Pathwork Lecture 198: Transition to Positive Intentionality

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/

<table>
<thead>
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<th>Content</th>
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<tbody>
<tr>
<td></td>
<td>Greetings, and God bless every one of you here.</td>
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<tr>
<td></td>
<td>Focus on the dimension which now wants to communicate its • fullness and • richness to you.</td>
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<td>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.</td>
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<td>It is a question of • focus and • intent.</td>
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<td>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.</td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format posted 6/13/20
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
• vitally 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.
The attitude of

"I cannot help but feel this way"

is the expression of a
negative intent.

So, in comparison with this
• alienated,
• ignorant

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],

those who
are
• conscious of
and
• admit
their deliberate choice
of a negative attitude
are indeed significantly ahead.

But it is
not enough, my friends,

to be aware [i.e., merely to be aware of this negative intent];

more must come.

I have also discussed in a recent lecture
that a fundamental reason
for the difficulty in changing
• negative
to
• positive
intentionality
is that
secretly
the self
identifies
almost totally
with
the destructive part.
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."
This is a devastating soul climate in which • confusion grows and • the genuine sense of self gets more and more lost.

Theoretical correct knowledge in the intellect does little to alleviate this • painful and • disturbing condition.

In this lecture we shall deal in more detail with the process I recommend in order to create a change.

The first step is to realize that your negative intentionality is really not unconscious in the strict sense of the word.

It [i.e., Your negative intentionality] is not at all deeply repressed material.
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.

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.
Thus
you can ignore a reaction of
• ill will,
• envy, or
• blaming resentment
  in yourself
  in spite of
  being aware of
  your negative intent
  in other respects.

But it is
those little habitual
• reactions and
• thoughts
  that must be explored.

For example,
you may
admit
  an irrational
  • anger or
  • hate.

You may
outwardly
assert that
  these reactions
  are irrational,

but a part of you
still feels
entitled
to have these feelings
because
  that part [i.e., that part that still feels entitled to
  be angry or to hate]
  feels unjustly treated.
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.
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.
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.
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.

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.
<table>
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<tr>
<th>Your thinking processes</th>
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<tr>
<td>usually function</td>
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<tr>
<td>quite well</td>
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<tr>
<td>if and when</td>
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<td>you so desire.</td>
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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.
It is absolutely necessary for you to know the ramifications and the significance of your faulty attitudes;

for instance, why your anger, hostility, jealousy, envy, and 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.
If the adult intelligence is used merely to
• rationalize the painful confusion,
• build defensive cases,
• justify one's own situation, or
to protect oneself from admitting
the destructive intent,

then nothing is ever gained.

But if the adult mind is used to shed light on the irrational demands • making it clear that they are • unrealistic and • unfair

and • showing that the resulting emotional reactions prove destructive for all concerned,

then • a lot will be gained and • the truth of the situation will emerge.

This is the work that awaits you for your next phase on the path.
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.

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
• 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.
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.

**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.

<table>
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<tbody>
<tr>
<td>Let us now return to • jealousy, • envy, and • competitiveness.</td>
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<td>Why are they absolutely never • true and • justified • feelings or • emotional reactions?</td>
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<td>To some extent almost all human beings suffer from totally unrealistic feeling experiences.</td>
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<td>Children suffer from them with one of their • parents or with their • siblings and • peers.</td>
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</table>
**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.
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.
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
- contemplate these words [i.e., these words of truth concerning the illusory destructive nature of these negative feelings]
  and
- bring them directly to bear on those negative feelings.

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 jealousy and/or envy –
you also negate the fact that it is you who cuts yourself off from what you could have.

It is not others who do this to you [i.e., not others who cut you off from what you could have].

You may even know in a different compartment of your mind how you
- act,
- think, and
- feel
  so that you wind up feeling deprived.
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.
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.
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.
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.
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.

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
• favored 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.
So you put yourself in the most preposterous position of
• negating the riches of the universe,
and then
• doubting
  • the universe
  • 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.
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.
This wasted energy cannot work for you, but must work against you in a way that will hurt and deprive you, for you are driving a separating wedge between yourself and the richness of creation.

This lecture is meant to motivate you to very calmly observe, probe, measure, examine, and evaluate your destructive intentions and understand why and how they are such [i.e., understand why and how they are destructive].

Do the same with the truthful and realistic attitudes in comparison [i.e., in comparison with your destructive intentions].

Ask for guidance and inspiration for this process.
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.
The universe is
so
• rich,
so
• fertile,
so
• malleable
with
the creative mind power
that it will give you
anything
that you
allow yourself
to receive,
provided this giving [i.e., this giving to you
by the universe]
does not violate
the law of love.

When you first open up to
a receptive state,
you must also be prepared to
let out
what is in you.

To be
• open
and
• receptive
means to be
• undefended,
• inwardly relaxed,
• unafraid of
whatever may come,
whether from
• inside of you
or from
• outside.
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.

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.

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.
• 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.
**Groping for that reality** [i.e., Groping for that reality as to where the interpretations you choose to make are true and where false]

when those
- little,
- inadvertent,
  emotional reactions
go on in you
which you usually leave unattended:

  do not pass them by.

**Use**
- time
  and
- concentration
  in a relaxed manner
  to pursue this aspect of the pathwork.

**Doubt**
can only be eliminated
when you
- make room for
  and
- try out
  a trusting attitude.

If you merely
admit your
distrust,
without going further
to find out
- what it means,
- why it is wrong, and
- how it could possibly be otherwise,
you must remain
in the status quo.

So it is
with many of you
at this point on the path.
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.

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.
Your
• thoughts,
just as much as your
• feelings,
create
your
• actions
and
your
• experiences.

They [i.e., Your thoughts and feelings]
create
your state of
• body,
• mind,
• soul and
• spirit.

The negative intentionality
we have recently
• discussed and
• brought out into the open
is therefore
a stark reality.

It [i.e., This negative intentionality]
is a
creative process –
negatively creative,
but just as creative
as when you build
positive experience.

You still
do not wish to see this [i.e., do not wish to see that your negative intentionality
is a creative process and hence that it creates negative experiences]
even though you
admit
negative intentionality.
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.
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.
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.
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.

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].
Only when this awareness [i.e., when this awareness of how and why these “infant’s” claims in you are unrealistic and destructive] is
* full and
* clean
  will you
* be free
and
  will you
* liberate yourself from the terribly painful confusion about others dealing with you that I mentioned earlier.

You will no longer feel uncertain about what your appropriate reactions to others should be.

This is the way to reach the position of being willing and able to give up your
* negative intent
  and
* negative expression into life;
this is the way to make the transition into positive intentionality.

The positive expression is, for example, to give up the jealousy because you can
* genuinely wish to obtain what you covet
  and
* 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
  • 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.
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.
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?"
Is it possible to experience this or that
• joy,
• creative self-expression,
• pleasure?

Or, is it possible to first experience
• pain and
• anguish,
• fear and
• despair,
in a
• safe and
• wholesome way?

I now claim this ability so I can
• go through the latter [i.e., go through the experience of pain, anguish, fear and despair]

and
• come to the former [i.e., come to the experience of joy, creative self-expression, and pleasure]."

This is positive creation at work.

This can be done.

Request your inner guidance every step of the way to give you
• alertness and
• awareness,
so as not to push underground what must be dealt with.
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]).

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
der will merely help you to open
your own channels,
so that
your creative power
can pour out of you.
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,
              of your
              • incarnation –
      and
      • that fulfillment
          brings
          deep peace.

Be blessed,
    all of you,
    my dear ones.

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