

Pathwork™ in Texas

DEMAGNETIZING NEGATIVE FORCE FIELDS -- PAIN OF GUILT

Quotes from Lecture # 201

Full Text of all lectures may be downloaded at www.pathwork.org

The fusion of consciousness and energy is of such a tremendous power that this fusion creates an electro-magnetic energy field, as it were. This field contains every conceivable seed, or possibility, of creation. **Every conceivable attitude or concept about life creates such a force field.** The magnetism of this field is so strong that ensuing action and events are inexorably set in motion, and these actions and events continue to perpetuate the same power of this specific force field. **The force field of a specific attitude to life is also ruled by laws of attraction -- like attracting like.** Thus you who have created various force fields as a result of your attitudes, ideas, concepts, and approaches to life attract or repulse events, people, happenings, actions of others and yourself. You set up continuous chains of action and reaction, **of which you often lose track.** That is, when the event occurs in your life, you no longer know by what specific belief and consequent action you have created it.

My friends on the path have discovered various force fields of distorted ideas which we call "images." You have experienced within you how what you now know to be a misconception about life has governed your actions and reactions and has consequently brought corresponding events to pass. You now see quite clearly that these events are hardly what they at first seemed to be -- coincidence. They occur by **immutable law -- the law of self-creation.**

It is extremely difficult to change these force fields, but it is certainly possible. No one who is not deeply involved in and committed to such a path as this in which deepest self-confrontation on all levels takes place can possibly do this. For those who are at the beginning of the path (or those who still defend against fully assuming responsibility for their life and are therefore blocked), the existing image can be infallibly deduced by looking at your life. **Your life reveals what your underlying beliefs and attitudes must be.** It cannot be otherwise. *[Note; also taught as **Your life does not lie.**]*

The magnetic power of the force field is self-indoctrinating, self-perpetuating. It is like a deeply imprinted motor or mechanism set in motion with great energy. It thus requires a stronger energy to deactivate this motor force and to change a negative force field into a positive one. To put it differently, the image has to be dissolved and the creative energy that was locked up in the image is from now on to be utilized in ways that are compatible with divine law. **As long as a deliberate negativity, a negative intentionality, exists in you, the resistance to commune with your eternal, spiritual self will be too great.** And yet, on the other hand, as long as you do not call on the help of your spiritual reality, you must find yourself incapable of giving up the negative intentionality.

The only way to come out of this self-contradiction that keeps you magnetically held in this position in spite of knowing what you are doing with your life is to begin to use thought processes in a new way. Let us take the same example: "I want to punish my parents by my own misery and spite and non-giving," or "I do not want to love them, so I cannot love anybody else because I want everyone to be better parents than those I really had." Once you are aware of this attitude -- and a good part of the pathwork consists of becoming aware of such things -- then you see yourself hooked and trapped there. The new thought process, to begin with, might be: "I do not want to stay in this position. There are powers within me that make it possible for me to change and feel good and secure about the change. I do deserve it. **This change is my birthright. I claim this birthright.** I can subsist on good feelings. I can sustain them, I can endure them just as I can endure pain or disappointment. I now decide to no longer believe in the fallacy that either pain or good feelings cannot be borne by me. If there are any

areas within me where I still battle and defend against either the painful or the love feelings -- the giving and the receiving of love -- the power in me can make me conscious of it and can help me lift myself out of the groove that has been set by the force field of this attitude and bring a new force field into being. **I pray for the power, the belief, the faith, and the volition to be totally committed to living my life in a good, in a deeply feeling, in an honest way."**

Even if some part of you still resists while you say these words, my friends, if your innermost will pronounces these words strongly and decisively -- not covering up and denying the negative will but meeting it head on -- a new power is created by the force of the thought, the intent. Only too often you wait for the change to take place **without** your deciding for a new thought process about the issue in question. **It is the thought that must change first. In thought lies the intent. This intent can then seep deeper and deeper into the still resisting layers of your consciousness.**

It is necessary that you give up the dishonesty, the hiding, the projecting, the game playing that exist on subtle levels and which you manage to deny, often even now, after you have temporarily admitted them into your consciousness. It is certainly not only possible to do this, but it is eventually everyone's fate. **To be free from these dishonesties is the natural, universal law.** It is that which is really the easiest. This is your fate, inexorably. To hold on to what is most difficult and contorting for your soul, and hurtful, is senseless because one day you must come to be your whole, real, joyous self where you know who you are -- not this little ego, but the Ultimate Creator of whom you are a manifestation.

Here I come to the second part of this topic. One of the important obstacles to wanting to establish the channel with your real being, to wanting to give up dishonesty is the guilt for pain you have inflicted or are still inflicting. ... I make a clear distinction between remorse and guilt. **Remorse deeply feels the pain of wrong-doing but never loses sight of your divinity.** You become a better, stronger person when the pain of remorse is being fully savored. Guilt crushes the self and denies its intrinsic divinity.

If you cannot bear the pain of your guilt and look away from it, then you cannot feel deserving, and you must block the contact with God in you. So this is one of the most important keys you need.

It is absolutely necessary that you be totally aware of and make all the connecting links of cause and effect, of received pain and given pain and how one leads to the other and back in an endless chain reaction. It is in your power any time you wish to break this chain. When you decide to go into this area of your being; to look at it; to express your intent to avail yourself of all divine help in you, call upon this help. Become so still that you can listen or feel it, know its presence.

Go into your inner stillness right now. Declare that you wish to feel the pain that is held in you, as it was given and as it was received. Declare that you wish to be the beautiful person you really are. Feel both the pain of your guilt and the beauty of your real self. Thus you alter the course you have set in motion. **Thus you create a new force field because you demagnetize the old one.** This is the way now, my friends. As you do this, as you feel the pain of the guilt and the pain of what has been done to you, it will become one and the same pain. You will then forgive yourself, as you forgive others, as it was said in one of the greatest prayers. Then you will be free, free to let go and let God in you!

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THE MEANING OF EVIL AND ITS TRANSCENDENCE

Quotes from Pathwork Guide Lecture #184

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Every human being is continuously confronted with the deep problem of how to handle the destructive forces residing within himself and within those others with whom he has to deal. The great difficulty man is up against in this respect is that in his mind with which he tries to solve this problem, he is within the system of duality. He conceives of two opposite forces: a constructive one as opposed to a destructive one, good as opposed to evil. The moment he becomes involved in this kind of conceptualizing, he is unable to solve the problem. For he begins to negate, deny, evade, repress that in him which is indeed destructive. Consequently he is partially unaware of its existence and totally incapable of seeing it and the way in which it manifests. In other words, he is forced to act out the destructiveness indirectly -- with damaging results nonetheless. Thus guilt compounds, because the evil which he hoped to eliminate only increases when it is repressed and acted out indirectly.

In this dualistic approach man becomes split off within himself, for he rejects a whole part of himself, which is essential, potent creative energy and without which he can never be a full human being. His sense of awareness dims as a result of repressing the undesirable part of himself. The less awareness, the weaker he is.

Most religions are involved in the aforementioned dualistic approach to this great question. The dualistic approach reinforces man's fear of himself and his guilt; therefore it only increases the chasm within his soul. These energies are used to force himself to be good and not to be bad. Blindness, compulsion, and an artificial picture of life create self-perpetuating patterns with many negative chain reactions and ramifications.

On the other hand, there also exist philosophies which postulate that there is no evil. The denial of evil on this plane of consciousness is as unrealistic as it is untrue to believe that two separate forces exist: one good and one evil, so that the latter must be destroyed, whisked away, made to disappear -- as if anything could be made to disappear in the universe! Between these two alternatives, man must struggle to find the answers. Both approaches lead to repression.

You have all experienced how threatened you feel, how anxious and uncomfortable, when you are confronted with certain undesirable attitudes, traits, and characteristics in you. If you examine the cause each time you feel anxious, you will always find that, in the last analysis, you are apprehensive of your own evil, regardless of how threatening another person or an outside event appears to be. If you then translate this anxiety into clear-cut words, as I just mentioned; if you can verbalize your inner thought that certain attitudes or feelings "should not exist in you," you can then confront this attitude of yours to the evil in a much better way. For the evil itself is not half as damaging as your attitude to it. Catch your fear and your thought behind the fear "I should not be that way." If this fear is ignored, the problem becomes worse.

This word acceptance has been used a great deal -- for lack of a better one -- but the meaning often gets lost behind the word. So we must pay more attention to how this acceptance is to be brought about. For only when acceptance occurs in the right way, can evil be incorporated and reformed -- in the truest sense of the word. You can then transform a force that has gone awry. Most human beings totally

forget or ignore the fact that what is worst in them is essentially creative power and universal flow and energy that is highly desirable. Only when you truly realize this, my friends, will you learn to cope with every aspect of yourself.

Whenever you are in an unpleasant mood, in a threatening situation, in confusion and darkness, you can be sure that, whatever the outer circumstances may be, the essence of the problem is the denial and fear of your own destructive attitudes and your not knowing how to handle them. Admission of this fact alone brings immediate relief and deactivates the negative power of them almost instantly.

The first step must be the application of the theory that destructiveness, evil, is not a final, separate force. ... But still, after all this time, it is not yet possible for any of you here to truly understand that what you dislike most in yourself is essentially a highly desirable, creative power. You dislike it because it is not desirable in the form it manifests at the moment. In other words, you have to be able to learn to fully acknowledge that the way the power manifests is undesirable, but the energy current that produces this manifestation is desirable in itself. For it is made of the life stuff itself. It contains consciousness and creative energy. It contains every possibility to manifest and express life, to create new life manifestations.

Thus you will see that by denying the evil in you, you do greater harm to the whole of your personality, to your manifest spirituality, than you realize. For by denying it, you inactivate an essential part of your energies and creative forces so that they stagnate. ... This is why not all supposedly negative emotions are necessarily always undesirable. For instance, anger can be an expression that furthers life and is directed against its negation. But denial of anger turns into hostility, cruelty, spite, self-hate, guilt, confusion between blame of others and blame of self, and is thus a destructive energy current.

The essential key to a total integration of the evil, to its transformation, is the understanding of its original nature and of the ingrained possibility for it to manifest again in its original form. This must be the aim, my friends. When you no longer negate the ugliness in you, you will not have to negate the beauty in you any longer. When you can perceive both -- not one wiping out the other -- you will have made a substantial step toward a realistic picture of life and of yourself that will enable you to deal with life and yourself and to integrate what now tears you asunder. ... No expansion of consciousness, no integration and transcendence is possible when consciousness is dimmed, when awareness is blocked.

Pride, self-will, and fear are all different forms of denial and are therefore more dangerous than the evil itself which they deny. ... Self-will makes one rigid, and rigidity is contrary to the flow of life movement. Self-will says, "I do not accept the reality as it is now, it must be now as I insist it is." This makes truthful admission impossible. Pride says, "I do not want to have such ugly traits in me." Truth requires both flexibility and humility. It also requires courage. Fear assumes that acceptance and acknowledgment of the ugliness will make this ugliness overwhelming. So fear also denies the justified faith in the way the world is created. If truthful admission of what is would mean doom, annihilation, danger, chaos, then the logical sequence of this assumption then would mean that the world is built on deceit, pretense, negation. Even though such thoughts are hardly ever actually articulated, for they are senseless, many individuals unwittingly build their lives on these assumptions. Their attitudes express this underlying philosophy.

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Unity and Duality

Worksheet for Lecture #143

1. For a week or so, keep awareness of how many times you make a statement and then add ‘but...’ and contradict or diminish or negate what you have just said.

Ask yourself why you might say something and then say it’s opposite or it’s rebuttal- especially if there was no disagreement to your statement. Consider inserting ‘and’ where you have been saying ‘but’. What difference, if any, do you notice when you use the word ‘and’ and allow both statements to exist? Jot down the feelings that come up in your journal or daily review.

“When... the unification of consciousness is striven for and attempted on the dualistic plane, tremendous conflict must ensue because it is an absolute impossibility to accomplish.” (pgl 143)

2. *“The moment an individual is more bent on the truth than on proving his right, he contacts the divine principle of transcendent, unified truth. If the desire to be in truth is genuine, the inspiration must come forth.” (pgl 143)*

The next time you feel threatened or conflicted, ask yourself ‘*what is the truth of the matter?*’ and notice the feelings that shift or come forward. Is the charge, or feeling of defensiveness, less or greater? Repeat this exercise several times in different situations. Is there a pattern to your responses, or do they vary? Even under the variations, can you sense anything that

3. *“The ego thinks ‘as long as everyone around me things that I am special’ - especially good, or smart, or beautiful, or talented, or happy, unhappy or even bad, or whatever the speciality you have chosen for your own personal idealized self-glorification- then I will receive the necessary approval, love, admiration, agreement that I need in order to live’, This explains why some people’s idealized self image is destructive and negative. They feel more confident in making themselves noticed than through positive specialness.” (pgl 143)*

Where or how are you ‘special’? Although you may have many areas where you are special in a positive sense, see if you can find a place where your specialness is destructive or negative, even in a subtle way. Why do you imagine such a point about individuals would be made in a lecture about ‘Unity and Duality’? Examine your feelings around letting go of what makes you ‘special’. Try out- in your everyday life- letting go of a token aspect of your negative specialness. What happens? What are your feelings about this?

From the worksheet on Higher Self, Lower Self, and Mask pgl 14:

“The lower self does not only consist of the common faults, the individual weaknesses that vary with each person, but also of ignorance, laziness. It hates to change and to conquer itself; it has a very strong will (that may not always manifest outside) and wants its way without paying the price; it is very proud and selfish; it has always a great deal of personal vanity, the ego with all its manifestations. All these characteristics are generally part of the lower self regardless of other individual faults.” Higher Self, Lower Self and Mask, Pgl 014

Suggestions for further self-study:: Can you find examples or aspects of your life that may be influenced by your Lower Self? How do you feel about these? Have you become accustomed to them, just ignoring them and hoping for the best, or do you struggle against them? The Lower Self can be tricky. It can encourage laziness and hopelessness in order not to be closely examined and identified. It can also encourage acrimony, argument, ill will and anger, which while active and energetic can also be futile, because the negativity of the attempted ‘solutions’ actually feeds the negative intention of the Lower Self.