Pathwork Lecture 129: Winner Versus Loser: Interplay Between the Self and Creative Forces

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/]

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<td>Greetings, my dearest friends.</td>
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<td>God bless every one of you.</td>
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<td>Blessed be this lecture.</td>
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<td>Last time [See Lecture 128 Limitations Created Through Illusory Alternatives, given October 30, 1964]</td>
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<td>we discussed the arbitrary either/or concepts</td>
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<td>that all human beings harbor.</td>
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They [i.e., These ARBITRARY either/or concepts that ALL human beings harbor] are the very fences that hold you imprisoned.

Now I want to discuss one of your
• greatest limitations,
  one of the
• most common

either/or concepts:

the attitude toward life of
• winning
  versus
• losing.

According to this concept [i.e., According to this concept of winning versus losing], being a

• winner

means to be
• ruthless,
• selfish,
  to
• trample and
• triumph
  over others
and
• belittle
  them.

There is no room for
• consideration,
• kindness, or
• sympathy
  [i.e., NO ROOM for consideration, kindness or sympathy FOR OTHERS].
If these emotions [i.e., If emotions of consideration, kindness, or sympathy toward others] were allowed, one would fear to become a loser.

Being a loser means to be:
- unselfish,
- self-sacrificing,
- good,
- kind, and
- considerate.

Some people adopt one alternative [i.e., adopt either the alternative of being a “winner” or the alternative of being a “loser”], some the other, but all fear the consequences of the opposite choice [i.e., “WINNERS” FEAR the CONSEQUENCES of exhibiting characteristics of “LOSERS” – being unselfish, self-sacrificing, good, kind, and considerate, AND “LOSERS” FEAR the CONSEQUENCES of exhibiting characteristics of “WINNERS” – being ruthless, selfish, trampling and triumphing over others and belittling them].
Neither one of the two choices [i.e., Neither the choice to be a WINNER compared to others nor the opposite choice to be a LOSER compared to others] is "better" or "worse" than the other: both contain the identical misconception, and the results of both are • loneliness, • resentment, • self-pity, • self-contempt, and • frustration.

When two people involved in a relationship have adopted opposing choices [i.e., one choosing WINNER over the other as preferable, the other choosing LOSER to the other as preferable], the relationship must be fraught with friction to the point of hopelessness. Each resents in the other what he or she • fears and • fights in himself.
The "winner"

fears [i.e., The WINNER FEARS the CONSEQUENCES of exhibiting characteristics of “LOSERS” – being unselfish, self-sacrificing, good, kind, and considerate of others, and hence the “WINNER” FEARS the consequences of having]

- impulses of genuine affection

as much as

fearing [i.e., fearing the consequences of having]

- weakness
- desire for dependency.

The loser

fears [i.e., The LOSER FEARS the CONSEQUENCES of exhibiting characteristics of “WINNERS” – fears being ruthless, selfish, trampling and triumphing over others and belittling them, and hence the “LOSER” FEARS the consequences of having]

the

- resentments and
- selfish impulses

because

the striving for goodness

according to

- false,
- limited concepts

and

- rigid
- outer rules – especially when combined with private pseudo-solutions – may produce a need for

total approval [i.e., total approval for always being good, never selfish.] from others.

Thus the "loser"

may be unable to stand any form of criticism [i.e., criticism for being selfish, ruthless, belittling others], even if it is unjustified.
### What these two resent most in the other

- is their own hidden tendency toward the opposite choice [i.e., the WINNER RESENTS in the LOSER the WINNER’S OWN hidden tendency toward characteristics of the LOSER – being unselfish, self-sacrificing, good, kind, and considerate, AND the LOSER RESENTS in the WINNER the LOSER’S OWN hidden tendency toward characteristics of the WINNER – being ruthless, selfish, trampling and triumphing over others and belittling them].

### Most human beings harbor this false concept [i.e., this false either/or concept and attitude of being either a WINNER or a LOSER]

- at least in some measure.

Some experience it as a

- general overall climate in their life,

Others

- only in certain areas [i.e., others experience this false concept of being either a WINNER or a LOSER in only certain areas of their life].

They have a vague feeling which, translated into concise words, would be,

"If I cannot have what I want,

I must lose,"

or,

"In order not to lose,

I must

- be tough and
- disregard others."
The latter [i.e., The WINNER whose vague feeling, if translated into words, would be, “In order NOT to LOSE, I MUST be tough and disregard others,”] is convinced of ultimately losing too, unless he or she [i.e., UNLESS he or she, in order to WIN and NOT to LOSE.] is willing to sacrifice the need for human • warmth, • appreciation and • love.

This [i.e., Sacrificing the need for human warmth, appreciation, and love.] is a high price to pay, even if it were true that then one could win.

But because one never allows oneself to • relax, to • let one's guard down, to • let go, the "winner" cannot experience that the sacrifice of human warmth is motivated by a false idea [i.e., the FALSE IDEA that one MUST WIN to have what one wants, and NEVER LOSE].
The "winner" believes that there is a chance to win at the cost of crippling one's very being [i.e., The “winner” believes that there is a chance to WIN even though the COST is the CRIPPLING one’s VERY BEING: SACRIFICING the need for human WARMTH, APPRECIATION, and LOVE.].

Since this [i.e., Since crippling one’s very being by sacrificing one’s need for human warmth, appreciation and love] is no way to victory, the negativity increases and one begins to [i.e., and without warmth one is NOT WINNING, so one begins to] doubt one's self, one's strength, one's adequacy.

It is of great importance in this phase of the pathwork to detect the subtle climate which causes you to assume, anticipate, and therefore either fight in an unproductive way against losing, or resign yourself to it [i.e., RESIGN yourself to LOSING].
Do you feel you
have to be the
• cruel
one,
in order not to be the
• poor,
• stupid
one?

Or do you
resign yourself
to the latter role [i.e., resign yourself to the role of being the “poor,” “stupid” one],
priding yourself on
your decency,
while you are merely
not daring to
defy the
• world
and the
• rules
which seem to decree that
• goodness
means
• deprivation?

In both attitudes [i.e., In both the attitude of FIGHTING AGAINST LOSING by being cruel and the attitude of RESIGNING yourself TO LOSING by being poor and stupid],

• guilt [i.e., guilt for being cruel
in order to get what you want and not to lose]

and
• uncertainty [i.e., uncertainty about whether or not or how you will ever receive what you want]

are
inevitable.
The "winner"
makes strenuous demands
on the
• self
  which are
  not only
  • impossible to realize,
  but
  • destructive for all concerned.

The "loser", on the other hand,
makes demands
upon the
• world
and on
• others
to reward the self
for the
sacrificed happiness.

Since the "loser"
does
not go out to obtain
his or her
own fulfillment,
others
must
• obtain it [i.e., obtain his fulfillment]
  for him and
• offer it [i.e., offer him fulfillment]
  as a reward for the
  • self-sacrifice
  and
  • "goodness."

This demand [i.e., This DEMAND for FULFILLMENT by the “loser,” achieved by the “loser” DEMANDING that OTHERS GIVE him FULFILLMENT] cannot be fulfilled.
This "win or lose" concept [i.e., This concept where you EITHER aggressively and cruelly strive for fulfillment, if necessary triumphing over others to obtain it, OR, on the other hand where you resign yourself to "losing" and thereby demand that others and the world reward your "goodness" and "sacrifice" with fulfillment] is tragically wrong.

It [i.e., This “win or lose” concept and attitude] is so unnecessary.

It [i.e., This “win or lose” concept and attitude] is tragic because what you deeply believe [i.e., because this “win or lose” concept and attitude that you DEEPLY BELIEVE to be TRUE] must appear to be true, since you have started out to shape your behavior according to this belief.

As you know, images [i.e., images or beliefs such as this “win or lose” image that you DEEPLY BELIEVE to be TRUE] always appear to confirm their wrong conclusions [i.e., here, this IMAGE you hold of the “win or lose” concept APPEARS to confirm that EITHER your striving and triumphing over others DOES indeed “win” fulfillment OR, on the other hand, APPEARS to confirm that your resigning to “losing” DOES indeed bring fulfillment from others as a reward for your “goodness” and “sacrifice”].
Whether you
sacrifice
- human decency
  in order to
  gain your
  - rights and
  - fulfillments,

or whether you
sacrifice
the latter [i.e., sacrifice your rights and fulfillments]
in order to
gain
- the former [i.e., to gain human decency],
you
must
lose.

The belief
that
only these two alternatives [i.e., The belief that ONLY these two
alternatives, in which you must either 1) SACRIFICE human
decency in order to GAIN your rights and fulfillments
or you must 2) SACRIFICE your rights and fulfillments in order to
GAIN human decency]
exist
is
- wrong and
- very limiting:

it is indeed possible
to
- assert your rights
and
to
- reach out for what you want

without
- being cruel
or
- depriving anyone
  of anything.
In fact,
it is necessary
to reach out for
what you want.

But when you are
convinced of
your limited wrong conclusion [i.e., your WRONG CONCLUSION that in reaching out for what you want you must strive to WIN, you must be aggressive and cruel and must thereby sacrifice human decency],
it must make you
feel guilty [i.e., make you feel guilty for your AGGRESSIVENESS and CRUELTY] as you reach out for what you wish – hence a subtle
no-current
will barricade the way [i.e., the way to fulfillment].

By the same token,
it is possible occasionally
to forfeit your own immediate advantage for the sake of a loved one,
without forever giving up all your • rights and • advantages.
It is indeed possible to say • yes to your own happiness without saying • no to consideration of others.

The more you are convinced on all levels of your being of this truth [i.e., this truth that you CAN say YES to your own happiness WITHOUT saying NO to the consideration of others], the less conflict will there be between the advantages of • the self and those of [i.e., and the advantages of] • others.

The more you • embrace reality and • widen your horizon, the more you break through the barrier which presents reality as much • harder and • harsher than it actually is.

The either/or choices [i.e., The either/or choices of EITHER 1) YOUR happiness and advantages and WINNING while the OTHER LOSES OR 2) the OTHER’S happiness and advantages and WINNING while YOU LOSE] shed a dismal light on life.
Both [i.e., BOTH the choice of you winning and the other losing AND the choice of the other winning and you losing] are poor and between the two it is impossible to find the right decision.

Neither alternative is preferable.

To discover that this kind of choice does not have to be made brings incredible liberation from
  • guilt,  
  • unhappiness,  
  • frustration,  
from
  • helplessly waiting for something that others can never provide.

It [i.e., Discovering that this kind of EITHER/OR CHOICE (the choice of EITHER you winning and the other losing OR the choice of the other winning and you losing) DOES NOT have to be made] frees you from
  • weakness and  
  • dependency,  
from the need
  • to belittle and  
  • to triumph over others.

When this widened outlook on life is assimilated by your innermost consciousness,
  • peace and  
  • certainty must fill you.
For some of you, my friends, it is possible to feel the subtle climate of the hidden atmosphere of either/or.

Extended progress on your path has brought you face to face with the climate you emanate.

Although it [i.e., Although the subtle CLIMATE of the HIDDEN atmosphere of either/or] is very distinct, it will not be immediately accessible to your awareness

• until and
• unless

you have explored the depths of your innermost self.
When you have 
• reached
  
  this awareness [i.e., When you have reached this awareness of the subtle climate of the hidden atmosphere of either/or in the depths of your innermost self]

and
• found the areas
  in which you take
  
  • the limitation to
    two equally undesirable choices [i.e., the choices of  
    EITHER 1) you winning and the other losing OR 2) the choice of the other winning and you losing] –

and
• the resulting
  hopelessness about
  • winning or
  • obtaining fulfillment –

  for granted,

you will
  clearly understand
  why you
  • are unfulfilled in certain areas,
  why you
  • have difficulties,
  and
  why life is
  • so hard
  and
  • so fraught with anxiety.

It is this
• very negative,
• false
  
  idea [i.e., It is this very negative and false idea that you are limited to only two equally undesirable choices: EITHER 1) the choice of you winning and the other losing OR 2) the choice of the other winning and you losing] 

  that creates
  the hardship.
Bring out into the open how such a false concept of life [i.e., HOW such a false concept of life – the concept that you are limited to ONLY TWO equally undesirable choices: EITHER 1) the choice of you winning and the other losing OR 2) the choice of the other winning and you losing]
exerts its influence on you.

Translate your emotional reactions into concise words.

• Analyze their [i.e., Analyze your EMOTIONAL REACTIONS’] significance and then
  • compare the result with those areas of your life where you are
    • healthier
    and
    • fulfilled because you are in reality [i.e., in reality rather than in the either/or concept].

Coming face to face with the inner expectancy of ending up as a "loser" one way or another [i.e., of ending up a “loser” either way – EITHER you “win” and the other “loses” (and thereby you lose human decency) OR the other “wins” and you “lose”] is a crucial step in the evolution of an individual.

• The full realization [i.e., The full realization that you END UP a LOSER] of your limited outlook [i.e., of your outlook when limited to EITHER 1) winning and the other losing OR 2) the other winning and you losing] signifies a major inner transition,

and

• the result is the giving up of the limited choice.
It [i.e., The full realization that you END UP a LOSER either way when your choices are limited to either 1) you winning and the other losing or 2) the other winning and you losing]
means
knowing
the truth
that
• love
and
• self-assertion
can coexist –
in fact, they [i.e., LOVE and SELF-ASSERTION] are interdependent.

You can then envisage
the many other choices [i.e., ENVISAGE the MANY choices OTHER THAN only two choices: EITHER 1) you win and the other loses OR 2) the other wins and you lose]
you have on
any given issue.

You will then see
how

the truth

has
always existed –
that
• reaching out for what should be yours,
without
• hesitancy
and
• guilt,
and at the same time

• opening yourself up to the other person,

no longer appear as contradictions.
In fact,
you must then  
[i.e., you must then, when you see the TRUTH that reaching out for what should be yours and also opening yourself up to the other person are no longer contradictions.]

experience that
the more
you open yourself up for
• your own fulfillment,
the more
you embrace
that of others  
[i.e., you embrace the fulfillment of others],

being willing to
grant
and
give
it  
i.e., grant and give fulfillment
to them.

Conversely,
the less
you feel
you deserve fulfillment yourself,
closing up to it  
i.e., closing up to your own fulfillment]
because of
false concepts,

the more
you
automatically
prevent
the fulfillment of others.

You must then  
i.e., You must then, when you close up to reaching out for your own fulfillment.]
deprive others
in order to fulfill yourself,

for how can you give them
the fulfillment that you feel
you have no right to receive?
After this particular transition [i.e., After this transition when you see the TRUTH that reaching out for what should be yours and simultaneously opening yourself up to the other person are no longer contradictions, and further EXPERIENCE that the more you open up to your own fulfillment then the more you automatically embrace the fulfillment of others],
you once again experience the great truth that does away with mutual exclusiveness.

From an
either/or consciousness
you change into
one of [i.e., you change into a consciousness of]
fullness and inclusiveness.

My advice is to examine your winner/loser conflict as your general attitude toward life, as well as in specific areas of your personality.

Humanity's tendency to escape reality is often not based on the fear of facing unpleasant aspects, but just as often and on a deeper level, on people's fear of happiness, fulfillment, and fullness of living.
In order to realize
• personal expansion
and
• self-expression
with its concomitant
• bliss,
it is necessary
to tap
• one's own inner resources
and
to find
• the well of
divine strength
deep within the psyche,
with all its
• truth and
• love.

Yet this [i.e., Yet tapping one’s OWN inner resources and finding the well of DIVINE STRENGTH deep within the psyche, with all its TRUTH and LOVE] seems such an
• impossible
and
• dangerous
undertaking
for many
that they
• pretend
that life is
• dismal and
• hopeless,
clinging to
others
to
• sustain and
• save
them,
rather than
• forfeit
this false salvation [i.e., forfeit this FALSE salvation of clinging to OTHERS to sustain and SAVE them].
They [i.e., Those for whom tapping one’s OWN inner resources and finding the well of DIVINE STRENGTH deep within the psyche, with all its TRUTH and LOVE, seems to be an impossible and dangerous undertaking and hence who instead PRETEND that life is dismal and hopeless, clinging to OTHERS to sustain and save them rather than forfeiting this FALSE SALVATION, false because OTHERS cannot give them what they can obtain only through their own resources and well of divine strength.]

can then flatter themselves that they are • realistic,

because it often appears more realistic to accept • suffering and • pain than to allow for • constructive living and • the possibility of happiness, which is all too often regarded as • unrealistic.

For many, it is so much harder to face the fact that life could be • meaningful and • beautiful, because accepting that life could be MEANINGFUL and BEAUTIFUL requires the courage to look at the truth within the self.
To the degree that
  • truth is
  • faced and
  • understood,
you become
  a creator of
  your own life,
  thereby continuing
  the creative process
  of the universe.

There is no limit
to how far you can go
in expressing
  • beauty,
  • wisdom,
  • happiness,
  • fulfillment,
  • productivity –
    for
    • yourself
    and
    for
    • others.

To the degree that
you liberate yourself from
  either/or concepts,
  fear
  • gives way to
    • truth,
  and
  you
  • expand.
[To the degree that TRUTH is faced and understood and
to the degree that you LIBERATE yourself FROM EITHER/OR concepts]

**Your**
- psychic life processes
- reach out,

**your**
- individuality
- stretches
  and
- expresses
  the potential
  beauty of life.

**Your**
readiness
to express
the dynamic process of life
in its
- marvel and
- bliss

must
make
- bliss
  a reality,

for you have become
receptive to

- truth.
To realize this [i.e., To REALIZE this bliss in expressing the dynamic process of life] it is important to
• understand and
• express the proper balance

between
• the self

and

• the universal powers that are constantly at work in any creative process.

How do
• they [i.e., How do the universal powers] interact with
• the self?

To what extent is
• the self engaged?

To what extent are
• universal powers engaged?
This equilibrium [i.e., *This EQUILIBRIUM between the SELF and the UNIVERSAL POWERS*]
is essential for the creative process, whether this means

the creation of
- a living being,
the creation of
- art
or
- science,
- a relationship,
or
- the particular
  - manner,
  - style, and
  - atmosphere
of your personal fate.

Wherever creation takes place, universal powers must be at work.

People are often confused in this respect [i.e., confused in respect to *HOW the UNIVERSAL CREATIVE POWERS and the SELF INTERACT in the CREATING PROCESS*].

They sense that without these creative powers [i.e., without *UNIVERSAL CREATIVE POWERS*] nothing of value can come into existence.
On the other hand, every enlightened philosophy teaches that men and women • are the masters of their fate and • must create their lives in accordance with their personal inclinations.

• Happiness or • unhappiness is the result of • the personality, of • beliefs, • attitudes and • concepts.

Again, you are confronted with an either/or:

you believe that you must make a choice between either • disregarding these creative powers [i.e., disregarding these universal creative powers] and • trusting [i.e., trusting ONLY] the outer • mind and • will, which • cannot get you very far, or • not trusting the self at all, and • externalizing the universal powers into an outer deity, which [i.e., this outer deity, which] • must let you down.
Both alternatives [i.e., Both 1) the alternative of trusting only your outer mind and disregarding these universal creative powers and 2) the opposite alternative of not trusting the self at all and instead trusting the universal powers you now ascribe to and project onto an outer deity] are disappointing, because they [i.e., because these two opposite alternatives – either 1) trusting the SELF exclusively or 2) trusting GOD exclusively] are the result of misunderstanding, exclusiveness and limitation and result further in the inability to trust either • the self or • God.

The balance between • the self-directing mind and • the creative universal powers is upset the moment the choice becomes a question of • one versus • the other.

In order to comprehend the proper balance [i.e., the proper between the SELF-DIRECTING MIND and the CREATIVE UNIVERSAL POWERS], it is necessary to understand the function of • both.
The part of the self is to want the • right, • constructive thing.

I do not speak [i.e., I do NOT speak of the “right”] in moralistic terms.

I refer to [i.e., By “the right, constructive thing” I refer to] any simple human fulfillment that you deeply yearn for.

You are supposed to experience it [i.e., You are SUPPOSED to EXPERIENCE ANY simple human fulfillment for which you DEEPLY yearn], but you can't if you have been conditioned to believe that personal happiness • is selfish, • will extract from you a price • you are incapable of paying, or • which seems excessive.

Happiness must further not only individual • self-expression, • expansion, and • the inner manifestation of the divine, but must do the same also for others around such a happy person.
If you manifest your inherent potential,
• everything and
• everyone
  you come in contact with
    must be positively affected.

The more
  • intense the contact [i.e., The more INTENSE the CONTACT with OTHERS],
  the greater
    • the effect [i.e., the greater the effect of your inherent potential you manifest].

This applies to
  happiness
    • of every kind,
      not just to
        • some socially approved forms.

A superficial desire for fulfillment
  is not enough.

Taking for granted that you want it [i.e., that you want fulfillment]
  because it [i.e., because fulfillment]
    seems the obvious aim
      is not enough.

Leaving the desire [i.e., Leaving the desire for fulfillment]
  in a
    • hazy,
      • unformulated
        fog
          is not enough.
All
• unconscious countercurrents,
  all
• misconceptions,
  must be dislodged.

I have often said that
the more
• tense and
• strenuous
  your desire,
the more an
• unconscious countercurrent
  must exist.

• Truly
  and
• relaxedly

wanting

the desirable result

can only happen
when you
• find
  and
• remove

unconscious
• reservations,
• limitations,
• doubts,
  and
• opposite desires.

If you are
afraid of
not obtaining
the desired result,
you must
somewhere in your psyche
fear
the desired result [i.e., fear the desired result you fear not obtaining].
Finding this contradiction [i.e., FINDING this CONTRADICTION where you CONSCIOUSLY WANT the desired result and are AFRAID of NOT OBTAINING it, yet UNCONSCIOUSLY FEAR this very same result you consciously WANT and that you are AFRAID of NOT OBTAINING]

means

- great liberation
- and a
  - giant step
  - closer to the fulfillment.

You may ask why you should fear happiness.

You may fear

- the abandonment to it [i.e., the abandonment to happiness], or
- that bliss will make you lose control of yourself.

You may fear

- the obligation accruing from it [i.e., the obligation accruing from happiness].

Or, you may fear

- your inadequacy to
  - obtain or
  - maintain
    - it [i.e., FEAR your inadequacy to obtain or maintain happiness].

Wanting a goal does not exclude the fact that in your unconscious something says no to it.
So, when I say that
the self’s part
in the mutual interplay
between
• the self
and
• the creative powers
is the
wholehearted
wanting
of happiness,
that is
not always
as simple as it sounds.

• How
it [i.e., HOW happiness]
is wanted,
• what soul movements
accompany this wanting [i.e., this wanting of happiness],

has first to be determined.

In order to get to
this point [i.e., this point of knowing HOW happiness is wanted and WHAT
SOUL MOVEMENTS accompany this wanting of happiness],
two factors
are necessary:

the first
is exploring
• your most subtle reactions [i.e., emotional reactions],
• where and
• why
you say
no
to what you want most.

You must
know
that you
say no in some fashion
if the result
remains unrealized.
The second factor [i.e., The second factor that is necessary to get to this point of knowing HOW happiness is wanted and WHAT SOUL MOVEMENTS accompany this wanting of happiness],

is to

clearly express
• in so many words,
• with your whole being,
  that
    this [i.e., that this happiness] is
    what you want.

Observe your
inner reflexes
as you do so [i.e., as you clearly express with your whole being that this happiness IS what you WANT].

Are you relaxed
when you express it [i.e., when you express with your whole being that this happiness IS what you WANT]?

Do you assume
that it [i.e., that this happiness] is
• possible,
or do you assume
that it [i.e., that this happiness] is
• impossible?

If you can give yourself truthful answers to these questions by observing your soul-movements, you are closer to eliminating the obstructions than when you
• ignore them [i.e., than when you ignore your soul-movements] and
• believe yourself free from any countercurrents.
Apart from this

- relaxed wanting,
- without
  - urgency,
  - compulsion,
  - tension and
  - fear,

it is necessary
for the self
to know
the truth,
as we discussed in the lecture on that subject [i.e., to KNOW the TRUTH – as in Lecture 123: Liberation and Peace by Overcoming Fear of the Unknown, given April 3, 1964].

If you wish a particular fulfillment and do not have it –
whether it be an overall issue, like

- success in a career,
- health,
- a fruitful mutuality,
- good friends,
- liberation from an inner problem,
or a
- link in the chain toward attaining any of these results,
  - the
    - finding and
    - dissolving
      of
        - obstructions,
        of
          - attitudes
            that hinder you –

you must know that

- experiencing
  the fulfillment
  is within
    - the scheme of Creation.
• **It** [i.e., You must know that experiencing this particular fulfillment]
  • is
  • good and
  • right
  for all concerned,
and
• there is
  • nothing
  • destructive or
  • wrong
  about it.

You must contemplate
its effects [i.e., the effects of your experiencing this particular fulfillment]
on
• yourself and
• others
from
every conceivable point of view
in order to convince yourself
that
your
• wishing and
• striving
  for fulfillment
  is constructive.

You must see
that
every generalization you have made
about
why
you were
not supposed to be entitled to it,
was –
perhaps because
a mass image prohibited it –
without
any
• justification,
• logic, or
• meaning.
This conviction [i.e., This CONVICTION that your experiencing this particular fulfillment is within the scheme of Creation and is right for all concerned, and that there is nothing destructive or wrong about it]

• will strengthen your desire

and

• will remove the false guilt which made you choose deprivation.

It [i.e., This CONVICTION]

• will enable you to firmly declare that you want to have fulfillment

and

you know it depends on

• you to obtain it.

You not only

• want it [i.e., You not only WANT this particular fulfillment],

but

• know that you are going to have it

and that you must

have it to the extent that you remove

• doubt

and

• negativity.
Declare that its results [i.e., Declare that the RESULTS of this particular fulfillment] must be beneficial for • yourself and for • others.

Visualize how this will be so [i.e., VISUALIZE specifically HOW the results of this particular fulfillment will benefit both OTHERS and YOURSELF].

Strengthen your will to remove all • obstructions within yourself, all • false ideas that keep you fenced in.

To the degree that you are • relaxed and • determined in such a declaration, you approach the fulfillment, because to the same degree you are living up to your end of the bargain.

With such a commitment [i.e., With such a relaxed and determined commitment to this particular fulfillment] you automatically set the creative powers in motion.
This [i.e., This setting the creative powers of the universe in motion through your relaxed and determined commitment to this particular fulfillment]

must

produce results,

which then justify entrusting yourself to this creative process.

You then trust

• your ability to fulfill your role,

and you trust

• these powers [i.e., the creative powers of the universe] to do theirs.

The more you trust, the better results you will have,

so that you have more reason to trust,

and

a benign cycle is established.
Moreover, it is necessary for the self to summon, 
   • deliberately and 
   • consciously, 

the universal forces, 

not only to 
   • help, 
   • guide, and 
   • inspire you to 
     • fulfill your part of the partnership 
     and to 
       • remove all 
         • obstructions and 
         • reservations, 

but to 
   • make the thing, whatever it is, grow.

These powers [i.e., These universal creative powers and forces] can be set in motion only by consciousness. 

One has the choice of 
   • letting the motion happen automatically, allowing one's unconscious attitude to affect the creative life force, 
   or one can 
     • deliberately articulate the direction in which one wants the creative force to work.
The self-directing mind
sets the
universal forces
in motion;

they [i.e., the universal forces]
respond
according to
the direction
set by
consciousness.

Once
• this is done [i.e., Once the consciousness of the self-directing mind
sets the universal forces in motion],

once
• the personality
  fulfills the necessary conditions,
the universal forces
• take over
  and
• know exactly what to do
  in any given moment.

It should become clear that there is
no contradiction
between your being taught that
• you are responsible for your fate
  and also that
• powers beyond your
  • scope and
  • resourcefulness
  must complete
  the creative process.

Compare yourself with
a gardener
who must prepare the soil,
but who
does
not
make the plant grow.
• Preparing your own consciousness
  is like
  the gardener
  • preparing the soil.

• Eliminating wrong concepts
  is analogous to
  the gardener
  • pulling up weeds.

• Removing your blocks
  is like
  • removing rocks in the soil
    that hinder
    the spreading of
    the roots
    and later
    the plants.

• Implanting
  truthful concepts
  compares to
  • planting the seeds.

• Cultivating
  the proper attitude
  and
  • patiently waiting
    until the seed
    • has taken root and
    • can sprout
    compares to
    the gardener
    • tending the soil,
    • seeing that it has sufficient
      • light,
      • moisture, and
      • nourishment.

The gardener thus
fulfills his job,
• calling the creative process into existence,
• making it possible for it [i.e., making it possible for the creative process] to take place.
But it is not the gardener who possesses the ability to make
• a tree
  out of
  • a seed,
or
• a fruit
or
• a flower.

If he wants a certain plant, he must sow the proper seed,
but it is not up to him to accomplish the growth.

There is nothing in the world he can do to actually bring about
• the seed developing into
  • the plant.

A creative process is at work that requires his cooperation.

There are certain conditions he alone can fulfill,
but he then must let nature do its job.
You often wish for
  • a specific result,
but what you sow
  is
  • the seed for
    the very opposite result.

This [i.e., Planting the seed for the very opposite result of what you want and then having the seed grow into the very opposite of what you want] causes
distrust of life.

Seeing how you bring forth
  exactly
  what was sown,
    even the negative results,
  must strengthen
    your confidence in
      the principle of the creative process.

The same principle prevails
  in the healing process of
    the body.

When you cut your skin,
  you have to
    wash the wound
      so that
        no dirt
          can prevent the healing process
            from taking place.

You tend the wound
  to help the healing forces
    take their course.
When you regard any creative process on the
• physical,
• mental, or
• spiritual level,
you must find the same
• principle,
the same
• interrelationship.

There always is a period of
• growth,
its duration depending on the kind of seed planted.

It is the same on the mental level.

When you plant the seed of an outcome that your innermost self cannot quite accept,
or
• where powerful countercurrents have existed for a considerable time,
then the period of
• incubation,
of
• quiet growth beneath the surface,
is longer than when you plant something that your consciousness is ready for.
You often
  • despair
and
  • cease to
trust, because
  having ignored
  the period of growth,
you have
torn out
  the seed you have planted.

The mutual interaction
  between
  • the self
and
  • the creative forces
  establishes
  a perfect balance
  between
  • the activity of the self –
    • fulfilling all
      the necessary conditions –
  and
  • passivity [i.e., and the passivity of the self] –
    • letting the universal powers do their work,
    • entrusting the self to them
  with a
  • full letting go of the self
    in total commitment.

When you find
  the right balance [i.e., the right balance between the ACTIVITY and the
  PASSIVITY of the SELF, letting the UNIVERSAL POWERS do their work],
there will be
  • no fulfillment
    missing in your life.

There will be
  • harmony
    in your soul.
You will not be overactive, thinking you have to do it all, nor will you be overpassive, entrusting yourself to a false, externalized God, who is supposed to do the work for you.

The proper balance is perfect activity in a relaxed, unstrained, stimulating, harmonious way.

Perfect self-responsibility comes from the recognition that you are the master of your life and that how you prepare the soil depends on you.

This goes with a proper sense of limitation of your functions and powers, and the humility to entrust the self to powers that are beyond the confines of the self.
| Such an attitude [i.e., Such an attitude of taking responsibility for your life AND doing so with the proper sense of your limitations and the humility to entrust the self to powers that are beyond the confines of the self] enlarges  
  • the self  
  and  
  • its powers,  
  because it [i.e., because the SELF] uses the life force  
  as it is meant to be used,  
  with proper recognition of  
  the creation  
  which constantly takes place  
  • within you  
  and  
  • around you. |
|---|
| You set the creative process in motion in a marvelous way when you know that  
  • the perfect possibility exists  
  as  
  • a potential,  
  and therefore  
  as  
  • a still unrealized fact. |
This knowing [i.e., This KNOWING that the PERFECT POSSIBILITY exists as a POTENTIAL and therefore as a still-unrealized FACT]

makes it possible
for
• the potential
to be realized
and
for
• the creative powers
to enter into you
as you remove
the wall
of
• doubt,
• fear,
and
• ignorance.

There comes a point
when
• you actually
  • feel
and
  • experience
  this wall
and
• you can
  slide it away,
  opening yourself to
  • Creation
  with its manifold possibilities.

This act [i.e., This act of sliding away the wall, opening yourself to Creation with its manifold possibilities]
is
first
• feared,
later
• tentatively tried,
and
then
• experienced
  as the key to selfhood.
The self
is
realized in
• choosing accountability
and
• letting go of
  the tightness in the mind,
as you
  • commit
  and
  • give
    yourself fully.

Usually
a reverse situation exists.

The little ego
is
• lazy,

• unwilling to assume
  the necessary
  • responsibility or
  • accountability,

• unwilling to do
  what must be done
  in order
  to
  • obtain a
    desirable result,
  to
  • lead a
    meaningful existence.
Where

- activity should reign,
- passivity prevails.

Where

- the ego must
  - let go and
  - allow cosmic intelligence
to create
  - what is needed,
- it [i.e., the ego] is
  - busy,
  - distrusting,
  - and
  - holding itself together in a tight knot.

When the individual re-establishes the balance [i.e., When the individual re-establishes the balance between the ego’s ACTIVE and PASSIVE roles, and thereby allows the UNIVERSAL CREATIVE POWERS to play their role],

- fences dissolve,
and
- the expansion of the self becomes as limitless as you know the universe to be.

You can realize these limitless potentials.

This is a
- truth,
not
- wishful thinking
or
- evasion of the self.
When you meditate, my friends, embrace a truthful concept first in the outer regions of your mind as you remove the underlying • obstructions and • no-currents.

Gradually the knowing of the truth will spread to the inner layers of your being, so that your psyche, like a beautiful flower, will unfold in the rays of the sun.

As each layer is soaked through with • truth, it [i.e., each layer of your being] is nourished with • a new vitality flowing through the organism.

In hours of deep recognition, this can be distinctly felt.

Where you were first • tightly laced in, you • open up to the • liberation and • light that the infusion of • truth always brings about.
Are there any questions? Is everything I said clear?

**QUESTION:**
Not really.

I've heard that
    when one prays over plants,
    they come up better
    than
    the plants one leaves alone.

When I plant in my subconscious
    what I really want,
I still feel that
    it can't come up.

My doubt
    makes me feel
    that I
    cannot do it,
    even when
    I enlist the universal forces.

**ANSWER:**
That is because
    you feel
    a loser.

In the first place,
    let me help you understand
    what
    prayer
    really means.
It [i.e., Prayer] means straightening out
- your own consciousness,
as well as
- your unconscious attitudes,
- concepts,
- thoughts, and
- feelings.

The truly integrated spirit would not need to pray or meditate.

Every breath would be a prayer in that it would be an expression of the entire personality, which is at one with
- truth,
- love,
- purposefulness,
- creation – with
- all the universal forces which would inevitably flow through the entire being in a most constructive way.

Prayer means shaping a loose mass of hazy thoughts and concepts, of contradictory emotions.
It [i.e., Prayer] means impregnating the self with
• truth,
  so that
• the individual knows the truth
  and [i.e., and so that]
• the universal forces can automatically flow through this consciousness.

As to your doubt, it is important for you to establish that you are afraid of giving up the doubt.

Needless to say, this [i.e., this FEAR of giving up the doubt] is due to a wrong conclusion.

But there is a very distinct reason that you feel threatened and truly endangered without the doubt.

It is as though doubt were an indispensable weapon for you.
Battling doubt
directly
in the way you have been trying,

will hardly be successful,
because
you are
too afraid of
letting go of it [i.e., too afraid of letting go of the doubt].

It is necessary to establish
first
• that
you fear giving up the doubt
and,
second,
• the specific wrong conclusion
about
• why
you do so [i.e., WHY you FEAR GIVING UP the DOUBT].

Ask yourself
in your meditations,

"Why do I
want to
doubt?

What is it
that I fear would happen
if I had
no
doubt?"

It will help all of you, my friends
to realize
that you
hold on to doubt
because
you
fear
making a commitment.
You must understand
the extent of such a fear [i.e., the extent of such a FEAR of
making a COMMITMENT]
more profoundly,
with
all its consequences [i.e., with all the consequences of
FEARING to make a COMMITMENT].

• Committing
and
• entrusting
oneself
to
• the universal powers –
as well as
to any
• person or
• cause –
is feared
because
disappointment [i.e., DISAPPOINTMENT that the
FAVORABLE OUTCOME one wants when
one entrusts the universal powers, person, or
cause WILL NOT HAPPEN]
is taken for granted.

So
the individual plays a game,
acting as though
the possibility of
a favorable outcome
were
there,

but
not really believing it [i.e., but NOT really believing that
the favorable outcome will actually come about].

The doubt [i.e., The DOUBT that the favorable outcome will actually happen]
is so strong
that one is
not even willing
to take a chance.
The doubt means,

"I pretend to expect
• a maybe,
but I am convinced of
• a no,
which I am unwilling to face
so that I can
go on pretending [i.e., go on PRETENDING that “maybe” the favorable outcome will happen]."

Because of the game,
the fallacy of the
• no
as well as [i.e., as well as the fallacy] of the
• maybe
can never be proven.

The person remains perpetually in a temporary state,
on the fringes of• being
and• living,
ever settling down to• serious living,
to• confronting any issue
• wholly
and• truthfully.

Such a person continually• dabbles in theory,
rather than• putting theory into practice.
Commitment is a very important topic,

for you

• will get out of life exactly as much as you
• commit yourself to,

whether this means
• shaping and creating your life by committing yourself to
  the universal forces to cooperate with you,

or

whether this means
• committing to an undertaking, to a person, or to a relationship.

It makes no difference what it is [i.e., it makes no difference what it is to which you commit your life].

If you only commit yourself
• with reservations,
  • watching that you remain "safe,"
  • bargaining and
  • holding back,
life will pay you back exactly to that degree.
Life cannot be  
• cheated  
or  
• deceived,  
ever.  

And this is where  
the person who keeps believing  
that one  

"get by"  
is  
blind.  

Holding back,  
you hope that  
• life  
will first give you a  
• big slice,  
and then,  
maybe,  
• you can muster the willingness  
to give back a  
• crumb.  

You may even  
give much more  
than is  
• constructive  
or  
• helpful to others,  
out of the  
unconscious motive  
of  
• cheating life,  
to  
• get more from it [i.e., to get more from life]  

than you are willing  
to commit yourself to.  

It does  
not  
work that way, my friends.
You fear a wholehearted commitment, because you falsely believe that it [i.e., that a wholehearted commitment] demands giving up your
- intelligence,
your
- rights,
your
- self-preservation,
your
- ability to choose,
your
- self-determination.

That is not true.

It [i.e., A wholehearted commitment] simply means
- full integrity,
- direct purpose,
- no evasions,
- uncovered motivations,
- doing the thing for its own sake, without subterfuge.

- It [i.e., A wholehearted commitment] does not mean
  - blind foolishness

and most certainly,
- it [i.e., most certainly a wholehearted commitment] does not create
  - helplessness in the face of abuse.
[A wholehearted commitment does NOT mean BLIND FOOLISHNESS
   or create HELPLESSNESS in the face of ABUSE.]

Quite the contrary.

**Full commitment**

presupposes
  • wide-awake choosing,
  • the freedom to do so [i.e., the freedom to CHOOSE]
    without
    • compulsion,
    • conflict, or
    • guilt.

But

such choosing
  requires you to be very much

  aware,

  and

  you cannot be aware if you run away from yourself.

• General awareness is the result of
  • self-awareness.

It [i.e., Self-awareness] must begin with the
  • truthful facing of the self,

  with
  • courageous confrontation of the most ingrained emotional reactions.
**Then** [i.e., Then, with SELF-AWARENESS gained through truthful facing of the self and courageous confrontation of the most ingrained emotional reactions.]

<table>
<thead>
<tr>
<th>awareness of</th>
<th>life and others grows.</th>
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<tbody>
<tr>
<td>Through such awareness, reason, vision and freedom of choice, commitment is not a hazardous, self-destructive process, not a blind compulsion or drive, but a wonderful extension of self, a reaching out into life, toward fulfillment of self and of others.</td>
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</tbody>
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**This** [i.e., This COMMITMENT, which is a result of deep AWARENESS of SELF, LIFE, and OTHERS, and results in a wonderful EXTENSION of SELF and a reaching out into life, toward FULFILLMENT of SELF and OTHERS] is the real and healthy power resulting from spiritual growth.
This [i.e., This COMMITMENT, which is a result of deep AWARENESS of SELF, LIFE, and OTHERS, and results in a wonderful EXTENSION of SELF and a reaching out into life, toward FULFILLMENT of SELF and OTHERS] is the

• self-sufficiency
  that does not exclude
  • love and
  • deep relating with others.

This [i.e., This COMMITMENT, which is a result of deep AWARENESS of SELF, LIFE, and OTHERS, and results in a wonderful EXTENSION of SELF and a reaching out into life, toward FULFILLMENT of SELF and OTHERS] is the fine point of balance where it is not mutually exclusive to
  • stand firmly and
  to
  • love,
  to
  • be self-sufficient and • have a healthy interdependence – be it [i.e., be it healthy interdependence] with the
    • cosmic forces,
    or with
    • other human beings.

But the commitment must exist, for otherwise you are
  • poor
  and
  • empty.

Is that clear?
**QUESTION:**

Yes, it [i.e., Yes, your answer to my question] is clear.

I have even already found this in my private work.

I now know that I have never committed myself really to anything, out of fear.

I could feel that I can commit myself, but I fear that if • I do and • it will not work, I will • be lost,

so I do not dare to do it [i.e., I do NOT DARE to make a wholehearted commitment].

**ANSWER:**

You see, this is precisely the reason you feel unfulfilled in the important areas of your life.
But now that you
• observe
  and
• understand
  • cause
  and
• effect,
  you have
  the key
  to change.

Your
impatience
tears out
every seed you plant.

Because you
• doubt,
you
• conclude too quickly
  that results are
  • negative,
  not allowing for
  the necessary time of
  • incubation,
  • the
  • inner,
  • invisible
growth
  underground.

The more
• complicated
  the problem,
the more
• deep-rooted
  is
  the
  • negativity
and
  the
  • conflict.
Therefore [i.e., Therefore, since complicated problems have deep-rooted negativity and conflict.]

the healing forces have to work indirectly from • link to • link, until you can strive for the end result directly.

Thus when you find doubt, that [i.e., that doubt] must first be • considered, • understood in its • cause and • effect, and • eliminated before you can get to the goal you wish to attain but cannot because of the doubt.

When a major fulfillment is blocked by innumerable little misconceptions, they [i.e., the innumerable little misconceptions] have to be tackled one by one, otherwise • the obstructions cannot be removed and • working for the end result cannot be successful.
Now you are able to convince yourself of the unreasonableness of maintaining the non-commitment.

You are not a
• prey to it [i.e., You are NOT a PREY to the NON-COMMITMENT],
nor are you a
• victim of your doubt.

It is necessary to take the chance of finding out the truth,

    even if
the truth is
what you fear it to be.

You must love
• truth
    above all,
instead of
• preferring a
  • "maybe"
and
• never coming to terms with
  • life.

If you love truth,
you will also give up impatience.
You will go
• step by step
  and give it [i.e., and GIVE “FINDING the TRUTH of your DOUBT and
your NON-COMMITMENT causing the UNFULFILLMENT”]
• time
  like a scientist
  who does the research
  • patiently and
  • laboriously,
  without shying away from
  • effort,
  • time,
  • trial and error,
  who does
  not expect
  the greatest of all truths
  in a hurry.

I know that you have spent
many years on this [i.e., on “SEEKING FULFILLMENT, and the TRUTH of
your DOUBT and your NON-COMMITMENT causing the unfulfillment”];
however,
  it is
  not
  the number of years
  you have labored in
  • non-commitment and
  • impatience,
  but

• the quality of
  full commitment
  with
  • patient effort
  that alone
  will bring results [i.e., bring fulfillment].

Neither
• the years,
nor
• the amount of effort
can replace
  full inner commitment.
The universal forces have one aim,

and that is

• wholeness,
• health,
• unfoldment, and
• expression of divine aspects.

They [i.e., The universal forces] strive toward

• healing the place where distortion exists,
toward
• restoring and
• filling the places of
  • disability and
  • emptiness.

When the obstructions are too great,
this same power is

• diverted and temporarily appears as a
  • destructive
  • downward movement.
This [i.e., This TEMPORARY appearance of the universal forces as a
DESTRUCTIVE DOWNWARD movement]
does
not
mean that

another,
evil power

is at work:

it [i.e., the power at work temporarily creating a destructive downward movement]
is
the same benign force
which was
forced [i.e., was FORCED by great obstructions]
to make a detour.

The principle of
indirect growth
becomes obvious,
once it is fully understood.

Then it [i.e., Then, when it is fully understood, the principle of INDIRECT growth] can be observed at work
all around you.

You will
not trust the growing principle
any less
because it requires
a certain time span
for
• the seed
to become
a tree,

and
for
• the creations of the
• mind
and
• spirit
to unfold
in all their glory.
Try to work on these soul-movements with the concepts I have given you, always first:
- finding
- removing misconceptions.

Do not superimpose the right concepts, but [i.e., but rather]
- evaluate
- compare, using your own thinking capacity,

what is truth
and what is error.

- Personal fulfillment
  - full expansion

are waiting for all of you.

This [i.e., Realizing personal fulfillment and full expansion] is your destiny.
Every one of you must,
sooner or later,
come to the realization
that
while
• life
  is
  what you
  • think
    it is,
• temporarily,
  • it
    is
    what you
    • know
      it is,
• ultimately.

This means that
the
• potential,
the
• possibility,
  even in this earth sphere,
  is
  indescribable happiness.

Once this [i.e., Once this potential and possibility for
indescribable happiness, even in this earth sphere.] is
envisaged,
• vast
and
• beautiful
  possibilities
  are opened up.
Be blessed,  
my dearest friends.

Be in  
• peace.

Be in  
• God.

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