

Pathwork™ Steps

Transition to Positive Intentionality

Study Guide for Online Meetings on PL 198

Week 1: The Great Transition

Week 2: Recognizing Positive Intention

Week 3: Recognizing Negative Intention

Week 4: Transition to Positive Intentionality

Week 1: The Great Transition

The time has come, my friends, when more and more of you can take those steps of transition -- not by negating the evil and the underlying pain, but by taking the realistic steps by which the evil is being transformed. You will allow 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, first, pain and anguish, fear and despair, in a safe and wholesome way? I claim this ability so as to go through the latter and come to the former."

This is positive creation at work. This can be done. Request your inner guidance every step of the way, to give you the alertness and awareness, **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 feel and experience that what you fear is illusion and that the universe is a rich and joyous "place."

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How to Make the Great Transition PL 75

The transition from one state to the other is the most essential step on the path of evolution of an individual spirit entity. At one time, in one life or another, it has to come. When this transition is to occur, one can never determine. It varies with each individual. But on this path, a time has to come sooner or later -- and let us hope while you are still embodied in this life, in this particular incarnation -- when you do swing over from the one state to the other.

Phase 1:

At the very beginning of this path, you learn to recognize your faults, your weaknesses, your shortcomings on the most superficial, the most obvious level.

Phase 2:

Find and deal with your complexes, your images, your unconscious confusions and conflicts, your misconceptions -- without judging yourself, without moralizing, without evaluating the right and the wrong, the good and the bad from an ethical standpoint, but rather to evaluate these findings as to correctness in thinking.

Phase 3:

You may find the very same faults you had discovered at the very beginning of your work and which you thought you have overcome. And indeed you might well have done so on a surface level. But you will undoubtedly find the same mistakes, or variations of them, deeply hidden within your innermost conflicts.

When you recognize their misconceptions, their wrong conclusions as compared with reality and fact; when also you understand where they came from and why; and when you further see what damage this unconscious wrong thinking causes you and others around you; if you can see and thoroughly understand all that without a feeling of guilt and oppression but rather in the spirit of joy, release, and victory that gives you strength and understanding about your own life and life in general; then the time has come for a new evaluation from an ethical and spiritual viewpoint. Look inward to see and determine where you are selfish and proud, fearful and withdrawn. Search deep within your inner conflicts, regardless of how otherwise it may appear on other levels of your personality.

Phase 4:

Search deep within your inner conflicts, misconceptions, you see and determine where you are selfish, proud, fearful, withdrawn. You acknowledge that there are two distinct states - the ego state and the love state. You tune into, think, perceive, and feel the state of union with all.

How to Make the Great Transition PL 75

Daily Review PL 28

1. Consider the events of the day during the last few moments before you fall asleep, or after you wake up. Recalling disharmonious events and feelings enables us to stay conscious of them.

2. Notice, from day to day, any experiences or feelings that re-occur. See if you can notice any feelings of deprivation in the moments beforehand.

3. At the end of the week, jot down a few words about each of the most common feelings and experiences. What is the common denominator in each case?

Week 1: What phase (1-4) of The Great Transition does each item on your list represent re: your spiritual evolution?

Week 2: See if you can find the positive intentionality within your experiences of disharmony.

Week 3: Notice how, when, and where you experience the earth plane as limited.

Week 4: Notice, without judgment, when you can detect negativity in your thoughts, feelings or actions this week. Can you appreciate your courage, love, and wisdom in doing this?

4. At the end of a month, see if you can notice any connections between the most common intense feelings and experiences and your childhood memories. Glance through the titles of Pathwork Lectures 30 to 165, which focus upon the connections between childhood struggles, images, and relating with others. Make a list of any lecture titles that seem relevant to the repetitive emotional patterns you have noticed. Notice any themes or overall concepts.

Week 2: Recognizing Positive Intention

December 1973 Christmas Message from the Guide, published as PL 219

This extraordinary consciousness, the sublime consciousness, must be awakened within the course of the evolutionary journey of each entity.

Perhaps you can see your tree that you light, as a symbol expressing the many, many candles that have to be lit and be aflame within you in order to bring the total consciousness to its eternal glow on the outer level of your manifest existence. Each recognition, each insight, each honest admission, each shedding of a partial mask, each breaking through of a defense, each step of courage and honesty where you take responsibility for your negativity is a lighting of yet another candle. You bring light into your soul by bringing truth into your darkness.

But as long as you project your darkness outward in order not to face your own shadows, you cannot light the candles. The great lighting of the whole "tree" -- the tree of life -- is an ongoing process. And the more candles are being lit, the greater the joyousness and the glory becomes.

In this message I want to convey to you that there is nothing whatever that need be rejected, nothing whatever you cannot accept and forgive. The only thing that is truly destructive and makes you lose your bearing is not doing so and therefore acting out.

In every negative quality, there is imbedded a positive one. The negative traits are nothing but distortions of positive divine expressions. True strength, true creativity, true love, true security, all these are candles that spring aglow from your honesty, your courage, your truthfulness, and from the faith you cultivate little by little that makes you overcome your fear to go all the way with yourself, to go through the fear and keep the possibility open that there is no abyss.

Perhaps at this opportunity, it will be very helpful if we work on particular traits and aspects that you present to me so that I will show their positive, beautiful essence. In understanding the specific, positive, original components, you will find new strength and impetus to go through the smaller and bigger tunnels on your path, and light more candles.

QUESTION: I have the trait of judging others all the time. What is the positive original component in that?

ANSWER: Apart from the obvious projection of your very harsh judgment against yourself that you do not wish to acknowledge to the extent it exists, the original positive quality in being judgmental is **a great capacity to distinguish, to differentiate, and the power to recognize, to be one-pointedly aware.** If this ability is being used creatively and constructively, it is obviously a wonderful asset without which a person would be incomplete.

So, you see, nothing as such must be "thrown out," destroyed, negated. It must be transmuted. You all notice on this path that the more honestly and constructively you see the truth in yourself, the keener your perception of others becomes, but in a very different way from the judgmental attitude you mentioned. Use this asset on yourself and others, but not with the kind of hostility and negation you now practice still too often.

The truth must prevail with forgiveness and understanding, with a readiness to understand deeper connections so as not to judge in an ultimate and rejecting way. Transform negative judgment

into recognition.

QUESTION: Nothing can ever get to me. There is a defiance and a spite...

ANSWER: Defiance, spite, stubbornness, rigidity are all derivatives of the same blockage. Their positive, original seed is **the quality of being centered within, being firm, self-assertive, standing your own ground, being secure in your own self**, rather than being constantly swayed and influenced by others and thus losing autonomy.

My friends, it is very important that you recognize the positive origin behind the distortion, but at the same time beware of using this knowledge in order to justify, whitewash, and thus perpetuate the distorted version of it. Use this knowledge so that you do not reject and eject the whole thing. Nothing must be denied and ejected. But the differentiation must be made between its original and its distorted version.

QUESTION: I have a very strong lack of faith and do not want to believe in God.

ANSWER: This is a distortion of the healthy, realistic attitude in regard to self-responsibility and self-dependence; of knowing that there is no authority that will do it for you. It is a distortion of the truth that you are a self-responsible agent, which in reality is not, of course, in opposition to the deeper, wiser Godself the ego must surrender to. It is this divine self that alone can bring about true selfhood, autonomy, independence.

You have a stake in this lack of faith and thus remaining with the distortion. Whatever the nature of this stake, it must be unearthed. For whenever man has a stake in not wanting to know the truth, he shuts out the light.

One of the most important aspects to learn on your path is the ability to open all doors, because you should be aware that you deliberately wish to keep the doors closed. Always assume that you may be mistaken, your view may be wrong, it may be different. After you are willing to let go of your defensiveness for the sake of truth, **after you let go of the tightness and fearfulness of your opinion, you will find out whether you happened to be right about the issue in the first place**. If it then turns out to be true, you will come back to the same knowledge but in a very different way.

QUESTION: What is the positive aspect of a fearful, anxious state?

ANSWER: Fear, in general, is a distortion of caution or an awareness of something somewhere being amiss. Specifically, in the human state, anxiety is always a sign of repression.

Such a state is a gauge that tells you that there is something you do not wish to see and that makes you anxious. So anxiety is really not even a distortion of something positive. It is positive in the sense that it is a signpost pointing to the area where you wish to remain ignorant about yourself.

Whenever you are in anxiety, know this clearly, for it is the truth. Set out with full commitment to the truth to find out what specifically is your denial. You will find it, and thus light new candles. That choice always exists. **Denial of the truth of the matter is what creates anxiety**.

QUESTION: I have a stake in being rebellious, in going against authority, and even against what I know to be the truth. What could possibly be positive in the origin of this destructiveness?

ANSWER: The original aspect, before distortion sets in, is a **spirit of courage and independence**, a fighting spirit against submission to conformity. Only in its distorted version does it become a blindly driven, senseless destructiveness.

QUESTION: What is the positive origin in my tendency to avoid taking responsibility for my life, my tendency to avoid?

ANSWER: In its original, divine manifestation **it is the quality of letting go and letting flow**; of not letting the ego control take over and blot out the eternal flow of being; not being cramped and tight and over-active with the ego forces. It connotes giving in and surrendering to the flow of being.

It is important that the knowledge I give you here should not be used in order to avoid facing what is actually negative and destructive, and also, that you do not blindly apply it to distortions of distortions and make a game of it. This knowledge is given you in order to perceive that there is nothing bad per se; only defense and error create it temporarily.

QUESTION: What is the positive origin of playing the victim game?

ANSWER: The distortion is self-exoneration at the expense of making others guilty, whose victim you profess to be. **The truth is the longing for the perfect state** you contain in your nucleus, which is not a fixed perfectionism, but the ever moving, changing perfection of the innermost soul.

QUESTION: What is behind the defense of competitiveness, self-centeredness, wanting to be the center of attention?

ANSWER: Self-centeredness is a direct distortion of **seeking your own inner center**. Ambitiousness and competitiveness are a distortion of the inner movement to create the best that you can be. In reality, on the divine level of inner truth, this does not exist. **All can be their best without interfering with one another**. In its original, it is "How can I be my potential best?" In its distortion, it manifests as "How can I be better than others?"

QUESTION: What about abuse of power, abuse of a position of authority?

ANSWER: Distortion of **true leadership**. True leadership is taking responsibility, paying the price for leadership. Distortion of it wants the glory of it, the advantages, in a selfish, vain way.

QUESTION: I can't imagine anything positive in the tendency to remove yourself, being "cool," pretending to be indifferent?

ANSWER: The divine original aspect is **self-containment, self-sufficiency, impartiality, serenity**. In every healthy life there must exist a harmonious balance between sharing intimately with others in a dynamic exchange on the one hand, and being in solitude so as to refuel from within, on the other. If you are frightened by intimate contact, you will seek seclusion which will then be something lonely and maudlin -- rather than the beautiful version in its original state when it is a time of refueling, a time of going into yourself, of making contact with your inner being, of communing with your inner and outer nature. Then the fruits of this can be given out again. That would be the right balance.

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Week 3: Recognizing Negative Intention PL 198

The majority of mankind is, as you know, totally unaware of what is behind apparent, or even also actual, good intent, as well as behind apparent helplessness. "I cannot help feel this way or that" is, as you know, the expression of a negative intent. So, in comparison with this alienated, ignorant state about the self, those who are conscious of and admit their deliberate choice of a negative attitude are indeed significantly ahead.

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 giving up this 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 form a festering guilt and self-doubt which, translated into concise meaning, reads: "If the truth were only known, 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, disturbing condition.

Jealousy, envy, and competitiveness = Belief in a limited Universe

Why are they never, never true, justified feelings or emotional reactions? Almost all human beings to some extent and some degree suffer from these totally unrealistic feeling experiences. Children suffer it with one of their parents, with their siblings and their peers. Adults suffer it with much of their environment. Whenever someone else has or experiences something that they have not; jealousy, envy, and competitiveness come in.

These feelings 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 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. 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 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.**

It would therefore be wise if you examined your areas of jealousy, envy, and competitiveness very closely; if you admitted that whatever it is you envy, you negate; if you examined how you negate it, how you reject aspects of it which are necessary for the "acquisition" of what you are envious about; if you realized that others whom you envy must obviously have fulfilled the natural law inherent in all creative experience. The more you do so, the deeper will be your understanding that the universe yields unlimited good to all entities who are open to receive it. Therefore nothing need be begrudged.

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.

Man believes that in order to be a lovable, honorable person he must never be wrong. This belief brings so much havoc and confusion. It is possible to admit the destructiveness without feeling hopelessly worthless.

When you are jealous and envious, you lack the faith in universal reality. This reality is unlimited abundance if you but open your heart, your mind, your consciousness, your receptive faculties. But 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. It appears to him that the outside world does the depriving, but in reality he cuts himself off from the reality of ever available abundance.

Competitiveness (which is a variation of envy and jealousy) also departs 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, creative and fulfilled another person is, he is not better or more; he is not more favored, chosen, or privileged. He has simply utilized his creative faculties more than you, who envy him; he has possibly found his niche in life, his place, his fulfillment, his center, while you still negate and struggle against being in your center, against realizing your potentialities.

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 greatest of fulfillment, of expansion, of joyful self-expression. You willfully doubt and negate abundance (under the guise of intellectual considerations) and yet begrudge inwardly what others have.

You may even know, in a different compartment of your mind, how you act, think, and feel so that you wind up deprived; you may have reached this awareness on your path; you may admit that you are not willing to take the risk involved, 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 to bear on your envy, on your anxiety that others may have more, or on your resentment that they do.

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The great spiritual laws always seem contradictory. Letting go of the self into the harmonious flow, unifies, while strenuously and fearfully holding the self together splits and disintegrates the psyche. The more the universal forces flow into the many directions and possibilities, the more do they in the end become one. This great possibility is frightening, for the soul constantly is used to holding itself together.

Love – Not a Commandment, but a Spontaneous Soul Movement PL 133

Week 4: Transition to Positive Intentionality PL 198

The positive expression is, for example, to give up the jealousy because you can wish to obtain what you covet, and you are prepared to pay the price. You wish to examine in what way you grab without the concomitant conditions, which you refute. You then 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 the other person for? If I do not make these commitments, do I have the right to want to take it from him, to begrudge him?" You can then pray for your ability to love rightly in this respect: to let them 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 you let others have in generosity and fairness, 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 the joyous universe, as it constantly vibrates within you and around you. It 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 take the step of risk and trust -- trust in God -- and overtly express this trust in God's world, then you will know the joy of reality.

Step 1: Recognizing that you already have some awareness of inner negativity

The first step is to realize that your negative intentionality is really not unconscious in the strict sense of the word. It is not at all deeply repressed material. It is really a conscious attitude and expression, only you have chosen to ignore it until you finally "forget" that it is there. Sustained, deliberate looking away from something finally results in really not seeing what is there all along. The moment the eye begins to focus again, it immediately becomes discernible. **Such is not truly unconscious material. This difference is quite important.**

Even now, most of you accept, face, and admit some of this negative intentionality but not all of it. You still choose to ignore some of it. In order to make the remaining aspects completely conscious, and also in order to bring 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. The thought processes have tremendous power and must be checked out. So many thoughts and automatic reactions are taken for granted and glossed over. Their significant power is ignored, and they are being left to themselves. A reaction of ill-will, of envy, of blaming resentment can be left unattended in spite of your awareness in other respects of existing negative intent. But it is those little, habitual reactions and thoughts that must be explored.

You have to follow this confused thought all the way and use all your resources and attention in order to go further in your self-understanding. Thus negative feelings, with their distorted thoughts behind them, will be met by truthful, mature, and realistic thoughts.

The process must be a conscious dialogue, as I mentioned previously about the general process of meditation and purification. This is an integrative process that will eventually unite the split and establish an identification with your mature, constructive, genuine real self.

Step 2: Recognizing connections between inner negativity and outer negative events

It is not only necessary to admit the mistaken, destructive, mean, unrealistic attitudes; the next step is that you know exactly why they are so, how, in what way they distort truth. You then can intelligently discuss the realistic situation instead of your childish, distorted view of it. If you can do that; if you can first express the totally irrational desire and intent, the totally destructive attitude, and then express in what way this opposes reality, fairness, truth; then whatever the negativity, you will have made another major step toward changing negative into positive intentionality.

Thus your adult thinking has to express itself alongside with the childish destructive thinking about the same issue in which you are 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 -- that is, real feelings, already existing feelings, can be allowed to manifest. **It is absolutely necessary that you know what are the ramifications and the significance** of faulty attitudes: why, for instance, your anger, your hostility, your jealousy, your envy, your unfair, one-sided demands are truly unjust. Only then will you also understand that anger can be justified. Only then can you experience it cleanly, without guilt, self-doubt, weakness, and lingering ill effects. Jealousy and envy are never justified, are never healthy reactions... But feeling anger and hurt can be justified. However, as long as you do not clearly know whether your anger is unjustified, you will always be confused.

If the adult intelligence is merely used to rationalize the painful confusion; to build defensive cases; to justify one's own situation; to protect oneself from admitting the destructive intent, then nothing is ever gained. **But if the adult mind is being used to shed light** on the irrational demands so that it becomes clear that they are unrealistic and unfair and that the resulting emotional reactions prove destructive for all concerned, then a lot will be gained, and the truth of the situation will emerge.

I cannot emphasize enough that your understanding of the destructive, contradictory attitudes in envy, jealousy, resentments, competitiveness, blame, etc., should not drive these feelings underground again. They must remain on the surface and be met for what they are until you genuinely change these energy currents. Do not forget for one moment that every such feeling is energy consumption. This wasted energy can then not work for you but must work against you in a manner 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, evaluate your destructive intentions and understand why and how they are being such, and then, what is the truthful, the realistic attitude in comparison. 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. 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 does not violate the law of love.

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