This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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| • Peace,  
• blessings, and  
• love  
  for all of you,  
  my dear ones.  

The  
• hard work,  
• courage,  
• honesty, and  
• humility  
  of this pathwork  
  have brought you,  
  in proportion to your investment,  
  • fulfillment and  
  • peace.  

Many of you  
are now actually in the position to  
experience  
how your problems resolve –  
  something you have always  
  doubted  
  in your hearts.  

by Eva Broch Pierrakos
You now form
• closer and
• more authentic
relationships
with those around you –
and this is particularly noticeable
within the group as a whole.

It took
many years of labor
to make this possible [i.e., to make possible this state of closer and
more authentic relationships with those around you].

Wherever
• peace,
• fulfillment,
• light,
• hope, and
• trusting closeness to your intimate friends
are lacking,
take it as a gauge
that something
in you
is
amiss.

This gauge [i.e., This gauge of looking at whatever is lacking in your life as
a measure showing you that something in you is amiss] is so exact!

You will
experience
• your life circumstances and
• your inner state
in accordance with
the advancement
you have made on
your own
inner path.

There is no truer measurement [i.e., There is no truer measurement of the
advancement you have made on your own inner path
than your own life circumstances and your own inner state].
You can never measure yourself against others.

Where you are now may be just right for you.

It [i.e., Where you are right now] may be exactly where you have to be.

When you know this, you will feel
* bright and
* hopeful.

Others who find themselves at the identical inner crossroads may lag behind on their personal path.

They [i.e., These others who may lag behind on their own personal path] may not accomplish the plan they have come to fulfill in this incarnation.

Therefore they [i.e., Therefore these others who may lag behind on their own personal path] will be in strife – with
* themselves
and/or
* others.
The only reliable and realistic gauge of the fulfillment of your life plan is how you feel about yourself, your life, and those around you.

Tonight's lecture will start where we left off last time.

It [i.e., Tonight's lecture] is the sequel of the last lecture [i.e., See Lecture 195: Identification and Intentionality: Identification with the Spiritual Self to Overcome Negative Intentionality, originally given November 19, 1971] and is supposed to help you a step further on your path – particularly in respect to coming out of the recently uncovered negative intentionality.

You must continue to bring out your negative intentionality; to admit it [i.e., to admit your negative intentionality] honestly and openly.
| 08 | But a number of you
   • have already done so sufficiently [i.e., have already brought out and admitted your negative intentionality sufficiently]
and
   • are now ready to
give it up [i.e., ready to give up your negative intentionality]
in exchange for
positive intentionality.

| 08 | The key for many
is a complete understanding of
• commitment
   on the one hand,
and
• cause and effect,
on the other.
These [i.e., “Commitment” and “cause and effect”]
seem unrelated
to
• each other
and
to
• negative intentionality,
but they [i.e. but “commitment,” “cause and effect,” and “negative intentionality”]
are all intrinsically connected.

| 09 | Let us first discuss
commitment.

What does
commitment
mean?

You use this word again and again,
without really
• understanding
and
• exploring
what it means.
It [i.e., Commitment] means, above all,
• a one-pointedness of attention;
• giving the self in a wholehearted way
to whatever the commitment may be.

If you are committed to give your best
to whatever you do,
you will focus on all aspects of the subject.

You will not shy away from investing all your
• energies,
all your • attention.

You will use your faculties of
• thinking,
of • intuition,
of • meditation.
In other words, you will use your
- physical energies,
your
- mental capacities,
your
- feelings, and
your
- will
to activate the as yet dormant spiritual powers to make the venture constructive.

This [i.e., Using your physical energies, mental capacities, feelings, and will to activate the as yet dormant spiritual powers in order to make the venture constructive]

requires a holistic approach that can come only when the will is unbroken by negative counterforces.

In order to be fully committed, no negative intentionality must exist.

Commitment exists in every imaginable undertaking.
It [i.e., Commitment] does not apply only to
• great and
• significant ventures,
such as your spiritual path of self-evolution,
which is the most important undertaking in life.

It [i.e., Commitment] also applies to every mundane little task.

To the degree you are committed, what you do will be
• pleasurable,
• free from conflict, and
• rewarding.

It [i.e., What you do when you are committed to it] will be
• one-pointed in direction;

it [i.e., what you do when you are committed to it] will have
• depth and
• meaning;

it [i.e., what you do when you are committed to it] will be
• successful;

and it [i.e., and what you do when you are committed to it] will bear the stamp and feeling of
• blessedness.
If you give an undertaking
your
• all,
and
• no less,
it can
only
be
• rewarding and
• satisfying.

But this [i.e., But giving an undertaking one’s all, and no less] is comparatively rare.

Usually
people
• give only half of themselves
and are then
• confused,
• vexed, and
• disappointed
when the result is accordingly incomplete.

Here [i.e. Here in the situation when people give only half of themselves and are then confused and disappointed when the result is accordingly incomplete] is where
• cause
and
• effect
comes in.
When the effect is not recognized as the result of the cause set in motion, which in this case is a half-commitment, a split exists in the consciousness producing all sorts of negative chain reactions.

Your confusion will first breed a sense of helplessness and injustice.

If you are not aware that you commit only a part of yourself to a venture, while another part says no, and if you disregard that the undesirable outcome is caused by this [i.e., caused by part of yourself saying yes while another part of yourself is saying no to the commitment to the venture], then you cannot help feeling embittered.

You cannot help feeling that the world is a haphazard place, without rhyme or reason.
[If you are not aware of or choose to disregard the fact that the shortcoming of your venture is caused by part of yourself saying yes while another part of yourself is saying no to your commitment to your venture.]

You will consequently become

• frightened,
• defensive,
• distrustful,
• grabbing,
• anxious, and
• ruthless.

Instead of

• changing the counterforce that eliminates full commitment,

you will

• use the energy to push others aside

or

• withdraw into

• failure and
• passivity.

Disconnectedness

between

• cause

and

• effect,

that is, [i.e., that is, disconnectedness] between

• lack of commitment

and

• frustration,

creates the need to seek the wrong kind of adjustment.

Whenever there is lack of commitment, negative intentionality must be operative.
Most of my friends have recently begun to explore their negative intentionality, the area within that very deliberately says,

- "I do not want to give the best of my feelings, my efforts, my attention, my honesty, or whatever it may be.

- I will do whatever I do because it is expected of me, or because I want the result without paying the full price, or for some other ulterior motive."

I hardly need to emphasize how important such an awareness and admission is.

It [i.e., The awareness and admission that there is such negative intentionality within that is causing a desired venture to remain unfulfilled] is the key to understanding further indispensable connections.
The awareness [i.e., The awareness that there is such negative intentionality within that is causing a desired venture to remain unfulfilled] is not sufficient in itself, however, if you fail to establish the link between
• cause [i.e., the negative intentionality]
and
• effect [i.e., the unfulfillment of the venture].

It is quite possible to
• be aware of the negative intentionality
and still fail to
• establish the link in question [i.e., the link between the specific negative intention and the corresponding effect giving rise to the failings of the venture involved].

Many of you who are committed to this path have begun to admit some
• negative intentions,
some
• deliberate withholding and spiteful attitudes,
at least to some extent.
A few of you have acknowledged to the full extent their negative intentionality, but so far only very few of you have become aware that the aspects of your life you deplore and suffer most from are direct effects of causes set in motion by your negative intentionality.

You still ascribe the undesirable suffering to other people's wrongdoings, coincidence, bad luck, or even some unfathomable "problem" within yourself you simply have not yet grasped.

This is a most important point.

I would suggest that you all explore what makes you most unhappy in your life.
What do you suffer from?

Do you suffer from an overt condition, such as
• unfulfillment with a mate,
or
• lack of the proper mate?

Ask yourself:

what is your intentionality in this respect [i.e., your intentionality in respect to your unfulfillment with a mate or to your lack of the proper mate]?

When you can verify that indeed a voice in you says,

"No, I do not want to give to
• love,
to the
• relationship to the
• opposite sex my best,"

then you will find your suffering explained because you have drawn the link between
• cause [i.e., cause: your not wanting to give your best to love, to the relationship, to the opposite sex]

and
• effect [i.e., effect: your unfulfillment with a mate or your lack of having the proper mate in your life].
If you have no financial security, look inside to find the negative intent that says, "I do not want to be able to take care of myself, because if I do, I let my parents off the hook.

Or I may be expected to give something that I don't want to give."

It is necessary for you to understand how your negative intent brings the result, regardless of how • subtle and • covert it is, hidden, perhaps, beneath a tense striving for fulfillment.

Such overactivity may deceive you, and you may think that this [i.e., that all this overactivity, here, your tense striving for financial fulfillment] should suffice to bring about a positive result, while you continue to disregard the power of the hidden negative cause.
Even if you are already aware of the latter [i.e., aware of your negative intentionality, here regarding your financial fulfillment], you may still negate its importance [i.e., negate the importance of your negative intentionality, here regarding your financial fulfillment].

If you are not aware of it [i.e., If you are NOT aware of your negative intentionality, here regarding your financial fulfillment], this is as good a time as any to start exploring the inner regions of your mind where you may harbor the clue to the undesirable effect [i.e., here, the clue as to the cause of the undesirable effect of not having financial fulfillment].

Are you • frightened?

Are you • insecure?

Do you feel • inadequate?

Do you feel • an inexplicable • anxiety and • tension?

Do you • suffer from guilt feelings which you • cannot explain and • try to talk yourself out of because the manifest guilt seems – and on a certain level is – totally unjustified?
Do you
  • deplore
    your
      • weakness,
    your
      • lack of self-assertion?

All these are
effects of
  some negative intentionality, my friends,
    that is
dereliberate
      on a level
    that must be
totally brought out into the open.

For example,
  if you harbor
    • spite,
    • stubbornness,
    • rebellion,
    • malice,
    • hate,
    • pride –
      all of these traits
    must make you
      feel guilty.

Such guilt
  may find its outlet
    in an
      • artificial,
      • unjustified
    guilt
      as I have explained many years ago.
Guilt
   must also lead to
   • self-destructive acts;

it [i.e., guilt]
   must cause
   • weakness,
   • anxiety,
   • lack of assertiveness,
   and
   • all the ills you would like to be free of.

You can be genuinely
   free of them [i.e., free of self-destructive acts, weakness, anxiety, lack of assertiveness, and all the ills you would like to be free of]

only if
   you make the connection
   between
   them [i.e., make the connection between self-destructive acts, weakness, anxiety, lack of assertiveness, and all the ills you would like to be free of]

and
   their cause,
   the negative intention,
   so that the latter [i.e., so that the negative intention] can be given up.

By not being aware of this connection [i.e., By not being aware of this connection BETWEEN your self-destructive acts, weakness, anxiety, lack of assertiveness, and the ills you would like to be free of AND their cause: your negative intention],

you will find yourself in the position of
   a persecuted victim.
The stronger your disinclination to admit the negative intentions, the more you will capitalize on that position [i.e., capitalize on that position of being a persecuted victim], always hoping that your
- resentful,
- blaming
- self-pity and
- helplessness
will "convince"
- life,
- others,
- fate,
to give you the desired outcome that only a positive intentionality can bring about.

But positive intentionality requires commitment:
- total,
- unequivocal commitment.

If you are unwilling to invest yourself in that way [i.e., If you are unwilling to make a total, unequivocal commitment to the result you say you seek], you seek the result through illegitimate means.
This [i.e., Seeking the desired result illegitimately, illegitimately because you are unwilling to invest yourself in a total, unequivocal commitment to the result you say you desire],

of course, fortifies the guilt.

The guilt increases the fear of meeting yourself in honesty, so that you convince yourself more and more that

- outside factors –
  - or
  - harmless,
  - as yet unknown inner factors – are responsible for your unfulfillment.

And so the vicious circle continues.

Some of you have a momentary glimpse of the negative intentionality, and this [i.e., and getting even a glimpse of the negative intentionality] is progress.

But you tend to forget about it [i.e., you tend to forget about the negative intentionality of which you have had a momentary glimpse] all too soon.

You disregard its impact [i.e., You disregard the impact of the negative intentionality]; you fail to draw the necessary connections [i.e., the connections between the negative intentionality and the unfulfillment of your desired results].

Then you go on your way again.
Some of you, as I said, have admitted the desire to hold on to
destructive attitudes;
to hold on to hate,
revenge,
vindictiveness,
for example.

Yet, even so, you are not yet able to see
that this intent [i.e., that this negative intent to hold on to destructive attitudes, for example, to hold on to hate, revenge, vindictiveness,]
has definite consequences in your
• state of mind,
in your attitude to yourself.

And it [i.e., And this negative intent to hold on to destructive attitudes]
must bring unwelcome effects from others to you.

No matter how hidden you keep the negative intentions,
no matter how strongly you seem to express positive attitudes that are also present,
the former [i.e., the negative intentions you keep hidden]
affect your
• actions and
• expressions toward others
much more than you realize.
| Quite apart from that [i.e., Quite apart from the fact that the negative intentions affect your ACTIONS and EXPRESSIONS toward others], the negative intent inevitably affects their • soul substance, and thus their • unconscious perceptions. |

| The average person's perception will remain on the unconscious level, so that an • unconscious interaction takes place in addition to the • conscious exchange. |

| It is the former [i.e., It is the unconscious interaction with others] that breeds • rifts and • troubles that often seem mysterious to the parties involved. |

| • Confusion, • self-blame, • deadness of feelings, are examples of responses which bring forth the as yet unexplored negativities in the other person. |

| So the negative interaction continues to go on and on. |
Only
the spiritually mature individuals
are able to make
the unconscious perceptions of
negative intentionality
conscious –
and that [i.e., and making conscious the unconscious
perceptions of negative intentionality]
is a blessing.

They [i.e., These spiritually mature individuals who make conscious
the unconscious perceptions of negative intentionality]
will avoid
the deadly confusion
that otherwise arises.

They [i.e., These spiritually mature individuals]
can deal with the situation [i.e., the situation in which
unconscious interaction with others is at play].

When you can truly see
cause and effect relationships in your life,
not only will you
be motivated to
• give up
  negative
• attitudes and
• intentions
  and to
• institute
  positive ones,
but you will
gain
• emotional and
• spiritual
  maturity.
Maturity
is to a great extent
the ability to put together
• cause
and
• effect.

This ability [i.e., This ability to put together cause and effect]
also indicates
the degree of awareness
you have reached
in your development.

Take, for example,
an infant.

When an infant
experiences a painful physical sensation,
it is
incapable of
bringing together
• cause
and
• effect, because
it lacks cognition.

The pain-producing agent [i.e., The cause of the pain]
is completely blotted out
from its consciousness.

The infant
merely experiences
• the effect –
• the pain.
When the infant grows into a young child, it begins to be capable of inferring
• cause
and
• effect
when they [i.e., when cause and effect] occur close together.

Suppose the small child
• touches fire
and
• burns itself.

It will comprehend that
• the fire is a
  • cause
and
• the burning sensation
  an
  • effect.

It learns a lesson of life:

if it wishes not to experience the painful burning sensation, it must avoid touching fires.

Here,
• cause
and
• effect
are close together.

It has obtained, with this lesson, its first degree of maturity on the road of human development.
This same child cannot yet comprehend cause and effect relationships which are further removed from one another.

But an older child can realize, for example, that
• a tummy-ache
  is a result of
• overeating indulged in a few hours earlier.

In this case, comprehension of the longer-range cause and effect relationship implies that a further degree of maturity has been reached.

• The older, or rather
  • the more mature, you become, the greater will be your ability to draw connecting links between
  • cause and
  • effect that are
    • less obvious,
    • less visible, and
    • longer-range.
Emotionally and spiritually immature people are not sufficiently aware to be able to trace cause and effect relationships realistically.

They are incapable of, or rather disinclined to, recognize that their experiences, as well as their state of mind, are a direct result of certain causes.

They [i.e., Those who do not recognize that their experiences and their state of mind are a direct result of certain causes] neither see that past actions bring effects, nor that inner, covert, hazy attitudes have their inexorable results.

They [i.e., Those who do not recognize that their experiences and their state of mind are a direct result of certain causes] may search in all sorts of directions for the cause and the answers – maybe even within themselves.
But if they [i.e., But if those who do not recognize that their experiences and their state of mind are a direct result of certain causes] cannot bring together
  • the cause
  and
  • the effect,
they will
  go around
  in a
  • circle,
  and not
  in a
  • spiral,
  which is
  the true movement of the path.

The cause and effect relationship seems broken
to the human consciousness
from one lifetime
to the next.

Only as
  awareness increases
  on such a path
does the spiritually mature person
grow sufficiently
to
  • sense,
  and later even
to
  • inwardly know,
  important connections
  between
  • causes
  from former lives
  and
  • effects
  in the present life.
The inner knowledge that explains key points of one's life in a deeply meaningful way is a revelation that must be earned through growth.

It [i.e., The INNER knowledge that explains key points of one's life in a deeply meaningful way and that is earned through growth] is totally different from the knowledge a psychic gives you about former incarnations.

Inner knowledge comes about organically.

The ability of • clairvoyants and • psychics to predict the future, however, rests on the ability to see causes within the soul, whose • inexorable, • lawful effects cannot fail to materialize.

This process [i.e., This process of predicting the future] is so often misunderstood.
It [i.e., Predicting the future] is believed to be a
• supernatural,
• mysterious
manifestation.

All sorts of erroneous philosophies arise from this misconception [i.e., arise from this misconception that predicting the future is a supernatural, mysterious manifestation].

One of them [i.e., One of these erroneous philosophies arising from the belief that predicting the future is a supernatural, mysterious manifestation] is the idea of predetermined fate.

The gradually increasing ability of connecting cause and effect, the
• maturing process,
and the
• growing awareness that are involved in it [i.e., that are involved in the increasing ability of connecting cause and effect], bring such
• peace and
• light!
It may at first
be very uncomfortable for you
to see
• how
  you create
  what you deplore;
• how, if you wish a different life experience,
  you must give up
  what you ferociously hang on to.

But once you
• perceive
  and
• accept
  the beauty of these laws [i.e., these laws of cause and effect],
the sense of
• safety and
• freedom
  that arises
  is beyond words.

This knowledge [i.e., This knowledge of these laws of cause and effect]
conveys,
  like nothing else ever could,
in what a
• safe,
• just,
• loving
  universe
  we all live.

Cause and effect relationships
between
• this life
and
• previous lives
  must also be established
  by inner attitudes.
What seems like
a fate beyond one's control –
for example,
• where one is born,
• as what,
• how one's face and body look,
• what one's talents are,
will be sensed as
• self-caused and
• self-wanted,
sometimes
• wisely,
sometimes
• destructively.

Exactly
the same principle of cause and effect
works
• in what
seems to be fate

and
• in what happens within you
right now,
in this lifetime.

You have
both
• positive intentionality
and
• negative intentionality
within you.

Each [i.e., Each intentionality, both positive and negative]
necessarily
creates entirely different
• experiences and
• states of mind.
**Why should this principle** [i.e., this principle of cause and effect] change when the entity changes its vehicle?

**The principle** [i.e., The principle of cause and effect]
- is perfect
- needs no
  - exemption,
  - interruption, or
  - alteration.

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I recapitulate:

The more you can link cause and effect, the more maturity you have.

The more awareness exists, the more positive attitudes and positive intentionality are fostered and, proportionately, the greater your peace and fulfillment.

- Universal,
- ever-available abundance becomes realizable in proportion to your awareness.
Lack of
  • peace and
  • fulfillment
    always connotes
    lack of awareness
    of cause and effect
    linked with
    negative intentionality.

• Our path [i.e., pathwork] – and
  • those like it –
    can be subdivided into
    the following stages:

You first struggle to explore
depth inner layers,
which consist of
  • misconceptions,
  • negative intentionality,
  • residual pain.

With each individual
  the approach varies;
one
  and then another
  of these aspects [i.e., of these three aspects]
  needs to be examined.

The inner path requires
  moving back and forth.

There are, of course,
  more aspects to be explored,
but
  the primary purification
  consists of dealing with
  these three [i.e., dealing with misconceptions, negative intentionality,
  and residual pain].
When
  • misconceptions
can, on the innermost level, be exchanged for
  • truth;
when
  • negative intentionality
  is being exchanged for
  • positive intentionality;
and when the individual
  • no longer
defends against
  • experiencing pain,
a substantial step
  of the initial purification
  has been accomplished.

Negative intentionality
is a defense against
experiencing pain.

Misconceptions
are a result of
both [i.e., Misconceptions are a result of BOTH negative intentionality
AND defending against experiencing pain].

So there is
an intrinsic connection
among these three aspects [i.e., among misconceptions,
negative intentionality, and defending against pain].

Maturity
also lies in the ability to
experience
what one has produced,
without fighting it.
The mature soul makes itself
• light
and
• receptive to its own innate feelings
and
• fully savors them [i.e., fully savors its own innate feelings].

This [i.e., The mature soul being receptive to and savoring its own feelings and not defending against pain or any other feeling] is the only way evil will cease to exist.

All defenses harbor evil.

It [i.e. Evil] is obvious in any type of negativity, and it [i.e., and evil] results from misconceptions.

Every individual’s task on the evolutionary road is to
• eliminate evil,
to
• transform it [i.e., to transform evil] back into its [i.e., back into evil’s] original state of
  • pure
  • energy
  and
  • loving,
  • truthful
  • consciousness.

Many lifetimes are required to accomplish this phase of purification.
Evil produces pain, and the
  • fear of
  and
  • defense against pain
    produces
    • more and
    • worse
    • pain,
    as well as
    more
    • evil.

You can experience the illusion of the defense the moment you fully open yourself to experience the pain – and I do not mean here the false pain.

There is a pain [i.e., There is a false pain] that is in itself a defense, as you all know – an
  • unbearable,
  • twisted,
  • bitter
  pain
  that stems from a forcing current that says, in effect,

"Don't do this to me, life."
It [i.e., This false pain that leads the soul to a forcing current that says, “Don’t do this to me, life.”]
lacks
the mature willingness
to let be
what is.

In experiencing
real pain,
you stop
• controlling,
• manipulating,
• hiding –
the pain
simply is.

You approach
the state of
being –
with all its
• peace and
• bliss.

Some of you
have tasted this already,
and more of you
will do so increasingly,
until you shed
all defenses
and are thus
free to adopt
positive intent:

to express
the best in life.
• False,  
• defensive  
pain  
contains  
• bitterness,  
• self-pity,  
• resentments –  

thus it [i.e., thus false, defensive pain]  
destroys peace.

Real pain  
is  
peaceful  
because  
you assume  
full self-responsibility  
without  
self-manipulation.

Neither do you say,  
• "Poor me,  
  all this is done  
  to me,"  

nor,  
• "I am hopeless,  
  I am so bad  
  that I can never exonerate myself."

Both these attitudes are  
untruthful –  
and therefore  
part and parcel of  
evil.
• Undefended,
• real

  pain
  • opens doors,
  • brings light, and
  • exposes
    the core
    of the self,
    with its
    • resiliency,
    • creativity, and
    • depth of
      • feeling and
      • knowing.

When the soul
has learned to
make itself available for
what life offers,
even if it is occasionally pain,
it [i.e., the soul] does not need
negative intentionality.

When residual pain
has been worked off,
current pain
should it come your way,
is experienced
for what it is –
without
• denial or
• exaggeration,
without
• imposing artificial interpretations
  on the event.
Then [i.e., Then when residual pain has been worked off and current pain is
experienced for what it is – without denial or exaggeration,
without imposing artificial interpretations on the event]

no
• misconceptions,
no
• negative intentionality,
no
• evil,
no
• suffering
can exist.

This state
brings the end of
fear:
no more
fear of
• death,
fear of
• life,
fear of
• being,
fear of
• feeling, or
fear of
• experiencing
the height of
universal love
which is,
strange as this may seem,
people's
greatest fear.
In the second major phase in the evolutionary progression the soul learns to acclimatize itself to universal bliss.

To the degree evil exists –
• misconceptions,
• defenses,
• negative intentionality,
• refusal to experience one’s self-produced pain – bliss is unbearable.

But even when the soul is free from evil, at first it [i.e., at first the soul] still requires strengthening to withstand the enormous power of the spirit.

Its [i.e., The spirit’s]
• blissful,
• pure energy is so strong that only the
  • purest and  • strongest can live comfortably in it.
This truth [i.e., This truth about the enormous power of the spirit]
can be recognized
to some degree
within your own
human development.

It has happened to all of you
that you can no longer bear
• bliss,
• pleasure,
• ecstasy,
• happiness.

You
feel more comfortable
in greyness.

The power of
the universal spirit
is incompatible with
the slow-moving energy
of
• evil,
• defense,
• unexperienced pain.

This [i.e., This fact that the power of the universal spirit is incompatible with the slow-moving energy of evil, defense, and unexperienced pain]
is why now,
in these gatherings,
due to your development,
you first respond to
the pure influx of spiritual power
with
crying.

You are all gripped
by strong feeling
and it [i.e., and this strong feeling evoked by the pure influx of spiritual power]
first elicits tears in you.
It [i.e., This pure influx of spiritual power] brings out as yet unexperienced residual feelings of • sadness, • longing, • pain.

But while you experience these [i.e., But while you experience and feel sadness, longing and pain], you already feel the • liberation, the • spiritual nourishment, the • joyfulness, the • exaltation and the • love that are poured forth.

In the past, these [i.e., In the past, liberation, spiritual nourishment, joyfulness, exaltation and love] were merely words.

Now they [i.e., Now, these words: liberation, spiritual nourishment, joyfulness, exaltation and love] have become a reality as a result of your honesty in exposing yourselves in truth to each other.
This [i.e., Your honesty in exposing yourselves in truth to each other]
fortifies
• the bond of
• love and
• your ability to sustain
  • the strength of
    • the blessing
    and
  • the force
    given.

It is thus quite logical
that you first respond to
this force
with
crying.

Later,
a new joy
will manifest
within you.

Inklings of this
new joy
are already there,
for even now
you feel
very differently
when you
• are here
and
when you
• participate
  from the way you used to.

Your very tears
open
the channels of joy.
Some of you, who are still too tightly defended, will not let the force come in yet.

You make yourselves
- hard and
- "safe."

But your continual openness to
- the power of the spirit,
as well as
- honestly exposing the temporary truth of evil within you,

will eventually make you strong enough to
- let go and
- become able to
- feel and
- be real.

But do not, by any means, justify your defensive hardness by
- judging and
- doubting.

This [i.e., Your defensive hardness in judging and doubting who you are and what you feel] is your greatest defense against
- who you really are
and
- what you really are.
And what a folly it is [i.e., And what a folly it is to defend against
    WHO your really are and WHAT you really are]!

For [i.e., For, in so doing]
you
    • deal yourself out of life
    and then
    • complain.

So I say to you, my dear ones:

    Surge forward
    on this road of exploring –
    admitting
    your
        • negative intentions,
    your
        • spiteful,
        • deliberate
            withholding.

Then
    make
    the next connection.

Investigate
    what you
    really dislike in your life.

What would you like
    changed?

Make the bridge
    between these two aspects:
        • the withholding
    and
        • the unfulfillment.
This [i.e., Connecting your withholding with your unfulfillment] will give you an additional
• impetus and
• motivation
to want
to feel
the
• old,
• yet unexperienced feelings –
• pain,
• longing,
• sadness,
• fear.

When you are totally committed to feeling what is in you, you will become
• free and
• truly alive.

As you let go of the defenses, you will make the transition from
• the false pain of
  • complaining bitterness
to
• the real pain that is
  • soft,
  • melting, and
  • joyous –
    yes,
    joyous.
The real pain carries the germ of real life.

The seed will soon
  • germinate in your consciousness and
  • bloom when you take the first step of commitment to your
    • feelings and to
    • experiencing life without holding back.

How joyful life could be for you – if only you gave up your stubbornness.

How
  • warm and
  • rich could be your
    • ties with others, your
    • positive relationships.
I say to you, my friends,
a great responsibility
accrues from
being incorporated into
the great plan.

Every one of you,
who pursues this path
carries such a responsibility.

Such responsibility
is never
a burden;
it [i.e., this responsibility of being incorporated into the great plan of salvation] is
the greatest privilege
a human being
can ever experience.

Nothing
could make a person
more
• happy,
more
• fulfilled,
and
more
• free.

It is a hallmark of
immaturity
if one's attitude toward responsibility
is considered a
• burden
and an
• unwelcome,
• undesirable
constriction.
The more mature you become, the more you see that
• freedom
and
• responsibility
are
• interdependent
and
• inseparable.

You can never be free when you do not feel responsible.

The unhappiness you breed with your negative intentionality is not only • your own, but is also • what you • exude and • give out to others.

Whether you know it or not, it [i.e., the unhappiness (your own and that of others) you breed with your negative intentionality] must make you feel rightfully guilty.
For
whenever you are
• negative and
• withholding,
you are not only
• unloving,
but you actually
• deprive or
• hurt
others.

This [i.e. This depriving or hurting others]
may not take place
on the level of
actions,
but, as I said before,
it [i.e. this depriving or hurting others]
is
• every bit as tangible,
and
• even more so,
on the level of
invisible interaction,
when the other person is
not
• intuitive
and
not
• aware
enough
to grasp what is happening.

• The physical level of action
is only
• the result;
• the inner reality
is
• the cause.
An apparently good action often has disastrous results because it [i.e., because this APPARENTLY good action] is undermined by covert negativity.

On the other hand, an apparently very bad occurrence may be a blessing when the underlying motive and the inner attitudes are • in truth and • positive.

The unmanifest levels are much more • real and • incisive than the manifest level.

Hence, your negative intentionality, even if it does not appear as an overt act, has the dire consequences of • hurting and • depriving not only • yourself, but also • others.
If the others are sufficiently free of their own defenses, they will experience the hurt because they are aware.

They will experience it [i.e., They will experience the hurt] cleanly and therefore it will leave them unscathed.

It will be a momentary hurt, and it will not add to the repressed residual pool [i.e., the new momentary hurt, though fully felt, will not add to the repressed residual pool of past hurts].

But those who still have to battle within their own masks and defenses, with their own negative intentionalities, experience a bitter pain, a new rejection, even though they may not be actually conscious of their reaction.
**It is up to them** [i.e., *It is up to those who still have to battle within their own masks and defenses and with their own negative intentionalities*],

whether to

- make the pain conscious
  - and go on from there
  - on their path of development,

or to

- choose to
  - fortify,
  - justify, and
  - increase
    - the old
      - defensive and
      - negative
    pattern.

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*I say all this to you, my friends, because your responsibility is growing with the good work you are doing;*

_the impact of everything you issue forth grows likewise._

_The more you advance, the stronger the impact of your remaining negativity becomes._

**This** [i.e., *This fact that the more you advance, the stronger the impact of your remaining negativity becomes*]_

_is another spiritual law, about which we shall talk another time._
The progress of this group as a whole creates a new positive energy that transcends the work itself.

The work has
- visible results,
but the
- invisible benefits
  surpass your comprehension at this stage.

• Your commitment
to what you are doing,
• the help you give
to each other,
is very beautiful.

Realize that you thus fulfill spiritual responsibility.

On an invisible plane, both the
- positive
  and the
- negative
  actions and attitudes also have commensurately stronger
  impacts and effects now.

Realize this and let it [i.e., let the fact that on an invisible plane, as you fulfill spiritual responsibility, both your positive and negative actions and attitudes also have commensurately stronger impacts and effects now]

be a
- help and
- incentive!
I come full circle and
close this lecture by saying:

Commit yourself
wholeheartedly
to
• your truth,
to
• giving your best,
to
• giving up
  • the negative intention,
  • the spiteful withholding.

Now that you see it [i.e., Now that you see the effect and impact of
the negative intention and the spiteful withholding],
do want to
• give it up and
• let God within
  you help to create
    the opposite
    positive
    attitudes.

The blessings [i.e., The blessings from giving up the negative intention
and the spiteful withholding]
are truly
immeasurable.

Perhaps this lecture,
as a sequence to the last [i.e., as a sequence to Lecture 195: Identification and
Intentionality: Identification with the Spiritual Self to Overcome
Negative Intentionality, originally given November 19, 1971],
will help you again
a step further
to make
new
positive commitments.
Whenever you find another trace of still lingering
  • negative
  intentionality,
make
  the corresponding
  • positive
  commitment.
Elicit
  in this way
  a new spiritual energy
  that will bring you forever greater
  blessings.

I will leave you,
  so that you can
  work a little among yourselves.

This [i.e., This working among yourselves]
  is so wonderful.

It [i.e., This working among yourselves]
  brings you
closer together;
it [i.e., this working among yourselves]
  generates a
  • pure and
  • strong
  energy.

You can easily
  feel
  this to be so.

You
  • help each other;
you
  • expose
  yourselves and
  • accept
  each other.
| **Thus, by** express openly your hate,  
| **you become** genuinely loving.  
| **From this** [i.e., From expressing openly your hate and thereby becoming genuinely loving]  
| forever greater blessings  
| *must and*  
| *will*  
| *arise.*  
| **When you are troubled,** seek the truth and all will be well.  
| **Be blessed, my dear ones.**  
| **The love of the universe envelops you.**  

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