Pathwork Lecture 201: Demagnetizing Negative Force Fields – Pain of Guilt


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/

|
| Content |
|---|---|
| 03 | My dearest friends,  
- greetings and  
- blessings  
  for everyone of you here.

The beginning of tonight's lecture  
will be a  
brief recapitulation of certain facets of spiritual laws  
which I have discussed in the past,  
particularly in  
the lectures on "images"

[See especially Lectures  
38 – Images;  
39 – Image Finding;  
40 – More on Image-Finding: A Summary;  
41 – Images: The Damage They Do].

We shall now  
- explore the material more deeply  
and  
- let it expand further.
The fusion of
• consciousness
and
• energy
is of such a
tremendous power
that this fusion [i.e., that this fusion of consciousness and energy]
creates
an electromagnetic energy field, as it were.

This force field
contains
• every conceivable
  • seed or
  • possibility
  of creation.
Every conceivable
• attitude or
• concept
about life
creates
such a field.

Once a force field
is activated,
it sets [i.e., this force field sets]
• events,
• patterns,
• behaviors,
• reactions, and
• states of
  • body and
  • soul
into its specific mold [i.e., into the force field’s specific mold].

The magnetism of this field
is so strong
that ensuing
actions and events
are inexorably set in motion,
and
these actions and events
continue to perpetuate
the power
of this specific force field.
The force field
of a specific attitude to life
is also ruled by
laws of attraction –
• like
  attracting
• like.

Thus
you
who have created various force fields
as a result of your
• attitudes,
• ideas,
• concepts, and
• approaches to life,
• attract
or
• repulse
  • events,
  • people,
  • happenings, and
  • actions
  of
• others
and also
• yourself.

You set up
continuous chains of
• action
and
• reaction
of which
you often lose track:

when an event occurs in your life,
you no longer know
by what
• specific belief
  and
• consequent action
you
  have created it.
This [i.e., This fact that your beliefs and ideas create the events and experience in your life]
applies, of course, to both real and false ideas and to consequent experience which is either productive and blissful or destructive and painful.

It is an important aspect of this pathwork to first understand this principle [i.e., understand that your beliefs and ideas create the events and experience in your life], and then to see where and how this applies to your personal life.

My friends on the path have discovered various force fields of distorted ideas which we call "images."
You have experienced within you how what you now know to be a misconception about life has governed your actions and reactions and has consequently brought corresponding events to pass.

You now see quite clearly that these events are hardly what they at first seemed to be, mere coincidence.

They [i.e., These events that occur in your life are NOT mere coincidence, but rather] occur by immutable law: the law of self-creation.

You have experienced in the further course of this path the depths of the negative emotions connected with these false ideas.

You have also uncovered the negative intentionality that you had instituted as a result [i.e., as a result of these false ideas and resulting negative emotions].

Yet you find yourself stymied in giving up the whole nucleus of the • image, or • force field.
Although you know the ideas are false, you cannot help reacting as if they were true.

For example, you believe 
no woman is trustworthy because you felt your mother rejected you.

You now know 
that this equation [i.e., this equation that says “because you felt your mother rejected you, therefore no woman is trustworthy”]
is grossly false,
yet you are compelled to react to all women as if they were your unloving mother.

You do not want to give up your negative intentionality regarding
• her, and
• your feelings of
  • hate, • blame, and • resentment.

You do not wish to open your heart to love any woman.
<table>
<thead>
<tr>
<th>Regardless of your</th>
<th>It is extremely difficult to change these force fields [i.e., to change these force fields connected with the image that makes one refuse to open one’s heart, here to a woman], but it is certainly possible [i.e., it is certainly possible to change these force fields].</th>
</tr>
</thead>
<tbody>
<tr>
<td>• outer,</td>
<td></td>
</tr>
<tr>
<td>• conscious belief,</td>
<td></td>
</tr>
<tr>
<td>inwardly</td>
<td></td>
</tr>
<tr>
<td>you now discover that this [i.e., that refusing to open your heart to any woman] is how you react.</td>
<td></td>
</tr>
<tr>
<td>You seem</td>
<td></td>
</tr>
<tr>
<td>• caught or</td>
<td></td>
</tr>
<tr>
<td>• trapped</td>
<td></td>
</tr>
<tr>
<td>in this image,</td>
<td></td>
</tr>
<tr>
<td>although you know that it is • unfair, • unreasonable, • unintelligent, and</td>
<td></td>
</tr>
<tr>
<td>and that it causes • you and • others • pain and • frustration, • unfulfillment, and • perpetual • guilt and • longing.</td>
<td></td>
</tr>
<tr>
<td>09</td>
<td></td>
</tr>
</tbody>
</table>
No one who is not deeply involved in and committed to a path such as this, in which deepest self-confrontation on all levels takes place, can possibly do this [i.e., can possibly change these strong force fields connected with the image that, in this example, makes one refuse to open one’s heart to a woman].

To begin with, one is not even aware of the beliefs one holds, which then create force fields with all their ensuing chain reactions.

To

• discover particular images,

to

• experience
  • fully and
  • without defense
    all the feelings involved in them [i.e., to experience all the feelings involved in the images],

to

• take responsibility for the negative intentionality,

are all actions that indicate

• significant progress and
• deeply meaningful work on the path of purification.
These steps [i.e., These steps of 1) discovering particular images, 2) experiencing all the feelings involved with them, and 3) taking responsibility for the negative intentionality associated with the images],

* are necessary pre-requisites
* do not
  by themselves
  change the creative power
  of the force fields:

something more is needed,
as many of you are discovering.

I would say that
many of you on the path
have now arrived at such a juncture,
at least in a part of your personality:

you
  • see,
  • know,
  • understand, and
  • fully experience
    • pain,
    • fear and
    • anger;

you
  • assume responsibility for
    your
      • intentions and
      • negative will.

Yet something
in you
holds you where you are,
although you know quite well
at what price.

This lecture
is supposed to help you move ahead
from here.
For those who
• are at the beginning of the path, or
for those who
• still defend against
  fully assuming responsibility for their lives
and
• are therefore blocked,

the existing image
  can be deduced
    infallibly
    by looking at
    the life manifestation.

Life
  reveals
    what one's underlying
    • beliefs and
    • attitudes
      must be.

It cannot be otherwise.

The magnetic power of the force field
  is
    • self-indoctrinating and
    • self-perpetuating;

it [i.e., the magnetic power of the force field]
  is like
    a deeply imprinted motor mechanism,
      set in motion
        with great energy.

Thus
  a stronger energy is required
    to
      • deactivate this motor force
    and
      to
        • change
          • a negative force field
            into
              • a positive one.
To put it differently,
- the image has to be dissolved
  and
- the creative energy that was locked up in this image
  is to be utilized from now on
  in ways that are compatible with
  divine law.

Now let us directly go into
the main topic of this lecture.

How do you change
- a negative force field
  into
  - a positive one?

How do you
- dissolve an image?

How do you
- recreate realistic concepts
  and
  - imprint them so deeply into your soul system
  that
    - positive
      - will,
      - feeling, and
      - action
      ensue?

In other words,
how do you
- demagnetize
  a negative force field?

Different approaches are necessary
for
- voluntary
  and
- involuntary
  intentionality.
Of course, as you proceed with your purification, all involuntary attitudes eventually become voluntary, but at certain stages, and in certain areas this is not yet so.

For instance, you may be perfectly aware of having a strong defense against feeling a specific pain; you know by many proofs that this pain must be in you, but you cannot feel it [i.e., cannot FEEL the pain], although you want to.

By the same token, a negative intentionality may be quite conscious, or it may manifest indirectly and you are not yet conscious of it as such.

Needless to say that in the latter case [i.e. in the case where you are not conscious of a negative intentionality because it manifests indirectly] the approach must be different.
In instances of both
• voluntary
and
• involuntary intentionality it is essential for the conscious mind to
• express its positive intent and
• formulate it concisely [i.e., and for the conscious mind to formulate its positive intent concisely].

But this [i.e., But expressing positive intent concisely] must not be done
• in self-delusion and
• by superimposing • positive intent over • unconscious • irrational • resistance and • defiance.

The two voices [i.e. The two voices of both positive and negative intent] must be brought face to face, and the conscious personality shall make the final decision.

We have discussed various false reasons for one's insistence on remaining in a state of • falsehood and • pain.

Primarily it is a question of identification.
As long as you identify only with the negative aspect of your ego self, giving up something that is the primary motivating force of this ego seems like self-annihilation, and you cannot give up what seems to be intrinsically you.

You therefore need to systematically establish identification with your real self.

Unless you do this, you will lack the volition to give up what destroys [i.e., lack the will to give up the negative aspect of your ego self with which you currently identify, the part of you that actually destroys]

• happiness and
• joy.

The first steps toward this new identification with your real self, apart from simple
• prayer and
• meditation,
are to reach into new modalities with your mind.
If you
now hate,
say with your
conscious mind,

"I also have in me
the possibility to love.

I
• want this new state
and
• wish to utilize
  all
  my hidden
  • energies and
  • creative forces."

Or,
if you believe you can function
only in a
• non-feeling,
• isolated,
• spiteful
  state,
  although you would want your state
to be different,
• declare the inherent possibilities within you
and
• say,

"There are
inner
• powers and
• energies
  I wish to mobilize."
The same me
that is now locked into
• spite and
• withholding
contains
• other,
• more
• natural and
• beautiful
ways of being.

I want to manifest this new state as my own inherent state."

At the same time,
• alternately
or
• simultaneously, the demagnetization process takes place by going deeply into your innermost stillness.

I have talked about this [i.e., about this process of going deeply into your innermost stillness] at intervals since the very beginning when this channel was established.

I have given exercises for learning
• concentration and
• ways to still the mind
[see Lecture 71: Reality and Illusion – Concentration Exercises, originally given October 14, 1960].
Yet many of my friends find themselves apparently incapable of even attempting to do this [i.e. even attempting exercises for learning concentration and ways to go deeply into your innermost stillness].

I might say that with increasing progress you will develop the self-discipline to give yourself time for these practices every day.

Even only a few minutes pursued regularly will pay tremendous dividends, my friends.

If you do this [i.e., If you do this exercise of concentration and stilling the mind] seriously, just
• becoming still and
• expressing your intent to hear the will of God,
• expressing your intent to feel the presence of God within you,

it [i.e., hearing the will of God and feeling the presence of God within you] will happen.

You can also go back to the various lectures I have given about these specific exercises and use them for a few minutes each day.
Whether you do
• these specific exercises [i.e., Whether you do these specific exercises I have given you]
or use
• others perhaps more to your liking,
the only way
to demagnetize
a negative force field
   is to establish contact with
      your
         • divine reality,
         your
         • cosmic eternal self.

You must
• become very still
and
• turn into your inner stillness
and
• wait for its manifestations [i.e., wait for your divine reality’s manifestation].

Here you have right away
a contradiction
   that seems
      apparently
         insurmountable.

As long as a
• deliberate negativity or
• negative intentionality
   exists in you,
your
  resistance
to commune with
  your
     • eternal,
     • spiritual
        self
  will be too great.
And yet,
as long as
you do not call on
the help of
your
spiritual reality,
you must find yourself
incapable of
giving up
your
negative intentionality.

Let us take for example the
• common and
• pervasive
attitude
of wishing to punish your parents.

You do realize
that
this spiteful self-destructiveness
has absolutely no benefit for you,
yet you feel
you cannot even
want
to give it up.

Since you
cannot
want to give it up [i.e., CANNOT EVEN WANT to give up your attitude
of wishing to punish your parents],
you do
not feel clean enough
to let God
manifest in you.

Neither can you
• listen to
the creative spirit
and
• attune yourself to
its presence.
Then [i.e., Then since you do not FEEL clean enough to let God manifest in you and cannot listen to the creative spirit and attune yourself to its presence] you cannot know the eternal being you really are.

The only way to come out of this self-contradiction that keeps you magnetically immobilized, in spite of your knowing what you are doing with your life, is to begin to use thought processes in a new way.

Let us take the same example:

"I want to punish my parents by my own
• misery and
• spite and
• non-giving,"
or,

"I do not want to love
• my parents,
so I cannot love
• anybody else
because
I want everyone
to become better parents for me than those I really had."

Once you are aware of this attitude — and a good part of the pathwork consists of becoming aware of such things — then you can see yourself
• hooked and
• trapped there.
The freeing
new thought process
might be
to begin with,

"I do not want to stay in this position.

There are powers within me
that make it possible for me
to
• change
  and
• feel
  • good and
  • secure
    about the change.
I do deserve it [i.e., I do deserve to change and
to feel good about the change].

This change
  is my birthright
  which I claim.

I can subsist
  on
  good feelings.

I can
  • sustain and
  • endure
    them [i.e., I can sustain and endure the good feelings],
just as I can
  • endure
    • pain or
    • disappointment.

I now decide
  to no longer believe in
  the fallacy
    that I can bear
      neither
        • painful
      nor
        • good
          feelings.
If there are any areas within me where I still
• battle and
• defend
against
either the
• painful
or the
• loving
feelings
which are the
• giving
and the
• receiving
of love,
the power in me can make me conscious of them [i.e., conscious of where I still battle and defend against either painful or loving feelings].

It [i.e., This power in me] can
• help me
lift myself out of
the groove
that has been set
by the negative force field
and
• bring
a new force field
into being.

I pray for the
• power,
the
• belief,
the
• faith, and
the
• volition
to be totally committed to living my life in a
• good,
• deeply feeling and
• honest
way."
Even if some part of you still resists while you say these words, my friends, if your innermost will pronounces these words
• strongly and
• decisively,
without
• covering up or
• denying the negative will,
but
• meeting it [i.e., but meeting the negative will] head on,
a new power will be created by the force of the intent [i.e., by the force of the intent to change from negative to positive will] within your thought.

Only too often you wait for change to take place without your deciding for [i.e., your deciding in favor of having] a new thought process about the issue in question.

It is the thought that must change [i.e., that must change from “deciding against” to “deciding in favor of” having a new thought process about the issue in question] first.

In thought lies the intent [i.e., In thought lies the intent to change from “deciding against” to “deciding in favor of” having a NEW thought process about the issue in question].
**This intent** [i.e., This intent to change from “deciding against” to “deciding in favor of” having a new thought process about the issue in question]

*can then seep*
*deeper*
*and deeper*
*into the still resisting layers*
*of your consciousness.*

**In that way** [i.e., By this intention to change from negative to positive will and intent seeping deeper and deeper into the still resisting layers of your consciousness]

**the process** [i.e., the process of changing from negative intention to positive intention]

*takes place on*
*• the outermost*
*and*
*• the innermost levels:*

  *on the*
  *• outermost, by the*
  *• volitional thoughts you issue forth* [i.e., by issuing forth the volitional thought that you intend to change from NEGATIVE to POSITIVE will and intent];

  *on the*
  *• innermost, by the*
  *• divine power you mobilize when you meditate for this specific help.*
In this way [i.e., On the outermost level, by issuing forth THE VOLITIONAL
THOUGHTS expressing your desire to change from negative to positive
intention, and, on the innermost level, by mobilizing THE DIVINE POWER
as you MEDITATE for help to change from negative to positive intention]
you
• cannot fail
to inactivate
  the power of the
  • old
  • negative
  force field,
and
• create
  a new force field
  that will bring you into
ever increasing
  • fulfillment,
  • meaningful life,
  • joy,
  • peace, and
  • love.

The lack of understanding
that exists in human beings
about
  the power of
  • thought
and
  the power of
  • feeling,
and
how these two together [i.e., and how the
power of thought and power of feeling together]
create
• magnetic fields
  which in turn
create
  • life experience,
is very regrettable.
The next decades
will bring a change in this [i.e., will bring understanding about these matters].
You always have to begin
where the
• thoughts
and
• feelings
are accessible,
and that is
in your
conscious
• mind,
in your
conscious
• thinking,
• willing, and
• doing.

If this were not so [i.e., If thoughts and feelings were not accessible in your conscious mind – in your conscious thinking, willing, and doing],
it would be
impossible
to ever solve
any problem.

And it has been proven –
• on this path,
as well as
• elsewhere –
that often
• the most severely disturbed individuals
completely
reverse their
• painful
lives
into
• happy,
• healthy,
• unified,
• fulfilled
lives,
while
• individuals with much less disturbance
stay put.
The reason for this [i.e., The reason that individuals that suffer a great deal of disturbance and pain are healed while individuals with much less disturbance and pain are not healed] is that the former [i.e., the individuals with a great deal of disturbance and pain] are more motivated to act on behalf of change and therefore succeed.

If you had to rely on mysterious processes you could not activate, you would indeed be left to a haphazard fate.

But this is not the case.

• The immediate thought process is always available
and
• your habit of thinking can be changed quite easily to begin with.

• A thought inevitably brings a new feeling, which then brings a new attitude.
• But you always have to begin
  where it [i.e., where the change process]
  is accessible,

and

• you have to
  leap
  with your thought
  over
  the barrier of the
  • "I cannot"
  into
  the realm of
  • "It is possible."

You can say,

"These potentials
exist
in me
and
I claim them.

I want to make them [i.e., I WANT to make these potentials that exist in me] available."

More
and more of you
have recently
begun to establish contact with
your divinity.

You have begun to
experience
who you really are.

But still
your hesitancy
to avail yourself of
this new power
often keeps you
unnecessarily away from
the beauty of
your inner reality.
To reach it [i.e., To reach the beauty of your inner reality] requires more and more investment, but • could there be anything more wonderful?

• Could there be anything more worthwhile?

This [i.e., Reaching the beauty of your inner reality] is the very aim of this path;
you will no longer be needy because you will know that everything exists within you to fulfill every one of your needs.

And instead of looking for where the needs can never be fulfilled, namely • outwardly,
from • parents or • parent substitutes,
you will look • inwardly where you can never be disappointed.
For that [i.e., For looking inwardly where you can never be disappointed] you must come with a clean heart.

It is necessary to give up the dishonesty, the hiding, the projecting, and the game playing that exist on subtle levels in your consciousness and which you often manage to deny, even now, after you have temporarily admitted them into your consciousness.

It is certainly not only possible to do this [i.e., not only possible to give up the dishonesty, the hiding, the projecting, and the game playing that exist on subtle levels in your conscious mind], but eventually everyone's fate to do so.

To be free from these dishonesties is the natural, universal law, and really the easiest way [i.e., the easiest way for reaching the beauty of your inner reality].
This [i.e. Being free from these dishonesties and reaching the beauty of your inner reality where you can never be disappointed]
is inexorably your fate.

To hold on to what is most
• difficult and
• contorting and
• hurtful
  for your soul
  is senseless,
  because
  one day
  you must become your
  • whole,
  • real,
  • joyous
  self:
  not
  • this little ego,
  but
  • the ultimate Creator of whom you are a manifestation.

If you listen into your deepest stillness, calling upon the Creator within you, the stillness in you will answer.

This [i.e., The stillness answering you if you listen into your deepest stillness, calling upon the Creator within you]
is inevitable if you really want to know peace.
If you do not want to know
• peace,
• joy,
and
• all conceivable fulfillment,
then you have your clue:

you wish to hold on to something dishonest that you are loath to give up.

Look at it [i.e., Look at that something dishonest that you hold on to and are loath to give up], look at it squarely.

When you see it, you can confront yourself about why you want to hold on to it [i.e., confront yourself about WHY you want to hold on to that something dishonest and are loath to give up].

Then you can make that leap in your thought process [i.e., that leap from the thought, “I want to hold onto this.” to the thought, “I am willing to let this go.”].
Here I come to the second part of this topic.

One of the important obstacles to wanting to
  • establish the channel with your real being
and wanting to
  • give up dishonesty
  is
    your guilt
    for pain you
    • have inflicted, or
    • are still inflicting.

I touched upon this subject before, but the time has come to go into it more carefully.

Over these last years you have learned to open up to the pain you have endured, pain that has been inflicted upon you, first, by
  • your parents when you were a child,
and later by
  • others.
You have learned to
no longer defend quite so much
against such pain,
and more
and more
you can
• feel and
• experience
it fully
and thus [i.e., and by feeling and experiencing this pain inflicted
upon you by others and feeling this pain fully]
free yourself [i.e., free yourself from the pain from others].

However,
your entire psychological movement
has turned away from
the other aspect of pain:

feeling the pain of
your guilt
for having inflicted pain on others.

This [i.e., This psychological movement’s turning away from encouraging
people to feel the pain of their guilt for having inflicted pain on others]
is so
for partially good reasons.

Every truth
can be distorted.

In the days of
pre-psychology,
religion
had indoctrinated man
with a
• distorted,
• debilitating guilt feeling:
  • false guilts,
  • fear of a punishing God,
  • a guilt that did not make it possible
    for human beings to live
    in
    • dignity and
    in
    • the knowledge of who they ultimately are.
In order to straighten out such distortions, the pendulum must always temporarily swing to the opposite extreme, until the right balance of truth is found.

I make a clear distinction between
* remorse
and
* guilt:

remorse
is the deeply felt pain
of your wrongdoing,
yet without losing sight of your divinity.

You become a
* better,
* stronger
person when the pain of remorse is fully savored.

Guilt [i.e., Guilt, on the other hand,]
* crushes the self
and
* denies its [i.e., denies the self’s] intrinsic divinity.

The current trend, as a result of the pendulum having swung away from the opposite extreme [i.e., away from the extreme where guilt crushes the self and denies the self’s intrinsic divinity], makes all guilt appear neurotic.
In fact,
there is a difference
between
• neurotic false guilt
and
• real guilt
and one can hide the other [i.e., neurotic false guilt, for example, can hide real guilt].

I have spoken of this before.

If you cannot bear pain
that others inflict upon you,
then
you cannot experience
in a constructive way
the pain of your own guilt either.

The guilt
of your own distortions
must be fully
• faced,
• felt, and
• understood
in all its
• ramifications and
• chain reactions.
Otherwise [i.e., Otherwise, if you do not fully face, feel, and understand in all its ramifications and chain reactions your REAL GUILT for inflicting pain on others because of your own distortions] you can never be clear with yourself and unless you do so [i.e., unless you thusly deal with your REAL GUILT and thereby become clear with yourself], you cannot
• be whole.

You cannot
• look at yourself with
  • love and
  • respect,
which means that you cannot be who you really are [i.e., you cannot be who you really are in your divinity].

Do this [i.e., Do this “looking at” yourself and your real guilt] in a very
• realistic and
• well-proportioned manner,
without
• exaggeration,
• hiding, or
• dramatization.

It is possible to recognize the chains you are forging with
• your negative attitudes and
• the hurts you inflict with them [i.e., the hurts you inflict on others with your negative attitudes], either
  • directly
or
  • indirectly.
The hurts of

• omission
are no less hurtful than those of
• commission.

Have you not been
deply hurt
by what was missing in your life
as a child?

Was it
your parents'
inability
to give more
• warmth,
• good feelings, and
• closeness?

Well,
you are inflicting the same on others [i.e., you are inflicting the same pain on others by NOT giving them the healthy warmth, good feelings, and closeness they need and deserve from you, and thereby]

by your
vindictive
• imitation and
• perpetuation
of the very attitude
that hurt you most.

If you are
crushed by
the pain of your guilt,
this is only because
you have
decided
to opt for this reaction, my friends.
Whenever you so wish,
you can
  • question
    the necessity of
      being crushed
    and
  • listen to
    your inner stillness
      for the possibility of
        a new reaction.

Yes, you will
feel
  the pain of
  guilt,
  and
  so you should.

But
  as with the pain
  others have given you,
  if you can
    fully accept it [i.e., fully accept the pain of your guilt],
    it [i.e., the pain of your guilt]
    ceases to be pain.

When you
  • fully feel
    the pain
  and
  • are motivated
    with your whole heart
      to give up
        the negative pattern [i.e., the pattern that inflicts pain on others],

the pain of guilt
will make way
  for
    • a wonderful new energy:
      for
        • light,
        • hope,
        • love, and
        • beauty.
Violations of spiritual law
can only be corrected
when you learn to feel
the hurts
you
• have inflicted
and
• still inflict
[and when you learn to feel these hurts
you inflicted and still inflict on others]
without
• feeling
• annihilated or
• worthless,
without
• crumbling
under a load of guilt.

Feel
the pain
of your
• withholding,
of your
• spite,
of your
• maligning
whether
• in your mind
or
• in actuality.
When you hold on to any kind of negative intentionality, you cannot help
• depriving and
• hurting
• others,

just as these attitudes [i.e., just as these attitudes of negative intentionality in you] must inevitably hurt
• you.

For there is no conceivable difference between
• yourself
and
• others.

Whatever you do to
• others,
you do to
• yourself,
and
vice versa.

I have said this many times before, but in your mind you still make a distinction [i.e., a distinction between yourself and others], so much so, that you go on being
• spiteful and
• hating.
Now, my friends, let yourself feel the pain of inflicting pain [i.e., of inflicting pain on others]:

- feel it without crumbling,
  - without exaggerating,
  - without doubting your divine heritage.

If you can do this, you have found the all-important key that will make you want to open up to your divinity with all its joy and with its eternal reality of love.

If you cannot bear the pain of your guilt and look away from it, then you cannot feel deserving, and hence you must block the contact with God in you.

So this [i.e., So fully feeling and bearing the pain of your guilt for inflicting pain on others, without feeling unworthy of your divinity, of God within] is one of the most important keys you need.
Facing
• the guilt for the pain
  you inflict on others
is really not very different from
  facing
• the pain
  you have received [i.e., the pain you have received
  and endured that was inflicted upon you by others].

In both instances
  you can
• exaggerate it
  and
• make yourself
  incapacitated for life,
or
• decide not to feel it at all.

Or
• allow the feeling,
  and say:

"Yes,
• others
  have made mistakes.
• I
  have made mistakes.

They were
• blind and
• groping,
  and so was I.

They were
• in darkness and
I was
• in darkness.

This is regrettable,
  but this is what we are all here for.
I now lift my head
in the dignity of
who I am.

I know
the greater power within me
will help me to
feel
the pain I have
• given [i.e., to FEEL the pain I have
inflicted upon others]
and
the pain I have
• received [i.e., to FEEL the pain
inflicted upon me by others]."

This attitude [i.e., This attitude of feeling and accepting BOTH the pain others
inflict upon one AND the pain one inflicts on others as regrettable but
inevitable mistakes made by humans in their existence on earth]
can now be
• cultivated and
• pursued,
  my friends.
You
do have the
• courage;
you
do have the
• greatness; and
you
do have the
• possibility
  within yourself
  to
• feel this [i.e., to FEEL both the pain you have endured
  and the pain you have inflicted upon others]
and
• become
  • stronger and
  • better,
not
• weaker and
• worse,
as you fear.
It is absolutely necessary that you
  • trace
    all the connecting links
    between
    • cause
    and
    • effect,
  and
  • be totally aware of
    pain
    • received [i.e., aware of pain inflicted upon you by others]
    and
    pain
    • given [i.e., aware of pain you have inflicted upon others].

See how
  • one [i.e., See how, say, for example, the pain you endure
      that is inflicted upon you by others.]
  leads to
    • the other [i.e., here, leads to the pain you inflict upon others and
      that is endured by others],
    back and forth,
      in an
    endless chain reaction.

It is in
  your power,
  any time you wish,
  to break this chain.

When you decide to
  go into this area of your being
  to look at it,
express your intent
  to avail yourself of
    all divine help in you.

Call upon this help [i.e., Call upon this divine help that is within you].

Become so still
  that you can listen.

Feel it [i.e., Feel this divine help within you]
  and know its presence.
The apparent paradox is that

- the more you hide from the pain of your guilt [i.e. the more you hide from the pain of your guilt for the pain you have inflicted upon others],
- the more ruthlessly you punish yourself [i.e., the more ruthlessly you will need to punish yourself for the hidden pain you have inflicted upon others].

Conversely, it is true that

- the more you face and feel that pain [i.e. the more you face and feel the pain of your guilt for the pain you have inflicted upon others],
- the less you will need to punish yourself [i.e., the less you will need to punish yourself for having inflicted pain upon others].

The negative attitude of hiding from yourself what you are doing and really feeling creates a negative force field that perpetuates itself in the following way:

punishing yourself for your unfaced guilt,

you must stay in the very attitude that accumulates more and more guilt.
You are truly caught in one of the most tragic of vicious circles:

because you imagine that you cannot face the pain of your guilt [i.e., because you imagine you cannot face the pain of your guilt for having inflicted pain upon others], you cut yourself off from your heart, your center of being, and from your innermost life.

You feel forever undeserving of joy.

If you are undeserving of joy your needs must remain eternally unfulfilled.

If you feel undeserving and unfulfilled you go on punishing the world for this painful frustration.
You dare not
turn to the
wondrous magnificence of
your inner presence
to help you out of this trap
because doing so
would
instantly
fill you with
• light and
• joy.

You feel that
because you have
given pain [i.e., You feel that because you have inflicted pain upon others]
you do not
deserve
such an experience [i.e., do not deserve an experience of being instantly filled with light and joy].

But how can you
break
the negative pattern
unless
you avail yourself of
the power of God within you?

And you cannot
experience
God within you
without also
experiencing
• joy,
• peace, and
• light.

How are you
ever
going to break the vicious circle
unless you use
this key [i.e., use this key of fully feeling and bearing the pain of your guilt for inflicting pain on others without feeling unworthy of your divinity, of God within]?
Go into your inner stillness right now.

Declare
• that you wish to feel the pain that is held in you, as it was
  • given [i.e. feel the pain of your guilt for the pain that you inflicted upon others]
  and as it was
  • received [i.e. feel the pain you endured that was inflicted upon you by others],

and [i.e., and also declare]
• that you wish to be the beautiful person you really are.

Feel both
• the pain of your guilt [i.e., FEEL both the pain of your guilt for the pain that you inflict upon others]
  and
• the beauty of your real self [i.e., AND also FEEL the beauty of your real self].

Thus [i.e., by feeling BOTH the pain of your guilt AND the beauty of your real self] you
• alter the course you have set in motion
  and
• create a new force field because you demagnetize the old one.

This is the way now, my friends.
As you do this, as you feel

- the pain of the guilt [i.e., as you FEEL the pain of the guilt for the pain you have inflicted upon others]

and

- the pain of what has been done to you [i.e., and as you FEEL the pain that has been inflicted upon you by others],

it will become

one and the same pain.

You will then forgive

- yourself [i.e., forgive yourself for the pain you have inflicted upon others]

as you forgive

- others [i.e., as you forgive others for having inflicted pain upon you],

as it was said

in one of the greatest prayers [i.e., in the Lord’s Prayer].

Then you will be free:

free to

- let go

and

- let God manifest through you more and more in your everyday life.

Be infused with

- inspiration

and

- wisdom,

with

- joy

and

- peace.
These are not mere words, my friends.

They are the unshakable reality that can be verified by anyone who wishes to go on this path all the way.

These are not promises or abstract philosophies or principles.

These are concrete actions to be put into everyday living.

You will then no longer depend on others, but will be your real self, your divine self.

You will therefore have true relationships, not dependent relationships.

This is your ultimate fate.

It is up to you how soon you make it come true.
For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark
Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright
The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.