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

<table>
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|    | • Greetings and  
|    | • blessings  
|    |   for every one of  
|    |    my beloved friends here.  
|    | The  
|    | • love  
|    | and the  
|    | • truth  
|    | will unfold  
|    | in you  
|    | forever more  
|    | as you grow on your path.  

Original Lecture by Eva Broch Pierrakos
Edited by Judith and John Saly; Rev Posted 8/7/19
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.
In this lecture I would like to show you what the unconscious psychic interaction between
  • you
  and
  • others
  means
  in terms of
  • the loss of
  • love
  and also
  • the pain of
  • guilt
  that I talked of in the last lecture
  [see Lecture 201: Demagnetizing Negative Force Fields – Pain of Guilt].

When you are only vaguely aware of
  • your negativity,
only dimly sensing
  • the hurt that it [i.e., the hurt that your negativity] inflicts on others,
you are caught in a battle of
  • blame,
  • self-justification,
  • helplessness,
  • self-rejection
  • self-doubt.

You cannot help but hook others, with their own unconscious conflicts, into your negativity.
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].
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.
Your denial [i.e., Your DENIAL of your negative attitude and other negativities]
• always
  implies
  • inner or
  • outer
  harmful acts toward others

and
• may therefore truly be called
  a sin,
  because
  you punish
  others
  for your own
  • failings,
  for your own
  • negative intentions,
  • lovelessness,
  • untruthfulness,
  • spite, and
  • unfair demands.

If you are
• aware, for instance, that
  you do not wish to love

and
you
• do not pretend otherwise,
this [i.e. this being aware that you do not wish to love
  and NOT PRETENDING that you do love]

is
your responsibility.

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.
You will be alone, of course, but you have made a choice:

you

• know it [i.e., you know you do NOT love or wish to love]
and

you

• pay the price for it [i.e., pay the price for not loving].

You

• withhold from the world your wonderful love capacity, that is true, and in that sense you

• fail.

But when you

• blame others for your lack of love, even if you use their real shortcomings as your excuse,

when you

• punish them for the result of your own unloving attitude and

• build cases [i.e., when you build cases against them] in order to justify your own holding back,

then you truly Sin, my friends.
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."
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.

The more
• concealed and
the less
• consciously expressed,
[then] the more
• insidious its effect will be
  on [both]
  • the self
  and
  • others.

It is always relatively easy to
• deny,
• rationalize,
• distort,
• conceal, or
• use half-truths
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”].

Lately, several of my friends
• have become aware of
  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”]

and
• could admit it
  not only to
  • themselves
  but also to
  • their friends.
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,
  • 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.
One of the most popular ways for punishing others for not responding with love to your un-givingness 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.
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 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.
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.
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].
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.

You see, my friends,
   this [i.e., this world in which you live]
   is a world of
duality.

So much confusion exists
   because of the
   either/or alternative

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].

Humanity is stymied by the concept that
   either
      • oneself
         should be blamed –
             for whatever it may be –
      or
         • the other person
             should [i.e., should be blamed].

Either
   • you
       are
       • bad and
       • wrong
   or
   • the other
       is [i.e., or the other is bad and wrong].
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.
Your misery seems
• a just punishment [i.e., a just punishment since you assume that YOU are the SOLE one to be blamed]

rather than
• a choice
  you are free to alter
  whenever you so decide.

By assuming the sole blame,
you give permission, as it were,
to others
to secretly act out
their own negative intentions.

Or, conversely,
if you have to be completely justified [and innocent] in explaining your behavior,
then you also put yourself in a terrible predicament:

  you again feel there is something wrong;

  you know that making the other all bad does not fit the truth either.
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.

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.

Psychic 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
  • 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].

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.

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.
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.
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 your • 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.
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.
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
  • 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.
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
• 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."
**What a difference this would be in your**
- attitude toward life,
**in your**
- spiritual position
  - as a human entity!

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**Your energy system must begin to change.**

**When you all**

**work together**

**in this honest way,**

**love**

**is not**
- a command
  - issued by
    - the will and
    - the mind;

**it [i.e. love] is not**
- an abstraction;

**it [i.e. love] is not**
- emoting, or
  - a sentimental gesture.

[Rather.]  
**It [i.e. Love] is**
- vigorous,
  - assertive, and
  - free.
Honesty is the most needed and most rare form of love among human beings.

Without honesty, the illusion will always remain that
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.
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.
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.

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.
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.
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].
If the owners
  • were
too rigid
to change

and
• persisted in holding on to the
  • old,
  • proven
  way,
they would
  either
  • fail
    in the expanded enterprise,
  or would at least
  • find it
    very difficult to operate.

The same law, my friends,
applies to
your
inner expansion.

As you
  • grow
and
  • learn
about
  • yourself,
and therefore about
  • others and
  • the world,
you experience life
in
  • deeper and
  • more varied
    ways –
which is, after all,
your reason for
being incarnated.
As you
  • gain understanding
  and
  • learn to
    experience
    feelings
    which you have
    previously avoided,
you are setting the stage, as it were,
  for an
  "expanded operation."

In practical terms
  this [i.e., living life in a state of an “expanded operation” and experiencing
  feelings which your have previously avoided]
  means that
  attitudes
  which were once
  • useful
  now become
  • destructive and
  • limiting.

It happens so often
  on the path of evolution
  that entities
  • grow
    in various ways and
  • prepare the ground for
    • necessary
    • new
    attitudes toward life.

Yet they can
  impede this expansion
  by their
  refusal
  to give up
  certain attitudes.
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.
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.

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.
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.

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].
You did this [i.e., You rendered the other person responsible for your hate, punitiveness, spitefulness, and refusal to love]

either

by

• distorting reality

or

by

• using something that was partly true as your excuse.

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]

my friends, requires a lot of

• meditation and
• genuine good will.

But then, what a key this [i.e., what a key this understanding] is to life!

You must deeply want to see this [i.e., deeply WANT to see that ADMITTING your negativities is quite a key to life].
The more you resist [i.e., The more you resist the natural and organic] expansion into a new mode of operation when you are ready for it [i.e., when you are, in actuality, ready for this expansion into a new mode of operation],

the
  • greater and
  • more painful

the necessary crisis must be [i.e., the crisis required to move you into this new expanded mode of operation must be].

[On the other hand,]

The more
  • volitional and
  • unresisting [i.e., The more volitional and unresisting you are to this expansion into a new mode of operation],

the smoother
  the transition into a
    • new,
    • more
      • truthful,
      • more
        • loving
          state
            will be.

Now
  commit yourself
to go
    • further and
    • deeper
      in this direction [i.e., in this direction of expansion].

Commit yourself
to go
  • all the way with it [i.e., all the way with this expansion into this new mode of operation]

and thereby help
  • yourself and
  • those around you.
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.

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.
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.

You are indeed blessed.

Every step of • truth, every step toward • love, unleashes more spiritual energy.

Every step of decency activates more of your divine nature.

Be this divine nature!

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