Pathwork Lecture 222: Transformation of the Lower Self

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

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

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

Gary Vollbracht

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My dearest friends,
in this last official lecture of your working season,
I will once again
give a resume of
what you have accomplished.
Of course this [i.e., Of course giving you a resume of what you have accomplished] can be done only in an overall, general way, but I will try to consolidate your progress concisely.

This past year has been very meaningful for all of you.

In an earlier summary I told you that after having recognized and dealt with deeper levels of your lower self, you would be able to establish more contact with your higher self, and that some of your lower-self aspects would be transformed.

This [i.e., Being able to establish more contact with your higher self and being able to have some of your lower-self aspects transformed] marks a decisive new phase on your path, since previously it was grueling hard work to get through your defenses to really see and accept your lower self in a realistic and constructive spirit.
Years went by before the first steps of the transforming work [i.e., the work of transforming some of your lower-self aspects] could begin.

Last year was the first step in this new phase.

It [i.e., This new phase of your work of transforming some of your lower-self aspects] has just begun, but will continue to a much greater extent as you continue on your path.

You may imagine what this [i.e., what transforming some of your lower-self aspects] means in terms of ever increasing • joy, • love, • peace, • security, • strength, • creativity, • deep friendships and • unity.
Even these
first steps
of transforming work
have already
changed
your
• relationships,
your
• experiences,
your
• community,
your
• sense of
  • well-being and
  • meaningfulness
  in life.

You are often
startled by
this change [i.e., by this change in your life experience brought about
by the transforming of some of your lower-self aspects].

It [i.e., This change in your life experience brought about
by the transforming of some of your lower-self aspects]
sometimes seems
miraculous,
yet it [i.e., yet this seemingly miraculous change in your life experience so far]
• is merely
  • a beginning
and
• so much more
  is yet to come.
The increasing
  • inward
  and
  • outward
  abundance
  you experience
  as a result of your pathwork
  • gives your life
    a much more specific focus
  and
  • increases your awareness of
    your incarnatory task.

The abundance
  also manifests
  in your relationships with each other
  in the community
  you have begun to establish.

You can see
  a visible change [i.e., a visible change in your relationships with each other
  in the community you have begun to establish].

Where
  before
  there was often so much
  • dissension,
  • disconnection,
  • misunderstanding and
  • negativity
    among you,
  more and more
  you experience
  • understanding,
  • warmth,
  • acceptance,
  • love, and
  • true friendship.

You have learned to a considerable degree
  to deal with
  the dissensions
    that are sometimes inevitable.
You have recognized that
  • dissension
    with others
  is merely a reflection of
  • dissension
    within yourself.

You now can put into practice what I have taught you all these years:

As you unify
  • yourself,
you unify
  • your relationships with others.

As you recognize
  • the best
    and
  • the worst
    in
    • you
      in proper proportions,
you recognize the
  • best
    and
  • worst
    in
    • others
      with equal realism.
The progress is obvious.

- What were previously words,
  teaching a way of living that could become reality if you followed the path,

and

- what was a beautiful-sounding • theory or • philosophy for you,

has now become a reality.

The theory has indeed been put to the test, and the result is visible.

In the recent past you have experienced a great deal together.

You have learned to open yourselves to one another.

You have lost a considerable amount of • shame and • resistance to baring yourselves to one another.
And thus [i.e., And by having learned to open yourselves to one another and by having lost a considerable amount of shame and resistance to baring yourselves to one another]

the loneliness
   you all suffered from
   has begun to disappear,
   sometimes
   by giant steps.

You now know
   that your
   loneliness
   can never be relieved
   by
   another person's love
   as long as
   you
   • stay in
   • hiding and
   • separation
   and
   • keep up your pretenses.

Many of you
   have laboriously
   stripped off
   • this separation and
   • these pretenses
   to quite an extent,

and to that extent
   you find yourselves
   • in warm communion
     with others,
   • no longer lonely.

So you
   truly
   begin to share.

You have shared
   • sorrow
   and you have shared
   • joy.
You have shared
your doubts about
• yourselves and
• your lives.

You have shared
your pain about
• yourselves and
• each other.

You have shared
your burdens of
• guilt,
and you have begun to share
the pleasures of
• love and
• truth.

For there could be
no greater pleasure
than sharing
• love and
• truth
as a result of
the other sharing.

You have tested
the exhilaration of
such rich living.

You can
indeed
create
paradise on earth
if
you do not shy away from
the labor of
purification work.
But soon
the work itself becomes
• the exhilaration and
• the joy;
it [i.e., the work of purification itself] ceases to be
• painful and
• difficult.
You also find this out [i.e., You also find out that the work of purification ceases to be painful and difficult] as you progress.

That [i.e., The work of purification] is the work you must continue.
You have made a wonderful beginning
in this transforming work,
but much more is to come.
And as more transforming work takes place, you will,
• individually and
• as a community,
create
• more real,
• deeper,
• more beautiful relationships;
• more sharing;
• more creative experiences;
• more meaningful self-fulfillment.
[As more transforming work takes place]

- Your spiritual self
  will
  • manifest more and more
  and
  • make you
    experience
    its [i.e., make you experience your spiritual self’s]
    eternal
    reality.

- You will become
  the nucleus of
  a new culture,
  as I have occasionally hinted at.

You are pioneers.

Other groups of pioneers
are springing up
in various corners of the earth,
each
in their own way.

As you
• overcome
  your resistances
  and
• learn
  not to give in to
  the line of least resistance,
your
• joys and
your
• deep awareness of
  the meaningfulness of
  your
  • life and
  your
  • task
  will increase.
I have said such [promising] words often, but they were more of an announcement of what could be.

Now it is different.

For many of you these [promising] words are a living reality that you experience right now in your life, day by day.

And this reality can become • deeper and • stronger if you so choose.

This lecture will give you • a plan and • another means for proceeding further with your transformation.

New understanding on a deeper level is required for this transforming work, which [i.e., this new understanding on a deeper level and the resulting transforming work] will become easier once you understand what I shall now try to convey to you.
Those of you who have gone into the depths and have bared aspects of your lower self, have brought your negative intentionality out in the open where you could expose it, express it, and see it for what it was, have learned the positive side of this process; namely, that it [i.e., namely, that this purification and transformation process that has required you to expose and express your negative intentionality and to see it for what it was] frees you.

You can acknowledge these negative aspects without becoming downcast and without believing that they [i.e., without believing that these negative aspects] are the true you.
Quite the contrary [i.e., Quite the contrary to believing that theses negative aspects you have exposed and expressed are the true you],

when you do this [i.e., when you expose and express your negative intentionality and see it for what it was]

you experience

the truth I have always given you:

When those negative intentions are secret even from your conscious mind, you also secretly believe that you are all bad.

This [i.e., This secretly believing that you are ALL bad] manifests in self-destructive patterns you do not understand, and you cannot trace them [i.e., you cannot trace these self-destructive patterns] to their origins unless and until you have the • courage and • honesty to first bare the negative intentionality very specifically.

Then, [i.e., Then when you thus bare the negative intentionality] lo and behold, something unexpected begins to happen.

You • accept and • respect yourself more and • know that these patterns are only a minor part of your total self.

You can identify aspects of the lower self without totally identifying with them.
On the negative side, you have found out that in these lower-self aspects resides a senseless stubbornness that still controls you to a degree, in an almost incomprehensible way.

In your clear-thinking mind you know perfectly well that it does not make sense to hold on to a negative intention.

You have experienced in other areas of your life:
- the bliss and
- the safety of
  - letting go and
  - letting God.

You also begin to
- make the connections conscious [i.e., make conscious the connections between your lower self aspects and your corresponding negative life manifestations]

and
- see what price you pay for persisting in the negativity.

Yet you do not wish to abandon it [i.e., you do not wish to abandon the negativity of your lower-self aspects].

You are puzzled by your own attitude – and here
  you are stuck.
Why do you persist in a life-denying attitude?

That attitude in you says no to giving in to:
  • the meaning of life,
  • beauty,
  • love,
  • truth,
  • expansion,
  • joy and
  • peace.

It [i.e., That attitude in you] refuses to surrender to God.

This attitude [i.e., This attitude in you that refuses to surrender to God] always applies to a specific area where the lower self does not wish to budge.

It is therefore not enough to make your goodwill known to your consciousness in a general way.

It [i.e., Making your goodwill known to you consciousness] must be specific.
Wherever this mysterious stubbornness prevails,
you are still controlled by your lower self.

But at least you know it now,

and that [i.e., and knowing that you are still controlled by your lower self] is an important step.

You do need help here, my friends,

precisely at this point [i.e., You do need help at this point where you know that in a specific area of your life you are controlled by your lower self but do not know why],

where quite a few of you have arrived.

If you bother to deal with this attitude [i.e., deal with this attitude in you that refuses to surrender to God in a specific area of your life]
rather than
• gloss over it,
• rationalize it away, or
• make yourself oblivious to its existence,
you come to an important point.

You
• see,
but fail to
• understand,
this truly senseless behavior of a part of yourself,

and you
• even see that you have chosen not
to do battle with it [i.e., that you have CHOSEN NOT to do battle with this specific negative aspect of your lower self].
You have just
  • given in and
  • become victimized
  by
  your own lower self [in this specific area].

But this [i.e., But this giving in to and becoming victimized by your own lower self in a specific area of your life where you refuse to surrender to God] need not be so.

When you can
  begin to question this [i.e., When you can begin to question why you give in to and become victimized by your own lower self in a specific area of your life where you refuse to surrender to God],
  then you have already
  made another substantial step
  in the right direction.

For example,
  ask yourself questions like:

"Why do I
  refuse to
  • surrender to God and
  • give up my lower self
  for what I know
  to be
  • happiness,
  • abundance, and
  • bliss?

Why do I settle for
  the puny satisfaction
  of
  • my spite,
  • my destructiveness and
  • my selfishness, or
  • whatever trait is in me that obstructs
    my true happiness?"
What in me makes me so destructive?

How much do I really pay for allowing this [i.e., really pay in a specific area of my life for allowing my lower self to control me rather than surrendering to God] to happen?

Isn't there a way to change this inner course?

Knowing the beauty of life, why do I still deny it?

Why can I not affirm
• life and
• God and
• the flow of creativity?"

These questions will lead to specific
• answers and
• clarifications.

They [i.e., These questions] must be
• asked and
• taken seriously.

They [i.e., These questions] puzzle all those who arrive at this juncture.
This lecture
deals with
these questions.

I have often mentioned, my friends,
that there is
a countermovement
in you.

One movement
• embraces life
and
• longs for the divine.

But
the countermovement
denies
all that [i.e., denies all life and the divine].

It [i.e., The countermovement]
wants
to remain in darkness,
in spite of
the obvious pain
that this [i.e., the obvious pain that remaining in darkness] inflicts.

It [i.e., The countermovement]
insists on
living life
on its own terms,
even though
its terms are
• life-denying and
• destructive
for
• the self and
• others.
This countermovement has its history in the creation [i.e., has its history within the creation process] of the ever-outflowing substance of life, penetrating the infinite void and thus bringing • eternity and • light into the • nonlife and • darkness until the void no longer exists.

Eventually the time will come – to use this limited term [i.e., limited term “time”] – when there will be only • light and • life.

Substances of • consciousness and • energy – the two inseparable aspects of the eternal life spark – get • lost, • separated from their source, as it were.
The substance spreads into the void and, in the outward-spreading movement, temporarily separates itself from the whole.

In that state of separation [i.e., separation from the whole] it [i.e., that substance spreading into the void] will find, through its own inner life spark, all its inherent godliness.

It [i.e., That substance spreading into the void, in its state of separation from the whole] has to battle its way through the • darkness and • distortion that are byproducts of the separation [i.e. byproducts of the separation from the whole].

So these aspects [i.e., these aspects spreading into the void, separated from the whole] of • consciousness and • energy, now individual entities, temporarily turn sour.
| They [i.e., These individual entities of consciousness and energy, separated from the whole.] invert themselves; |  
|---|---|
| they [i.e., these individual entities of consciousness and energy, separated from the whole.] turn into |  
| • anti-matter, |  
| • anti-consciousness, |  
| • anti-energy. |  
| This is why there must be struggle to reawaken |  
| • divine matter, |  
| • divine consciousness, |  
| • divine energy. |  

| From all the |  
|---|---|
| • beauty, |  
| • creativity and |  
| • goodness, |  
| this inversion creates |  
| • ugliness, |  
| • destruction and |  
| • evil. |  

| There have been many names for this countermovement throughout history. |  
|---|---|
Those names [i.e., Those names given to the countermovement created by the inversion of beauty, creativity, and goodness] can become obstacles in dealing with evil, for they [i.e., for these names given to this countermovement] have often been misused, creating further distortions.

They [i.e., Those names given to the countermovement created by the inversion of beauty, creativity, and goodness] were used to
  • dominate,
  • judge
to
  • punish
to
  • put down
to
  • instill fear of
    • life and
    • God
to
  • make a primitive charade out of the
    • wonders and
    • miracles of ongoing creation.

People therefore turn a deaf ear to terms such as
  • "good" and
  • "evil,"
  • "God" and
    • "the devil,"
  • "heaven" and
    • "hell."
Yet these expressions [i.e., these expressions “good” and “evil,” “God” and “the devil” and “heaven” and “hell”] merely describe symbolically a state of consciousness that is very difficult to convey to a consciousness still immersed in a three-dimensional world.

We from our spirit world constantly seek ways to convey to you certain facets of reality without eliciting inappropriate reactions that would thus limit your understanding.

An unavoidable limitation exists however.

Your vocabulary is limited, so you must fulfill your own part in the mutual venture of learning. As I grope to find the words best suited to a specific topic, you must try not to allow

• prejudices and
• word associations to create a wall that would prevent you from taking in what I give you; for I am giving you a potent tool for your further development.
Do not close off to a truth
I am privileged to help you perceive,
even if you occasionally hear a word
that evokes a negative reaction in you.

Evil exists in degrees.

Many varieties of
• distribution and
• intensity of
  • divine
  and
  • evil manifestations exist.

• Consciousness and
• energy aspects are personified in
  • entities or individualities,
  in • personalities,
  in • living beings who have
  their separate aspects both of
    • divinity
    and of
    • evil.
The strength with which the former [i.e., divinity] can
• penetrate the ego structure
and
• manifest depends on the degree the latter [i.e., evil] has been transformed through evolutionary development.

In some spheres of reality the contrasts [i.e., the contrasts among the many various varieties of distribution and intensity of divine and evil manifestations] are infinitely greater than those that you inhabit in your state of development.

In the most highly developed • spheres and • states of consciousness, the degree of • goodness, • brilliance of • spirit or • mind, of • beauty, • wisdom, and • love is totally beyond your imagination.
By the same token, there are
• spheres of temporary reality
and
• states of consciousness in which
  • ugliness,
  • brutality,
  • cruelty,
  • numbness,
  • limitation of mind – including
    • shrewdness, as opposed to
    • wisdom –
  • hatred, and
  • smallness of spirit are likewise beyond your imagination.

These separated beings [i.e., These beings very separated from the whole] – you might call them sub-humans – exist in a world of such darkness that indeed there seems no way out, until, as a result of
• long suffering and
• groping, the mind
  • turns around and
  • starts
• thinking and
• expressing itself in a
  • new and
  • different way.
This [i.e., The mind turning around and thinking and expressing itself in a new and different way]

is the key,
a key that seems too simple to those in a state of evil and suffering who insist that turning around is • very complicated or • impossible to accomplish.

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• Consciousness and energy always create • substance, • matter and • form according to their own nature.
The

• consciousness
and
• energy

in these evil states
are so
• condensed and
• thickened
that they are
more
• material
than
• the matter you know,

so that

in your present state of development,
• the higher
and
• the lower
states of
• consciousness
and
• energy
are equally
imperceptible.

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In the
lowest state of development,
evil
is so strongly concentrated on the surface
that it is
completely unaware of
the divine nucleus.

For these subhuman beings
there actually does not seem to be
an inherent divine nucleus.

Only through
eons of development
does the nucleus
finally become apparent,
but only very dimly at first.
Human
development
is an in-between state.

Beings in various degrees of development
• incarnate and
• fulfill themselves
  in other states.

These degrees of development
may seem to fluctuate considerably
  from your point of view,
  especially if you pick representatives
  from either extreme of the scale.

Nevertheless,
neither
• the highest
nor
• the lowest
degrees
  exist in
  the human state.

You do not know
the full extent of
• good
  and
• evil
  because
  your inner field of vision
  does not reach these levels.

The foregoing may seem to indicate
that creation
is split dualistically,
something I always deny in my teachings.
As I will prove to you on a very practical level, the split does not really exist in essence.

But on a level of temporary manifestation it [i.e., the dualistic split]
• does exist and
• must be
  • recognized and
  • dealt with for what it is.

There is hardly any human being whose
• lower self could approach the intensity of the evil that exists in the lower spheres.

And the now-manifest
• higher self could not by any means approach the
  • intensity and
  • beauty of the
    • true,
    • divine,
    • eternal existence.
I would also like to add here
that
manifest evil
is not necessarily indicative of
an overall
lack of development.

It is often quite
the contrary.

- Active,
- virulent
evil
tonically indicates that
the potential
to develop
one's
divine aspects
has been
willfully neglected,
so that
the potent energy currents
of the consciousness
- invert themselves and
- manifest
  in an equally potent
  negative way.

The
spiritually
- immature and
- young
appear in the human sphere quite often
as having
- innocuous,
- ineffectual,
- primitive
  minds,
with the herd mentality
  that does not think independently.
This [i.e., Because those with spiritually immature and young minds think with herd mentality and do not think independently]
is why

a severely disturbed human being who exhibits some evil traits,
but who
  • already has a developed conscience
  and therefore
  • does not
    act out evil deeds,
    turns relatively quickly into
    a spirit
    of
    • light and of
    • power for the good, once the mind has truly been affected.

The distortion that marks separation from the divine essence is only temporary.

It [i.e., The distortion that marks separation from the divine essence] cannot last.
It [i.e., The distortion that marks separation from the divine essence] is part of the process of filling the void, and, sooner or later through the ages, the distorted, inverted, separate piece of consciousness and energy, the separate personality, must be "filed down," purified through experiences of living and increasing perception until its essence [i.e., until the essence of this separate piece of consciousness and energy] is rediscovered.

And that is the process of evolutionary development.

These things have been said, sometimes in oversimplified terms, by various religions.

But do not forget, my friends, that religions, when they first appear, are channels that in some way communicate divine truth to humanity.
They [i.e., Religions] are later [i.e., After they first appear as channels that in some way communicate truth to humanity, religions are] often distorted.

They [i.e., Religions] may be flattened out because the mind becomes lazy, preferring • handed-down rules and • generalizations that may or may not apply to one's inner state.

Even the truth of a spiritual law becomes a superficial statement when it is • not independently found through the process of • self-search and • self-confrontation, but [rather is only] • lazily accepted on the surface in order to avoid the • labor and • risks involved in personal growth.
This [i.e., Because a religion’s truths in its spiritual laws are not independently found through the process of self-search and self-confrontation but rather are lazily accepted only on the surface in order to avoid the labor and risks involved in personal growth]
is why religions lose their power of truth after a while, even though they often start as channels of truth.

All this [i.e., All this losing of the power of truths that are revealed through a channel of truth]
• must and
• will be avoided here [i.e., avoided here in the channel that pathwork is]
as long as you stay dynamically involved in your
• pathwork,
in your
• search, and
in your
• process of personal growth.
The reason I tell you this now, my dearest friends, is to make it clearer to you what your life means in these terms.

You, as your higher self, have
• taken on a task
and have
• brought with it [i.e., brought with your task], into your embodiment, an aspect of that anti-God matter with its inverted
• consciousness
and
• energy.

You have brought it [i.e., You have brought this aspect of anti-God matter] with you into this incarnation, where it is possible for you to get to
• know it [i.e., get to know this aspect of anti-God matter you brought with you into this incarnation], to
• deal with it [i.e., get to deal with this aspect of anti-God matter you brought with you into this incarnation], and to
• influence it [i.e., get to influence this aspect of anti-God matter you brought with you into this incarnation] rather than be influenced by it [i.e., rather than be influenced by this aspect of anti-God matter you brought with you into this incarnation].
This aspect [i.e., This aspect of anti-God matter with its inverted consciousness and energy that you have brought with you into this incarnation] has
its own separate
• will and
• thinking processes,
as you often find out
to your
• bafflement and
• dismay.

That [i.e., The fact that this aspect of anti-God matter that you brought into this incarnation has its own separate will and thinking processes] is the point where you often get
• confused and
• stuck.

Your
• consciousness or
• personality
must make many choices in this world,
including
• which of the two wills
to follow.

You can choose
to allow the will of
the lower self
to control your whole person.

Or you can choose
to align your
conscious
• mind and
• will
with
the higher self,
without
pushing out of awareness the
• will and
• voice
of the lower self.
You also need to think about what it means:

- when you follow the lower self without questioning it,
- when you are still tempted to:
  - rationalize it [i.e., tempted to rationalize your following the lower self]
  - do nothing to challenge its will [i.e., do nothing to challenge the lower self’s will].

Now, in none of you does the lower self approach anywhere near the intensely destructive levels I discussed earlier.

But the lower self is always destructive; otherwise, it would not be a lower self.

It [i.e., The lower self] may be destructive in wanting to be:
- malicious or
- ungenerous.

It [i.e., The lower self] is destructive by persisting in its limited view that:
- what is selfish is good for the self.
It [i.e., The lower self] is destructive simply in refusing total self-surrender to the
• divine consciousness and
• divine will within you, at every turn of your way.

You forget; you do not trust in this surrender [i.e., you do not trust in this total self-surrender to the divine consciousness and divine will within you at every turn of your way], even if you have already experienced the blissfulness of it [i.e., the blissfulness in this total self-surrender to the divine consciousness and divine will within you].

But your forgetting is not really forgetting.

It [i.e., Your forgetting] is a deliberate intent of that other [i.e., deliberate intent of that anti-God destructive lower self] • will and • consciousness that you carry within you.

Your outer mind always has the choice to allow it [i.e., choice to allow that “other” anti-God will and consciousness that you brought into this incarnation and carry within you] to rule you.
But you can also
take the reins
and be aware of
that other will [i.e., be aware of that “other” will, that anti-God
destructive lower self will that you brought
into this incarnation and carry within you]:

Confront it [i.e., Confront that “other” anti-God will];

counter it [i.e., counter that “other” anti-God will].

Do not allow it [i.e., Do not allow that “other” will, that anti-God destructive
lower self will that you brought into this incarnation and carry within you]

to
• destroy your life and
• waste
  • valuable life substance and
  • creative expression.

It [i.e., That “other” will, that anti-God destructive lower self will
that you brought into this incarnation and carry within you]
does not have to
make you
miss out on
the blissfulness
of eternal life
that increasingly
filters into your life now.

This point [i.e. This point that you confront and counter that “other” will, that
anti-God destructive lower self will that you brought
into this incarnation and carry within you]
is most crucial
for your further
intensified transformation work.
[In transformation work]
You do not
cast out any devils.

That [i.e., That in transformation work you cast out devils]
is a misunderstanding
of certain religious orientations.

When the devils
are cast out,
you do
not
perform the task of
transforming.

You may succeed
in casting out devils,
but the devils live on –
maybe
not attached to you,
but they live on.

Your lower self
can be transformed
and you have seen this happen, my friends.

It [i.e., Transforming of the lower self]
is happening increasingly.

This lecture
is geared to give you
• still better means
to achieve this transformation,
• tools that you could not have used
before you came to
this specific awareness.
The awareness
could be expressed like this:

"Here I see myself
wanting
to be destructive.

I see
• the pain
  it causes me,
• the senselessness of it.

I know
that it need not be that way,
yet I
want
to go on being destructive.

I do
not want to give up
my
• pride,
my
• self-will or
my
• fear
  and put them
    into the service of God."

That [i.e., That I WANT to be destructive when I KNOW being destructive causes me pain, that this is senseless and need not be] is what is so puzzling.
In fact,
it [i.e., this situation of wanting to be destructive when you know being destructive causes you pain, and also of knowing this is senseless and need not be]
is so puzzling to many of you that you soon push it aside again and act as if it were not there.

Then you take this
• in-between,
• half-aware state
for granted.

I shall now try to explain as exactly as possible with the tools at my disposal what happens when
• consciousness and
• energy are being transformed.

That [i.e., This understanding of what happens when consciousness and energy are being transformed], too, will give you
• light,
• incentive and
• greater motivation to put all
of your conscious being into the service of the divine consciousness that dwells deep within you.
I have told you before [see Pathwork Lecture 219 - Christmas Message – Message to the Children – Given Christmas Eve 1973, but not distributed until March 1, 1974; the first half of this lecture is a series of questions from participants about negative traits and the Guide gives the original positive traits behind the negative traits’ distorted form of the original positive trait]

that there is a
• positive,
• divine
  aspect
  behind each
  • specific
  • negative
  manifestation.

You have asked me
what
• positive aspects
  the specific negativities
  are distortions of

and
what
• the original divine
• aspects or
• attributes
  are.

It is a good idea
to continue this exploration
in meditation
whenever
you face
a lower-self aspect.

You have
forgotten
to pursue this approach,
so you often dwell
longer than necessary
on the
purely negative
manifestation.
When you begin to see these areas [i.e., these negative manifestations] of your lower self, it is very important for your conscious mind to ask,

"What was this trait in its
• original,
• beautiful version,
before it was
• inverted,
• distorted, and
• made negative?"

In that way you
• do not cut out the trait,
but
• rather transform it [i.e., transform the negative trait]; you
do not allow those aspects to rule you,
nor do you
• cast them out and
• separate yourself from them.

Instead you
• truly fulfill the task of transforming consciousness – [that task] for which you have come to this earth.
Let us say that your stubbornness resists
• dealing with
  this aspect of self-work [i.e., dealing with this aspect of the work, namely, confronting and transforming lower-self aspects];

it [i.e., your stubbornness] resists
• surrender to
  the divine kernel.

Could this stubbornness not be retained and
• transformed into
  a positive manifestation
  of your godself?

If you do not have to cast it out [i.e., If you do not have to cast out this stubbornness that resists both confronting and transforming lower-self aspects as well as surrendering to the divine kernel], you will not be so resistant [i.e., not be so resistant to dealing with this stubbornness] because you may use
this transformed stubbornness in a
• new and
• different way.
If
    • you find yourself being selfish
    and
    • you believe you must cast out the selfishness,
it will be impossible for you even to want to approach the threshold [i.e., the threshold of dealing with your selfishness] where you seem to be stuck [i.e., stuck because you do not want to or know how to “get rid of” your selfishness and hence are stuck, not knowing how to move forward in life].

But
    if you know that there is a healthy selfishness
    • that you have every right to pursue and
    • that does not exclude • loving and • being generous,
then your • resistance [i.e., your resistance to facing and dealing with your selfishness] will wane and • the devil in you will turn into an angel in this particular area.
Most of you, my friends,
• have forgotten
  this very important tool [i.e., the tool of discovering the original positive aspect behind lower-self traits so that you do not resist facing lower self traits but rather transform them into their original positive form] that
  I have given you
and you
• have not
  consciously used it.
Your
conscious application of it [i.e., application of this very important tool]
  will make you
  even more ready for
    the universal abundance
      available to you
        as a result of
          your transformation work.

Begin to apply it [i.e., Begin to apply this very important tool]
  now
• more consistently and
• in a more focused way.

You now know quite clearly that
  your inability
    to tolerate
      the ever-increasing pleasure in your life,
        to the point where you often
          still feel compelled
            to destroy it [i.e., still feel compelled to destroy the ever-increasing pleasure in your life],
          is due precisely
            to this problem [i.e., to this problem of not using the tool of discovering the original positive aspect of lower-self traits so that you do not resist facing lower self traits but rather transform them into their original positive form].
This [i.e., Because you do not consciously use the tool of discovering the original positive aspect behind lower-self traits so that you do not resist facing lower self traits but rather transform them into their original positive form] is why you cannot find your way to transforming negativity.

Once you begin to solve this problem [i.e., solve this problem and start consciously using the tool of discovering the original positive aspect behind lower-self traits so that you do not resist facing lower self traits but rather transform them into their original positive form], you will experience the glory of this work.

What was once
• negative,
• destructive,
and even
• outright evil,
will turn
• positive,
• constructive, and
• good.

What was once
• a dualistic conflict
will become
• a unification.

For example, instead of seeing
• unselfishness versus
• selfishness,
you will truly see that
• healthy selfishness is good
at certain times
and that there are times to be
• unselfish,
too.
It is very important

to apply this approach

specifically

to all areas you deal with.

This way

consciousness

is transformed

while remaining an

• intrinsically unique,

• divine

manifestation.

Consciousness
does not change its

• essence;

it [i.e., consciousness]

changes only its

• expression.

In

• experiencing

and

• knowing

this [i.e., In experiencing and knowing that consciousness
does not change its essence but only its expression],

your resistance [i.e., your resistance to facing and transforming
your lower self aspects]

will therefore

lessen,

since you will not fear

that you will lose something

that is

intrinsically you.
And you will experience the aspect of yourself that
• can decide the course of your attitudes
  and
• can redirect your consciousness as the more valid you.

At the same time, the other part that you are about to transform will become more and more like an appendage that you have brought with you as part of your task of self-fulfillment.

Consequently, as you do the transforming work, unification occurs.

In the process of feeling increasingly unified and conflict-free, you will fully discover the intense pain of the conflict you have labored under for so long.
Often
you will see
the complete picture
only when
the ill will
is about to disappear.

What was once
a conflicting "other,"
even though
it was incarnated
in your own soul substance,
becomes
one
with
the divine
in you.

The energy
must likewise change.

Energy
that emanates from the lower self
is
very slow moving.

It [i.e., Energy that emanates from the lower self]
is often
• halting,
• condensed and
• heavy.

Energy
can be perceived
with
all the senses,
but
on a level
the conscious mind
is usually not aware of.

Lower-self energy
is extremely unpleasant.
As far as the visual sense is concerned, some of you can perceive energy emanations to a slight degree.

People have sometimes perceived the differences in energy emanations –
- in • color,
- in • brightness,
  in their • pleasing hues.

The difference is quite obvious:

- The lower-self energy emanation is • dull or • crass;
- it [i.e., the lower self] gives off distinctly unpleasant colors;

- higher self emanations,
  in their • color and • brilliance,
  convey • peace,
  • harmony,
  • joy and • bliss.
Perception of color
on the level of spiritual reality
is
• not cut off from,
  but is always
• connected with
and
• expresses and
• communicates attitudes.

Energy
also has
an auditory expression,
but human beings
do not hear it.

If the entity is
highly developed,
the sounds of
an emanating consciousness
are extremely
• beautiful and
• harmonious.

The sounds
of a lower self
are
• disharmonious,
  • ugly and
  • displeasing
to the inner ear.
The same goes for all the other senses.

The fragrance of
• purified consciousness is incredibly delightful, such as you cannot imagine.

The odor of
• impure consciousness is unpleasant;
• it [i.e., the odor of impure consciousness] can be a stench.

On the level of touch, energy is felt by other energy bodies.

The energy of the higher self is felt as
• soft,
• nurturing,
• vitalizing;
you bathe in the energy emanation of purified consciousness.
But the touch perception of
inverted negative consciousness is painful in every possible way.

It [i.e., The touch perception of inverted negative consciousness] can be
• cutting or
• scratching or
• itching or
• pinching –
many different kinds of pain can be experienced according to the specific attitude expressed by the energy emanation.

There are many other senses that you do not know of and that I can therefore not discuss.

This will give you some idea however, of how a personality's inherent attitudes express themselves in energy through every sense.
In your dualistic sphere of consciousness, what you see, hear, smell, or touch seems most of the time quite disconnected from the extremely personal and specific attitudes and energy emanations.

Everything is chopped up into separate categories and manifests in a disjointed way.

This [i.e., Everything being chopped up into separate categories and manifesting in a disjointed way] is often confusing for the personality.

It [i.e., The personality] gets tired of these separations and therefore strives sooner or later for a more unified state of consciousness, where what is perceived is not separated from the essence, even if it [i.e., even if the essence] temporarily manifests in negativity.
So you see, my friends, when you experience a
• beautiful,
• highly elevated,
• joyous state,
you must know
that your energy system –
whether your conscious mind knows it or not –
perceives
all these energy emanations
on all the sense levels I mentioned.

But when you are
• unhappy,
• heavy or
• depressed,
your own energy system unites with
the similar energy system of others –
whether they [i.e., whether the energy systems of others] are expressed
• in the body
or
• not.

Your energy body is influenced by the
• sights,
• sounds,
• odors,
• touching, and
• many other sense perceptions of others.
There is a cross-fertilization.

Your negative state influences others in a similar state and vice versa [i.e., the negative states of others influence a similar state in you], each feeding the other.

Your energy body's experiences are not clear to the outer mind; the outer mind merely registers

- displeasure,
- anxiety,
- heaviness.

When you transform negative • consciousness, you also transform negative • energy.

Your life will be of an ever • increasing and • extending beauty.

It [i.e., Your life] • will be, and • already is, like a blossom that unfolds in ever greater splendor.
| As you  
| • overcome  
| each hurdle  
| of the lower self,  
| as you  
| • commit yourself  
| forever more strongly  
| to the divine will  
| in you,  
| so this blossom  
| will unfold  
| into never-ending fruition.  
| So you  
| never need to fear  
| an end,  
| for there is  
| no end.  

| Be blessed,  
| my dearest ones,  
| be in peace.

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