Greetings, my dearest friends, God bless all of you.

Blessed be this lecture.

Blessed be your understanding, so that you can properly assimilate the contents.
I should like to begin tonight's lecture with a short description of spiritual reality and contrast it [i.e., contrast spiritual reality] with the picture humanity represents when viewed from a higher vantage point.

This [higher] perspective [of humanity] has a bearing on the topic we shall discuss.

In reality, the universe is wide open, and all human beings can move freely in it.

The universe is truly at your disposal, with its infinitely rich variety of experience, fulfillment and energy.

You can make use of all this [i.e., all this infinitely rich variety of experience, fulfillment, and energy].

You can truly explore the blissful possibilities open to you.
You can indeed
be master of this wonderful world
in which you
forever expand
into more
• blissful experience,
into greater
• wisdom and
• power,
into wider
• scopes and
• depths
of being.

However,
due to a number of circumstances,
you simply do not realize this fact.

You assume
that you are
• bound and
• imprisoned
in a limited world,
where you are
fenced in
by boundaries
you cannot
• penetrate or
• control.

In this assumption
of a limited universe,
you make
no use of
the universal powers
within you,
destined
for your
• pleasure and
• expansion,
for your
• growth and
• experience.
Not making use of these forces [i.e., these universal powers within you], you
• inactivate yourself
and thus
• create imaginary fences
  that need not exist at all.

Imagine wide open spaces, containing all
• the beauty of the world,
  all
• that an individual could possibly require for his or her enjoyment.

But people do not see these wide open spaces.

They do not see the
• powers,
• forces,
• assets,
• beauties surrounding them.

They
• close their eyes in fear and
• believe they live behind fenced-in walls.
Although there is
  • no prison, and
there are
  • no fences
in reality,
if you
  • believe and
  • act as though
you cannot move from the spot [i.e., the seemingly fenced-in spot
  you think you are currently in],
the effect
will be the same.

You may wait a long time
to be delivered
from this
  • helpless,
  • passive
position,
but as long as
you do not discover
  that all you have to do
is recognize your freedom,
you will remain
fenced in.

This is
the relationship
between
  • reality
and
  • illusion.

Illusion
appears
real,
but only as long as
you believe in it [i.e., Only as long as you believe in illusion (here the illusion
that you are fenced in) will illusion appear real].
The fences could be instantly removed, with one gesture.

But because you don’t know this, you must find your own way to discovering the nonexistence of the fences.

There is no other possibility [i.e., no possibility other than finding your own way to discovering the nonexistence of the fences].

• Others can tell you that this is so, and
• you may even believe what you hear: that you could
  • open your eyes and
  • start moving out, using your inborn faculties.

Yet, you are afraid to try.

You may
  • listen,
but
  • dare not do what is necessary to move out into the
    • great and
    • safe freedom.

You
  • fear the freedom and, rather,
  • choose unnecessary suffering.
But one day
you discover
to your astonishment
the ease of
reality:
its
• generosity,
its
• abundance,
its
• stimulating peace,

and you wonder
• why you
  had feared it [i.e., feared reality in its generosity, abundance and peace],
• why you rather
  chose self-inflicted prohibitions.

The fences
are rarely
just simple constructs.

They [i.e., The fences]
are
• mazes,
• complicated labyrinths –
  products of your
    • false assumptions and
    • the contradictory attitudes
      you collect.

It is
your job on earth
to find the way
out of
these labyrinthine byways
to the
• freedom and
• liberation
  this path promises.

Some of my friends
have occasionally gained some glimpses of this already.
How does this description of spiritual forms have a personal bearing on your problems, your current attitudes or blocks?

The most immediate freedom you are to discover on a path such as this is the realization of your far-reaching sphere of influence.

When a person finally recognizes the significance of cause and effect in his or her own life, the result is a tremendously changed attitude to life.

Usually preliminary work has to be undertaken before the pathwork brings you to this understanding.
You may
  have discovered
    • many an image,
  have understood
    • a number of
      inner
        • problems and
        • conflicts,
and yet
  you have no inkling of
    • the immediate
      • causes and
      • effects,
  hence [you have no inkling of]
  • the independent role
    you play
      • in your fate,
      • in what seems like
        unalterable circumstances.

For the moment,
  I do not refer to
    • mystical connections of a more far-reaching nature,
    • karmic conditions,
    • causes and effects
      that are
        • once,
        • twice or
        • ten times
          removed,
  but [rather I refer to]
    • direct,
    • visible
      links of
        • cause
        and
        • effect,
  that is,
    • visible [i.e., the links of cause and effect are directly visible]
      if
        one chooses to
          • see and
          • understand.
How many times
do all of you
• feel and
• think and
• fear and
• wish,
as though your
• attitude and
• behavior
had no bearing on
the desired outcome!

For instance,
you
• fear
you may not be liked and
• helplessly hope
that perhaps you might be [i.e., might be liked].

Meanwhile,
what escapes you
is that
your actions
could easily bring about
what you truly want.

How often do you
fear
you may not succeed in a venture,
• passively,
• helplessly
waiting for
fate
to determine the desired outcome?

It does not occur to you
that there are many ways
in which
• you,
and
• you alone,
can bring about
what you want.
All your energies
   are geared to creating
      the [mere] appearance
         that what you want
            exists in your life.

But deep down,
   you are convinced
      that you cannot really have it.

You are ashamed to admit this [i.e., ashamed to admit that you are convinced that
   you cannot really have what you want in your life],

so you
   pretend
      you possess
         what you do not.

You could have
   what you want
      if you spent your energies,
         not on
            • make-believe,
               but on
                  • truly obtaining it.

This [i.e. Having what you want if you spent your energies on truly obtaining it
   rather than on make-believe]

may be
   • success in any given field,
it may be
   • a happy relationship,
   • being
      • loved and
      • fulfilled
         on all levels of your being,
or it may be
   • being a certain kind of person.
The first wall in the maze, then, is your belief that you cannot have what you so easily might have.

The second wall, resulting from the first, is your shame about a • non-existent and • unnecessary deprivation.

The third twisted corridor in the labyrinth of the mind is the pretense that you • have what you want or • could have if you wanted to, while you believe the opposite.

In spite of believing that you cannot have it, nevertheless you hope for fate to deliver you from your deprivation.

So you have • fears and • hopes, all based on false premises [i.e., the false premises that you cannot have what you want].
You even fear
  • yourself,
  • your own unconscious mind –
    as though it [i.e., as though your own unconscious mind]
    contained
    a monster
    • you have no control over,
    • separated from
      your volitional processes.

Moreover,
  you foolishly seem to assume
  that by pretending it [i.e., pretending that the “monster” you fear in your
  own unconscious mind]
  does not exist,
  it will remain tame,
  but if you looked at it [i.e., if you looked at the “monster”],
  it would act up,
    forcing you into actions
    you have no way of stopping.

You completely forget
  • that your unconscious mind
    is
    the monster;
  • that once the
    • unconscious
    is
    • conscious,
      you are
      not
      • a slave to it,
      but
      • its master.

You stubbornly insist
  that you are at the mercy of
    the workings of this secret [and unconscious] mind.
You are plagued
with superfluous fears
of whether or not
you will succeed in
• growing,
• shedding an unwelcome trait,
• acting constructively –
as though all this
had nothing to do with
your choices,
but was caused by
a power over which
you have no influence.

Even those of you
who have already experienced
considerable insights on this path
still do not recognize
how often you feel this way [i.e., feel as if you have no control
over your life].

You neglect to notice it [i.e., neglect to notice that you feel as if
you have no control over your life].

If only
you would
• check such reactions [i.e., check the reaction that you think you
have no control over your life]

and
• immediately correct
the faulty thinking [i.e., correct the faulty thinking that you have
no control over your life and instead realize
that you do indeed have control over your life]

that has such far-reaching effects
on your
• entire evolution,
on your
• very existence!
All you need to do after such a detection [i.e., a detection of your reaction of thinking you have no control over your life] is to forcefully assert that

- you,
- and
- you alone,
- determine your
- actions,
- your behavior,
- your decisions.

The moment you do this,

- something begins to happen within,
- and
- heretofore unused faculties begin to manifest,
- first giving you still deeper understanding,
  and
- then strengthening you so that you
- begin to act in a new and more productive way,
  and
- are geared to accomplish your goal.

In other words, you set new causes in motion by refusing to be the prey of your own destructive aspects.
When you finally
• come into your own and
• discover that the solution
  is so simple,
a major transition occurs.

It [i.e., This major transition that occurs]  
rests on
  your willingness to dispense with
    the subtle pretenses
      that cover up
        your unnecessary limitations.

Then,
  when you dispense with
    the limitation itself,
you can
  go out and obtain
    what you wish.

Instead of
• withdrawing and
• pulling back
  from people,
you will
• reach out
  for them.

Hence,
  you will never worry about
    not being liked.

Instead of
• causing a paralysis
  of your best faculties,
you will
• discover and
• use
  them [i.e., discover and use your best faculties].

Instead of
• saying no to life,
you will
• say yes [to life].
Instead of
• helplessly waiting for
  • others, or
  • fate, or
  • life,
  to make you into an acceptable person,
  meanwhile
  hiding in fear from yourself,
you will
• determine
  • what you wish,
  • how to obtain it,
  • what to do about tendencies
    you do not like.

The change
lies in
• doing
  your best,
rather than
• giving
  the best impression.

If you look at
all your past discoveries
in that light,
you can determine
the vast difference
between
• giving the best impression,
  so that
  the best will be thought of you,
and
• actually doing the best
  in order to obtain
    a particular desired result.
This [i.e., This doing the best in order to obtain a particular desired result rather than giving best impressions so that the best will be thought of you] is the very key that determines the real success you want in • a vocation, in • a rewarding relationship, in • growth and in • self-unfoldment.

Regardless of how much of you have progressed, you still maintain an imagined helplessness toward • living, • growing, and toward • what life is supposed to give you.

• Observe and • pinpoint it [i.e., pinpoint this imagined helplessness toward living, growing, and toward what life is supposed to give you].

Finding it [i.e., Finding this imagined helplessness toward living, growing, and toward what life is supposed to give you] is winning half the battle.
You cannot make a decisive switch before first clearly seeing the state you must leave behind.

If you do not see that you live with a fence around you, you cannot discover that the fence is • imaginary and • unnecessary.

You can only go out into the great freedom fearlessly after discovering that you had not dared to do so before.

It is important, in this connection, that you discover

(a) the feeling of • helplessness, • vague hope and • fear that something should or should not happen, while not seeing how you can influence it;

(b) the exact cause of your unfulfillment:
• how you act as a consequence of your • misconceptions and • images,
• how your negative emotions make you react,
• what they [i.e., what your negative emotions] emanate, and
• how this [emanation from your negative emotions] affects others;

(c) how you pretend to • have or • be what you think you could not genuinely • get or • become.
Clear realizations applied to specific areas of your • inner and • outer life will enable • thoughts and • intentions to issue forth from you in a • constructive, • healthy direction.

This is how you remove the • first, • immediate fences.

It is an important transition.

The direct • cause and • effect is observable without mystical faith in occult matters.

You often just say, "I have a resistance," letting it go at that, as though you • had no other recourse and • had to passively wait until the resistance vanished by itself.
It seldom occurs to you
to add,

"Here is my resistance.

Now that I
• know and
• see
  it,
  I reject it.

  I do not
give in to it.

Regardless of what I
• ignorantly and
• erroneously
  fear,
  I wish to penetrate
  behind the resistance.

I
  am in power,
  not my resistance.

My will
  for
• truth and
• growth
  is
    • in power,
    is
      • real,
    and not my
      • vague,
      • childish
    fears
      that cause
      the resistance."
Another prevalent attitude expresses,

"I am afraid of being rejected.

I just hope for the best, but I am afraid, for I feel powerless to influence others to like me."

After ascertaining such an attitude, it will be comparatively simple to declare to yourself,

"Why should I not be liked?

It is important to me to be liked.

My inner resources will furnish me with all the qualities I need.

I will go out and be
• genuinely concerned for the other person, rather than
• merely pretending.

When I am willing to like others as much as I wish to be liked, I shall like myself better, because there will be no unfair
• exchange, • demand, or • pretense on my part.
Hence I will believe in
the possibility
of being loved.

I sincerely wish
to become acutely aware of
whatever is lacking in me,
and change.

Since I
am the determining factor,
this wish must come true
to the extent of the sincerity
of my desire."

Such inner action
means
taking the reins of life
into your hands.

In some respects,
you are all still within
the primary fence
wherein which
you do not see
immediate
• cause
and
• effect.

You are helpless
because
you believe yourself to be [helpless],
not because
you actually are [helpless].
• When you
  • become aware of all this and
  • begin formulating
    clear strong
    • thoughts and
    • will currents,
  • when you
    • deliberately express
      your intent to change,
you will pass through
  this decisive threshold.

• Formulating
  clear-cut thoughts and
• expressing
  the intent of the change
  • within and
  • without,
    does not mean
    that you are
      • suppressing or
      • repressing
        your
        • negative,
        • destructive
          helplessness.

• Repression
  is merely another word for
  • deception.
But when you see
  that you believe
  • yourself to be helpless,
  • that your desire is hopeless, and
  • that therefore you must
    • pretend and
    • live in make-believe,
you can then start to
  • make the change and
  • live in earnest,
    • striving for real goals and
    • dispensing with the need to be concerned about
      what others think.

You may assume
  that to express the intent
  to no longer
    • feel and
    • react
      according to
        a destructive trend
        means
          • repressing it [i.e., repressing a destructive trend]
          and [then]
            • superimposing
              a constructiveness
              that is not
              yet
              natural.

However,
  acknowledging
  a negative finding
  does not mean
    • remaining in it [while you strive to repress it] or
    • waiting until a miracle happens [that takes it away from you].
**So express the will to**
- grow out of destructive patterns and
- take active leadership of your
  - life and
  - development;

**realize that you**
- have the last word to determine
  - whether or not,
  and
  - when,
  you are going to change.

<table>
<thead>
<tr>
<th>20</th>
</tr>
</thead>
</table>

**This** [i.e., Overcoming negative and destructive patterns] has nothing to do with
- **superimposition** [i.e., superimposing positive behavior on top of still-existing destructive patterns] or
- **wishful thinking** [i.e., waiting for a miracle to happen to you].

Declare, for example, that you wish
- **this** kind of relationship instead of
  - **that** kind of relationship.

Declare that you wish a specific kind of
- self-expression,
- vocation,
- profession,
[in other words,]
set the goal you really desire to achieve.
Then you may ask yourself what you intend to do for it [i.e., to do in order to achieve the goal you desire].

Also question yourself as to whether or not you believe in the possibility of attaining the goal.

If not [i.e., If you do not believe in the possibility of attaining the goal],

why do you doubt?

Here is
- the direct link of cause and effect that must be clearly recognized before
  - the more remote links can be seen.

When cause and effect cannot be linked immediately, [that is.] where they [i.e., where cause and effect] are
- once, or
- several times, removed,

the status quo must be temporarily accepted – but only as long as cause and effect remain obscure.
The instant the more remote links [i.e., the more remote links of cause and effect] surface [i.e., are found and seen clearly],

the effect is the same as with

the obviously direct links of cause and effect:

• the negative result [from the now-found and removed negative cause] dissolves instantly [because the negative cause has now been found and removed]

and

• new effects are created [by new causes].

But how can you come to see the

• further removed, that is,
  • karmic, results,
  when you do not see the
  • obvious,
  • immediate connections, accessible to anybody with common sense who is willing to drop the resistance?

If you do not see what you can do right now to change what it is in you that constantly creates undesirable results, how can you come to a wider view of cause and effect, so often ascribed to an unfathomable fate?
The first phase [of breaking down the imagined walls that imprison you and keep you from reality and from fully participating in the beauty and splendor of the cosmos],

the phase where cause and effect is obvious if one chooses to see it, has nothing to do with
• spiritual faith,
with
• metaphysical factors.

All that is necessary [in the first phase of breaking down the imagined walls that imprison you]
is seeing
• what is there to see,
• what even your nearest and dearest
  • know
  • but dare not tell you because they rightly feel you
    • may be hurt and
    • may not wish to accept what they observed.

Due to your
• self-inflicted,
• fearful blindness,
  • you are paralyzed;
  • you do not move where you should move.

To compensate [for being paralyzed and not moving where you should move], you
• struggle and
• move too much where you could be serenely quiet.

I am speaking of inner soul movements.
In proper balance there is calmness;

without strain, you let the result of your efforts come to you.

A major distinguishing point in the evolution of a human being is a person’s attitude toward effort.

- Free,
- voluntary and joyful effort is the result of spiritual awakening.

Effort
- made against one's will,
- forced on the individual because life requires it, is the result of still being fenced in by a limited understanding of spiritual reality.

Yes, that [i.e., Yes, life] requires effort, too, for the person who ceases effort ceases to live.

But that kind of effort [i.e., effort made because life requires it] is always
- labored,
always
- against the stream.
Inwardly, such people [i.e., people who put forth effort only because life requires effort] would rather not make any effort.

Their
  • idea of bliss,
their
  • final goal of fulfillment,
    is non-effort,
    in a stagnating sense.

Their outlook amounts to a belief
  that there is
    a finished state
      in which
        one does
          absolutely nothing.

They dread to even hear otherwise, because they imagine the truth to be
  • laborious and
  • fraught with
    the forced effort
      they are used to.

They hanker after a state of
  • complete stagnation,
    of
      • non-movement.

This would, indeed, be death.
People in this stage [i.e., people who hanker after a state of complete stagnation] are particularly afraid of death.

To those who have already attained the realization that effort is bliss, movement is
• no chore
• happiness itself;

such people do not fear death because they do not wish it.

At this stage effort becomes effortless.

It [i.e., Effort] is joyful movement in beautiful rhythm.

It [i.e., Effort] spreads more
• joy,
• fulfillment,
• peace,
• accomplishment,
• relaxation.

At the very beginning, one may have to overcome a certain resistance, but one voluntarily does so, as a free choice, because the desired result is worth the effort.
Overcoming the resistance [i.e., Overcoming the initial resistance] quickly leads to a state where energy becomes self-generating.

The effort becomes free-flowing and soon ceases to feel like effort.

It [i.e., Effort] becomes perfect movement, swinging on and on into constructive further
• unfoldment and
• self-expression.

Effort, • against one's will, • in order to • conform, to • get approval or • ward off disapproval, or just to • survive, creates • resentment and • fatigue, and thus causes • greater resentment by making every further effort even more laborious.

• Free and • voluntary effort, accepted in fairness, never makes one tired.
If you

- look at your individual path
  from this point of view [i.e., the point of view of effort] and
- question
  your soul movements, my friends,
you may discover
  some very important answers.

How do you feel about
  the effort required
  for
    - any of your daily chores,
    for the effort of
      - this pathwork,
    for the effort of
      - living as such?

Do you have to be
  constantly pushed,
  perhaps
    by yourself
    as well as
    by life,
    while still another part of you resists?

If this is so,
  resentment against
  life itself
    must be much stronger than you think.

  It is important to ascertain it.

Or have you arrived,
  at least in certain areas,
  to
    - where your effort is free-flowing,
    - where you have already
      brought yourself into the momentum,
    - where
      - the self-generated effort
        carries you and
      - you no longer have to
        exert discipline?
In this case [i.e., In the case where your effort is free-flowing], you no longer
• feel effort,
but
• feel movement
and you
• enjoy it [i.e., you enjoy the movement].

Then
you are truly over
a major threshold.

But
the voluntary effort
has to be exerted first,
by the self,
to generate sufficient momentum
so that it [i.e., so that the effort] becomes free-flowing.

When this is happening,
all
• blocks,
all
• problems,
all
• fences,
can be removed
with the greatest of ease.

• To want, and
• to express to want
to put in sufficient effort,
without resentment,
is possible
only when it is understood
that this effort
does not lead to
• hardship,
• slavery and
• suffering,
but to
• happy experience,
• freedom and
• pleasure.
In the course of the years, we have amply discussed that misconceptions are responsible for all suffering.

This [i.e., This suffering caused by misconceptions] includes the

• illusory fences and the
  • labored,
  • resented,
  • tiring effort.

People put themselves in the paradoxical position of wearing themselves out in a non-existent prison.

They

• labor and
• slave and
• chafe
  with the effort of rattling the illusory prison bars,
while they refuse to

• step outside and
• move freely toward
  • further expansion,
  • joyful mastery of self, and
  • universal bliss.

In the search for images, in self-discovery, you are continuing to find any number of

• general and
• personal misconceptions.
Now, my dearest friends,

if you
  • take all these [general and personal] misconceptions,
  • put them together, and
  • search for a common denominator,

you must inevitably find
that any wrong conclusion
points to
  a limited concept of
    • life,
    • creation,
    • the universe, and
    • the self.

You suffer
because
  you believe
    suffering is
      • necessary and
      • inevitable.

If you believe
  that you must bleed,
you will
  cut yourself.

You then find
  your misconception
confirmed.

This is the nature of
  all images.

The limitation
one ascribes
  to
    • life and
  to
    • one's relationship to life
always amounts to
  an arbitrary either/or attitude.

This we have also discussed at various times.
The either/or attitude [i.e., the either/or attitude one has toward life and which is the common denominator for all one’s misconceptions],

- gravely and
- falsely
  limits
  - spiritual reality,
  - the cosmic forces at your disposal.

Apart from the general misconception that suffering
- is necessary,
  and therefore
- should be sought,
the either/or attitude has three important subdivisions, contained in all
- mass and
- personal images:

(1) If this is good, then that is bad, everything is either
- black
  or white,
- right
  or wrong.

(2) There are but two equally undesirable alternatives;
  no other possibility seems open [other than these two equally undesirable alternatives].
(3) Only
  • one,
  or at best only
  • a limited amount of
    desirable forms of
    • self-expression and
    • fulfillment
    can be had;
    other choices [of self-expression and fulfillment]
    have to be given up.

It is
  • either
    this
  • or
    that
    fulfillment,
  [it is] not
  • both.

Let us now see,
  in this context,
  why these limitations
  are
  • false and
  • damaging.

When you seek clarity in an issue
  and you consider it merely from the point of view of
  • right
    or wrong,
  • good
    or bad,
  this is a
  • shallow and
  • insufficient
    evaluation,
    leaving out
    • many aspects of importance,
    • many considerations of reality
      that cannot be found
      on the narrow level of either/or.
The scope and depth of reality is much wider [than the narrow level of “either/or”].

This narrowing of an issue to the level of either/or happens only because you do not question the issue in a spirit of really wanting to see whether or not it is
- constructive,
- productive,
- life-affirming and growth-producing for all concerned — and this, after all, is the central question of all life issues —
or [is]
- limiting and destructive.

Ask,
- what is constructive about it and
- why,
- and
- what destructive?

You are used to quickly assuming a ready-made rule, without questioning it.
You echo something blindly, without quite knowing why.

And if you are challenged, you

* feel cornered and
* lean on authority;

you

* conform,
without ever using
your own
  * resources and
your
  * mind

to find out
why you
  * adopt or
  * reject,
why you
  * condone, and
why you
  * condemn.

It does not occur to you that considerations other than
  * right
or
  * wrong
may apply to an issue.

When you miss questioning the real issues, you overlook the greater scope, which would carry you way beyond the fence of unquestioned [either “right” or “wrong”] standards.
This fence [i.e., This fence of unquestioned either “right” or “wrong” standards] seems a protection against
• disapproval or
• rejection.

But [i.e., But with this fence of unquestioned either “right” or “wrong” standards] you imprison yourself,
and the result
is that you have to constantly deal with wrong choices [i.e., either/or choices of right or wrong, good or bad] – choices that do not exist in reality.

Adopting
• views and
• standards
without
• questioning and
• probing,
without
• getting to the real issues, or
• even the will to see what is really
• important and
• true,

stems from the concern to
• gain approval,
• ward off disapproval,
and not from a sincere concern for the issue itself.

Here we find again what I mentioned first:
living in • integrity versus
living in • pretense.
Let us now look at the second either/or, the choice between two equally undesirable alternatives.

Such a limited and negative outlook must, of course, be the result of an equally limited and negative wrong conclusion.

Untruth can only breed further error; it [i.e., untruth] cannot breed truth.

Wrong conclusions are always the result of stale, stagnant, obsolete ideas that remain unquestioned.

If you dare not question your own taboos, you cannot widen the horizon of your life and discover that there are so many beautiful possibilities.

Then [i.e., If you do not widen your view of life] you are doomed to making choices between equally undesirable and painful alternatives.
The third either/or
is the assumption that
only a limited degree of
• fulfillment and
• happiness
exists.

You have to choose between
• either this
  or that
goal,
• the fulfillment of
  this
  or that
  wish.

You also believe that
your
• happiness or
• fulfillment
takes away
someone else's [i.e., someone else’s happiness or fulfillment],
so you dare not wish for
your own [i.e., your own happiness or fulfillment],
in the fear of being selfish.

Within the fence,
• the universe is so limited
  that there is not enough room for
  a full life
  for each created being, and
• your fulfillment in one area
  seems to deprive another
  of this particular fulfillment.

But beyond the fence,
where
no
• envy and
• jealousy
exist,
there is
no such limitation.
There [i.e., Beyond the fence] the universe is seen for what it really is – unlimited.

Within the fence, you think you have to make choices.

Beyond the fence no such choices need to be made.

You cannot step beyond the fence unless you discover that you are
• a free creature with
• self-responsibility.

Part of this [i.e., Part of this process of discovering that you are a free creature with self-responsibility] is the
• willingness and
• eagerness to question all
• doctrines,
• rules,
• regulations, and
• opinions handed down to you.

Such questioning must be done
• thoroughly and
• independently,
depth probing into the truly important questions of
• living and
• growing.
You must
    refuse to accept a view
unless you, yourself,
    have arrived at
its validity.

You, yourself,
must learn to determine
yourself
    • what you want,
    • what to think
    • how much you are willing to invest
    to obtain what you wish, and
    • whether
    what you expect for your investment
    is fair.

You
must learn to delve into yourself
    to summon
the necessary
    • resources and
    • strength
    from within,
in order to obtain
what you wish.

If you declare
that you
    • wish it and
    • want to establish
the necessary precondition
    within yourself,
the answer
    must
come from
your higher self.

You will find
    the capabilities
you need.
• Clear-cut,
• concise
  • formulation and
  • articulation
    of
      • what you wish,
      • in what way you need to grow, and
      • where you need help,
        will bring forth answers
        from
          • the deepest source of
            • truth and
            • wisdom
              within,
            from
              • the cosmic forces
                inside yourself.

When you
  fully understand
  the most accessible
  cause-and-effect connections
  which are within
    • the first fences,
    • the closest sections
      of your private maze,
you will then be able
  to remove fences
  which are the results of
    • more remote connections.

How can you understand
  • a karmic condition
if you do not first
  fully experience the truth of
    • immediate cause and effect?
For example, you have a disharmonious relationship, but you do not see how you constantly contribute to it with your:

- actions,
- thoughts and
- feelings.

After you become aware of this [i.e., become aware of how you contribute to this disharmonious relationship with your actions, thoughts, and feelings], you have the ability to immediately change the relationship.

But when you go on and on in blindness, you will come to the point where you:

- find yourself alone,
- have no relationship,
- live in conditions in which it seems almost impossible to create a new relationship.

This condition [i.e., This latter condition where, after a long period of blindness in your earlier disharmonious relationship, you end up alone and seemingly hopeless in ever creating a new relationship], then, is an effect not so easily perceived.
But when the more immediate connections [i.e., the cause-and-effect connections in your earlier disharmonious relationship] have been worked through, you will also come to
• understand and
• experience
the more remote ones [i.e., the more remote cause-and-effect connections leading to your hopelessness of ever having a fulfilling relationship].

In order to deal with the less obvious cause-and-effect situations, it is important to understand an apparent contradiction.

On the one hand, through a deeper understanding of
• yourself and
• spiritual law
you begin to realize that suffering is unnecessary.

On the other hand,
• the acceptance of what is, and
• the relinquishing of your self-will
are both necessary to be in inner harmony.

This seems, indeed, like a contradiction which may give rise to
• puzzlement and
• confusion.
Now, when I speak of acceptance, do I mean acceptance of suffering?

Of course not.

In an indirect sense, it [i.e., when I speak of acceptance of “what is” then I must mean acceptance of “suffering” if “suffering” is “what is”] may temporarily appear so,

but the emphasis is entirely different.

You have to learn to accept
• your limitations
  and
• their results.

If you rebel against your present hardship, which is the result of your past ignorance, you obstruct the removal of the cause that created the hardship in the first place.

Accepting your limitations does not mean resignation to a limited state.

Rather, it [i.e., Rather, accepting your limitations] means true self-responsibility.
It [i.e., Accepting your limitations] means
to be aware
• that your freedom is not interfered with,
• that you are a free creature even before you become conscious of your own
  • strength and
  • freedom.

It is indeed wonderful that it is that way.

When you cannot accept your limitations, you do not accept self-responsibility, therefore you cannot step across the fence.

The consequences of your past ignorance have to be accepted, but [their consequences have to be accepted] only as long as you persist in retaining the particular
  • ignorance or
  • misconception that has created the suffering.
The moment you truly decide to change – and that requires the courage of ruthless self-honesty –

- the past negative cause [of your suffering] dissolves and
- you feel the inner freedom
  - to express happiness,
  - to fully desire it [i.e., to fully desire happiness],
    without
    - tension,
    without
    - urgency,
    without
    - guilt,
    without
    - the fear of unhappiness.

Calmly, and with certainty, you will know

- that you can have all the happiness you wish,
- that your happiness does not interfere with any constructive issue in the world,
- nor does it deprive anyone.

Nothing stands in the way [of your happiness].

This will be your soul-condition

the moment you are truly willing to change

- the cause that has brought
- the effect of unhappiness.
**When this decision** [i.e., *When this decision to change the cause that has brought the negative effect of unhappiness*]

is fully made, then

further removed cause-and-effect connections also become immediately accessible.

---

**The more you**

- **establish**
- and
- **experience**
  - the links
  - between
  - • cause and
  - • effect,

the more secure you must become, and the more trusting you will be in

- • the nature of the universe and
- • its [i.e., the universe’s]
  - benign character.

**As you remove**

- fence
  - after fence,
you will emanate
  - a current of trust
  - which will have
  - its positive effect.
In other words, when you find yourself in a position that is evidently the result of a long chain reaction of • negative beliefs and • misconceptions, you will no longer feel hopeless about your condition.

As your inner consciousness changes, you trustingly express your wish for fulfillment, in the knowledge that this is in keeping with spiritual reality.

Thus you build a new condition.

Such expression of trust is possible after experiencing again and again • your true selfhood and • its results, as opposed to • self-imprisonment and • its results.
The knowingness
that
the law of cause and effect
must fulfill itself
will bring its proof.

The trust
you send out
must
come back to you.

You will
deeply know,
without a doubt,
that
as your
• limited concepts
bred
• their limited results,
so your
• expanded concepts
• of the abundance of creation
will breed, correspondingly,
• its own rewarding fulfillment.

This knowingness
is a ray
that
• reaches out
and must
• come back in fullness.
I realize that this has not been an easy lecture.

It will require
• very intensive inner study
and, above all,
• application to yourself, so that
  your understanding will not be
    • general and
    • theoretical only.

You must determine where you limit yourself to an either/or concept
• in the belief that suffering is inevitable,
• in ignorance of the power inherent in your knowing, and
• by not having a concise formulation of your intentions.

Thus
• your universe is closed, and
• your fences are up.

Institute your own momentum, so that you swing into effortless effort to further
• your development,
• the removal of your fences,
• your self-unfoldment and
• self-expression.

Effortless effort should become the movement of this path itself.
Now, are there any questions?

**QUESTION:**
My daughter needs
  • a little guidance and
  • further help.

Last summer you helped with some advice concerning her guilt.

She has found it to be so, but she hasn’t been able to connect to it emotionally.

She has
  • tried and
  • used a lot of effort, but it was not effortless – I can see that.

She was frantic in trying.

And whether that [i.e., whether that frantic trying] blocks the outcome or not, I don’t know.

She cannot switch to the yes-current.

What is the next step?

**ANSWER:**
Sometimes it is impossible to indicate a specific next step, for it depends on how the person responds.

Any number of aspects might lead to the same problem.
The next step might be wherever an inner response occurs.

So one has to try until one finds an approach to which she can respond.

It makes no difference what the angle is.

The answer lies in searching for the approach where she is at the moment least • resisting, least • fearful.

One of her great stumbling blocks is a tremendously strong either/or.

It [i.e., Her “either/or” stance] is unusually strong in her case.

It is, "Either I am • happy or • unhappy.

If I am happy, there must be perfection on all counts.
Then I will live.

If I am unhappy, I must die."
There is nothing in-between
- perfect bliss
  and
- absolute annihilation.

This is what makes her so frantic.

The advice that may help her over the present muddle is that she try to contact the unlimited cosmic intelligence
- inside and
- around her,
to help her see that this either/or is
- false,
- illusory.

As long as humans desire
- positive experiences
  out of fear of
- the negative opposite,
you are in
- confusion and
- error – hence their
- thoughts and
- emotions
  - are cluttered with debris, and
  - are an obstruction rather than a help toward attaining what is beneficial.
This is what I explained about the apparent contradiction between • acceptance and • the knowledge that suffering is not necessary.

It is difficult to reach the state of expressing a yes-current for happiness when one fears its opposite.

It makes no difference by which road you arrive at the truth.

The truth is that • there is nothing to fear, • there is no suffering.

You may arrive at this conclusion [i.e., this truth that there is nothing to fear, that there is no suffering]

by finding it unnecessary to accept suffering, and you may succeed [thereby]
in shedding the fear.

Or you may arrive at the same conclusion [i.e., this truth that there is nothing to fear, that there is no suffering]

by having to go through the fear [of suffering] in order to find out that it [i.e., that the anticipated suffering] was an illusion.
Behind the wall [i.e., on the outside of the wall of her self-created prison] of
• apparent suffering, or
• annihilation and
• fear,
stands
the spiritual reality
of
• eternal,
• unchanging
bliss.

In her meditation she should work on this factor, expressing the wish to acquire a truthful concept about her frantic fear.

Then
• the blocks will disappear,
• the way will be open.

If she truly desires
• to remove the imaginary threat,
• to concisely formulate what it is she fears, and then desires
• to become convinced of its [i.e., convinced of the threat she fears’] unreality, the answer must come.

Whenever one meditates in such a fashion, in
• good faith and
• sincerity, in
• fullness of will, answers come.
If you can only halfway
• utilize and
• apply to yourself
what I have said tonight,
you indeed
begin
to dissolve the fences
into the thin air
of which they [i.e., of which the fences] are actually made.

They [i.e., Your fences]
have no real substance.

When you
• discover the freedom,
when you
• find out
• that there are
  no
• chains,
  no
• fences,
  no
• prison walls,
• that you are not helpless,
• that you can
  constantly
  • influence and
  • mold
    • your fate,
    • your immediate life,
then yours
is a happiness
you cannot imagine.

It [i.e., This happiness you cannot imagine]
is in
• the fearlessness of living,
• the beauty of experiencing,
• the rich variety of experience
  without feeling harassed, and
• the bliss of
  • effortlessly,
  • steadily
    growing.
This happiness cannot be described.

All this awaits you.

It is right there, where you are now.

I bless you once again, my friends, with
   • all the love that exists in the universe,
   with
   • all the strength.

Make it [i.e., Make all the strength that exists in the universe] your own, for this strength is an effortless strength.

By knowing the truth, you must discover that you are indeed free to use the riches God has for you.

Be in peace, be in God!

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.
Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.