Pathwork Lecture 176: Overcoming Negativity

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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This lecture is a continuation of the last one [see Lecture 175: Consciousness: Fascination with Creation], in which we discussed the importance of • mind, of • consciousness, with its • creative aspects and • powers.

We were also talking about negative creation – an ongoing process in every human being.
If you were not negatively involved with creation, you would not be human, you would not live on this plane of consciousness, which expresses a particular degree of development.

Human beings are, in general, free to a degree, so that they create quite constructively also.

But negative creation is still continuing in the human psyche.

This means that it is humanity's task on this earth to
• struggle out of its negative creation and
• become more and more free from the snares of negativity.

This [i.e., For a person to struggle out of his or her negative creating] is not easy, for the fascination with any creative process takes hold of a person, so that he or she wants to remain in it [i.e., in the creative process].
Thus

a person
becomes involved with
any number of vicious circles
simultaneously, which seem difficult to break.

It is my task now
to help you
step by step
to loosen the hold
of your
negative involvement in
distorted creative processes.

I shall continue with
the specific aspects
with which
the pathwork
is particularly concerned.

Many of you begin to
find within yourselves
the truth of your own negativity,
and you can even
acknowledge
that your negativity is
• deliberate and
see
how you
• hang on to it [i.e., see how you hang on to your negativity].

Reaching this step [i.e. this step of seeing the TRUTH of your own negativity, and seeing that it is DELIBERATE and that you HANG ON to it] is of tremendous significance.
There is no greater difference conceivable between human beings who know that they create their own fate, know that they wish to be negative no matter how undesirable that is, and yet retain this [negative] attitude, and those who are ignorant of this fact [i.e., ignorant of this fact that they create their own fate, wish to be negative no matter how undesirable that is, and yet refuse to change].

Anyone who is on a path that genuinely leads to the realization of the universal self must come to this personal insight.

Otherwise the path one takes leads to illusion and deals merely with theoretical speculation or alienated idealization and not real live experience.

Since you are human, my friends, every one of you creates negatively. Your deliberate negative attitudes and feelings, which you do not want to give up, are a creation [i.e., are attitudes and feeling YOU CREATE].
To believe that
your
• unhappiness and
your
• suffering
are inflicted
upon you
by
• others or
by
• life
is utter folly.

It is insanity
to believe that
any unhappiness
can accrue from something
• outside of
or
• other than
the self.

You may have
• known this
theoretically
a long,
long time, and
• paid lip service to it.

But there is a world of difference
between
• an intellectual assent [i.e., assent that unhappiness comes from within] and
• the clear-cut realization
that
• you indeed create negatively,
that
• the very unhappiness you
deplore and
• render others responsible for
is caused by
negative attitudes you actually
• enjoy and
• want to maintain.
If you ascribe your
  • frustrations,
  your
  • unfulfillment, or
  your
  • pains

to society

you are completely wrong.

This does not mean that
  the ills you see in society
do not really exist.

They do.

But they [i.e., But the ills of society that you see and that truly exist] could not affect you if
  you were not
  • deeply,
  and still
  • unconsciously,
    contributing to
    those very ills
    you so much deplore.

You do it precisely [i.e., you contribute precisely to those very ills you deplore in society] by
  your
  negativity

  which you still continue to express
    in your private life.
This truth [i.e., This truth that you contribute to the ills of society by the negativity you express in your PRIVATE life]

may be hard to believe
when you are still at
the very beginning of such a path as this.

But once you are seriously involved in it [i.e., involved in a path such as this],
you must come to see
that it is just that way.

You are
never
an innocent victim, and
society itself
is but the
• sum total or
• product
  of
    • your and
    • many other people's
      constant
      negative
      • production and
      • creation.

This realization
is at first
• shocking and
• painful,

but only as long as
you remain
unwilling to give up
the negativity.

If you
will not give it up [i.e., If you will not give up YOUR negativity]
you do need
the illusion
that
others do it [i.e., that only OTHERS create negativity].
You hope
to come to bliss
without
meeting that aspect in you
which makes reaching bliss
impossible.

You hope to become
a truly
• self-accepting and
• self-respecting
human being
without giving up
what truly impairs your integrity.

Thus you
live
the illusion
that
others
are doing it to you [i.e., that others are creating society’s ills],
whom you can then
blame
for victimizing you.

This is one of the
• famous and
• very frequent
games of
pretense [i.e., games of pretending that ills of society of which
you are merely a victim are caused by
others and have nothing to do with you]
that have been uncovered
by many of you
in various forms.
Once these
  • illusions [i.e., these illusions that others are creating society's ills of which you are merely a victim and that you have no role in creating these ills]
  and
  • cheating intentions [i.e. these cheating intentions to take NO responsibility for the ills in your life]
are abandoned,
the realization of
  your own creative power –
  constantly at work,
  though perhaps still mostly negatively –
is as wonderful a
  • revelation and
  • liberation
  as it was at first [i.e., as your realization of your own creative power, though perhaps mostly in its negative form, was at first]

a shock.

I would like to discuss
the various steps
of working your way out of
the maze of
your own
  • illusion and
  • negative creation
in which you seem to be so
  • inextricably and
  • inexorably caught.
Evidently, the first step must be for you to
• find,
• determine,
• acknowledge,
• accept, and
• observe
your own
• negative attitudes,
• destructive feelings,
• subtle lies,
• intention to cheat, and
• life-defeating spiteful resistance to good feelings.

All these are examples of negative creating.

Those of you who work very
• personally and
• dynamically toward your own growth have come in some contact with this deliberate negative production.

But it is important that you become
• even more aware of it [i.e. even more aware of this DELIBERATE negative production],
• more detachedly observant of it [i.e. even more detachedly observant of this DELIBERATE negative production].

This [i.e., Your heightened awareness and detached observance of this DELIBERATE negative production of all the ills in your life] comprises the first step [i.e., the FIRST STEP of working your way out of the maze of your own illusion and negative creation in which you seem to be so inextricably and inexorably caught].
The second step [i.e., the SECOND STEP of working your way out of the maze of your own illusion and negative creation in which you seem to be so inextricably and inexorably caught]

is that,

depth inside,
you
question
your
particular
   • feelings and
   • reactions to
      • this negative production, and
      • your own
      • deliberate and
      • chosen
intent [i.e., your deliberate and chosen INTENT to create this negative production].

[In this SECOND STEP]
You will then see that you [actually]
   • like it [i.e., you LIKE negative creating],
   • find some sort of pleasure in it [i.e., you find some sort of PLEASURE in negative creating],

and
   • do not wish to give it up [i.e., you do not wish to give up the PLEASURE you find in negative creating].

[Here you experience, to your surprise, that]
The pleasurable aspect
of creating
applies also to
negative
creating [i.e., PLEASURE comes not only from
POSITIVE creating but also from NEGATIVE creating].

It is
absolutely necessary
that you
   • feel this [i.e., FEEL this PLEASURE from NEGATIVE creating]
and
   • admit it [i.e., admit that you FEEL this PLEASURE from NEGATIVE creating].
Even though you understand in • general, • vague terms that this [i.e., that FEELING this PLEASURE from NEGATIVE creating] is • destructive and somehow • wrong,
you still are captivated by the perverse pleasure of your own negative production.

This acknowledgment [i.e., This acknowledgment that you FEEL PLEASURE in NEGATIVE creating] is essential.

Without it [i.e., Without this acknowledgment that you FEEL PLEASURE in NEGATIVE creating] you cannot • grow out of suffering, nor can you • reach the spiritual selfhood you long for.

The third step [i.e., the THIRD STEP of working your way out of the maze of your own illusion and negative creation in which you seem to be so inextricably and inexorably caught] is to painstakingly work through the exact [effects, that is the exact] • consequences and • ramifications of your negative production, without glossing over • any detail, • any effect, or • [any] side-effect.
The realization and precise understanding of the harmful effects [i.e., the harmful effects of your negative production] on you and on others must become very clear.

It will not do if you assuage your guilt for your negative creation by telling yourself you only harm yourself.

It must be seen that you cannot harm yourself without also harming others, no more than you can harm others without also harming you.

This [i.e., This fact that you cannot harm yourself without harming others and cannot harm others without harming yourself] is not a law from retribution of a vindictive authority up in heaven.
It is so [i.e., Rather this fact that you cannot harm yourself without harming others and cannot harm others without harming yourself is so] because
• you are all,
• we are all,
• they are all,
• everyone is the one universal self.

So what happens to
• you must happen to
  • everyone else and vice versa.

It is unthinkable that anything that adversely affects you does not affect others as well.

Self-hate, for example, always manifests also as the
• inability to love,
or even the
• compulsion to hate others.

This is only one example.

This is not a theory; you will discover its truth, but only as you actually work through these steps.
The third step [i.e., This THIRD STEP of working your way out of the maze of your own illusion and negative creation in which you seem to be so inextricably and inexorably caught] also consists of seeing that the pleasure you derive from your negative production is never worth the exorbitant price you pay for it, because all you deplore most • in yourself and • in your life experience is a direct result of it [i.e., a direct result of your negative creating].

You sacrifice • joy, • peace, • self-esteem, • inner security, • expansion and • growth, • pleasure on all levels of your being, and a • meaningful and • fearless existence.

All this and more can never be worth the perverse pleasure you derive from your negative creation.
See how
your negative creation
affects others.

Some deep part of you
• knows this quite accurately [i.e., knows quite accurately that
  your negative creation affects others]
and justifiably
• feels guilty for it [i.e., feels GUILTY about your negative creation,
  especially because it affects others],
• makes you
  • hate [yourself] and
  • punish yourself and
  • rob yourself of
    the real satisfactions of life.

You will come to see that
guiltless living
can only exist
when negative creating
is given up.

Even the
• sincere and
• serious
desire to do so [i.e., DESIRE to give up negative creating]
will bring relief.

Still another aspect of step three [i.e., another aspect of this STEP THREE of
working your way out of the maze of your own illusion and negative
creation in which you seem to be so inextricably and inexorably caught]
is to reach for
the understanding
that
the pleasure you derive
from
being destructive
in your
• feelings and
• attitudes
is
not what has to be given up.
In fact, the same pleasure [i.e., the same pleasure that you now experience in NEGATIVE creation] will be transferred to positive creation, where you can expand
• joyfully and
• guiltlessly
• without paying the heavy price you now pay for
  • negative creation
  and [for]
  • sacrificing your very life – which is no exaggeration [i.e., you truly ARE sacrificing your very life in your negative creating],

Exact
• working through of
  • cause [i.e., the cause of your negativity] and
  • effect [i.e., the EFFECT of your negativity on yourself and on others],
and
• seeing
  • results [i.e., seeing the RESULTS of your negativity on yourself and on others] and
• connections [i.e., seeing the CONNECTIONS between your negative creating and its negative impact on yourself and on others], is what makes wanting to give up negativity possible.
It is not sufficient [merely] to be aware of being deliberately destructive.

- It must be admitted that you do not want to give this up [i.e., you must admit that you do NOT WANT to give up this destructiveness].

- You must see what price you pay [i.e., you must see the PRICE you pay – the negative results for yourself and others for being deliberately destructive].

Doing so [i.e., Seeing the price you pay for being deliberately destructive], you will become experientially connected with

- the cause of your negative creation and
- the effect it has on you.

This bridge [i.e., This bridge between the cause of your negative creation and the effect your negative creation has on you] must be established.
See very clearly that what renders you most unhappy [namely]:

- your anxieties,
- your worries
- your self-dislike
- your insecurities
- your discontent with life
- your frustrations
- your sense of wasting
  - yourself and
  - life
- your hurt and
- your pain,

are all direct effects of deliberately wanted negative attitudes.

At step two [i.e., At step two of working your way out of the maze of your own negative creation in which you seem to be so inextricably and inexorably caught, the step where you discover that you feel real PLEASURE from negative creating and, because it brings you pleasure, you have no intention of giving up negative creating] you are still separated from the effects [i.e., the effects of your negative attitudes and intentional destructiveness that lead to negative creating].
You may
• **see that the cause** [i.e., the cause of your negative creating]
  is your destructiveness and
• **admit it** [i.e., and admit that the cause of your negative creating is your destructiveness],

but you
• **do not yet see**
  the **connection** [i.e., the connection of your destructiveness and negative creating]
  with
  all
  you deplore in your life.

**The connecting link**
**between**
• **cause** [i.e., BETWEEN the cause, namely your negative creating and destructiveness]
  and
• **effect** [i.e., AND effect, namely ALL that you deplore in your life]
  is still absent.

As long as
  the **connecting link** [i.e., As long as this connecting link BETWEEN your negative creating and intentional destructiveness AND ALL that you deplore in your life]
  is not established,
  **you cannot**
  really
  want
  to give up the negativity.

You must see
  the **heavy price**
  you **pay** [i.e., you pay for holding onto negativity and destructiveness, this price being manifesting ALL that you DEPLORE in you life]
  to be
  **truly motivated**
  to want
  to **give it up** [i.e., to be truly motivated to WANT to give up the negative creating that brings you so much negative pleasure in your life].
It is not enough to give it up [i.e., It is not enough to give up the negative creating that brings you so much negative pleasure in your life] because you ought to, knowing that it [i.e., knowing that such negative creating and destructiveness] is somehow • wrong or • detrimental to • you or • others.

Such vagueness will never do the trick [i.e., will never motivate you to give up the negative creating that brings you so much negative pleasure].

The specific link [i.e., The specific link BETWEEN your negativity AND ALL that you deplore in your life] must be established [i.e., established as described here in step three], which is perhaps easier than coming to step • one [i.e., step one: become fully AWARE of and accept your negative attitudes, destructiveness and negative creating] or • two [step two: become fully aware of and feel the PLEASURE you derived from your negative attitudes, destructiveness and negative creating and your INTENT to keep it up].

The most difficult is to reach step two:
   to be fully aware of your negative creating by destructive attitudes of your own choosing [i.e., The most difficult step is step two when you become fully aware that you CHOOSE and INTEND to keep your negative attitudes, destructiveness and negative creating because they bring you PLEASURE].
There is a world of difference between

- such a state of awareness [i.e., a state where you ARE AWARE that you INTEND to create negatively and realize your POWER to create negatively is so strong that it manifests situations, events, people and circumstances that bring you unhappiness]

and

- the state before it, [i.e., the state before it, the state when you were NOT AWARE that, because of your POWER to create and your INTENTION and CHOICE to use that power to create NEGATIVELY, YOU YOURSELF created all the circumstances, people, events and situations that brought you unhappiness],

[the state] when you projected your unhappiness outside,

- blaming the world,
- blaming others,

and

- not seeing the cause [i.e., the cause of your unhappiness] in you.

Thus,

step two [i.e., the step where you become FULLY AWARE

- that you CHOOSE and INTEND to KEEP your negative attitudes, destructiveness and negative creating,
- that in doing so YOU YOURSELF manifest events and situations that bring to yourself UNHAPPINESS, and
- that you do this because negative creating brings you PLEASURE]

is of the most incisive importance.
It [i.e., Step two, the step where you become FULLY AWARE

• that you CHOOSE and INTEND to KEEP your negative attitudes, destructiveness and negative creating,
• that in doing so YOU YOURSELF manifest events and situations that bring to yourself UNHAPPINESS, and
• that you do this because negative creating brings you PLEASURE]

means knowing
your
• [amazing] power,
your
• selfhood.

For
to the degree
you see
• the negative form
  of the creative process
  in you [and all the pain and frustration it is capable of creating],

to that degree
you gain an inkling of
• what you can do [instead]
  to produce
    beautiful
    life experiences.

Step two
may be the most difficult to reach;

it certainly constitutes
the most drastic change in
• self-perception and
• the perception of life processes.

But working through step three [i.e., seeing the FULL SCOPE of your negative creations – seeing EXACTLY how they produce all that you deplore in life]
is equally important,
for without it
the motivation to change is lacking.
However, step three [i.e., the step where you painstakingly work through the EXACT effects, consequences and ramifications of your negative production, without glossing over ANY detail, effect, or side effect]

• is not half as difficult,
and
• never meets up with as much resistance as

step two [i.e., the step where you become FULLY AWARE
• that you CHOOSE and INTEND to KEEP your negative attitudes, destructiveness and negative creating,
• that in doing so YOU YOURSELF manifest events and situations that bring to yourself UNHAPPINESS, and
• that you do this because negative creating bring you PLEASURE].

When you begin to discover the same fascination with creating in a • positive way as in the • negative,

but this time [i.e., creating in a POSITIVE way] unmarred by • suffering, • guilt, • fear, and • self-blame,

the world opens up before you with such • beauty and • light that there are no words to describe it.

You will taste the freedom of being creator of your chosen life.
To facilitate the discovery of this connecting link of
• positive fascination
  with
• creation,
you will need to recognize the
• unobstructed,
• unconcealed
  • destructiveness and
• negativity
  behind facades of various kinds.

For many years we have
• discussed and
• worked on
[i.e. discussed and worked on these various kinds of facades that cover your destructiveness and negativity, namely]
  the
• pretenses,
  the
• defenses,
  the
• games and
• ploys,
  the
• idealized self-images,
  the
• specific forms of denial you seek in order to conceal
  your destructiveness.
All these masks [i.e., All these pretenses, defenses, games and ploys, idealized self-images, and the specific forms of denial you seek in order to conceal your destructiveness]

are hypocritical.

They [i.e., All these masks: these pretenses, defenses, games and ploys, idealized self-images, and the specific forms of denial you seek in order to conceal your destructiveness]

always display the opposite of what you
• reject and
• dislike
in yourself [i.e., These masks cover up aspects that are in you that you dislike, masks that hypocritically display the very opposite of what is really an aspect of you].

These cover-ups [i.e., These MASKS that hypocritically display the very OPPOSITE of those aspects in you that you dislike]

are actually infinitely more • insidious and • damaging than

the actual destructiveness itself [i.e., than the actual destructive aspects that the masks are intended to cover up and hide].

For once you face [For once you remove the hypocritical masks and face] the naked destructiveness [i.e., face those naked destructive aspects in you], you confront a truth [i.e., confront the truth of those naked destructive aspects] in yourself;

which gives you an honest choice of your future direction.
But when you are still involved in the
- cover-ups,
- the roles and
- the games,
you cannot get at the core of your disturbance [i.e., the core of all that frustrates you, that makes you unhappy, and that you deplore in your life].

[In this situation of displaying hypocritical masks and cover-ups of all you reject and dislike in yourself]
- Your suffering becomes worse;
- you become alienated from the [underlying] cause of your [deplorable] condition,
and therefore
- you feel increasingly more
  - disconnected and
  - hopeless.

In order to hide from
- others – and primarily [i.e., and primarily hide] from
- yourself –
you produce something [i.e., you produce masks of various sorts – roles, etc.] that appears to be
  the opposite of what you wish to be hidden.
The role [i.e., The role or mask or cover-up that you use and that hypocritically displays the opposite of those aspects of yourself that you wish to hide] becomes like second nature,

**but it** [i.e., but this role or mask or cover-up that you use to cover up those real aspects of yourself that you wish to hide] has nothing to do with you.

It [i.e., This role or mask or cover-up that you use] is merely a habit you cannot shed as long as you are unwilling to look behind it.

It is of specific importance that you disillusion yourself [i.e., free yourself from the illusion] concerning the image • you project into the world and • of whose genuineness you try arduously to convince yourself.

The artificiality of this role you indulge in must be unmasked.

It always appears to you to be good in some way, even if only by pretending you are a victim.
But you must
analyze it [i.e., analyze the role or mask you project into the world]
• exactly and
comprehend it [i.e., comprehend the role or mask you project into the world]
• in detail
to see that it [i.e., to see that the role or mask] is
none
of what you pretend it is.
• It is [i.e., the role or mask is]
  never good.
• You are
  never that innocent,
• nor are others
  that villainous.

But, on the other hand,
nor are you
so hopelessly
• bad and
• unacceptable
  as you meanwhile
  believe you really are
underneath
  this role [i.e., underneath this role or mask].

For
the role [i.e., the role or mask]
conveys
the opposite,
not only
  of what you
    • actually are,
  but also
    of what you
      • believe you are.
Yet the pretended role [i.e., role or mask] contains the same aspects you so busily try to conceal.

If you hide [i.e., If you hide your REAL feelings and self] and your role [i.e., your role or mask that is HIDING your REAL SELF] is that of being persecuted by the • hate and • unjust accusations of others, in this pretense [i.e., in this pretense, role, or mask] lies the hate itself.

• The front or • the role [or mask] is never innately different from what it covers.

It is a hating attitude to pretend being a victim of the hate of others.

This is only one example.

The game itself [i.e., The game, role, or mask itself that you hide behind] must be exposed not only • to reveal what it [i.e., what the game, role, or mask] hides, but also • to lay bare • its [i.e., to lay bare the game’s, role’s, or mask’s] actual aspects and • what they [i.e., what these aspects of the game, role, or mask] really mean.
The negative creative energy
is totally involved
in this presented image [i.e., the presented image that is
intended to cover the negativity].

I suggest that you take some time now
to identify
the various roles [i.e., roles or masks]
you have chosen.

Name these roles in simple sentences
that describe
what they [i.e., what these roles or masks]
are meant to convey.

See if you can detect
how the role [i.e., how the role or mask]
which is supposed to be
quite angelic
is as
destructive
as what is concealed behind it.

Indeed, it could
not
be different,
for
• you cannot
hide
the energy
of soul currents,
• you cannot
make them [i.e., you cannot make the energy of soul currents]
different
by pretending,

no matter
how busily
you try to make
a charade [i.e., make a deceptive act
or pretense]
out of your life.
The • [mask,]
• role or
• game
  you adopt
  in the illusion
  that it [i.e., in the illusion that the mask, role, or game]
  eliminates
  your
deliberate destructiveness
  is
  the first layer
  that must be confronted.

Then
  you can begin
  to take the steps I have outlined.

Sometimes these steps overlap.

The more
  insight you have
  into the
  absolutely losing game
  you play with life
  when you hold on to
  the false role [i.e., false role, game, or mask]
  that
  covers up
destructive attitudes,

the more
  you will be motivated
  to give up
  all of this.

You will
  strengthen
  your will.
This [i.e., Strengthening your will to give up your false roles, games, pretenses and masks that you use to cover up your destructiveness]

will lead you to
the fourth step,

which is
the actual process
of
recreating
soul substance.

By your
• meditation,
by
• prayer,
by
• formulating
deliberate thoughts of truth
about this entire matter
and
• impressing them [i.e., impressing thoughts of truth]
on to
your destructive psychic material,
recreation
• begins and
• continues
as you become more adept.

First
you need to discover
again
and again
your
will
to be
• hating,
• unforgiving,
• punishing,
• resentful, and
• hurt.
You will become aware of your attempt to
• exaggerate and
• drag out old injuries,

to quite deliberately
• punish others for
  • what your parents did to you or
  • what you think they did to you, and of your refusal to see their failures as anything [else] but a deliberate act of hate against you.

When you then perceive [further] that it gives you pleasure to
• dwell on all this within yourself and
• not change your
  • outlook and
  • attitude, or
your
• feelings,
you can begin to recreate.
When you see
the falsity of
your pretenses,
you can then
remind yourself to
want
to see
what is underneath
your
particular
facade of
• blame and
• victimization,
in whatever guise
it [i.e., in whatever guise your particular
façade of blame and victimization]
may appear.

Your feelings
of
being injured
first appear as
quite real
and it requires deeper probing
to discover
that they [i.e., to discover that your feelings of being injured]
are
not
real at all.

They [i.e., Your feelings of being injured]
are cultivated habits.

So are
the roles you play [i.e., The roles you play and masks you wear
are cultivated habits and NOT really you].
Each objective acknowledgment of your pretenses –
- the pretense of your role and
- the pretense of your sustained injuries [i.e., injuries you endured from others] as the cause of your negative emotions toward
  - people and
  - life experience –

enables you to want to be in
- deeper truth,

to abandon those falsities and
to meet life with
  - real and
  - honest attitudes.

- The issuing of this intention [i.e., The issuing of this intention to be in deeper truth abandon the falsities of your pretenses meet life with real and honest attitudes]

and
- the calling upon the higher powers in you to help you [i.e., to help you carry out your intention]

is step four.
Another part of step four is to ask a concise question of your innermost being:

- "What approach can I use to live my life without a pretense?"
- "How does it feel to bring forth better ways of responding to life's experiences?"

In answer to these questions [i.e., In answer to these questions, answers coming from your INNERMOST BEING] something new will evolve.

In this re-creating process, healthy, resilient, adequate, and truthful reactions will come easily [and spontaneously] from your real nature, which needs no concealment.

When you re-create, formulate your sentences very concisely. State that what you do does not work, why it [i.e., state WHY what you do] does not work, and that you wish to operate in a different way.
These sentences [i.e., These sentences stating that what you do does not work and stating WHY what you do does not work and stating that you wish to operate in a different way], if they are truly meant, have great creative power.

They [i.e., these sentences] can be meant, and they [i.e., and these sentences] will be meant when you fully comprehend the harm you are doing while remaining in your old attitudes.

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These [i.e., These four steps]

1) Become aware that YOU create NEGATIVELY and thus that YOU create all the circumstances, people, events and situations that bring you UNHAPPINESS, and then STOP your BLAMING the world and OTHERS for your unhappiness.

2) Become aware of the PLEASURE you derive from negative attitudes, destructiveness and NEGATIVE CREATING and that you INTEND to KEEP your negativity even if it brings you UNHAPPINESS.

3) Painstakingly work through the EXACT effects, CONSEQUENCES and ramifications of your NEGATIVE CREATING, without glossing over ANY detail, effect, or side effect of your negative creating, and thus MOTIVATE yourself to CHANGE.

4) Issue forth your intention to be in TRUTH, to ABANDON your FALSE PRETENSES, and to meet life with REAL and HONEST ATTITUDES, and then call upon the HIGHER POWERS in you to HELP you.

are the steps of purification in the

• deepest and
• most vital
   way.
Purification is unthinkable without
• going through these four steps.

Purification is also unthinkable without
• receiving active help.

It [i.e., Purification] is too difficult to do alone.

It is utter illusion to hope –
• consciously or
• unconsciously –
that facing these aspects [i.e., that facing these NEGATIVE aspects] of your being can be
• avoided,
• skipped,
• bypassed or
• whisked away by some magic "spiritual" means.
• Self-realization,
• self-actualization,
• reaching your spiritual center –

or whatever name you wish to use to describe
the goal
of all living –

cannot occur
unless
you face
your deepest
• negativities and
• hypocrisies, and
your
• deliberate intent
to be
• negative and
• destructive,
• spiteful and
• resentful;

often
you will even
forgo
your own happiness
just to
punish
someone from your past.

To see this [i.e., To see that you will forgo your own happiness just to punish someone from your past]

seems painful
at first,
but
it will prove liberating.
Those of you who have not yet made these self-discoveries [i.e., these self-discoveries of your deepest negativities and hypocrisies, your deliberate intent to be negative and destructive, spiteful and resentful, and even that you will forgo your own happiness just to punish someone from your past] will come to it.

You can prepare for it.

For you cannot
• allow happiness into your soul or
• eliminate the pervasive guilt you seek to explain away by false guilt
  unless you go through these steps [i.e., these four steps required for your purification].

No matter how much you now believe that
• others or
• life's caprices deprive you of what you desire,

it is actually you who do this [i.e., it is actually YOU YOURSELF who deprives you of what you desire].
For you can
let in
what life is
always
ready to give you
so richly,

once you
make room for it in
your
• consciousness and
your
• self-creating.

Many are the people
who want to reach
spiritual heights
but who harbor
the unexpressed
illusion
that to face
what I am discussing here
can be avoided.

They run from
pillar
to post,
and
whenever they are
confronted with
their own unpalatable truth,
they run away.

The imaginary need
to run [i.e., to run from their own unpalatable truth about themselves]
proves so illusory.

There is
no need
to run away from
yourself.
Whenever
destructive attitudes remain
  • unfaced and
  • untouched,
you live in painful
  ambivalence.

For you cannot ever
  go in one direction [only]
  when you want to be negative.

[Why not? Because while part of you wants to be NEGATIVE.]
  There is always
  the real self
  • clamoring for ultimate reality
  and
  • pulling in the opposite direction [i.e., ALWAYS pulling toward the POSITIVE and away from the negative].

Unification of inner direction
  can only happen
  when the personality is
  • truly and
  • genuinely constructive without hidden destructiveness.

And
  can you perceive the pain of being torn apart
  by going into two opposing directions [i.e., the REAL SELF pulling you in the POSITIVE direction and the other hidden aspects in you pulling you in a NEGATIVE direction]?
**This struggle** [i.e., This struggle BETWEEN the REAL SELF pulling you in the POSITIVE direction AND the other hidden aspects in you pulling you in a NEGATIVE direction]

is more
  • painful,
  • confusing, and
  • paralyzing
  than anything else
  that goes on
  in the human psyche.

---

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**In order to**
  • reestablish
    the being you were
    long before
    • this earth life,
    before
    • you became involved with negative creating,

and to
  • re-experience
    yourself
    as that
    eternal you
    which you
    • essentially and
    • ultimately
    are,

you have to
  • consider
  and
  • test
  the possibility of

  positive creating.
You will then see that to create positively is really so much more natural and easy:

\[
\text{it [i.e., creating positively] is an organic process.}
\]

- Negative creating and destructive attitudes are artificial and contrived, even though you are now so used to them that they [i.e., that negative creating and destructive attitudes] seem more natural [i.e., SEEM more natural than POSITIVE creating and CONSTRUCTIVE attitudes].

The positive is effortless.

Offhand it seems that to abandon the negative that has become so much second nature to you is too great an effort.
It [i.e., the effort to abandon the negative] seems too great because you still believe that by giving up • negativity you create a • positivity that is something completely new.

If this were so [i.e., If positivity were something COMPLETELY NEW and completely different from negativity],

to create it [i.e., to create a POSITIVITY] would indeed be quite impossible in most instances.

But the moment you realize that the positive creation is already there within you only covered up,

and that it [i.e., and that the positive creation within you] can • unfold and • reveal itself the moment you allow this to happen [i.e., the moment that you ALLOW this positive creation within you to unfold and reveal itself],

[in that moment when you realize this truth about positive creating, then] abandoning negativity becomes a relief from a heavy burden that has pulled you down • all your life – and • in many lives before this one.
While you
• hate,
• distrust,
• take a dim view of things, or
• prevent a favorable outcome
  by
  expecting
  the worst,

the ability already exists in you
to
• love,
  • trust, and
  • know
    that
    life
    • is good and
    • can be trusted.

All this,
and more
• exists within you
  already,
and
• needs only to
  be allowed
  to surface
  like the sun
  coming out
  from behind the clouds.

You will see
that it is possible
to feel
this positive undercurrent.

Simultaneously
you will experience
the deep joy
that permeates the entire being
of any person
making this discovery [i.e., this discovery about the
REAL SELF’S POSITIVE capacity to
create from within, effortlessly].
When we say that

God

is within you,

we mean

precisely this.

Not only is

the greater consciousness

with infinite wisdom

of the most personal order

available to you

at whatever moment you need it,

not only are there

• powers of
  • creative
    • strength and
    • energy,

• feelings of
  • bliss,
  • joy, and
  • pleasure supreme
    available to you
    on all levels,

but also,

right underneath

where you are

ill

with your negativity,

a new "old life" exists

in which

all reactions to

all possible contingencies

are

• clear,
• strong, and
• entirely satisfying and
• right for each occasion.
A
  • resiliency and
  • creativity
  of reacting
  already exists
  now
  behind
  the false roles of
  • pretense,
  beyond
  the grip of
  • destructiveness.

Underneath
  your outer deadness
  a bubbling aliveness
  already exists.

At first
  it [i.e., At first this bubbling aliveness within you]
  will shine through
  at moments only.

Eventually
  it [i.e., Eventually this bubbling aliveness that is within you]
  will manifest itself
  as your
  steady inner climate.

Before
  you can live
  in this steady climate [i.e., in this steady climate of bubbling aliveness
  that is within you],
  you will have to go through
  two basic phases
  that deal with
  the negativity
  that humanity is still involved with.
Most human beings find themselves still in the first basic phase of negativity.

This [first] phase is
- initiating negativity.

The second phase is
- responsive negativity.

In the first phase [i.e., In the phase of INITIATING negativity] you automatically react to situations with the destructive pattern you have adopted after some traumatic experiences in early life.

You maintain negative responses
- which at one time in your childhood you could not avoid producing,

and
- which were then, under those circumstances, even life-preserving.
But

when the same responses [i.e., when those same responses you used in your childhood, which you could not then avoid producing and which, under those circumstances, were even life-preserving] are repeated in situations
  • later,
  • when there is no longer cause to use them,
then such responses are not only
  • "neurotic";
  • initiating negativity,
quite regardless of whether the other people involved
  • act like your parents or
  • not.

The four steps I explained in this lecture are all destined to deal with this first phase [i.e., the phase of INITIATING negativity].

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The second phase [i.e., the phase of RESPONSIVE negativity] deals with the negativity that is merely responsive [i.e., is merely responsive to the negativity of others]

When individuals
  • have freed themselves from initiating negativity and
  • are clear in this respect [i.e., clear and no longer have the behavior of initiating negativity when triggered by a situation from childhood],
their reactions are positive whenever others do not react negatively toward them.

But the negativity still flares up [in them] reactively, as a result of their responding to the negativity of others.
You may say this [i.e., You may say that responding negatively to the negativity of others]

is perfectly natural;

for that matter,
• everything or
• anything

is
"perfectly natural."

But this [i.e., But this state of responding negatively to the negativity of others]

is still not
the purified state.

It [i.e., This state of responding NEGATIVELY to the negativity of others]

is not the state of truth.

To respond in that way [i.e., To respond NEGATIVELY]

to the negativity of others

is still an action based on illusion.

There is a better way
to respond [i.e., to respond to the negativity of others coming toward you].

Even though the other person
may indeed unload
a great deal of unjustified hostility on you,
it is an illusion to
• fear it and
• set up your negative defenses.
[To respond to the negativity of others coming toward you]
You can depend on
yourself
much more adequately
without
• withdrawing,
without
• becoming in any way defensive,
without
• becoming destructive
     with your own feelings.

There is no need
to see life as
• bleak and
• hopeless
     because someone
     acts destructively toward you.

Therefore
this responsive negativity [i.e., this behavior of responding negatively and
defensively to the negativity of another coming toward you]
must also be straightened out,
but this [i.e., but straightening out this RESPONSIVE negativity]
can be done
only after
the initiating negativity
     has been wiped out.

The vast majority of the human race
are still in the first phase [i.e., the phase of INITIATING negativity in
which you become triggered by an otherwise neutral
event, but an event that nevertheless triggers you because
of childhood traumas that you are reminded of, and you
react to this neutral event by initiating negativity].

Whenever
• the slightest thing goes against your grain,
whenever you experience
• any degree of frustration,

you tend to bring in
your original [i.e., your original childish and immature]
reactions of negativity [i.e., you INITIATE negativity].
You even do this [i.e., You even INITIATE negativity], in many instances, as a precautionary attitude, just because you might experience • frustration, • delay, • criticism, or • the negativity of others.

I think most of you can sense the importance of this lecture, especially if you use it as • referring to your own life instead of [ using it for] • a mere theoretical discussion.

Then [i.e., Then, when you use it as a tool for working in your own life.] it will prove of vital significance in your personal evolution.

Be blessed.

• Love and • strength are given forth for everyone here.
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