

# Pathwork Lecture 131: Interaction Between Expression and Impression

1996 Edition, Original Given February 5, 1965

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

<b>03</b>	<p><b><i>Greetings, my dearest, dearest friends.</i></b></p> <p><b><i>Blessings for every one of you.</i></b></p> <p><b><i>Blessed be this evening [i.e., Blessed be this time we now spend together in this lecture].</i></b></p> <p><b><i>May this lecture help all of you</i></b></p> <ul style="list-style-type: none"><li>• <b><i>to progress on this path,</i></b></li><li>• <b><i>to find</i></b><ul style="list-style-type: none"><li>• <b><i>missing clues and</i></b></li><li>• <b><i>enlightenment</i></b></li></ul></li></ul> <p><b><i>wherever you struggle in the dark.</i></b></p>
<b>04</b>	<p><b><i>The human struggle is a continuous striving toward light, whether or not you know it.</i></b></p>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Format posted 11/1/19

*When I say light,  
I mean*

- *the light of truth –*
- *the truth of happiness.*

*For in truth [i.e., For when you are in truth]  
you must be happy.*

*When you  
lose truth  
it is  
always  
because  
you look for  
much more*

- *complicated solutions  
than*
- *the truth.*

*You look  
much further ahead,  
away from  
where the answer is.*

**05**

*The concept  
you are impressed with  
is that happiness  
is attainable  
only  
in the distant future.*

*You strive toward*

- *the future,*

*while happiness*

- *is in  
the now.*

*I have said this before, my friends,  
but it is not fully understood by most of you.*

	<p><i>So I want to</i></p> <ul style="list-style-type: none"><li>• <i>talk about this a little more and</i></li><li>• <i>show you the way to experience it [i.e., the way to EXPERIENCE happiness in the NOW].</i></li></ul>
<p><b>06</b></p>	<p><i>If you truly understand yourself in relationship to this very moment [i.e., understand yourself in relationship to this NOW], momentary unhappiness notwithstanding, you must be happy.</i></p> <p><i>In other words – and this may sound like a contradiction, but it is not – no matter how unhappy you are now,</i></p> <p><i>by understanding this now, you must be happy.</i></p> <p><i>Conversely, no matter</i></p> <ul style="list-style-type: none"><li>• <i>how favorable circumstances are,</i></li></ul> <p><i>and no matter</i></p> <ul style="list-style-type: none"><li>• <i>how happy you may think you are at this moment,</i></li></ul> <p><i>if you do not</i></p> <ul style="list-style-type: none"><li>• <i>fully live in the moment and</i></li><li>• <i>understand it [i.e., and understand this moment, understand this NOW] in relationship to you,</i></li></ul> <p><i>you cannot be fully happy.</i></p>

07

*When I speak  
of the*  
• *now*  
*and*  
*of the*  
• *moment,*  
*this can mean only*  
*one thing – that is,*  
• *you yourself.*

*Your view of  
the world –*  
*your attitude*  
*to*  
• *life,*  
*to*  
• *happenings*  
*and to*  
• *others –*  
*can only be a result of*  
*your*  
• *view of,*  
*and*  
• *attitude to*  
• *yourself.*

*If you*  
*understand*  
*yourself*  
*in relationship to*  
• *life,*  
*at this moment,*  
*you cannot possibly be*  
*in darkness.*

08

*I have given you*  
*many tools for*  
• *reaching*  
*yourself*  
*and thereby [i.e., and by reaching yourself thereby]*  
• *living in*  
*the now.*

*This whole path [i.e., This entire pathwork] –  
with all its*

- *methods and*
- *various approaches –*

*is concerned with*  
*this primary goal [i.e., this primary goal of reaching and  
realizing YOURSELF].*

*When you  
realize*

- *yourself,*

*when you  
find your*

- *real self,*

*you are  
in the now –*  
*in the very act of  
being  
in yourself.*

**09**

*We have, in our pathwork,  
two fundamental approaches,  
both of which  
are necessary.*

*One is [i.e., One approach in our pathwork is]*

- *finding,*
- *expressing, and*
- *emptying out*

*what is within you,  
so that it [i.e., so that what is within you]  
can be  
reexamined  
as to its*

- *truthfulness and*
- *reality.*

*The second is [i.e., The second approach in our pathwork is]*

- *impressing,*
- *molding and*
- *directing*

*the powers within yourself,  
so as to create*

- *favorable, or*
- *more variable,  
circumstances.*

*These approaches [i.e., These two approaches – 1) finding, expressing, and emptying out what is within you so it can be reexamined as to its truthfulness and reality AND 2) impressing, molding and directing the powers within yourself so as to create favorable or more variable circumstances]*

*are  
interdependent.*

*In order to  
live*

- *meaningfully and*
- *dynamically,*

*an interrelationship between them [i.e., an interrelationship  
between expressing and impressing]*

*is necessary.*

*I can recognize  
that many of you, my friends,  
are often*

*in confusion  
regarding  
this*

- *happy interaction,*

*this*

- *mutual interplay  
between*

- *expressing and*
- *impressing,*

*between*

- *emptying out and*
- *putting in truth.*

	<p><b>When there is</b> <b>no harmony between these two activities</b> [i.e., <b>When there is NO HARMONY between these two activities – BETWEEN 1) finding, expressing, and emptying out what is within you so it can be reexamined as to its truthfulness and reality AND 2) impressing, molding and directing the powers within yourself so as to create favorable or more variable circumstances</b>],</p> <p><b>there must be</b></p> <ul style="list-style-type: none"><li>• <b>confusion and</b></li><li>• <b>darkness.</b></li></ul>
<b>10</b>	<p><b>No matter</b> <b>how important</b> <b>each of these two approaches is by itself,</b> <b>using one</b> <b>instead of</b> [i.e., <b>using one where you should be using</b>] <b>the other</b> <b>makes the fulfillment you seek</b> <b>unattainable.</b></p> <p><b>It is</b> <b>not easy</b> <b>to know</b> <b>when</b></p> <ul style="list-style-type: none"><li>• <b>one</b></li></ul> <p><b>and</b> <b>when</b></p> <ul style="list-style-type: none"><li>• <b>the other</b></li></ul> <p><b>activity</b> [i.e., <b>when either expressing or impressing</b>] <b>is appropriate.</b></p> <p><b>Let us try to shed a little more light on this subject.</b></p>
<b>11</b>	<p><b>From our past endeavors</b> <b>you all know the importance of</b> <b>examining your</b> <b>unconscious</b></p> <ul style="list-style-type: none"><li>• <b>thoughts and</b></li><li>• <b>reactions.</b></li></ul>

**You all know that  
taking a  
• truthful concept  
and impressing it  
over  
as yet unrecognized,  
• untruthful ideas  
is merely  
• self-deception,  
• superimposition.**

**It [i.e., Taking a TRUTHFUL concept and superimposing it over  
UNTRUTHFUL ideas]  
cannot create a  
genuine  
constructive attitude.**

**Your psyche  
is like a  
vessel.**

**If it [i.e., If your psyche, your vessel]  
is filled with  
muddy water [i.e., muddy water, representing UNTRUTHFUL ideas]  
and you pour  
clear water into it [i.e., and you pour clear water, representing  
TRUTHFUL ideas, into your psyche that currently has  
UNTRUTHFUL ideas, muddy water],  
the clear water [i.e., the new TRUTHFUL ideas you now pour into your psyche]  
becomes muddy too [i.e., becomes muddy, mixed with UNTRUTHFUL ideas  
too, so all the water is now muddy with UNTRUTHFUL ideas].**

**So the muddy water [i.e., So the muddy water, representing  
UNTRUTHFUL ideas currently in your psyche,]  
must be emptied first.**

**When I say  
it must be emptied,  
this means  
you must  
understand  
its contents [i.e., you must understand  
the UNTRUTHFUL ideas in your psyche].**



	<p><b><i>You must understand</i></b></p> <ul style="list-style-type: none"><li><b><i>• that particular misconceptions [i.e., THAT particular UNTRUTHFUL ideas] make the water muddy,</i></b></li><li><b><i>• what these misconceptions are,</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• in what way they are misconceptions [i.e., in what way these UNTRUTHFUL ideas are NOT TRUTHFUL].</i></b></li></ul> <p><b><i>This [i.e., This coming to UNDERSTAND what is currently in your psyche] is</i></b></p> <ul style="list-style-type: none"><li><b><i>• the expressing,</i></b></li><li><b><i>• the emptying out.</i></b></li></ul>
<b>12</b>	<p><b><i>Let us first examine expressing.</i></b></p> <p><b><i>One of the most important aspects to look at is your struggle to resolve problems on false premises.</i></b></p> <p><b><i>The question slumbering within yourself – the question you unconsciously pose regarding a certain attitude toward life – is based on an utterly false premise.</i></b></p> <p><b><i>It [i.e., The problem you struggle to resolve] is often a nonexistent problem in itself, or it [i.e., or the problem you struggle to resolve] exists in an entirely different way than you</i></b></p> <ul style="list-style-type: none"><li><b><i>• consciously, or</i></b></li><li><b><i>• unconsciously, consider.</i></b></li></ul>

*When you build defenses  
against a  
nonexistent problem,  
no matter  
• how you struggle,  
no matter  
• how you defend yourself,  
you  
must  
entangle yourself  
deeper  
into a web of confusion.*

*This [i.e., This building defenses against a nonexistent problem and as a result  
entangling yourself deeper into a web of confusion]  
is the general difficulty  
confronting  
• all humanity,  
• even those  
who are already on a path of self-realization.*

*For each one of you  
has yet to get disentangled from  
such predicaments:*

- struggling  
and  
• defending  
against  
• false assumptions,  
• nonexistent dangers.*

**13**

*• You have already made such discoveries  
and  
• some of you  
have already liberated yourselves  
from  
some of  
the false struggles.*

	<p><i>You have understood them [i.e., You have understood some of your false struggles] to some extent, but I venture to say that every one of you here – and every one of you who reads these words – still struggles against a problem that does not exist.</i></p>
<b>14</b>	<p><i>Let us take a very simple common example so as to make it easier for you to follow me.</i></p> <p><i>Every one of you is constantly afraid, in one way or another, of being</i><ul style="list-style-type: none"><li><i>• inadequate,</i></li></ul><i>of being</i><ul style="list-style-type: none"><li><i>• rejected,</i></li></ul><i>of being</i><ul style="list-style-type: none"><li><i>• looked down upon or</i></li><li><i>• not taken seriously [i.e., or of not being taken seriously].</i></li></ul></p> <p><i>Whether or not you consciously consider this [i.e., consider fear of being inadequate, rejected, looked down upon, or of not being taken seriously] as a problem in you, you battle against it [i.e., you nonetheless battle against your fear of being inadequate, rejected, looked down upon, or of not being taken seriously], trying in your own way to solve it.</i></p> <p><i>Trying to solve a problem that does not exist must create real problems.</i></p>

*The predicament against which you battle  
is a nonsensical idea,*

*for others  
are  
not  
out to*

- reject or*
- diminish*

*you,  
as you often  
emotionally  
perceive.*

*Whether or not you are aware of it  
at this moment,  
nine-tenths of your  
attitudes*

- to  
life –*
- to  
yourself and*
- to  
others –*

*are a struggle against  
this false premise [i.e., against this FALSE premise that  
others are out to reject or diminish you].*

*To defend yourself  
against this dreaded happening [i.e., this dreaded happening of others  
rejecting or diminishing you],  
you build an elaborate structure.*

**15**

*When you enter upon such a path [i.e., such a path as this pathwork] –  
and often when you have already been on it for some time,  
without thinking about it specifically –*

*your endeavors  
are geared to  
make this dreaded event [i.e., make this dreaded event of others  
rejecting or diminishing you]*

*not  
come true.*

***In other words,  
you hope to make your defenses more adequate  
so as to be better equipped  
to solve  
your problem of  
• rejection and  
• inadequacy –  
a problem that does not exist.***

***As long as you move in this direction [i.e., move in this direction of defending  
against a problem of rejection by others and inadequacy – against  
a problem that does not in fact exist],  
real  
relief [i.e., real “relief” to a “problem” that does not in fact exist]  
cannot come.***

***[For real relief to come to a “problem” that you merely imagine to be a problem,]  
You must first recognize that  
all your  
• energies,  
all your  
• aims,  
are geared in a direction  
that has no realistic justification.***

***You focus  
on  
• illusion,  
not on  
• reality.***

***When this recognition [i.e., When this recognition that you are focusing on  
illusion, on a “problem” you merely imagine and that is not at all real]  
dawns upon you,  
you will  
not  
project into the future  
• a perfection of yourself  
and  
• a perfect life experience.***

***You will no longer need to strain toward  
being something  
you are not [i.e., no longer strain toward being “perfect”].***

	<p><i>The now will then be fully satisfactory [i.e., satisfactory and problem free].</i></p> <p><i>Wherever you stand at that moment, this emptying out [i.e., this emptying out of the untrue belief that to be fully satisfactory means that you must be something you are not] must occur.</i></p>
16	<p><i>The emptying consists of recognizing that the problem you struggle against [i.e., the problem of believing that you must be OTHER than who you are in order to not be rejected or not to be “inadequate”]</i></p> <p><i>is not a</i></p> <ul style="list-style-type: none"><li><i>• real problem,</i></li></ul> <p><i>but an</i></p> <ul style="list-style-type: none"><li><i>• imaginary one – an image!</i></li></ul> <p><i>Out of this imaginary problem [i.e., Out of this imaginary problem of believing you must be OTHER than who you are in order to not be rejected or not to be “inadequate”]</i></p> <p><i>arise a number of</i></p> <ul style="list-style-type: none"><li><i>• general and</i></li><li><i>• particular</i><ul style="list-style-type: none"><li><i>• misconceptions and</i></li><li><i>• destructive attitudes.</i></li></ul></li></ul> <p><i>You will find the following factor connected with it [i.e., connected with this imaginary problem of believing you need to be OTHER than who you are in order to not be rejected or not to be “inadequate”], which I have discussed in the past but which needs to be discussed again in this context.</i></p>

	<p><b>When you have a</b></p> <ul style="list-style-type: none"><li>• <b>desire or</b></li><li>• <b>aim</b></li></ul> <p><b>which</b> <b>is</b></p> <ul style="list-style-type: none"><li>• <b>legitimate and</b></li><li>• <b>realistic,</b></li></ul> <p><b>yet remains</b></p> <ul style="list-style-type: none"><li>• <b>unfulfilled,</b></li></ul> <p><b>what blocks it [i.e., what blocks the fulfillment of a desire which is realistic]</b> <b>is the struggle against</b> <b>the nonexistent problem.</b></p> <p><b>As a result of the struggle [i.e., As a result of the struggle against the nonexistent problem of believing you need to be OTHER than who you are in order for the desire to be fulfilled],</b></p> <p><b>a no-current</b> <b>works against</b> <b>your conscious wishes.</b></p> <p><b>It is essential</b> <b>to become</b> <b>specifically</b> <b>aware of</b></p> <p><b>this connection [i.e., aware of this connection BETWEEN your struggle against the nonexistent problem of believing you need to be OTHER than who you are in order for the desire to be fulfilled AND how this belief becomes a NO-CURRENT against the fulfillment of your conscious wishes].</b></p>
<b>17</b>	<p><b>Whenever an aim for</b></p> <ul style="list-style-type: none"><li>• <b>self-expression and</b></li><li>• <b>fulfillment</b></li></ul> <p><b>stubbornly remains</b> <b>unfulfilled,</b></p> <p><b>a denying attitude</b> <b>that</b></p> <ul style="list-style-type: none"><li>• <b>does not want it [i.e., does not want the self-expression or fulfillment],</b></li></ul> <p><b>that</b></p> <ul style="list-style-type: none"><li>• <b>holds back from it [i.e., a denying attitude that holds back from the self-expression or fulfillment],</b></li></ul> <p><b>is overlooked.</b></p>

*There is an attitude that –  
even without saying an outright  
no  
to it [i.e., without saying an outright NO  
to that for which you consciously wish] –  
refuses to  
reach for it [i.e., there is an attitude that refuses to reach for  
what you consciously wish],  
for whatever*

- *motivations and*
- *reasons.*

*If you persist in  
denying the fact  
that you reject  
your very wish,  
you cannot eliminate  
hopelessness  
which is always a byproduct of  
such an inner situation.*

*As long as you are only aware of your*

- *conscious desire*

*and do not see the*

- *unconscious*

*withholding of yourself from the desire,  
there must be  
hopelessness.*

*The only way you can  
dissolve the hopelessness  
is by directly going toward that side in you which says,*

*"No, I do not want it [i.e., I do not want what I consciously wish]."*

*This [i.e., This need to directly go toward the side in you which says,  
"No, I do not want what I consciously say I desire" if the  
hopelessness is to be dissolved]*

*still has  
not occurred to  
many of my friends  
who*

- *linger and*
- *dwell*

*in their hopelessness.*



	<p><b><i>Instead</i></b> [i.e., <i>Instead of lingering and dwelling in your hopelessness</i>], say:</p> <p><b><i>"If I feel hopeless because I do not get what I want, what is it in me that says no to it?"</i></b></p> <p><b><i>I</i></b></p> <ul style="list-style-type: none"><li>• <b><i>want and</i></b></li><li>• <b><i>intend</i></b></li></ul> <p><b><i>to find this denial</i></b> [i.e., <i>to find the voice in me that says 'No' to what I consciously say I desire.</i>"]</p> <p><b><i>Then</i></b> [i.e., <i>Then, when you find the voice in you that says, "No" to what you consciously desire,</i>] <b><i>the hopelessness will dissolve.</i></b></p>
<b>18</b>	<ul style="list-style-type: none"><li>• <b><i>The negative attitudes toward the fulfillment must be unearthed,</i></b> <b><i>as well as</i></b></li><li>• <b><i>the nonexistent problem that you battle against</i></b> [i.e., <i>the nonexistent problem of believing you need to be OTHER than who you are in order for the desire to be fulfilled</i>].</li></ul> <p><b><i>Then</i></b> [i.e., <i>Then, when the negative attitudes toward the fulfillment AND the nonexistent problem that you battle against are BOTH unearthed,</i> <b><i>and then only</i></b> <b><i>will your blocks dissolve.</i></b></p>
<b>19</b>	<p><b><i>Now I come to</i></b></p> <ul style="list-style-type: none"><li>• <b><i>the second approach,</i></b></li><li>• <b><i>the impressing,</i></b></li><li>• <b><i>the putting in.</i></b></li></ul> <p><b><i>Where you are in untruth, truth must be understood.</i></b></p>

***Behind every  
untruth,  
truth exists.***

***It [i.e., Truth]  
cannot be***

- blotted out, or***
- dissolved, or***
- made to disappear***

***by erroneous assumptions on your part.***

***Understanding  
the truth [i.e., Understanding the TRUTH behind every UNTRUTH]  
is extremely important.***

***When you discover  
an untruthful concept,  
you must  
understand  
what the untruth about it is [i.e., understand what the untruth about  
the concept is].***

***In what way  
is it [i.e., In what way is the untruthful concept]  
untruthful?***

***What is the  
truthful  
concept  
that exists behind it [i.e., behind the untruthful concept]?***

***I once compared this with  
the sun  
behind  
the clouds.***

***If a person lives in a climate  
where the sun rarely comes out  
and they forget that the sun exists,  
they will become  
hopeless.***

*By realizing the sun exists  
behind the clouds,  
there is  
no hopelessness,  
even while  
the clouds  
prevail.*

*It is the same with*  
• *truth*  
*and*  
• *untruth.*

*Realize that  
no matter  
how*  
• *negative,*  
*how*  
• *hopeless,*  
*how*  
• *unhappy*  
*your momentary moods are,*  
*the truth*  
*is the opposite [i.e., the TRUTH is the OPPOSITE of your momentary  
negative, hopeless, and unhappy moods].*

*Truth*  
*is*  
*happiness,*  
*even if you*  
*cannot experience it [i.e., even if*  
*you cannot experience happiness]*  
*at the moment.*

- *This knowledge [i.e., This knowledge that truth IS happiness even if  
you cannot experience happiness],*
- *the understanding of this principle [i.e., this principle that truth IS happiness],  
will bring you  
nearer to understanding  
your particular momentary*  
• *untruth*  
*and*  
*the*  
• *truth behind it [i.e., the truth behind the momentary untruth].*

**20**

*You cannot  
impress yourself with  
a specific truthful concept  
before  
you understand  
your particular untruthful concept.*

*Only then [i.e., Only then when you understand  
your particular UNTRUTHFUL concept]  
is the impressing of  
your psychic substance feasible.*

*As long as you are  
confused,  
you do  
not know*

- in what way  
you are  
in untruth,*
- in what way  
the problem you fight against  
is imaginary,*

*and*

- why this is so [i.e., why the problem you fight against.  
is in fact IMAGINARY and not a real problem at all].*

*As long as you ignore  
the fact  
that the particular problem you struggle with  
does not exist in reality,  
how can you impregnate yourself with  
the corresponding truthful ideas?*

**21**

*The constant interaction  
between these two approaches [i.e., these two approaches of EXPRESSING  
and IMPRESSING]  
is of great importance, my friends.*

*It would be a mistake to assume  
that these two activities  
follow each other consecutively on this path –  
first expressing,  
then impressing.*

*Up to a certain point,  
a person's pathwork concentrates on  
bringing out  
what is inside [i.e., on EXPRESSING].*

*Only then [i.e., Only then when what is inside is EXPRESSED]  
does the*

- examination and*
- analysis*

*of this material [i.e., of this material that is inside]  
begin.*

*Both*

- expressing*

*and*

- impressing*

*must exist  
throughout,  
from the beginning onward.*

*Both activities [i.e., Both EXPRESSING and IMPRESSING]  
are always necessary.*

*At the very beginning of such a path  
the personality  
is still*

- filled with  
misconceptions and*
- utterly unaware of  
its confusions.*

*Then all this material  
needs to be expressed.*

*In order to succeed in such  
expression  
it is necessary, at the time,  
to*

- comprehend*

*and*

- impress the self with  
truthful statements.*

***This impressing [i.e., This impressing of truthful statements at the beginning] has the power to***

- ***gather inner forces and***
- ***direct them [i.e., and direct these inner forces] into the proper channels.***

***Your***

***intent***

***must be clearly formulated to activate the necessary inner powers.***

***This [i.e., This clear formulation of your INTENTION to activate the necessary INNER powers]***

***will prevent***

- ***stagnation and***
- ***the possibility of giving up in***
  - ***despair and***
  - ***confusion.***

***In order to accomplish this [i.e., to accomplish purification of the inner vessel], even at the early stages when the inner vessel is filled with***

***unclear substance***

***that needs to be emptied out,***

***constant interaction***

***between***

- ***impressing –***
  - stating***
    - ***truth and***
  - formulating***
    - ***constructive intent –***

***and***

- ***expressing***
  - must prevail.***

22

*As you*

- *advance on the path and*
- *make progress,*  
*the inner vessel*  
*brings forth the*
  - *false ideas,*
  - *wrong conclusions,*
  - *problems*
    - *that do not really exist**and*
  - *against which you fight*  
*on wrong premises.*

*Then [i.e., Then when the inner vessel brings forth the false ideas, wrong conclusions, and problems that do not really exist and problems against which you fight on wrong premises]*

*it is even*

*more essential*

*that a harmonious interplay*

*between the two activities exist [i.e., that a harmonious interplay between EXPRESSING and IMPRESSING exist].*

*The correct timing*

*of when one or the other [i.e., of when EXPRESSING or IMPRESSING] is appropriate must be found.*

23

*There is*

*no rule,*

*my friends,*

*as to when to emphasize one*

*more than the other*

*of these two approaches to the self.*

*The only way you can discover*

*this balance [i.e., this balance between EXPRESSING and IMPRESSING] is by*

• *feeling into yourself*

*and*

• *listening to*

*your innermost*

*soul movements.*

**By doing that** [i.e., *By feeling into yourself and listening to your innermost SOUL MOVEMENTS and thereby discovering the proper balance between ESPRESSING and IMPRESSING*]

**you will not only**

- **come to be sensitively attuned to the need of the moment**

**in this respect** [i.e., *in respect to this balance*

*between expressing and impressing*],

**you will also**

- **strengthen your selfhood.**

**By honoring the individual rhythm of your personal path, you**

**assume**

- **self-responsibility**

**instead of**

**trying to fit into**

- **prescribed rules.**

**Your own**

**cosmic attunement** [i.e., *Your cosmic attunement to the individual rhythm of your own personal path*]

**can unfold**

**only when you**

**reach for it** [i.e., *only when you reach for your own cosmic*

*attunement to the individual rhythm of your own personal path*]

- **consciously and**
- **deliberately.**

**It** [i.e., *Your own cosmic attunement to the individual rhythm of your own personal path*]

**cannot reveal itself**

**if you**

- **ignore its existence** [i.e., *ignore your even having an individual rhythm to your own personal cosmic path to which you can attune*]

**or**

- **pursue**
    - **blind,**
    - **rigid**
- practices.**



24

*People have too ingrained a tendency  
to obey  
an authority.*

*We have discussed this amply in the past,  
but never quite in this connection [i.e., but never quite in connection to your  
having an individual rhythm to your own personal  
cosmic path to which you can attune].*

*In a*

- very subtle, and*
- still vastly undetected way,  
you pursue  
even such a liberating activity as  
the pathwork –  
whose aim is to attain full selfhood  
in every possible way –  
without making use of the material  
according to  
the momentary needs  
of your psyche.*

*[Instead of making use of material such as pathwork according to the needs  
of your psyche in each moment,]*

*You try to use the material  
as if it  
contained rules  
to be governed by.*

*This [i.e., Turning material such as pathwork into RULES to be governed by],  
of course,  
has a stifling effect.*

*Even though such an approach  
cannot  
kill  
the vital stream within yourself,  
it [i.e., turning material such as pathwork into RULES to be governed by]  
does not encourage its manifestation [i.e., does not encourage the  
manifestation of the vital stream within yourself].*

25

*The lectures –  
all the  
• material and  
• help  
given to you on this path –  
only serve [i.e., only serve you]  
as you  
freely  
take one aspect at a time of the teachings,  
appropriate  
for  
you  
at a  
particular moment.*

*In other words, my friends,  
there is a tremendous difference  
between  
• trying to use these words  
at the moment –  
• following through and  
• listening into yourself,  
• freely allowing for what may come up –  
and  
• recognizing  
that the evolving material [i.e., the evolving inner  
material of your life, your soul movements]  
fits into this or that  
• lecture or  
• statement of the teachings.*

*This [i.e., Recognizing that the evolving inner material of your life fits into  
this or that lecture or statement of the teachings]*

*is a very opposite approach [i.e., is a very opposite approach to trying to  
force the words of a lecture you happen to be reading at the moment  
to fit whatever is happening in your life at that moment].*

**Too often,**  
**in a**  

- **subtle and**
- **unrecognized**

**way,**  
**you try to**  

- **find and**
- **squeeze yourself into**

**the tools given you,**  
**rather than**  

- **locate your**

**inner material**  
**first**  
**and**  

- **choose the tool** [i.e., choose the tool or teaching from a particular lecture you have read in the past]

**afterward.**

**The latter approach** [i.e., Finding and clarifying your inner issues or life situation first and then choosing the tool or teaching from a particular lecture you have read in the past and that seems to best fit your current life situation]  
**will make you**  
**free,**  
**while the former** [i.e., while forcing whatever teaching you are reading now to fit whatever situation you are in at the present time, whether or not the teaching you are reading now applies to your current situation,]  
**continues to bind you.**

**Only the authority**  
**has changed** [i.e., you have given authority to the TEACHING to change your life RATHER than taking responsibility upon YOURSELF for changing anything in your life],  
**not**  

- **you and**
- **your attitudes**

[i.e., neither you nor your attitudes have changed by your trying to force teachings that may NOT even apply to your current situation to change you and make you happy in your current situation].

***This [i.e., This matter of giving your authority over to these lectures and trying to make your life comply with their teachings] becomes even more confusing because everything you***

- learn and***
- hear***

***[in these lectures] points to***

- liberation and***
- selfhood and***
- self-responsibility.***

***Therefore it is easy to overlook the subtle bondage of squeezing your soul movements into***

- patterns and***
- stages***

***of this work rather than letting them out [i.e., rather than letting the actual soul movements out (EXPRESSING them)] and then seeing the stages into which they fit.***

***In order to do that [i.e., In order to let the soul movements out and then see the stages of the work into which they fit], you have to have the courage to ask:***

***"Am I now more in need of emptying out [i.e., EXPRESSING my soul movements] because***

- heaviness and***
- depression***

***indicate that I ignore what really bothers me,***

***or do I need to instruct myself [i.e., IMPRESS myself with TRUTH]?"***

26

***Instruction [i.e., IMPRESSING TRUTH]***

***may also be necessary***

***when it is important to***

***empty out [i.e., when it is important to EXPRESS***

***soul movements from inside but you resist doing so],***

***but its character [i.e., but the character of such IMPRESSING when it is revealing  
the truth to you of the importance and need for you to  
EXPRESS what is inside and examine it]***

***is completely different.***

***Impressing***

***the need***

***for***

***• expressing –***

***for***

***• facing***

***what dwells inside,***

***for***

***• overcoming***

***• resistance and***

***• the unreal fear***

***to do so –***

***means using impression***

***in order to be***

***more capable of***

***expression.***

***When you have sufficiently  
expressed what is inside,***

***the nature of impression***

***becomes that of***

***stating***

***• the truthful concept***

***as opposed to***

***• the false one.***

<p><b>27</b></p>	<p><b>To recapitulate: impressing has two distinct facets.</b></p> <p><b>One [i.e., One facet of impressing] helps to overcome resistance to expressing.</b></p> <p><b>The other [i.e., The other facet of impressing]</b></p> <ul style="list-style-type: none"><li>• reorients and</li><li>• rebuilds the inner personality by<ul style="list-style-type: none"><li>• deliberate formulation and</li><li>• profound understanding of<ul style="list-style-type: none"><li>• truth, as opposed to</li><li>• untruth.</li></ul></li></ul></li></ul>
<p><b>28</b></p>	<p><b>Reorientation of</b></p> <ul style="list-style-type: none"><li>• negative,</li><li>• destructive consciousness can take place only after<ul style="list-style-type: none"><li>• you understand that there is an inner struggle against a nonexistent problem [i.e., the nonexistent problem of believing you need to be OTHER than who you are in order for your desires to be fulfilled]</li></ul></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• that struggle [i.e., and that inner struggle against a nonexistent problem of believing you need to be OTHER than who you are in order for your desires to be fulfilled] is finally given up.</li></ul>

**Whenever you come to  
this understanding** [i.e., this understanding that there is an inner struggle  
against a nonexistent problem of believing you need to be  
OTHER than who you are in order for your desires to be fulfilled],

**the second type of impressing** [i.e., the impressing that reorients and rebuilds the  
inner personality by deliberate formulation and profound  
understanding of TRUTH as opposed to UNTRUTH]  
is necessary.

**Without it** [i.e., Without this second type of impressing that reorients and rebuilds  
the inner personality by deliberate formulation and profound  
understanding of TRUTH as opposed to UNTRUTH,

- **the understanding** [i.e., the understanding that there is an inner struggle  
against a nonexistent problem of believing you need to be  
OTHER than who you are in order for your desires to be fulfilled]  
fades away after a while

and

- **your**
  - old,
  - habit-bound  
emotions  
revert to  
their fearfulness of long standing,  
in blind automatism.

**Only  
knowing  
the truth**  
will prevent this [i.e., prevent your old, habit-bound emotions from  
reverting back to their fearfulness and blind automatism].

**To  
know  
the truth,  
you must fill  
the now empty vessel  
with**

- truth,

**so as to prevent its being refilled  
with**

- untruth.

29

*The aim of this intercourse*

*between your*

- *outer mind*

*and your*

- *innermost self*

*is*

- *finding the proper*

- *rhythm and*

- *balance*

*between*

- *impressing*

*and*

- *expressing,*

- *finding which kind of impressing [i.e., 1) impressing the NEED to express and empty out UNTRUTH or 2) impressing TRUTH, filling the now empty inner vessel with truth]*

*is to be used*

*at what juncture.*

*When you go into your periods of*

- *meditation and*

- *concentration*

*in this work,*

*listen*

*into*

- *yourself,*

*into*

- *your soul movements.*

*Instruct*

*the deepest strata of your psyche*

*that you*

*want to*

*properly*

*express*

*and*

*that you also*

- *request and*

- *wish*

*awareness of*

*when to*

- *impress and*

*when to*

- *express, and*

*how to do either.*



*Request inspiration  
to know*

- *to what extent  
your volitional mind  
has to function*

*and*

- *when you must*
  - *let go of  
your volitional mind*

*and*

- *let yourself float,  
observing what is coming up.*

*This*

- *selfhood,*
- *trusting  
your soul movements,  
will exist in the measure  
that you overcome  
sluggish soul movements  
that want to prevent you –*
  - *in false fears,*
  - *under false premises –*

*from doing just that [i.e., want to prevent you from  
trusting yourself, from trusting your soul movements].*

*This is why  
the imaginary problem  
that you fight against,  
with its concomitant  
false fears,  
keeps you from  
the dynamic living  
that results from this path.*

**30**

*Find this interaction [i.e., Find this interaction  
between EXPRESSING and IMPRESSING],  
my friends.*

*Once you are well launched  
on the intercourse  
between*

- the volitional impressing*

*and*

- the soul movement*

*that expresses from deep within,*  
*you will find a*

- deep harmony and*
- reason to*

*trust*  
*your innermost self.*

- The creative forces,*
- the positive elements*

*which you could*  
*not truly express before,*  
*will increasingly guide you*  
*toward the light you seek.*

*You will continue*  
*to*

- grow,*

*to*

- learn*

*and*

- extend yourself,*

*and*  
*the useless struggle*  
*will be finished.*

31

*Are there any questions regarding this topic?*

**QUESTION:**

*Would you say that the act of*

- *emptying*  
*is the surrender of*  
*the outer self*  
*saying,*

*"I am in confusion,*  
*I ask*

*to know*  
*from my*

- *supreme will and*
- *supreme intelligence*  
*what*  
*the truth*  
*is in this?"*

*And that*

- *impressing*  
*is*

- *uniting,*
- *identifying*  
*with*  
*this*

- *inner*  
*intelligence,*

*this*

- *true,*
- *higher*  
*self,*

- *in acting*  
*with the force*

*purely as it comes from the source –*

*without*

- *distortion,*

*without*

- *imaging,*

*without*

- *limiting?*

*Is that the way it goes?*

32

**ANSWER:**  
***That is quite right.***

***In fact,  
what I just said  
is exactly that.***

***You must be  
divided  
within yourself  
as long as you are in  
this false struggle [i.e., a struggling brought on by your soul  
movements following distortions, images, and limited ideas]  
based on nonsensical premises –  
and I deliberately use  
such a strong term [i.e., as NONSENSICAL premises].***

***You will recognize that  
every one of your images,  
if examined from this point of view [i.e., your images, if examined  
from the point of view of your soul movements following a  
DISTORTION of what is TRUE rather than following TRUTH],  
has a nonsensical premise [i.e., the nonsensical premise that following  
a DISTORTION of the TRUTH will bring happiness].***

***This false struggle [i.e., This false and needless struggle brought on by your soul  
movements seeking happiness by following and being guided by  
distortions, images, and limited ideas instead of by following TRUTH]  
not only  
• concerns motivations –  
energy currents going in conflicting directions –  
but also  
• separates you from  
the highest self.***

***• Wisdom,  
• intelligence,  
• strength,  
• happiness,  
• love,  
• abundance –  
everything good that exists in the universe  
is in  
you.***

**You cannot reach**

**this source** [i.e., *You cannot reach this highest self, everything good that exists in the universe AND that is in YOU*],

**which is so near,**

**unless**

**you**

• **realize the false struggle**

**and**

• **understand it**

[i.e., *realize that this false and needless struggle is going on inside of you – that you are inwardly DIVIDED – and understand how this struggle results from your soul movements following and being guided by distortions, images, and limited ideas – UNTRUTH – rather than following and being guided by what is TRUE from the SOURCE, the higher self, that is also in you*].

**This** [i.e., *This realization and understanding that you have an inner struggle – that you are inwardly divided – which is being caused by your soul movements NOT following what is TRUE, not following this highest self within*]

**can happen**

**only when you**

• **turn inward and**

• **allow yourself**

**to listen to**

**your soul movements** [i.e., *listen to what your soul movements are actually doing and what they are following*].

**Unless**

**you request this source** [i.e., *Unless you request this highest self – everything GOOD that exists in the universe AND that is in YOU*]

**to manifest,**

**you will remain**

**ignorant of it** [i.e., *remain ignorant of this HIGHEST SELF that is in YOU*].

**Your**

• **outer,**

• **volitional**

**intelligence**

**must call this**

• **deep**

• **inner**

**intelligence**

**into play.**

**Integration** [i.e., Integration of the OUTER, volitional intelligence WITH the deep INNER intelligence – with the highest self, the source of all good in the universe AND that is in you] will occur.

• Outer  
and

• inner  
intelligence  
will unify  
after

**all material is absorbed**

**that keep the two separated** [i.e., after all the distortions, images, limitations, misunderstandings, and other material that keep the outer and inner intelligence separated is absorbed].

**That** [i.e., absorbing and DISSOLVING all the DISTORTIONS, images, limitations, misunderstandings, and other material that KEEP the OUTER and INNER intelligence SEPARATED] is the aim [i.e., the aim of this pathwork].

**So long as**  
**people harbor**  
**false ideas,**

**the**

**original**

**oneness** [i.e., the original oneness of INNER and OUTER intelligences] is split.

**On either side, as it were,**  
**one set of intelligence exists.**

***The two can meld [i.e., The “two intelligences” – INNER and OUTER – can meld] when the***

- outer,***
- conscious***

***one [i.e., when the OUTER conscious intelligence] deliberately reaches toward the***

- inner,***
- still hidden***

***one [i.e., the INNER, still hidden intelligence], removing those false elements [i.e., removing those false elements in the outer conscious intelligence] which have created the split in the first place.***

***Only through such a path as I show you [i.e., a path such as this pathwork] can this goal be accomplished.***

**33**

***I should like to take a common situation to demonstrate this point.***

***Let us assume you are***

- tired,***
- depressed and***
- hopeless,***

***at the point of giving up your efforts because your struggle [i.e., your struggle to overcome your tiredness, depression, and hopelessness] does not bring relief.***

***You do not wish to do so [i.e., You do not wish to give up your efforts to overcome your tiredness, depression and hopelessness], but you just cannot see the way in which to search.***

***This stagnation is a result of your energies being geared to the unconscious false struggle.***

*Now what to do?*

*Give up struggling  
on a conscious level  
to force yourself  
to adopt truths  
your psyche is, as yet,  
unable to absorb.*

*The simple realization  
that the highest of all wisdoms  
must  
exist in  
you –*

*even if at the moment  
you*

- *do not feel it [i.e., you do not feel  
the highest of all wisdoms existing in you]  
and perhaps even*

- *doubt its existence [i.e., even doubt the very  
existence of any such “high wisdoms”] –*

*will  
open the way.*

*Honestly acknowledge  
your doubt,  
but also*

*allow for the  
possibility*

*that the wisdom [i.e., that this highest of all wisdoms]  
does  
exist in you.*

*Even when in doubt,  
it is possible to*

- *request guidance from within and*
- *truly be open to it [i.e., open to guidance from the high wisdom within].*

*What usually happens, my friends,  
is that when you examine yourself in such a situation  
you do not even get to the point  
of reaching for  
the higher source of wisdom  
within yourself.*



***It does not occur to you*** [i.e., *It does not occur to you to reach for the higher source of wisdom within you*]

***although you***

- ***have discussed it*** [i.e., *discussed the higher source of wisdom within you*]  
***many times***

***and***

- ***know of its***  
***theoretical existence*** [i.e., *know of the THEORETICAL existence of this higher source of wisdom within you*].

***Why not*** [i.e., *WHY does it not occur to you to reach for the higher source of wisdom within you*]?]

***If you look deeper inside,***  
***you will find that***

***at such moments*** [i.e., *at moments when you struggle unsuccessfully to overcome your tiredness, depression, and hopelessness and yet do NOT reach for the higher source of wisdom within you, wisdom that you know theoretically is there and could help you in this needless struggle*]

***you do***

***not***

***want to believe***

***that this highest source of***

- ***intelligence and***
- ***beauty***

***exists in you.***

***For some strange reason,***  
***you fight against***

***admitting it*** [i.e., *you fight against admitting that this highest source of intelligence and beauty exists in you*].

***As long as there is something in you***  
***not***

***wanting to accept this possibility*** [i.e., *not wanting to accept even the possibility that this highest source of intelligence exists in you*],

***and***

***as long as you are unaware of it*** [i.e., *unaware of your “NO” to accepting even the possibility that this highest source of intelligence and beauty exists in you*],

***you cannot give up the false struggle*** [i.e., *you cannot give up the false and needless struggle to overcome your tiredness, depression, and hopelessness*].

34

*You must ascertain  
the tiny little voice  
which says  
no  
to the possibility of  
its own higher consciousness.*

*This negative voice  
is frightened  
even of the marvelous truth  
that  
you  
carry  
all you  
• need and  
• can possibly wish for  
within  
yourself.*

35

*My friends,  
I do not mean  
that you can get to such realizations [i.e., get to such realizations that you  
carry WITHIN YOU all you need and can possibly wish for, this  
higher consciousness, this highest source of intelligence and beauty]  
without help.*

*Of course not.*

*In order to find  
this perfect source [i.e., In order to find this highest source of intelligence  
and beauty that is within you],  
help  
is necessary.*

*Since a healthy balance  
between*

*• expressing  
and*

*• impressing  
does not mean*

*one [i.e. does not mean either expressing or impressing]  
versus the other,*

*so a healthy balance  
between*

*• accepting help  
and*

*• accepting self-responsibility  
does not mean*

*one [i.e. EITHER accepting help OR accepting self-responsibility]  
versus the other.*

*The two [i.e. 1) accepting help and 2) accepting self-responsibility]  
are*

*not  
mutually exclusive,  
but  
interact*

*in harmonious interplay.*

*In both instances [i.e., In BOTH the instance of 1) expressing and 2) impressing  
AND in the instance of 1) accepting help and  
2) accepting self-responsibility],*

*to the degree  
you learn the  
harmonious interplay,  
your  
• innermost self  
becomes  
your  
• outer self.*

*There is no longer  
• separation or*

*• conflict  
between the two [i.e., between your INNERMOST self  
and your OUTER self].*

*The*  
*the*

- *superimposed intellect,*
- *outer intelligence,*

*is*

- *filled*  
*with,*
- *motivated and*
- *moved*  
*by*  
*the*

- *inner source of all,*

*the*

- *original source of all –*  
*which is*  
*in you.*

*This must*  
*never,*  
*never*  
*be forgotten.*

*It [i.e., The inner source of all, the ORIGINAL SOURCE of ALL]*

- *exists in*  
*you*  
*right now*

*and*

- *is immediately accessible.*

*To the degree that*  
*you know it [i.e., To the degree that you know that the inner source of all,*  
*the ORIGINAL SOURCE of ALL exists in you right now and is*  
*immediately accessible to you],*

*to that degree*  
*can it manifest.*

36

**QUESTION:**

*What you have just expressed  
perfectly fits the stage where I am at present,  
the stage with which we are concerned  
in my private work.*

*I have a feeling that I have a  
fear of  
self-responsibility [i.e., fear of accepting self-responsibility  
as you just mentioned].*

*Is that true?*

37

**ANSWER:**

*Yes, indeed.*

*This fits the phase  
many of my friends are in now.*

*In your case, as you very correctly surmise,  
there is a great fear of  
self-responsibility.*

*The fear is, of course,  
completely unjustified.*

*It may help you  
if I show the following:*

*Because you are  
afraid of  
self-responsibility,  
you are  
constantly  
dependent on  
circumstances outside your control.*

*Therefore  
you feel helpless.*

*You feel like  
a straw in the wind,  
having no power over*

- *life and*
- *circumstances.*

*That much  
you know.*

*But in order to understand this a little better,  
it is important to  
feel a resonance to  
what I said this evening.*

*You are  
so afraid  
to acknowledge*

- *the highest source of all,*
- *the key to all beauty,*

*because  
you feel this would  
somehow mean  
to be wrongly proud.*

*You fear that  
the mere consideration of such a possibility [i.e., You fear that the mere  
consideration of the possibility that the highest source of  
intelligence and beauty, the inner source of all, the ORIGINAL  
SOURCE of ALL could be in fact WITHIN YOU]  
would infer  
overestimation of yourself,  
giving yourself  
airs  
that you do not deserve.*

*The possibility  
that you can harbor such powers  
within  
might mean  
gross overvaluation.*

*This [i.e., A possible gross overvaluation of yourself]  
you fear.*

***In order to be a***

- *good,*
- *obedient*  
*child,*

***you negate this possibility [i.e., you negate this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could be in fact WITHIN YOU].***

***You are afraid of***

- *the pride*  
*for which you may be punished,*

***as well as***

- *the disappointment [i.e., you also fear the disappointment should it turn out that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL does NOT in fact exist within you].*

***You do not take a chance***  
***of being disappointed***  
***and, therefore,***

***you cannot find the truth of it [i.e., you cannot find the truth of the whether or not the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL is WITHIN YOU].***

***Does that ring a bell?***

***{Yes. It helps me.}***

**38**

***Perhaps you can now approach this problem***  
***with a new understanding.***

***Ask yourself:***

***"Am I willing to take a chance?***

***I cannot be worse off than I am now.***

***I do not need unjustified hope.***

*Even if my doubts –  
that I do  
not have*

- *these powers and*
- *this source*

*within me –  
should be justified,  
it is  
better to*

- *know and*
- *go on from there,*

*than constantly to*

- *keep this possibility [i.e., than constantly to keep this*  
*POSSIBILITY that the highest source of intelligence and*  
*beauty, the inner source of all, the ORIGINAL SOURCE*  
*of ALL is in fact WITHIN ME]*

*dangling as a theory  
I do not ever dare explore."*

*In other words,  
commit yourself  
honestly  
to the problem of  
your doubting.*

*As long as you*

- *doubt and*
- *do not give the positive side a chance,*

*you do  
not  
honestly  
commit yourself to  
the problem [i.e., to resolving once and for all  
the problem of DOUBTING].*

*How can a problem be*

- *resolved, or*
- *dissolved,*

*if one does  
not  
give it every chance through  
a full commitment to it?*



**The full, honest commitment** [i.e., *The full, honest commitment to resolving the problem of DOUBTING*]  
**is in testing it** [i.e., *is in testing whether or not the possibility that what you doubt could in fact turn out to be true*]  
**again  
and again.**

**Such fair testing** [i.e., *Such fair testing of this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU*]  
**cannot be terminated  
the day after tomorrow  
because too many**

- **misconceptions and**
- **false fears**

**clog up  
the channel** [i.e., *the channel to this source within*].

**Giving a full chance** [i.e., *Giving a full chance to this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU*]  
**means**  
**deliberately reaching inside  
to contact the source  
for the immediate purpose of this Pathwork,**  
[i.e., *for the purpose*]  
**of**

- **self-realization,**
- **creative living.**

**Honest testing** [i.e., *Honest testing of this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU*]  
**means an attitude of**

**"I give the possibility  
every chance."**

*It [i.e., Honest testing of this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU] does not say  
no  
to it  
before  
such a chance  
is extended,  
in the false assumption  
that disappointment  
will then [i.e., that the disappointment, should it turn out that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL does NOT live within you, will then] hurt less.*

*Apart from the fact  
that this is not so,  
disappointment is  
unavoidable  
when you deny [i.e., when you deny even testing the possibility] before openheartedly trying.*

**39**

*You,  
and so many people,  
are constantly  
in negativity  
because they do not dare to find out,  
once and for all,*

*"Is it*  

- positive*

*or*  

- negative?*

*Is it*  

- true*

*or*  

- not true?"*

*They [i.e., People who do not dare to find out whether something is  
positive or negative, true or not true]*

*negate*

*before they find a  
true basis*

*for accepting  
because*

*they are so afraid*

*their acceptance [i.e., their acceptance that  
something may actually be positive or true  
rather than negative or not true]*

*may prove disappointing.*

*This is a very general situation.*

*Have the courage  
to assume the possibility of  
a positive alternative.*

**40**

**QUESTION:**

*You speak of*

- *the outer self*

*as*

- *"the child."*

*Is it not*

*the very essence of life  
that the child  
must mature?*

*In order*

*for*

- *maturity to take place,*

*for*

- *this growth pattern to be fulfilled,*

*there must be*

*this*

- *transition,*

*this*

- *uniting with the higher self?*

**41**

**ANSWER:**

*Yes [i.e., Yes, for maturity of the child to take place there must be a transition,  
a uniting with the higher self].*

*Only it might be misleading  
to believe that  
the child  
is necessarily  
the outer self.*

*This might not  
always  
be accurate.*

*The child exists  
between a*

- *superimposed, or*
- *partly superimposed,  
intellectual maturity*

*and the*

- *highest source  
of all*
  - *wisdom and*
  - *happiness.*

*It [i.e., The child]  
dwells  
in-between.*

*It [i.e., The child]  
is not  
completely*

- *outer*

*or*

- *inner.*

*It [i.e., Where the child is]  
is relative to  
the position of  
the viewer.*

*In other words,  
when considered  
from*

- *the outer maturity,*

*from*

- *the level where you  
know better,*

*the child is*

- *inner.*

*When considered  
from the point of view of*

- *the innermost real self,*

*it [i.e., the child]*  
*is*

- *outer.*

*It is important to understand that.*

*The outer maturity  
may be  
part*

- *genuine,*
- *integrated  
maturity  
interspersed with a*
  - *false,*
  - *superimposed,*
  - *intellectual  
maturity –  
not cemented by  
emotional experience  
in certain respects.*

- *The outer maturity  
must try to ally itself with*
  - *the real self  
in the endeavor  
to teach the "child"  
• the truth.*

	<ul style="list-style-type: none"><li>• <i>The outer maturity must not be confused with</i></li><li>• <i>the real self.</i></li></ul> <p><i>It [i.e., The outer maturity] reaches a certain level, but where that level ends must come the expressing that I talked about.</i></p> <p><i>In order for the</i></p> <ul style="list-style-type: none"><li>• <i>stubborn,</i></li><li>• <i>lost</i></li></ul> <p><i>child,</i></p> <p><i>in its full</i></p> <ul style="list-style-type: none"><li>• <i>irrationality and</i></li><li>• <i>ignorance,</i></li></ul> <p><i>to grow up, it must learn what is</i></p> <ul style="list-style-type: none"><li>• <i>true</i></li></ul> <p><i>and what is</i></p> <ul style="list-style-type: none"><li>• <i>false.</i></li></ul>
<b>42</b>	<p><i>Many of you see the wrong conclusions partly [i.e., Many of you see, but only partly, that the conclusions of the immature child are wrong], but it is still a haphazard realization [i.e., a haphazard realization that the conclusions of the immature child are wrong].</i></p> <p><i>The entirety of the wrong assumption – that the problem itself is non-existent – is often overlooked.</i></p> <p><i>That comprehension [i.e., That comprehension that the problem itself is non-existent] must be attained.</i></p>

43

*I say, my friends,*

- *whenever you are  
really stuck  
on this path –*
  - *when you are  
in*
    - *great anxiety,*
    - *resistance*
- that seems insurmountable –  
you can be quite sure that  
this [i.e., that this stuckness, great anxiety, or insurmountable resistance]  
is based on  
a wrong conclusion.*

*You*

*inordinately fear  
something  
that has no existence.*

*Nothing*

*true  
needs  
ever  
be feared in such a way.*

*Wherever*

*you have made progress on this path,  
you have found it to be so [i.e., found it to be so that nothing true  
ever needs to be feared].*

*You have found*

*proof  
that your actual faults  
never  
induce this kind of despair.*

*Despair*

*is a result of  
an untruthful verdict  
you have pronounced  
against*

- *yourself*
- or
- *the world.*

	<p><i>It [i.e., Despair]</i> <i>is connected with</i> <i>an imaginary problem.</i></p> <p><i>Unfortunately,</i> <i>even though this fact [i.e., this fact that despair</i> <i>is connected with an imaginary problem]</i> <i>has already been ascertained by some of you,</i> <i>you may forget it</i> <i>by the next time [i.e., you may forget that despair is connected with an</i> <i>imaginary problem by the next time you run into despair],</i> <i>until</i> <i>you recapture it [i.e., until you recapture this fact that despair</i> <i>is connected with an imaginary problem]</i></p> <p><i>on the next level [i.e., on the next level of consciousness].</i></p>
44	<p><i>May this material –</i> <i>• the lecture,</i> <i>as well as</i> <i>• the answers to your questions –</i></p> <p><i>give</i> <i>new incentive</i> <i>to all of you</i> <i>who work so hard</i> <i>on your path</i> <i>of</i> <i>• self-realization,</i> <i>of</i> <i>• coming into your own.</i></p> <p><i>May you find</i> <i>within you</i> <i>that which you</i> <i>falsely believed</i> <i>to be far away.</i></p>
45	<p><i>My dearest friends,</i> <i>be blessed.</i></p>



*May these blessings,  
which are an actuality,  
reach  
everything in you  
that needs to be  
activated  
in order to find  
yourself.*

*Be in peace!*

*Realize  
the truth,  
which is so liberating,  
that*

- there is  
nothing  
to fear,*

*that*

- fear and*
- unhappiness  
are  
error.*

*Be in God!*

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