

Pathwork Lecture 198: Transition to Positive Intentionality

1996 Edition, Original Given February 11, 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="391 898 927 1003"><i>Greetings, and God bless every one of you here.</i></p> <p data-bbox="391 1045 889 1255"><i>Focus on the dimension which now wants to communicate its</i><ul data-bbox="545 1157 727 1255" style="list-style-type: none"><i>• fullness and</i><i>• richness</i><i>to you.</i></p> <p data-bbox="391 1297 1490 1402"><i>You can be enriched by it [i.e., You can be enriched by this dimension which wants to communicate its fullness and richness to you] if you so choose.</i></p> <p data-bbox="391 1444 623 1549"><i>It is a question of</i><ul data-bbox="448 1486 597 1549" style="list-style-type: none"><i>• focus and</i><i>• intent.</i></p> <p data-bbox="391 1591 1094 1738"><i>Ask inner guidance to help you in this endeavor so that tonight's lecture will again be helpful as a further step in your search.</i></p>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Format posted 6/13/20

04

*I would like to discuss again –
this time on a*

- *deeper level*

and with a

- *new approach –*

*your attempt to
change*

- *negative intentionality*

into

- *positive expressions.*

*Many of you who are doing this pathwork
have found out quite a bit about
your negative intentionality.*

*You are finally aware of
a lot of what
you previously*

- *ignored,*
- *denied, or*
- *repressed.*

Needless to say how

- *important and*
- *vitaly essential*

*this is [i.e., this awareness of your negative intentionality is]
on any path
of*

- *self-knowledge,*
- *self-confrontation,*

and

- *purification.*

*The majority of humankind
is totally unaware of
what is behind*

- *apparent*

or even

- *actual*

*good intent,
as well as behind*

- *apparent*

helplessness.

	<p><i>The attitude of</i></p> <p><i>"I cannot help but feel this way"</i></p> <p><i>is the expression of a negative intent.</i></p> <p><i>So, in comparison with this</i></p> <ul style="list-style-type: none">• <i>alienated,</i>• <i>ignorant</i> <p><i>state about the self [i.e., in contrast to those who are in a state of being alienated from and ignorant of the self's negative intentionality, in contrast to those who do not recognize that an attitude of "I cannot help but feel this way" is in fact the expression of a negative intent],</i></p> <p><i>those who</i></p> <p><i>are</i></p> <ul style="list-style-type: none">• <i>conscious of</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>admit</i> <p><i>their deliberate choice of a negative attitude are indeed significantly ahead.</i></p> <p><i>But it is not enough, my friends, to be aware [i.e., merely to be aware of this negative intent];</i></p> <p><i>more must come.</i></p>
05	<p><i>I have also discussed in a recent lecture that a fundamental reason for the difficulty in changing</i></p> <ul style="list-style-type: none">• <i>negative</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>positive</i> <p><i>intentionality is that</i></p> <p><i>secretly</i></p> <p><i>the self</i></p> <p><i>identifies</i></p> <p><i>almost totally</i></p> <p><i>with</i></p> <p><i>the destructive part.</i></p>

*Hence [i.e., Hence, since the self IDENTIFIES almost totally WITH
the negative, destructive part of the personality],*

giving up

*this part of the personality [i.e., this destructive part of the personality]
appears*

- *hazardous,*
- *dangerous, and*
- *annihilating.*

*The question then is
how to proceed
in order to
shift*

that

- *subtle,*
- *inner*

sense of identity.

When

*negative expressions
are not admitted to the self*

they congeal

into a festering sore of

- *guilt and*
- *self-doubt*

which,

*translated into concise words,
would mean:*

*"If only the truth were known about me,
it would be
that I am
all bad.*

*But since this is
the real me,
and since
I do not want to
cease existing,
I cannot want to
give up me.*

*All I can do is
pretend that I am different."*

06	<p><i>This is a devastating soul climate in which</i></p> <ul style="list-style-type: none"><i>• confusion grows</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the genuine sense of self gets more and more lost.</i> <p><i>Theoretical correct knowledge in the intellect does little to alleviate this</i></p> <ul style="list-style-type: none"><i>• painful and</i><i>• disturbing condition.</i> <p><i>In this lecture we shall deal in more detail with the process I recommend in order to create a change.</i></p>
07	<p><i>The first step is to realize that your negative intentionality is really not unconscious in the strict sense of the word.</i></p> <p><i>It [i.e., Your negative intentionality] is not at all deeply repressed material.</i></p>

*It [i.e., Your negative intentionality]
is really a
conscious*
• *attitude and*
• *expression,*
*only you have
chosen to ignore it,
until you have finally
"forgotten"
that it is there.*

• *Sustained,*
• *deliberate*
*looking away from something
eventually results in
really not seeing
what has been there all along.*

*The moment
the eye begins to focus again,
the material
immediately
becomes discernible.*

*Such material is
not truly
unconscious.*

*This difference [i.e., This difference between BEING truly unconscious of
this negative intentionality and NOT BEING truly unconscious of it]
is quite important.*

08

*By now,
most of you*
• *accept,*
• *face, and*
• *admit*
some
*of this negative intentionality,
but not all
of it;*

you still choose to ignore some [i.e., ignore SOME of this negative intentionality].

*In order to make
the remaining aspects [i.e., In order to make the remaining aspects of this
negative intentionality that you have chosen to ignore]
completely
conscious,
and also
in order to bring about
the change
from
• negative
to
• positive
intentionality,*

*it is necessary that you
peruse
those "little, unimportant" everyday thought patterns
which have become
so much part of you
that it hardly occurs to you
to pay attention to them.*

*Yet
all
the thought processes
• have tremendous power
and
• must be checked out.*

*So many
• thoughts and
• automatic reactions
are
• taken for granted and
• glossed over

as their
significant power
is ignored.*

	<p>Thus <i>you can ignore a reaction of</i></p> <ul style="list-style-type: none"><i>• ill will,</i><i>• envy, or</i><i>• blaming resentment</i> <p><i>in yourself</i> <i>in spite of</i> <i>being aware of</i> <i>your negative intent</i> <i>in other respects.</i></p> <p>But it is <i>those little habitual</i></p> <ul style="list-style-type: none"><i>• reactions and</i><i>• thoughts</i> <p><i>that must be explored.</i></p>
09	<p>For example, <i>you may</i> <i>admit</i> <i>an irrational</i></p> <ul style="list-style-type: none"><i>• anger or</i><i>• hate.</i> <p>You may <i>outwardly</i> <i>assert that</i> <i>these reactions</i> <i>are irrational,</i></p> <p>but a part of you <i>still feels</i> <i>entitled</i> <i>to have these feelings</i> <i>because</i> <i>that part [i.e., that part that still feels entitled to</i> <i>be angry or to hate]</i> <i>feels unjustly treated.</i></p>

*You still
react to
the past
and bring
your reaction
into the present.*

The past
• *pain and*
• *anguish*
may really be repressed
in the true sense of the word.

*In order to make
the real direct experience
accessible,
it is necessary
to deal with
the defense
in a most thorough way.*

*The defense is
always
a negative intentionality
in one form or another
that is
not truly
unconscious.*

Your
• *past*
pain,
*the experience of which
you deny to yourself,
becomes a*
• *present*
distorted reaction.

*And these reactions [i.e., And these present distorted reactions]
must be seen
for what they are.*

10

Let us assume you find yourself

- *angry and*
 - *resentful*
- in a present situation.*

As I said,

generally you may

- *know and*
- *admit*

that this is your
negative feeling,

but

- *emotionally*
- you still*
feel right [i.e., feel “right” and “justified”]
about the issue [i.e. about having this negative feeling].

There may be a
painful confusion here:

- *one part of you*
senses that your
 - *demands and*
 - *responses**[i.e., senses that your anger and resentment in this situation]*
are
unjustified;

- *another part*
feels
so
 - *deprived and*
 - *demanding**that it*
 - *reacts as though*
the world
ought to revolve around
*you,**and*
 - *prevents you from seeing*
the entire picture
objectively.

11

What is necessary at this stage

is to

draw out

the thought

***that festers in you [i.e., the thought that your demands are JUSTIFIED
in this situation and that the world ought to revolve around you],***

and

examine it

with that part of you

***which is mature [i.e., which is more mature and knows that your
anger and resentment in this situation are UNJUSTIFIED].***

You have to

- ***follow this confused thought [i.e., FOLLOW this confused thought that you are
entitled to your anger and resentment and these feelings are JUSTIFIED]
all the way***

and

- ***use all your***

- ***resources and***

- ***attention***

to go further

in your self-understanding.

Then your

negative feelings [i.e., your negative feelings of anger and resentment]

with the distorted thoughts behind them [i.e., the distorted thoughts

***that you are entitled to your anger and resentment in this
situation, and hence these feelings are JUSTIFIED]***

will be met by

- ***truthful,***

- ***mature and***

- ***realistic***

thoughts.

The latter [i.e., *The truthful, mature, and realistic thoughts that your anger and resentment are UNJUSTIFIED in this situation*]
must
not push
the former [i.e., *the distorted thoughts that you are entitled to your anger and resentment in this situation, and these feelings are JUSTIFIED*]
into hiding again.

This ought to be
strictly avoided –
and you on this path know enough by now
not to be tempted into this pitfall.

The process must be a
conscious dialogue,
as I have explained in the lecture about
the general process of

- **meditation and**
- **purification** [See Lecture 182: *The Process of Meditation (Meditation for Three Voices: Ego, Lower Self, Higher Self)*].

It is an
integrative process
that will
eventually

- **unite the split**

and

- **establish**
an identification
with
your
 - **mature,**
 - **constructive,**
 - **genuine**
self.

12

*It is
necessary
to admit
the existence of the*

- *mistaken,*
- *destructive,*
- *mean and*
- *unrealistic*

*attitudes,
but it [i.e., but merely admitting the existence of these negative attitudes in you]
is not enough.*

*The next step
is that you must
know
exactly*

- *why these attitudes are negative,*

and

- *in what way*

*do they
distort truth.*

*You then can
intelligently
consider the*

- *realistic*

*situation
instead of your*

- *childish,*
- *distorted*

view of it.

*If you can first
express*

- *the totally irrational desire*

and

- *intent behind*
the totally destructive attitude,

and then
express
in what way
this intent
opposes

- *reality,*
- *fairness, and*
- *truth,*

then
whatever the negativity,
you will have made
another major step
toward changing

- *it [i.e., changing the negative intentionality]*

into

- *positive intentionality.*

You will have
removed an

- *unnecessary defense or*
- *brittle wall,*

which keeps you from experiencing life.

13

Your

- *adult*
thinking

has to express itself alongside the

- *childish*
- *destructive*
thinking

about the issue
in which you are
so emotionally involved.

This you can do,
if you really want to.

*Your thinking processes
usually function
quite well
if and when
you so desire.*

The thinking processes
• *are usually*
the most highly developed
and
• *can be put into the service of*
the purification process.

Only then
can
feelings
begin to change
so that the
• *real*
and
• *already existing*
feelings
can be allowed to manifest.

14

*It is
absolutely necessary
for you to know the
• ramifications
and the
• significance
of your
faulty attitudes;*

*for instance,
why
your
• anger,
your
• hostility,
your
• jealousy,
your
• envy, and
your
• unfair,
• one-sided
demands*

are truly unjust.

*Only then
will you
also
understand
that
healthy anger
can be justified.*

*When this is understood,
you can experience it [i.e., you can experience healthy anger]
• cleanly,
• without
• guilt,
• self-doubt,
• weakness, and
• lingering ill-effects.*

• *Jealousy*
and
• *envy,*
 however,
 • *are never*
 justified,
 and
 • *are never*
 healthy reactions.

Though
 feeling
 • *anger and*
 • *hurt*
 can be justified,
as long as
 you do not clearly know
 whether
 your anger
 is justified
 or
 not,

you will
 always
 be confused.

*You will
always
fluctuate
between
• guilt
and
• resentment,

between
• negation
and
• rejection
of
• self,
of
• others
and
of
• life,
and
between
• fear
and
• blame.*

*You will,
on the one hand,
attempt to
assuage
your self-doubts
by strenuously building cases;*

*on the other hand,
you will be
• paralyzed
by
• fear and
• weakness
and
• unable to
assert yourself.*

***You will be
equally***

- ***weak and***
 - ***confused***
 - ***in situations***
where you express
your
 - ***irrational,***
 - ***childish***
demands,
- and then***
your
 - ***destructive intent***
once those demands
are not met,

or

- ***in situations***
where you
should protect your rights
for the sake of the truth.

Often

both these expressions [i.e., BOTH expressions of childish demands coupled with destructive intent when those childish demands are not met AND expressions to protect your rights for the sake of truth]

exist

in one and the same situation,
which makes it all the more confusing.

Your mind alone

cannot solve such conflicts.

The destructive elements

must be admitted first;

but then

the mind must

- ***confront and***
 - ***counter***
them,
-
- ***understand and***
 - ***correct***
them.

15	<p><i>If the adult intelligence is used merely to</i></p> <ul style="list-style-type: none"><i>• rationalize the painful confusion,</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• build defensive cases,</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• justify one's own situation, or</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• protect oneself from admitting the destructive intent,</i> <p><i>then nothing is ever gained.</i></p> <p><i>But if the adult mind is used to shed light on the irrational demands</i></p> <ul style="list-style-type: none"><i>• making it clear that they are</i> <ul style="list-style-type: none"><i>• unrealistic and</i> <ul style="list-style-type: none"><i>• unfair</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• showing that the resulting emotional reactions prove destructive for all concerned,</i> <p><i>then</i></p> <ul style="list-style-type: none"><i>• a lot will be gained</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the truth of the situation will emerge.</i>
16	<p><i>This is the work that awaits you for your next phase on the path.</i></p>

*You have made good progress
in admitting
partial negative intentionality.*

*But every so often,
such admission
becomes in itself
a subtle escape.*

*By merely
admitting
a destructive feeling
over
and over again,
without*

- going further and*
- examining it
to find out*
- why and*
- how
it is wrong,*

*you merely open
yet another little back door.*

*You
seem to do the right thing [i.e., the right thing of admitting a destructive feeling],
but
you refuse*

- to really go further,*
- to go
all the way.*

17

*The temptations of evil
are so very subtle.*

*Every truth
can be put into the service of
a distortion.*

*This is why
so much vigilance is needed.*

***This [i.e., This fact that every truth can be put into the service of a distortion]
is also why
doing the right thing
is in itself
never
a guarantee of being
• truthful and
• in harmony with
universal law.***

***This [i.e., This fact that every truth can be put into the service of a distortion]
is why
• the rules and
• the theory
of
• truth and
• law
have always been
distorted by
the forces of evil.***

***There is
no one formula
that can protect you from evil:***

***only
sincerity of heart
can do so [i.e., can protect you from evil].***

***• This sincerity of the heart
and
• this good will
must be cultivated
again
and again.***

It [i.e., This state of sincerity of the heart and good will]

comes from

- *the spiritual cleansing of doing*
- *daily review and*
- *meditation*

and from

- *commitment to God's world of*
- *truth,*
- *love,*
- *honesty, and*
- *integrity.*

When the willingness exists to honor

- *decency,*
- *truth,*
- *love and*
- *fairness*

more than

the apparent advantages of the

- *fearful,*
- *holding,*
- *vain little ego,*

your liberation

will truly proceed in no uncertain way.

When this [i.e., When this honoring of decency, truth, love, and fairness] is being done

on the inner levels

you are now contacting through this work, not just superficially on the level of the outer being,

purification

becomes very deep.

18

So often you are
• *free and*
• *honest*
in admitting
• *destructive and*
• *hateful*
feelings,
but you still
do not know
why
they are
so destructive.

Any feeling
is destructive
that is not an expression of
the whole truth
of the respective situation.

This is why
all the
• *issues and*
• *effects*
on hand
have to be
• *evaluated and*
• *understood.*

You must be
clearly aware of
where you are
off center
in your
• *feelings,*
• *reactions*
and your
• *inner,*
• *often secret,*
reasoning.

	<p><i>The admission of negative feelings can be an escape if the admission is made glibly, perhaps just because this [i.e., this admission of negative feelings] is now expected of you, without your truly knowing what they [i.e., what your negative feelings] are all about.</i></p>
19	<p><i>Let us now return to</i></p> <ul style="list-style-type: none">• <i>jealousy,</i>• <i>envy, and</i>• <i>competitiveness.</i> <p><i>Why are they absolutely never</i></p> <ul style="list-style-type: none">• <i>true and</i>• <i>justified</i>• <i>feelings or</i>• <i>emotional reactions?</i> <p><i>To some extent almost all human beings suffer from totally unrealistic feeling experiences.</i></p> <p><i>Children suffer from them with one of their</i></p> <ul style="list-style-type: none">• <i>parents or</i> <p><i>with their</i></p> <ul style="list-style-type: none">• <i>siblings and</i>• <i>peers.</i>

Adults suffer from them [i.e., suffer from totally unrealistic feeling experiences] with much of their environment;

whenever someone else

- *has or*
- *experiences*
something that they do not,

- *jealousy,*
 - *envy*
- and*
- *competitiveness*
come in.

Why are these feelings unrealistic?

They are unrealistic because

*the underlying thinking
derives from
the assumption
that the universe
has only a limited supply
of desirable*

- *things and*
- *experiences*

*and that therefore
what someone else receives
is being taken away from you.*

20

This [i.e., This underlying thinking that derives from the assumption that the universe has only a limited supply of desirable things and experiences and that therefore what someone else receives is being taken away from you]

is not at all

- *obvious and*
- *clear*

*in your mind,
not even in*

- *your adult mind,
let alone in those*

- *vague,*
- *confused
emotions*

*that you
experience*

without knowing their meaning.

*As I mentioned before,
it is already significant progress
if you can
admit*

*such feelings [i.e., admit such feelings as jealousy, envy, and
competitiveness when someone has or
experiences something you do not have],
which you never would have done before.*

*But this is
not
the final step.*

*Now you must
clearly learn*

- *why*
- and*
- *in what way*

*these feelings [i.e., these negative feelings of jealousy, envy, and
competitiveness]*

are

- *illusory and*
- *destructive.*

	<p><i>You may know some of the words of truth [i.e., words of truth concerning the illusory and destructive nature of these negative feelings of envy, jealousy and competitiveness], but you do not truly</i></p> <ul style="list-style-type: none"><i>• contemplate these words [i.e., these words of truth concerning the illusory destructive nature of these negative feelings]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• bring them directly to bear on those negative feelings.</i>
21	<p><i>The moment you believe in the premise that you have reason to feel deprived because someone else has something that you do not have – this is the case with</i></p> <ul style="list-style-type: none"><i>• jealousy</i> <p><i>and/or</i></p> <ul style="list-style-type: none"><i>• envy –</i> <p><i>you also negate the fact that it is you who cuts yourself off from what you could have.</i></p> <p><i>It is not others who do this to you [i.e., not others who cut you off from what you could have].</i></p> <p><i>You may even know in a different compartment of your mind how you</i></p> <ul style="list-style-type: none"><i>• act,</i><i>• think, and</i><i>• feel</i> <p><i>so that you wind up feeling deprived.</i></p>

You may have reached this awareness [i.e., this awareness of how you act, think, and feel so that you wind up feeling deprived] on your path.

You may admit that you are not willing

- *to take the risk or*
- *to pay the price necessary in order to have what a part of you*
 - *longs for and*
 - *another part of you*
 - *negates.*

But you still do not bring this knowledge to bear on your

- *envy,*

on your

- *anxiety that others may have more,*

or

on your

- *resentment that they do.*

22

*It would therefore be wise
if you first*

- *examined your areas of*
 - *jealousy,*
 - *envy, and*
 - *competitiveness*
- very closely;*

second, if you

- *admitted that*
whatever it is
you envy,
you also
push away;

and,

third, if you

- *examined*
how you
 - *negate it,**how you*
 - *reject**aspects of*
the very thing you envy
which are necessary
for acquiring it.

*This would lead you to
the realization*

that others whom you envy
must obviously
have fulfilled
the natural law
inherent in
all

creative experience.

The more

*you do so [i.e., The more you realize that others whom you envy must have
fulfilled the natural law inherent in all creative experience],*

*the deeper will be your understanding
that the universe*

yields unlimited good
to all entities who are open to receive it.

Therefore

nothing
needs be begrudged.

23

*When you
envy,
see how you
deliberately destroy your chance
of realizing
your happiness
by a
particular attitude
which leads to
specific behavior.*

See how you

- *close yourself off*

and

- *stay with
the negative attitudes
which deny fulfillment.*

*You do
not
make the bridge
between*

- *these attitudes [i.e., between these negative attitudes by which
you DENY fulfillment]*

and
your

- *emptiness or*
- *unfulfillment.*

*Therefore [i.e., Therefore, because you do not make the bridge between your
negative attitudes (the cause) and your emptiness or unfulfillment (the effect)]
you become*

- *more embittered*

and feel

- *more entitled
to be*
- *resentful and*
- *negative.*

24

*The realization of
your own responsibility for
the unfulfillment of
your needs*

- *should not,*

and

- *must not,*

*drive your
destructive intentions [i.e. your intentions to be destructive]
into hiding again.*

*One of the most important attitudes to acquire
for proper*

- *self-respect and*
- *self-acceptance*

is the ability to

*admit being wrong
without
feeling*

- *unworthy and*
- *unlovable.*

*This is
the great struggle.*

*People believe
that in order to be*

- *lovable and*
- *honorable*

*they must
never
be wrong.*

*This belief
brings so much*

- *havoc and*
- *confusion.*

*It is in fact
possible
to admit destructiveness
without
feeling hopelessly worthless.*

25

When you are
• *jealous and*
• *envious*
you lack
the faith in
universal reality.

This reality [i.e., This universal reality]
is
unlimited abundance

if you but
open
your
• *heart,*
your
• *mind,*
your
• *consciousness,*
and
your
• *receptive faculties.*

However,
when you are hooked on
negative intentionality,
it is
impossible
to be receptive.

Receptivity
is part and parcel of
positive intentionality.

• *Negativity*
and
• *receptivity*
are therefore
mutually exclusive.

The negative person
is thus
constantly
deprived.

*To one
who is negative
it appears that*

- *the outside world
does the depriving,*

but in reality

- *that person
cuts himself or herself off
from
the reality of
the world's
ever-available
abundance.*

26

*Competitiveness –
a variation of*

- *envy and*
- *jealousy –*

*also
departs from [i.e., comes from]
the wrong premise
that
self-value
is determined by*

- *measuring and*
- *comparing
the self with others.*

*This, too,
is a total distortion of reality.*

*No human being
can be*

- *measured and*
- *compared
with another.*

No matter how

- *accomplished and*
- *adequate,*

or

- *creative and*
- *fulfilled*

*other people are,
they are*

not

- *better or*
 - *more,*
- not more*
- *avored or*
 - *privileged.*

They have simply

*utilized their creative faculties
more than*

you

who envy them.

They have possibly

found

their

- *niche in life,*

their

- *fulfillment, and*

their

- *center,*

while

you still

- *negate and*

- *struggle*

against

- *being in your center,*

against

- *realizing your potential.*

27

*So you put yourself
in the most preposterous position of*
• *negating*
the riches of the universe,
and then
• *doubting*
• *the universe*
and
• *its natural laws*
which want nothing more
than to bestow upon you
the
• *fulfillment,*
• *expansion,*
and
• *joyful self-expression.*

You
willfully
• *doubt and*
• *negate*
abundance
under the guise of
intellectual considerations,
and yet
inwardly
• *begrudge*
what others have.

28

*I cannot emphasize enough
that
your understanding of the*

- destructive and*
- contradictory*

*attitudes
contained in*

- envy,*
- jealousy,*
- resentments,*
- competitiveness,*
- blame,*

and so on,

*should
not
drive these feelings underground again.*

*They [i.e., these negative and destructive feelings based upon
comparing yourself with others]*

must

- remain on the surface*

and

- be seen*

*for what they are
until you
genuinely
change
these energy currents.*

*Do not forget for one moment
that every such feeling
consumes energy.*

	<p><i>This wasted energy cannot work for you, but must work against you in a way that will</i></p> <ul style="list-style-type: none">• <i>hurt and</i>• <i>deprive</i> <p><i>you, for you are driving a separating wedge between</i></p> <ul style="list-style-type: none">• <i>yourself</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the richness of creation.</i>
29	<p><i>This lecture is meant to motivate you to very calmly</i></p> <ul style="list-style-type: none">• <i>observe,</i>• <i>probe,</i>• <i>measure,</i>• <i>examine,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>evaluate</i> <p><i>your destructive intentions</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>understand</i> <ul style="list-style-type: none">• <i>why and</i>• <i>how</i> <p><i>they are such [i.e., understand why and how they are destructive].</i></p> <p><i>Do the same with the</i></p> <ul style="list-style-type: none">• <i>truthful and</i>• <i>realistic</i> <p><i>attitudes</i></p> <p><i>in comparison [i.e., in comparison with your destructive intentions].</i></p> <p><i>Ask for</i></p> <ul style="list-style-type: none">• <i>guidance and</i>• <i>inspiration</i> <p><i>for this process.</i></p>

*Ask for help in
experiencing increasingly
the abundance of the universe.*

*Then you will
not
have to struggle
with the little mind
and
• push and
• grab and
• grasp
on the one hand,
and
• deny and
• negate
on the other.*

*• Denial
and
• negation
express
distrust.*

*The energetic movement of
• denial and
• negation
are a
closing-up
which makes it
totally impossible
for the universe to
• come to you
and
• give you its riches.*

*Only when you are
• open
and
• receptive
can the universe
give you its riches.*

	<p><i>The universe is</i> <i>so</i> <i>• rich,</i> <i>so</i> <i>• fertile,</i> <i>so</i> <i>• malleable</i> <i>with</i> <i>the creative mind power</i> <i>that it will give you</i> <i>anything</i> <i>that you</i> <i>allow yourself</i> <i>to receive,</i> <i>provided this giving [i.e., this giving to you</i> <i>by the universe]</i> <i>does not violate</i> <i>the law of love.</i></p>
30	<p><i>When you first open up to</i> <i>a receptive state,</i> <i>you must also be prepared to</i> <i>let out</i> <i>what is in you.</i></p> <p><i>To be</i> <i>• open</i> <i>and</i> <i>• receptive</i> <i>means to be</i> <i>• undefended,</i> <i>• inwardly relaxed,</i> <i>• unafraid of</i> <i>whatever may come,</i> <i>whether from</i> <i>• inside of you</i> <i>or from</i> <i>• outside.</i></p>

If you
• *fear and*
• *ward off*
pain, for example, or
if you
do not know that you can
experience pain
without falling apart,
you
cannot possibly
be in an
• *open,*
• *undefended,*
• *relaxed*
state of
• *soul and*
• *mind.*

If you
defend against
an undesirable
• *feeling or*
• *experience,*
you
automatically
acquire
• *evil,*
that is,
• *negative attitudes.*

31

Hence,
the first step toward establishing
a receptive attitude
is
• *to let out*
the evil
that is in you,
• *to no longer*
deny it,
• *to lose your fear of*
the destructive self.

Then you can experience pain.

*And as you
lose your fear
of
• self,
of
• pain and
of
• evil,
you will be in
the appropriate state
of receptivity.*

*If your
consciousness
then
• actively prepares for
the riches of the universe
and
• conceives of
whatever it contains,
you will see
that you participate in
the abundance of the universe
to the exact degree you desire.*

32

*Know that
the abundance of creative power at your disposal
must transcend
every limitation
you seem to encounter.*

*Whatever hurdle you come across,
if you can believe
that the creative divine force
can eliminate it,
it will be done.*

*This [i.e., This creative divine force that can overcome
every limitation and hurdle you seem to encounter]
is not a magical power
that works for you
without making you
deeply responsible for
the process of creation.*

*On the contrary,
it is a lawful process
that*

- involves you totally*

and

- makes you
totally
self-responsible.*

*For example,
if you doubt
that you can overcome
an ingrained negative attitude,
this doubt
must create
an apparently unsurmountable obstacle
to your purification.*

*But if you
assume responsibility for this evil
while also
knowing
that
you
are an expression of the divine power
which can create anything you wish,
your purification
will be accomplished.*

*The more
you know that,
the faster
it will be done.*

33

- *Open yourself up*
to let out what is in you,
- and*
- *let in*
what the universe
is ready to give you.

This means that
what comes out of you
must also be pursued further,
as I explained in this lecture.

Bring
the level of

- *feelings*

and
the level of

- *mind*

together.

Probe the

- *meaning of*
your feeling experience,

and the

- *validity and*
• *reality*
behind the feeling.

Find out if
the assumption
that underlies
a feeling reaction
is valid.

It is
not enough, I repeat,
to vaguely know
that
a feeling is

- *destructive and*
- *unrealistic.*

*Such vague knowledge [i.e., Such vague knowledge THAT a feeling
is destructive and unrealistic]*

*helps you to maintain
an underlying
belief*

which must be

- *unearthed,*
 - *reconsidered,*
 - *understood exactly*
- and finally*
- *changed.*

*Any destructive attitude
is an expression of
an underlying value judgment,*

*and these value judgments
must be very clear
as to their*

- *accuracy*
- or*
- *fallacy.*

*You must be
very clear about*

- *interpretations*

*you choose to make
when you have
certain reactions,*

*and you must know
where
they [i.e., where these interpretations
you choose to make when you have certain reactions]*

are

- *true*

*and
where*

- *false.*

	<p><i>Grope for that reality [i.e., Grope for that reality as to where the interpretations you choose to make are true and where false]</i></p> <p><i>when those</i></p> <ul style="list-style-type: none"><i>• little,</i><i>• inadvertent,</i> <p><i>emotional reactions</i></p> <p><i>go on in you</i></p> <p><i>which you usually leave unattended:</i></p> <p><i>do not pass them by.</i></p> <p><i>Use</i></p> <ul style="list-style-type: none"><i>• time</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• concentration</i> <p><i>in a relaxed manner</i></p> <p><i>to pursue this aspect of the pathwork.</i></p>
34	<p><i>Doubt</i></p> <p><i>can only be eliminated</i></p> <p><i>when you</i></p> <ul style="list-style-type: none"><i>• make room for</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• try out</i> <p><i>a trusting attitude.</i></p> <p><i>If you merely</i></p> <p><i>admit your</i></p> <p><i>distrust,</i></p> <p><i>without going further</i></p> <p><i>to find out</i></p> <ul style="list-style-type: none"><i>• what it means,</i><i>• why it is wrong, and</i><i>• how it could possibly be otherwise,</i> <p><i>you must remain</i></p> <p><i>in the status quo.</i></p> <p><i>So it is</i></p> <p><i>with many of you</i></p> <p><i>at this point on the path.</i></p>

You can say,

"Yes I have

- hate,*
- envy,*
- blame,*
- bitterness,*
- irrational demands,"*
or whatever they may be.

"Yes, I am

- spiteful;*
- I want to*
- destroy;*
- I am*
- jealous;*
- I want to*
- take everything*
- and*
- give nothing."*

But

- if you*
do not examine
the deeper meaning of these attitudes,
 - if you*
do not fully realize
how unrealistic
your underlying
 - assumptions,*
 - beliefs, and*
 - interpretations**are,*
- you cannot*
- give up*
the defensive negativity
- and*
- come to*
really experience life.

You have to examine
• *the thinking*
and
• *the conclusions*
inherent within
• *spite,*
• *distrust,*
• *jealousy,*
• *hostility,*
and so on,

because
these conclusions
are only in your mind.

35

Human beings
have all kinds of
little thoughts
• *every day and*
• *every hour*
of their lives.

They do
not pay attention to them,
but
these thoughts
mean a lot.

Thoughts
have such
power.

All thought
creates.

	<p><i>Your</i></p> <ul style="list-style-type: none">• <i>thoughts,</i> <p><i>just as much as your</i></p> <ul style="list-style-type: none">• <i>feelings,</i> <p><i>create</i></p> <p><i>your</i></p> <ul style="list-style-type: none">• <i>actions</i> <p><i>and</i></p> <p><i>your</i></p> <ul style="list-style-type: none">• <i>experiences.</i> <p><i>They [i.e., Your thoughts and feelings]</i></p> <p><i>create</i></p> <p><i>your state of</i></p> <ul style="list-style-type: none">• <i>body,</i>• <i>mind,</i>• <i>soul and</i>• <i>spirit.</i>
36	<p><i>The negative intentionality</i></p> <p><i>we have recently</i></p> <ul style="list-style-type: none">• <i>discussed and</i>• <i>brought out into the open</i> <p><i>is therefore</i></p> <p><i>a stark reality.</i></p> <p><i>It [i.e., This negative intentionality]</i></p> <p><i>is a</i></p> <p><i>creative process –</i></p> <p><i>negatively creative,</i></p> <p><i>but just as creative</i></p> <p><i>as when you build</i></p> <p><i>positive experience.</i></p> <p><i>You still</i></p> <p><i>do not wish to see this [i.e., do not wish to see that your negative intentionality</i></p> <p><i>is a creative process and hence that it creates negative experiences]</i></p> <p><i>even though you</i></p> <p><i>admit</i></p> <p><i>negative intentionality.</i></p>

*You admit
that you
deliberately
wish to*

- maintain and*
- perpetuate*

*a negative expression
in some area of your life,
though not in
all areas of course.*

*But when you
negate the
effect
of this negativity
on others,
you must be
blind
when
their negativity
affects you.*

*This [i.e., This state in which you negate the effect of your negativity on others
and are blind to how others' negativity affects you]
is a very*

- painful and*
- confusing*

state.

*Such an interaction
can be resolved
only
when you*

- know*

*your own part clearly,
when you*

- can see*

*your negativity
as a distortion of reality
and*

- can see the effect it has*

on others.

37

To the extent you
• *negate and*
• *ignore*
the effect you have on others,
you will
• *vaguely feel something*
disquieting:
you will
• *be confused about*
the negativity of others
reaching you.

You will
• *not know what it all means.*

You will
• *sense something*
and
• *fluctuate between*
• *resentment*
and
• *guilt,*
as I mentioned before.

Lack of clarity
about yourself
must make you
full of self-doubt
which, in turn,
makes you
• *weak and*
• *frightened,*
as well as
• *wrongly assertive*
and equally inappropriately
• *unassertive.*

38

In this state

*you will be unable to distinguish
between*

- *the actual negativity
on the part of others toward you,*

and

- *the attitude of others that is
• not negative at all*

but

- *merely inconvenient to you.*

[When the attitude of others is NOT negative but merely inconvenient to you]

You will feel

just as

- *resentful*

and as

- *unfairly treated and
• injured*

as when people are truly

- *mean and*

- *spiteful*

to you

because of

their own negative intentionality.

However,

when you know

yourself,

you will also know

the difference between

*these two possibilities in others [i.e., between their actual negativity
toward you and their attitude when it is not negative but
merely inconvenient to you],*

and

you will respond appropriately

to these two entirely different experiences.

As it is now,

you are unable to distinguish between

these two phenomena.

*Hence you often
try to assert your rights
when*

- you really do not allow others
to have theirs*

and

- you simply wish to be a*
 - greedy,*
 - demanding, and*
 - unreasonable
child.*

*On the other hand,
you are equally often*

- blind to
the negativity in others*

and

- falsely placate them,
only vaguely sensing
that there is something wrong.*

You may

- resent them and*
- rebel,*

*but this is
not a*

- clean and*
- clear
reaction
that comes
from*

- deep self-knowledge*

*and
from*

- understanding
your
inner unreality.*

39

*This confusion
in your interaction with others
is extremely important
for you to*

- *understand*

and

- *use as a yardstick.*

*When you are
clear
within yourself,
you will
not be upset about
the other person's*

- *negativity and*
- *destructiveness*

toward you;

*you will
know it
for what it is.*

*You may become
angry,
but you will
not be*

- *confused,*
- *weak,*
- *guilty, or*
- *afraid,*

nor will you be

- *diminished and*
- *annihilated.*

*By the same token,
when the other person
expresses his or her*

- *life,*
- *feelings, or*
- *rights*

*which may not coincide with your desires,
you will be able to
accept this.*

*First you will
truly know
how unjustified
your rage is
but then,
if you truly understand it,
• your rage must vanish
and
• you will allow others
to be,
even if that
interferes with your desires.*

40

*The little infant
will then no longer make its claims of*

*"all for
• me and
• my will,
never mind
• others."*

*These claims
must be expressed,
but they must
be known to be
• deeply unrealistic and
• destructive.*

*It also needs to be understood
• how and
• why
they are so [i.e., how and why these "infant's" claims
are unrealistic and destructive].*

	<p>Only when this awareness [i.e., when this awareness of how and why these “infant’s” claims in you are unrealistic and destructive] is</p> <ul style="list-style-type: none">• full and• clean <p>will you</p> <ul style="list-style-type: none">• be free <p>and</p> <p>will you</p> <ul style="list-style-type: none">• liberate yourself from the terribly painful confusion about others dealing with you that I mentioned earlier. <p>You will no longer feel uncertain about what your appropriate reactions to others should be.</p>
41	<p>This is the way to reach the position of being willing and able to give up your</p> <ul style="list-style-type: none">• negative intent <p>and</p> <ul style="list-style-type: none">• negative expression into life; <p>this is the way to make the transition into positive intentionality.</p> <p>The positive expression is, for example, to give up the jealousy because you can</p> <ul style="list-style-type: none">• genuinely wish to obtain what you covet <p>and</p> <ul style="list-style-type: none">• be prepared to pay the price.

*You wish
to examine
in what way you grab
without accepting
the necessary conditions
which you refute.*

When you cultivate the thought:

"There is enough for me.

I can allow others to have.

Let them have it.

Do I really want it?

Do I pay the price for what I envy?

*Do I really make my commitment to
whatever it is I*

- resent and*
- envy*

other people for?

*If I do not make these commitments,
do I have*

*the right
to want*

to

- take it from them or*

to

- begrudge them?"*

*You can then pray for
your ability to love,
right in the here and now
in this respect:*

to let others have their joy.

42

As you treat
• *yourself,*
so must you inevitably treat
• *others:*

this is known to you.

But the reverse is equally true:

as you treat
• *others,*
so will you treat
• *yourself.*

If in
• *generosity and*
• *fairness*
you let others have,
you will suddenly find
that you can
let yourself have.

The great anxiety
you still experience
when you
• *expand*
and
• *open up to the universe*
will
• *gradually,*
and sometimes even
• *suddenly,*
disappear.

You will be able to
sustain
your experience of
the joyous universe
as it
constantly
vibrates
• *within you*
and
• *around you.*

*It [i.e., The joyous universe]
constantly
instructs you.*

*You will recognize
the voice of*

- *truth and*
- *love.*

You will

- *feel and*
- *experience*

*the manifestation of
rich joy –
but not as long as your*

- *heart and*
- *mind*

are

- *small and*
- *tight,*

*not as long as
you do not want to let
others
have it,
not as long as
you contain your
positive forces
in a*

- *fearful,*
- *untrusting and*
- *spiteful*

attitude.

But when you can

- *risk and*
- *trust –*

*trust in God –
and express this trust overtly
in God's world,
then you will
know
the joy of
reality.*

43

*The time has come, my friends,
when more
and more of you
can take these
steps of transition,
not by*

- *negating*
 - *the evil and*
 - *the underlying pain,*

but

- *taking the realistic steps
by which
the evil
becomes
transformed.*

You will

- *allow yourself
full experience of
all
feelings*

and

- *give the power
to your own consciousness
to govern
the life
you want to have.*

*Are you
afraid of
this or that experience?*

*You can
immediately
create a
new condition
by stating into yourself:*

*"Is it really
necessary
to be afraid?"*

	<p><i>Is it possible to experience this or that</i></p> <ul style="list-style-type: none">• joy,• creative self-expression,• pleasure? <p><i>Or, is it possible to first experience</i></p> <ul style="list-style-type: none">• pain and• anguish,• fear and• despair, <p><i>in a</i></p> <ul style="list-style-type: none">• safe and• wholesome way? <p><i>I now claim this ability so I can</i></p> <ul style="list-style-type: none">• go through the latter [i.e., go through the experience of pain, anguish, fear and despair] <p><i>and</i></p> <ul style="list-style-type: none">• come to the former [i.e., come to the experience of joy, creative self-expression, and pleasure]."
44	<p><i>This is positive creation at work.</i></p> <p><i>This can be done.</i></p> <p><i>Request your inner guidance every step of the way to give you</i></p> <ul style="list-style-type: none">• alertness and• awareness, <p><i>so as not to push underground what must be dealt with.</i></p>

*As you do this,
you will
not only*

- know*

*in every fiber of your being,
but you will*

- feel and*
- experience*

that

- what you fear*
is illusion

*and**that*

- the universe*
is a
 - rich and*
 - joyous*

place.

*(At this point
the force –*
a special energy given through Eva's hands –
was given to a few people [Note: About the force, see
Lecture 185: Mutuality: A Cosmic Principle and Law; and
Lecture 186: Venture in Mutuality: Healing Force to Change
Negative Inner Will]).

45

*All of you
who have received
the special force today,*

- take it in and*
- let it merge*

*with your own power,
for it is
but one power.*

*The power that comes from
here*
*will merely help you to open
your own channels,
so that
your creative power
can pour out of you.*

46

*I will now
leave you with this energy.*

Meditate with it;

work with it;

*open up,
as you have done in the recent months increasingly.*

Let this energy

- *envelop you and*
- *move you*

to where you have to go.

*Let the inspiration come,
so that*
all of you who are here tonight
will come to
express it
in your own way.

Be a channel
so that this energy
can help you
to the next step of your path –

- *wherever you may be,*

or

- *whatever this may mean*

in each case.

I say to all of you:

In your meditation after this lecture

- ***try to express***
your trust in the universe;
 - ***try to think***
 - ***that you can indeed***
have
 - ***abundance,***
 - ***joy, and***
 - ***the fulfillment***
of your
 - ***life,***
 - ***incarnation –***
- and***
- ***that fulfillment***
brings
deep peace.

Be blessed,
all of you,
my dear ones.

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