

Pathwork Lecture 202 *Psychic Interaction of Negativity*

1996 Edition, Given June 16, 1972

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

¶	Content
03	<p data-bbox="375 898 812 1039">• <i>Greetings and blessings</i> <i>for every one of my beloved friends here.</i></p> <p data-bbox="375 1081 1063 1480"><i>The power of • love and the strength of • truth will unfold in you forever more as you grow on your path.</i></p>

04

*I would like to say to you, first of all,
that
the majority of you
have learned to*

- be aware of and*
- admit*

*quite a lot of
negativity.*

*So far
the significance of this progress [i.e., the significance of this progress in which
you have become aware of and admit to quite a lot of negativity]
cannot even be perceived.*

It makes a lot of difference

- whether you
are aware of
your negative
intentionality,*

or

- whether you [i.e., or whether you are NOT aware of your
negative INTENTIONALITY, but rather]*

- blindly grope,*
- act out,*

and consequently

- suffer
a special kind of
confusion
that hurts more than
physical pain.*

*The benefit of this
new awareness [i.e., this new awareness of your negative intentionality]
is equally great
for*

- yourself*

*and
for*

- others.*

	<p><i>In this lecture I would like to show you what the unconscious psychic interaction between</i></p> <ul style="list-style-type: none"><i>• you</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• others</i> <p><i>means in terms of</i></p> <ul style="list-style-type: none"><i>• the loss of</i><i>• love</i> <p><i>and also</i></p> <ul style="list-style-type: none"><i>• the pain of</i><i>• guilt</i> <p><i>that I talked of in the last lecture [see Lecture 201: Demagnetizing Negative Force Fields – Pain of Guilt].</i></p>
05	<p><i>When you are only vaguely aware of</i></p> <ul style="list-style-type: none"><i>• your negativity,</i> <p><i>only dimly sensing</i></p> <ul style="list-style-type: none"><i>• the hurt that it [i.e., the hurt that your negativity] inflicts on others,</i> <p><i>you are caught in a battle of</i></p> <ul style="list-style-type: none"><i>• blame,</i><i>• self-justification,</i><i>• helplessness,</i><i>• self-rejection</i><i>• self-doubt.</i> <p><i>You cannot help but hook others, with their own unconscious conflicts, into your negativity.</i></p> <p><i>You bind them in a struggle equal to the one I just described [i.e., a struggle of blame, self-justification, helplessness, self-rejection, and self-doubt equal to that of your own].</i></p>

06

*Many of you
have already started to recognize
that
by denying
your negativity
you incur a
double guilt.*

*First, there is the
guilt for*
*• the negative attitude in question [i.e., the negative attitude, the refusal
to love, and other negativities per se].*

This we may call
• the primary guilt.

*Then you are involved in the
guilt for*
*• denying
this negativity,*

which we may call
• the secondary guilt.

If
*the primary guilt [i.e., If the guilt for a negative attitude and other negativities]
were admitted*
and
*its consequences [i.e., and if the consequences of this negative attitude
and other negativities were]*
truly accepted,
*it [i.e., the secondary guilt]
would cease to be a guilt.*

But the
*secondary guilt [i.e., the secondary guilt of DENYING the negative attitude
and other negativities for which there is primary guilt]
must weigh heavily on everyone's soul.*

*It [i.e., This secondary guilt of DENYING the negative attitude, the refusal to love
and other negativities for which there is primary guilt]
is a burden
that consumes
much vital life energy.*

	<p><i>Your denial [i.e., Your DENIAL of your negative attitude and other negativities]</i></p> <ul style="list-style-type: none">• <i>always implies</i><ul style="list-style-type: none">• <i>inner or</i>• <i>outer</i> <p><i>harmful acts toward others</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>may therefore truly be called a sin, because you punish others for your own</i><ul style="list-style-type: none">• <i>failings,</i> <p><i>for your own</i></p> <ul style="list-style-type: none">• <i>negative intentions,</i>• <i>lovelessness,</i>• <i>untruthfulness,</i>• <i>spite, and</i>• <i>unfair demands.</i>
07	<p><i>If you are</i></p> <ul style="list-style-type: none">• <i>aware, for instance, that you do not wish to love</i> <p><i>and you</i></p> <ul style="list-style-type: none">• <i>do not pretend otherwise,</i> <p><i>this [i.e. this being aware that you do not wish to love and NOT PRETENDING that you do love]</i></p> <p><i>is your responsibility.</i></p> <p><i>If you realize that you pay a heavy price for a loveless existence, but you let it go at that, at least you do not hook others into your guilt [i.e., into your primary guilt] for not loving.</i></p>

	<p><i>You will be alone, of course, but you have made a choice;</i></p> <p><i>you</i> • <i>know it [i.e., you know you do NOT love or wish to love]</i> <i>and</i> <i>you</i> • <i>pay the price for it [i.e., pay the price for not loving].</i></p> <p><i>You</i> • <i>withhold from the world your wonderful love capacity, that is true, and in that sense you</i> • <i>fail.</i></p>
08	<p><i>But</i> <i>when you</i> • <i>blame others</i> <i>for</i> <i>your lack of love, even if you use their real shortcomings as your excuse,</i></p> <p><i>when you</i> • <i>punish them</i> <i>for the result of your own unloving attitude</i> <i>and</i> • <i>build cases [i.e., when you build cases against them] in order to justify your own holding back,</i></p> <p><i>then you</i> <i>truly sin,</i> <i>my friends.</i></p>

09

This process [i.e., This process of blaming, punishing, and building cases against others]

is

most

- *widespread,*

most

- *common,*

and yet

so

- *subtle*

that only people

who possess a considerable amount of self-awareness

can [even] begin

to recognize it [i.e., begin to recognize this process of blaming, punishing, and building cases against others]

in

- *themselves,*

and therefore also

in

- *others.*

It [i.e., This process of blaming, punishing, and building cases against others] is a

basic attitude.

It [i.e., This process of blaming, punishing, and building cases against others] exists

- *in variations and*
- *with different degrees of intensity.*

The refusal to love, when not admitted, often manifests in the following attitude:

"I do not want to give you anything -- whoever "you" may be --

but

I demand that you give me everything.

If you do not,

I will punish you."

	<p><i>This attitude [i.e., This attitude of “I do not want to give you anything, but I demand that you give me everything. If you do not, I will punish you”] is very typical.</i></p> <p><i>The more</i> • <i>concealed and</i> <i>the less</i> • <i>consciously expressed,</i> <i>[then] the more</i> • <i>insidious its effect will be</i> <i>on [both]</i> • <i>the self</i> <i>and</i> • <i>others.</i></p> <p><i>It is always relatively easy to</i> • <i>deny,</i> • <i>rationalize,</i> • <i>distort,</i> • <i>conceal, or</i> • <i>use half-truths</i> <i>to justify this attitude [i.e., to justify this attitude of “I do not want to give you anything, but I demand that you give me everything. If you do not, I will punish you”].</i></p>
10	<p><i>Lately, several of my friends</i> • <i>have become aware of</i> <i>this attitude [i.e., This attitude of not loving, of “I do not want to give you anything, but I demand that you give me everything. If you do not, I will punish you”]</i></p> <p><i>and</i> • <i>could admit it</i> <i>not only to</i> • <i>themselves</i> <i>but also to</i> • <i>their friends.</i></p>

When this happens [i.e., *When this AWARENESS and ADMISSION of this attitude of not loving, this attitude of “I do not want to give you anything, but I demand that you give me everything. If you do not, I will punish you.” happens*],

the influx

of

• health,

of

***• the clean fresh air of psychic truth,
is instant.***

It [i.e., *The instant influx of health and clean fresh air of psychic truth*]

is the result of

freeing yourself of

the secondary guilt [i.e., *freeing yourself of the secondary guilt of DENYING your negative attitude and other negativities*].

The more you

expose

every detail of

the disparity

between

your

• demands,

your own

• ungiving intentions

and

• the punishment you mete out

when your demands

are not being met,

the more you

clear yourself of

guilt [i.e., *clear yourself of secondary guilt*].

The clearer you can see

- *the preposterous unfairness of what you*
 - *demand*
- compared to*
- *what you give,*

how differently

- *you insist on being treated from*
 - *how you treat others,*

and

- *exactly*
 - how you choose to punish*
 - *always*
 - *so that you cannot be caught,*
 - *so you cannot be made accountable –*

the quicker

you will free yourself of a burden

that causes

- *depression,*
- *anxiety,*
- *worry,*
- *hopelessness,*

and often

- *physical illness*

and

- *material frustration*
 - as well.*

11

*One of the most popular ways
for punishing others
for not responding
with love
to your ungivingness
is*

- *to render them guilty;*
- *to build the case in such a way
that
they
seem to be
the cause
for
your misery.*

*You convince
yourself
quite successfully of this [i.e., that THEY are the CAUSE for your misery]
because you choose to see
only*

*the **result** of [i.e., see only the other's negative response to]
your*

• *withholding*
*and [i.e., and see only the RESULT, namely the other's
negative response to your]*

- *spiteful*
- or perhaps*
- *cowardly*
- *non-giving.*

*You choose to
ignore [i.e., ignore the fact]
that
others*

*cannot respond the way you would like them to
when*

*your own psyche
is still steeped in this*

- *negative,*
- *non-giving*
attitude toward life.

12

Your negativity says,

"I

- *will deny the truth [i.e., deny the truth that MY unwillingness to love is the CAUSE of YOUR negative behavior toward me and my misery]*

and

- *will blame you*

for

- *not giving me all [i.e., all that that I demand and desire]*

and

for

- *not letting me get away with my one-sided demands.*

And if you dare to react [i.e., react negatively]

to this [i.e., to my blaming you for my misery

when you do not give me all that I demand]

I will punish you

by

- *hating you and*

by

- *blaming you even more [i.e., blaming you even more for my misery when you do not give me all that I demand]."*

Those

- *who are at the beginning of their path, or*

those

- *who have a very strong investment in their idealized self-image, which makes*

no room for this truth [i.e., their idealized self-image makes no room for this truth that they have, in fact, an unwillingness to love],

will first think it is

quite impossible

that they, too,

can harbor such an attitude [i.e., an unloving attitude].

Your best gauge to determine

- *whether*

and

- *to what extent*

it exists [i.e., to what extent this non-loving, blaming attitude exists in you],

is to consult your

- *mind and*

- *emotions.*

If you

- *feel comfortable with others,
without anxiety,*

if you

- *expand your life
in a joyous way; and*

if you

- *regard occasional difficulties
as meaningful stepping stones,*

then you have already

vastly overcome

this poisonous attitude [i.e., this poisonous, non-loving, blaming attitude].

But you, too,

must have

- *had it [i.e., must have had this poisonous, non-loving,
blaming attitude at one time]*

and

must have

- *dealt with it
in a truthful way.*

No one

*is entirely free from it
to begin with.*

If you have

not

found this attitude,

you must

work your way through

your

- *pride,*

your

- *investment in your pretense [i.e., your investment in
your idealized self-image],*

your

- *cowardice.*

13

*When you
admit your
negative intentionality
you perform
the most fundamental
act of love.*

*The moment
you admit what you are doing [i.e., admit that you have this poisonous,
non-loving, blaming attitude],
you are performing
an
act of love,
my friends,
whether you know it or not.*

*If you do **NOT** admit
your negative intent,
you may give
a lot,
but never
the real thing that counts most.*

*You may give
• things,
• money,
• good deeds,
even
• tenderness
and
• concern,
but they are
hollow gifts
without
setting the other free
by the
honest admission of
your negativity.*

14

**The guilt caused by
your**
• **unfair demands,**
your
• **spite,**
the
• **withholding of your love,**
and
• **the compounded guilt [i.e., compounded secondary guilt]
caused by [i.e., caused by DENYING your primary guilt
of withholding love and then by]
punishing others for your misery,**

**must erode
your**
• **strength and**
your
• **self-expression.**

**It [i.e., Your guilt caused by withholding love and
then punishing others for your misery]
makes you
truly weak.**

**How can you,
as long as you continue in this attitude [i.e., this attitude of withholding
love and blaming and punishing others for your misery],
ever**
• **have faith in yourself,**
ever
• **believe in your dignity
as a free human being?**

**You may try all sorts of
artificial ways
to instill self-confidence in yourself,
but it will never work
unless you face the secondary guilt [i.e., face the secondary guilt of DENYING
your primary guilt of negativity and withholding your love]
and
give it up [i.e., and give up your secondary guilt of denying your primary
guilt of negativity and withholding love]
by admitting it [i.e., by admitting your negativity
and your withholding of love].**

	<p><i>Then [i.e., Then, after admitting your negativity and your withholding of love,] you may even stay, if you so choose, with the primary guilt -- the guilt of not wanting to love, but at least you have assumed the responsibility for this.</i></p>
15	<p><i>You see, my friends, this [i.e., this world in which you live] is a world of duality.</i></p> <p><i>So much confusion exists because of the either/or alternative</i></p> <p><i>and the topic under discussion [i.e., "Psychic Interaction of Negativity"] is particularly prone to such confusion [i.e., to confusion brought on by the either/or alternative].</i></p> <p><i>Humanity is stymied by the concept that either</i></p> <ul style="list-style-type: none"><i>• oneself should be blamed – for whatever it may be –</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• the other person should [i.e., should be blamed].</i> <p><i>Either</i></p> <ul style="list-style-type: none"><i>• you are • bad and • wrong</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• the other is [i.e., or the other is bad and wrong].</i>

This [i.e., This either/or dualistic attitude – either you are wrong or the other is] creates a serious predicament, making it impossible to be in truth.

If you are wrong and the other person [is] blameless, you feel that there is something not quite right about the situation [i.e., you feel that it cannot truthfully be quite that one-sided].

You feel also that an undue responsibility is placed on you.

If you are the one to assume the sole burden of the blame, you surely expect to be ostracized.

This assumption [i.e., This assumption that YOU are the SOLE one to be blamed] is an unbearable load; it [i.e., this assumption that YOU are the SOLE one to be blamed] is

- untrue and***
- does***
- not permit clarity [i.e., clarity about what is true].***

It [i.e., This assumption that YOU are the SOLE one to be blamed] makes you feel even more

- inferior and***
- unlovable.***

	<p><i>Your misery seems</i></p> <ul style="list-style-type: none"><i>• a just punishment [i.e., a just punishment since you assume that YOU are the SOLE one to be blamed]</i> <p><i>rather than</i></p> <ul style="list-style-type: none"><i>• a choice you are free to alter whenever you so decide.</i> <p><i>By assuming the sole blame, you give permission, as it were, to others to secretly act out their own negative intentions.</i></p>
16	<p><i>Or, conversely, if you have to be completely justified [and innocent] in explaining your behavior, then you also put yourself in a terrible predicament:</i></p> <p><i>you again feel there is something wrong;</i></p> <p><i>you know that making the other all bad does not fit the truth either.</i></p>

*If you have to protect
this pretense [i.e., this pretense of being totally innocent],
which may seem desirable
in order to whitewash yourself of guilt,
you will become*

- *anxious,*
- *afraid,*
- *threatened with*
having your defenses
penetrated –
so you cannot afford to be [undefended and]

- *relaxed,*
- *natural, and*
- *close to others.*

*Your stake in
your "innocence"
prevents intimacy.*

*Again,
you cannot feel right.*

17

*Most human beings
are still incapable of experiencing how
their*

- *distortion and*
- *negativity*
directly

- *affects,*
- *reinforces, and*
- *hooks into*
the

- *distortions and*
- *negativities*
of others.

*They are still
too involved in
the dualistic struggle,
defending
their
illusory self-image.*

*They are therefore
blind to the
psychic reality
of
constant
interaction
between*

- self*

and

- others.*

*The
"either
• the self
or
• the other
is all bad"
attitude
creates*

- confusion,*
- guilt, and*
- self-doubt.*

18

*Psyche to psyche,
the following interaction takes place.*

Suppose you inwardly say,

*"I will punish you
for not fulfilling my insatiable demands.*

*I will
not*

- love you or*
- give you anything.*

*I will punish you
by making
you
guilty,
and if
you
want something from me,
I will
not give it to you.*

*I punish you most effectively
by making
myself
the victim,
so you cannot
• blame or
• catch
me."*

*Suppose the other person is inwardly struggling
with giving up a similar defense.*

Their resistance says:

"You must not give it up [i.e., You must NOT give up your defense].

*Others are out
to
• hurt,
to
• victimize,
to
• exploit
you.*

*If you open your heart to love,
you will get nothing
but
• rejection,
• unfairness, and
• hate
in return.*

It does not pay [i.e., It does not pay to open your heart to love].

*You had better remain
closed up."*

Just imagine how

*your self-victimizing attitude [i.e., your need to stay the victim]
will reinforce*

the irrational resistance of the other person

to being

- *open,*
- *vulnerable, and*
- *loving*

[i.e., thus building the other's resistance

to giving you what you want and demand].

The frightened part of the self,

which is geared to

"protective"

- *negativity and*
- *withholding,*

will be set back considerably in this struggle

whenever it encounters

such a negative intentionality.

This punishment [i.e., This punishment you now use]

often takes the form of

severe accusations

that malign the other's character.

[Thus a negative spiral is set in motion between you and the other]

You may never have thought about it in these terms,

but if you look closely,

you will see that it amounts to just that.

*Or you may even use
others'
real failings
as excuses to
punish them
for*

- not living up to your demands and*

for

- not accepting a deal from you
in which
they*

- give everything*

*and
you*

- [give] little or nothing
on that level.*

*On other levels,
the case may be quite different [i.e., on these levels you may give a lot].*

19

*The unconscious interaction
in this area [i.e., in this area of withholding love while demanding to be loved
on certain levels of life]*

thus

- fortifies and*
- justifies*

*the conviction that
negativity [i.e., keeping your heart closed]
is a necessary defense.*

*Viewed from this
narrow vantage point,
the position [i.e., the position of keeping your heart closed as a defense]
seems right.*

*Thus
when you pursue your
negative intentionality [i.e., when you INTEND to keep your heart closed],
you
are also responsible for
the other.*

*One of the apparently paradoxical truths
of spiritual reality
is that*

- *you*
are responsible for
 - *yourself*

and

- *you*
are also responsible for
 - *the other,*
each in a different way.

By the same token,

- *others' negative intentionality*
 - *hurts and*
 - *hinders*
 - *you*

and

- *they*
are responsible for doing this to [i.e., *for intentionally keeping
their heart closed to*]
 - *you.*

Yet

they could not succeed

if

you would not tenaciously hold on to your own [i.e., *if you would not
tenaciously hold on to your own negative intentionality by
keeping your heart closed and refusing to love*].

In that sense,

the responsibility is [i.e., *the responsibility for your misery because the other
refuses to open their heart is ultimately*]
yours.

*Everyone has the choice of
either*
• *using the other's bad intentions
as an excuse
to stay in their own [i.e., to stay in their own bad intentions]*
or
• *looking for
a new way
of responding to life [and thereby breaking the chain of negativity].*

*It is therefore
equally true
that*
• *you
are exclusively responsible for*
• *yourself*
and
• *others
are exclusively responsible for*
• *themselves*
and [i.e., and yet at the same time]
that,
• *everyone
is responsible for*
• *the other person.*

20

*Since ultimately
there is
no division
between*
• *the self*
and
• *the other,*

*both [i.e., BOTH the statement that you are exclusively responsible for yourself
AND the statement that you are responsible for the other person]
must be true.*

• *You*
 are
 • *the others*

and

• *the others*
 are
 • *you.*

• *The separation [i.e., The separation between you and the others]*
 is as much
 an illusion
 as
 • *the either/or duality.*

It is

not that
 either
 you are responsible
 for yourself
 or
 [you are responsible]
 for others,

nor that
 others are responsible
 either
 for themselves
 or
 for you.

There are
 no
 either/or's:

it is
 all
 one.

21

*Therefore,
when you
end
the old pattern
of
blaming others
in order to
justify
your
• unfairness and
your
• unloving demands,
you not only
unhook
• yourself
from this terrible double-bind,
you also help
unhook
• the other person.*

*Of course,
others
should not
• depend on you;*

*they
must
• fend for themselves
and
• find their own salvation.*

You may say,

*"Others should
not
depend on my overcoming
my
• negativities and
• problems
so that
they can overcome theirs."*

*And you are
both
right
and
wrong.*

*You are right
that it is indeed
others' responsibility [i.e., others' responsibility for overcoming their
own negativities and problems]
and
that
they can do so
no matter
what you do,
provided they really want to.*

*Their
• effort,
their
• investment and
• commitment to themselves
determine the outcome,
regardless of
what others,
including you,
do.*

***But you are also
wrong
in not seeing that
by your
act of
• truth,
which is an
act of
• love,
you help set others free of
their entanglements.***

***When you make clear
what
your
negative part is,
you remove
a great deal of
• confusion and
• doubt,

so that
the true picture of
• where
and
• to what extent
each party contributes to
• a negative involvement
and
• psychic interaction
can emerge.***

This [i.e., This true picture of where and to what extent each party contributes to a negative involvement and psychic interaction that emerges when you make clear what YOUR negative contribution has been] has a tremendously liberating effect.

22

*There are particular phases
in human development
where an entity finds it
almost impossible
to come out
of his or her*

- *negative defense system,*

and
of the conviction that

- *this defense is necessary,*

unless
*one of those people
with whom the person is entangled
lets them off the hook
by admitting his or her own*

- *negative intentionality,*
- *destructive attitude,*
- *dishonesty, and*
- *meanness.*

*Just imagine
how you would feel
when someone close to you,*

- *who has given you pain
by pointing out
your*
 - *real and*
 - *false*

guilts,
but

- *who has also
confused you by
the denial of
his or her guilt,*

suddenly said to you:

*"I realize that
I do
not
want to give you love.*

*I want to demand
from you
and then*

- *blame you,*
- *accuse you, and*
- *punish you*

*when you do not comply with
my demands.*

*But I do not allow you to feel hurt [i.e., feel hurt by my withholding
love, and my demands, blames, and punishment],
because
although I want to
hurt you,
I do not want to be made to
feel guilty
by your hurt [i.e., by your hurt
that I caused by withholding love]."*

*Just imagine
how this
would
set you free!*

*How such an admission
can suddenly clear up
many confusions!*

*It is
not very likely
that you would respond
to this act of love [i.e., this act of love by the other
being so honest and truthful with you]*

*by
being*

- *self-righteous and*
- *acting the
all-innocent one*

who

- *has always known this [i.e., has always known
that the other was totally at fault]*

and

- *is now established as
the innocent victim.*

23

If [i.e., If, in response to the other person's admission of unlovingness, negativities, and one-sided demands,]

you admit

your similar

- *unfair demands,*

your

- *cowardice in giving your feelings*

[and thereby admitting your unwillingness to open your heart],

and

your

- *negative intentionality,*

it may indeed be hurtful

for

- *your pride,*

but truly [hurtful]

for

- *nothing else!*

The other

who hears it has,

in that moment,

received

a gift of love from you,

even though

you may still

not

want to love

with your

- *heart,*

with your

- *feelings,*

with your

- *inner being.*

But you have [nevertheless]

begun

to love

by being truthful.

24

*By setting others free
from
the false guilt
you have placed on them
in order to
conceal your own [false guilt],
you allow them
to look at their own
real guilt
without*

- self-devastation and*

without

- this painful inner struggle
in which the
mutual*
 - guilts and*
 - accusations*

are all confused.

- Release and*
- clarification*

*often lead to
the solution
of the deepest problems.*

*It is as though
the personality needed
this*

- "outer" grace,*

this

- helping hand [i.e., the helping hand of the other
taking the first step in breaking the chain].*

***For the dishonest
placing of guilt
on others
makes
their true
self-revelation
almost impossible;***

[Why? Because]

*it [i.e., because placing guilt on others]
implies that*

if they admit guilt

*you are [totally] right in accusing them
of*

• being bad and

of

• being the cause of your misery.

***This is how people are hooked together
in***

- denial,*
- guilt-projection,*
- either/or struggle,*
- confusion, and*
- negative interactions.*

***Someone must
begin to***

- loosen the hook-up*
- and***
- disentangle the knots.*

25

Negative intentionality
is a defense [i.e., a defense against feeling hurt, insecure, hated, or unloved].

It [i.e., Negative intentionality]
stems from the innate belief that
• the world
cannot be trusted
and
• the only way the self can protect itself is
by being
as mean as
the world is supposed to be
-- or meaner.

When you admit
your
ill will,
you help others
to begin to trust
in the decency
of
• the world and
of
• people.

You can then begin to ponder,

"Maybe it [i.e., Maybe the world]
is not so dangerous, after all.

Maybe I am
not all alone
in my hidden
• shame and
• guilt.

Maybe I can
let go.

Maybe I, too, can
admit these feelings
without being held
solely
responsible."

	<p><i>What a difference this would be in your</i></p> <ul style="list-style-type: none">• <i>attitude toward life,</i> <p><i>in your</i></p> <ul style="list-style-type: none">• <i>spiritual position as a human entity!</i>
26	<p><i>Your energy system must begin to change.</i></p> <p><i>When you all work together in this honest way, love is not</i></p> <ul style="list-style-type: none">• <i>a command issued by</i>• <i>the will and</i>• <i>the mind;</i> <p><i>it [i.e. love] is not</i></p> <ul style="list-style-type: none">• <i>an abstraction;</i> <p><i>it [i.e. love] is not</i></p> <ul style="list-style-type: none">• <i>emoting, or</i>• <i>a sentimental gesture.</i> <p><i>[Rather,] It [i.e. Love] is</i></p> <ul style="list-style-type: none">• <i>vigorous,</i>• <i>assertive, and</i>• <i>free.</i>

*Honesty
is the
most
• needed and
most
• rare
form
of love
among human beings.*

*Without
honesty,
the illusion
will always remain
that
• you are
separate from others,
that
• your interests are
contradictory [i.e., are contradictory to interests of others],
that
• in order to protect your interests
you must
defeat others,
and vice versa.*

27

Only when you

- **know**

your own negativity, my friends,

- **truly own up to it** [i.e., truly own up to your negativity],

• **assume responsibility for it** [i.e., assume responsibility for your negativity],
and

- **no longer project it onto others** [i.e., no longer project your
negativity onto others]

while distorting reality

in order to be able to do so [i.e., in order to be able to project your
negativity onto others],

**will you suddenly
gain new insight**

**into other people's doings,
so that**

even when they do not admit it [i.e., when they do not
admit their own negativity and their
withholding of love],

you

will know what is happening.

And

that [i.e., And knowing, owning up to, and assuming responsibility for your
negativity and no longer projecting it onto others, and knowing others],
too, sets you free.

That,

too, takes you out of

- **the confusion and**
- **the guilt**

of

- **"Where am I at fault in my misery?**
- **How have I caused it?**
- **How have others caused it?" –**

**thus fluctuating
between**

- **blame** [of the other]

and

- **self-blame.**

Neither [i.e., Neither blaming the other nor blaming the self]

leads to

any solution.

But the moment

you

assume responsibility for

your

- ***negative,***
- ***destructive***

attitudes toward others,

even if

others are

***not willing to do likewise [i.e., not willing to assume
responsibility for their negative, destructive
attitudes toward you],***

you see the picture clearly.

You unhook yourself,

not only

by your

- ***admission and***
- ***self-knowledge***

[i.e., admission and self-knowledge of your own negativity],

but also

by comprehending

- ***the negative intentions,***
 - ***the acting out,***
 - ***the dishonest projections***
- of the other person.***

This is why

everyone

who admits

the worst

in themselves

inevitably feels

- ***elation,***
- ***liberation,***
- ***energy,***
- ***hope, and***
- ***light***

as the immediate result.

28

*Spiritual growth
brings you the gift of
knowing the inside of other people:
their*

- thoughts,*

their

- intentions,*

their

- feelings.*

*This [i.e., Knowing other people's thoughts, intentions, and feelings]
is
not
magic;*

*it [i.e., knowing other people's thoughts, intentions, and feelings]
occurs naturally
because
in reality*

- you*

and

- others*

*are
one.*

*As you
read
your own mind accurately,*

*you cannot help
reading
those [i.e., reading the minds]
of others –
since in reality
it is all
one
mind.*

*Other people's minds
are closed books [i.e., are closed books to you]
only as long as
you hide from
your own mind.*

*To be able to read others' minds
would amount to
dangerous magic
if it came from
an individual's psychic power.*

Such power could be abused.

*But whenever this ability [i.e., whenever this ability to read others' minds]
grows
organically
as a byproduct of
knowing
your own inner makeup,*

it [i.e., this ability to read others' minds]

- is natural and*
 - cannot be abused*
- in the service of*
- power drives and*
 - negativity.*

29

*What now seems like
an altogether separate entity*

*will be seen for what it is
in undifferentiated reality,
when
deep truthfulness
has been achieved.*

*It will be seen
that*

- all is
one,*

that

- there is
only
one
consciousness.*

What a liberating experience

- ***to know***
and
 - ***to see into***
others,

- ***to no longer be***
 - ***confused and***
 - ***torn!***

***This ability [i.e., This ability to know and see into others
and not be confused and torn]***

- grows from***
giving up
- ***your stake in***
 - ***hiding,***
 - ***projecting,***
 - ***denying, and***
 - ***distorting;***

***it [i.e., this ability to know and see into others
and not be confused and torn]***

- grows from***
giving up
- ***an attitude that***
not only
confuses
 - ***others around you***
who are in a similar state,
- but [also]***
confuses
 - ***you***
every bit as much.

30

*We discussed in the last lecture [see Lecture 201: Demagnetizing Negative
Force Fields – Pain of Guilt]
the pain of guilt.*

*The worst
pain of guilt
comes
when you do not quite know
what is
• your part
of an interaction
and
what is
• the other's.*

*This kind of suffering [i.e., The suffering of not knowing whose part is whose
of a difficult interaction]
comes
only
from
concealment.*

*It [i.e., The suffering of not knowing whose part is whose of a difficult interaction]
• tears you apart,
• makes you suffer,
searching blindly,
like a trapped animal.*

*But
you
are
your own victim.*

*You
have trapped
yourself
by choosing
not
to be honest.*

31

*Whenever human beings
unfold into
a more expanded state
they need
different tools.*

*Let us take the simple analogy of
someone who runs a business.*

*When the business
is still very small,
the organization
is adapted to the*

- size and*
- purpose*

of the firm.

It is

- appropriate*

and therefore

- harmonious.*

*But when the business
expands,
the organization
created for a small establishment
no longer fits
the larger one.*

*It [i.e. The organization created for a small establishment]
would*

- no longer be appropriate and*

could

- not run smoothly [i.e., would no longer be appropriate for
and could not run smoothly for the larger organization].*

	<p><i>If the owners</i></p> <ul style="list-style-type: none">• <i>were</i> <p><i>too rigid</i> <i>to change</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>persisted in holding on to the</i>• <i>old,</i>• <i>proven</i> <p><i>way,</i></p> <p><i>they would</i> <i>either</i></p> <ul style="list-style-type: none">• <i>fail</i> <p><i>in the expanded enterprise,</i> <i>or would at least</i></p> <ul style="list-style-type: none">• <i>find it</i> <p><i>very difficult to operate.</i></p>
32	<p><i>The same law, my friends,</i> <i>applies to</i> <i>your</i> <i>inner expansion.</i></p> <p><i>As you</i></p> <ul style="list-style-type: none">• <i>grow</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>learn</i> <p><i>about</i></p> <ul style="list-style-type: none">• <i>yourself,</i> <p><i>and therefore about</i></p> <ul style="list-style-type: none">• <i>others and</i>• <i>the world,</i> <p><i>you experience life</i> <i>in</i></p> <ul style="list-style-type: none">• <i>deeper and</i>• <i>more varied</i> <p><i>ways –</i> <i>which is, after all,</i> <i>your reason for</i> <i>being incarnated.</i></p>

	<p><i>As you</i> • <i>gain understanding</i> <i>and</i> • <i>learn to</i> <i>experience</i> <i>feelings</i> <i>which you have</i> <i>previously avoided,</i></p> <p><i>you are setting the stage, as it were,</i> <i>for an</i> <i>"expanded operation."</i></p> <p><i>In practical terms</i> <i>this [i.e., living life in a state of an "expanded operation" and experiencing</i> <i>feelings which your have previously avoided]</i> <i>means that</i> <i>attitudes</i> <i>which were once</i> • <i>useful</i> <i>now become</i> • <i>destructive and</i> • <i>limiting.</i></p>
33	<p><i>It happens so often</i> <i>on the path of evolution</i> <i>that entities</i> • <i>grow</i> <i>in various ways and</i> • <i>prepare the ground for</i> • <i>necessary</i> • <i>new</i> <i>attitudes toward life.</i></p> <p><i>Yet they can</i> <i>impede this expansion</i> <i>by their</i> <i>refusal</i> <i>to give up</i> <i>certain attitudes.</i></p>

*So you must adapt yourself
to new ways of
responding
to the world, my friends,*

*responding
differently*

to

• other people's reactions toward you,

to

*• what happens
around you*

and also

to

*• what happens
within you.*

*This will come about,
first,*

by

*knowing that your
old response
is a*

*conditioned reflex
created to fit*

*a smaller way
of functioning in life;*

second,

by

*questioning
that*

• reflex

and

• the beliefs behind it.

Last but not least –

and this is the basic theme of tonight's lecture –

by

choosing

• love,

rather than

• separateness,

as your way of

being in the world.

34

Again,

this [i.e., *this new way living life, living life in LOVE as an “expanded operation” and experiencing feelings which you have previously avoided*]

must not be

a mere

- **word,**

a mere

- **mental concept,**

a

- **forced try, or**

a

- **sentimentalized emoting**

that covers up many things

you do not wish to admit.

It [i.e., *Love*]

must be

put in action

depending on

where you are

inwardly.

Admitting your negativity

is

always

an act of love,

whether it [i.e., *whether admitting your negativity*]

is done directly

to

- **the person in question,**
where this is possible,

or

to

- **a helper**
who is not personally involved
with your negativity.

It [i.e., *Admitting your negativity*]

is still an

act of love

toward

the universe.

*Wherever
you find your negativity, my friends,
even while
you still
choose
to stay with it [i.e., choose to STAY with your negativity,
rather than give up your negativity],
contemplate that
one day
you will
want
to give it up [i.e., WANT to give up your negativity]
in love for
• the universe,
in love for
• yourself.*

35

*Love
is
the key.

If you do
not
open your heart
you
must
wither away.*

*You have all seen that
no matter*

- how true
some diagnosis may be,*
- how many insights
you have gained
into the*

- background,*
- history and*
- dynamics*

*of a condition
that gives trouble,*

*unless you
commit yourself
to
opening your heart,*

*no real change
can ever occur.*

*You cannot be fulfilled, my friends,
unless
you let yourself
feel
from the heart.*

*And it is no use
pretending
that you*

- want to love,*

that you even

- do love,*

*as long as
you are
frightened of
feeling your feelings.*

*To the degree that it is so [i.e., to the degree it is so that you are
frightened of feeling your feelings],
[to that degree]
you hold back
from loving.*

36

You cannot be
• *strong and*
• *courageous,*
you cannot
• *love*
yourself,
unless you [i.e., unless you are willing to]
love.

It is equally true that
only
as you
love
• *others*
can you
love
• *yourself.*

The first step
must be
to be willing to
love.

You do
not start loving
simply because
you so choose.

[Rather,]
You have to
call
the divine nature
of your
innermost nucleus
to give you
the grace
of loving.

*The grace of God
may manifest
through you
in making
you*

- *open your heart and*
 - *lose your fear*
- of*
- *feelings,*
- of*
- *being vulnerable.*

*That [i.e., Opening to the grace of God
so that you open your heart and lose your fear]
is all you need.*

*If you do
not love,*

you have

- *nothing.*

*If you
love,*

you have

- *everything.*

But

*if you
love falsely,
as a pretense,*

*it is
much,*

*much
less*

loving

and

much more

- *deceptive and*
- *harmful*

*than when you
admit
your hate.*

*Admitting
your hate
is more
loving
than
an
apparently
loving act
that
denies
the hate.*

Think of this, my friends.

37

Take the time
• *to assimilate*
the material I have given
and
• *to establish*
the most
• *real and*
• *vital*
of all direct communications:

that [i.e. namely, that direct communications]
with
your spiritual self.

To do this,
[i.e., In order to establish direct communications with your spiritual self]
you must
eliminate
your
• *self-deceptions and*
• *pretenses.*

They [i.e., Your self-deceptions and pretenses]
always
block
the way to God
in
YOU.

*Those of you
who have
not yet found*

- *where and*
- *how*

*they are
unloving*

should set out to do so.

*Do not let yourself
be deceived
by
where you are
already loving.*

Ask yourself

- *how fulfilled*
*you feel in it [i.e., how fulfilled you feel in those places
where you think you are already loving].*

- *How*
 - *warm and*
 - *unthreatened**you feel with others.*

- *How comfortable*
do you feel
in life?

*That [i.e., Your answer to each of these questions]
is*

your answer to
how

- *loving and*

how

- *truthful*

you are.

*And then [i.e., And then, in answering these questions and thereby finding
how little you actually love,]*

*maybe
the first step of love
can be instituted:*

*Admit your
• hate.*

*Admit your
• punitiveness.*

*Admit your
• spitefulness.*

*To the degree you do so [i.e., To the degree you admit your hate,
punitiveness, and spitefulness],*

*you
start
loving.*

*You have started on
the bottom rung of the ladder
of love*

*the minute you
admit*

the ugly truth

*• that you wanted hidden [i.e. the minute you admit the ugly
truth of your hate, punitiveness, spitefulness, and
refusal to love, a truth that you wanted hidden]*

and

*• for which, on top of it,
you rendered*

the other person

*responsible [i.e., and the minute you admit
additionally the ugly truth that you rendered
the other person responsible for your hate,
punitiveness, spitefulness, and refusal to love].*

	<p><i>You did this [i.e., You rendered the other person responsible for your hate, punitiveness, spitefulness, and refusal to love]</i></p> <p><i>either</i> <i>by</i></p> <ul style="list-style-type: none"><i>• distorting reality</i> <p><i>or</i> <i>by</i></p> <ul style="list-style-type: none"><i>• using something that was partly true as your excuse.</i>
38	<p><i>Understanding this [i.e., Understanding that admitting BOTH the ugly truth of your hate, punitiveness, spitefulness, and refusal to love, a truth that you wanted hidden, AND admitting that you rendered the other person responsible for these negativities in you are, in fact, the bottom rung of the ladder of love]</i></p> <p><i>my friends,</i> <i>requires</i> <i>a lot of</i></p> <ul style="list-style-type: none"><i>• meditation and</i><i>• genuine good will.</i> <p><i>But then,</i> <i>what a key</i> <i>this [i.e., what a key this understanding]</i> <i>is to life!</i></p> <p><i>You must</i> <i>deeply want</i> <i>to see this [i.e., deeply WANT to see that ADMITTING your negativities is quite a key to life].</i></p>

	<p><i>The more you resist</i> [i.e., <i>The more you resist the natural and organic</i>] <i>expansion into</i> <i>a new mode of operation</i> <i>when you are ready for it</i> [i.e., <i>when you are, in actuality, ready</i> <i>for this expansion into a new mode of operation</i>],</p> <p><i>the</i></p> <ul style="list-style-type: none">• <i>greater and</i>• <i>more painful</i> <p><i>the</i> <i>necessary</i> <i>crisis must be</i> [i.e., <i>the crisis required to move you into this new</i> <i>expanded mode of operation must be</i>].</p> <p>[On the other hand,]</p> <p><i>The more</i></p> <ul style="list-style-type: none">• <i>volitional and</i>• <i>unresisting</i> [i.e., <i>The more volitional and unresisting you are to this</i> <i>expansion into a new mode of operation</i>], <p><i>the smoother</i> <i>the transition into a</i></p> <ul style="list-style-type: none">• <i>new,</i>• <i>more</i><ul style="list-style-type: none">• <i>truthful,</i>• <i>more</i><ul style="list-style-type: none">• <i>loving</i> <p><i>state</i> <i>will be.</i></p>
39	<p><i>Now</i> <i>commit yourself</i> <i>to go</i></p> <ul style="list-style-type: none">• <i>further and</i>• <i>deeper</i> <p><i>in this direction</i> [i.e., <i>in this direction of expansion</i>].</p> <p><i>Commit yourself</i> <i>to go</i></p> <ul style="list-style-type: none">• <i>all the way with it</i> [i.e., <i>all the way with this expansion into</i> <i>this new mode of operation</i>] <p><i>and thereby</i> <i>help</i></p> <ul style="list-style-type: none">• <i>yourself and</i>• <i>those around you.</i>

*Allow [i.e., ALLOW, rather than force,]
this [i.e., ALLOW this expansion into this new mode of operation]
to happen.*

*It [i.e., This expansion into this new mode of operation]
is the greatest blessing
that can be.*

You will create the

- *necessary*
- *new*

*climate
for a
new environment –*

- *inside*
- and*
- *out.*

40

*This [i.e., This working year of September 1971 (Lecture 193) –
June of 1972 (this Lecture 202)]
was a blessed working year indeed, my friends.*

*Many of you
have manifested
spiritual growth
in
visible expressions
of*

- *a more fulfilled life,*
- of*
- *more*
 - *peace and*
 - *security*

*and
of*

- *outer fulfillment*

as a result.

	<p><i>The following years will become more so [i.e., will become filled with more inner and outer fulfillment and with more and deeper feelings of peace and security], as you expand your nucleus of spiritual • learning and • purification.</i></p>
41	<p><i>You are indeed blessed.</i></p> <p><i>Every step of • truth, every step toward • love, unleashes more spiritual energy.</i></p> <p><i>Every step of decency activates more of your divine nature.</i></p> <p><i>Be this divine nature!</i></p>

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.