

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

1996 Edition, Original Given May 8, 1970

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

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

by Eva Broch Pierrakos

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	<p><u><i>I hope you will</i></u></p> <ul style="list-style-type: none">• <u><i>continue and</i></u>• <u><i>cultivate</i></u> <p><u><i>this process [i.e., this pathwork process],</i></u></p> <p><u><i>so that</i></u></p> <p><u><i>you</i></u></p> <p><u><i>bring to life</i></u></p> <ul style="list-style-type: none">• <u><i>your entire being –</i></u>• <u><i>all levels</i></u> <p><u><i>of your being –</i></u></p> <p><u><i>creating</i></u></p> <p><u><i>wholeness</i></u></p> <p><u><i>in you.</i></u></p>
04	<p><u><i>In tonight's lecture I want to talk about</i></u></p> <p><u><i>meditation.</i></u></p> <p><u><i>Of course</i></u></p> <p><u><i>I have spoken about it [i.e., about meditation]</i></u></p> <p><u><i>many times before.</i></u></p> <p><u><i>I have mentioned</i></u></p> <p><u><i>that there are</i></u></p> <p><u><i>many</i></u></p> <ul style="list-style-type: none">• <u><i>aspects of and</i></u>• <u><i>approaches to</i></u> <p><u><i>meditation.</i></u></p> <p><u><i>Now the time is ripe</i></u></p> <ul style="list-style-type: none">• <u><i>to speak about this important topic</i></u>• <u><i>to help you</i></u> <p><u><i>in a more comprehensive way,</i></u></p> <p><u><i>to use this activity</i></u></p> <p><u><i>more</i></u></p> <ul style="list-style-type: none">• <u><i>effectively and</i></u>• <u><i>meaningfully.</i></u>

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

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

07

The conscious ego
must be
completely determined
to allow the
• unconscious
• egotistical
self [i.e., the lower self or child 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 convinced of being the idealized self-image]

is constantly counteracted

by the unconscious knowledge

that this image [i.e., the image of 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

to manifest

in the inner awareness,

and

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

This [i.e., This allowing the child or lower self to manifest in

the inner awareness and acknowledging it in all its specific detail]

alone

will prevent

a dangerous

indirect

manifestation [of the destructive child or 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 or lower self],

so that the undesirable results

seem to come from outside.

	<p><u><i>If your meditation</i></u> <u><i>is not to be a lopsided endeavor,</i></u> <u><i>it must deal with</i></u> <u><i>this kind of blindness</i></u> [i.e., <u><i>being blind to the undesirable results that come</i></u> <u><i>from the destructive child or lower self</i></u>].</p>
08	<p><u><i>The egotistical infant's</i></u> <u><i>antisocial</i></u></p> <ul style="list-style-type: none">• <u><i>desires and</i></u>• <u><i>claims,</i></u>• <u><i>convictions and</i></u>• <u><i>attitudes</i></u> <p><u><i>must be exposed</i></u> <u><i>in exact detail.</i></u></p> <p><u><i>It seems hard to accept</i></u> <u><i>that there is something in you</i></u> <u><i>that is</i></u> <u><i>so very different</i></u> <u><i>from</i></u> <u><i>the way you</i></u></p> <ul style="list-style-type: none">• <u><i>want to be and</i></u> <p><u><i>the way you</i></u></p> <ul style="list-style-type: none">• <u><i>think of yourself.</i></u> <p><u><i>Meditation</i></u> <u><i>must constantly</i></u> <u><i>encourage</i></u> <u><i>this self-revelation</i></u> [of the destructive child or lower self] <u><i>not only in</i></u></p> <ul style="list-style-type: none">• <u><i>a general sense,</i></u> <p><u><i>but primarily in</i></u></p> <ul style="list-style-type: none">• <u><i>specific daily situations</i></u> <p><u><i>that are</i></u></p> <ul style="list-style-type: none">• <u><i>unpleasant or</i></u>• <u><i>unsatisfactory.</i></u>

09

The conscious ego
has to reach down
and say,

"Whatever
is in me,
whatever
is hidden
that I ought to know about myself,
whatever

- negativity and
- destructiveness

there is

should be out in the open.

I want to
see it,

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

I want to be aware of

- how I
deliberately
refuse to see
my part
wherever I am stuck, and
- how I therefore
overconcentrate on
the wrongs of others."

This is
one direction
for meditation.

10

The other direction [for meditation]
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,
that is, resistance to seeing the lower self aspects]
can be overcome.

The ego-will
alone
may be incapable
of accomplishing this [i.e., 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., 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., reality of one's being].

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

11

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

- allows it and
- receives it

as an

- interested,
- open

listener,
you must collect this material
for further study.

Whatever reveals itself
should be explored
for

- origins,
- results,
- further ramifications.

What
underlying misconceptions
are responsible for

- the overt self-destruction,
- the hate
- the spite
- the malice
- the ruthless self-will?

When
the misconceptions
are being recognized,

- guilt and
- self-hate
diminish proportionately.

12

What are the consequences
when
for the sake of a momentary satisfaction
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

- **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 is
threefold.

[1.] 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., **help to reach in and expose the negative side]].**

When the infant reveals itself, the ego should again ask for the help of the universal self to strengthen the consciousness for the further work which is
[2.] the exploration of
• the underlying misconceptions and
• the heavy price paid for them [i.e., the heavy price paid for having the underlying misconceptions].

The universal self can help – if you allow it – to overcome the temptation to give in again and again to destructive impulses.

Such giving in [to destructive impulses]
• does not necessarily result in [destructive] action,
• but [rather] manifests in [destructive] emotional attitudes.

13

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
you need to
quietly wait for an answer.

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

This
truthful approach to life
will already give you
a measure of the

- peace and
- self-respect

you lacked
as long as
you held others
responsible for
what you had to suffer.

14

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

In fact,
you will come to know
two
aspects [of yourself that you have never known]:

[1.] the highest universal powers
will communicate

themselves to you [i.e., you will know the universal powers]
to help you discover

[2.] your most

- destructive,
- ignorant

side,

which needs

- insight,
- purification, and
- change.

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

In fact,
you will
increasingly
experience it [i.e., experience the higher self]
as your
real self
so that
despair
about being

- bad,
- weak,
- inadequate,

will fall by the wayside.

15

Many people
meditate,
but they

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

and therefore

- miss out on
integration [of the two sides: the integration of the higher self side
and 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
will not,
by themselves,
enforce
an integration with
the undeveloped part
of the self.

The conscious ego-self
must

- decide
for
this integration

and

- fight for it,

otherwise
the universal self
cannot get through
to the blocked-off areas.

Partial
integration
alone
with the universal self
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.

This makes for
lopsided development.

16

[3.] The next step in meditation
is to
reeducate
the destructive infant
that is now
no longer
entirely
unconscious.

This [destructive] infant
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
• beliefs and
• attitudes.

This is why
the first part of meditation –
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.

- [1.] Exploration,
- [2.] understanding, and
- [3.] reeducation
often go hand in hand

while at other times
• they [i.e., 1. exploration, 2. understanding, and 3. reeducation]
must proceed separately.

	<p><u><i>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;</i></u></p> <p><u><i>no rules can be made to relieve you of the need to feel into yourself to know</i></u></p> <ul style="list-style-type: none">• <u><i>what to use</i></u> <p><u><i>and</i></u></p> <ul style="list-style-type: none">• <u><i>when.</i></u>
17	<p><u><i>It is easy to look past what is stagnant in you.</i></u></p> <p><u><i>Even if the first meditational approach is used properly and</i></u></p> <ul style="list-style-type: none">• <u><i>[1.] you are capable of seeing new aspects of the destructive child in you,</i></u> <p><u><i>the second part of the process may be neglected.</i></u></p> <ul style="list-style-type: none">• <u><i>[2.] An understanding of the</i></u><ul style="list-style-type: none">• <u><i>causes and</i></u>• <u><i>effects</i></u><u><i>may not be worked through.</i></u> <p><u><i>Or perhaps the third aspect of</i></u></p> <ul style="list-style-type: none">• <u><i>[3.] reeducation is not fully undertaken.</i></u>

18

When you go through
the entire [three-part meditation] process [1. discovery, 2. understanding,
and 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.**

It [i.e., your conscious ego-personality]
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,
the self
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.

19

This gradual change
enables you to
• *accept*
all
your feelings and
• *let the energy*
flow through your being.

When your
• *small,*
• *petty,*
• *mean*
side
is accepted
without thinking that
it [i.e., without thinking that your small, petty, mean side]
is the
• *total,*
• *final*
reality,

then the
• *beauty,*
• *love,*
• *wisdom and*
• *infinite power*
of the superior 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., an attitude of accepting all of your small, petty, mean aspects 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.

20

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,

- *you also detect*
this
 - *great,*
 - *universal,*
spiritual power
 - *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
in you
without
losing your sense of self-worth,
 - the better you
will perceive
 - the greatness
of your innermost being,
- provided
you truly
do not use your discoveries
about the little self
to beat yourself down.

The little 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, 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.

	<p><u>Observe this habit of</u></p> <ul style="list-style-type: none">• <u>self-beating,</u>• <u>hopelessness, and</u>• <u>capitulation</u> <p><u>in yourself and</u> <u>counteract it –</u> <u>not by</u> <u>pushing it</u> [i.e., <u>not by pushing the self-beating, hopelessness,</u> <u>and capitulation in yourself</u>] <u>underground again,</u> <u>but by</u> <u>using what you know</u> [i.e., <u>by using what your conscious ego knows</u>].</p> <p><u>Talking to this</u> [negative, destructive, accusatory] <u>part of yourself</u> <u>you can bring to bear on it</u> [i.e., <u>bring to bear on this negative part of you</u>] <u>all the knowledge</u> <u>of your conscious ego.</u></p> <p><u>If this</u> [i.e., <u>If this knowledge of your conscious ego</u>] <u>is not sufficient,</u> <u>request</u> <u>the powers beyond your consciousness</u> <u>to come to your help.</u></p>
21	<p><u>Another</u> <u>important aspect of</u> <u>getting to know</u> <u>both</u> <ul style="list-style-type: none">• <u>the lowest</u><u>and</u> <ul style="list-style-type: none">• <u>the highest</u><u>in you</u></p> <p><u>is that you realize</u> <u>[not only]</u> <ul style="list-style-type: none">• <u>the function,</u>• <u>the capacities,</u> <u>but also</u> <ul style="list-style-type: none">• <u>the limitations</u><u>of the conscious ego.</u></p>

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., with all of the ego's own]
strength
to
 - change and
 - give up
destructiveness.

The limitation
is that

- the ego-consciousness
 - cannot execute this alone
- and
 - must turn for
 - help and
 - guidance
to the universal 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 [about the way the help from the universal self might manifest],
the faster
help will
• come forth and
• be recognizable.

Help
from the universal consciousness
may come
in an entirely different manner
than
your concepts
may make room for,
and this [difference between how help comes and what form of help you allow]
might
prove to be an obstacle [to your making use of the help
from the universal self].

An
• open,
• waiting,
• accepting, and
• positive
attitude
is also necessary,

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

22

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
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].

This approach [i.e., This approach to meditation that I recommend to my friends
here in this pathwork]

includes
giving voice to
the recalcitrant aspect
of the

- egotistical,
- destructive

self
that denies

- happiness,
- fulfillment, and
- beauty

for any reason.

23

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

[1.] first the recognition of
the

- unconscious
 - destructive
 - egotistical
- self

and then

[2.] the understanding of

- the underlying misconceptions,
 - the causes and effects,
 - the meaning and
 - the price to be paid
- for the present destructive attitudes.

[3.] The third phase
is the

- reorientation and
 - reeducation
- of the destructive part
of the self.

What I will say now [regarding this third phase of meditation process]
must be taken with great care,
otherwise
the subtleties involved [in this third phase, in this reeducation of
the destructive part of the self]
will not be communicated.

Reeducation

might very easily

- be misunderstood and
 - lead toward
- a renewed
• suppression or
• repression
of

the destructive part [of the self]
that is beginning to unfold.

You have to

- take great care and
- deliberately aim
to avoid this [i.e., to avoid this repression of the destructive
part of the self],
without, however,
allowing
the destructive part
to engulf you.

The best attitude

- toward the unfolding destructive part
is one [i.e., is an attitude]
of
 - detached observation,of
 - unjudging,
 - unhurried
acceptance.

The more

- it [i.e., The more the destructive part of the self]
unfolds,
the more
you must remind yourself
that
neither
 - the truth of its [i.e., the truth of
the destructive part of the self's]
existence,nor
 - its [i.e., the destructive part of the self's]
destructive attitudes
are final.

They [i.e., The attitudes of the destructive part of the 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.

You may
lack
the incentive
to change
when you
are not fully aware of
the damage
the destructive part of you
does to your life
when it goes
unrecognized.

It is therefore
another important aspect
of
this [third] phase of pathwork meditation
to look

- deeply and
- widely

for
indirect
manifestations [of the destructive part of the self].

[As an example of this indirect manifestation of the destructive
part of the self, consider the question]

How does
unexpressed hate
manifest in your life?

Perhaps [unexpressed hate manifests indirectly in your life]
by feeling

- undeserving and
- afraid

or by
inhibiting
your energies.

This is only one example;
all indirect manifestations have to be explored.

24

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 [momentarily hardened] life-stuff [i.e., 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
is to allow
the

- **frozen and**
- **dimmed**
consciousness

first of all
to express itself.

Here
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
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., an attitude of listening to, taking in, and calmly
receiving the expressions of the destructive infant 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
can the process of
reeducation
begin.

25

The

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

you usually have

makes

every part [i.e., all three parts]
of this meditation
impossible.

It [i.e., This usual self-rejecting, perfection-demanding attitude]
does not permit

[1.] unfoldment;

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

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

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

[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 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 another part of you that is not the destructiveness part of you
to have the final word]

you need to
widen the limitations
of your conscious ego expressions
to include saying
at any moment:

"I
• will be stronger than my destructiveness
and
• will not be hampered by it.

I determine
that my life
will be at its
• best and
• fullest
and that I
• will and
• can
overcome the blocks in me
that make me
want
to remain unhappy.

This determination of mine
will bring in
the higher powers
that will make me
capable of
experiencing
more
and more
bliss
because
I can let go of
the doubtful pleasure
of being negative,
which I now
fully recognize."

This
is the task
of the conscious ego.

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

- ***guidance,***
- ***wisdom,***
- ***strength, and***
- ***a new***

inner feeling
of love
that comes from
being penetrated by
the universal self.

26

For reeducation,
too,
has to proceed
through the relationship
of the three interactive levels [i.e., *the three interactive levels of meditation*],
just as it was necessary
for making
the destructive side
conscious and
exploring
its [i.e., *the destructive side's*]
deeper meaning.

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 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 this goal of changing the consciousness of the negative inner child]*

and

- **committing itself to it** *[i.e., committing itself to this goal].*

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

Full execution

of this task *[i.e., this task of the conscious ego]*

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]

the consciousness

must again

adopt a twofold approach:

- one [of the two aspects of the consciousness's twofold approach] is activity

that asserts its [i.e., asserts consciousness's] desire

to transform

the self-defeating aspects,

- leading the dialogue and

- calmly

but firmly

instructing the ignorant child.

- The other [of the two aspects of the consciousness'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

when the feelings

lead to

- new,

- more resilient

reactions.

Thus

- good feelings

will replace those [feelings]

which were

- negative or

- dead.

27

- Rushing and
- pressuring
the resisting part [i.e., pressuring the resisting, ignorant child part of the self]
is as
 - useless and
 - ineffectiveas
 - 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., by the conscious ego applying pressure to the resisting,
ignorant child part of the self that is refusing to change].

Both [i.e., Both the pressure on the ignorant child part of the self to change
and accepting the ignorant child part of the self'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
here again,
to
• explore and
• let the worst in you
express itself.

28

You can see, my friends,
how
[1.] expressing
the negative part,
[2.] exploring its
• meaning,
• cause and
• effect,

and
[3.] reeducating it
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
combine
in the effort of
• purification and
• integration.

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

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

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

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

29

Each day
brings forth

- new
tasks,
- exciting
tasks,
- beautiful
tasks.

They [i.e., These new, exciting, and beautiful tasks]
should

not be approached
in a spirit of

wanting to get it over with,
as if

only then [i.e., only then when these tasks are finished]
could life begin.

On the contrary,
the meditation process [itself]

is
living at its best.

You may begin
each meditation
by asking yourself,

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

In what respect
am I
dissatisfied?

What is it
I may be
disregarding?"

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

Wait trustingly
for what [part of you] 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 [of you that unfolds for you in this meditation],
but only after
it [i.e., only after that distorted part in you that has now
unfolded and revealed itself]
has
fully
expressed itself.

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

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

- **vague,**
- **faraway**

theory
that you
cannot put into personal action.

Instead,
your

- **trust in life,**

as well as

- **self-love**

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

- **realistic considerations,**

instead of

- **wishful thinking.**

31

The

- **paradoxes**

and

- **opposites**

that you
constantly deal with in life
will be reconciled.

This [i.e., This reconciliation of the paradoxes and opposites
that you constantly deal with in life]

is important,
particularly when you meditate
on this threefold interaction
within you [i.e., the threefold interaction among the ego, the
destructive self (or lower self), and
the universal self (or higher self)].

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

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

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

Only to the
• *dualistic,*
• *separated
mind*
*do they [i.e., do desire and desirelessness]
seem like
opposites
leading to confusion about
which
is*
• *right*
or
• *wrong.*

32

*Human beings
desire,
for
only desire
can bring you to
the fourth aspect
of meditation [the other three being: 1. the recognition of the
destructive self, 2. the understanding of destructive self, 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
a more expanded state.

33

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

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

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

Such [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 of what you desire].

This underlying denial [i.e., This underlying unconscious "no"
to what you say you desire]
creates
too tense
a desire.

Therefore
a kind of
desirelessness
must be present

which could be expressed
as the statement,

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

even if

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

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

that I
• can wait

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

34

What are
the common denominators
of
healthy
• desire
and
healthy
• desirelessness
that make
• meditation
and indeed
• all life-expression
• real and
• beautiful?

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

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

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

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

Then [i.e., Then when you eventually give up all desire and are hence “desireless”]
desirelessness
will be

- distorted,
- misunderstood
- of the wrong kind

because

too much
tense desire
is present.

In the final analysis
such tense desire
comes from
fear

caused by
the infantile belief
that you will be
annihilated
if you do not have
what you want.

Hence

you do not
trust
your ability
to cope with
lack of fulfillment,
which makes you
inordinately
frightened of it [i.e., frightened of
lack of fulfillment].

So

the vicious circle
continues.

The fear [i.e., The fear of unfulfillment]
induces a cramp
that becomes

a denial of
desire.

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

In this [fourth] stage
you express
your desire
with confidence
in your ability to cope
• with
both
• nonfulfillment
and
• fulfillment,
and 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
• desire
and
• desirelessness
will not be
• irreconcilable paradoxes,
but
• complementary attitudes.

35

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.

36

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

Let us take
the inner attitudes
of
• activity
and
• passivity.

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

How can you be
both
• active
and
• passive
in a harmonious way?

The right inner interaction
includes
both these
inner
movements [i.e., both inner activity and inner passivity].

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

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

you are
active
when you

- commit yourself and
- struggle
to
 - recognize and
 - overcome
resistance;

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

you are
active
when you

- have a dialogue and
- reeducate the
 - infantile,
 - ignorant
aspects of yourself;

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

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

When the ego
deals with
both
other "universes" [i.e., both the destructive, infant universe of the
lower self AND the universal, spirit universe of the higher self]
to establish a connection,

you are
active.

But
you must also learn to

wait passively
for the
• unfoldment and
• expression
of both these other levels [i.e., the levels of both
the lower self and higher self].

Then [i.e., Then when you wait passively for the unfoldment and expression
of both the lower self and higher self]
the right blend of
• activity and
• passivity
prevails in the psyche.

*The universal powers
cannot come to fruition
in a human being
unless
both
• the active
and
• the passive
movements are present.*

37

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

are very important concepts

to

- *understand,*

to

- *use, and*

to

- *observe*

within yourself.

Find

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

are

- *distorted*

and where they

are

- *functioning well.*

When
the three-way interaction within yourself [i.e., the three-way interaction within yourself among the conscious ego, the lower self (or the destructive infant self) and 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., this balance between desire and desirelessness, between involvement and detachment, and activity and passivity]
becomes
a steady state,

the destructive infant
grows up.

It [i.e., The destructive infant]
is not
• *killed or*
• *annihilated.*

It [i.e., The destructive infant]
is not
• *exorcised.*

Its [i.e., The destructive infant's]
frozen powers
resolve themselves
into
live energy,
which
you will actually
feel, my friends,
as a

- new,
- living

force.

This [destructive] infant
must
not
be slain.

It [i.e., This destructive infant]
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.

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This is
powerful material.

Be blessed,
be in peace,
be God.

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