Pathwork Lecture 245: Cause and Effect on Various Levels of Consciousness

1996 Edition, Original Given November 16, 1977

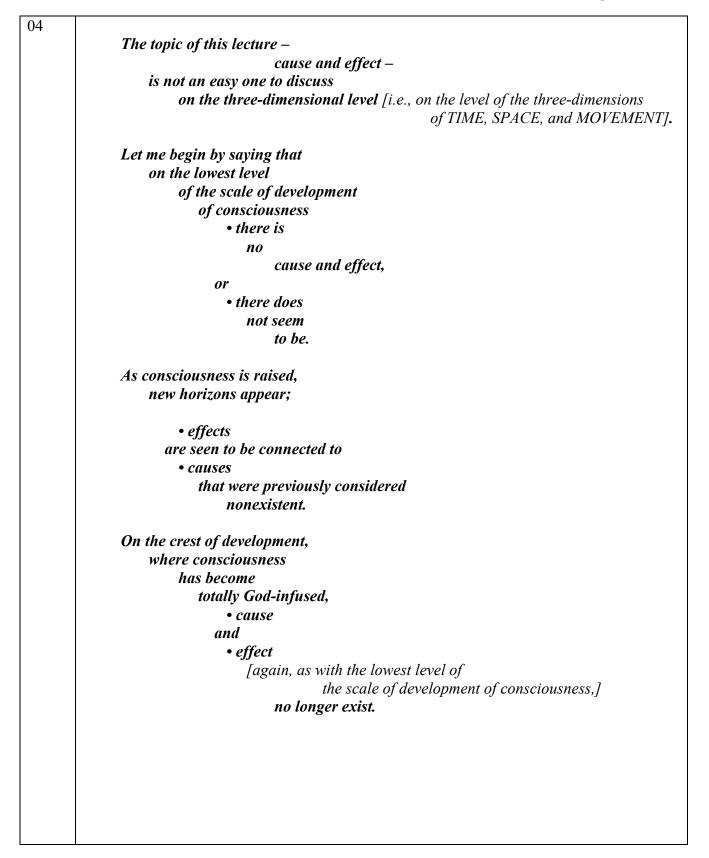
This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. 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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

ſ	Content
03	My beloved friends.
	Divine blessings are given to all of you, as this lecture is flowing through the human instrumentality.
	The blessing lasts;
	• it [i.e., the blessing] • stays and • slowly awaits your readiness.
	• It [i.e., The blessing] will come to its full flowering in you as you prepare the ground.



05 As in so many other aspects of cosmic reality, here too • the lowest and • the highest forms of consciousness have common features. *Yet they* [i.e., *Yet the lowest and the highest forms of consciousness*] differ enormously in • content, in • attitude, and in • their underlying • thoughts and • feelings. It might be quite easy for you to understand that • primitive consciousness sees the world as a series of unconnected events, unrelated to cause and effect. It is probably much more difficult for you to understand that • in the highest realm of being cause and effect no longer exist. It is extremely difficult to describe this state [i.e., to describe this highest realm of being, this highest state of consciousness where cause and effect no longer exist] in human language.

06 In the sphere of your present reality every • act has • its consequences. It is much more difficult to see the same relationship between vour • thoughts, or your • subtle inner attitudes, and your • overall life circumstances. The more developed a person is, the more he or she can perceive cause and effect on the less obvious levels. On this path [i.e., In pathwork], *the development of this perception [i.e., the DEVELOPMENT of this perception* of CAUSE and EFFECT on the less obvious levels of thoughts and *subtle inner attitudes being causes of your overall life circumstances*] • is very strongly emphasized and • becomes gradually more acute.

07 If you commit an overt act – [say, for example,] you kill someone – the consequences will be obvious. But if you • malign another human being by • questionable accusations, • ill will, • blindness or stubbornness; if you • refuse to give him or her the benefit of the doubt and • do not attempt to • be open and • create a different reality through honest communication with this person, your thoughts are killing him. This secret "killing" [i.e., This secret "killing" through your unloving thoughts and feelings] has just as severe consequences as a physical killing. At first *the effects of such actions* [*i.e.*, *the EFFECTS of such actions, such subtle actions* as thinking and feelings which are CAUSES of *effects that you experience, effects which*] may not be easy to perceive.

	But as you
	• progress in your development
	and
	• raise your consciousness,
	you will see that there is a
	definite connection
	between
	• cause
	and
	• effect
	even when
	the cause
	is
	• not an overt act
	<i>but</i> [i.e., but rather only]
	• a hidden thought
	previously ignored.
	1 , 8
08	
	In your
	• three-dimensional world [i.e., In your three-dimensional world
	of TIME, SPACE, and MOVEMENT],
	representing
	• a certain state of consciousness,
	you find yourself
	"in the middle,"
	as it were.
	This applies to
	many areas.
	many areas.
	• Your world is
	neither
	• all good
	nor
	• all bad.
	- un buu.
	• Your personality is
	neither
	• all good
	nor • all bad.
	• uu vuu.

• You neither live in • heaven nor in • hell. You represent a combination of both extremes. Many of you doubt that there are other • worlds, other • realms, and therefore other • states of consciousness. Your being half-way should be a clear indication that your sphere cannot possibly be the only reality in the universe. If some good exists in • you and in • your world, greater degrees of goodness must exist. Therefore, a plane of all-pervading goodness must also exist.

	The same
	applies to the
	bad:
	If there is a little
	inite bad
	in
	• you
	and
	[in]
	• your world,
	your wortu,
	there must also exist
	spheres of consciousness
	in which there is
	• more bad,
	and, finally, where
	• all is bad.
09	
0,	You are also
	half-way
	as to
	• cause and effect,
	or rather
	• your perception of it [i.e., half-way as to your PERCEPTION of
	cause and effect].
	It is not
	• the object
	of your perception
	that changes.
	It is
	• your vision [i.e., It is your VISION or PERCEPTION of that OBJECT] that changes
	as you grow.

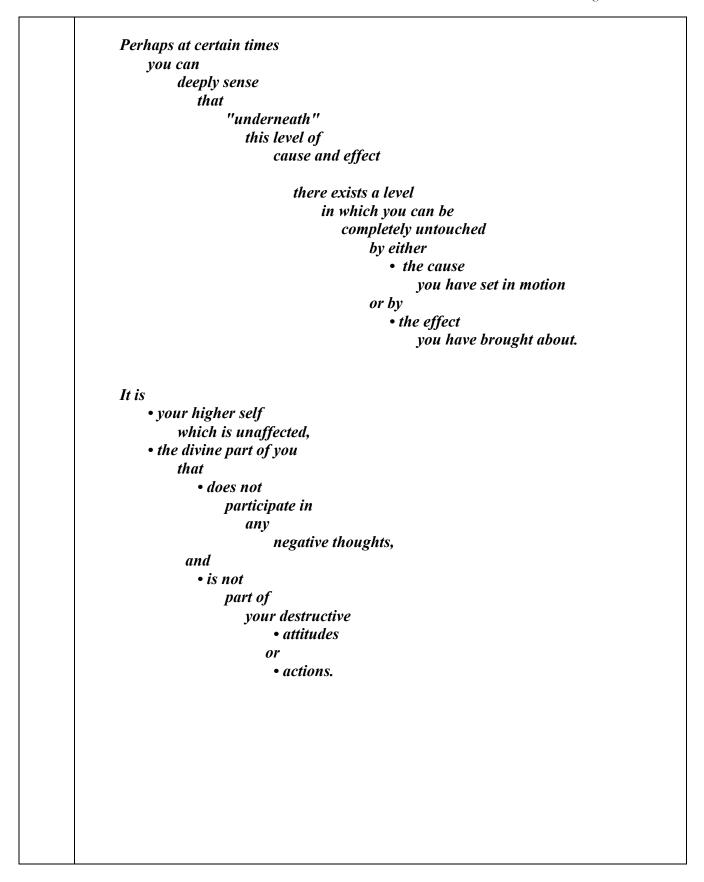
is irreversible.
Its momentary consequences are irreversible.
You may
later
<i>modify the act</i> [i.e., modify the original act],
you may try to correct it [i.e., you may subsequently try to take further ACTION in order to reverse or correct the original ACT] if you see that it [i.e., that the original act]
was a mistake.
Vou man saa
You may see the inner current
that led you to the act [i.e., led you to the original act].
you may use
• this act [i.e., this original act]
and
• what led to it within you
as material to
• raise your consciousness
and
• widen your
• vision
and
• perception.
This way you may,
in time,
neutralize the effects
of a negative act.
But at the moment [i.e., at the moment that the original act occurred]
• the act
<i>is irreversible</i> [i.e., the act itself is irreversible],
• the consequences
cannot be annulled.

If consequences • exist at the moment as a result of the act, but • can be eliminated • in time, • after the elapse of some time, you can gradually begin to see that • cause and effect is very much connected to • time. Your • state of development creates a • corresponding reality. *This reality* [i.e., *This reality that you are in*] contains three dimensions: It consists of [i.e., The reality corresponding to your state of development consists of the three dimensions of] • time, • space, and • movement; it also contains the • particular degree of cause and effect you can experience.

11	
	If you cannot see
	that
	• your acts
	have
	• specific consequences,
	it is impossible to
	• see them [i.e., see the acts and their specific consequences] and
	• use them [i.e., use the acts and the specific consequences]
	as
	indispensable tools
	for the development of your soul.
	For example,
	if you do not believe
	that a
	 negative thought
	has
	• specific
	and
	 actually quite tangible
	results [i.e. has specific and quite tangible corresponding negative results, effects, or consequences],
	how could you possibly
	be motivated
	to correct
	the thought [i.e., correct the negative thought, which is the CAUSE of these specific negative EFFECTS, results, or consequences]?
	In time
	your perception
	will alter,
	[and when it does]
	you can undertake
	<i>the correction of these thoughts</i> [i.e., of these original negative
	thoughts that are the CAUSE of the specific
	negative EFFECTS you experienced,
	so that,
	again
	in time,
	the effects
	will be eliminated.

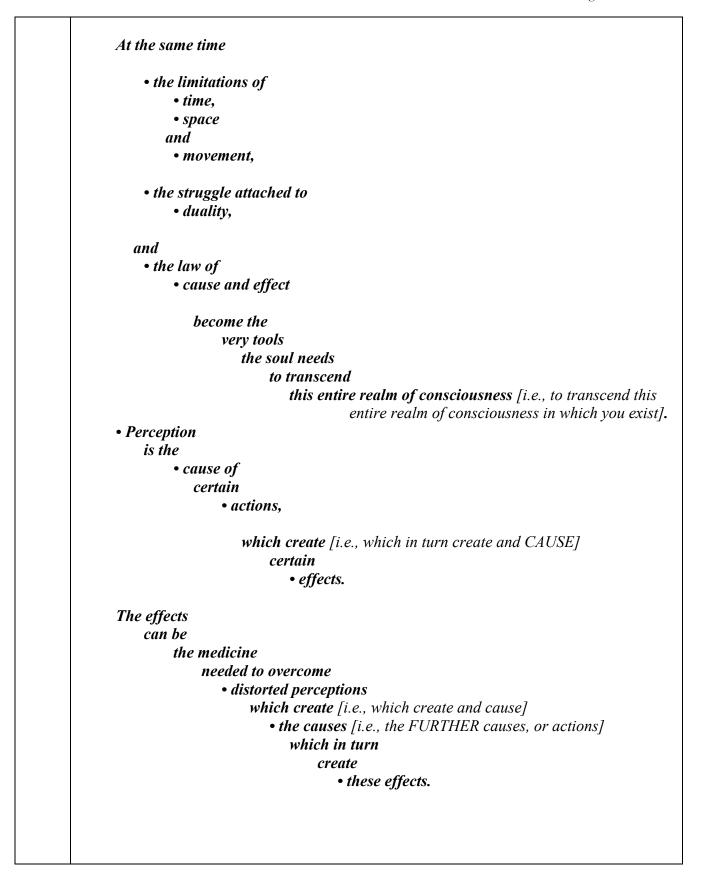
In the same way, your • life-affirming, • positive and • truthful • thoughts, • attitudes and • actions have corresponding desirable effects. If you are • unaware of the relationship between • cause and • effect in all areas of your life **but** [instead] • perceive the effects as • coincidental and • haphazard, you will not be • encouraged and • strengthened in the truth that • love and • goodness are the supreme power.

12 Let us say [for example] you are compelled by inner forces to commit an • *impulsive* • destructive act. The • pain and • remorse that this act will cause may be instantaneous. You long for a state of being in which you can undo this act, as if it never happened. Yet you know that in the world you live in this is impossible. How then can it be that in higher realms there is no cause and effect?

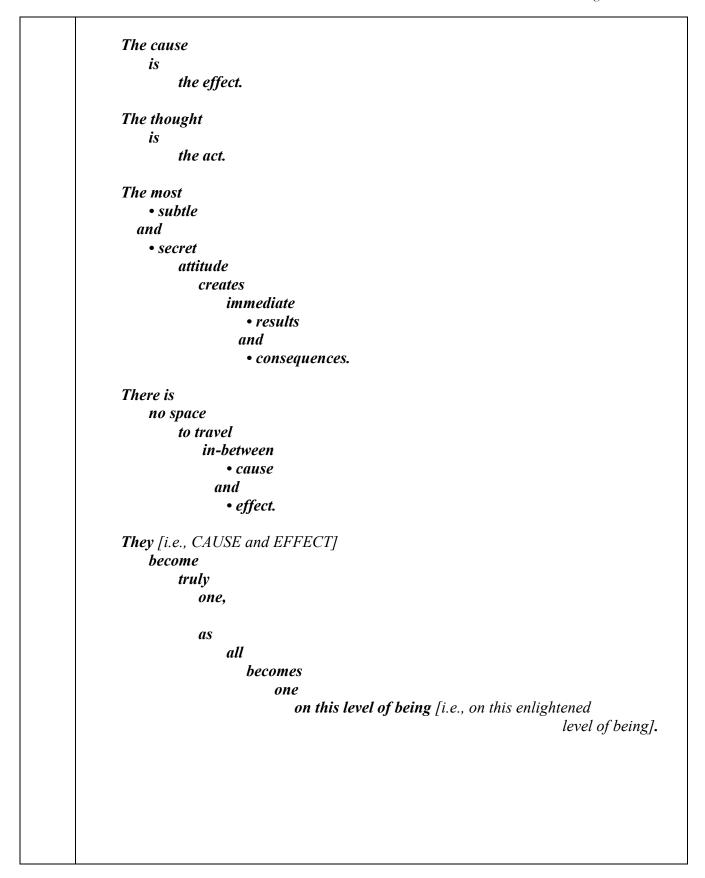


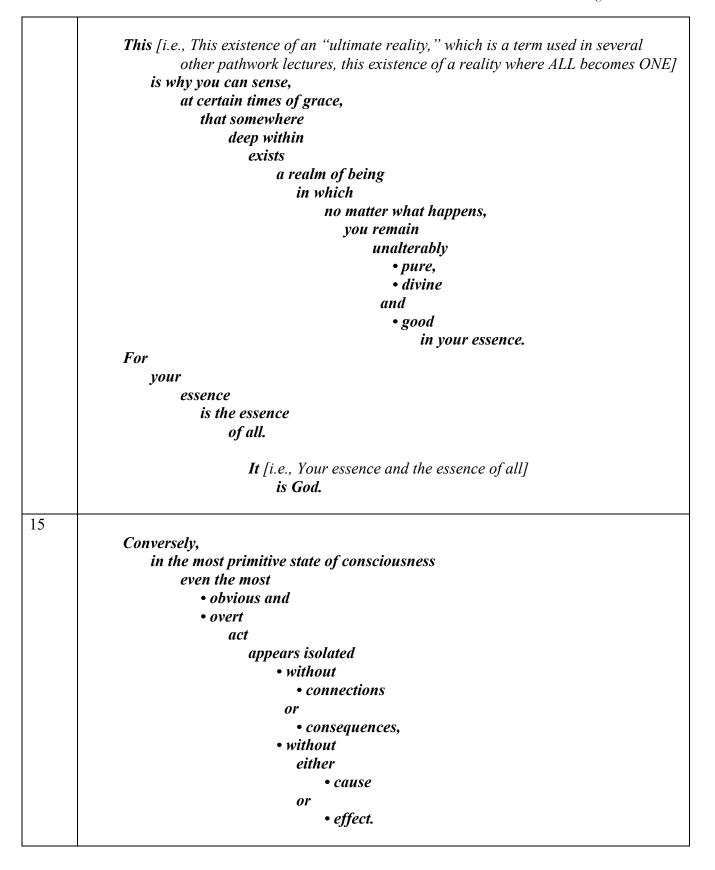
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But those layers of your personality [i.e., those lower-self layers of your personality]
    that are still
         involved in
            • false
                • perceptions
         and therefore in
            • untruthful
                • attitudes
       and
            • unloving, destructive
                • acts,
                   must work themselves out
                        of this morass.
This [i.e., This working out of lower-self negativity, this morass of false perceptions,
                                  untruthful attitudes, and unloving, destructive acts]
    will happen
         in
            time.
    • Cause and effect
and
    • time
         are
            intrinsically connected
                as different manifestations of
                    the
                        same
                           reality.
```

```
13
               You can perhaps
                   also begin to perceive that
                        the three-dimensional world
                               • with its limitation of [i.e., its limitation of its three dimensions of]
                                  • time,
                                  • space
                                 and
                                  • movement,
                               • with its
                                  • duality,
                               • with its
                                  • cause and effect,
                           is
                               • directly related to
                             and
                               • connected with
                                  • impurity,
                                  • distortion,
                                  • limitation of
                                       • vision
                                     and
                                       • perception.
               Your three-dimensional perception [i.e., your perception in the three dimensions of
                                                                     time, space, and movement]
                   is an
                        untruthful
                           overall view
                               of the world.
```



	I have spoken to you before
	about
	• cause
	and
	• effect
	and other medicine
	• the medicine.
14	
	In the highest
	state of consciousness
	only the
	• highest,
	• <i>best</i> ,
	• most
	• creative
	and
	• beautiful
	causes
	are set in motion.
	In this
	enlightened state of consciousness,
	• cause
	and
	• effect
	are
	• immediately
	discernible
	and
	• almost simultaneous;
	there is
	no time-lapse
	between
	• cause
	and
	• effect.





The primitive person who commits murder may truly believe that his act has no further consequences, either for • himself or for • his victim. It will not occur to him to search for the causes within himself that create his desire to commit the act. Therefore • the act is never given the chance to become • the medicine that would, in time, • cure the disease of evil.

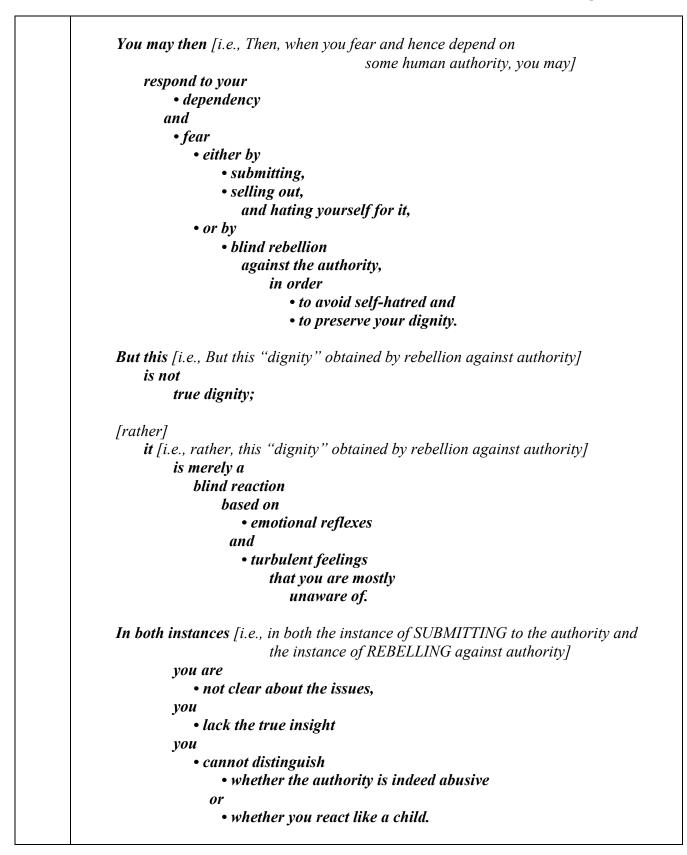
16	My beloved friends, it will be of great help for your enlightenment to • consider all this very deeply, to • meditate about it, to • profoundly take in these words, and • ask God to
	• guide you and
	• help you absorb them.
17	I would now like to discuss
	total surrender to God.
	You all battle with this central question [i.e., this central question concerning your total surrender to God].
	The resistance to
	follow this
	<i>call of your soul</i> [i.e., your RESISTANCE to follow this CALL of your SOUL, this call to surrender totally to God]
	is exactly what causes all
	• discomfort,
	• pain, • suffering,
	• anxiety and
	• discontent.
	Surrender to God is an innate
	movement of the soul.

	It [i.e., Total surrender to God]
	is your
	ultimate fate
	and
	without it
	you can
	neither
	fulfill
	• yourself,
	nor can you
	fulfill
	• your task.
	I wish to discuss
	this topic [i.e., this topic of total surrender to God]
	in connection with
	cause and effect.
	• Surrender to God,
	0ľ
	• the lack of it,
	affects
	every conceivable aspect of your
	• inner
	and
	• outer
	life,
	and
	it is
	particularly enlightening
	to examine it [i.e., to examine "surrender to God," or the lack of it]
	in the framework of this lecture [i.e., in the framework of
	"Cause and Effect on Various Levels of Consciousness"].
18	
	Let us now consider
	some natural effects of
	total surrender to God.

Since it [i.e., *Since total surrender to God*] is the natural movement of your soul, surrendering to God means fulfilling your destiny. It [i.e., Total surrender to God] brings about • balance and harmony in your entire organism. Your mental organism will be ruled by • truthful perception, • clarity of vision, and • realistic understanding. You will gain great • harmony and • peace of mind. • Conflicting perceptions, • confusion, and therefore • frustration, will disappear. • Enlightenment and • insight into apparent conflicts make all the pieces of the great puzzle of life fall into place.

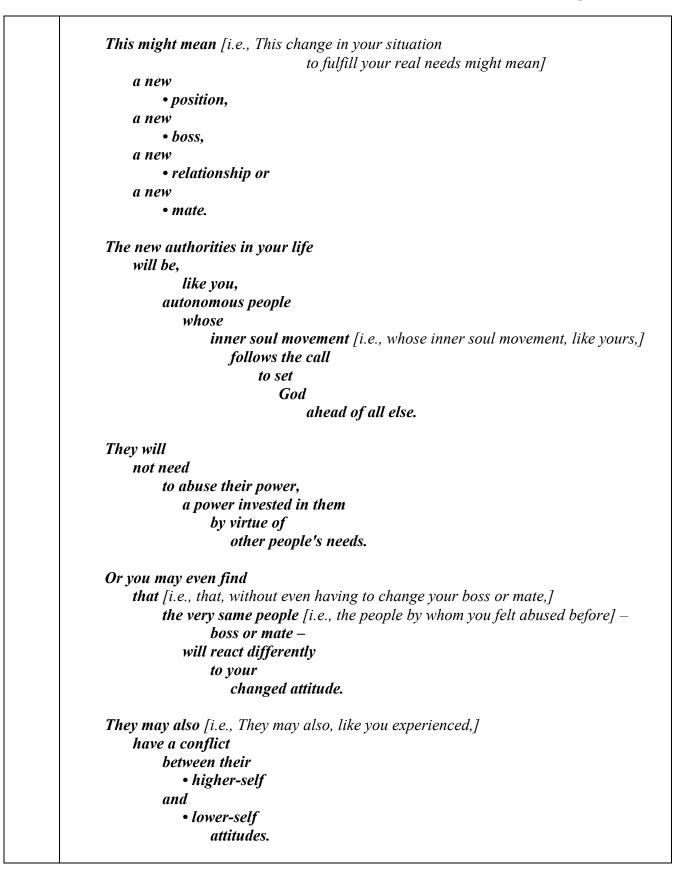
19 On the emotional level, this mental clarification of opposites creates an entirely new mode of • being, of • reacting, of • feeling. For example, loving no longer appears • weakening and • humiliating. On the contrary, *it* [*i.e.*, loving] creates • a healthy pride and • dignity. By surrendering to God, one avoids one of the greatest pitfalls of humankind, which is the temptation to surrender to superior negative power structures.

	The moment you
	• resist
	and
	• obstruct
	• your natural soul movement,
	• your innate destiny –
	which is
	surrender to God –
	you must succumb to
	• a substitute,
	• a false surrender.
	Mu friende
	My friends,
	this is important to understand.
20	
	If you
	fear
	a human authority –
	whether this authority
	• really abuses power
	or
	• you only imagine he or she does so
	hardly matters –
	<i>it</i> [i.e., your FEAR of a human authority]
	<i>is because</i>
	you depend on this authority
	in some
	• tangible
	or . intensible
	• intangible
	way.



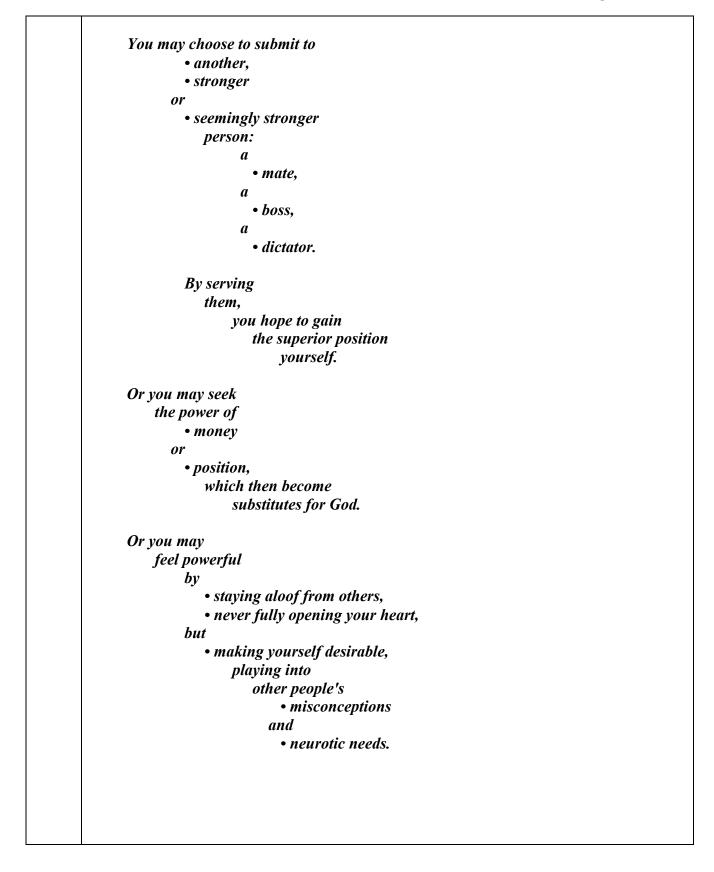
21 If your total surrender to God is • genuine, • all-encompassing, you will perceive with utter clarity the unworthiness of an authority who tries to • subdue you, • abuse you, • exploit you, or • trample upon your human dignity. It does not matter whether this person is • a boss on whom you are financially dependent, or • a mate whose love you • crave and • need. If your surrender to God is • your primary position in life, • your main • emphasis and • attitude, you • will trust God and • will know that your trust [i.e., your trust in God] is completely justified. You can then find the courage to risk losing the object of your need.

	By setting God above all,
	you will clearly see
	that the human authority
	may be abusive,
	and
	you can then
	choose
	to pay the price,
	which may be
	to give up
	what this authority
	holds out for you
	because
	your
	• dignity
	and
	• inner freedom
	are more important.
	Your
	autonomy
	can only grow
	out of
	total surrender to God.
22	
	A further consequence
	of giving over to God
	will be a need to
	change
	your situation
	in order to
	fulfill
	your real needs
	without
	the enslavement
	of your soul.
	oj jour soun



	<i>They may</i> [i.e., <i>The people by whom you felt abused before, now may</i>]
	• set you
	inwardly free
	and
	• respect your dignity,
	so that the relationship
	between you
	will become
	a mutual
	• giving
	and
	• receiving.
23	
	<i>If your perception is distorted and [i.e., and because of this distorted perception]</i>
	you assume that
	any
	authority
	is out to
	• humiliate
	and
	• abuse
	you,
	your
	total surrender to God
	will show you
	your misconceptions [i.e., will SHOW you your misconceptions
	and distorted perception that ANY authority is out to abuse you]
	and
	your perception [i.e., your initially distorted perception – that ANY authority
	is out to abuse you]
	will adjust to
	reality.
	Thus
	you will no longer
	be compelled
	to rebel against
	a rightful authority
	who merely expects
	your rightful part
	in the mutual venture.

Rebellion against any authority often masks your own hidden desire • to have power over others and • to abuse this power. You may never have thought of it in this way, but when • your self-will governs your life, and • you have strong feelings of • humiliation and • powerlessness whenever your self-will is not fulfilled, then you will be led to believe that you must either • become the greatest power in your universe – God – or you must • be annihilated. To avoid total annihilation, you may tend to bow • to substitute powers, rather than • to God's will.



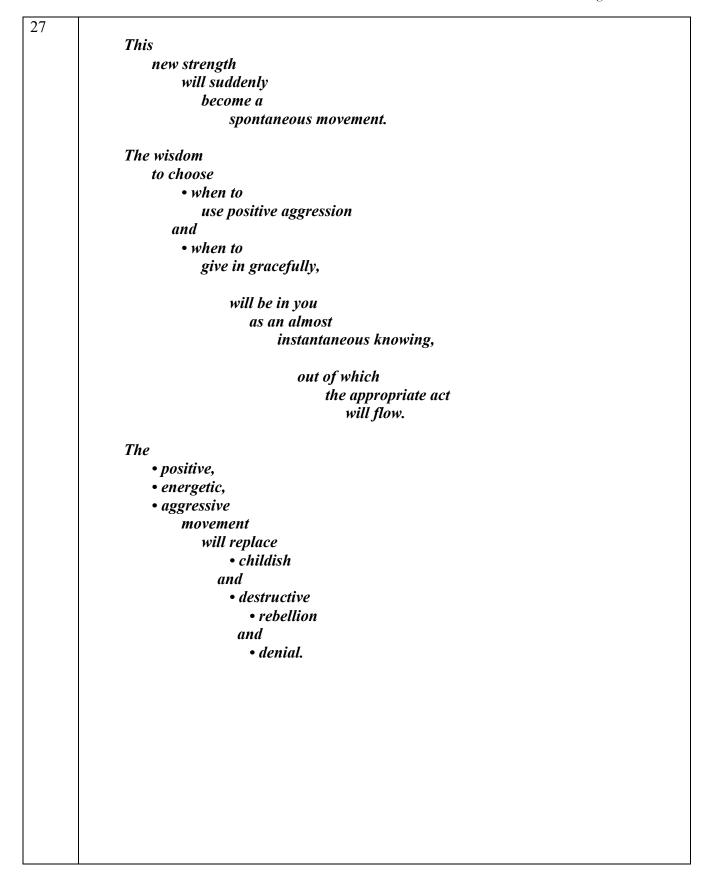
24 • Submission to substitute • authority and • power, as well as • indiscriminate rebellion against all authority, are both • results – effects – of the • cause that is set in motion when your natural soul movement of surrendering to God is • denied and • obstructed. When God is recognized as the highest authority, all falls into place. Otherwise [i.e., Otherwise, when you do NOT recognize God as the highest authority,] you must be confused about the authority you • need and • serve, not knowing • when it is appropriate to follow the lead and [i.e., and, on the other hand,] • when self-assertion is called for.

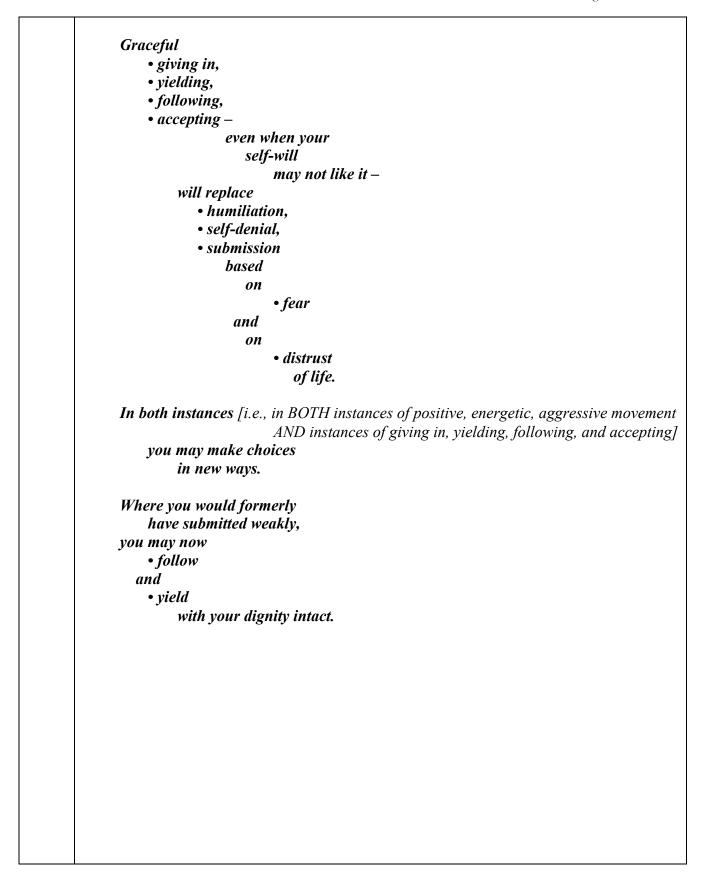
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When
        surrender to God
            is your primary position,
    • you are clearly aware of
         what is what,
and
    • you can then
        follow suit
            with your action
                without inner conflict.
You will admit
    that
         • you have needs,
    that
         • in certain areas of your life an
            • authority
          or
            • leader
                is necessary,
    that
         • you have a role to play
            in this relationship [i.e., in this relationship with this authority or leader],
      and in accepting it [i.e., in accepting this role with the leader]
         • you can only heighten
            your
                • selfhood
          and
            your
                • true dignity.
By following this leader
    you can never lose your soul,
         because
            your soul
                belongs to God,
                   who returns it to you
                        • stronger,
                        • cleaner,
                      and
                        • with greater autonomy than ever.
```

25 Resistance to your destiny to surrender all of yourself to • God and • His will for you must create a • real, • permeating and • weakening guilt. So much of your • weakness, • hesitation, • self-doubt, so many of your • self-punishing patterns are a direct result of this [i.e., a direct result of your RESISTANCE to surrender ALL of yourself to God and the GUILT you feel for this resistance].

```
No matter
    how many
        psychological explanations
           you may find –
                       and they may be true
                               on their level –
this self-defeating pattern [i.e., this self-defeating pattern of weakness, hesitation,
                                                     self-doubt, and self-punishing]
    can never be
         • reversed
      and
         • transformed
            unless
                you heal yourself
                   spiritually
                       by giving over
                            all
                               of yourself,
                                  in
                                      • all
                                         areas of your life
                                 and
                                  in
                                      • all
                                          respects,
                                              to the Creator.
```

26	
	When this [i.e., When this total surrender to God]
	happens –
	and of course it is
	not
	a one-time endeavor,
	but
	one that needs
	to be repeated
	• daily
	and
	• in all issues of your life –
	you will experience
	• a new strength
	and
	• a sense of self
	that you never knew before.
	<i>This</i> [i.e., <i>This experience of a new strength</i>
	and sense of self that you never knew before]
	will appear
	almost paradoxical.
	Deep down
	you always
	feared
	that by giving over to God
	you would lose yourself.
	But now you find,
	as palpable reality,
	that Jesus' words are true:
	You must
	• lose yourself –
	in God –
	in order to
	• find yourself.
	• jina yourseij.

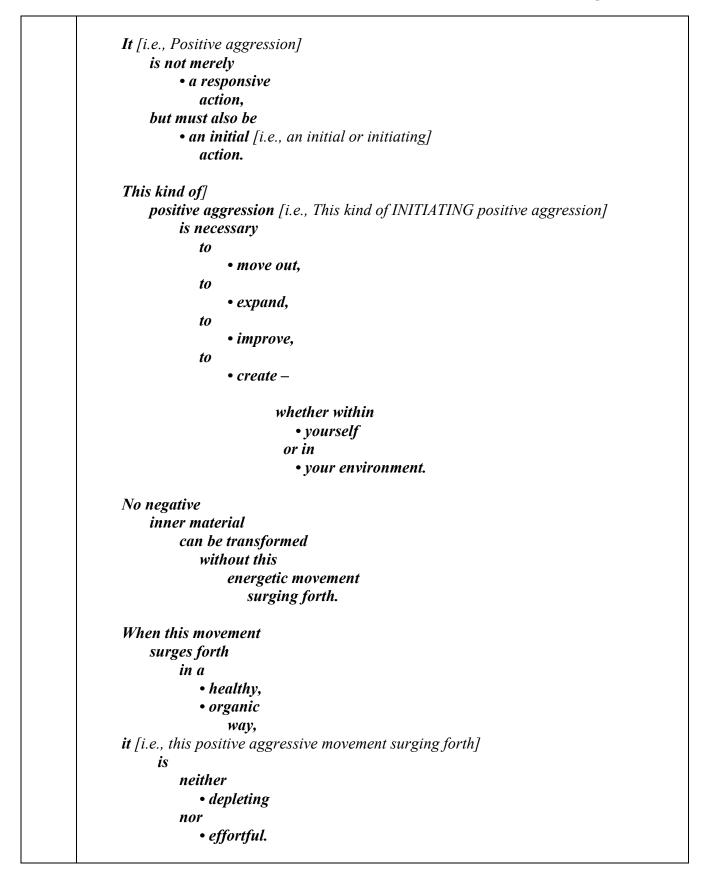


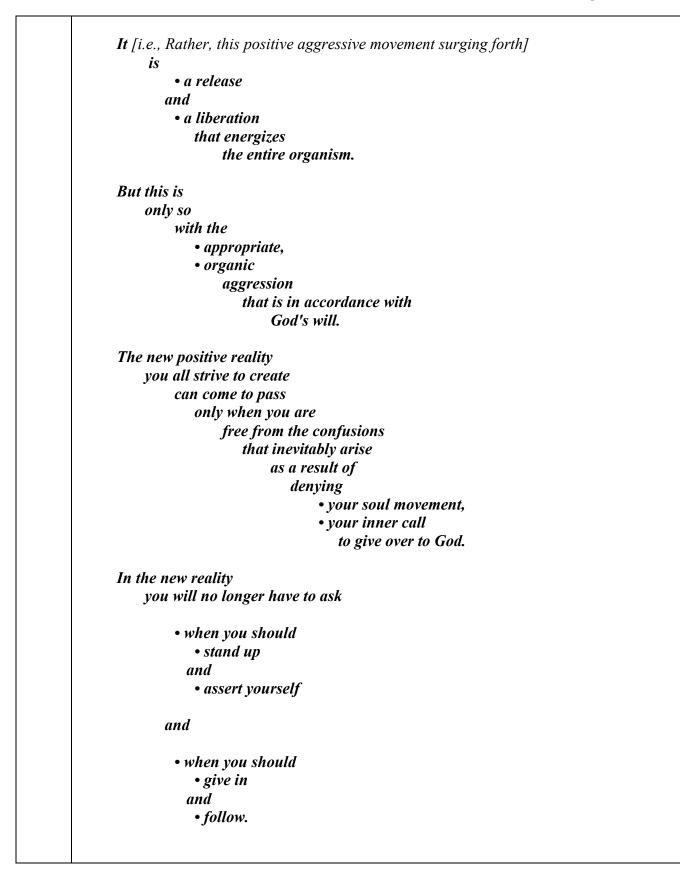


Or you may find that positive aggression is in order. Then, where formerly you would have • blindly and • destructively rebelled, you may now stand up, but this time • in a new spirit, • out of different motives, • with a clearer • vision and • knowledge. Your stance will thus have an entirely different effect on • others and on • yourself. The tenor of your aggression will be different.

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[In the new reality] You will no longer doubt the nature of • a human authority or • person you • depend on and • need, and • his or her motives. You will not have to grapple with your intellect only, which could never give you this insight. You will know spontaneously. The knowledge will be there, • in front of you, • clear and • strong, • without a doubt.

You will flow out of the center of your being, where • God reigns, where • Christ is king, and where • all is right with • *you*, your • actions, your • perceptions, your • knowledge, your • reactions and your • feelings. The • peace and • one-pointedness that you long for lies in this key, my beloved friends. Use this key. 29 We hope that this lecture will have brought you a step nearer to making your • surrender to God your • primary goal.

Your entire life will change • in the sense I discussed, and also • in many other ways which I will touch upon in the future. You thus set a • new cause in motion that will bring • new effects. Many of your *life circumstances* that you no longer like are • the result, or • the effect, of holding back from • trusting God and [i.e., and holding back from] • giving over to Him. You may have done so [i.e., You may have trusted God and given over to Him] in some areas of your life, and there [i.e., and there, in those areas where you may have trusted God and given over to Him,] the effects are • desirable and • joyous. *The cause [i.e., The CAUSE, here trusting God and giving over to Him]* creates commensurate effects [i.e., commensurate EFFECTS, here joy].

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But
    your soul is divided,
 and
    there are many areas
         in which this [i.e., in which this trusting God
                               and turning matters over to Him]
            may
                not have happened
                   as yet.
It is there [i.e., It is there in these areas where you have NOT trusted God]
    that you need to change
        your fundamental relationship
            to your Creator.
Where you have
    • fear,
    • insecurity,
    • anxiety,
    • self-doubt,
    • conflict with others,
    • altercations with your environment,
  or any kind of
    • unfulfillment
   or
    • frustration,
         there
            the underlying cause
                must be
                   that
                       you deny the call of your soul [i.e., the CALL of your SOUL,
                               which is to trust God and turn all matters over to Him].
Use this [i.e., USE any place where you experience fear, insecurity, anxiety etc., this]
    • clear
  and
    • simple
        gauge [i.e. this gauge to show you where you need to trust God
                                              and turn matters over to Him].
```

30 My beloved friends, the blessings extended to all of you are specifically directed at this time toward helping you to give over to Him Who • holds you, Who • contains you, Who • makes you • safe and • secure, Who • infuses His • truth and His • love into all your being, so that you become an instrumentality for Him. *Make it* [i.e., *Make becoming an instrumentality for Him*] a reality. Be blessed.

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