

Pathwork Lecture 128: Limitations Created Through Illusory Alternatives

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><i><u>Greetings,</u></i> <i><u>my dearest friends,</u></i> <i><u>God bless</u></i> <i><u>all of you.</u></i></p> <p><i><u>Blessed be</u></i> <i><u>this lecture.</u></i></p> <p><i><u>Blessed be</u></i> <i><u>your understanding,</u></i> <i><u>so that you can</u></i> <i><u>properly assimilate the contents.</u></i></p>

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04	<p><u><i>I should like to begin tonight's lecture with a short description of</i></u> • <u><i>spiritual reality</i></u> <u><i>and contrast it [i.e., contrast spiritual reality]</i></u> <u><i>with</i></u> • <u><i>the picture humanity represents when viewed from a higher vantage point.</i></u></p> <p><u><i>This [higher] perspective [of humanity] has a bearing on the topic we shall discuss.</i></u></p>
05	<p><u><i>In reality,</i></u> <u><i>the universe is wide open,</i></u> <u><i>and</i></u> <u><i>all human beings can move freely in it.</i></u></p> <p><u><i>The universe</i></u> <u><i>is truly at your disposal,</i></u> <u><i>with its</i></u> <u><i>infinitely rich variety of</i></u> • <u><i>experience,</i></u> • <u><i>fulfillment and</i></u> • <u><i>energy.</i></u></p> <p><u><i>You can make use of</i></u> <u><i>all this [i.e., all this infinitely rich variety of experience, fulfillment, and energy].</i></u></p> <p><u><i>You can</i></u> <u><i>truly explore</i></u> <u><i>the blissful possibilities</i></u> <u><i>open to you.</i></u></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><u>Not making use of</u> <u>these forces [i.e., these universal powers within you],</u> <u>you</u></p> <ul style="list-style-type: none">• <u>inactivate yourself</u> <p><u>and thus</u></p> <ul style="list-style-type: none">• <u>create imaginary fences</u> <u>that need not exist at all.</u>
06	<p><u>Imagine</u> <u>wide open spaces,</u> <u>containing</u> <u>all</u></p> <ul style="list-style-type: none">• <u>the beauty of the world,</u> <p><u>all</u></p> <ul style="list-style-type: none">• <u>that an individual could possibly require</u> <u>for his or her enjoyment.</u> <p><u>But</u> <u>people do not see</u> <u>these wide open spaces.</u></p> <p><u>They do not see the</u></p> <ul style="list-style-type: none">• <u>powers,</u>• <u>forces,</u>• <u>assets,</u>• <u>beauties</u> <p><u>surrounding them.</u></p> <p><u>They</u></p> <ul style="list-style-type: none">• <u>close their eyes</u> <u>in fear and</u>• <u>believe they live</u> <u>behind fenced-in walls.</u>

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><u>This</u> [i.e., <u>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</u>] is the very key <u>that determines</u> <u>the real success you want</u> <u>in</u> • <u>a vocation,</u> <u>in</u> • <u>a rewarding relationship,</u> <u>in</u> • <u>growth and</u> <u>in</u> • <u>self-unfoldment.</u></p>
14	<p><u>Regardless</u> <u>of how much of you have progressed,</u> <u>you still maintain</u> <u>an imagined helplessness</u> <u>toward</u> • <u>living,</u> • <u>growing, and</u> <u>toward</u> • <u>what life is supposed to give you.</u></p> <p>• <u>Observe</u> <u>and</u> • <u>pinpoint</u> <u>it</u> [i.e., <u>pinpoint this imagined helplessness toward living, growing, and toward what life is supposed to give you</u>].</p> <p><u>Finding it</u> [i.e., <u>Finding this imagined helplessness toward living, growing, and toward what life is supposed to give you</u>] <u>is winning half the battle.</u></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">• <u>When you</u><ul style="list-style-type: none">• <u>become aware of all this and</u>• <u>begin formulating</u> <u>clear strong</u><ul style="list-style-type: none">• <u>thoughts and</u>• <u>will currents,</u>• <u>when you</u><ul style="list-style-type: none">• <u>deliberately express</u> <u>your intent to change,</u> <u>you will pass through</u> <u>this decisive threshold.</u>
18	<ul style="list-style-type: none">• <u>Formulating</u> <u>clear-cut thoughts and</u>• <u>expressing</u> <u>the intent of the change</u><ul style="list-style-type: none">• <u>within and</u>• <u>without,</u> <u>does not mean</u> <u>that you are</u><ul style="list-style-type: none">• <u>suppressing or</u>• <u>repressing</u> <u>your</u><ul style="list-style-type: none">• <u>negative,</u>• <u>destructive</u> <u>helplessness.</u> • <u>Repression</u> <u>is merely another word for</u><ul style="list-style-type: none">• <u>deception.</u>

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

	<p><u>So express</u> <u>the will to</u></p> <ul style="list-style-type: none">• <u>grow out of destructive patterns and</u>• <u>take active leadership</u> <p><u>of your</u></p> <ul style="list-style-type: none">• <u>life and</u>• <u>development;</u> <p><u>realize that</u> <u>you</u></p> <p><u>have the last word</u> <u>to determine</u></p> <ul style="list-style-type: none">• <u>whether</u> <u>or not,</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>when,</u> <u>you are going to change.</u>
20	<p><u>This [i.e., Overcoming negative and destructive patterns]</u> <u>has nothing to do with</u></p> <ul style="list-style-type: none">• <u>superimposition [i.e., superimposing positive behavior</u> <u>on top of still-existing destructive patterns] or</u>• <u>wishful thinking [i.e., waiting for a miracle to happen to you].</u> <p><u>Declare, for example,</u> <u>that you wish</u></p> <ul style="list-style-type: none">• <u>this kind of relationship</u> <p><u>instead of</u></p> <ul style="list-style-type: none">• <u>that kind of relationship.</u> <p><u>Declare</u> <u>that you wish</u> <u>a specific kind of</u></p> <ul style="list-style-type: none">• <u>self-expression,</u>• <u>vocation,</u>• <u>profession,</u> <p><u>[in other words,]</u> <u>set the goal</u> <u>you really desire to achieve.</u></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><u><i>In proper balance</i></u> <u><i>there is</i></u> <u><i>calmness;</i></u></p> <p><u><i>without strain,</i></u> <u><i>you let</i></u> <u><i>the result of your efforts</i></u> <u><i>come to you.</i></u></p>
22	<p><u><i>A major distinguishing point</i></u> <u><i>in the evolution of a human being</i></u> <u><i>is a person's attitude toward</i></u> <u><i>effort.</i></u></p> <ul style="list-style-type: none">• <u><i>Free,</i></u>• <u><i>voluntary and</i></u>• <u><i>joyful</i></u> <u><i>effort</i></u> <u><i>is the result of</i></u> <u><i>spiritual awakening.</i></u> <p><u><i>Effort</i></u></p> <ul style="list-style-type: none">• <u><i>made against one's will,</i></u>• <u><i>forced on the individual</i></u> <u><i>because life requires it,</i></u> <u><i>is the result of</i></u> <u><i>still being fenced in</i></u> <u><i>by a limited understanding</i></u> <u><i>of spiritual reality.</i></u> <p><u><i>Yes, that [i.e., Yes, life]</i></u> <u><i>requires effort, too,</i></u> <u><i>for the person who</i></u> <u><i>ceases effort</i></u> <u><i>ceases to live.</i></u></p> <p><u><i>But that kind of effort [i.e., effort made because life requires it]</i></u> <u><i>is</i></u> <u><i>always</i></u> <ul style="list-style-type: none">• <u><i>labored,</i></u><u><i>always</i></u> <ul style="list-style-type: none">• <u><i>against the stream.</i></u></p>

Inwardly,
such people [i.e., people who put forth effort only because life requires effort]
would rather not make
any effort.

Their
their

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

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*

- *resources and*

your

- *mind*

to find out

why you

- *adopt or*

- *reject,*

why you

- *condone, and*

why you

- *condemn.*

*It does not occur to you
that considerations
other than*

- *right*

or

- *wrong*

may apply to an issue.

*When you miss
questioning
the real issues,*

you overlook

the greater scope,

which would carry you

way beyond

the fence of unquestioned [either “right” or “wrong”] standards.

This fence [i.e., This fence of unquestioned either “right” or “wrong” standards] seems a protection against

- disapproval or
- rejection.

But [i.e., But with this fence of unquestioned either “right” or “wrong” standards] you imprison yourself, and the result

is that you have to

constantly deal with

wrong choices [i.e., either/or choices of right or wrong, good or bad] – choices that do not exist in reality.

Adopting

- views and
- standards

without

- questioning and
- probing,

without

- getting to
the real issues, or
- even the will to see

what is really

- important and
- true,

stems

from the concern to

- gain approval,
- ward off disapproval,

and not

from a sincere concern
for the issue itself.

Here we find again

what I mentioned first:

living in

- integrity

versus

living in

- pretense.

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

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.

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.

37

The more you
• establish
and
• experience
the links
between
• cause
and
• effect,
the more secure
you must become, and
the more trusting
you will be
in
• the nature of the universe and
• its [i.e., the universe's]
benign character.

As you remove
fence
after fence,
you will emanate
a current of trust
which will have
its positive effect.

In other words,
when you find yourself in a position
that is evidently the result of
a long chain reaction of

- *negative beliefs and*
- *misconceptions,*

you will
no longer feel hopeless
about your condition.

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

Thus you build
a new condition.

Such expression of trust
is possible
after experiencing
again
and again

- *your true selfhood*
- and*
- *its results,*

as opposed to

- *self-imprisonment*
- and*
- *its results.*

The knowingness
that
the law of cause and effect
must fulfill itself
will bring its proof.

The trust
you send out
must
come back to you.

You will
deeply know,
without a doubt,
that
as your

- limited concepts

bred

- their limited results,

so your

- expanded concepts

of the abundance of creation
will breed, correspondingly,

- its own rewarding fulfillment.

This knowingness
is a ray
that

- reaches out

and must

- come back in fullness.

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

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

Now, are there any questions?

QUESTION:

My daughter needs

- a little guidance and
- further help.

Last summer you helped with some advice
concerning her guilts.

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

She has

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

She was frantic in trying.

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

She cannot switch to
the yes-current.

What is the next step?

40

ANSWER:

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

Any number of aspects
might lead to the same problem.

The next step
might be
wherever
an inner response occurs.

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

It makes no difference
what the angle is.

The answer lies
in searching for the approach
where she is
at the moment
least

- resisting,

least

- fearful.

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

*This is what I explained
about the apparent contradiction
between*
• *acceptance*
and
• *the knowledge that
suffering is not necessary.*

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

43

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

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

*You may arrive at
this conclusion [i.e., this truth that there is nothing to fear,
that there is no suffering]*
*by finding it unnecessary
to accept suffering,
and you may succeed [thereby]
in shedding the fear.*

*Or you may arrive at
the same conclusion [i.e., this truth that there is nothing to fear,
that there is no suffering]*
*by having to
go through the fear [of suffering]
in order to find out
that it [i.e., that the anticipated suffering]
was an illusion.*

Behind the wall [i.e., on the outside of the wall of her self-created prison]

of

- apparent suffering, or
- annihilation and
- fear,

stands

the spiritual reality

of

- eternal,
- unchanging
bliss.

In her meditation

she should work on this factor,

expressing the wish

to acquire

a truthful concept

about her frantic fear.

Then

- the blocks
will disappear,
- the way
will be open.

If she truly desires

- to remove the imaginary threat,
- to concisely formulate what it is she fears,

and then desires

- to become convinced of its [i.e., convinced of the threat she fears']
unreality,

the answer

must come.

Whenever one meditates in such a fashion,

in

- good faith and
- sincerity,

in

- fullness of will,

answers come.

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

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