

Psychic Interaction of Negativity

Study Guide for Online Meetings on PL 202

Week 1: Primary Guilt; Choosing Not to Love

Week 2: Secondary Guilt; Blaming Others for Our Choices

Week 3: Victimhood

Week 4: Choosing Love

Week 1: Primary Guilt; Choosing Not to Love

It makes a lot of difference whether you are aware of negative intentionality or whether you blindly grope, act out, and consequently suffer a special kind of confusion that is more painful than real pain.

When you are only vaguely aware of your negativity, when you only dimly sense the hurt that it inflicts on others, and when you therefore are caught in a battle between blame, self-justification, self-victimizing, helplessness, self-rejection, and self-doubt, you cannot help but hook others with their own unconscious problems and conflicts into your negativity. **You bind them in a struggle equal to the one I just described.**

Denying negativity incurs a double guilt.

First, there is the guilt for the negative attitude in question. The primary guilt, if it were admitted and the consequences of it truly accepted, would cease to be a guilt.

Second, you are involved in the guilt for denying this negativity. This secondary guilt must weigh heavily on everyone's soul. It is a burden that consumes much of vital life energy. Your denial must always imply harmful acts (inner and/or outer) toward others. It is always insult added to injury and may therefore truly be called a sin.

It is a sin because you punish others for your own failings, for your very own negative intentions, lovelessness, untruthfulness, spite, and unfair demands.

If you are aware, for instance, of the fact that you do not wish to love and you do not pretend otherwise, this is your responsibility. If you realize that you pay a heavy price for a loveless existence, but you let it go at that, at least you do not hook others into your guilt for not loving. You will be alone and isolated, of course, but you have made a choice. You know it and you pay the price for it. You withhold from the world your wonderful love capacity, that is true, and in that sense you fail.

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Exercise 1: Where in your life have you chosen not to love?

No one loves everyone! Use 2 sheets of paper, 1 line per individual, group or situation, double-spaced so that there are 2 empty lines between each. If you are unable to complete this exercise now, use this as the focus for your Daily Review for one week.

1. On the first sheet of paper, make a list of individuals, groups, or situations where you have consciously decided to limit or deny your caring, your interest, your contributions of time, effort, or resources. These realities can be easier to identify than a choice not to love.

2. On the second sheet of paper, make a list of who / what you decided to exclude from your life. These can be hard to remember if the decision was absolute! For this exercise, consider any genuine lack of interest in other people / human activities as a choice not to love.

3. On the same line, write a brief description for each about why you made that decision, i.e., 'nothing I do helps / I find them depressing / negative / too emotional / too rational' or 'group is unfair to others / chaotic / aggressive / pay their CEO too much / badly managed'.

4. Meditate on your choices. If you have honestly accepted your choices and any consequences (earth-plane or spiritual), there will be no guilt remaining about your decision.

As a test, notice if you would be able to freely admit these choices to yourself and others. Beware of collusion, where you may be surrounded by people who would support your choices whether they were honest or not! This is about taking personal responsibility vs. being validated for your choices.

Keep the lists for use in Weeks 2 and 3.

Daily Review PL 28

Study Guide at <http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Exercise: Keep a record of incidents that disturb you. Focusing upon subtleties may help us from becoming distracted by exaggerating or over-dramatizing a situation. Notice feelings of discomfort, where your suspect you may be uninformed, ignorant, unprepared, or unaware.

Each week, see if you can relate with the sub-topic.

All you need is a ½ page of lined paper per day. Create 4 columns. At some point during each day, jot down brief notes about each incident (limit: 10 per day). Eventually, this can become a thought process. The Guide refers to Daily Review as 'spiritual hygiene'.

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to at the time

At the end of each week, read through your entries and complete the last column:

4. What do you notice today that you did not notice at the time? Are there patterns?
5. Using your preferred form of meditation (sitting, walking, or while doing 'mindless' chores) reflect upon your early childhood experiences and how they relate to your feelings in the present.

Week 2: Secondary Guilt; Blaming Others for Our Choices

But when you blame others for your lack of love, even if you use their real shortcomings as your excuse; when you punish them for the result of your own unloving attitude; when you build cases in order to justify your own holding back; then you truly sin, my friends.

This process is most widespread, most common, and yet so subtle that only people who possess a considerable amount of self-awareness begin to recognize it in themselves and therefore also in others. It is a basic attitude. It exists in variations and with varying degrees of intensity.

The refusal to love, when not admitted, often manifests in the following attitude: *"I do not want to give you anything (whoever "you" may be) but I demand that you give me everything. If you do not, I will punish you."* This is very typical. The more concealed and the less consciously expressed, the more insidious its effect on the self and others. It is always relatively easy to deny, rationalize, distort, conceal, or use half-truths to justify this attitude.

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Exercise 2a: Review your 2 lists from Week 1.

For each person, group or situation, say out loud: *"I do not want to give you anything but I demand that you give me everything. If you do not, I will punish you."*

Notice what you wanted / want from them. Phrase it as a demand.

Notice what you withheld / wanted to withhold. Phrase it as punishment.

Notice any pleasure in the withholding. Phrase it as something righteous or earned.

Write these down in the 1st empty line / space (brevity can help us focus). Every individual / group / situation on the list may represent a negative intent not to love, but not all of them will carry the double guilt of also having denied it.

See if you can notice a pattern in your excuses not to love, a preference for 'you are wrong because...' 'I am better because...' 'I must have...' 'You must fear me so that...'

Notice how frequently this pattern in your daily life for a week.

Keep the lists for use in Week 3.

The Clean Fresh Air of Psychic Truth

The influx of health, of the clean fresh air of psychic truth is instant. It is a result of freeing yourself of the secondary guilt.

The more you expose every detail of the disparity between your demands, your own unloving intentions, and the punishment you mete out when the demands are not being met, the more you clear yourself of guilt. The clearer you can see the preposterous unfairness of what you demand compared to what you give, how differently you insist to be treated as compared to how you threaten others, and in what particular way you choose to punish (but always so that you cannot be caught, so that you cannot be made accountable) the quicker you will free yourself of a burden which causes depression, anxiety, worry, hopelessness, and often physical illness and material frustration as well.

One of the most popular ways of punishing others for not responding with love to

your ungivingness is to render them guilty, to build the case in such a way that they seem to be the cause for your misery. You convince yourself quite successfully of this because you choose to see only the result of *your* withholding and spiteful and/or cowardly non-giving. You choose to ignore that others cannot respond the way you would like when your own psyche is still steeped in this negative attitude toward life.

Your negativity says, *"I will deny the truth and will blame you for not giving me all and for not letting me get away with my one-sided demands. And if you dare to react to this, I will punish you by hating you and by blaming you even more."*

Those who are at the beginning of their path or those who have a very strong investment in their idealized self image [\[PL 83\]](#) that makes no room for this truth will first think it is quite impossible that they, too, can harbor such an attitude. Your best gauge to determine whether or not it exists and to what extent it exists is to consult your state of mind and emotions. If you feel secure, unafraid, at ease, comfortable with others, without anxiety, if you expand your life in a joyous way, and if you regard occasional difficulties as meaningful stepping stones, then it is true that you have already vastly overcome this poisonous attitude. But you, too, must have had it and must have dealt with it in a truthful way. No one is entirely free from it at birth.

If you have not found this attitude, you must work your way through your pride, your investment in your pretense, your cowardice. [\[Ref: Pride, Self-Will, and Fear PL 30\]](#)

When you admit your negative intentionality, you perform the most fundamental act of love. The moment you admit what you are doing, you are committing an act of love, my friends, whether you know it or not. If you do not admit it, you may give a lot, but never the real thing that counts most. You may give things, money, aid, good deeds, altruistic actions; you can even give tenderness and concern, but they are hollow gifts without the one gift of setting the other free by the honest admission of your negativity.

The guilt caused by your unfair demands, your spite, the withholding of your love, and then the compounded guilt caused by punishing others for your misery must erode your strength and your self-expression. It makes you truly weak.

How can you, as long as you continue in this attitude, ever have faith in yourself, ever believe in your dignity as a free human being? You may try all sorts of artificial ways to instill self-confidence into yourself, but it will never work unless you face the secondary guilt and give it up by admitting it. Then you may even stay, if you so choose, with the primary guilt -- the guilt of not wanting to love. But at least assume the responsibility.

Dualistic Attitude Creates Confusion

Man is stymied by the concept that either he is to be blamed (for whatever it may be) or the other person is to be blamed. Either he is bad and wrong or the other person is. This creates a terrible predicament. It makes it impossible to be in truth. If you are wrong and the other person blameless, you feel somewhere that there is something not quite right about it.

You feel also, in this distortion, that an undue responsibility is placed on you. If it is

either/or, and you are the one to assume the sole burden of the blame, you surely expect to be ostracized.

This assumption is an unbearable load. It is untruthful and does not permit you to be in clarity. It makes you feel even more inferior and unlovable. Your misery seems a just punishment, and not a result of a chosen attitude you are free to alter whenever you so decide. **By assuming the sole blame, you give permission, as it were, to the other person to secretly act out his own negative intentionality.**

Or, conversely, if you have to be completely right and justified in explaining your behavior, then also you get yourself into a terrible predicament. You again feel that there is something wrong. That the other is all bad does not fit either. If you have to protect this pretense which may seem desirable in order to whitewash yourself from guilt, you must become anxious, afraid, tense, threatened of having your defenses penetrated -- so you cannot afford to be relaxed, natural, and close to others. Your stake at being "innocent" prevents intimacy. Again you cannot feel right.

Most human beings are blind to the psychic reality of constant interaction between self and others. The "either self or the other" creates a terrible predicament of confusion, of guilt, and of self-doubt.

Exercise 2b: Pathwork teaches that every life interaction is an opportunity for us to find and explore our false concepts by manifesting them, such as deciding not to love *'because of x.y.z'*.

1. For each individual, group, or situation on your list, say out loud:

"I will punish you for not fulfilling my insatiable demands. I will not love you or give you anything. I will punish you by making you guilty, and if you want something from me, I will not give it to you. I punish you most effectively by making myself the victim, so you cannot blame or catch me."

2. Imagine the other person, group or psychic situation is inwardly struggling with giving up a similar defense, and his resistance says:

"You must not love. Others are out to hurt, to victimize, to exploit you. If you open your heart to love, you will get nothing but rejection, unfairness, and hate in return. It does not pay. You had better remain closed up."

Just imagine how your self-victimizing attitude will reinforce the irrational resistance of the other person to being open, vulnerable, and loving. The frightened part of the self which is geared to the "protective" negativity and withholding will be set back considerably in his struggle whenever he encounters such a negative intentionality. The punishment often takes the form of severe accusations that malign the other's character. You may never have thought about it in these terms, but if you look closely, you will see that it amounts to just that. Or you may even use a real failing of the other person as an excuse to punish him for not living up to your demands and for not accepting a deal from you in which he gives everything and you little or nothing (on that level -- on other levels, the case may be quite different.)

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Week 3: Victimhood

Unconscious interactions fortify, justify, and increase the conviction of the necessity of negativity as a defense. Viewed from this narrow vantage point, the position seems right. Thus, when you pursue your negative intentionality, you are also responsible for the other. It is one of the apparent paradoxical truths of spiritual reality that you are responsible for yourself and you are also responsible for the other, each in a different way.

By the same token, the other person's negative intentionality hurts, impairs, and hinders you, and he is responsible for doing this to you. Yet, he could not succeed if you would not tenaciously hold on to your own. And in that way, it is your responsibility.

Everyone has the choice of either letting the other's bad intentions be an excuse to stay in his own or else looking for a new way of responding to life. Thus it is equally true to say that you are exclusively responsible for yourself; others are exclusively responsible for themselves; and also, that everyone is also responsible for the other.

Since ultimately there is no division between the self and the other, both must be true. You are the others and the others are you. The separation is as much an illusion as it is an illusion that you are in the struggle of the either/or duality. Again, it is not that either you are responsible for yourself or for the other or that the other is responsible either for himself or for you. It is all true. It is all the same.

Therefore, when you come out from the old pattern of blaming others in order to justify your unfairness and your unloving demands, you not only unhook yourself from this terrible bind and double-bind, you also help unhook the other person.

Of course the other should not depend on you. He must fend for himself and find his own salvation. You may say, *"Others should not depend on my overcoming my negativities and problems so that they can overcome theirs."*

You are both right and wrong. You are right that it is indeed the other's responsibility and that he can do so no matter what you do, provided he really wants to. His effort, his investment, his commitment to himself determine the outcome regardless of what others, including you, do.

But you are also wrong in not seeing that **by your act of truth, which is an act of love**, you help set the other free in his entanglement and struggle to find out where is he to blame and where you are to blame.

When you make it clear what you are doing, you remove a great deal of confusion and doubt so that the true picture can emerge of where and to what extent each part contributes to a negative involvement and psychic interaction. This has a tremendously liberating effect.

Just imagine how you would feel when someone close to you, who has given you pain by pointing out your real and your false guilts, but who has also confused you by denial of his guilt, suddenly said to you: *"You know, I do not want to give you love. I want to demand from you and then blame you, accuse you, and punish you when you do not comply with my demands. I*

do not allow you to be hurt either, because although I want to hurt you, I do not want to be made to feel guilty by your hurt."

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Exercise 3: From the lists used in Weeks 1 & 2, imagine that the 'other' was willing to say the words above (in italics). Say the words out loud, as if they were being said to you by the other. This may be easier for individuals, but see if you can hear a group's collective confession as well. Can you receive their confession of negative intent, as if it were real?

Consider that negativity was been present on both sides, and that both of you were caught up in it. Can you make the same confession to them?

Setting Each Other Free

Just imagine how this sets you free! How this suddenly clears up many confusions. It is not very likely that you would respond to this act of love by being self-righteous and acting the all-innocent one who has always known this and is now established as the innocent victim.

If you admit your similar unfair demands, your cowardice to give your feelings and your negative intentionality, it may indeed be hurtful for your pride, but truly for nothing else! The other who hears it has, in that moment, received a gift of love from you, even though you may still not want to love with your heart, with your feeling, with your inner being. But you have begun to love by being truthful.

By setting the other person free from the false guilt that you have placed on him in order to conceal your own, you allow him to look at his own real guilt without self-devastation and without this most painful of inner struggles in which the mutual guilts and accusation are all confused. This release and clarification often leads to the solution of the deepest problems. It is as though the personality needed this "outer" grace, this helping hand. For the dishonest placing of guilt on the other makes the other's true self-revelation almost impossible because it is implied that if he admits his guilt, you are right in accusing him of being bad and of being the cause of your misery. This is how people are hooked together in denial, guilt-projection, either/or struggle, confusion, and negative interaction. Someone must begin to loosen up the hook-up and release the knots.

Our defense stems from the innate [false] belief that the world cannot be trusted and the only way the self can preserve itself from unfair exploitation and harm is by being as mean as the world is supposed to be -- or meaner.

When you admit your ill will, you help the other to begin to trust in the decency of the world, in the decency of people. He can then begin to ponder, *"Maybe it is not so dangerous after all. Maybe I am not all alone in my hidden shame and guilt. Maybe I can let go. Maybe I, too, can admit and will not be held solely responsible."* What a difference in interaction and in attitude toward life, in the total, spiritual position of a human entity!

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Honesty is a form of love

When you all work together in this honest way, love is not a command of the will and mind. The energy system must begin to change. It is not an abstraction. It is not a sentimental gesture and emoting. It is active vigorous, assertive, and free as is the inherent nature of love whatever form it may take.

Honesty is the form of love that is most needed in the interaction of human beings, and that is most rare. Unless this expression of love exists, the illusion will always remain that you and others are separate; that your interests are contradictory; that in order to protect your interests, you must defeat those of others, and vice versa.

Only when you know your own negativity, my friends, truly own up to it, assume responsibility for it, and no longer project it onto others, distorting reality in order to be able to do so; only then will you suddenly gain new insight into other people's doings so that even when they do not admit it, you will know what is happening. And that too sets you free. That too takes you out of the confusion and the guilt of "*What am I doing? What is the other doing? Where am I to blame? Where am I at fault in my misery? How have I caused it? How has the other caused it?*" Thus you fluctuate between blame and self blame. Neither road leads to any solution.

But the moment you assume responsibility for your negative, destructive attitudes towards others, even if others are not willing to do likewise, you see the picture clearly. You unhook yourself not only by your admission and self-knowledge but, as a consequence, by seeing and comprehending the negative intentions, the negative acting out, the dishonest projections of the other person. And this too sets you free. Then you will be truly independent. This is why everyone who admits the worst in himself inevitably feels elation, liberation, energy, hope, and light as an immediate result.

It is a known fact that spiritual growth brings you the gift of knowing the inside of other people: their thoughts, their intentions, their will direction, their feelings. This is not magic that is bestowed upon you. It is a natural phenomenon that occurs because in reality you and others are one. **As you read your own mind accurately, you cannot help reading those of others since it is really all one mind.** The depths of the other person's mind, that was previously a closed book, is only a closed book as long as your own depth is something you hide and run away from.

What a liberating experience to know and to see into others and to no longer be confused and torn! This ability grows from giving up your stake in hiding, projecting, denying, and distorting. It grows from giving up an attitude which not only confuses others around you who are in a similar state but with which you confuse yourself every bit as much.

The worst pain of guilt is the one where you do not quite know what is your part and what is the other's part. This kind of suffering comes only from concealment. It tears you apart. You have trapped yourself by choosing not to be honest, by avoiding honesty.

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Week 4: Choosing Love

Whenever a human being is unfolding into a more expanded state, he needs different tools, different modes of operation.

The same law, my friends, applies to your inner expansion. As you grow and learn about yourself and therefore about others and the world; as you experience life in deeper and more varied ways (which is, after all, your reason for being incarnated); as you gain understanding; as you learn to experience feelings which you have previously avoided, you are setting up the stage, as it were, for an "expanded operation."

In practical terms, this means that attitudes that once were useful now become destructive and limiting.

It happens so often on the path of evolution that entities are growing in various ways and prepare the ground for necessary new attitudes toward life. Yet they impede this expansion by their refusal to give up certain attitudes. So you must prepare yourself for this flexibility and adapt yourself to new ways of responding to the world, my friends; of responding differently to other people's reactions toward you; of responding in a new way to what happens around you and to what happens within you. This will come about, by:

1. Knowing that your old response is a conditioned reflex which was created to fit a smaller way of functioning in life; and,
2. Questioning that reflex and the meaning behind it;
3. Choosing love rather than separateness as your way of being in the world.

This must not merely be a word. It must not merely be a mental concept, a willful try, or a sentimentalized emoting that covers up many things you do not wish to admit. It must be put in action wherever you inwardly are.

Admitting your negativity is always an act of love whether it is done directly to the person in question, where this is possible, or to a helper who is not personally involved with your negativity. It is still an act of love toward the universe. Wherever you find your negativity, my friends, even while you still choose to keep with it, contemplate that one day you will want to give it up in love for the universe, in love for yourself.

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Exercise 4a: Find an example in your life where your responsibilities grew and you had to adapt in a positive way by expanding your capacity for wisdom, courage, or love.

Why was your old response/conditioned reflex inappropriate for the new situation?

What was the new response based upon?

What was that process like? Even if you failed at the endeavor because you were unprepared or unwilling to adapt, use your insight of that process to understand it more fully.

Can you identify any aspect of separateness in your previous response/conditioned reflex?

Love is the Key

Love is the key. If you do not open your heart, you must wither away. Unless you commit yourself to opening your heart, no real change can ever occur. You cannot be fulfilled, my friends, unless you let yourself feel from the heart. And it is no use pretending that you want to love, that you even do love, as long as you are frightened of feeling your feelings. To the degree that is so, you hold back from loving.

You cannot be strong and courageous, you cannot love yourself unless you love. It is equally true that only as you love others can you love yourself.

The first step must be to be willing to love. You do not start loving simply because you so choose. You have to call the divine nature of your innermost nucleus to give you the grace of loving. The grace of God may manifest through you in making you open your heart and lose your fear of feelings, of being vulnerable. That is all you need. If you do not love, you have nothing.

If you love, you have everything. But if you love falsely as a pretense, it is much, much less loving and much more deceptive and harmful than when you admit your hate. Admitting your hate is more loving than an apparently loving act that denies the hate. Think of this, my friends.

Those of you who have not yet found where and how they are unloving should set out to do so. Do not let yourself be deceived by where you are already loving. How comfortable you feel in life is your answer to how loving and how truthful you are.

You have started on the bottom rung of the ladder of love the minute you admit the ugly truth that you wanted hidden and for which, on top of it, you rendered the other person responsible. You did this by either totally distorting reality or by using something that was partially true as your excuse.

To understand this, my friends, requires a lot of meditation and genuine good will. You must deeply want to see this.

The more you resist expansion into a new state of operation when you are ready for it, the greater and more painful the necessary crisis must be. The more volitional and unresisting, the smoother the transition into a new, more truthful, more loving state will be.

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Exercise 4b: Find the area of your life where you feel uncomfortable.

Ask yourself how fulfilled you feel; how warm and unthreatened you feel with others.

Consider: what is unloving about your attitude in this area of your life?

The first steps of love are to admit your hate. Admit your punitiveness. Admit your spitefulness. To the degree you do so, you start loving.