desirelessness

will be

- *distorted,*
- *misunderstood*
- *of the wrong kind*

because

too much

*tense desire
is present.*

In the final analysis

such tense desire

comes from

fear

caused by

*the infantile belief
that you will be
annihilated*

*if you do not have
what you want.*

Hence

*you do not
trust*

your ability

to cope with

*lack of fulfillment,
which makes you
inordinately*

*frightened of it [i.e., frightened of
lack of fulfillment].*

So

*the vicious circle
continues.*

The fear [i.e., The fear of unfulfillment]

*induces a cramp
that becomes*

*a denial of
desire.*

These
very
• subtle,
• obscure
attitudes [i.e., these subtle attitudes toward fulfillment and unfulfillment]
need to be explored
in your meditation,
so that
you can come to
the fourth stage of
meaningful meditation.

[Phase 4 of this meditation in three voices is a stage of Faith, Trust, and Balance.]

In this stage
you express
your desire
with confidence
in your ability to cope
• with
both
• nonfulfillment
and
• fulfillment,
and therefore [i.e., therefore confidence in your ability to cope]
• with
a benign universe,
capable of
yielding to you
what you long for.

The obstacles [i.e., The obstacles to your fulfillment]
along the way
can be dealt with
when you
know
that the ultimate state of bliss
will be yours anyway.

| | |
|----|---|
| | <p><i>Then [i.e., Then, when you KNOW that the ultimate state of bliss will be yours in the end in any case,]</i></p> <ul style="list-style-type: none">• <i>desire</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>desirelessness</i> <p><i>will not be</i></p> <ul style="list-style-type: none">• <i>irreconcilable paradoxes,</i> <p><i>but</i></p> <ul style="list-style-type: none">• <i>complementary attitudes.</i> |
| 35 | <p><i>Similarly, it seems paradoxical to postulate that both</i></p> <ul style="list-style-type: none">• <i>involvement</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>detachment</i> <p><i>must exist in the healthy psyche.</i></p> <p><i>Again</i> <i>there must be a twofold approach to the understanding of this seeming contradiction.</i></p> <p><i>If</i> <i>detachment is indifference because you are</i></p> <ul style="list-style-type: none">• <i>afraid to be involved</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>unwilling to risk pain</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>scared of loving,</i> <p><i>then</i> <i>detachment is a distortion of the real attitude [i.e., a distortion of the REAL attitude of detachment].</i></p> |

*If
involvement
means
merely
an expression of
a super-tense will
that your infantile insistence
on having what you want
right away
generates,
then the*

- healthy,*
- productive*

*version of involvement
is inverted.*

36

*I will choose
a third example
of apparent opposites
that make
a comprehensive whole
when not distorted.*

*Let us take
the inner attitudes
of*

- activity*
- and*
- passivity.*

*On the
dualistic level
these two [i.e., activity and passivity]
seem to be
mutually exclusive.*

*How can you be
both*

- active*
- and*
- passive*

in a harmonious way?

*The right inner interaction
includes
both these
inner
movements [i.e., both inner ACTIVITY and inner PASSIVITY].*

*For instance,
meditation,
as I have explained it here,
must include both.*

You are
• *active*
*when you
explore
your inner levels of consciousness;*

you are
• *active*
when you
• *commit yourself*
and
• *struggle*
to
• *recognize*
and
• *overcome*
resistance;

you are
• *active*
when you
question yourself further
to let the
previously unadmitted
destructive side
express itself;

you are

- *active*
when you
 - *have a dialogue*and
 - *reeducate the*
 - *infantile,*
 - *ignorant**aspects of yourself;*

you are

- *active*
when you
 - use your ego-consciousness*
to enlist the help of
the spiritual consciousness;

you are

- *active*
when you
 - create*
 - *a new concept of life experience,*
as opposed to
 - *an*
 - *old,*
 - *limiting**one [i.e., as opposed to*
an old, limiting concept of life experience].

When the ego
deals with
both

other "universes" [i.e., BOTH the destructive, infant universe of the
LOWER SELF, AND the universal, spiritual universe of the
HIGHER SELF]
to establish a connection,

you are

- *active.*

But
you must also learn to

wait passively
for the

- unfoldment***
- and***
- expression***

***of both these other levels [i.e., the levels of both
the lower self and higher self].***

***Then [i.e., Then when you wait passively for the unfoldment and expression
of both the lower self and higher self]***

the right blend of

- activity***

and

- passivity***

prevails in the psyche.

***The universal powers
cannot come to fruition
in a human being
unless***

both

- the active***

and

- the passive***

movements are present.

37

***These [i.e., These concepts concerning blending of desire and desirelessness,
blending of involvement and detachment, and
blending of activity and passivity]***

are very important concepts

to

- understand,***

to

- use,***

and

to

- observe***

within yourself.

Find

where they [i.e., where blending of desire and desirelessness, blending of involvement and detachment, and blending of activity and passivity]

are

- *distorted*

and where they

are

- *functioning well.*

When

the three-way interaction within yourself [i.e., the three-way interaction within yourself among 1) the conscious ego, 2) the lower self (or the destructive infant self) and 3) the higher self (or the universal, spiritual self)] takes place,

there is

always

a harmonious blend

between

- *desire*

and

- *desirelessness;*

between

- *involvement*

and

- *detachment;*

between

- *activity*

and

- *passivity.*

When this balance [i.e., When this balance between desire and desirelessness, between involvement and detachment, and between activity and passivity]

becomes

a steady state,

the destructive infant

grows up.

It [i.e., The destructive infant (the lower self)]

is not

• killed

or

• annihilated.

It [i.e., The destructive infant (the lower self)]

is not

• exorcised.

Its [i.e., The destructive infant's (the lower self's)]

frozen powers

resolve themselves

into

live energy,

which

you will actually

feel, my friends,

as a

• new,

• living

force.

This infant [i.e., This destructive infant (the lower self)]

must

not

be slain.

It [i.e., This destructive infant (the lower self)]

must be instructed

so that

salvation

can come to it,

• liberating it,

• bringing it

to growth.

| | |
|----|---|
| | <p><i>If you work toward this goal [i.e., this goal of instructing the destructive infant within you so that salvation can come to it, thereby liberating it and bringing it to growth], you will steadily move closer to unifying • the ego level and • the universal self.</i></p> |
| 38 | <p><i>This is powerful material. Be blessed, be in peace, be God.</i></p> |

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