

Pathwork on
Prayer and Commitment

This quote from Pathwork Lecture 129 *Winner Versus Loser: Interplay Between the Self and Creative Forces* describes prayer balanced with commitment.

34	... 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.
35	ANSWER: That is because you feel a loser. In the first place, let me help you understand what prayer really means. It 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 means impregnating the self with truth, so that the individual knows the truth and the universal forces can automatically flow through this consciousness.
36	As to your doubt, it is important for you to establish that you are afraid of giving up the doubt. Needless to say, this 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. It is necessary to establish first that you fear giving up the doubt and, second, the specific wrong conclusion about why you do so. Ask yourself in your meditations, "Why do I want to doubt? What is it that I fear would happen if I had no doubt?"
37	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 more profoundly, with all its consequences. Committing and entrusting oneself to the universal powers -- as well as to any person or cause -- is feared because disappointment 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. The doubt 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." Because of the game, the fallacy of the no as well as of the maybe can never be proven. The person remains perpetually in a temporary state, on the fringes of being and living, never 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.

38	<p>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. 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 can "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 than you are willing to commit yourself to. It does not work that way, my friends.</p>
39	<p>You fear a wholehearted commitment, because you falsely believe that it demands giving up your intelligence, your rights, your self-preservation, your ability to choose, your self-determination. That is not true. It simply means full integrity, direct purpose, no evasions, uncovered motivations, doing the thing for its own sake, without subterfuge. It does not mean blind foolishness and most certainly, it does not create helplessness in the face of abuse. Quite the contrary. Full commitment presupposes wide-awake choosing, the freedom to do so 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 must begin with the truthful facing of the self, with courageous confrontation of the most ingrained emotional reactions. Then awareness of life and others grow. 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. This is the real and healthy power resulting from spiritual growth. This is the self-sufficiency that does not exclude love and deep relating with others. This 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 with the cosmic forces, or with other human beings. But the commitment must exist, for otherwise you are poor and empty. Is that clear?</p>
40	<p>QUESTION: Yes, it 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.</p>
41	<p>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.</p>
42	<p>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</p>

	<p>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 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 have to be tackled one by one, otherwise the obstructions cannot be removed and working for the end result cannot be successful.</p>
43	<p>Now you are able to convince yourself of the unreasonableness of maintaining the non-commitment. You are not a prey to it, 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 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; 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. Neither the years, nor the amount of effort can replace full inner commitment.</p>
44	<p>The universal forces have one aim, and that is wholeness, health, unfoldment, and expression of divine aspects. They 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 does not mean that another, evil power is at work: it is the same benign force which was forced to make a detour. The principle of indirect growth becomes obvious, once it is fully understood. Then it 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.</p>
45	<p>Try to work on these soul-movements with the concepts I have given you, always first finding and removing misconceptions. Do not superimpose the right concepts, but evaluate and compare, using your own thinking capacity, what is truth and what is error.</p>
46	<p>Personal fulfillment and full expansion are waiting for all of you. This 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 is envisaged, vast and beautiful possibilities are opened up.</p>