Pathwork Lecture 131: Interaction Between Expression and Impression

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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

| 03 | Greetings, 
    my dearest, dearest friends. 

Blessings 
for every one of you. 

Blessed be 
this evening [i.e., Blessed be this time we now spend together in this lecture]. 

May this lecture help 
all of you 
• to progress on this path, 
• to find 
  • missing clues and 
  • enlightenment 
  wherever you struggle in the dark. |

| 04 | The human struggle 
is a continuous striving 
toward light, 
whether or not you know it. |

by Eva Broch Pierrakos
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.

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.
So I want to
• talk about this a little more and
• show you the way to
   experience it [i.e., the way to EXPERIENCE happiness in the NOW].

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.

In other words –
and this may sound like a contradiction, but it is not –
no matter
how unhappy you are
now,
by understanding
this now,
you
must
be happy.

Conversely,
no matter
• how favorable
circumstances are,
and
no matter
• how happy
you may
think you are at this moment,
if you do not
• fully live in the moment and
• understand it [i.e., and understand this moment, understand this NOW]
in relationship to
you,
you cannot be
fully happy.
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.

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.

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.
When there is no harmony between these two activities [i.e., 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],

there must be
• confusion and
• darkness.

No matter how important each of these two approaches is by itself, using one instead of [i.e., using one where you should be using] the other makes the fulfillment you seek unattainable.

It is not easy to know when one and when the other activity [i.e., when either expressing or impressing] is appropriate.

Let us try to shed a little more light on this subject.

From our past endeavors you all know the importance of examining your unconscious
• thoughts and
• reactions.
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].
You must understand
- that particular misconceptions [i.e., THAT particular UNTRUTHFUL ideas] make the water muddy,
- what these misconceptions are,
and
- in what way they are misconceptions [i.e., in what way these UNTRUTHFUL ideas are NOT TRUTHFUL].

This [i.e., This coming to UNDERSTAND what is currently in your psyche] is
- the expressing,
- the emptying out.

Let us first examine expressing.

One of the most important aspects to look at is your struggle to resolve problems on false premises.

The question slumbering within yourself – the question you unconsciously pose regarding a certain attitude toward life – is based on an utterly false premise.

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
- consciously, or
- unconsciously, consider.
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.

• You have already made such discoveries and • some of you have already liberated yourselves from some of the false struggles.
You have understood them \( [i.e., \text{You have understood some of your false struggles}] \)
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.

Let us take a very simple common example
so as to make it easier for you to follow me.

Every one of you is
constantly afraid,
in one way or another,
of being
\* inadequate,
of being
\* rejected,
of being
\* looked down upon or
\* not taken seriously \( [i.e., \text{or of not being taken seriously}] \).

Whether or not
you
consciously
consider this \( [i.e., \text{consider fear of being inadequate, rejected, looked down upon, or of not being taken seriously}] \)
as a problem in you,
you battle against it \( [i.e., \text{you nonetheless battle against your fear of being inadequate, rejected, looked down upon, or of not being taken seriously}] \),
trying in your own way
to solve it.

Trying to solve
a problem that does not exist
must create
real
problems.
The predicament against which you battle
is a nonsensical idea,

for others
are
not
go 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.

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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”].
| The now will then be fully satisfactory [i.e., satisfactory and problem free].

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.

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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”]

is not a • real problem, but an • imaginary one – an image!

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”]

arise a number of • general and • particular • misconceptions and • destructive attitudes.

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.
When you have a
• desire or
• aim
which
is
• legitimate and
• realistic,
yet remains
• unfulfilled,
what blocks it [i.e., what blocks the fulfillment of a desire which is realistic]
is the struggle against
the nonexistent problem.

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],
a no-current
works against
your conscious wishes.

It is essential
to become
specifically
aware of
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].

Whenever an aim for
• self-expression and
• fulfillment
stubbornly remains
unfulfilled,
a denying attitude
that
• does not want it [i.e., does not want the self-expression or fulfillment],
that
• holds back from it [i.e., a denying attitude that holds back from the self-expression or fulfillment],
is overlooked.
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.
Instead [i.e., Instead of lingering and dwelling in your hopelessness], say:

"If I feel hopeless
because I do not get what I want,
what is it in me
that says no to it?

I
• want and
• intend
to find this denial [i.e., to find the voice in me that says ‘No’
to what I consciously say I desire]."

Then [i.e., Then, when you find the voice in you that says, “No” to what
you consciously desire,]
the hopelessness
will dissolve.

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• The negative attitudes
toward the fulfillment
must be unearthed,
as well as
• the nonexistent problem
that you battle against [i.e., the nonexistent problem of believing you need
to be OTHER than who you are in order for the desire to be fulfilled].

Then [i.e., Then, when the negative attitudes toward the fulfillment AND the
nonexistent problem that you battle against are BOTH unearthed],
and then only
will your blocks dissolve.

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Now I come to
• the second approach,
• the impressing,
• the putting in.

Where you are in
untruth,
truth
must be understood.
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].
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?

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.
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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.

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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.
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].
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]?"
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.
To recapitulate:
impressing
has two distinct facets.

One [i.e., One facet of impressing]
helps to
overcome resistance to
expressing.

The other [i.e., The other facet of impressing]
• reorients and
• rebuilds
the inner personality
by
• deliberate formulation and
• profound understanding
of
• truth,
as opposed to
• untruth.

Reorientation of
• negative,
• destructive
consciousness
can take place
only after
• 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]

and
• 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.
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.
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.

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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.
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?
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.

---

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].
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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.

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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 superimposed intellect, the 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.
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**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?

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**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.}

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,
of • 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.

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.

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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?


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.
• The outer maturity
  must not be confused with
  • the real self.

It [i.e., The outer maturity]
  reaches a certain level,
  but where that level ends
  must come
  the expressing
  that I talked about.

In order for the
  • stubborn,
  • lost
  child,
    in its full
    • irrationality and
    • ignorance,
    to grow up,
    it must learn
      what is
      • true
    and
      what is
      • false.

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].

The entirety of the wrong assumption –
  that the problem itself
    is non-existent –
  is often overlooked.

That comprehension[i.e., That comprehension that
  the problem itself is non-existent]
  must be attained.
I say, my friends,
  • whenever you are really stuck on this path –
  • when you are in great anxiety, in a 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.
It [i.e., Despair] is connected with an imaginary problem.

Unfortunately, even though this fact [i.e., this fact that despair is connected with an imaginary problem] has already been ascertained by some of you, you may forget it by the next time [i.e., you may forget that despair is connected with an imaginary problem by the next time you run into despair], until you recapture it [i.e., until you recapture this fact that despair is connected with an imaginary problem] on the next level [i.e., on the next level of consciousness].

May this material – the lecture, as well as the answers to your questions – give new incentive to all of you who work so hard on your path of self-realization, of coming into your own.

May you find within you that which you falsely believed to be far away.

My dearest friends, be blessed.
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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