

Pathwork Lecture 77: Self-Confidence: Its True Origin and What Prohibits It

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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><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>I bring blessings</u> <u>for each one of you.</u></p> <p><u>Blessed is</u> <u>this hour</u> [i.e., <u>Blessed be this time we now spend together in this lecture</u>].</p>
04	<p><u>The subject tonight will be</u> <u>self-confidence.</u></p> <p><u>What is</u> <u>self-confidence?</u></p>

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When your
• real being,
your
• real self,
your
• intuitive nature
manifests,
there is
no
• uncertainty in you,
no
• doubt about
your right
• reaction or
• action,
and
no
• wavering.

Your
• instant and
• spontaneous
reaction
is of such a nature
that you know
deep down,

"This is
• right,
this is
• so."

That [i.e., Your KNOWING deep down that some instant and spontaneous
reaction by you is "RIGHT, "]
has happened to
all of you,
at least occasionally.

Under certain circumstances

your

real being

could

• express and

• manifest,

unhampered by

the disturbing layers

that usually cover your

real self.

Whatever the occasion,

you lived up to it [i.e., Whatever the occasion, in that instance

you lived up to the truth of your real self].

You coped with it [i.e., You coped with the circumstances you faced]

in the only way possible,

and you

knew

without a shadow of doubt

that this was so [i.e., you knew that the way you coped, being an

expression of your real self, was the only true way possible].

05

The truly

• healthy and

• mature

human being

nearly always reacts this way [i.e., nearly always reacts

from his or her real self],

and when this occurs,

genuine

self-confidence

is

automatically

established.

For

it is only when your

intuitive nature

guides you

that you can

trust yourself.

From this part of your being [i.e. From your real self, your intuitive nature]
you have
nothing to fear
from the overlayers of

- error,
- illusion and
- compulsion

you have.

They [i.e., The layers that cover your real self, the overlayers of error,
illusion and compulsion that you have]
can only lead you into
further

- illusion and
- error,

and therefore into

- unrest.

06

The ultimate aim of
of this work of self-search
is to free you from
the superimposed layers
so that
your real self
can

- take the reins and
- govern your life.

Thus it is easy to see
that your

- conflicts,
- images,
- misconceptions and
- inner problems

prohibit
your real self
from manifesting.

At this point
we have to understand
the basic cause
of the problems.

07

*In the course of the work you are doing,
you may have often wondered,*

*"Where is
my real self?"*

*What is
it [i.e., What IS my real self]?"*

*And you think of this
real self*

*as though it were
something remote
that can only come to the fore
after*

*you search for it
in faraway places –
within yourself,
of course.*

It [i.e., Your real self]

*is a
mystery to you;*

you

*• are slightly awed
and somehow*

*• imagine
that the real self
is something
utterly*

*• strange and
• new.*

*Therefore [i.e., Because you imagine that
the real self is something UTTERLY STRANGE and NEW],
you fear it [i.e., you fear the real self]
just a little bit.*

But

nothing

*could be further from the truth [i.e., Your real self
is NEITHER strange NOR new and need not be feared].*

You
know
your real self.

You have
nothing
to fear from it [i.e., You have nothing to fear from your real self].

It [i.e., Your real self]
is
not
far away –
in fact it is [i.e., in fact, your real self is]
• close by,
• right under your nose, so to speak,
only
most of the time
you do not realize it.

You
• make
no use of it [i.e., You make no use of your real self]
and
• prefer to express
the other self [i.e., you prefer to express from the layers that cover
the real self – layers of error, illusion, and compulsion
based on your inner conflicts and problems, your images
and misconceptions, layers that make up this “other self”]
which
• you have become used to,
but
which is
• not the real you.

It [i.e., This other self]
consists of the
compulsive
• drives and
• impulses
which you
unconsciously
think you have to express
in order
• to be happy, or
• just to survive.

Whatever comes from
this level [i.e., Whatever comes from this level,
from the over-layers that cover the real self]
does
not express
your real feelings.

Your
• real feelings
come from your
• real self,
which is
right underneath the
• tense,
• compulsive,
• emotional
behavior pattern.

Once you
• stop believing,
as you unconsciously do now [i.e., what you unconsciously believe now],
that the
compulsive drive is
necessary,
and
• use instead
your real feelings,
your intuitive nature
will emerge.

08

After
• some constructive work is done
and
• valid insights have been attained,
you are bound to
• become aware of
this compulsive current, and
• feel it distinctly,
almost as a
separate foreign substance
within yourself.

*[When you become aware of this compulsive current, and feel it distinctly,
almost as a separate foreign substance within yourself]*

You will then understand

that

all

your

• wrong conclusions and

• images

are a product of

***this current [i.e., are a product of this compulsive current
that you feel as a separate foreign
substance within yourself],***

which I have also called the

forcing current.

It [i.e., This compulsive current, or forcing current,]

is based on a

fundamental

misunderstanding

about life.

09

***In order to get a comprehensive view of the subject,
it is necessary that I
repeat certain points.***

***For those of you, my friends,
who have already found within yourselves
what I discuss here,
my words will
fortify your findings,
bringing them into stronger focus.***

	<p><u>Others who</u></p> <ul style="list-style-type: none">• <u>have not found this current</u> [i.e., <u>who have NOT found this compulsive current or forcing current</u>], <p><u>and</u></p> <ul style="list-style-type: none">• <u>do not realize what a fundamental aspect this is</u> [i.e., <u>who do not realize what a FUNDAMENTAL ASPECT this compulsive current or forcing current is</u>], <p><u>may be helped to</u> <u>arrive at the point</u> <u>that is so necessary</u> <u>to obtain</u></p> <ul style="list-style-type: none">• <u>freedom,</u> <p><u>to lose</u></p> <ul style="list-style-type: none">• <u>inhibitions and</u>• <u>uncertainties,</u> <p><u>and thus to allow</u></p> <ul style="list-style-type: none">• <u>the real self</u> <u>to emerge.</u> <p><u>But I emphasize again;</u></p> <p><u>mere intellectual knowledge</u> <u>will never</u> <u>bring freedom.</u></p>
10	<p><u>What causes</u> <u>all your</u></p> <ul style="list-style-type: none">• <u>conflicts and</u>• <u>deviations</u> <p><u>is your</u> <u>desire</u> <u>to be</u></p> <ul style="list-style-type: none">• <u>happy,</u> <p><u>or</u> <u>to be</u></p> <ul style="list-style-type: none">• <u>loved.</u>

Being
• loved
is a necessary requirement for
being
• happy
and
therefore [i.e., and therefore BEING LOVED]
constitutes a
major part of
your compulsive drives.

- Subdivisions,
- divisions
of this drive [i.e., of this compulsive drive to be loved],
such as
 - the desire to be
 - approved of and
 - admired,
may take the place of
your desire to be
 - loved;
 - it [i.e., the desire to be approved of or admired]
may also be an
additional factor [i.e., an additional factor to
the desire to be loved].

There is also a
second aspect [i.e., In addition to the DESIRE TO BE LOVED,
there is also an a second aspect of your compulsive drives].

The child in you
imagines that
you can only be happy
if
your will is done.

*At times, this [i.e., At times, the child in you imagining that
you can be happy only if your will is done]*
*may simply mean that
your will is
to be*

- *loved and*
- *admired.*

At other times
you may feel unhappy

- *if your dear ones
have shortcomings
that you disapprove of,*

or

- *if their opinions
vary from yours,*

or

- *if you are prohibited from
pursuing a certain aim.*

The child in you
thinks that this [i.e., thinks

- 1) *that your dear ones having shortcoming that you disapprove of, or*
- 2) *that their opinions varying from yours, or*
- 3) *that being prohibited from pursuing a certain aim]*

prevents
your happiness.

11

*You emerge from childhood
with the
rarely conscious
conviction:*

*"In order to be happy,
my will
has to be done."*

As long as you have
not recognized
this hidden conviction [i.e., this hidden conviction that
in order to be happy your will must be done],
you cannot arrive at
the liberation
you desire.

The more
your intellect
conflicts with
your hidden emotions,
the more
difficult it will be
to unearth
this deep-rooted misconception [i.e., this deep-rooted misconception
that in order to be happy your will must be done],
which creates a

- tight,
- tense

current –
the forcing current.

It [i.e., This deep-rooted misconception
that in order to be happy your will must be done]
creates
constant

- struggle,
- tension, and
- anxiety.

The more
unaware you are of it [i.e., The more unaware you are of this deep-rooted
misconception that in order to be happy your will must be done],
the more
potent it is [i.e., the more potent this misconception is]
within your psyche.

Unconsciously,
you
feel
that getting your will
is a matter of
life or death.

Not to get it [i.e., Not to get your will]
represents the abyss;

not to get it [i.e., Not to get your will]
spells annihilation for you –
unconsciously, of course.

This fear [i.e., This fear of NOT getting your will]
is so strong
that

- **you often do**
not
permit yourself
to admit
you have not got your will:

- **you try to pretend**
that what you
really wanted
is no longer desirable.

This [i.e., This not admitting that you have NOT got your will and instead
pretending that what your will REALLY WANTED is no longer desirable]
is not merely
pride,

but it [i.e., but this not admitting that you have NOT got your will and instead
pretending that what your will REALLY WANTED is no longer desirable]
is based on
the misconception
that

not getting what you want
means

- **terror,**
- **darkness, and**
- **unhappiness.**

12

Simultaneously [i.e., Simultaneously with this behavior of not admitting that you have NOT got your will and instead pretending that what you REALLY WANTED is no longer desirable],

the evolving conscious part
has realized
that
you cannot
always
get what you want

and this [i.e., and this condition of SIMULTANEOUSLY 1) pretending that what you really wanted is no longer desirable on the one hand and on the other hand 2) your evolving conscious part realizing that you cannot always get what you really want]

creates an additional element of
conflict.

You seek ways
to overcome the threat of
not getting your will,

but since
the means [i.e., but since the MEANS by which you will get your will]
are sought

- **unconsciously**
- rather than**
- **in the light of awareness,**

and since
they [i.e., and since the MEANS by which you will get your will]
are sought

- under the misconception**
- that**
- **getting your will**
- and**
- **being happy**
- is one and the same thing,**

these unconscious strivings [i.e., these unconscious strivings to get your will]
are

- not only**
- **inefficient,**
- but they** [i.e., but also these unconscious strivings to get your will]
- **bring further conflict.**

13

On the one hand,

- **these inner strivings** [i.e., these inner strivings to get your will]
are directed toward
finding fulfillment.

On the other,

- **you are in**
constant
fear of
not succeeding [i.e., not succeeding to get your will
and hence not finding fulfillment]

and unconsciously

- **you labor to**
hide the "failure" [i.e., hide the "failure" of not succeeding to get
your will and hence hide the "failure" of not finding fulfillment]
from
yourself.

Thus a current is set up,

flowing in
two directions.

One [i.e., The first of the two current directions]

- **calls for your**
 - **pushing ahead,**
 - **trying**
 - **to force**
 - **life,**
 - **people, and**
 - **circumstances**
to succumb to your will,
 - **to conquer** [i.e., to conquer and overcome]
 - **the reality**
in which
everything
cannot
go according to your desires.

There are various ways in which
you try to do that [i.e., in which you try to FORCE life, people, and
circumstances to succumb to your will and to CONQUER the REALITY
in which everything CANNOT go according to your desires].

Often
you choose several ways
at once,
never realizing
that they [i.e., that these several ways you try simultaneously]
• are mutually exclusive
and
• would defeat your purpose
even if it were possible to
always
get what you want.

This [i.e., This NEVER REALIZING that the several ways you try 1) to FORCE life,
people, and circumstances to succumb to your will and 2) to CONQUER the
REALITY in which everything CANNOT go according to your desires are
BOTH mutually exclusive AND would defeat your purpose even if it were
possible to always get what you want]

is why you
often have much less
than life would actually grant you,

creating the preposterous situation
that the means employed
to always get what you want

cause you to
get less
than you would have
without this struggle.

	<p><u><i>The second direction of this current [i.e., The second direction of this compulsive current or forcing current to get your will in order to be happy]</i></u></p> <ul style="list-style-type: none">• <u><i>concerns</i></u><ul style="list-style-type: none">• <u><i>your fear of not getting what you want,</i></u><u><i>or even</i></u><ul style="list-style-type: none">• <u><i>the conviction that you never will [i.e., concerns the conviction that you will NEVER get your will and hence you will NEVER be happy],</i></u> <p><u><i>and</i></u></p> <ul style="list-style-type: none">• <u><i>causes you to adopt means which are so</i></u><ul style="list-style-type: none">• <u><i>defeatist and</i></u>• <u><i>negative</i></u><ul style="list-style-type: none"><u><i>that, again [i.e., that, again, as with the first direction of this compulsive current or forcing current to get your will in order to be happy],</i></u> <p><u><i>you sabotage what you ordinarily could have.</i></u></p>
14	<p><u><i>Both</i></u></p> <ul style="list-style-type: none">• <u><i>the underlying belief that you must either</i></u><ul style="list-style-type: none">• <u><i>always get what you want,</i></u><u><i>or that you can</i></u><ul style="list-style-type: none">• <u><i>never get it,</i></u> <p><u><i>as well as</i></u></p> <ul style="list-style-type: none">• <u><i>the various means by which you try to</i></u><ul style="list-style-type: none">• <u><i>force</i></u><u><i>or</i></u><ul style="list-style-type: none">• <u><i>defend against these wrong conclusions [i.e., these wrong conclusions that you must either ALWAYS get what your want or NEVER get what you want],</i></u> <p><u><i>are unreal.</i></u></p>

All the

- impulses and
- drives

you employ

in their service [i.e., in the service of either trying to FORCE or DEFEND AGAINST these WRONG CONCLUSIONS that you must either ALWAYS get what you want or NEVER get what you want]

are

equally

- unreal,
 - imaginary,
- and therefore
- ineffective and
 - damaging.

They [i.e., All these impulses and drives]

are the

superimposed layers,
which cover your
real self.

Your

- real self
- functions in
- reality.

It [i.e., Your real self]

cannot manifest

in a

- self-created world of
illusion,

in a

- world based on
wrong assumptions.

	<p><i><u>That is why [i.e., Because your REAL SELF functions in REALITY and cannot manifest in a self-created world of illusion or a world based on wrong assumptions IS WHY],</u></i></p> <p><i><u>whenever</u></i></p> <ul style="list-style-type: none"><i><u>• your intuitive nature manifested in your life</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><i><u>• you experienced a</u></i><ul style="list-style-type: none"><i><u>• deep and</u></i><i><u>• peaceful certainty,</u></i> <p><i><u>at that moment</u></i></p> <p><i><u>you must have been free of the forcing current [i.e., FREE of the FORCING CURRENT, also called the COMPULSIVE CURRENT].</u></i></p>
15	<ul style="list-style-type: none"><i><u>• Your real self</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><i><u>• your real feelings are the same as</u></i><ul style="list-style-type: none"><i><u>• creation,</u></i><i><u>• God,</u></i><i><u>• life,</u></i><i><u>• fate,</u></i><i><u>• the cosmic life force,</u></i><i><u>• the stream of life,</u></i> <p><i><u>or</u></i></p> <ul style="list-style-type: none"><i><u>• reality.</u></i>

In reality

you are
not
unhappy
• if you do
not always
get your will,

you are
not
unhappy
• if everyone
does not
• love and
• admire
you,

you are
not
unhappy
• if others
• do not
always
agree with you,
or
• have faults
you cannot tolerate.

Nor is it reality

that you can
• never
• get what you
really wish,

that you can
• never be
• loved and
• respected,

that
• life and
• the world
• is hostile to you and
• prohibit you
from unfolding
the best you have to offer.

You do
not
have to
• fight;
nor do you
have to
• retreat and
• withdraw
so as to
avoid
the danger of life.

You do
not
have to
• beg,
• cry,
• submit
and
• sell your soul
in order to
get what you want.

Nor do you
have to
• defend yourself
against
constant defeat –
another supposed fact
your subconscious
often takes for granted.

Your real self
knows
all this.

But as long as you
repeat
your useless struggle [i.e., your useless struggle to try to FORCE life,
people, and circumstances to succumb to your will and
thereby try to CONQUER the REALITY in which everything
CANNOT go according to your desires],

it [i.e., your REAL SELF]
cannot
evolve.

	<p><u>In your world of unreality,</u></p> <ul style="list-style-type: none">• <u>unreal and</u>• <u>untrue</u> <p><u>impulses</u> <u>operate.</u></p> <p><u>They [i.e., These unreal and untrue impulses]</u> <u>can no more</u> <u>function in</u> <u>reality</u></p> <p><u>than real feelings</u> <u>can [function]</u> <u>in a world of</u> <u>unreality.</u></p>
16	<p><u>Is it surprising then</u> <u>that you</u> <u>lack</u> <u>self-confidence?</u></p> <p><u>Your innermost self [i.e., Your real self]</u> <u>knows perfectly well</u> <u>that on this level [i.e., on this level of the earth plane, in your world of</u> <u>UNREALITY where UNREAL and UNTRUE impulses operate]</u> <u>you cannot trust yourself.</u></p> <p><u>Such trust</u> <u>would</u> <u>not be justified,</u></p> <p><u>for</u> <u>the superimposed layer [i.e., the layer superimposed upon</u> <u>the real self],</u></p> <p><u>based on untruth,</u> <u>can only lead you to</u> <u>unsatisfactory</u> <u>pseudo-solutions.</u></p>

Only if you
free yourself of
the idea
that you
always
have to get your will
in order to be
happy,
will you
be free of
the "I want" current.

And only when that [i.e., And only when the "I want" current –
the COMPULSIVE or FORCING CURRENT]
is gone

will you operate
on the level
that is
real.

You will
know
that happiness
can be yours,
but
not always

- the way
you want it [i.e., NOT ALWAYS
the WAY you want happiness],

and

- when
you want it [i.e., and NOT ALWAYS
WHEN you want happiness].

In reality
it does
not make you
unhappy

- to wait
and occasionally
- to give up.

Your unhappiness
is an
illusion.

17

If you are
in harmony with
the stream of life,
giving yourself up to it,
whatever
comes your way
will smoothly carry you forward.

While you are in
unreality,
you know
two alternatives,
which are
both
equally wrong.

The one is,

"I can be happy
only if
everything
happens

- the way
I want it
- when
I want it."

The other alternative is,

"Since so many times I could not get what I wanted,
this means
I can
never

- get it [i.e., never get what I want],

therefore
I can
never

- be happy."

You operate on a level of
illusion,
and where there is
• illusion, or
• untruth,
there
must be
constant
• uncertainty,
• tension,
• anxiety,
• struggle, and
• doubt.

A part of you
deeply feels
that you have
nothing
secure
to hold on to.

And, in a way,
you are right:

as long as you
remain in
• illusion,
you
cannot hold onto
• reality,
which alone is secure.

The
only
safety
lies in the
• eternal,
• flexible
truth
of the life stream,
which is
eternally
independent of
small wish-fulfillments.

18

If you
cannot trust
• yourself,

you
cannot trust
• life,
• the world, or
• God.

So, my friends,
once you have established
this inner reality [i.e., established this inner reality of your REAL SELF]
by

• removing
the untrue premise [i.e., by removing the untrue premise in
layers superimposed upon the real self]

and forever

• taking leave of it,

you are
bound to
trust

• yourself,
and therefore [trust]
• the life stream.

Only then [i.e., Only then, when you have established the inner reality of your
REAL SELF, have removed the untruth in the layers superimposed upon
the real self, and are trusting both yourself and the life stream,]

will you realize

how this
stream [i.e., how this life stream]

provides you with

exactly

what you need

at

each stage

of your life.

You will give yourself up
to it [i.e., give yourself up to the life stream],
since

- *it [i.e. since the life stream]*

and

- *your real self*

are
one.

This [i.e., This giving yourself up to the life stream since
the life stream and your real self are ONE]
does
not mean a

- *fatalistic,*
- *passive*

attitude
in which you
wait
without ever doing anything.

It [i.e., Giving yourself up to the life stream since
the life stream and your real self are ONE]
automatically
creates the
right balance
between

- *activity*

and

- *passivity.*

19

Those of you
who have encountered
the tense nucleus
which loudly claims,

"I want"

will
feel
my words;

you
will
derive a
deep understanding from them [i.e., from my words]

and

- they [i.e., and my words]
will give you a
new outlook.

Those of you
who have
not yet found
the nucleus [i.e., the nucleus of your real self]
will do so
sooner or later,
if you
persevere
in this work.

Find the
• harsh,
• tense,
• rigid,
and at the same time
• wavering
current of

"I want."

	<p><u>Find also</u> <u>all the</u> <u>means</u> <u>you resort to,</u> <u>either to</u> • <u>get it</u> [i.e., <u>to get what the harsh, tense, rigid, yet wavering,</u> <u>current of your, “I want” wants],</u> <u>or to</u> • <u>protect yourself from</u> <u>the horror of</u> <u>not getting it</u> [i.e., <u>to protect yourself from the HORROR</u> <u>OF NOT GETTING what the harsh, tense, rigid, yet</u> <u>wavering, current of your, “I want” wants].</u></p>
20	<p><u>I have often mentioned</u> <u>certain attitudes,</u> <u>which also apply here</u> [i.e., <u>certain attitudes that apply when you either try</u> <u>to get what part of you wants or try to protect yourself from</u> <u>the horror of NOT getting what this part of you wants].</u></p> <p><u>So far,</u> <u>you may not have understood</u> <u>that</u> <u>these attitudes</u> <u>are the result of</u> <u>the forcing current.</u></p> <p><u>One such attitude</u> [i.e., <u>One such attitude that applies when you either try to get</u> <u>what part of you wants or try to protect yourself from</u> <u>the horror of NOT getting what this part of you wants]</u> <u>is</u> <u>submissiveness.</u></p> <p><u>When you are</u> <u>submissive</u> <u>you cling,</u> <u>and hope for</u> <u>the love of others.</u></p>

To obtain it [i.e., To obtain the love you want from others],

you

- forsake
your own
 - self and
your own
 - opinions,

and

- do not stand up for yourself.

You always

- put yourself at a
disadvantage,
losing your
 - dignity and
 - self-respect.

All this [i.e., All this submissiveness]
is covered with

- the rationalization of
 - unselfishness,
 - sacrifice, and
 - your
ability to love.

In truth,

- you just use
the forcing current
in the
most blatantly
self-centered way.

You simply try to
make a bargain
and say,

"If I submit to you,
you
must

- love me

and

- do my will."

Although

- **outwardly**
you
appear
 - **meek and**
 - **flexible,**
- **inwardly**
just the opposite
is the case.

It is necessary

that you find
this aspect in you [i.e., find this aspect in you that uses the attitude of
SUBMISSIVENESS to FORCE others to love you and do your will],
no matter how hidden.

It is also necessary

that you
understand it [i.e., UNDERSTAND this aspect in you that uses the attitude
of SUBMISSIVENESS to FORCE others to love you and do your will].

- **Submission**
must never be confused with
 - **love.**

It [i.e., SUBMISSION]

may look similar [i.e., may look similar to LOVE],
but
the inner content [i.e., but the INNER CURRENT of submission]
is very different [i.e., is very different from
the INNER CURRENT of love].

When you try to

appease
the other person,
you
want something.

In fact,

you grab for it,
not waiting for it
to be given freely.

	<p><u>The stronger</u> • <u>the submissiveness,</u> <u>the stronger</u> • <u>the forcing current,</u> <u>which expresses your desire</u> <u>to get your way.</u></p>
21	<p><u>There is</u> <u>another attitude</u> [i.e., <u>another attitude in addition to that of submissiveness</u>], <u>often chosen</u> <u>when people are</u> <u>more inclined to be</u> <u>hopeless</u> <u>of ever getting from others</u> <u>what they consider</u> <u>necessary.</u></p> <p><u>The only hope they see</u> <u>is in their using</u> <u>all their</u> • <u>power,</u> <u>all their</u> • <u>selfish,</u> • <u>ruthless</u> <u>drives,</u></p> <p><u>to defeat</u> <u>the enemy</u> <u>who</u> <u>always</u> <u>stands in their way.</u></p> <p><u>They become</u> <u>hostile</u> <u>because they think</u> • <u>the entire world</u> <u>is hostile</u> <u>and</u> • <u>aggression</u> <u>is the only means of</u> <u>getting the happiness they desire.</u></p>

Needless to say,
the opposite effect [i.e., the effect of NOT getting happiness they desire]
is the result:

they are bound to
antagonize people [i.e., antagonize other people
with their aggressiveness]
so that these [i.e., so that these other people,
being antagonized by their aggressiveness,]
actually
do [i.e., actually DO, as these people EXPECT others to
do to them from their belief that the
entire world is hostile,]
become hostile to them.

This [i.e., This hostility of others toward them]
only
strengthens
their wrong conclusions [i.e., strengthens their WRONG conclusions
that 1) the entire world is hostile and therefore 2) aggression
is the ONLY way of getting the happiness they desire].

They do not see
that
they
• have caused this condition [i.e., caused this condition of
hostility toward themselves],
and
• are constantly aggravating it [i.e., are constantly aggravating this
condition of hostility toward themselves].

This [i.e., This condition of causing hostility toward themselves by their
aggressiveness toward others]
would seem
impossible
to trace.

In fact, often
the stronger
this hostile attitude is [i.e., the stronger this hostile attitude of
aggressiveness toward others is in order to get what one wants],
the more
it is covered up with opposite facets [i.e., the more this hostile
aggressiveness toward others is covered up with
opposite more positive attitudes of the personality].

It is also possible that
this attitude [i.e., this attitude of hostile aggressiveness toward others
in order to get what one wants for one to be happy]
exists
only
in isolated parts of the personality.

It may need
a great deal of

- **self-search and**
- **analysis**

of your
real reactions,
going to the roots
of their significance [i.e., going to the roots of the
significance, CAUSE, and meaning of
your REAL REACTIONS],

until you find
the existence of this attitude [i.e., the existence of
this attitude of hostile aggressiveness toward
others in order to get what you want for
you to be happy].

When you find
an attitude of
battling
in fear against
annihilation, for instance,
you can be sure that
this trend [i.e., that this trend of hostile aggressiveness toward others in order
not to be annihilated by others]
must exist
within your psyche.

	<p><u><i>In other cases,</i></u> <u><i>such a fear [i.e., such a fear of being annihilated by others]</i></u> <u><i>may be</i></u> <ul style="list-style-type: none">• <u><i>unconscious and</i></u><u><i>may apply</i></u> <ul style="list-style-type: none">• <u><i>only to certain aspects of your life,</i></u><u><i>while</i></u> <u><i>in a larger part of your personality</i></u> <u><i>you feel at ease</i></u> <u><i>with the world.</i></u></p> <p><u><i>That again</i></u> <u><i>may be difficult to trace.</i></u></p>
22	<p><u><i>While a</i></u> <u><i>submissive person</i></u> <u><i>is obviously</i></u> <u><i>dependent,</i></u> <u><i>the one with a</i></u> <u><i>hostile attitude [i.e. the one with a hostile aggressive attitude toward others in</i></u> <u><i>order to get what he or she wants for him or her to be happy]</i></u> <u><i>deceives himself or herself</i></u> <u><i>into believing</i></u> <u><i>that he or she</i></u> <u><i>is independent,</i></u> <ul style="list-style-type: none">• <u><i>standing alone and</i></u>• <u><i>fighting alone,</i></u><u><i>never</i></u> <u><i>bending to the will of others.</i></u></p> <p><u><i>They never realize</i></u> <u><i>that they are</i></u> <u><i>just as dependent</i></u> <u><i>as the submissive type,</i></u></p> <p><u><i>only they choose</i></u> <u><i>different means</i></u> <u><i>to pursue their conviction</i></u> <u><i>that they</i></u> <u><i>must get what they want</i></u> <u><i>in order to be happy.</i></u></p>

Their way [i.e., The way of those with a hostile aggressive type of personality]
is to

reject

- *emotions,*
- *affection, and*
- *what they may consider*
softness.

To them

all this [i.e., all emotion, affection, and softness]
represents
danger.

Instead of

- *real or*
- *pseudo-positive*
emotions,

they will

manufacture a

- *hardness and*
- *aggressiveness*

inside themselves

that is

no more real

than

the submissive kind of "love."

23

Another way of coping with
the basic will to be happy
is the attitude

I have so often called
withdrawal.

In this case [i.e., In this case where WITHDRAWAL is chosen as the attitude by which to cope with the basic desire for happiness],
people are convinced of
never
attaining happiness,

and
this [i.e., and this conviction that they will NEVER attain happiness]
seems to be such a tragedy
that they
protect themselves
by pretending
they do not want
anything
from

- **others,**
- **life, or**
- **the world.**

They
withdraw into
isolation,
never

- **experiencing**
the dreaded defeat [i.e., never EXPERIENCING the dreaded defeat of NEVER attaining HAPPINESS],

never

- **realizing**
what a poor bargain
they have made with life.

[By withdrawing from life]
They may
protect themselves
from

- **disappointments and**
- **failures,**
which
in reality
would not hurt
half as much as
they now imagine.

They
could
experience
• happiness and
• the joy
they
think
they do not miss,

whereas
now
they vegetate
without
any
real life experience.

Although
a person with this predominant attitude [i.e., with this predominant attitude
of withdrawal from life to cope with the basic desire for happiness]
may
appear
more
• cheerful and
• well-adjusted
than another,

deep down
there is a
greater
hopelessness [i.e., a hopelessness that is greater than the hopelessness
in others, a conviction that they will NEVER
attain or experience happiness].

Otherwise [i.e., Without such a severe level of HOPELESSNESS]
he or she
would not have resorted to
such drastic means [i.e., such drastic means as withdrawing from all of
life in order not to feel or experience such an
intensely painful level of hopelessness].

I have pointed out before
that all three aspects [i.e., ALL THREE attitudes for attaining happiness:
SUBMISSIVENESS, AGGRESSIVENESS, and WITHDRAWAL]
exist in most people
in some combination
and
this [i.e., and this fact that ALL THREE attitudes exist IN SOME
COMBINATION in most people]
creates
additional conflicts
in the soul.

If people resort to
several
means [i.e., several means for attaining happiness – attitudes of
SUBMISSIVENESS, AGGRESSIVENESS, and/or WITHDRAWAL],
hoping to be
guarded fully
without risking anything,
they will be pulled into
opposite directions.

24

Still another way of trying to cope [i.e., cope with not finding happiness]
is by
crippling
your real feelings.

This [i.e., This crippling of your REAL feelings]
also happens with
the three attitudes described before [i.e., the three attitudes of
submissiveness, aggressiveness, and withdrawal].

You never allow your feelings
to function

- **freely or**
- **naturally.**

Either you whip them [i.e., whip up your feelings]
artificially
into a more dramatic state,
exaggerating them
for reasons that seem to you
expedient.

The expediency is, of course,
another way of
manipulating
the other person
to feel
obligated to
• love and
• obey
you.

Or else,
if you fear defeat,
you do not allow
either your
• intuition
or your
• real feelings
to
• guide and
• carry
you
safely through the stream of life.

Instead
you artificially
• cramp,
• prohibit, and
• squash
your natural feelings.

Maybe your
real self [i.e., Maybe your REAL self, like your
ARTIFICIALLY CRAMPED self,]
would also cause your
real feelings
to recede
in a particular situation.

But this [i.e., But your REAL self holding back your REAL feelings
in a particular situation]

- **is a very different procedure** [i.e., is a very different procedure from
ARTIFICIALLY cramping or squashing your real feelings
in a particular situation]

and

- **has a very different effect**
on your personality
than the artificial manipulation,
even if the goal [i.e., even if the goal for holding back your real
feelings by your REAL self and by
your ARTIFICIALLY CRAMPED self]

is the same.

At other times,

the goal [i.e., the goal for holding back your real feelings by your LIMITED
ARTIFICIALLY CRAMPED self]

may

not be the same [i.e., may not be the same as the goal for holding back
your real feeling by your REAL self]

and what you do

based on your
limited view

is

not only

- **unnecessary**

but also

- **damaging.**

25

Your
real self
knows.

Trust it.

Your
superimposed compulsive behavior pattern
is completely blind.

The one [i.e., Your superimposed compulsive behavior pattern]
is haphazard.

It [i.e., Your superimposed compulsive behavior pattern]
may be

• **right**

or

• **wrong,**
but you remain
insecure.

It [i.e., Your superimposed compulsive behavior pattern]
is an

• **unnatural**
• **forceful**
procedure.

The other [i.e., Your real self]
is in harmony with

your

• **nature and**

your

• **life.**

Therefore,

whatever happens

is

• **organic and**
• **right.**

If it is

right

to feel for someone,

you do

not need to

increase your emotions
artificially.

You will feel

as strongly as you

should [i.e. as you naturally and organically should and would]

when you allow your

personality to develop

freely.

	<p><u>This</u> [i.e., <u>Experiencing the natural and REAL FEELINGS of</u> <u>your REAL SELF</u>] <u>cannot happen with all the</u> <ul style="list-style-type: none">• <u>deviations and</u>• <u>basic false premises</u><p>[i.e., <u>with all the deviations and basic false premises</u> <u>of your superimposed compulsive behavior pattern</u>].</p></p>
26	<p><u>In an</u> <u>artificial manipulation</u> [i.e., <u>In an artificial manipulation of your real feelings</u>] <u>you prevent</u> <ul style="list-style-type: none">• <u>your soul</u><p><u>from growing in harmony with</u> <ul style="list-style-type: none">• <u>your innermost self</u> [i.e., <u>in harmony with your REAL SELF</u>].</p><p><u>You prevent</u> <u>your innermost self</u> [i.e., <u>prevent your REAL SELF</u>] <u>from</u> <ul style="list-style-type: none">• <u>evolving.</u></p><p><u>You prevent</u> <u>your feelings</u> [i.e., <u>prevent your REAL FEELINGS</u>] <u>from</u> <ul style="list-style-type: none">• <u>maturing,</u><p><u>from</u> <ul style="list-style-type: none">• <u>manifesting.</u></p><p><u>All this</u> [i.e., <u>All this about how you prevent your REAL SELF from EVOLVING</u> <u>and your REAL FEELINGS from MATURING and MANIFESTING</u> <u>BY artificially MANIPULATING your real feelings</u>] <u>you may not yet</u> <u>be aware of,</u> <u>but in the course of this work,</u> <u>you will find it to be true.</u></p></p></p>

*It is important to understand
the implications of the
artificial manipulation
of your feelings,
either making them
• bigger
or making them
• smaller
than they are.*

*The negative result [i.e., The negative result
of MANIPULATING your REAL FEELINGS]
is that you
prohibit
the growth
of a living organism,
for feelings are
that [i.e., for feelings ARE a living organism].*

*Any
living organism*

*• not left alone,
but
• constantly manipulated,

will suffer
a very crippling effect.*

*This [i.e., This CONSTANT MANIPULATION]
is what you do with
your real feelings.*

*You do so [i.e., You manipulate real feelings]
when you
• exaggerate and
• dramatize
a positive feeling about a person.*

And you do so [i.e., And you manipulate real feelings]

when you

talk yourself into

- resentment and
- contempt

for a person

because

you believe that this [i.e., because you believe that holding
resentment and contempt for a person]

is protection against

the tragedy of

being rejected.

Finally,

it is not surprising

if you no longer

know

- what
you

really

- feel and
- want,

and

- who
you

really

- are.

Your feelings

are the expression of

your being.

If you

constantly

prohibit

your real feelings

from functioning

and

substitute artificial ones,

you cannot

know

- them [i.e., you cannot know your REAL feelings],

and therefore

you cannot

know

- your real self.

27

There is
only one way
to find the
real self
that you are so ardently looking for in your work.

First
become aware of
the

- forcing current,

the current of

- "I want"
on the one hand,

and

- "I fear that I will
not get what I want"
on the other.

Once you are
clearly aware of
how this current manifests in you,
you will be able to
let go of it.

Then,
and then only,
can you give it up [i.e., GIVE UP the FORCING CURRENT of
"I want" and "I fear that I will not get what I want"].

If you do that
again
and again,
soon you are bound to
become aware of
the feelings of
your real self
which slowly rise to the surface
after you have banned them
in fear
for such a long time.

	<p><u>You did not trust</u> • <u>them</u> [i.e., <u>You did not trust the FEELINGS of your REAL SELF</u>]; <u>therefore you could not trust</u> • <u>yourself.</u></p> <p><u>You can reverse</u> <u>that process</u> [i.e., <u>You can trust your REAL SELF FIRST, and THEN trust the FEELINGS of your REAL SELF</u>] <u>only by</u> • <u>becoming aware and</u> • <u>then removing the element</u> <u>that you substituted</u> [i.e., <u>the element you SUBSTITUTED FOR your REAL FEELINGS</u>].</p>
28	<p><u>You will clearly distinguish between</u> • <u>the real feelings underneath</u> <u>and</u> • <u>the compulsive</u> • <u>manipulations,</u> • <u>drives, and</u> • <u>impulses</u> <u>which you confuse with your feelings.</u></p> <p><u>The real feelings are calm.</u></p> <p><u>They</u> [i.e., <u>The real feelings</u>] <u>do not mind being patient.</u></p>

**When they [i.e., When the real feelings]
express themselves,
there will be**

no

- **doubt,**

no

- **wavering.**

**Since they [i.e., Since the real feelings]
are**

**one with
the stream of life,**

they [i.e., the real feelings]

**will carry you
in the right direction
and**

you will have

**no doubt [i.e., you will have no doubt that your real feelings
are carrying you in the right direction]**

if you are willing to trust them.

29

**How can you have
self-confidence**

- **if the only thing**

**that can truly give it to you [i.e., if the only thing that can truly
give you self-confidence] –**

your

- **real self,**

your

- **real feelings –**

**is not allowed
to function,**

and

- **if instead**

**you use substitutes [i.e., you use substitutes for your real self,
substitutes for your real feelings]**

**that leave you in a state of
inner frenzy?**

Those who are outwardly
• calm and
• well balanced
are not necessarily free of this aspect [i.e., not necessarily free of using substitutes for their real self and real feelings, substitutes that leave them in a state of INNER frenzy].

In fact, it [i.e., In fact, their use of SUBSTITUTES FOR their REAL SELF and REAL FEELINGS to guide them in life, substitutes that leave them in a state of INNER frenzy]

may only be
• more hidden, and perhaps even
• more damaging
[i.e., more hidden and perhaps even more damaging BECAUSE OUTWARDLY they APPEAR to themselves and to others to be calm and well balanced].

But I venture to say
that the frenzy [i.e., that the INNER FRENZY caused by using SUBSTITUTES FOR the REAL SELF and REAL FEELINGS to guide one in life]
exists in each person
unless it [i.e., unless this INNER frenzy]
has been
• found and
• dissolved
in your work.

Unless you become aware of it [i.e., aware of this INNER FRENZY caused by your using SUBSTITUTES FOR your REAL SELF and for your REAL FEELINGS to guide you in life],

feeling it [i.e., feeling this INNER FRENZY]
almost like
a separate element in you,
you cannot relinquish it.

30

Once you reach
that state [i.e., Once you reach that state of using your REAL SELF and
your REAL FEELINGS to guide you in life, having relinquished your old
habit of using SUBSTITUTES of your real self and real feelings to guide you],
you will
experience
feelings
which are
almost impossible to convey in words.

The relief
of a burden you have unnecessarily carried
will be so tremendous
that your

- joy and
- liberation

will be a
strongly felt reality.

What you have so far
experienced
only on isolated occasions,
the manifestation of your
intuitive nature,
will become
more
and more a
constant
reaction.

You will have
the deep inner knowledge –
not in your
• brain
but in your
• solar plexus –
that your
• reaction,
or your
• knowledge,
or your
• decision
is right,

feeling
neither
• guilt
nor
• pride
nor
• doubt.

You will
spontaneously
be the best you can be:
• poised and
• unrepressed.

You will
say
• the right thing
• at the right time
and know when
• not to speak.

You will be
• relaxed
and
• concentrated
at the same time,
fully
• aware and
• alive to
• the moment and
• its requirements.

You will
know
that nothing
that should be yours
could fail to come to you.

You will
not
need to be in a frenzy about it [i.e., in a frenzy about what your role should
be in bringing something to yourself that should be yours],
worrying
whether or not
you do

- too much or
- too little.

You will
do what is

- necessary and
- eliminate that which is
- unnecessary,

without

- fear and
- worry.

31

This serenity
sounds like
an ideal

impossible to attain
on earth,

and I do not say
that you will reach it overnight.

But

- gradually and
- surely

you will increase it [i.e. increase your SERENITY in life],
having unavoidable setbacks
less
and less frequently.

Eventually it [i.e., Eventually, SERENITY]
will become
your real nature,

as it truly is,
once you
dissolve the
• fearful and
• tense
inner clamoring,

"I want,
I must."

When
the tension is relaxed,
you
• float,
you
• do not fear,
you
• have no doubt, and
you
• recognize clearly
what an illusion
your struggle has been.

You will
no longer need it [i.e., You will no longer need the struggle].

You will shed it [i.e., You will shed the struggle]
like an
• old,
• dirty,
• heavy
cloak
you have no use for.

Your
• potential
will become
• reality.

You will be
poised
• within yourself
and
• in life.

You will
not need to
exaggerate.

You will
not believe
that
you must have
• everything
or
you have
• nothing.

You will
find
happiness,

but will know
that [i.e., will know that for you to have happiness]
not everything
need go
according to your wishes.

You will
not believe
people are
• "good"
or
• "bad,"
neither
• depending on them
too much
nor
• distrusting them
and
standing alone
in a seemingly
hostile world.

You will
judge
in

- reality,
seeing
what is
 - valuable and
 - trustworthy,
- but not
"needing" it [i.e., not "needing" what is valuable and trustworthy].

And you will also
see the weaknesses of people,

- without
- being personally threatened, and
- without
- generalizing this human aspect.

Right now

you are doing all of this [i.e., Right now

- you are exaggerating your feelings,
- you believe you must have everything or you have nothing,
- you think that everything needs to go according to
your wishes to be happy,
- you believe people are "good" OR "bad" and
- you are feeling personally threatened by and generalizing
the weaknesses of other people]

constantly,

no matter

how much it is camouflaged.

32

Your

- right,
- spontaneous,
- uninhibited

expression

depends solely on

- whether or not, or
- to what degree,

you

- become aware

and then

- let go

of the forcing current,

"I want."

This work [i.e., This work of first becoming aware of and then letting go of
the forcing current, "I WANT,"]

is a path

within the path.

Once you

- have the distinct awareness [i.e., have the distinct awareness of
the forcing current, "I WANT,"]

and

- feel

the current,

visualizing it [i.e., visualizing

the forcing current, "I WANT," that you FEEL]

as a foreign substance,

you are on

the halfway mark

of this aspect of your development.

Then

the next step

will not be quite so difficult.

33

Now, are there any questions?

QUESTION:

I feel
this forcing current in me.

I know that
I want
certain conditions,
while I
intellectually
know
that I
can't have them.

How can I
give up
the forcing current?

In what way
do I work?

34

ANSWER:

The first requirement
is to
feel
its existence [i.e., is to FEEL the existence of the forcing current].

Just verify it [i.e., Just VERIFY the existence of the forcing current].

And then ask yourself
specific
questions.

- *What is it*
that I want [i.e., In detail and yet succinctly, what exactly
is the SPECIFIC condition I want in my life]?
- *Why [i.e., WHY do I want this specific condition in my life]?*

A

- clear and
- precise

answer to

these questions [i.e., these questions of
what EXACTLY do you want and WHY]
is of utmost importance.

Know

what you want

- in any given moment,
- and
- why.

Moreover,

why

does the attainment
seem
so
important?

Consider whether it [i.e., Consider whether attainment of
specifically what you want]

is really

as important as you now think.

Ask yourself,

what would happen

if I did

not

get it [i.e., Ask yourself what would happen

if you did NOT get specifically what you want]?

Consider

this alternative [i.e., Consider as a possibility for yourself getting

THIS ALTERNATIVE if you did NOT get specifically what you
want INSTEAD OF considering ONLY the alternative of getting
exactly what you want]

with

a fresh outlook.

Sometimes [i.e., *Sometimes when onsidering as a possibility for yourself getting THIS ALTERNATIVE if you did NOT get specifically what you want INSTEAD OF considering ONLY the alternative of getting exactly what you want*]

it may be necessary
to concentrate
temporarily
on something else
that
appears
to have
no bearing on the subject,
but in the end
you will see the connection.

The work itself
guides you
in the proper direction,
as my friends have often noticed.

35

When

- *you have considered*
the illusion of
the importance of
your wish fulfillment

and

- *your feelings*
still remain as
 - *tense and*
 - *unfree**as before,*

there must be
something
hidden
that you have not yet found.

**You will see that
the intensity
of your**

- **feelings** [i.e., the intensity of your FEELINGS about
the importance of your wish fulfillment]

**is out of proportion with
your**

- **intellectual view
of its importance** [i.e., your INTELLECTUAL view about
the importance of your wish fulfillment].

**Emotionally,
it seems that
your life**

depends on it [i.e., Emotionally it seems that your LIFE
depends on your wish fulfillment],

while you

know perfectly well

that it does not [i.e., intellectually you know perfectly well that your LIFE
does NOT depend on your wish fulfillment].

**This will show you
the discrepancy
between**

- **the issue** [i.e., the issue itself of your wish being fulfilled or not]

and

- **the intensity of
your feelings** [i.e., the intensity of your FEELINGS ABOUT the
issue of your wish being fulfilled or not].

When you realize this [i.e., When you realize this discrepancy BETWEEN the issue
itself of your wish being fulfilled or not AND the intensity of your
FEELINGS ABOUT the issue of your wish being fulfilled or not],

you may be

quite shocked.

36

If after

- ascertaining your wishes

and

- seeing the discrepancy between

• them [i.e., seeing the discrepancy between your WISHES]

and

- your actual needs

the intensity

still remains,

consider whether

the fulfillment

of the desire

would mean to you

an

imaginary

- protection

against an

imaginary

- danger.

Needless to say,

you have to find

your particular

imaginary

danger.

Unless you are

aware of

- this [i.e., Unless you are aware of this particular imaginary “danger”],

you cannot

let go of

- the “weapon”

of your forcing current [i.e., you cannot let go of your FORCING

CURRENT which you use as a “weapon” to defend yourself against this particular imaginary “danger”].

37

*I cannot emphasize strongly enough
that in this work
you
cannot get
any real results
by absorbing
general knowledge.*

*It does not suffice
that you
• know,
and even
• feel,
that you have
the forcing current
in you.*

*You have to find
• the
• exact,
• specific
way
in which
it works [i.e., the EXACT SPECIFIC way in which
the FORCING CURRENT works in YOU],
• what
the issues are [i.e., what the issues are concerning your wish being fulfilled
or not fulfilled, the issue over which the forcing
current in you is evoked],
and
• in what way
you try to overcome
the obstacles
to your
childish concept of
happiness.*

*This [i.e., How the forcing current works]
may not only
vary with
each person,
but it also
varies with
the same person.*

One day
your forcing current
manifests in one way,
the next day
in another [i.e., the next day your forcing current manifests in another way].

You may find
two or three ways
simultaneously
which conflict with one another [i.e., You may find two or three ways
your forcing current manifests simultaneously,
several ways that also conflict with one another].

All this is very
individual,
and it is necessary to find out
how these different ways [i.e., how these different ways
that the forcing current can be expressed
are expressed in you.

In fact,
when you have
a real insight,
you will probably even
forget at the moment
to identify it [i.e., to identify this real insight]
as the forcing current.

Only afterward
will you see
what it was [i.e., Only afterward will you see that this insight
was the forcing current].

Perhaps this [i.e. Perhaps allowing forcing currents to be RECOGNIZED
only retrospectively, AFTER you have had a real insight]
is one way of
distinguishing

- real and
- false

recognitions [i.e., distinguishing real and false recognitions
of forcing currents].

In the former [i.e., In the REAL recognition of a forcing current],

you

- ***hardly realize***

what it is

you

- ***seek***

and

- ***find***

at the moment.

In the latter [i.e., In the FALSE recognition of a forcing current],

you

- ***struggle to***

use

knowledge

you have heard

and

- ***try to apply it***

artificially.

38

When

- ***an emotional obstinacy***

is discovered in the course of this work

and

- ***you are perfectly aware of***

its unreasonableness

without being able to help it,

then, as I said before,

you must be afraid

to let go of the attitude

because

it [i.e., this attitude]

is supposed to be

a protection against

something you fear.

It [i.e., This attitude]

is an armor.

So [i.e., So, since this attitude that is giving rise to a forcing current
is supposed to protect you against something you fear,]
it becomes imperative
that you find out
specifically
what the danger is
that the
stubborn holding on to
the "I-want-current"
is supposed to save you from.

39

Of course
the answer [i.e., the answer to the question of what
the danger is from which you are protecting yourself]
is that
the child in you
believes that
you will
avoid
the abyss of unhappiness
by holding on to
this current [i.e., by holding on to
this "I-want-current"].

But again,
this general answer
is not sufficient
because
many individual variations are possible
in which
this [i.e., in which this fear of
falling into the abyss of unhappiness]
is experienced in
the subconscious.

Perhaps
the only way
you can discover
the truth within [i.e., the truth within about how
the forcing current manifests in you]
is by using
completely different words [i.e., using words
completely different from the words I use].

You have to find it [i.e., find your forcing current]
all afresh.

And then
you may, perhaps,
see that it amounts to
just what I say here.

Unconsciously,
you may think of
your forcing current
in different terms,
so that
emotionally
my words
may have no meaning for you.

40

Incidentally, my friends,
I would greatly welcome questions,
especially from those friends

- who do not yet have the opportunity to get
private help for their individual work,
- who still have to wait –
the time will come if they persevere.

They [i.e., Those friends who do not yet have the opportunity
to get private help for their individual work]
need it [i.e., need help from me for their individual work]
more than the others
who are already well launched on this path;

they [i.e., those friends who do not yet get private help for their individual work]
can do much to
prepare themselves
for receiving more intensified help.

It would be constructive
for all of you,
even those who already work with a helper,
to ask
what to do as
preparatory work.

This [i.e., This preparatory work]
will also be beneficial
for those friends
who cannot attend personally
but read these lectures.

So give up your
• shyness and
• inhibitions.

The more
you participate with questions,
the better it is
for
• your inner readiness
and
for
• the shedding of your inhibitions.

This [i.e., This inner readiness for the work
and for this shedding of your inhibitions]
will be of
substantial benefit
that you cannot yet evaluate.

41	<p><u>QUESTION:</u> <u>Isn't it</u> <u>that sometimes we want to</u> <u>nurse our resentments for certain people</u> <u>and</u> <u>that's why we seek</u> <u>their faults?</u></p> <p><u>What do we do about that?</u></p>
42	<p><u>ANSWER:</u> <u>This is a</u> <u>very constructive question.</u></p> <p><u>When you</u> <u>want</u> <u>to have resentments,</u> <u>the most obvious and first question would be,</u></p> <p><u>why [i.e., WHY do you want to have resentments]?</u></p> <p><u>Once you</u> <u>realize</u> <u>that you</u> <u>want</u> <u>to have such resentments,</u></p> <p><u>it will not be so difficult</u> <u>to find out why.</u></p> <p><u>As always,</u> <u>this [i.e., this searching for WHY you want to have such resentments]</u> <u>should be approached</u></p> <ul style="list-style-type: none">• <u>as dispassionately and</u>• <u>with as new an outlook</u> <p><u>as though questions of this sort</u> <u>had never been asked.</u></p>

Disregard the
ready answer that would say [i.e., that would say
you want to have such resentments],
because of
this or that fault
in the other person.

This [i.e., A fault in the OTHER person]
is not the reason [i.e., is not the reason you WANT to have
such resentments toward the other person].

You have to find out what your
imagined
advantage is
when
you
are

- **aggressive and**
- **hostile.**

43

QUESTION:
[Would my advantage to being aggressive and hostile
toward the other person be that it provides]

An armor,
so as not to be on the defensive?

ANSWER:
If you are afraid of
being on
the defensive,

you must find yourself
guilty [i.e., guilty for something relating to the other person],

otherwise
you would not have to protect yourself
by going on the offensive.

44

QUESTION:

Yes, but it [i.e., Yes, but going on the offensive]
also gives
• self-confidence and
• self-trust.

ANSWER:

Actually, it [i.e., Actually, going on the offensive]
does
not give you
self-confidence
if
you
• resent another person
and
you
• are helplessly caught
in the resentment.

Your emotions
become so strong
that you cannot handle them anymore.

This [i.e., Your emotions of resentment and hostility becoming so strong
that you cannot handle them]
does
not
make for
self-confidence.

But in your
unreality
you may believe it does [i.e., you may believe that expressing strong
emotions of resentment and hostility toward the other person
will make you more self-confident]
simply by
avoiding
looking for
what you feel guilty about.

If you attack
in order to hide something,
it will make you
as helpless as
the object of your attack.

Thus you are caught
in a whirlpool,
losing
self-government.

45

It is often the case
that one
resents
in the other
what one
actually resents
in oneself.

If you look at
what particularly irritates you,
you will inevitably find
that,
perhaps in a

- *distorted or*
- *modified*

way,
you have
a very similar

- *aspect or*
- *attitude.*

The stronger
you dislike it [i.e., dislike this aspect or attitude]
in yourself,
the more
you project
the dislike [i.e., project the dislike this aspect or attitude]
on others.

The more it [i.e., The more this aspect or attitude you dislike in yourself]
is hidden,
the more
you may overcompensate for it
by going in
the opposite extreme
outwardly [i.e., the more you may exhibit OUTWARDLY an attitude
or aspect that is OPPOSITE to the attitude or aspect
you ACTUALLY have in yourself and strongly dislike].

But since
any ungenune solution
has a negative effect,
so must this, too [i.e., so too must this ungenune solution of exhibiting
OUTWARDLY an attitude or aspect that is OPPOSITE to the attitude
or aspect you ACTUALLY have in yourself and strongly dislike].

One of the symptoms is
that you
particularly
resent
the same thing [i.e. the same thing you dislike in yourself]
in others.

The remedy, therefore,
lies in

- *finding that in you [i.e. the that thing you DISLIKE in YOURSELF]*
which is still hidden

and then,
through understanding its imagined necessity,

- *dissolving it.*

In that moment,
you will
no longer have
such strong reactions
toward others.

Is that clear?

46	<p><u>QUESTION:</u> <u>Yes.</u> <u>I also think that it is</u> <u>a cover for the procedure,</u></p> <p><u>"If there is a hurt anyway,</u> <u>I'd rather have a</u> <u>self-inflicted hurt</u> <u>than be hurt by</u> <u>someone else."</u></p>
47	<p><u>ANSWER:</u> <u>Yes,</u> <u>that may often be the case too.</u></p> <p><u>I have touched upon the subject of</u> <u>self-destructiveness</u> <u>in the past,</u></p> <p><u>but in the light of our</u> <u>new knowledge</u> <u>I would be glad to discuss this element again.</u></p> <p><u>Please bring it up another time.</u></p>

My dearest friends,
let me part from you tonight
with the assurance, once again,
• that this is a
benign
universe,
• that you have
nothing to fear
if you
• come out of
your illusion,
if you
• give up
• the fear,
as well as
• the error,
that your little self
can be the judge
of what brings you happiness.

Let
your
• big self,
your
• real self
that is so much
nearer than you believe,
guide you
in the stream of life.

All people on this earth
who have found ways of
exploring the realms of
the subconscious,
whether
• in psychoanalysis or
• in any other form of psychotherapy,
if truly successful,
discover
the old,
old truths of
• metaphysics and
• spirituality.

	<p><i><u>The more successful</u></i> <i><u>your earth methods become,</u></i> <i><u>the more will they</u></i> <i><u>integrate with</u></i> <i><u>the basis of all religions.</u></i></p> <p><i><u>For the divine laws</u></i> <i><u>work eternally</u></i> <i><u>within the psyche</u></i> <i><u>and</u></i> <i><u>this will be</u></i> <i><u>more</u></i> <i><u>and more</u></i> <i><u>discovered to be so.</u></i></p>
49	<p><i><u>Go in peace, my friends.</u></i></p> <p><i><u>Rejoice in</u></i> <i><u>the knowledge</u></i> <i><u>that</u></i> <i><u>reality</u></i> <i><u>must</u></i> <i><u>make you happy.</u></i></p> <p><i><u>Be blessed,</u></i> <i><u>be in God!</u></i></p>

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