Pathwork Lecture 175: Consciousness: Fascination With Creating

1996 Edition, Original Given September 2, 1969

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

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

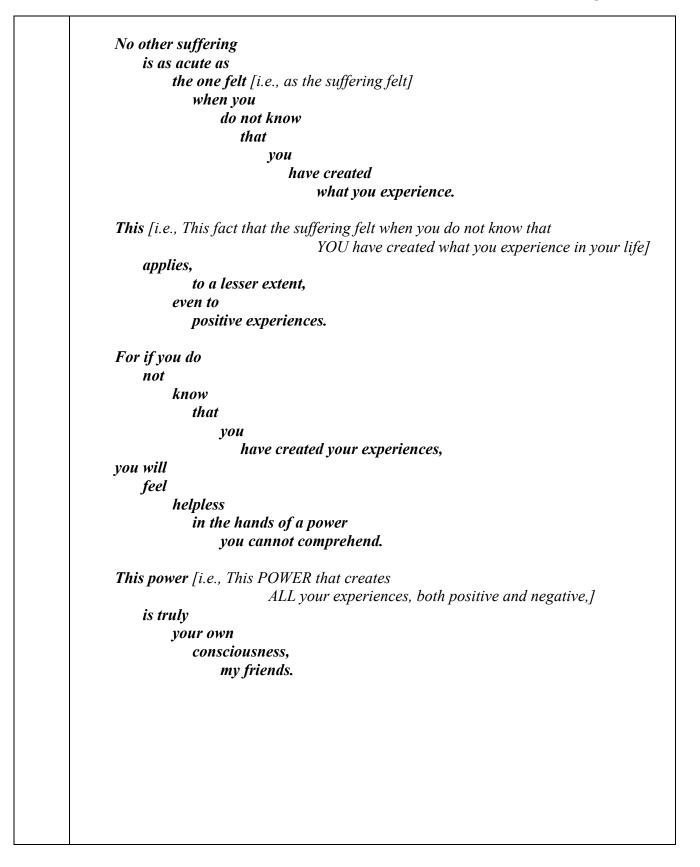
For clarity: The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/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

Gary Vollbracht

¶	Content
03	
	Greetings,
	all my friends here who receive
	tangible blessings
	in the form of
	energy currents
	containing
	 consciousness and
	• strength.
	<i>They</i> [i.e., These energy currents containing consciousness and strength] • <i>flow toward you and</i>
	• permeate you.
	<i>They</i> [i.e., These energy currents containing consciousness and strength] <i>are a reality</i>
	that can be perceived
	as your own consciousness
	• grows and
	• ventures forth.

04	
	I would like to talk about
	• aspects of
	consciousness and
	• its [i.e., consciousness's]
	significance
	in the scheme of
	creation.
	Our work in the forthcoming months [i.e., the 1969-70 working season]
	must deepen your comprehension
	of the
	• power and
	• significance
	of
	creative consciousness.
	Creation
	is indeed a
	result of
	consciousness
	and not,
	as generally assumed,
	the other way around [i.e., consciousness is NOT created].
	Nothing
	can be
	unless
	it first exists in
	consciousness,
	whether
	the consciousness
	is
	the
	• universal spirit,
	the
	• universal self,
	or whether it is [i.e., or whether consciousness is]
	the
	 individualized self.

	Whether your consciousness • perceives, • creates, and • formulates • something • important, • world forming, or • just • a passing insignificant attitude,
	<i>the principle</i> [i.e., the principle that it is your CONSCIOUSNESS that perceives, CREATES, and formulates] <i>is the same.</i>
05	• I have often discussed these facts and • you know them [i.e., you know these facts that consciousness creates], but you do not know them sufficiently.
	You still overlook the tremendous significance of your conscious creations, and your disconnection from them [i.e., and your disconnection from the creations of your consciousness] causes real suffering.

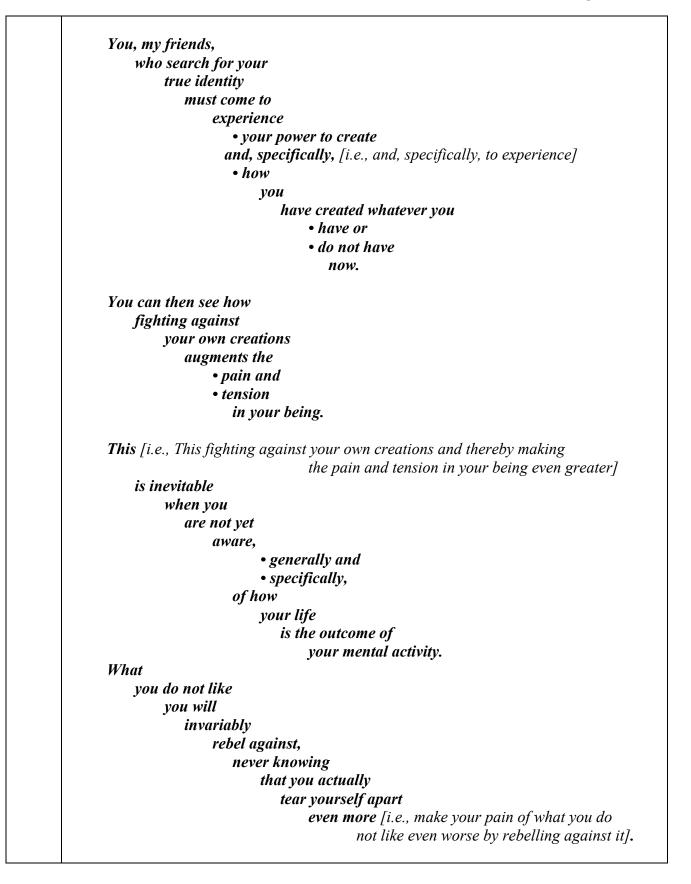


06 *Now let us understand a little better* some of the most outstanding attributes of consciousness. Consciousness is not only the power to • think, to • discriminate, and to • choose; that [i.e., that consciousness has the power to think, *discriminate and choose]* is obvious. It [i.e., Consciousness] is not only the power to • know, to • perceive, and to • feel. *It* [*i.e.*, *Consciousness*] is also the ability to • will. Willing is a very important aspect of consciousness.

	Whether you will
	with awareness [i.e., Whether you are AWARE that you will something]
	or whether you are disconnected from the fact [i.e., or whether you are UNAWARE of the fact] that you
	will something,
	makes no difference.
	Your willing is an aspect of
	 your consciousness and hence of [i.e., and hence your willing is an aspect of] what you continually create.
	• Willing is an ongoing process,
	just as knowing and feeling are [i.e., just as knowing and feeling are ongoing processes].
	Where • consciousness exists, • knowing, • feeling, and • willing
	always exist as well.
07	Often a number of contradictory will currents short-circuit on the surface, manifesting as a • lack of awareness or • numbness.

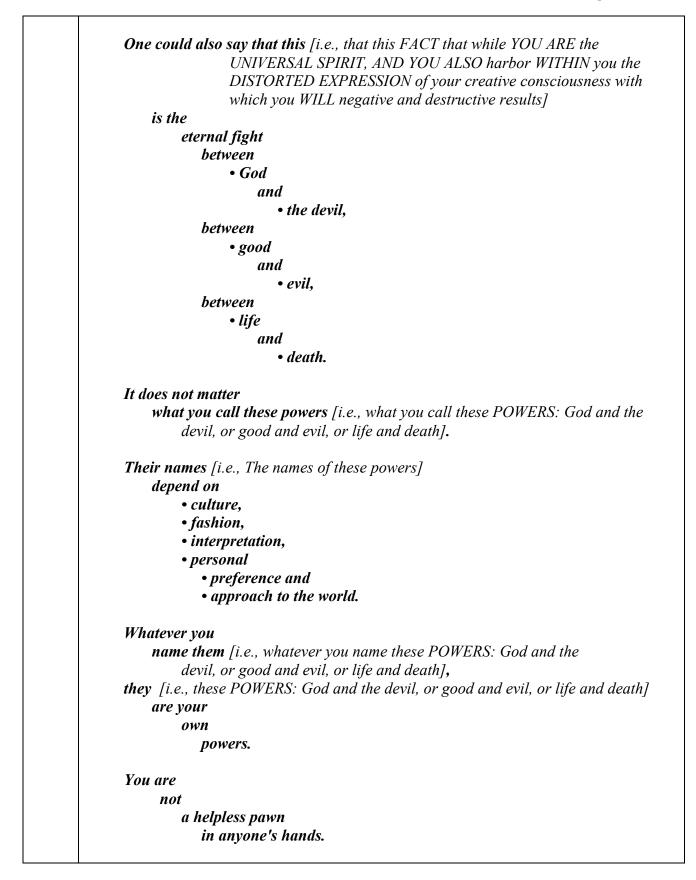
Consciousness • is diminished on the surface *but* [*i.e.*, *but consciousness*] • continues to be active below the surface. *Its products* [*i.e.*, *The products of consciousness*] manifest as tangible life experiences and you feel at a loss, *believing that* what life brings is totally independent from your own • willing and • knowing. Any path of genuine development must bring all the • confused and contradictory • desires, • beliefs, and the • inner knowing to the surface so that life circumstances appear in their true light as the creation of the self. *This awareness [i.e., This awareness that life circumstances are the creation of the SELF*] gives you power to recreate.

08	
	• Willing
	an existing possibility,
	• determining,
	• formulating,
	• knowing
	<i>it</i> [i.e., determining, formulating, knowing an existing possibility], <i>and perceiving</i>
	<i>these inner activities</i> [i.e., and perceiving these inner activities of willing, determining, formulating, and knowing an existing possibility]
	are the
	tools
	of your creative consciousness.
	Humanity
	can be divided into
	• those who
	• know this [i.e., those who know these tools
	of their creative consciousness]
	and
	• use the tools
	• deliberately,
	-
	• creatively,
	• constructively,
	and
	• those who
	• are unaware of it [i.e., those who are unaware of these tools
	of their creative consciousness]
	and,
	victims of their ignorance,
	• are constantly
	creating
	destruction
	without ever knowing it.
09	
	The human being
	is the first entity
	on the upward evolutionary scale
	who can
	deliberately
	create
	with consciousness.



	The rebellion [i.e., The rebellion against what you do not like in your life]
	may
	not
	be entirely conscious either;
	it [i.e., the rebellion against what you do not like in your life] may manifest as
	• vague discontent with life,
	• hopeless longing,
	• a sense of
	• futility and
	• frustration
	from which
	you see no way out.
	The discontent, too,
	<i>is a kind of rebellion</i> [<i>i.e.</i> , The discontent is a kind of rebellion
	against what you do not like in your life].
10	
-	To understand
	the nature of consciousness
	in still greater depth,
	you need to see
	what
	• positive and
	• negative
	directions
	consciousness can take.
	You have
	within you the
	purest wisdom,
	flowing
	toward
	• ever-expanding bliss,
	toward
	• an infinite variety of
	new life expressions and
	• a fullness of dimensions.

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This [i.e., This PURIST WISDOM flowing toward ever-expanding bliss, toward an
        infinite variety of new life expressions and toward a fullness of dimensions]
    is
        the universal spirit.
I am
    not
        saying that
           the universal spirit
                is
                   in
                       you;
I am saying that
    you
        are
           it [i.e., that YOU ARE the UNIVERSAL SPIRIT],
but most of the time
    you do not know it [i.e., you do not know that YOU ARE the universal spirit].
You also harbor within you
    the distorted expression
         of
           your creative consciousness
                with which
                   you
                       will
                          • negative and
                          • destructive
                              results.
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	<i>This</i> [i.e., This fact that you are NOT a helpless pawn in someone's hands but, whether you call these powers God and the devil, or good
	and evil, or life and death, these are YOUR own powers] is the
	all-important fact
	1 0
	that truly alters
	your entire
	• self-perception and
	• attitude toward living.
	Not knowing this [i.e., NOT KNOWING this fact that you are NOT a helpless pawn in someone's hands but, whether you call these powers God and the devil, or good and evil, or life and death, these are YOUR own powers] will make you
	feel
	constantly
	victimized by circumstances
	beyond your control.
11	
11	In order to
	• perceive and
	• experience
	your true identity
	as
	universal spirit [i.e., as universal spirit with these powers],
	three conditions are necessary:
12	
	1) You must tune into it [i.e., You must tune into the UNIVERSAL SPIRIT].
	Knowing of its existence [i.e., Knowing of the UNIVERSAL SPIRIT'S existence]
	will make this possible [i.e., will make TUNING INTO
	the UNIVERSAL SPIRIT possible].
	You activate
	the universal spirit
	by your
	deliberate attempt
	to listen to it [i.e., by your DELIBERATE attempt
	to listen to the universal spirit].

You must • become very quiet within yourself and • allow it to happen [i.e., ALLOW LISTENING to the universal spirit to happen]. This is not as easy as it may sound, for the tumultuous static of the busy mind *keeps blocking this possibility* [i.e., *keeps blocking this possibility* of listening to the universal mind]. Your mind requires training to become sufficiently calm without producing involuntary thoughts. **Once you have accomplished this** [i.e., accomplished being sufficiently calm without producing involuntary thoughts] to some degree, you will experience an emptiness. You will then seem to listen into nothingness *that* [*i.e.*, *that* "seeming to listen into nothingness"] may even be • frightening or • disappointing.

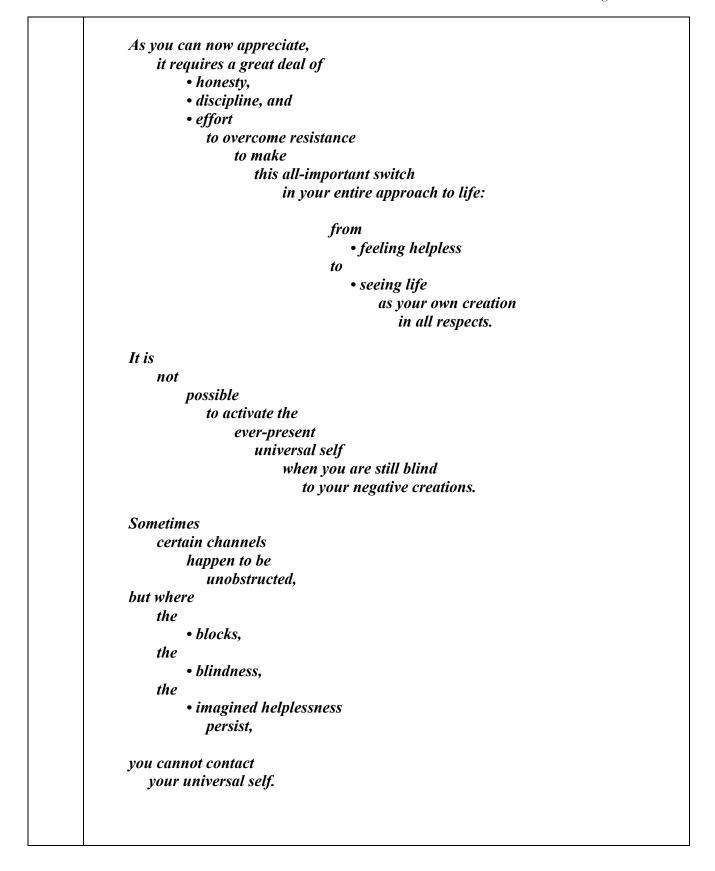
	Finally
	Finally,
	the universal spirit will begin to manifest –
	not because
	• it [i.e., not because the universal spirit] "decides" to
	reward you for having been
	a "good child"
	<u>o</u>
	who now II dag among II it
	"deserves" it,
	but because
	• you begin to perceive
	<i>its</i> [<i>i.e.</i> , you begin to perceive the universal spirit's]
	ongoing presence,
	knowing that this presence
	was
	• always there and
	• immediately accessible –
	almost
	too near
	to be perceived.
13	
	The first manifestations
	may
	not
	come to you
	as
	a direct
	• voice,
	a direct
	• inner knowing,
	but
	through detours –
	• through
	other mouths,
	and
	• later
	as
	apparently
	coincidental ideas
	that suddenly occur to you.

 alert and sensitive, attuned to inner reality, you will know that these [i.e., you will know that these indirect means through other mouths, and later as apparently coincidental ideas that suddenly occur to you are the first signs of establishing contact with the universal spirit. Later the emptiness will prove to be a tremendous fullness impossible to express in words. Its immediacy [i.e., The immediacy of this tremendous fullness that you experience with the first signs of establishing contact with the universal spirit, also hinders you from perceiving the universal spirit's constant presence. 	Henry and
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with the first signs of establishing contact with the universal spirit is, of course,	presence.
is, of course,	The immediacy [i.e., The immediacy of this tremendous fullness that you experience
	with the first signs of establishing contact with the universal spirit
wonderful.	is, of course,
	wonderful.

```
When you discover that you
    harbor this presence [i.e., that you harbor this presence of
                                the tremendous fullness of the universal spirit]
         within yourself
            at all times,
it will
    fill you
         with
            • safety,
         with
            • strength,
         with
            • the knowledge
                 that
                    you never need to feel
                         • inadequate and
                         • helpless
                            again,
                                for
                                   the source of all life
                                        supplies you with
                                           every smallest detail of living
                                                that is important to you.
The inner source [i.e., The inner source that is the universal spirit]
    • fills you
         with rich feelings;
it [i.e., the inner source that is the universal spirit]
    • stimulates and
    • calms
         vou;
it [i.e., the inner source that is the universal spirit]
    • shows you
         how to handle problems.
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It [*i.e.*, *The inner source that is the universal spirit*] • offers solutions that unify • decency, • honesty, and • self-interest; • love and • pleasure; • reality and • bliss; • fulfillment of your duties without diminishing your freedom in the least. *It* [*i.e.*, *The inner source that is the universal spirit*] contains everything. However, *this wonderful immediacy* [*i.e.*, *this wonderful IMMEDIACY of the inner source that is the universal spirit*] presents problems at first, because you believe that all this can be sought only very, very far away. Since you were geared to experience the universal spirit only as a • remote reality you find it impossible to experience its • nearness.

```
14
              2) You must fully
                  • experience and
                  • comprehend
                       the part of your consciousness
                          that has become
                              • negative and
                              • destructive.
              We have concentrated heavily on
                  accomplishing this [i.e., on accomplishing fully experiencing and
                                             comprehending the part of your consciousness that
                                             has become negative and destructive]
                       in our pathwork.
              But this [i.e., But experiencing and comprehending the part of your
                              consciousness that has become negative and destructive]
                  is not easy,
                      precisely because,
                          once again,
                              you are geared to believe
                                 that
                                      • your life
                                        is a fixed mold
                                             you were put into
                                    and
                                      • you must learn to cope with [i.e., and that you must learn to
                                                                   cope with the fixed mold you
                                                                   and your life were put into],
                                        independently of
                                             your inner processes of
                                                • thinking,
                                                • willing,
                                                • knowing,
                                                • feeling, and
                                                • perceiving.
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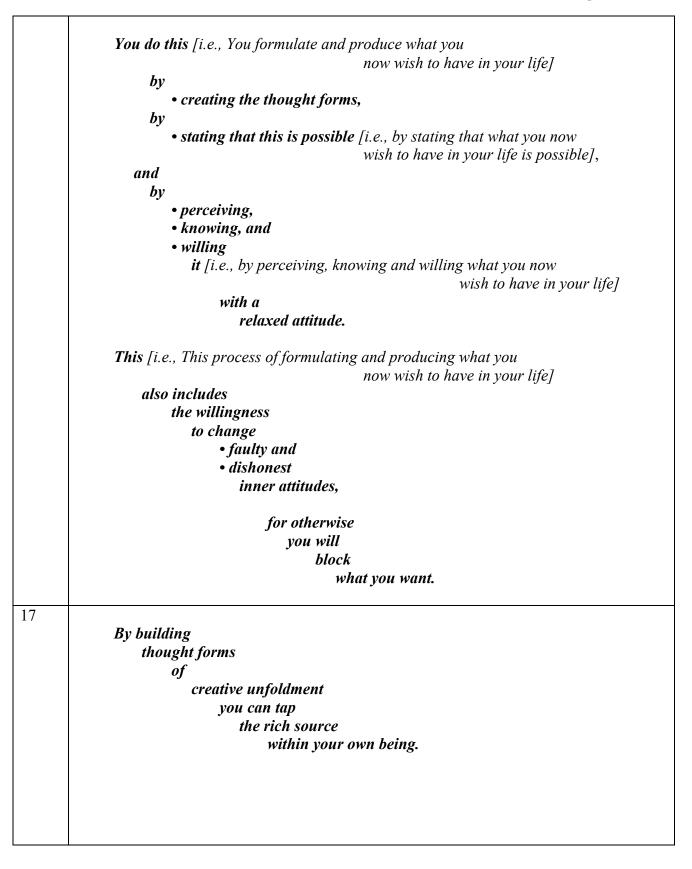


15	
	3) Your
	conscious
	thought processes
	give you
	the first possibility
	to contact
	the universal spirit.
	You create
	with your
	• conscious
	• thinking
	<i>just as much as</i> [i.e., just as much as you create] <i>with your</i>
	• unconscious
	• thinking and
	• willing.
	Your
	thinking ability
	is the same as
	the creative processes
	of the universal mind.
	Though
	your consciousness
	is a separated fragment of
	the whole [i.e., of the whole consciousness of the universal mind],
	<i>it</i> [<i>i.e.</i> , your consciousness]
	has the same
	• powers and
	• possibilities
	[as those of the whole consciousness of the universal mind].
	[us mose of the whole consciousness of the universal minuf.
	<i>The separation</i> [i.e., <i>The separation of your consciousness from the whole consciousness of the universal mind</i>]
	is not even real;
	<i>it</i> [i.e., the separation of your consciousness from the whole
	consciousness of the universal mind]
	exists
	only because
	you
	experience
	yourself
	as separate
	at this time.

The n	nomant
	noment
y	ou discover
	the immediacy
	of this presence [i.e., the immediacy of this presence of
	the universal mind
<i>уои</i> и	vill
n	o longer
	feel
	a separation
	between
	• your thoughts
	and
	• those of the greater Being [i.e., and the thoughts of
	the greater Being]
Even	tually
t	hey [i.e., Eventually your thoughts and the thoughts of the greater Being]
	will merge
	and you will realize
	that the two [i.e., that 1) your thoughts and 2) the thoughts of
	the greater Bein
	have
	always
	always been
	•
Vou	been
You	been one.
	been one. Io not avail yourself
	been one.
đ	been one. Io not avail yourself
d You	been one. onot avail yourself of your innate powers.
d You	been one. onot avail yourself of your innate powers. leave them [i.e., You leave your innate powers]
d You	been one. To not avail yourself of your innate powers. leave them [i.e., You leave your innate powers] unused,
d You or eve	been one. onot avail yourself of your innate powers. leave them [i.e., You leave your innate powers] unused, en
d You or eve	been one. To not avail yourself of your innate powers. leave them [i.e., You leave your innate powers] unused,

Т

16 You can finally begin to experience yourself as the universal spirit by using your conscious thoughts in a • deliberate, • constructive way. You can do this [i.e., You can use your conscious thoughts in a deliberate, constructive way] in two steps. First, you must clearly see how you have unknowingly used your mental processes negatively, thereby creating destructively. Then [i.e., After you CLEARLY SEE how YOU have unknowingly used *your mental processes to create NEGATIVELY* you can formulate what you now wish to produce in your life.



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You begin [i.e., You begin the process of building thought forms of creative
            unfoldment by which you can tap the rich source within your own being]
    with
         conscious
           thinking,
                which requires
                   focusing attention on
                       your thinking processes –
                                 which are much too close to be easily recognized –
                          observing
                               • how you use them [i.e., how you use
                                                    your thinking processes],
                               • how they [i.e., how your thinking processes]
                                  create
                                      both what you
                                         • do have
                                      and
                                         • do not have.
Once you can
    reverse these processes [i.e., Once you can REVERSE these thinking processes
                              that NOW create and give you what you do NOT want
                               and do NOT create and give you what you DO want]
• you have
    discovered
        a tool of creation;
• you become truly
    your real self,
        for you
           are
                the universal spirit
                   who created the world.
You are
    constantly
         creating
           your own world
                right now:
                       it [i.e., your world that you constantly create right now]
                           is
                              the life you lead.
```

18 Paying attention to your inner processes will reveal that much of what you thought was unconscious is not hidden at all. **Observe this** [i.e., Observe that much of what you thought was unconscious is not hidden at all] especially when you find yourself in a disturbing situation. See how you take so much for granted that you gloss over your most obvious attitudes, exactly those [i.e., exactly those attitudes] which will give you clues to understand how your creative powers work. although in this case, of course, *they* [*i.e.*, *your creative powers*] are inverted, manifesting negatively. Considering every detail of the situation, expanding the range of your attention by finding a fresh approach, will bring the insight you have been lacking so far.

19	
	This self-knowledge [i.e., This detailed self-knowledge about HOW the creative
	process works in you, albeit still in a negative way]
	is
	purification
	in the truest sense,
	,
	because
	ultimately
	<i>it</i> [<i>i.e.</i> , <i>because ultimately this detailed self-knowledge about</i>
	HOW the creative process works
	in you, albeit still in a negative way]
	establishes
	your awareness of
	your power to create
	your own life.
	your own uje.
	Discovering
	how you have created
	•
	destructively
	is never
	just a bad experience,
	for it becomes
	immediately obvious
	that you also
	have the power
	to create
	beautiful life experiences for yourself.
	You become
	immediately
	aware of
	your eternal nature
	with its
	infinite power
	to expand.
1	

20	
20	So you see, my friends,
	we are dealing here with
	three levels [i.e.,
	Level 1) Your (mostly "unconscious") everyday thinking processes
	Level 2) Your (mostly "unconscious") destructive willing
	Level 3) The (mostly "unconscious") great creative
	universal spirit you really are].
	All of them
	must become accessible.
	They are
	all
	equally difficult to perceive.
	equany aggican to perceive.
	It would be an error to believe
	that
	• [Level 1] your everyday thinking processes
	are easier to perceive
	than either
	• [Level 2] your destructive willing
	or
	• [Level 3] your divine nature with its endless power and wisdom.
	They are all
	equally
	near –
	and
	seem
	far
	only because
	your vision
	is turned away from them.
	Both
	• [Level 2] the willful destructiveness
	and
	• [Level 3] the great creative spirit you really are,
	are "unconscious"
	only because
	you do not give their existence
	the benefit of the doubt
	as a
	first step
	toward discovering them.
L	1

	The same is true of [i.e., Being "unconscious" is also true of]
	• [Level 1] your daily mental activity,
	which goes on
	• unobserved,
	• without critical evaluation,
	so you are unaware of
	how
	your thoughts
	run in the same unproductive negative channels.
	Nor do you see
	that you derive
	a sort of satisfaction
	from allowing
	<i>the inattention</i> [<i>i.e.</i> , allowing the inattention and remaining
	"unconscious" to your three levels of thinking]
	to go on.
21	
	When you observe
	your negative thoughts,
	it is important to realize
	(a) what they do to you,
	how they connect with
	the very results
	you deplore most in your life;
	and
	(b) that you have the power to
	• alter them and
	• find new avenues of expression for your thoughts.
	jina new avenues of expression for your moughts.
	These two realizations [i.e., These two realizations of
	(a) what your negative thoughts do to you, how they connect with
	the very results you deplore most in your life, and (b) the fact that you have the accurate a literation the webter
	(b) the fact that you have the power to alter your negative thoughts
	and find new positive avenues of expressions for them]
	will make
	all the difference in the world,
	because
	<i>they bring</i> [<i>i.e.</i> , <i>because these two realizations bring</i>]
	 true liberation and
	• self-finding,
	• the coming-into-one's-own
	we speak so much about.
	·

	The discovery of
	your true identity
	indeed
	brings glad tidings.
	But first
	you must see yourself
	pursuing
	negative thoughts.
	See yourself
	• brooding
	in the same vicious circles;
	see yourself
	• almost willfully
	pursuing
	the same
	• roundabout,
	 narrowly confined
	channels of thinking
	and
	• never
	venturing beyond them.
22	
	Let us suppose
	that you are convinced
	you can experience
	only
	this or that
	negative manifestation in life.
	Once you observe the
	tenacity
	with which you
	take this for granted,
	you can ask,
	"Does it really have to be so?"
	The moment you raise the question
	you begin to open a crack in the door.

```
Your being
    unaware
        that you are convinced of
           having
                only
                   this one narrowly confined possibility
                       makes it
                          impossible
                              for you to imagine
                                 further alternatives.
You can actually
    venture into them [i.e., venture into alternatives to
                               the seemingly fixed negative situation in your life] –
        by first
           formulating your thoughts
                as the
                   blueprints of creating.
Then
    the world begins to open.
The opening must be achieved, to begin with,
     by
        • thinking,
     by
        • saying to yourself,
                "It does
                   not
                       have to be this way,
                          it can be another way.
                I want the other way.
                I would like to
                   eliminate
                       whatever stands between me
                          and the more desirable way.
                I have the courage to
                   • face it [i.e., the courage to face whatever stands between me
                                                       and the more desirable way]
                 and
                   • go beyond
                       the life experience I have given myself until now
                          by taking for granted that it cannot be different."
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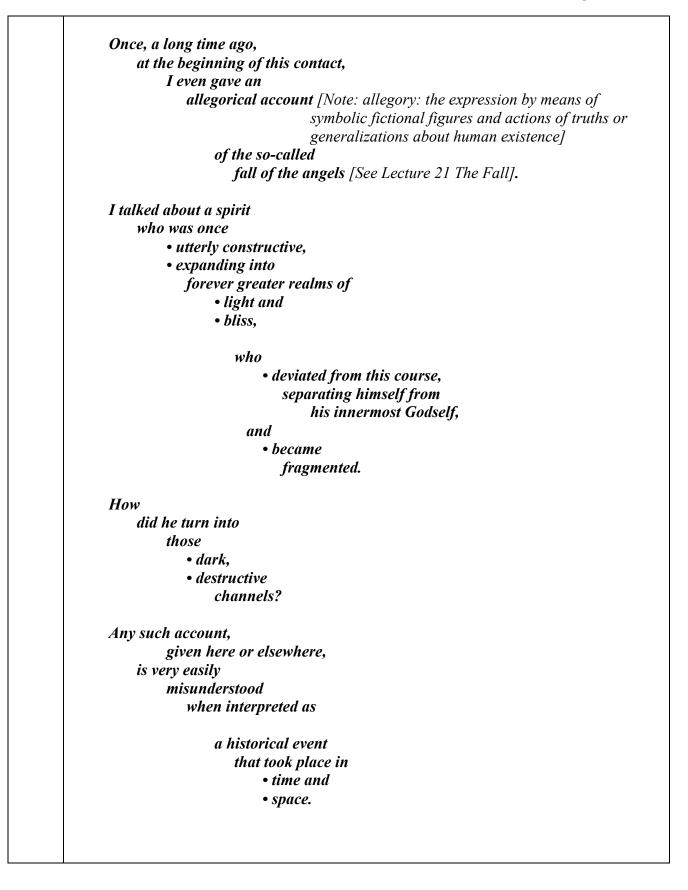
	On this
	conscious level
	you must see
	how you have taken
	the experience of negative manifestation
	for granted.
3	
	Perhaps you want
	a positive result,
	and at the same time
	you do not wish to accept
	the logical consequences
	due to the misconception
	<i>that they</i> [<i>i.e.</i> , <i>the misconception that the logical consequences</i>
	you associate with this positive result you want]
	are undesirable for you.
	Here you have
	• a childish resistance to
	giving of yourself,
	• a distorted attempt
	to cheat life
	5
	you mish to give.
	Life
	cannot comply with
	such unfair desires,
	and
	you feel
	• cheated and
	• resentful
	because
	you have
	not
	clearly examined the issue.
	cannot comply with such unfair desires, and you feel • cheated and • resentful because you have not

Nor are you aware of
your false reasoning
when you resist
giving of yourself.
Thus
you
create
forms of
• error and
• distortion
that stand in the way of
unfolding
your possibilities.
your possionnes.
So you can see that
the level of your
conscious thinking
is influenced by
both
• your destructive side
and
• the universal spirit.
V
You can
choose
consciously
in which direction
to shape your thoughts
once you are aware of
their habitual patterns.
<i>This self-determination</i> [i.e., <i>This self-determination to CHOOSE CONSCIOUSLY in which direction (i.e., either the direction of your destructive side OR the direction of the universal spirit that you are) to shape your thoughts</i>]
is your key to liberation.

25 You will see more and more clearly that your destructive side is also something you choose; *it* [*i.e.*, your destructive side] is not something that befalls you. Once you have truly progressed on this path you come to the point where you can finally admit the deliberate desire to choose destructive attitudes. You can see that you are actually forsaking • happiness, • fulfillment, • bliss, • fruitful living. You may be terribly unhappy about the result, but you nevertheless insist on hanging on to your negative will. You can see how all-important it is to find this out [i.e., find out that you INSIST ON hanging on to your negative will].

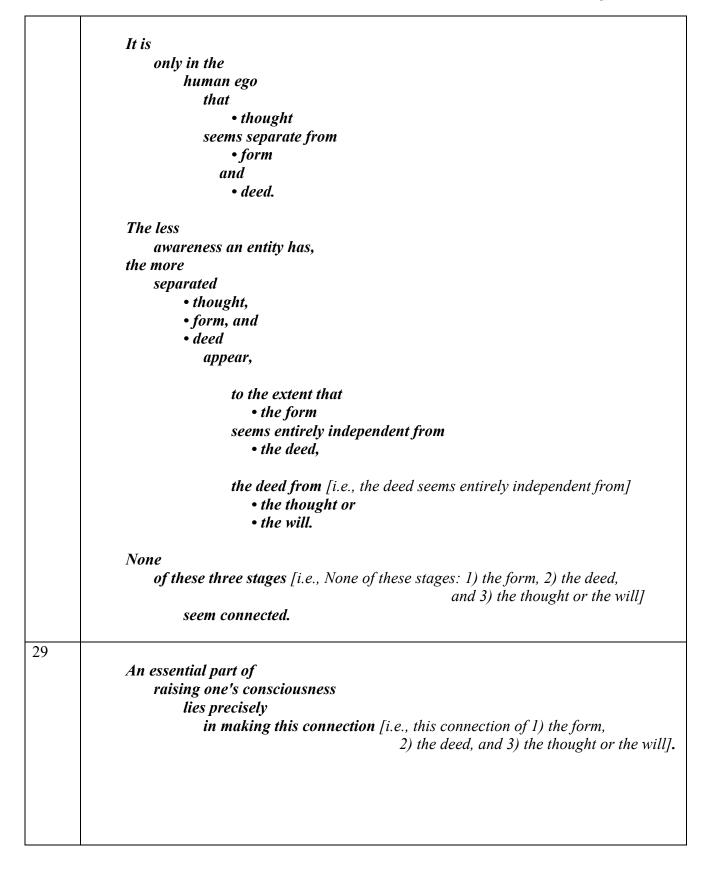
26	
	The age-old question is:
	<i>What brought all this about</i> [i.e., <i>What brought about this INSISTENCE in human beings to hang on to negativity and destructiveness</i>]?
	Why do human beings harbor these utterly senseless desires [i.e., harbor these utterly senseless DESIRES for negativity and destruction]?
	Why does the mind want
	to take this direction [i.e., Why does the mind WANT to take the direction of negativity and destruction]?
	Religion calls it
	• sin or
	• evil.
	Psychology calls it
	• neurosis or
	• psychosis,
	among other things.
	Whatever name you give it,
	it is indeed
	a disease.
	In order to
	heal
	the disease
	it is necessary
	to understand it
	to some extent,
	primarily by
	following
	your own
	erroneous
	• assumptions and
	• beliefs
	to the
	• emotions and
	• will-direction
	they create.

	Without understanding
	the dynamics
	of mental creativity,
	both in the
	• positive
	and in the
	• negative
	sense,
	this [i.e., this UNDERSTANDING of the DISEASE of desiring to create
	negatively and destructively]
	can be achieved
	only
	to a limited degree.
27	
21	People often ask,
	reopie ojien usk,
	"How does evil come into existence?"
	"Why did God put evil into us?" –
	as though someone else
	0
	had "put" anything anywhere.
	Once you
	• have sufficient
	self-awareness
	and
	• discover that it is
	you
	who rejects happiness,
	<i>the same puzzling question</i> [i.e., <i>the question as to why GOD put evil into us</i>]
	may be put differently:
	······································
	"Why do I do it li a Why do I CHOOSE avill?
	"Why do I do it [i.e., Why do I CHOOSE evil]?
	Why can't I
	want
	what feels good for me?"
	This availage has been asked have [i a have have and dis this without 1]
	<i>This question has been asked here</i> [i.e., have been asked in this pathwork group],
	as well as elsewhere in the world,
	many times,
	wherever spiritual teachings are being given.
	······································



	I shall venture now
	to give another explanation
	about how destructiveness
	comes into being
	in a
	wholly constructive
	consciousness.
	I shall try to find a
	different approach
	that may
	• reach you on some level and
	• give you a
	deeper understanding
	of this
	all-important topic.
	Varia and 41 and
	You can then
	• meet
	your own destructiveness
	with a new understanding
	and eventually
	• come out of it.
28	
	Picture, my friends,
	• a consciousness,
	• a state of being,
	in which there is
	only
	• bliss and
	• infinite power to create
	with one's own consciousness.
	Consciousness
	is, among other things,
	a thinking apparatus.
	Thus it [i.e., Thus consciousness]
	thinks –
	and, lo,
	something
	comes into existence.

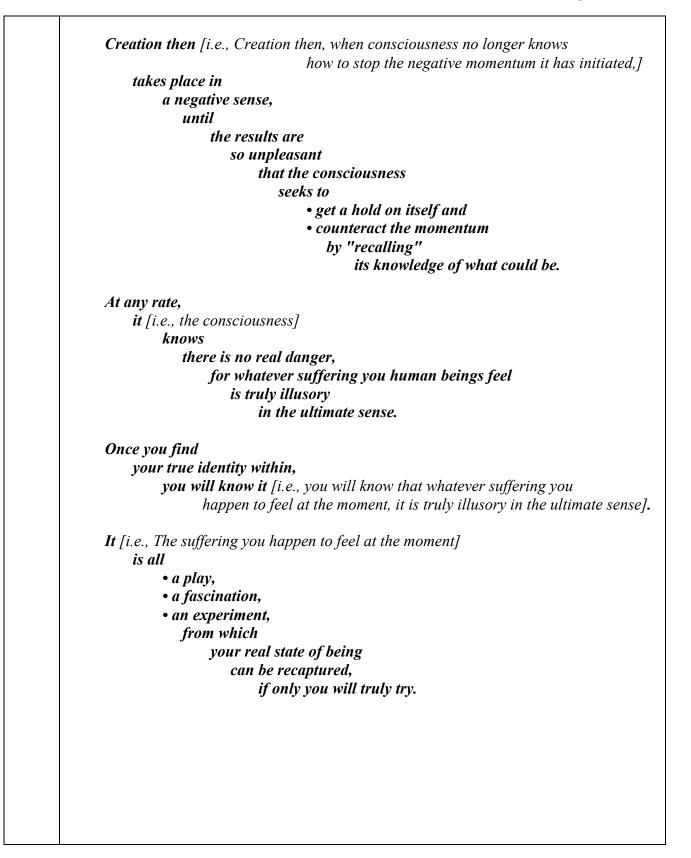
It [i.e., Consciousness] wills – and lo, what is • willed and • thought, is. Life is endlessly filled with possibilities. Creating starts with thinking, then the thinking • takes on form, • becomes a fact in the life • beyond the confines of the ego, in the life • that is free, where consciousness is • free-flowing and • free-floating. *There* [i.e., Beyond the confines of the ego, in the life that is FREE, where CONSCIOUSNESS is FREE-FLOWING and FREE-FLOATING] the thought *immediately* takes • form and *becomes* • deed.



```
No matter
    how separate in
         • time and
         • space
            they may
                appear,
                    • thought,
                    • will,
                    • action, and
                    • manifestation
                        are all
                           one unit.
In the state of being,
    where there is
         no confinement,
    where there is
         no tight structuring,
            this unit [i.e., this unit of thought, will, action, and manifestation]
                is experienced
                   as a
                        living reality
                            of
                                indescribable
                                   • bliss and
                                   • fascination.
The whole universe
    is open
        for
            • exploration,
        for
            • new ways of
                • self-expression and
                • self-finding,
                   giving form to
                       forever
                           more
                                • worlds,
                           more
                                • experience, and
                           more
                               • effects.
The fascination of creating
    is endless.
```

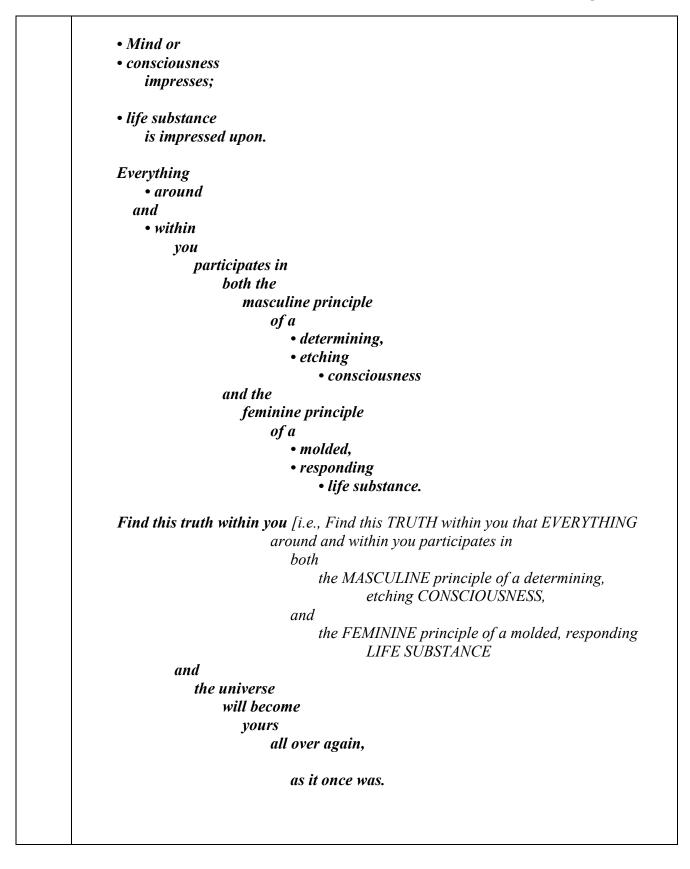
30	
	Since the possibilities
	are infinite,
	consciousness
	can also explore itself
	by
	• confining itself,
	by
	 fragmenting itself
	to "see what happens," as it were.
	To experience
	itself
	<i>it</i> [i.e., consciousness]
	• contracts
	instead of
	• expanding;
	instead of
	exploring
	• further light,
	it [i.e., consciousness]
	wants to see how it is to
	• feel and
	• experience
	• darkness.
	Creating
	is
	pure fascination.
	This fascination
	is
	not eliminated
	simply because
	what is created
	is at first perhaps
	slightly less
	• pleasurable or
	• blissful or
	• brilliant.

Even in that [i.e., *Even in creating something slightly less pleasurable, blissful, or brilliant*] may lie a special • fascination and • adventure. *Then* [*i.e.*, *Then*, *in being fascinated by creating something* slightly less pleasurable, blissful, or brilliant,] the creation begins to take on a power of its own. For everything that is created has energy invested in it and this energy is self-perpetuating. *It [i.e., This energy that is invested in what gets created]* takes on its own momentum. The consciousness who has created these pathways may experiment longer, and going beyond what is "safe," it no longer leaves itself enough power at the moment to reverse the course. Thus the consciousness may get lost in its own momentum, • unwilling to stop. Later, *it* [*i.e.*, *the consciousness*] • no longer sees how to stop.



31 Now, many human beings still find themselves in the state in which they do not yet want to really try [i.e. do not yet really want to recapture their real state of being]. They still find fascination in the exploration of negative creation, at least to some extent. Some separated entities have never gone beyond the point where they lose the immediate awareness of • who they really are and of • their power to redirect their explorations. **Others** have temporarily lost this awareness [i.e., lost this awareness of who they really are and of their power to redirect their explorations]. But they will find it again [i.e., will again find this awareness of who they really are and of *their power to redirect their explorations*] the moment they really want to. It is well that all of you should remember this [i.e., remember that you will find this awareness of who you really are and of your power to redirect your explorations the moment you really want to].

have impact; they [i.e., these incredibly powerful energies contained in the momentum of creating impress the all-pervading creative substance – the stuff which responds to creative mind. This substance [i.e., This creative substance, the stuff which responds to creative mind] then is molded into • form, • event, • object, • state of mind, or whatever. The imprints in the soul substance are so deep that nothing but the greater power of molding mind can erase false imprints, which govern your life events.	<i>These energies</i> [i.e., These incredibly powerful energies contained in the momentum of creating
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that nothing but the greater power of molding mind can erase false imprints,	
the greater power of molding mind can erase false imprints,	-
of molding mind can erase false imprints,	5
can erase false imprints,	5 I
false imprints,	
	can erase



33	
	Thus,
	if the creative consciousness
	does not alter the course at a certain point,
	<i>it</i> [i.e., the creative consciousness]
	becomes caught within
	its own processes.
	Part of the
	• power and
	• momentum
	of consciousness
	is the quality of being
	"self-imitating."
	seij-imitating.
	It is very hard to convey
	this aspect
	of creative energy [i.e., to convey this aspect of creative energy,
	the aspect of being "self-imitating"].
	Human beings
	frequently experience
	the urge to imitate others.
	ine arge to intalle others.
	<i>This</i> [i.e., <i>This urge to imitate others</i>]
	• takes on
	many forms and
	• applies to
	self-imitation as well.
	It [i.e., This quality of being "self-imitating]
	is a process of
	deeply imprinting something
	upon the substance of life.
	upon the substance of tife.
34	
	Let me give you an example
	of the
	• power
	of imitation and
	• creation
	of new experiences.

Many of you, when you see a cripple who • limps, or perhaps • has a facial tick, experience a strange urge to imitate his • postural or • facial aberrations. Haven't you experienced the sometimes irresistible desire to imitate something that is highly undesirable for you? At the same time you feel • revulsion and • fear because you sense that somehow you set something in motion that you might repeat again and again without being able to stop. The • power and the • energies of creation have a self-perpetuating effect that only • consciousness, with its knowing, • will, and • determination can alter.

• Creating becomes • so involving, and • *the pleasure of it* [i.e., and the pleasure of CREATING] • so engrossing that, once set in a negative direction, the pleasure [i.e., the pleasure of creating, albeit *negative creating*] continues to keep the soul in its spell until consciousness steps in with its deliberate counterforce. Even if what is created is painful, the pleasure of creating [i.e., the PLEASURE of creating even what is PAINFUL] is difficult to abandon as long as the individual *ignores* [*i.e.*, *ignores the fact*] that positive creation is also possible.

35	
	As negative creations
	proceed,
	consciousness
	seems
	to become
	more
	and more fragmented –
	which is
	not really so, my friends.
	What happens
	is that you
	lose awareness of
	your connection with
	the world spirit [i.e., with the universal spirit],
	which is
	who you are.
26	
36	
	I do not know to what extent
	these words can reach you.
	But if they can,
	they will
	prove of tremendous help for you
	as you
	• meditate and
	• think about them.
	<i>They</i> [i.e., <i>These words</i>]
	will help you
	not only to
	• comprehend,
	but to
	• find
	the right way
	to eliminate
	the destructiveness
	within you.

```
It is
    the power of
        your mind
            that creates the negative.
This force [i.e., this force or power of the mind]
    is even
        stronger
            when it is used for
                the positive
                   because
                       in the negative
                          there are
                               always
                                  • conflicts,
                                  • contrary
                                      • longings and
                                      • will directions
                                         that weaken the force [i.e., that oppose and
                                                 weaken the force behind NEGATIVE
                                                 and destructive creating].
In the
    • constructive,
    • expanding
        direction,
            this [i.e., this CONSTANT presence of contrary conflicts and contrary
                       longings that oppose and weaken the force behind creating]
                need not be so.
Once the switch is made [i.e., Once the switch in awareness about the difference
                       between NEGATIVE and POSITIVE creating is made],
    something will
         "click" in your mind.
Your consciousness
    will flow into
        a new direction
            that comes
                more
                   • easily and
                   • naturally,
                       without the torture inherent in
                          negative creation.
```

37	
	The more
	consciousness
	has separated itself from
	the whole,
	the more
	 fragmented it becomes,
	the greater
	• the structure it creates.
	But the wholeness
	of consciousness
	is
	unstructured;
	it [i.e., the wholeness of consciousness]
	is the state of
	the state of
	being
	in all its blissfulness.
	Once fragmentation
	has occurred,
	• lost consciousness
	gradually works toward a state of
	• self-consciousness.
	<i>This state</i> [i.e., <i>This state of self-consciousness</i>]
	needs
	structure
	to protect it from
	the chaos of
	 negativity and
	• destruction.
	When negativity
	is
	• met and
	• eliminated,
	• unstructured,
	• blissful
	consciousness
	is attained again.

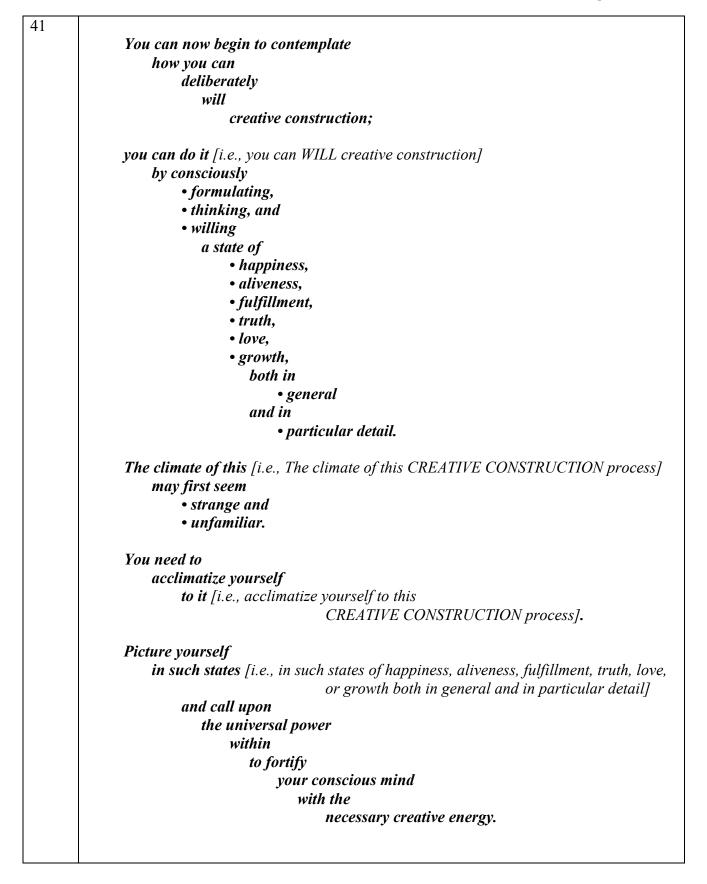
38	
	The ego,
	with its confinement,
	is the structure that
	protects the entity
	from its own
	destructive creating.
	It [i.e., The ego]
	holds the destructive urges in check.
	Only when
	consciousness
	expands in
	• bliss and
	• truth
	can the structure [i.e., can the protective ego structure]
	be removed.
	oc removeu.
	So,
	at one point in your evolution,
	you were
	chaotically
	unstructured.
	As you
	• grow and
	• evolve,
	the structuring [i.e., the protective ego structuring]
	walls off
	the chaos,
	so that
	at least for a while
	consciousness
	can function
	without being hindered by the inner chaos.
	the inner chaos.

20	
39	
	[While the protective ego structure walls off the inner chaos]
1	The thinking processes
	available to your consciousness
1	can then become
	the tools
	to show the way out of
	negative creations
	and [i.e., and out of]
	 confining structuring.
	Looking
	beyond the structure [i.e., Looking beyond the protective ego structure]
	and into the chaos,
	una inio ine chaos,
1	
	 comprehending it [i.e., comprehending the inner chaos],
1	• realizing
	the power
	of the mental processes
	you constantly use,
	affords you the possibility
	to reverse
	the downward curve
	that makes you
	ceaselessly
	seek ways
	to deny
	• life,
	• love,
	• pleasure,
	• happiness;
	to court
1	
	• decay,
	• waste, and
1	• pain.
1	I ·····
1	
1	
1	
1	
1	
L	

	The part of
	your universal self
	that has remained whole
	knows
	the pain is
	• short and
	• illusory,
	but the part of
	you
	that is in chaos
	• does not know this [i.e., does NOT know
	that the pain is short and illusory]
	and [i.e., and the part of you that is in chaos]
	• suffers.
40	
	Let us review.
	Conscious processes
	can swing the pendulum
	from
	• destructive creating
	to
	• the original state of consciousness,
	an A sun au dius
	• expanding
	• blissful
	creating.
	The confining structure will dissolve,
	and
	the ultimate state of being,
	unstructured
	consciousness and
	• experience,
	• energy and
	• blissful being,
	will
	reinstate themselves
	and
	• become your existence.
	This is where it is all going, my friends.

Т

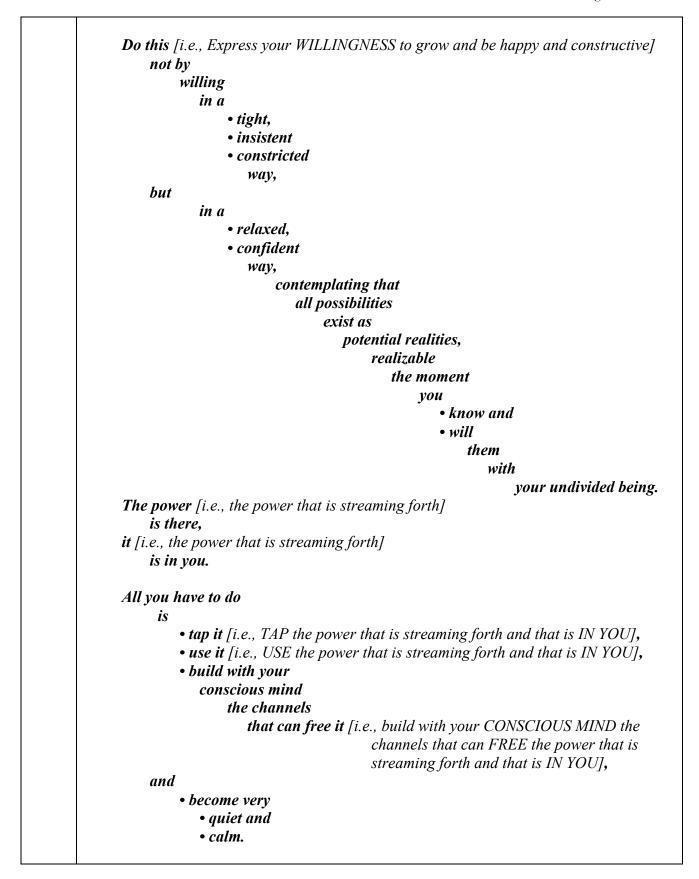
Part of your of must the	
go ii	n the direction of
b	ringing order
	into
	 the confusion of the workings of your mind,
	• its [i.e., the confusion brought on by your mind' self-involvement,
	• its [i.e., the confusion brought on by your mind's blindness to itself and
	• its [i.e., the confusion brought on by your mind's tendency to get lost to itself.
It is	
not	
	vorld
0	utside yourself
	that confuses you;
it is	
	vorld
И	vithin your own consciousness
	that does so [i.e., that confuses you].



	The
	will to happiness
	must become
	so strong
	that the causes
	for unhappiness can be
	• seen and
	• eliminated,
	<i>cummutcu</i> ,
	and this, too, [i.e., and seeing and eliminating the causes for unhappiness, too,] must truly be wanted.
	Then
	• the creative power will
	• grow;
	• the divine self will • inspire you and • show the way.
	You will learn to
	recognize it [i.e., to recognize the divine self]
	and
	<i>receive it</i> [i.e., and to receive the divine self]
	in your conscious brain.
42	This is a
	• rough outline or
	• plan
	for this working season [i.e., for the 1969-70 working season].

```
The progress that has been made
    by my friends
        will enable them
           to make use of what I have said here.
I mean
    actively
        • make use,
    not just
        • reading this
           as a beautiful theory,
    but
        • deeply knowing
           its [i.e., deeply KNOWING this lecture's]
                immediate value
      and
        • applying it [i.e., applying this lecture]
           every day of your life.
On the day when you
    see your
        • destructive creating
 and then
    deliberately
        • change it [i.e., deliberately change your DESTRUCTIVE creating
                                                    to CONSTRUCTIVE creating],
you will indeed
    have done something
        wonderful.
The will
    • to be happy
  and
    • to unfold in life
        is the foundation
           of your
                power to create.
```

	The more
	concisely this [i.e., The more concisely this power to create
	positively and constructively]
	is formulated and
	the greater
	your willingness is
	to eliminate attitudes
	that hinder the result,
	the more
	effective
	your creation will become.
43	
	Be blessed.
	Receive the power
	that is streaming forth,
	and increase it [i.e., and increase this power that is streaming forth
	and that you receive]
	by your
	• conscious,
	• deliberate,
	• willing
	• expressions and
	• formulations.
	Express
	your willingness
	to
	• grow,
	to be
	• happy,
	to be
	• constructive.



	• tune in
	<i>on it</i> [i.e., Listen and tune in on the power that is streaming forth and that is IN YOU].
	It [i.e., The power that is streaming forth and that is IN YOU]
	is there
	forever and ever,
	in its
	• majestic power,
	in its
	• wonderful wisdom,
	in its
	• ultimate knowledge
	that there is nothing but
	bliss,
	already now,
	within you.

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