Greetings,
all my friends here.

* Love
  and
* blessings,

* help
  and
* inner strength

are coming forth
to
* sustain you
  and
* help you
  open up
  your
  innermost
  being.

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
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.

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.
To really
• understand
  the
• dynamics,
  the
• meaning,
  and
• process
  of meditation

and
• derive
  the maximum benefit
  from it [i.e., from meditation],

you must be clear about
certain psychic laws
I have discussed elsewhere.

One [i.e., One of these psychic laws]
is that
three fundamental layers of personality
must be involved
if meditation
is to be truly effective.

These three fundamental personality levels
we may call:

(1) the conscious
  ego level,
  with all
  conscious
  • knowing and
  • willing;

(2) the unconscious
  egotistical child level [i.e., egotistical child level (lower-self)],
  with all its
  • ignorance,
  • destructiveness, and
  • claims to omnipotence;
and

(3) the supraconscious
universal self [i.e. universal-self level (higher-self)],
with its superior
• wisdom,
• power
and
• love,
as well as with
• its comprehensive understanding
  of events in human life.

In effective meditation
the conscious ego level
activates
both the
• unconscious,
• egotistical,
• destructive
  self [i.e., the child self (lower self)]
and the
• supraconscious,
• superior
universal self [(higher self)].

A constant interaction
among these three levels [i.e., among
1) the conscious ego level,
2) the egotistical child level (lower self), and
3) the universal self) level (higher self)]
must take place,
requiring
a tremendous amount
of alertness
  on the part of
your conscious ego self.
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.
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].

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)].

The egotistical infant’s
antisocial
• desires
and
• claims,
• convictions
and
• attitudes
must be exposed
in exact detail.
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.
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.
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.
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.
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].

This type of meditation requires
a great deal of • time,
• patience,
• perseverance and • determination.
Remember that
wherever you are
• unfulfilled,
wherever there are
• problems,
wherever there is
• conflict in your life,
your attitude
should
not
be
• to concentrate
  with woe on
  • others or
  • circumstances
  outside your control,
but [rather]
• to
  • reach into yourself
  and
  • explore
    the causes [i.e., causes of your unfulfillment, problems, or conflicts]
    embedded in
    your own
    egocentric childish level.

Meditation
is
an absolute prerequisite here:

it [i.e., meditation]
means
• ingathering yourself;
• calmly,
• quietly
  wanting to know
  the truth
  of
  • this particular circumstance [i.e. this particular unfulfillment, problem, or conflict]
  and
  • its causes.
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
thruthful 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.

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.
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].
The conscious ego-self must
• decide for
  this integration [i.e., this integration with
  the undeveloped parts of the self (lower self)]
and
• fight for it,
otherwise
the universal self
cannot get through
to the blocked-off areas.
Partial integration
alone
with the universal
may lead to
even greater self-deception
if
the consciousness
• is deluded by
  the actually existing
  partial integration
  with divine powers
and
• becomes even more prone
to overlook
  the neglected side [i.e., the neglected
destructive infant, the lower self side].
This [i.e., This partial integration with the higher self while avoiding the lower self] makes for
lopsided development.

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
together
entirely
unconscious.
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 1 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.

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.
An understanding of the
• causes
and
• effects
[i.e., Phase 2 of this meditation, this understanding of causes and effects,]
may not be worked through.

Or perhaps
the third aspect of [i.e., Or perhaps Phase 3 of this meditation, that is, of]
• reeducation
is not fully undertaken.

When you go through
the entire process [i.e., the entire three-phase process of Phase 1) discovery,
Phase 2) understanding cause and effect, and Phase 3) reeducation],
a tremendous strengthening
of your whole self
takes place.

Several things
begin to happen
within your personality, my friends.

In the first place,
your conscious ego-personality itself
becomes
• stronger
and
• healthier.
[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].

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.
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]

leads to
• balanced development,
• integration,
and a
• deep,
• reassuring
  sense
  of your own reality.

• Realistic,
• well-founded
  self-liking
  must result.

When
• you see
  the truth
  in yourself
  and
• it becomes second nature to
  • want
  and
  • commit yourself to
    this truth,

you will detect
an ugly side in you,
which
  until this point
    you were too resistant
to see.
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.
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)].
An
  • open,
  • waiting,
  • accepting,
  and
  • positive
    attitude
    is also necessary,

though recognizing
  its [i.e., recognizing this necessary open, waiting, accepting, positive attitude’s]
  absence,
  can also become
    a constructive acknowledgement
    of where the self is
    at the moment.

There are
  many different kinds
  of meditation.

There is
  • religious meditation,
    which consists of
    reciting set prayers.

There is
  • meditation
    in which
    the main emphasis
    is put on
    increasing the powers of concentration.

In
  • another type of meditation
    spiritual laws are
    • contemplated
    and
    • thought through.
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)].
This approach [i.e., This approach to meditation that I suggest in this lecture] includes giving voice to the recalcitrant aspect of the • egotistical, • destructive self [i.e., the lower self] that denies • happiness, • fulfillment, and • beauty for any reason.

So far we have discussed two [of the three] phases of the meditation process:

first [i.e., Phase 1, exploration, that is] the recognition of the • unconscious • destructive • egotistical self and then [i.e., Phase 2, understanding, that is] the understanding of • the underlying misconceptions, • the causes and effects, • the meaning and • the price to be paid for the present destructive attitudes.

The third phase [i.e., Phase 3, reeducation] is the • reorientation and • reeducation of the destructive part of the self.
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, • unharrassed 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.
This [i.e., This INDIRECT manifestations of HATE, perhaps feeling undeserving and afraid or inhibiting your energies.] is only one example;

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.

It is important here to remind yourself that where there is life, there is constant movement, even if this movement is temporarily paralyzed:

matter is paralyzed life-stuff.

The frozen blocks of energy in your body are momentarily
• hardened,
• immobilized life-stuff.

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,

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].
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.
**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.*

**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.*

---

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**The**

- denying,
- panicky,
- frightened,
- self-rejecting,
- and
- perfection-demanding 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.

**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];

**it** [i.e., this usual self-rejecting, perfection-demanding attitude] does not permit

[Phase 2.] exploration of the causes of what might be unfolded;

**and it** [i.e., and this usual self-rejecting, perfection-demanding attitude] certainly does not permit

[Phase 3.] reeducation.
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
widens 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.

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]
dereeper 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.

  • 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.
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

• explore

and

• let the worst in you express itself.

---

You can see, my friends, how

[Phase 1.]

• expressing

  *the negative part* [i.e., discovering, exploring, and expressing the voice of the destructive infant/the lower self],

[Phase 2.]

• exploring its [i.e., exploring the destructive infant’s/the lower self’s actions, reaction’s, attitude’s, and feeling’s]

  • meaning,

  • cause

  and

  • effect,

and

[Phase 3.]

• reeducating it [i.e., reeducating the destructive infant/the lower self]

must be

a constantly fluctuating process,

• alternating [i.e., a process alternating among the three phases]

and often

• simultaneous [i.e., and often a process where all three phases act and interact simultaneously].

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]

combine

in the effort of

• purification

and

• 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.
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.
You can
  • reform,
  • reorient
  stagnant psychic energy
  with your willingness
  to be
  totally
  • honest,
  totally
  • constructive,
  • loving,
  and
  • open.

If you find [i.e., If you find within a part of yourself]
an unwillingness
in this regard [i.e., an unwillingness in regard to
being totally honest, constructive, loving, and open],
then that [i.e., then that unwilling part within yourself]
must be
  • confronted,
  • explored,
  and
  • reeducated.

This is
the only meaningful way
in which
meditation
can move your life
toward
  • the resolution of problems,
toward
  • growth
  and
  • fulfillment,
and
toward
  • unfolding
  your best potential.
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.

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.

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.
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."
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

distrust
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.
Then [i.e., Then, when you KNOW that the ultimate state of bliss will be yours in the end in any case,]

- desire
  and
- desirelessness

will not be
- irreconcilable paradoxes,
  but
- complementary attitudes.

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Similarly, it seems paradoxical to postulate that both
- involvement
  and
- detachment
  must exist in the healthy psyche.

Again there must be a twofold approach to the understanding of this seeming contradiction.

If detachment is indifference because you are
- afraid to be involved
  and
- unwilling to risk pain
  and
- scared of loving,

then detachment is a distortion of the real attitude [i.e., a distortion of the REAL attitude of detachment].
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.

---

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 • 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.

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.
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.

This is powerful material.

Be blessed,
be in peace,
be God.

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