

Pathwork on
Cause and Effect, Always?

This quote from Pathwork Lecture 61 *Questions and Answers*, addresses cause and effect as a spiritual law. This can be challenging. This lecture leads us through various considerations in our coming to understand this spiritual law. It leads us to consider the meaning of karma and fate and see that God does not predetermine our life.

41	QUESTION: We are all responsible for what happens to us. I can understand that very well if we deal with one person, but sometimes two or three or even more people are involved. Then it is very hard to find who is responsible.
42	ANSWER: It does not make the slightest bit of difference whether you deal with one person or a hundred. As long as self-responsibility appears to be dependent on the number of people you have to deal with, the truth of this principle has not been understood. In fact, every human being is constantly dependent -- in the apparent and manifest way -- on a score of people, some of whom you have never even seen. Government and many other groups of people seem to influence your life. If you think this through, you must see that you could constantly say, "If thus and thus were different, my life would take another form." All measures, laws and regulations apparently affect you, and over these you have no influence whatsoever. All these conditions are apparently true. They are part of the manifest world of matter. But in reality you are not dependent and influenced. As I pointed out before, even in national or mass disasters, some people are badly affected, others are not. In such cases, there are more than a dozen people who seem to decide your fate. What comes forth from your soul will come back to you. It will affect others you are directly or indirectly dealing with or dependent on. As I said before in another connection, certain levels of your subconscious will affect the corresponding levels of other people. And if more than one person is involved, it must even itself out, if I may express myself in this way. This means that even though the problems, assets and liabilities, unconscious destructive or constructive desires of everyone concerned, may differ vastly, the outcome must be according to this universal psychological law and as such it must work properly for everyone concerned.
43	QUESTION: But since there is some negativity in all the other people, would it not have to affect the one person? ANSWER: It cannot affect you if it does not strike some corresponding note in your own soul. Negative does not necessarily mean evil or wicked. It can be self-destructive, life-defeating; it can be guilt or fear. But the negative in you must exist, otherwise the negative in all the other twelve people could not come to you. Then it would not work itself out against you. Then a positive and healthy reaction would come out of the people in question, or the negative decision would turn out to be positive for you. You cannot try to understand this

	<p>principle by applying it to the number of people you are apparently dependent on. You must tackle it from the other side, that is, by analyzing your innermost emotions in each individual case; finding those desires that may run contrary to your conscious desire, or other currents and conflicting reactions in you that will help you understand the incident. This alone will give you the understanding of the principle. Is this clear to you, my friends?</p>
44	<p>QUESTION: Yes, except in the case of a child and a disaster. Are there within the child already these positive and negative forces which it projects and by which it is affected?</p> <p>ANSWER: But of course. The child has brought its entire life plan, its cycle of incarnations into this life. Everything is engraved in its soul, what kind of life it is going to lead, its basic design, and also the duration of this life -- which can sometimes be altered during a lifetime, but not always. Do you understand?</p>
45	<p>QUESTION: I understand you. But this brings up the question: If there is such predetermination...</p> <p>ANSWER: It is not predetermination. I have to interrupt you here because the word predetermination puts an entirely wrong slant on the issue. What I say has nothing to do with what usually people think of as fate preordained by God who determines it that way.</p>
46	<p>The law of cause and effect is constantly at work and the individual himself or herself has set it in motion. Let us assume a person commits a crime through which he gets into difficulties. It is easy to see the connection between cause and effect in such a case. In more subtle, hidden and unconscious ways, the same thing holds true, only the person cannot connect cause and effect, unless and until he uncovers his unconscious motives, desires and conflicts. Then, as you all experience it, cause and effect become apparent. Before these connections are uncovered, you might call the effects of your inner causes fate. Any other label might serve the purpose. Thus you simply explain something away you do not understand. The same holds true from one incarnation to another and in relation to the duration of a lifetime and for certain occurrences outside your control in your present existence. It all operates within the same law of cause and effect. With the events outside your control you cannot draw the connection, but this is not even necessary for your self-understanding. For, if you are truly on the path, you will find certain hidden aspects of yourself that have at one time caused the cause, if I may put it this way, of the present effects. And that is sufficient to give you freedom from fear in the knowledge of a just world in which you shape your own fate. So it is not a question of preordainment or predetermination in the sense these words are usually understood. It is always a question of cause and effect, how you have unwittingly, unwillingly and ignorantly brought it about. When you understand that, the word "fate" will take on a completely</p>

	different meaning for you, and even the word "karma."
47	<p>QUESTION: Is accidental death also brought about by one's own causes?</p> <p>ANSWER: Death must come to every human being at one time or another. The very fact that humanity has to go through death and birth and death and birth and so on and on, is the result of many basic misconceptions in the human race. Whether death comes one way or another depends on the individual case.</p>