

# Pathwork Lecture 128: Limitations Created Through Illusory Alternatives

1996 Edition, Original Given October 30, 1964

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and 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 – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

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03	<p data-bbox="375 947 678 1087"><b><i>Greetings, my dearest friends, God bless all of you.</i></b></p> <p data-bbox="375 1129 581 1199"><b><i>Blessed be this lecture.</i></b></p> <p data-bbox="375 1241 951 1381"><b><i>Blessed be your understanding, so that you can properly assimilate the contents.</i></b></p>

by Eva Broch Pierrakos

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04	<p><i>I should like to begin tonight's lecture with a short description of</i> • <i>spiritual reality</i> <i>and contrast it [i.e., contrast spiritual reality]</i> <i>with</i> • <i>the picture humanity represents when viewed from a higher vantage point.</i></p> <p><i>This [higher] perspective [of humanity] has a bearing on the topic we shall discuss.</i></p>
05	<p><i>In reality, the universe is wide open, and all human beings can move freely in it.</i></p> <p><i>The universe is truly at your disposal, with its infinitely rich variety of</i> • <i>experience,</i> • <i>fulfillment and</i> • <i>energy.</i></p> <p><i>You can make use of all this [i.e., all this infinitely rich variety of experience, fulfillment, and energy].</i></p> <p><i>You can truly explore the blissful possibilities open to you.</i></p>

*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.*

	<p><i>Not making use of these forces [i.e., these universal powers within you], you</i></p> <ul style="list-style-type: none"><li><i>• inactivate yourself</i></li></ul> <p><i>and thus</i></p> <ul style="list-style-type: none"><li><i>• create imaginary fences that need not exist at all.</i></li></ul>
06	<p><i>Imagine wide open spaces, containing all</i></p> <ul style="list-style-type: none"><li><i>• the beauty of the world, all</i></li><li><i>• that an individual could possibly require for his or her enjoyment.</i></li></ul> <p><i>But people do not see these wide open spaces.</i></p> <p><i>They do not see the</i></p> <ul style="list-style-type: none"><li><i>• powers,</i></li><li><i>• forces,</i></li><li><i>• assets,</i></li><li><i>• beauties</i></li></ul> <p><i>surrounding them.</i></p> <p><i>They</i></p> <ul style="list-style-type: none"><li><i>• close their eyes in fear and</i></li><li><i>• believe they live behind fenced-in walls.</i></li></ul>

*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].*

07

*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.*

08

*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.*

09

*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.*

10

*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.*

11

*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].*

12

*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,*
    - *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.*

13

*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.*

	<p><i>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</i></p> <ul style="list-style-type: none"><li><i>in</i><ul style="list-style-type: none"><li>• <i>a vocation,</i></li></ul></li><li><i>in</i><ul style="list-style-type: none"><li>• <i>a rewarding relationship,</i></li></ul></li><li><i>in</i><ul style="list-style-type: none"><li>• <i>growth and</i></li></ul></li><li><i>in</i><ul style="list-style-type: none"><li>• <i>self-unfoldment.</i></li></ul></li></ul>
14	<p><i>Regardless of how much of you have progressed, you still maintain an imagined helplessness toward</i></p> <ul style="list-style-type: none"><li>• <i>living,</i></li><li>• <i>growing, and</i></li></ul> <p><i>toward</i></p> <ul style="list-style-type: none"><li>• <i>what life is supposed to give you.</i></li></ul> <p>• <i>Observe</i> <i>and</i> • <i>pinpoint</i> <i>it [i.e., pinpoint this imagined helplessness toward living, growing, and toward what life is supposed to give you].</i></p> <p><i>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.</i></p>

*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.*

15

*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.*

16

*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."*

17

*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].*

	<ul style="list-style-type: none"><li>• <i>When you</i><ul style="list-style-type: none"><li>• <i>become aware of all this and</i></li><li>• <i>begin formulating</i><ul style="list-style-type: none"><li><i>clear strong</i><ul style="list-style-type: none"><li>• <i>thoughts and</i></li><li>• <i>will currents,</i></li></ul></li></ul></li></ul></li><li>• <i>when you</i><ul style="list-style-type: none"><li>• <i>deliberately express</i><ul style="list-style-type: none"><li><i>your intent to change,</i></li></ul></li></ul></li></ul> <p><i>you will pass through</i> <i>this decisive threshold.</i></p>
18	<ul style="list-style-type: none"><li>• <i>Formulating</i><ul style="list-style-type: none"><li><i>clear-cut thoughts and</i></li></ul></li><li>• <i>expressing</i><ul style="list-style-type: none"><li><i>the intent of the change</i><ul style="list-style-type: none"><li>• <i>within and</i></li><li>• <i>without,</i><ul style="list-style-type: none"><li><i>does not mean</i></li><li><i>that you are</i><ul style="list-style-type: none"><li>• <i>suppressing or</i></li><li>• <i>repressing</i><ul style="list-style-type: none"><li><i>your</i><ul style="list-style-type: none"><li>• <i>negative,</i></li><li>• <i>destructive</i><ul style="list-style-type: none"><li><i>helplessness.</i></li></ul></li></ul></li></ul></li></ul></li></ul></li></ul></li></ul></li></ul> <ul style="list-style-type: none"><li>• <i>Repression</i><ul style="list-style-type: none"><li><i>is merely another word for</i><ul style="list-style-type: none"><li>• <i>deception.</i></li></ul></li></ul></li></ul>



	<p><i>But when you see that you believe</i></p> <ul style="list-style-type: none"><li>• <i>yourself to be helpless,</i></li><li>• <i>that your desire is hopeless, and</i></li><li>• <i>that therefore you must</i><ul style="list-style-type: none"><li>• <i>pretend and</i></li><li>• <i>live in make-believe,</i></li></ul></li></ul> <p><i>you can then start to</i></p> <ul style="list-style-type: none"><li>• <i>make the change and</i></li><li>• <i>live in earnest,</i><ul style="list-style-type: none"><li>• <i>striving for real goals and</i></li><li>• <i>dispensing with the need to be concerned about what others think.</i></li></ul></li></ul>
19	<p><i>You may assume that to express the intent to no longer</i></p> <ul style="list-style-type: none"><li>• <i>feel and</i></li><li>• <i>react</i></li></ul> <p><i>according to a destructive trend means</i></p> <ul style="list-style-type: none"><li>• <i>repressing it [i.e., repressing a destructive trend] and [then]</i></li><li>• <i>superimposing a constructiveness that is not yet natural.</i></li></ul> <p><i>However, acknowledging a negative finding does not mean</i></p> <ul style="list-style-type: none"><li>• <i>remaining in it [while you strive to repress it] or</i></li><li>• <i>waiting until a miracle happens [that takes it away from you].</i></li></ul>

	<p><i>So express the will to</i></p> <ul style="list-style-type: none"><li>• <i>grow out of destructive patterns and</i></li><li>• <i>take active leadership</i></li></ul> <p><i>of your</i></p> <ul style="list-style-type: none"><li>• <i>life and</i></li><li>• <i>development;</i></li></ul> <p><i>realize that you</i></p> <p><i>have the last word to determine</i></p> <ul style="list-style-type: none"><li>• <i>whether</i></li></ul> <p><i>or not,</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>when,</i></li></ul> <p><i>you are going to change.</i></p>
20	<p><i>This [i.e., Overcoming negative and destructive patterns] has nothing to do with</i></p> <ul style="list-style-type: none"><li>• <i>superimposition [i.e., superimposing positive behavior on top of still-existing destructive patterns] or</i></li><li>• <i>wishful thinking [i.e., waiting for a miracle to happen to you].</i></li></ul> <p><i>Declare, for example, that you wish</i></p> <ul style="list-style-type: none"><li>• <i>this kind of relationship</i></li></ul> <p><i>instead of</i></p> <ul style="list-style-type: none"><li>• <i>that kind of relationship.</i></li></ul> <p><i>Declare that you wish</i></p> <p><i>a specific kind of</i></p> <ul style="list-style-type: none"><li>• <i>self-expression,</i></li><li>• <i>vocation,</i></li><li>• <i>profession,</i></li></ul> <p><i>[in other words,] set the goal you really desire to achieve.</i></p>

*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?*

21

*The first phase [of breaking down the imagined walls that imprison you and keep you  
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.*

	<p><i>In proper balance there is calmness;</i></p> <p><i>without strain, you let the result of your efforts come to you.</i></p>
22	<p><i>A major distinguishing point in the evolution of a human being is a person's attitude toward effort.</i></p> <ul style="list-style-type: none"><li><i>• Free,</i></li><li><i>• voluntary and</i></li><li><i>• joyful</i></li></ul> <p><i>effort is the result of spiritual awakening.</i></p> <p><i>Effort</i></p> <ul style="list-style-type: none"><li><i>• made against one's will,</i></li><li><i>• forced on the individual because life requires it, is the result of still being fenced in by a limited understanding of spiritual reality.</i></li></ul> <p><i>Yes, that [i.e., Yes, life] requires effort, too, for the person who ceases effort ceases to live.</i></p> <p><i>But that kind of effort [i.e., effort made because life requires it] is always • labored, always • against the stream.</i></p>

*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.*

23

*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*

*but*

- *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.*



	<p><i>Overcoming the resistance [i.e., Overcoming the initial resistance] quickly leads to a state where energy becomes self-generating.</i></p> <p><i>The effort becomes free-flowing and soon ceases to feel like effort.</i></p> <p><i>It [i.e., Effort] becomes perfect movement, swinging on and on into constructive further</i></p> <ul style="list-style-type: none"><li><i>• unfoldment and</i></li><li><i>• self-expression.</i></li></ul>
24	<p><i>Effort,</i></p> <ul style="list-style-type: none"><li><i>• against one's will,</i></li><li><i>• in order to</i></li><li><i>• conform,</i></li><li><i>to</i></li><li><i>• get approval or</i></li><li><i>• ward off disapproval, or</i></li><li><i>just to</i></li><li><i>• survive,</i></li><li><i>creates</i></li><li><i>• resentment and</i></li><li><i>• fatigue,</i></li><li><i>and thus causes</i></li><li><i>• greater resentment</i></li><li><i>by making every further effort even more laborious.</i></li></ul> <ul style="list-style-type: none"><li><i>• Free and</i></li><li><i>• voluntary effort,</i></li><li><i>accepted in fairness,</i></li><li><i>never makes one tired.</i></li></ul>

25

*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.***

26

*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.*

27

- 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.*

28

*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.*

29

*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?**

30

**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*

*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.*

31

*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.*

32

*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.*

33

*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,*

*deeply 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.*

34

*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,*

*where you*

- have no relationship,*

*where you*

- 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.*



	<p><b><i>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</i></b></p> <ul style="list-style-type: none"><li><b><i>• understand and</i></b></li><li><b><i>• experience</i></b></li></ul> <p><b><i>the more remote ones [i.e., the more remote cause-and-effect connections leading to your hopelessness of ever having a fulfilling relationship].</i></b></p>
35	<p><b><i>In order to deal with the less obvious cause-and-effect situations, it is important to understand an apparent contradiction.</i></b></p> <p><b><i>On the one hand, through a deeper understanding of</i></b></p> <ul style="list-style-type: none"><li><b><i>• yourself and</i></b></li><li><b><i>• spiritual law</i></b></li></ul> <p><b><i>you begin to realize that suffering is unnecessary.</i></b></p> <p><b><i>On the other hand,</i></b></p> <ul style="list-style-type: none"><li><b><i>• the acceptance of what is, and</i></b></li><li><b><i>• the relinquishing of your self-will</i></b></li></ul> <p><b><i>are both necessary to be in inner harmony.</i></b></p> <p><b><i>This seems, indeed, like a contradiction which may give rise to</i></b></p> <ul style="list-style-type: none"><li><b><i>• puzzlement and</i></b></li><li><b><i>• confusion.</i></b></li></ul>

*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.*

36

*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.*

	<p><i>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.</i></p>
37	<p><i>The more you</i> • <i>establish</i> <i>and</i> • <i>experience</i> <i>the links</i> <i>between</i> • <i>cause</i> <i>and</i> • <i>effect,</i> <i>the more secure</i> <i>you must become, and</i> <i>the more trusting</i> <i>you will be</i> <i>in</i> • <i>the nature of the universe and</i> • <i>its [i.e., the universe's]</i> <i>benign character.</i></p> <p><i>As you remove</i> <i>fence</i> <i>after fence,</i> <i>you will emanate</i> <i>a current of trust</i> <i>which will have</i> <i>its positive effect.</i></p>

*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.*

38

*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.*



39	<p><i>Now, are there any questions?</i></p> <p><b>QUESTION:</b> <i>My daughter needs</i></p> <ul style="list-style-type: none"><li>• <i>a little guidance and</i></li><li>• <i>further help.</i></li></ul> <p><i>Last summer you helped with some advice concerning her guilts.</i></p> <p><i>She has found it to be so, but she hasn't been able to connect to it emotionally.</i></p> <p><i>She has</i></p> <ul style="list-style-type: none"><li>• <i>tried and</i></li><li>• <i>used a lot of effort, but it was not effortless – I can see that.</i></li></ul> <p><i>She was frantic in trying.</i></p> <p><i>And whether that [i.e., whether that frantic trying] blocks the outcome or not, I don't know.</i></p> <p><i>She cannot switch to the yes-current.</i></p> <p><i>What is the next step?</i></p>
40	<p><b>ANSWER:</b> <i>Sometimes it is impossible to indicate a specific next step, for it depends on how the person responds.</i></p> <p><i>Any number of aspects might lead to the same problem.</i></p>

*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.*

41

*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."*

	<p><i>There is nothing in-between</i> • <i>perfect bliss</i> <i>and</i> • <i>absolute annihilation.</i></p> <p><i>This is what makes her so frantic.</i></p>
42	<p><i>The advice that may help her over the present muddle is that she try to contact the unlimited cosmic intelligence</i> • <i>inside and</i> • <i>around her,</i> <i>to help her see that this either/or is</i> • <i>false,</i> • <i>illusory.</i></p> <p><i>As long as humans desire</i> • <i>positive experiences</i> <i>out of fear of</i> • <i>the negative opposite,</i> <i>they are in</i> • <i>confusion and</i> • <i>error –</i> <i>hence their</i> • <i>thoughts and</i> • <i>emotions</i> • <i>are cluttered with debris, and</i> • <i>are an obstruction</i> <i>rather than</i> <i>a help</i> <i>toward attaining what is beneficial.</i></p>

	<p><i>This is what I explained about the apparent contradiction between</i></p> <ul style="list-style-type: none"><li><i>• acceptance</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• the knowledge that suffering is not necessary.</i></li></ul> <p><i>It is difficult to reach the state of expressing a yes-current for happiness when one fears its opposite.</i></p>
43	<p><i>It makes no difference by which road you arrive at the truth.</i></p> <p><i>The truth is that</i></p> <ul style="list-style-type: none"><li><i>• there is nothing to fear,</i></li><li><i>• there is no suffering.</i></li></ul> <p><i>You may arrive at this conclusion [i.e., this truth that there is nothing to fear, that there is no suffering]</i></p> <p><i>by finding it unnecessary to accept suffering, and you may succeed [thereby] in shedding the fear.</i></p> <p><i>Or you may arrive at the same conclusion [i.e., this truth that there is nothing to fear, that there is no suffering]</i></p> <p><i>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.</i></p>

*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.*

44

*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.*

	<p><i>This happiness cannot be described.</i></p> <p><i>All this awaits you.</i></p> <p><i>It is right there, where you are now.</i></p>
45	<p><i>I bless you once again, my friends, with</i></p> <ul style="list-style-type: none"><li><i>• all the love that exists in the universe,</i></li></ul> <p><i>with</i></p> <ul style="list-style-type: none"><li><i>• all the strength.</i></li></ul> <p><i>Make it [i.e., Make all the strength that exists in the universe] your own, for this strength is an effortless strength.</i></p> <p><i>By knowing the truth, you must discover that you are indeed free to use the riches God has for you.</i></p> <p><i>Be in peace, be in God!</i></p>

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