

Pathwork Lecture 196: Commitment: Cause and Effect

1996 Edition, Original Given December 17, 1971

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to

<http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p>• <i>Peace,</i> • <i> blessings, and</i> • <i> love</i> <i> for all of you,</i> <i> my dear ones.</i></p> <p><i>The</i> • <i> hard work,</i> • <i> courage,</i> • <i> honesty, and</i> • <i> humility</i> <i> of this pathwork</i> <i> have brought you,</i> <i> in proportion to your investment,</i> • <i> fulfillment and</i> • <i> peace.</i></p> <p><i>Many of you</i> <i> are now actually in the position to</i> <i> experience</i> <i> how your problems resolve –</i> <i> something you have always</i> <i> doubted</i> <i> in your hearts.</i></p>

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	<p><u><i>You now form</i></u></p> <ul style="list-style-type: none">• <u><i>closer and</i></u>• <u><i>more authentic relationships</i></u> <p><u><i>with those around you –</i></u> <u><i>and this is particularly noticeable</i></u> <u><i>within the group as a whole.</i></u></p> <p><u><i>It took</i></u> <u><i>many years of labor</i></u> <u><i>to make this possible [i.e., to make possible this state of closer and</i></u> <u><i>more authentic relationships with those around you].</i></u></p>
04	<p><u><i>Wherever</i></u></p> <ul style="list-style-type: none">• <u><i>peace,</i></u>• <u><i>fulfillment,</i></u>• <u><i>light,</i></u>• <u><i>hope, and</i></u>• <u><i>trusting closeness to your intimate friends</i></u> <p><u><i>are lacking,</i></u> <u><i>take it as a gauge</i></u> <u><i>that something</i></u> <u><i>in you</i></u> <u><i>is</i></u> <u><i>amiss.</i></u></p> <p><u><i>This gauge [i.e., This gauge of looking at whatever is lacking in your life as</i></u> <u><i>a measure showing you that something in you is amiss]</i></u> <u><i>is so exact!</i></u></p> <p><u><i>You will</i></u> <u><i>experience</i></u></p> <ul style="list-style-type: none">• <u><i>your life circumstances and</i></u>• <u><i>your inner state</i></u> <p><u><i>in accordance with</i></u> <u><i>the advancement</i></u> <u><i>you have made on</i></u> <u><i>your own</i></u> <u><i>inner path.</i></u></p> <p><u><i>There is no truer measurement [i.e., There is no truer measurement of the</i></u> <u><i>advancement you have made on your own inner path</i></u> <u><i>than your own life circumstances and your own inner state].</i></u></p>

05

You can
never
measure yourself
against others.

Where you are
now
may be
just right for you.

It [i.e., Where you are right now]
may be
exactly where you
have to be.

When you
know this,
you will
feel
• bright and
• hopeful.

Others
who find themselves
at the identical inner crossroads
may lag behind
on their personal path.

They [i.e., These others who may lag behind on their own personal path]
may
not
accomplish
the plan they have come to fulfill
in this incarnation.

Therefore
they [i.e., Therefore these others who may lag behind
on their own personal path]
will be in
strife –
with
• themselves
and/or
• others.

	<p><u>The only</u></p> <ul style="list-style-type: none">• <u>reliable and</u>• <u>realistic</u> <p><u>gauge</u> <u>of the fulfillment</u> <u>of your life plan</u> <u>is how you</u> <u>feel</u> <u>about</u></p> <ul style="list-style-type: none">• <u>yourself,</u>• <u>your life, and</u>• <u>those around you.</u>
06	<p><u>Tonight's lecture will start where we left off last time.</u></p> <p><u>It [i.e., Tonight's lecture]</u></p> <ul style="list-style-type: none">• <u>is the sequel of</u> <u>the last lecture [i.e., See Lecture 195: Identification and Intentionality: Identification with the Spiritual Self to Overcome Negative Intentionality, originally given November 19, 1971]</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>is supposed to help you</u> <u>a step further on your path –</u> <u>particularly in respect to</u> <u>coming out of</u> <u>the recently uncovered</u> <u>negative intentionality.</u>
07	<p><u>You must continue</u></p> <ul style="list-style-type: none">• <u>to bring out your</u><ul style="list-style-type: none">• <u>negative intentionality;</u>• <u>to admit it [i.e., to admit your negative intentionality]</u><ul style="list-style-type: none">• <u>honestly and</u>• <u>openly.</u>

	<p><u>But a number of you</u></p> <ul style="list-style-type: none">• <u>have already done so sufficiently</u> [i.e., <u>have already brought out and admitted your negative intentionality sufficiently</u>] <p><u>and</u></p> <ul style="list-style-type: none">• <u>are now ready to give it up</u> [i.e., <u>ready to give up your negative intentionality in exchange for positive intentionality.</u>]
08	<p><u>The key for many is a complete understanding of</u></p> <ul style="list-style-type: none">• <u>commitment on the one hand,</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>cause and effect, on the other.</u> <p><u>These</u> [i.e., <u>“Commitment” and “cause and effect”</u>] <u>seem unrelated</u></p> <p><u>to</u></p> <ul style="list-style-type: none">• <u>each other</u> <p><u>and</u></p> <p><u>to</u></p> <ul style="list-style-type: none">• <u>negative intentionality,</u> <p><u>but they</u> [i.e. <u>but “commitment,” “cause and effect,” and “negative intentionality”</u>] <u>are all intrinsically connected.</u></p>
09	<p><u>Let us first discuss commitment.</u></p> <p><u>What does commitment mean?</u></p> <p><u>You use this word again and again, without really</u></p> <ul style="list-style-type: none">• <u>understanding</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>exploring what it means.</u>

It [i.e., Commitment] means,
above all,
• a one-pointedness of attention;
• giving the self
in a wholehearted way
to whatever
the commitment may be.

If you are committed
to give your best
to whatever you do,
you will
focus on
all aspects
of the subject.

You will
not shy away from
investing
all your
• energies,
all your
• attention.

You will use your faculties
of
• thinking,
of
• intuition,
of
• meditation.

In other words,
you will use
your

- *physical energies,*

your

- *mental capacities,*

your

- *feelings, and*

your

- *will*

to activate
the as yet dormant
spiritual powers
to make the venture
constructive.

This [i.e., Using your physical energies, mental capacities, feelings, and will to
activate the as yet dormant spiritual powers
in order to make the venture constructive]

requires a
holistic approach
that can come
only when
the will
is unbroken
by
negative counterforces.

In order to be
fully committed,
no
negative intentionality
must exist.

10

Commitment
exists in
every imaginable undertaking.

It [i.e., Commitment]
does not apply
only
to

- ***great and***
- ***significant***

ventures,
such as
your spiritual path of
self-evolution,
which is the
most important undertaking in life.

It [i.e., Commitment]
also applies to
every mundane little task.

To the degree you are
committed,
what you do
will be

- ***pleasurable,***
- ***free from conflict, and***
- ***rewarding.***

It [i.e., What you do when you are committed to it]
will be

- ***one-pointed in direction;***

it [i.e., what you do when you are committed to it]
will have

- ***depth and***
- ***meaning;***

it [i.e., what you do when you are committed to it]
will be

- ***successful;***

and it [i.e., and what you do when you are committed to it]
will bear the stamp and feeling of

- ***blessedness.***

11	<p><u>If you give an undertaking</u> <u>your</u> • <u>all,</u> <u>and</u> • <u>no less,</u> <u>it can</u> <u>only</u> <u>be</u> • <u>rewarding and</u> • <u>satisfying.</u></p> <p><u>But this [i.e., But giving an undertaking one's all, and no less]</u> <u>is comparatively rare.</u></p> <p><u>Usually</u> <u>people</u> • <u>give only half of themselves</u> <u>and are then</u> • <u>confused,</u> • <u>vexed, and</u> • <u>disappointed</u> <u>when the result is accordingly</u> <u>incomplete.</u></p>
12	<p><u>Here [i.e. Here in the situation when people give only half of themselves and are then confused and disappointed when the result is accordingly incomplete]</u> <u>is where</u> • <u>cause</u> <u>and</u> • <u>effect</u> <u>comes in.</u></p>

When the
• effect
is not recognized as the
• result of
the cause set in motion,
which in this case is
a half-commitment,
a split exists
in the consciousness
producing all sorts of
negative chain reactions.

Your confusion
will first breed a sense of
• helplessness and
• injustice.

If you are
not aware
that you commit
only a part of yourself
to a venture,
while another part
says no,
and if you disregard
that the undesirable outcome
is caused by this [i.e., caused by part of yourself saying yes while another
part of yourself is saying no to the commitment to the venture],
then you cannot help
feeling
embittered.

You cannot help
feeling that the world
is a haphazard place,
without rhyme or reason.

[If you are not aware of or choose to disregard the fact that the shortcoming of your venture is caused by part of yourself saying yes while another part of yourself is saying no to your commitment to your venture,]

You will consequently become

- **frightened,**
- **defensive,**
- **distrustful,**
- **grabbing,**
- **anxious, and**
- **ruthless.**

Instead of

- **changing the counterforce**
that eliminates
full commitment,

you will

- **use the energy**
to push others aside

or

- **withdraw into**
 - **failure and**
 - **passivity.**

13

Disconnectedness
between

- **cause**

and

- **effect,**

that is, [i.e., that is, disconnectedness]

between

- **lack of commitment**

and

- **frustration,**

creates the need

to seek

the wrong kind of adjustment.

Whenever there is
lack of commitment,
negative intentionality
must be operative.

14

Most of my friends have recently begun to explore their

• negative intentionality,
the area within that very deliberately says,

• "I do not want to give the best of

my

• feelings,

my

• efforts,

my

• attention,

my

• honesty,

or

• whatever it may be.

• I will do whatever I do because

• it is expected of me, or

because

• I want the result without paying the full price, or

for some other

• ulterior motive."

I hardly need to emphasize how important

such an

• awareness and

• admission

is.

It [i.e., The awareness and admission that there is such negative intentionality within that is causing a desired venture to remain unfulfilled]

is the key

to understanding

further indispensable connections.

The awareness [i.e., The awareness that there is such negative intentionality within that is causing a desired venture to remain unfulfilled]
is not sufficient in itself, however,
if you fail to establish
the link
between

- **cause** [i.e., the negative intentionality]

and

- **effect** [i.e., the unfulfillment of the venture].

It is quite possible
to

- **be aware of the**
negative intentionality

and still fail to

- **establish the link in question** [i.e., the link between the specific negative intention and the corresponding effect giving rise to the failings of the venture involved].

15

Many of you
who are committed to this path
have begun to admit
some

- **negative intentions,**

some

- **deliberate withholding and**
- **spiteful attitudes,**

at least to some extent.

• A few of you
have acknowledged to the full extent
their
negative intentionality,
but so far
• only very few of you
have become aware
that the aspects of your life
you
• deplore and
• suffer most from
are
direct
effects
of
causes
set in motion by
your negative intentionality.

You still ascribe
the undesirable suffering
to
• other people's wrongdoings,
• coincidence,
• bad luck,
or even
• some unfathomable "problem" within yourself
you simply have not yet grasped.

16

This is a
most important point.

I would suggest
that you all explore
what makes you
most unhappy
in your life.

What do you
suffer from?

Do you suffer from
an overt condition,
such as

- unfulfillment with a mate,
- or
- lack of the proper mate?

Ask yourself:

what is your intentionality
in this respect [i.e., your intentionality in respect to your unfulfillment
with a mate or to your lack of the proper mate]?

When you can verify that indeed
a voice in you says,

"No,
I do not want
to give
to
• love,
to the
• relationship
to the
• opposite sex
my best,"

then you will find your suffering
explained

because

you have drawn the link
between

- cause [i.e., cause: your not wanting to give your best to love,
to the relationship, to the opposite sex]

and

- effect [i.e., effect: your unfulfillment with a mate or your lack
of having the proper mate in your life].

17

If you have
no financial security,
look inside
to find
the negative intent
that says,

"I do not want
to be able to take care of myself,
because
if I do,
I let my parents off the hook.

Or I may be expected
to give something
that I don't want to give."

It is necessary for you
to understand
how

your negative intent
brings the result,
regardless of
how

- subtle and
 - covert
- it is,

hidden, perhaps,
beneath a
tense striving
for
fulfillment.

Such overactivity
may deceive you,
and you may think that this [i.e., that all this overactivity, here,
your tense striving for financial fulfillment]
should suffice
to bring about
a positive result,
while you continue to disregard
the power of
the hidden negative cause.

Even if you are
already aware of the latter [i.e., aware of your negative intentionality,
here regarding your financial fulfillment],
you may still
negate its importance [i.e., negate the importance of your negative
intentionality, here regarding your financial fulfillment].

If you are
not aware of it [i.e., If you are NOT aware of your negative intentionality,
here regarding your financial fulfillment],
this is as good a time as any
to start exploring
the inner regions of your mind
where you may harbor
the clue to
the undesirable effect [i.e., here, the clue as to the cause of the
undesirable effect of not having financial fulfillment].

18

Are you
• frightened?

Are you
• insecure?

Do you feel
• inadequate?

Do you feel
• an inexplicable
• anxiety and
• tension?

Do you
• suffer from
guilt feelings
which you
• cannot explain and
• try to talk yourself out of
because
the manifest guilt
seems –
and on a certain level is –
totally unjustified?

Do you

- deplore
your
 - weakness,
your
 - lack of self-assertion?

All these are
effects of

some negative intentionality, my friends,
that is
deliberate
on a level
that must be
totally brought out into the open.

For example,

if you harbor

- spite,
- stubbornness,
- rebellion,
- malice,
- hate,
- pride –
all of these traits
must make you
feel guilty.

Such guilt

may find its outlet
in an

- artificial,
- unjustified
guilt
as I have explained many years ago.

Guilt

must also lead to

- **self-destructive acts;**

it [i.e., guilt]

must cause

- **weakness,**
- **anxiety,**
- **lack of assertiveness,**

and

- **all the ills you would like to be free of.**

You can be

genuinely

free of them [i.e., free of self-destructive acts, weakness, anxiety, lack of assertiveness, and all the ills you would like to be free of]

only if

you make the connection

between

them [i.e., make the connection between self-destructive acts, weakness, anxiety, lack of assertiveness, and all the ills you would like to be free of]

and

their cause,

the negative intention,

so that the latter [i.e., so that the negative intention]
can be given up.

19

By not being aware of this connection [i.e., By not being aware of this connection BETWEEN your self-destructive acts, weakness, anxiety, lack of assertiveness, and the ills you would like to be free of AND their cause: your negative intention],
you will find yourself in the position of
a persecuted victim.

The stronger
your disinclination
to admit
the negative intentions,
the more you will
capitalize on that position [i.e., capitalize on that position of being
a persecuted victim],
always hoping that
your

- resentful,
- blaming
 - self-pity and
 - helplessness

will "convince"

- life,
- others,
- fate,

to give you
the desired outcome
that only a
positive intentionality
can bring about.

20

But
positive intentionality
requires
commitment:

- total,
- unequivocal
commitment.

If you are
unwilling
to invest yourself
in that way [i.e., If you are unwilling to make a total, unequivocal
commitment to the result you say you seek],
you seek
the result
through
illegitimate means.

This [i.e., Seeking the desired result illegitimately, illegitimately because you are unwilling to invest yourself in a total, unequivocal commitment to the result you say you desire],

of course,
fortifies the guilt.

The guilt
increases
the fear
of meeting yourself in honesty,
so that you convince yourself
more
and more
that

- *outside factors –*
or
- *harmless,*
- *as yet unknown*
inner factors –
are responsible for
your unfulfillment.

And so
the vicious circle
continues.

21

Some of you have a
momentary glimpse
of the negative intentionality,
and this [i.e., and getting even a glimpse of the negative intentionality]
is progress.

But you tend to forget about it [i.e., you tend to forget about the negative
intentionality of which you have had a momentary glimpse]
all too soon.

You disregard
its impact [i.e., You disregard the impact of the negative intentionality];
you fail to draw
the necessary connections [i.e., the connections between the negative
intentionality and the unfulfillment of your desired results].

Then you go on your way again.

Some of you, as I said,
have admitted the desire
to hold on to
• destructive attitudes;
to hold on to
• hate,
• revenge,
• vindictiveness,
for example.

Yet, even so,
you are not yet able to see
that this intent [i.e., that this negative intent to hold on to destructive
attitudes, for example, to hold on to hate, revenge, vindictiveness,]
has definite consequences
in your
• state of mind,
in your
• attitude to yourself.

And it [i.e., And this negative intent to hold on to destructive attitudes]
must bring
unwelcome effects
from others
to you.

No matter
how hidden
you keep the negative intentions,
no matter
how strongly
you
seem
to express
positive attitudes
that are also present,

the former [i.e., the negative intentions you keep hidden]
affect your
• actions and
• expressions
toward others
much more than you realize.

Quite apart from that [i.e., Quite apart from the fact that the negative intentions affect your ACTIONS and EXPRESSIONS toward others], the negative intent inevitably affects their
• soul substance,
and thus their
• unconscious perceptions.

23

The average person's perception will remain on the unconscious level, so that an
• unconscious interaction takes place in addition to the
• conscious exchange.

It is the former [i.e., It is the unconscious interaction with others] that breeds
• rifts and
• troubles
that often seem mysterious to the parties involved.

• Confusion,
• self-blame,
• deadness of feelings,
are examples of responses which bring forth the
as yet unexplored negativities in the other person.

So the negative interaction continues to go on and on.

	<p><u>Only</u> <u>the spiritually mature individuals</u> <u>are able to make</u> <u>the unconscious perceptions of</u> <u>negative intentionality</u> <u>conscious –</u> <u>and that [i.e., and making conscious the unconscious</u> <u>perceptions of negative intentionality]</u> <u>is a blessing.</u></p> <p><u>They [i.e., These spiritually mature individuals who make conscious</u> <u>the unconscious perceptions of negative intentionality]</u> <u>will avoid</u> <u>the deadly confusion</u> <u>that otherwise arises.</u></p> <p><u>They [i.e., These spiritually mature individuals]</u> <u>can deal with the situation [i.e., the situation in which</u> <u>unconscious interaction with others is at play].</u></p>
24	<p><u>When you can truly see</u> <u>cause and effect relationships in your life,</u></p> <p><u>not only will you</u> <u>be motivated to</u> <u>• give up</u> <u>negative</u> <u>• attitudes and</u> <u>• intentions</u></p> <p><u>and to</u> <u>• institute</u> <u>positive ones,</u></p> <p><u>but you will</u> <u>gain</u> <u>• emotional and</u> <u>• spiritual</u> <u>maturity.</u></p>

	<p><u><i>Maturity</i></u> <u><i>is to a great extent</i></u> <u><i>the ability to put together</i></u> • <u><i>cause</i></u> <u><i>and</i></u> • <u><i>effect.</i></u></p> <p><u><i>This ability [i.e., This ability to put together cause and effect]</i></u> <u><i>also indicates</i></u> <u><i>the degree of awareness</i></u> <u><i>you have reached</i></u> <u><i>in your development.</i></u></p>
25	<p><u><i>Take, for example,</i></u> <u><i>an infant.</i></u></p> <p><u><i>When an infant</i></u> <u><i>experiences a painful physical sensation,</i></u> <u><i>it is</i></u> <u><i>incapable of</i></u> <u><i>bringing together</i></u> • <u><i>cause</i></u> <u><i>and</i></u> • <u><i>effect,</i></u> <u><i>because</i></u> <u><i>it lacks cognition.</i></u></p> <p><u><i>The pain-producing agent [i.e., The cause of the pain]</i></u> <u><i>is completely blotted out</i></u> <u><i>from its consciousness.</i></u></p> <p><u><i>The infant</i></u> <u><i>merely experiences</i></u> • <u><i>the effect –</i></u> • <u><i>the pain.</i></u></p>

26

When the infant
grows into a young child,
it begins to be capable of
inferring

• cause

and

• effect

when they [i.e., when cause and effect]
occur close together.

Suppose the small child

• touches fire

and

• burns itself.

It will comprehend that

• the fire

is a

• cause

and

• the burning sensation

an

• effect.

It learns

a lesson of life:

if it wishes

not to experience

the painful burning sensation,

it must

avoid

touching fires.

Here,

• cause

and

• effect

are close together.

It has obtained, with this lesson,

its first degree of maturity

on the road of human development.

27

This same child
cannot yet comprehend
cause and effect relationships
which are further removed from one another.

But an older child
can realize, for example,
that

- *a tummy-ache*
is a result of
 - *overeating indulged in a few hours earlier.*

In this case,
comprehension of
the longer-range
cause and effect relationship
implies that
a further degree of maturity
has been reached.

28

- *The older,*
or rather
 - *the more mature,*
you become,
the greater will be
your ability to draw connecting links
between
 - *cause*
and
 - *effect*
that are
 - *less obvious,*
 - *less visible, and*
 - *longer-range.*

29

• Emotionally
and
• spiritually
immature people
are not sufficiently aware
to be able to trace
cause and effect relationships
realistically.

They are
• incapable of,
or rather
• disinclined to,
recognize
that
their
• experiences,
as well as
their
• state of mind,
are a direct result of
certain causes.

They [i.e., Those who do not recognize that their experiences and their state of mind are a direct result of certain causes]

neither see that
past actions
bring effects,
nor that
• inner,
• covert,
• hazy
attitudes
have their
inexorable results.

They [i.e., Those who do not recognize that their experiences and their state of mind are a direct result of certain causes]

may search in all sorts of directions
for
• the cause and
• the answers –
maybe even within themselves.

	<p><u>But if they [i.e., But if those who do not recognize that their experiences and their state of mind are a direct result of certain causes] cannot bring together</u></p> <ul style="list-style-type: none">• <u>the cause</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>the effect,</u> <p><u>they will</u></p> <p><u>go around</u></p> <p><u>in a</u></p> <ul style="list-style-type: none">• <u>circle,</u> <p><u>and not</u></p> <p><u>in a</u></p> <ul style="list-style-type: none">• <u>spiral,</u> <p><u>which is</u></p> <p><u>the true movement of the path.</u></p>
30	<p><u>The cause and effect relationship</u></p> <p><u>seems broken</u></p> <p><u>to the human consciousness</u></p> <p><u>from one lifetime</u></p> <p><u>to the next.</u></p> <p><u>Only as</u></p> <p><u>awareness increases</u></p> <p><u>on such a path</u></p> <p><u>does the spiritually mature person</u></p> <p><u>grow sufficiently</u></p> <p><u>to</u></p> <ul style="list-style-type: none">• <u>sense,</u> <p><u>and later even</u></p> <p><u>to</u></p> <ul style="list-style-type: none">• <u>inwardly know,</u> <p><u>important connections</u></p> <p><u>between</u></p> <ul style="list-style-type: none">• <u>causes</u> <p><u>from former lives</u></p> <p><u>and</u></p> <ul style="list-style-type: none">• <u>effects</u> <p><u>in the present life.</u></p>

*The inner knowledge
that explains
key points of one's life
in a deeply meaningful way
is a revelation
that must be
earned
through
growth.*

*It [i.e., The INNER knowledge that explains key points of one's life in a deeply
meaningful way and that is earned through growth]
is totally different from
the knowledge
a psychic gives you
about former incarnations.*

*Inner knowledge
comes about organically.*

31

The ability of

- *clairvoyants and*
- *psychics*
 - to predict the future, however,*
 - rests on the ability to*
 - see causes within the soul,*
 - whose*
 - *inexorable,*
 - *lawful*
 - effects*
 - cannot fail to materialize.*

*This process [i.e., This process of predicting the future]
is so often misunderstood.*

	<p><u>It</u> [i.e., <u>Predicting the future</u>] <u>is believed to be a</u></p> <ul style="list-style-type: none">• <u>supernatural,</u>• <u>mysterious</u> <u>manifestation.</u> <p><u>All sorts of</u> <u>erroneous philosophies</u> <u>arise from this misconception</u> [i.e., <u>arise from this misconception that</u> <u>predicting the future is a supernatural, mysterious manifestation</u>].</p> <p><u>One of them</u> [i.e., <u>One of these erroneous philosophies arising from the belief that</u> <u>predicting the future is a supernatural, mysterious manifestation</u>] <u>is the idea of</u> <u>predetermined fate.</u></p>
32	<p><u>The</u></p> <ul style="list-style-type: none">• <u>gradually increasing ability</u> <u>of connecting cause and effect,</u> <p><u>the</u></p> <ul style="list-style-type: none">• <u>maturing process,</u> <p><u>and the</u></p> <ul style="list-style-type: none">• <u>growing awareness</u> <u>that are involved in it</u> [i.e., <u>that are involved in the increasing</u> <u>ability of connecting cause and effect</u>], <p><u>bring such</u></p> <ul style="list-style-type: none">• <u>peace and</u>• <u>light!</u>

It may at first
be very uncomfortable for you
to see

- *how*
you create
what you deplore;
- *how, if you wish a different life experience,*
you must give up
what you ferociously hang on to.

But once you

- *perceive*

and

- *accept*
the beauty of these laws [i.e., these laws of cause and effect],

the sense of

- *safety and*
- *freedom*
that arises
is beyond words.

This knowledge [i.e., This knowledge of these laws of cause and effect]
conveys,
like nothing else ever could,
in what a

- *safe,*
- *just,*
- *loving*
universe
we all live.

33

Cause and effect relationships
between

- *this life*

and

- *previous lives*
must also be established
by inner attitudes.

What seems like
a fate beyond one's control –
for example,

- where one is born,
- as what,
- how one's face and body look,
- what one's talents are,

will be sensed as

- self-caused and
- self-wanted,

sometimes

- wisely,

sometimes

- destructively.

Exactly
the same principle of cause and effect
works

- in what
seems to be fate

and

- in what happens within you
right now,
in this lifetime.

You have
both

- positive intentionality

and

- negative intentionality
within you.

Each [i.e., Each intentionality, both positive and negative]
necessarily
creates entirely different

- experiences and
- states of mind.

Why should this principle [i.e., this principle of cause and effect] change when the entity changes its vehicle?

The principle [i.e., The principle of cause and effect]

- *is perfect*
- and*
- *needs no*
 - *exemption,*
 - *interruption, or*
 - *alteration.*

34

I recapitulate:

The more you can link cause and effect, the more maturity you have.

The more awareness exists, the more positive attitudes and positive intentionality are fostered and, proportionately, the greater your peace and fulfillment.

- *Universal,*
- *ever-available abundance becomes realizable in proportion to your awareness.*

	<p><u>Lack of</u></p> <ul style="list-style-type: none">• <u>peace and</u>• <u>fulfillment</u> <p><u>always connotes</u> <u>lack of awareness</u> <u>of cause and effect</u> <u>linked with</u> <u>negative intentionality.</u></p>
35	<ul style="list-style-type: none">• <u>Our path [i.e., pathwork] –</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>those like it –</u> <u>can be subdivided into</u> <u>the following stages:</u> <p><u>You first struggle to explore</u> <u>deep inner layers,</u> <u>which consist of</u></p> <ul style="list-style-type: none">• <u>misconceptions,</u>• <u>negative intentionality,</u>• <u>residual pain.</u> <p><u>With each individual</u> <u>the approach varies;</u> <u>one</u> <u>and then another</u> <u>of these aspects [i.e., of these three aspects]</u> <u>needs to be examined.</u></p> <p><u>The inner path requires</u> <u>moving back and forth.</u></p> <p><u>There are, of course,</u> <u>more aspects to be explored,</u> <u>but</u> <u>the primary purification</u> <u>consists of dealing with</u> <u>these three [i.e., dealing with misconceptions, negative intentionality,</u> <u>and residual pain].</u></p>

	<p><u>When</u></p> <ul style="list-style-type: none">• <u>misconceptions</u> <u>can, on the innermost level, be exchanged for</u>• <u>truth;</u> <p><u>when</u></p> <ul style="list-style-type: none">• <u>negative intentionality</u> <u>is being exchanged for</u>• <u>positive intentionality;</u> <p><u>and when the individual</u></p> <ul style="list-style-type: none">• <u>no longer</u> <u>defends against</u>• <u>experiencing pain,</u> <p><u>a substantial step</u> <u>of the initial purification</u> <u>has been accomplished.</u></p>
36	<p><u>Negative intentionality</u> <u>is a defense against</u> <u>experiencing pain.</u></p> <p><u>Misconceptions</u> <u>are a result of</u> <u>both [i.e., Misconceptions are a result of BOTH negative intentionality</u> <u>AND defending against experiencing pain].</u></p> <p><u>So there is</u> <u>an intrinsic connection</u> <u>among these three aspects [i.e., among misconceptions,</u> <u>negative intentionality, and defending against pain].</u></p> <p><u>Maturity</u> <u>also lies in the ability to</u> <u>experience</u> <u>what one has produced,</u> <u>without fighting it.</u></p>

The mature soul
makes itself
• light
and
• receptive to its own
innate feelings
and
• fully savors them [i.e., fully savors its own innate feelings].

This [i.e., The mature soul being receptive to and savoring its own feelings
and not defending against pain or any other feeling]
is the only way
evil will cease to exist.

All defenses
harbor evil.

It [i.e. Evil]
is obvious
in any type of negativity,
and it [i.e., and evil]
results from
misconceptions.

37

Every individual's task
on the evolutionary road is
to
• eliminate evil,
to
• transform it [i.e., to transform evil]
back into its [i.e., back into evil's]
original state
of
• pure
• energy
and
• loving,
• truthful
• consciousness.
Many lifetimes are required
to accomplish
this phase of purification.

38

Evil
produces
pain,
and the
• fear of
and
• defense against
pain
produces
• more and
• worse
• pain,
as well as
more
• evil.

You can
experience
the illusion
of the defense
the moment you
fully open yourself
to experience
the pain –
and I do not mean here
the false pain.

There is a pain [i.e., There is a false pain]
that is in itself
a defense,
as you all know –
an
• unbearable,
• twisted,
• bitter
pain
that stems from a
forcing current
that says, in effect,
"Don't do this to me, life."

*It [i.e., This false pain that leads the soul to a forcing current that says,
"Don't do this to me, life."]*

*lacks
the mature willingness
to let be
what is.*

*In experiencing
real pain,
you stop
• controlling,
• manipulating,
• hiding –
the pain
simply is.*

*You approach
the state of
being –
with all its
• peace and
• bliss.*

*Some of you
have tasted this already,
and more of you
will do so increasingly,
until you shed
all defenses
and are thus
free to adopt
positive intent:*

*to express
the best in life.*

39

- False,
- defensive
pain

contains

- bitterness,
- self-pity,
- resentments –

thus it [i.e., thus false, defensive pain]
destroys peace.

Real pain

is

peaceful

because

you assume

full self-responsibility

without

self-manipulation.

Neither do you say,

- "Poor me,
all this is done
to me,"

nor,

- "I am hopeless,
I am so bad
that I can never exonerate myself."

Both these attitudes are

untruthful –

and therefore

part and parcel of

evil.

40

- Undefended,
- real
pain
 - opens doors,
 - brings light, and
 - exposes
the core
of the self,
with its
 - resiliency,
 - creativity, and
 - depth of
 - feeling and
 - knowing.

When the soul
has learned to
make itself available for
what life offers,
even if it is occasionally pain,
it [i.e., the soul]
does not need
negative intentionality.

When residual pain
has been worked off,
current pain
should it come your way,
is experienced
for what it is –
without

- denial or
- exaggeration,

without

- imposing artificial interpretations
on the event.

Then [i.e., Then when residual pain has been worked off and current pain is experienced for what it is – without denial or exaggeration, without imposing artificial interpretations on the event]

no

- misconceptions,

no

- negative intentionality,

no

- evil,

no

- suffering
can exist.

This state
brings the end of
fear:

no more

fear of

- death,

fear of

- life,

fear of

- being,

fear of

- feeling, or

fear of

- experiencing

the height of

universal love

which is,

strange as this may seem,

people's

greatest fear.

41

*In the second major phase
in the evolutionary progression
the soul learns to
acclimatize itself to
universal bliss.*

*To the degree
evil exists –*

- *misconceptions,*
- *defenses,*
- *negative intentionality,*
- *refusal to experience
one's self-produced pain –*

*bliss is
unbearable.*

*But even when the soul
is free from evil,
at first
it [i.e., at first the soul]
still requires strengthening
to withstand
the enormous power
of the spirit.*

*Its [i.e., The spirit's]
• blissful,
• pure
energy
is so strong
that only the
• purest and
• strongest
can live comfortably in it.*

	<p><u>This truth</u> [i.e., <u>This truth about the enormous power of the spirit</u>] <u>can be recognized</u> <u>to some degree</u> <u>within your own</u> <u>human development.</u></p> <p><u>It has happened to all of you</u> <u>that you can no longer bear</u></p> <ul style="list-style-type: none">• <u>bliss,</u>• <u>pleasure,</u>• <u>ecstasy,</u>• <u>happiness.</u> <p><u>You</u> <u>feel more comfortable</u> <u>in greyness.</u></p> <p><u>The power of</u> <u>the universal spirit</u> <u>is incompatible with</u> <u>the slow-moving energy</u> <u>of</u></p> <ul style="list-style-type: none">• <u>evil,</u>• <u>defense,</u>• <u>unexperienced pain.</u>
42	<p><u>This</u> [i.e., <u>This fact that the power of the universal spirit is incompatible with the</u> <u>slow-moving energy of evil, defense, and unexperienced pain</u>] <u>is why now,</u> <u>in these gatherings,</u> <u>due to your development,</u> <u>you first respond to</u> <u>the pure influx of spiritual power</u> <u>with</u> <u>crying.</u></p> <p><u>You are all gripped</u> <u>by strong feeling</u> <u>and it</u> [i.e., <u>and this strong feeling evoked by the pure influx of</u> <u>spiritual power</u>] <u>first elicits tears in you.</u></p>

It [*i.e., This pure influx of spiritual power*]
brings out
as yet unexperienced residual feelings of

- **sadness,**
- **longing,**
- **pain.**

But while you experience these [*i.e., But while you experience and feel sadness,*
longing and pain],

you already
feel
the • **liberation,**
the • **spiritual nourishment,**
the • **joyfulness,**
the • **exaltation and**
the • **love**
that are poured forth.

In the past,
these [*i.e., In the past, liberation, spiritual nourishment,*
joyfulness, exaltation and love]
were merely
words.

Now they [*i.e., Now, these words: liberation, spiritual nourishment,*
joyfulness, exaltation and love]
have become
a reality
as a result of
your honesty
in exposing yourselves
in truth
to each other.

This [i.e., Your honesty in exposing yourselves in truth to each other]
fortifies

- *the bond of*
- *love and*
- *your ability to sustain*
- *the strength of*
- *the blessing*
- and*
- *the force*
- given.*

It is thus quite logical
that you first respond to
this force
with
crying.

Later,
a new joy
will manifest
within you.

Inklings of this
new joy
are already there,
for even now
you feel
very differently

when you
• are here
and
when you
• participate

from the way you used to.

Your very tears
open
the channels of joy.

43

Some of you,
who are still
too tightly defended,
will not let the force come in yet.

You make yourselves
• hard and
• "safe."

But
your continual openness to
• the power of the spirit,
as well as
• honestly exposing the
temporary
truth of
evil within you,

will eventually
make you strong enough to
• let go and
• become able to
• feel and
• be real.

But do not, by any means,
justify
your defensive hardness
by
• judging and
• doubting.

This [i.e., Your defensive hardness in judging and doubting
who you are and what you feel]
is your
greatest defense against
• who
you really are
and
• what
you really are.

*And what a folly it is [i.e., And what a folly it is to defend against
WHO you really are and WHAT you really are]!*

*For [i.e., For, in so doing]
you*

- *deal yourself out of life*
and then
- *complain.*

44

So I say to you, my dear ones:

Surge forward
on this road of exploring –
admitting
your

- *negative intentions,*

your

- *spiteful,*
- *deliberate*
withholding.

Then

make
the next connection.

Investigate

what you
really dislike in your life.

What would you like
changed?

Make the bridge

between these two aspects:

- *the withholding*
- and*
- *the unfulfillment.*

This [i.e., Connecting your withholding with your unfulfillment]
will give you
an additional
• impetus and
• motivation
to want
to feel
the
• old,
• yet unexperienced
feelings –
• pain,
• longing,
• sadness,
• fear.

When you are
totally committed to
feeling
what is in you,
you will become
• free and
• truly alive.

As you
let go of
the defenses,
you will
make the transition
from
• the false pain
of
• complaining bitterness
to
• the real pain
that is
• soft,
• melting, and
• joyous –
yes,
joyous.

The
real pain
carries the germ of
real life.

The seed
will soon
• germinate
in your consciousness
and
• bloom
when you take
the first step of commitment
to your
• feelings
and
to
• experiencing life
without holding back.

How joyful
life could be for you –
if only
you gave up
your stubbornness.

How
• warm and
• rich
could be
your
• ties with others,
your
• positive relationships.

45

*I say to you, my friends,
a great responsibility
accrues from
being incorporated into
the great plan.*

*Every one of you,
who pursues this path
carries such a responsibility.*

*Such responsibility
is never
a burden;
it [i.e., this responsibility of being incorporated into the great plan of salvation]
is
the greatest privilege
a human being
can ever experience.*

*Nothing
could make a person
more
• happy,
more
• fulfilled,
and
more
• free.*

*It is a hallmark of
immaturity
if one's attitude toward responsibility
is considered a
• burden
and an
• unwelcome,
• undesirable
constriction.*

The more
mature you become,
the more
you see that

- freedom

and

- responsibility

are

- interdependent

and

- inseparable.

You can
never
be free
when
you do not
feel responsible.

46

The unhappiness
you breed
with your negative intentionality
is not only

- your own,

but is also

- what you
 - exude and
 - give out to others.

Whether you know it or not,
it [i.e., the unhappiness (your own and that of others) you breed with
your negative intentionality]
must make you
feel
rightfully
guilty.

For
whenever you are
• **negative and**
• **withholding,**
you are not only
• **unloving,**
but you actually
• **deprive or**
• **hurt**
others.

This [i.e. This depriving or hurting others]
may not take place
on the level of
actions,
but, as I said before,
it [i.e. this depriving or hurting others]
is
• **every bit as tangible,**
and
• **even more so,**
on the level of
invisible interaction,
when the other person is
not
• **intuitive**
and
not
• **aware**
enough
to grasp what is happening.

47

• **The physical level of action**
is only
• **the result;**
• **the inner reality**
is
• **the cause.**

An
apparently
good action
often has
disastrous results
because
it [i.e., because this APPARENTLY good action]
is undermined by
covert
negativity.

On the other hand, an
apparently
very bad occurrence
may be a
blessing
when
the

- underlying motive

and the

- inner attitudes

are

- in truth and
- positive.

The unmanifest levels
are
much more

- real and
- incisive

than
the manifest level.

Hence,
your negative intentionality,
even if
it does not appear as
an overt act,
has the dire consequences of

- hurting and
- depriving

not only

- yourself,

but also

- others.

48

If the others
are sufficiently free of
their own defenses,
they will
experience
the hurt
because
they are aware.

They will experience
it [i.e., They will experience the hurt]
cleanly
and therefore
it will leave them
unscathed.

It will be a
momentary
hurt,
and it
will not add to
the repressed residual pool [i.e., the new momentary hurt, though fully felt,
will not add to the repressed residual pool of past hurts].

But those
who still have to battle

- within their own
 - masks and
 - defenses,
- with their own
negative intentionalities,

experience

- a bitter pain,
- a new rejection,

even though
they
may not be actually
conscious of
their reaction.

It is up to them [i.e., *It is up to those who still have to battle within their own masks and defenses and with their own negative intentionalities*],
whether to

- *make the pain conscious*
and go on from there
on their path of development,

or to

- *choose to*
 - *fortify,*
 - *justify, and*
 - *increase*
the old
 - *defensive and*
 - *negative*
pattern.

49

I say
all this
to you, my friends,
because
your responsibility
is growing
with the good work you are doing;

the impact of
everything you issue forth
grows likewise.

The more
you advance,
the stronger
the impact of
your remaining negativity
becomes.

This [i.e., *This fact that the more you advance,*
the stronger the impact of your remaining negativity becomes]
is another spiritual law,
about which we shall talk another time.

50

The progress of
this group as a whole
creates a
new positive energy
that transcends
the work itself.

The work has
• visible results,
but the
• invisible benefits
surpass your comprehension
at this stage.

• Your commitment
to what you are doing,
• the help you give
to each other,
is very beautiful.

Realize
that you thus
fulfill
spiritual responsibility.

On an
invisible plane,
both the
• positive
and the
• negative
• actions and
• attitudes
also have
commensurately stronger
• impacts and
• effects
now.

Realize this
and let it [i.e., let the fact that on an invisible plane, as you fulfill spiritual
responsibility, both your positive and negative actions and attitudes
also have commensurately stronger impacts and effects now]

be a
• help and
• incentive!

51

**I come full circle and
close this lecture by saying:**

**Commit yourself
wholeheartedly**

to

• your truth,

to

• giving your best,

to

• giving up

• the negative intention,

• the spiteful withholding.

**Now that you see it [i.e., Now that you see the effect and impact of
the negative intention and the spiteful withholding],**

do want to

• give it up and

• let God within

you help to create

the opposite

positive

attitudes.

**The blessings [i.e., The blessings from giving up the negative intention
and the spiteful withholding]**

are truly

immeasurable.

Perhaps this lecture,

**as a sequence to the last [i.e., as a sequence to Lecture 195: Identification and
Intentionality: Identification with the Spiritual Self to Overcome
Negative Intentionality, originally given November 19, 1971],**

will help you again

a step further

to make

new

positive commitments.

Whenever you find another trace of
still lingering
• negative
intentionality,
make
the corresponding
• positive
commitment.
Elicit
in this way
a new spiritual energy
that will bring you
forever greater
blessings.

52

I will leave you,
so that you can
work a little among yourselves.

This [i.e., This working among yourselves]
is so wonderful.

It [i.e., This working among yourselves]
brings you
closer together;
it [i.e., this working among yourselves]
generates a
• pure and
• strong
energy.

You can easily
feel
this to be so.

You
• help each other;
you
• expose
yourselves and
• accept
each other.

Thus, by
expressing openly
your hate,
you become
genuinely
loving.

From this [i.e., From expressing openly your hate and thereby
becoming genuinely loving]
forever greater blessings
• must and
• will
arise.

When you
are troubled,
seek
the truth
and all will be well.

Be blessed, my dear ones.

The love of the universe
envelops you.

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