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

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/

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<table>
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| 03 | **Greetings,**  
  **my dearest friends.**  
  **I bring blessings**  
  **for each one of you.**  
  **Blessed is**  
  **this hour** [i.e., Blessed be this time we now spend together in this lecture]. |
| 04 | **The subject tonight will be**  
  **self-confidence.**  
  **What is**  
  **self-confidence?** |
When your
• real being,
your
• real self,
your
• intuitive nature
manifests,
there is
no
• uncertainty in you,
no
• doubt about
your right
• reaction or
• action,
and
no
• wavering.

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

"This is
• right,
this is
• so."

That [i.e., Your KNOWING deep down that some instant and spontaneous reaction by you is “RIGHT, ”]
has happened to
all of you,
at least occasionally.
Under certain circumstances
your
real being
could
• express and
• manifest,
unhampered by
the disturbing layers
that usually cover your
real self.

Whatever the occasion,
you lived up to it [i.e., Whatever the occasion, in that instance
you lived up to the truth of your real self].

You coped with it [i.e., You coped with the circumstances you faced]
in the only way possible,
and you
knew
without a shadow of doubt
that this was so [i.e., you knew that the way you coped, being an
expression of your real self, was the only true way possible].

The truly
• healthy and
• mature
human being
nearly always reacts this way [i.e., nearly always reacts
from his or her real self],
and when this occurs,
genuine
self-confidence
is
automatically
established.

For
it is only when your
intuitive nature
guides you
that you can
trust yourself.
From this part of your being [i.e. From your real self, your intuitive nature] you have nothing to fear from the overlayers of
• error,
• illusion and
• compulsion you have.

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

The ultimate aim of of this work of self-search is to free you from the superimposed layers so that your real self can
• take the reins and
• govern your life.

Thus it is easy to see that your
• conflicts,
• images,
• misconceptions and
• inner problems prohibit your real self from manifesting.

At this point we have to understand the basic cause of the problems.
In the course of the work you are doing, you may have often wondered,

"Where is my real self?"

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

And you think of this real self as though it were something remote that can only come to the fore after you search for it in faraway places – within yourself, of course.

It [i.e., Your real self] is a mystery to you;
you • are slightly awed and somehow • imagine that the real self is something utterly • strange and • new.

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

But nothing could be further from the truth [i.e., Your real self is NEITHER strange NOR new and need not be feared].
<table>
<thead>
<tr>
<th>You</th>
<th>You know your real self.</th>
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<tbody>
<tr>
<td>You have nothing to fear from it [i.e., You have nothing to fear from your real self].</td>
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<tr>
<td>It [i.e., Your real self] is not far away – in fact it is [i.e., in fact, your real self is]</td>
<td>close by, right under your nose, so to speak, only most of the time you do not realize it.</td>
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<td>You</td>
<td>make no use of it [i.e., You make no use of your real self] and prefer to express the other self [i.e., you prefer to express from the layers that cover the real self – layers of error, illusion, and compulsion based on your inner conflicts and problems, your images and misconceptions, layers that make up this “other self”] which you have become used to, but which is not the real you.</td>
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<td>It [i.e., This other self] consists of the compulsive drives and impulses which you unconsciously think you have to express in order to be happy, or just to survive.</td>
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</table>
Whatever comes from this level [i.e., Whatever comes from this level, from the over-layers that cover the real self]
does not express your real feelings.

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

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

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

You will then understand that all your wrong conclusions and images are a product of this current [i.e., are a product of this compulsive current that you feel as a separate foreign substance within yourself], which I have also called the forcing current.

It [i.e., This compulsive current, or forcing current,] is based on a fundamental misunderstanding about life.

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

For those of you, my friends, who have already found within yourselves what I discuss here, my words will fortify your findings, bringing them into stronger focus.
Others who
• have not found this current [i.e., who have NOT found this compulsive current or forcing current],

and
• do not realize what a fundamental aspect this is [i.e., who do not realize what a FUNDAMENTAL ASPECT this compulsive current or forcing current is],

may be helped to arrive at the point that is so necessary to obtain
• freedom,
to lose
• inhibitions and • uncertainties,
and thus to allow
• the real self to emerge.

But I emphasize again;

mere intellectual knowledge will never bring freedom.

What causes all your • conflicts and • deviations is your desire to be • happy, or to be • loved.
Being

- loved

is a necessary requirement for being

- happy

and

therefore [i.e., and therefore BEING LOVED]

collects a

major part of

your compulsive drives.

• Subdivisions,

• divisions

of this drive [i.e., of this compulsive drive to be loved],

such as

- the desire to be

  - approved of and

  - admired,

    may take the place of

    your desire to be

    - loved;

- it [i.e., the desire to be approved of or admired]

  may also be an

  additional factor [i.e., an additional factor to the desire to be loved].

There is also a

second aspect [i.e., In addition to the DESIRE TO BE LOVED,

there is also an a second aspect of your compulsive drives].

The child in you

imagines that

you can only be happy

if

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

At other times you may feel unhappy
• if your dear ones have shortcomings that you disapprove of,
or
• if their opinions vary from yours,
or
• if you are prohibited from pursuing a certain aim.

The child in you thinks that this [i.e., thinks 1) that your dear ones having shortcoming that you disapprove of, or 2) that their opinions varying from yours, or 3) that being prohibited from pursuing a certain aim] prevents your happiness.

You emerge from childhood with the rarely conscious conviction:

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

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

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

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

Unconsciously, you feel that getting your will is a matter of life or death.
Not to get it [i.e., Not to get your will]
represents the abyss;

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

This fear [i.e., This fear of NOT getting your will]
is so strong
that
• you often do not permit yourself to admit you have not got your will:

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

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

but it [i.e., but this not admitting that you have NOT got your will and instead pretending that what your will REALLY WANTED is no longer desirable]
is based on the misconception that
not getting what you want means
• terror,
• darkness, and
• unhappiness.
Simultaneously [i.e., Simultaneously with this behavior of not admitting that you have NOT got your will and instead pretending that what you REALLY WANTED is no longer desirable],

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

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

creates an additional element of conflict.

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

but since
the means [i.e., but since the MEANS by which you will get your will]
are sought
• unconsciously
rather than
• in the light of awareness,

and since
they [i.e., and since the MEANS by which you will get your will]
are sought
under the misconception
that
• getting your will
 and
• being happy
 is one and the same thing,

these unconscious strivings [i.e., these unconscious strivings to get your will]
are
not only
• inefficient,
but they [i.e., but also these unconscious strivings to get your will]
• bring further conflict.
On the one hand,
• these inner strivings [i.e., these inner strivings to get your will] are directed toward finding fulfillment.

On the other,
• you are in constant fear of not succeeding [i.e., not succeeding to get your will and hence not finding fulfillment]

and unconsciously
• you labor to hide the "failure" [i.e., hide the “failure” of not succeeding to get your will and hence hide the “failure” of not finding fulfillment]

from yourself.

Thus a current is set up, flowing in two directions.

One [i.e., The first of the two current directions]
• calls for your
• pushing ahead,
• trying

• to force
• life,
• people, and
• circumstances to succumb to your will,

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

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

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

creating the preposterous situation that the means employed to always get what you want cause you to get less than you would have without this struggle.
The second direction of this current [i.e., The second direction of this compulsive current or forcing current to get your will in order to be happy]

• concerns
  • your fear of
    not getting what you want,
  or even
  • the conviction that
    you never will [i.e., concerns the conviction that you will NEVER get your will and hence you will NEVER be happy],

and

• causes you
to adopt means
which are so
  • defeatist and
  • negative
    that, again [i.e., that, again, as with the first direction of this compulsive current or forcing current to get your will in order to be happy],
you sabotage
  what you ordinarily could have.

Both

• the underlying belief
  that you
  must
  either
  • always
    get what you want,
  or that you can
  • never
    get it,

as well as

• the various means
  by which you try to
  • force
  or
  • defend against
    these wrong conclusions [i.e., these wrong conclusions that you must either ALWAYS get what your want or NEVER get what you want],

are unreal.
All the
• impulses and
• drives
you employ
in their service [i.e., in the service of either trying to FORCE or DEFEND AGAINST these WRONG CONCLUSIONS that you must either ALWAYS get what your want or NEVER get what you want] are
equally
• unreal,
• imaginary,
and therefore
• ineffective and
• damaging.

They [i.e., All these impulses and drives] are the superimposed layers, which cover your real self.

Your
• real self functions in
• reality.

It [i.e., Your real self] cannot manifest in a
• self-created world of illusion,
in a
• world based on wrong assumptions.
That is why [i.e., Because your REAL SELF functions in REALITY and cannot manifest in a self-created world of illusion or a world based on wrong assumptions IS WHY],

whenever
  * your intuitive nature manifested in your life  
  and
  * you experienced a
    * deep and
    * peaceful certainty,

at that moment  
you must have been free of  
the forcing current [i.e., FREE of the FORCING CURRENT, also called the COMPULSIVE CURRENT].

- Your real self
  and
  - your real feelings are the same as
    * creation,  
    * God,  
    * life,  
    * fate,  
    * the cosmic life force,  
    * the stream of life,  
    or
    * reality.
In reality you are not unhappy
• if you do not always get your will,
you are not unhappy
• if everyone does not love and admire you,
you are not unhappy
• if others do not always agree with you, or
• have faults you cannot tolerate.

Nor is it reality that you can
• never get what you really wish,
that you can
• never be loved and respected,
that
• life and the world is hostile to you and prohibit you from unfolding the best you have to offer.
You do not have to fight;
nor do you have to retreat and withdraw so as to avoid the danger of life.

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

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

Your real self knows all this.

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

it [i.e., your REAL SELF] cannot evolve.
In your world of unreality,
  • unreal and
  • untrue
    impulses
    operate.

They [i.e., These unreal and untrue impulses] can no more
  function in
  reality

than real feelings can [function]
  in a world of unreality.

Is it surprising then that you lack self-confidence?

Your innermost self [i.e., Your real self] knows perfectly well
  that on this level [i.e., on this level of the earth plane, in your world of
  UNREALITY where UNREAL and UNTRUE impulses operate] you cannot trust yourself.

Such trust would not be justified,

for the superimposed layer [i.e., the layer superimposed upon the real self],
  based on untruth,
  can only lead you to unsatisfactory pseudo-solutions.
Only if you free yourself of the idea that you always have to get your will in order to be happy, will you be free of the "I want" current.

And only when that [i.e., And only when the “I want” current – the COMPULSIVE or FORCING CURRENT] is gone will you operate on the level that is real.

You will know that happiness can be yours, but not always • the way you want it [i.e., NOT ALWAYS the WAY you want happiness], and • when you want it [i.e., and NOT ALWAYS WHEN you want happiness].

In reality it does not make you unhappy • to wait and occasionally • to give up.

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

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

The one is,

"I can be happy 
  only if
     everything 
        happens
          • the way 
              I want it 
          • when 
              I want it."

The other alternative is,

"Since so many times I could not get what I wanted,
  this means 
     I can 
          never 
             • get it [i.e., never get what I want],
  therefore 
     I can 
          never 
             • be happy."
You operate on a level of illusion,
and where there is
• illusion, or
• untruth,
there
must be constant
• uncertainty,
• tension,
• anxiety,
• struggle, and
• doubt.

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

And, in a way, you are right:

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

The only safety lies in the • eternal, • flexible truth of the life stream, which is eternally independent of small wish-fulfillments.
If you cannot trust
  • yourself,
you cannot trust
  • life,
  • the world, or
  • God.

So, my friends,
  once you have established
  this inner reality [i.e., established this inner reality of your REAL SELF]
  by
  • removing
    the untrue premise [i.e., by removing the untrue premise in layers superimposed upon the real self]
    and forever
    • taking leave of it,
you are bound to
  trust
  • yourself,
  and therefore [trust]
  • the life stream.

Only then [i.e., Only then, when your have established the inner reality of your REAL SELF, have removed the untruth in the layers superimposed upon the real self, and are trusting both yourself and the life stream,]
will you realize
  how this
  stream [i.e., how this life stream]
  provides you with
  exactly
  what you need
  at
  each stage
  of your life.
You will give yourself up
to it [i.e., give yourself up to the life stream],
since
  • it [i.e. since the life stream]
  and
  • your real self
    are
    one.

This [i.e., This giving yourself up to the life stream since
the life stream and your real self are ONE]
does
  not mean a
  • fatalistic,
  • passive
    attitude
    in which you
    wait
    without ever doing anything.

It [i.e., Giving yourself up to the life stream since
the life stream and your real self are ONE]
automatically
creates the
right balance
between
  • activity
  and
  • passivity.
Those of you who have encountered the tense nucleus which loudly claims,

"I want"

will feel my words;

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

and

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

Those of you who have not yet found the nucleus [i.e., the nucleus of your real self]

will do so sooner or later, if you persevere in this work.

Find the

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

"I want."
## Find also all the means you resort to, either to

- **get it** [i.e., to get what the harsh, tense, rigid, yet wavering, current of your, “I want” wants],

or to

- **protect yourself from the horror of not getting it** [i.e., to protect yourself from the HORROR OF NOT GETTING what the harsh, tense, rigid, yet wavering, current of your, “I want” wants].

## I have often mentioned certain attitudes, which also apply here [i.e., certain attitudes that apply when you either try to get what part of you wants or try to protect yourself from the horror of NOT getting what this part of you wants].

So far, you may not have understood that these attitudes are the result of the forcing current.

**One such attitude** [i.e., One such attitude that applies when you either try to get what part of you wants or try to protect yourself from the horror of NOT getting what this part of you wants] is submissiveness.

When you are submissive you cling, and hope for the love of others.
To obtain it [i.e., To obtain the love you want from others], you

• forsake
  your own
  • self and
  your own
  • opinions,

and

• do not stand up for yourself.

You always

put yourself at a

disadvantage,

losing your

• dignity and
  • self-respect.

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

the rationalization of

• unselfishness,
  • sacrifice, and
  • your
    ability to love.

In truth,

you just use

the forcing current in the

most blatantly self-centered way.

You simply try to

make a bargain

and say,

"If I submit to you,

you

must

• love me
  and
  • do my will."
Although

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

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

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

• Submission
must never be confused with
• love.

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

When you try to appease
  the other person,
you want something.

In fact,
you grab for it,
  not waiting for it
  to be given freely.
The stronger
• the submissiveness,
the stronger
• the forcing current,
  which expresses your desire
  to get your way.

There is
  another attitude [i.e., another attitude in addition to that of submissiveness],
  often chosen
  when people are
    more inclined to be
      hopeless
        of ever getting from others
          what they consider
            necessary.

The only hope they see
  is in their using
    all their
      • power,
      • selfish,
      • ruthless
        drives,

      to defeat
        the enemy
          who
            always
              stands in their way.

They become
  hostile
    because they think
      • the entire world
        is hostile
    and
      • aggression
        is the only means of
          getting the happiness they desire.
Needless to say,
the opposite effect [i.e., the effect of NOT getting happiness they desire]
is the result:

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

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

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

This [i.e., This condition of causing hostility toward themselves by their
aggressiveness toward others]
would seem
impossible
to trace.
In fact, often
the stronger
this hostile attitude is [i.e., the stronger this hostile attitude of
aggressiveness toward others is in order to get what one wants],
the more
it is covered up with opposite facets [i.e., the more this hostile
aggressiveness toward others is covered up with
opposite more positive attitudes of the personality].

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

It may need
a great deal of
• self-search and
• analysis
of your
real reactions,
going to the roots
of their significance [i.e., going to the roots of the
significance, CAUSE, and meaning of
your REAL REACTIONS],

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

When you find
an attitude of
battling
in fear against
annihilation, for instance,
you can be sure that
this trend [i.e., that this trend of hostile aggressiveness toward others in order
not to be annihilated by others]
must exist
within your psyche.
In other cases, such a fear [i.e., such a fear of being annihilated by others] may be
• unconscious and
may apply
• only to certain aspects of your life,
while
in a larger part of your personality you feel at ease with the world.

That again may be difficult to trace.

While a submissive person is obviously dependent,
the one with a hostile attitude [i.e. the one with a hostile aggressive attitude toward others in order to get what he or she wants for him or her to be happy]
deceives himself or herself into believing that he or she is independent,
• standing alone and
• fighting alone, never bending to the will of others.

They never realize that they are just as dependent as the submissive type,
only they choose different means to pursue their conviction that they must get what they want in order to be happy.
Their way [i.e., The way of those with a hostile aggressive type of personality] is to reject
• emotions,
• affection, and
• what they may consider softness.

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

Instead of
• real or
• pseudo-positive emotions,
they will manufacture a
• hardness and
• aggressiveness inside themselves that is no more real than the submissive kind of "love."

Another way of coping with the basic will to be happy is the attitude I have so often called withdrawal.
In this case [i.e., In this case where WITHDRAWAL is chosen as the attitude by which to cope with the basic desire for happiness], people are convinced of never attaining happiness,

and this [i.e., and this conviction that they will NEVER attain happiness]

seems to be such a tragedy that they protect themselves by pretending they do not want anything from • others, • life, or • the world.

They withdraw into isolation, never • experiencing the dreaded defeat [i.e., never EXPERIENCING the dreaded defeat of NEVER attaining HAPPINESS],

never • realizing what a poor bargain they have made with life.

[By withdrawing from life] They may protect themselves from • disappointments and • failures, which in reality would not hurt half as much as they now imagine.
They could experience
  • happiness and
  • the joy they think they do not miss,
whereas now they vegetate without any real life experience.

Although a person with this predominant attitude [i.e., with this predominant attitude of withdrawal from life to cope with the basic desire for happiness] may appear more
  • cheerful and
  • well-adjusted than another,
depth down there is a greater hopelessness [i.e., a hopelessness that is greater than the hopelessness in others, a conviction that they will NEVER attain or experience happiness].

Otherwise [i.e., Without such a severe level of HOPELESSNESS] he or she would not have resorted to such drastic means [i.e., such drastic means as withdrawing from all of life in order not to feel or experience such an intensely painful level of hopelessness].
I have pointed out before that all three aspects [i.e., ALL THREE attitudes for attaining happiness: SUBMISSIVENESS, AGGRESSIVENESS, and WITHDRAWAL] exist in most people in some combination and this [i.e., and this fact that ALL THREE attitudes exist IN SOME COMBINATION in most people] creates additional conflicts in the soul.

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

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

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

You never allow your feelings to function • freely or • naturally.
Either you whip them [i.e., whip up your feelings] artificially into a more dramatic state, exaggerating them for reasons that seem to you expedient.

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

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

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

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

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

and

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

  *is the same.*

**At other times,**

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

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

and what you do based on your limited view is

- **not only**
  - • unnecessary
  - but also
  - • damaging.

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Your real self

**knows.**

**Trust it.**

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

It [i.e., Your superimposed compulsive behavior pattern] may be
- right
or
- wrong,
  but you remain insecure.

It [i.e., Your superimposed compulsive behavior pattern] is an
- unnatural
- forceful procedure.

The other [i.e., Your real self] is in harmony with
your
- nature and
your
- life.

Therefore,
  whatever happens is
- organic and
- right.

If it is
  right
to feel for someone,
you do
  not need to
  increase your emotions artificially.

You will feel
  as strongly as you should [i.e. as you naturally and organically should and would]
  when you allow your personality to develop freely.
This [i.e., Experiencing the natural and REAL FEELINGS of your REAL SELF] cannot happen with all the
• deviations and
• basic false premises
[i.e., with all the deviations and basic false premises of your superimposed compulsive behavior pattern].

In an artificial manipulation [i.e., In an artificial manipulation of your real feelings] you prevent
• your soul from growing in harmony with
  • your innermost self [i.e., in harmony with your REAL SELF].

You prevent your innermost self [i.e., prevent your REAL SELF] from
• evolving.

You prevent your feelings [i.e., prevent your REAL FEELINGS] from
• maturing,
• manifesting.

All this [i.e., All this about how you prevent your REAL SELF from EVOLVING and your REAL FEELINGS from MATURING and MANIFESTING BY artificially MANIPULATING your real feelings] you may not yet be aware of, but in the course of this work, you will find it to be true.
It is important to understand the implications of the artificial manipulation of your feelings, either making them • bigger or making them • smaller than they are.

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

Any living organism • not left alone, but • constantly manipulated, will suffer a very crippling effect.

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

You do so [i.e., You manipulate real feelings] when you • exaggerate and • dramatize a positive feeling about a person.
And you do so [i.e., And you manipulate real feelings] when you talk yourself into • resentment and • contempt for a person because you believe that this [i.e., because you believe that holding resentment and contempt for a person] is protection against the tragedy of being rejected.

Finally, it is not surprising if you no longer know • what you really • feel and • want, and • who you really • are.

Your feelings are the expression of your being.

If you constantly prohibit your real feelings from functioning and substitute artificial ones, you cannot know • them [i.e., you cannot know your REAL feelings], and therefore you cannot know • your real self.
There is only one way to find the real self that you are so ardently looking for in your work.

First become aware of the
* forcing current,
the current of
* "I want"
on the one hand,
and
* "I fear that I will not get what I want"
on the other.

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

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

If you do that again and again, soon you are bound to become aware of the feelings of your real self which slowly rise to the surface after you have banned them in fear for such a long time.
You did not trust
• them [i.e., You did not trust the FEELINGS of your REAL SELF];
therefore
you could not trust
• yourself.

You can reverse
that process [i.e., You can trust your REAL SELF FIRST, and
THEN trust the FEELINGS of your REAL SELF]
only by
• becoming aware and
• then removing
  the element
  that you substituted [i.e., the element you SUBSTITUTED
  FOR your REAL FEELINGS].

You will clearly distinguish between
• the real feelings underneath
and
• the compulsive
  • manipulations,
  • drives, and
  • impulses
which you confuse with your feelings.

The real feelings are
calm.

They [i.e., The real feelings] do not mind
being patient.
When they [i.e., When the real feelings] express themselves, there will be no doubt, no wavering.

Since they [i.e., Since the real feelings] are one with the stream of life,

they [i.e., the real feelings] will carry you in the right direction and you will have no doubt [i.e., you will have no doubt that your real feelings are carrying you in the right direction] if you are willing to trust them.

How can you have self-confidence
• if the only thing that can truly give it to you [i.e., if the only thing that can truly give you self-confidence] – your real self, your real feelings – is not allowed to function,

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

In fact, it [i.e., In fact, their use of SUBSTITUTES FOR their REAL SELF and REAL FEELINGS to guide them in life, substitutes that leave them in a state of INNER frenzy]
may only be
• more hidden, and
perhaps even
• more damaging
[i.e., more hidden and perhaps even more damaging BECAUSE OUTWARDLY they APPEAR to themselves and to others to be calm and well balanced].

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

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

feeling it [i.e., feeling this INNER FRENZY]
almost like
a separate element in you,
you cannot relinquish it.
Once you reach that state [i.e., Once you reach that state of using your REAL SELF and your REAL FEELINGS to guide you in life, having relinquished your old habit of using SUBSTITUTES of your real self and real feelings to guide you], you will experience feelings which are almost impossible to convey in words.

The relief of a burden you have unnecessarily carried will be so tremendous that your
• joy and
• liberation
will be a strongly felt reality.

What you have so far experienced only on isolated occasions, the manifestation of your intuitive nature, will become more and more a constant reaction.
You will have
the deep inner knowledge –
not in your
• brain
but in your
• solar plexus –
that your
• reaction,
or your
• knowledge,
or your
• decision
is right,
feeling
neither
• guilt
nor
• pride
nor
• doubt.

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

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

You will be
• relaxed
and
• concentrated
  at the same time,
    fully
    • aware and
    • alive to
      • the moment and
      • its requirements.
<table>
<thead>
<tr>
<th>You will know that nothing that should be yours could fail to come to you.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>You will not need to be in a frenzy about it [i.e., in a frenzy about what your role should be in bringing something to yourself that should be yours], worrying whether or not you do • too much or • too little.</td>
<td></td>
</tr>
<tr>
<td>You will do what is • necessary and eliminate that which is • unnecessary, without • fear and • worry.</td>
<td></td>
</tr>
</tbody>
</table>

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This serenity sounds like an ideal impossible to attain on earth, and I do not say that you will reach it overnight.

But • gradually and • surely you will increase it [i.e. increase your SERENITY in life], having unavoidable setbacks less and less frequently.
Eventually it [i.e., Eventually, SERENITY] will become your real nature,
as it truly is,
extended you dissolve the
• fearful and
• tense
inner clamoring,
"I want,
    I must."

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

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

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

Your
• potential
will become
• reality.
You will be poised
  • within yourself
  and
  • in life.

You will not need to exaggerate.

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

You will find happiness,

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

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

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

And you will also see the weaknesses of people, without

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

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

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

constantly, no matter how much it is camouflaged.
Your
  • right,
  • spontaneous,
  • uninhibited
  expression
  depends solely on
  • whether or not, or
  • to what degree,
  you
  • become aware
  and then
  • let go
  of the forcing current,

"I want."

This work [i.e., This work of first becoming aware of and then letting go of
the forcing current, “I WANT,”]
is a path
within the path.

Once you
  • have the distinct awareness [i.e., have the distinct awareness of
the forcing current, “I WANT,”]
and
  • feel
  the current,
  visualizing it [i.e., visualizing
  the forcing current, “I WANT,” that you FEEL]
as a foreign substance,
you are on
  the halfway mark
  of this aspect of your development.

Then
  the next step
  will not be quite so difficult.
Now, are there any questions?

QUESTION:
I feel
this forcing current in me.

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

How can I
give up
the forcing current?

In what way
do I work?

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

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

And then ask yourself
specific
questions.

• What is it
  that I want [i.e., In detail and yet succinctly, what exactly
  is the SPECIFIC condition I want in my life]?

• Why [i.e., WHY do I want this specific condition in my life]?
A clear and precise answer to these questions [i.e., these questions of what EXACTLY do you want and WHY] is of utmost importance.

Know what you want
  • in any given moment,
  and
  • why.

Moreover, why does the attainment seem so important?

Consider whether it [i.e., Consider whether attainment of specifically what you want] is really as important as you now think.

Ask yourself, what would happen if I did not get it [i.e., Ask yourself what would happen if you did NOT get specifically what you want]?

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

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

The work itself

guides you

in the proper direction,

as my friends have often noticed.

---

**When**

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

and

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

there must be

something

hidden

that you have not yet found.
You will see that
the intensity
of your
• feelings [i.e., the intensity of your FEELINGS about
  the importance of your wish fulfillment]
is out of proportion with
your
• intellectual view
  of its importance [i.e., your INTELLECTUAL view about
  the importance of your wish fulfillment].

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

This will show you
the discrepancy
between
• the issue [i.e., the issue itself of your wish being fulfilled or not]
  and
• the intensity of
  your feelings [i.e., the intensity of your FEELINGS ABOUT the
  issue of your wish being fulfilled or not].

When you realize this [i.e., When you realize this discrepancy BETWEEN the issue
itself of your wish being fulfilled or not AND the intensity of your
FEELINGS ABOUT the issue of your wish being fulfilled or not],
you may be
quite shocked.
If after
  • ascertaining your
  wishes

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

and
  • your actual needs

  the intensity
  still remains,

consider whether
the fulfillment
of the desire
would mean to you
an
  imaginary
  • protection
  against an
  imaginary
  • danger.

Needless to say,
you have to find
your particular
imaginary
danger.

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

you cannot
let go of
  • the "weapon"
  of your forcing current [i.e., you cannot let go of your FORCING CURRENT which you use as a “weapon” to defend yourself against this particular imaginary “danger”].
I cannot emphasize strongly enough that in this work you cannot get any real results by absorbing general knowledge.

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

You have to find the exact, specific way in which it works [i.e., the EXACT SPECIFIC way in which the FORCING CURRENT works in YOU],

what the issues are [i.e., what the issues are concerning your wish being fulfilled or not fulfilled, the issue over which the forcing current in you is evoked],

and in what way you try to overcome the obstacles to your childish concept of happiness.

This [i.e., How the forcing current works] may not only vary with each person, but it also varies with the same person.
One day
    your forcing current
    manifests in one way,
the next day
    in another [i.e., the next day your forcing current manifests in another way].

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

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

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

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

Perhaps this [i.e. Perhaps allowing forcing currents to be RECOGNIZED
    only retrospectively, AFTER you have had a real insight]
    is one way of
    distinguishing
    • real and
    • false
    recognitions [i.e., distinguishing real and false recognitions
    of forcing currents].
In the former [i.e., In the REAL recognition of a forcing current],
you
• hardly realize
  what it is
    you
    • seek
      and
      • find
        at the moment.

In the latter [i.e., In the FALSE recognition of a forcing current],
you
• struggle to
  use
    knowledge
      you have heard
      and
      • try to apply it
        artificially.

When
• an emotional obstinacy
  is discovered in the course of this work
  and
    • you are perfectly aware of
      its unreasonableness
        without being able to help it,

then, as I said before,
you must be afraid
  to let go of the attitude

because
  it [i.e., this attitude]
    is supposed to be
      a protection against
        something you fear.

It [i.e., This attitude]
  is an armor.
So [i.e., So, since this attitude that is giving rise to a forcing current is supposed to protect you against something you fear,]

it becomes imperative
that you find out specifically what the danger is that the stubborn holding on to the "I-want-current" is supposed to save you from.

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

But again, this general answer is not sufficient because many individual variations are possible in which this [i.e., in which this fear of falling into the abyss of unhappiness] is experienced in the subconscious.
Perhaps
the only way
you can discover
the truth within [i.e., the truth within about how
the forcing current manifests in you]
is by using
completely different words [i.e., using words
completely different from the words I use].

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

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

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

Incidentally, my friends,
I would greatly welcome questions,
especially from those friends
• who do not yet have the opportunity to get
  private help for their individual work,
• who still have to wait –
  the time will come if they persevere.
They [i.e., Those friends who do not yet have the opportunity
to get private help for their individual work]
need it [i.e., need help from me for their individual work]
more than the others
who are already well launched on this path;

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

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

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

So give up your
• shyness and
• inhibitions.

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

This [i.e., This inner readiness for the work
and for this shedding of your inhibitions]
will be of
substantial benefit
that you cannot yet evaluate.
<table>
<thead>
<tr>
<th>QUESTION:</th>
<th>ANSWER:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isn't it that sometimes we want to nurse our resentments for certain people and that's why we seek their faults?</td>
<td>This is a very constructive question. When you want to have resentments, the most obvious and first question would be, why [i.e., WHY do you want to have resentments]? Once you realize that you want to have such resentments, it will not be so difficult to find out why. As always, this [i.e., this searching for WHY you want to have such resentments] should be approached • as dispassionately and • with as new an outlook as though questions of this sort had never been asked.</td>
</tr>
</tbody>
</table>
Disregard the ready answer that would say [i.e., that would say you want to have such resentments],

because of this or that fault in the other person.

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

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

• aggressive and
• hostile.

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

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

**ANSWER:**
If you are afraid of being on the defensive,
you must find yourself guilty [i.e., guilty for something relating to the other person], otherwise you would not have to protect yourself by going on the offensive.
QUESTION:
Yes, but it [i.e., Yes, but going on the offensive] also gives
• self-confidence and
• self-trust.

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

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

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

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

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

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

If you look at
what particularly irritates you,
you will inevitably find
that,
perhaps in a
• distorted or
• modified
way,
you have
a very similar
• aspect or
• attitude.

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

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

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

The remedy, therefore,
lies in
• finding that in you [i.e. the that thing you DISLIKE in YOURSELF] which is still hidden
and then,
through understanding its imagined necessity,
• dissolving it.

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

Is that clear?
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**QUESTION:**
Yes.

I also think that it is
a cover for the procedure,

"If there is a hurt anyway,
I'd rather have a
self-inflicted hurt
than be hurt by
someone else."

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**ANSWER:**
Yes,

that may often be the case too.

I have touched upon the subject of
self-destructiveness
in the past,

but in the light of our
new knowledge
I would be glad to discuss this element again.

Please bring it up another time.
My dearest friends,

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

Let

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

All people on this earth
who have found ways of
exploring the realms of
the subconscious,
whether
• in psychoanalysis or
• in any other form of psychotherapy,
if truly successful,
discover
the old,
old truths of
• metaphysics and
• spirituality.
The more successful your earth methods become, the more will they integrate with the basis of all religions.

For the divine laws work eternally within the psyche and this will be more and more discovered to be so.

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Go in peace, my friends.

Rejoice in the knowledge that reality must make you happy.

Be blessed,

be in God!

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