

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

1996 Edition, Original Given January 6, 1961

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

*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.*

	<p><i>Under certain circumstances your real being could</i></p> <ul style="list-style-type: none"><li><i>• express and</i></li><li><i>• manifest,</i></li></ul> <p><i>unhampered by the disturbing layers that usually cover your real self.</i></p> <p><i>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].</i></p> <p><i>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].</i></p>
05	<p><i>The truly</i></p> <ul style="list-style-type: none"><li><i>• healthy and</i></li><li><i>• mature</i></li></ul> <p><i>human being nearly always reacts this way [i.e., nearly always reacts from his or her real self],</i></p> <p><i>and when this occurs, genuine self-confidence is automatically established.</i></p> <p><i>For it is only when your intuitive nature guides you that you can trust yourself.</i></p>

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

- *error,*
- *illusion and*
- *compulsion*

*you have.*

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

- *illusion and*
- *error,*

*and therefore into*

- *unrest.*

06

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

- *take the reins and*
- *govern your life.*

*Thus it is easy to see  
that your*

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

*prohibit  
your real self  
from manifesting.*

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

07

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

*"Where is  
my real self?*

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

*And you think of this  
real self*

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

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

*It [i.e., Your real self]  
is a  
mystery to you;*

*you*

- are slightly awed*
- and somehow*
- imagine*
  - that the real self*
  - is something*
  - utterly*
    - strange and*
    - new.*

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

*But  
nothing  
could be further from the truth [i.e., Your real self  
is NEITHER strange NOR new and need not be feared].*

**You**  
**know**  
**your real self.**

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

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

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

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

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

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

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

08

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

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

**You will then understand**

**that**

**all**

**your**

**• wrong conclusions and**

**• images**

**are a product of**

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

**which I have also called the**

**forcing current.**

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

**is based on a**

**fundamental**

**misunderstanding**

**about life.**

09

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

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



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

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

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

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

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

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

- *loved and*
- *admired.*

*At other times  
you may feel unhappy*

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

*or*

- *if their opinions  
vary from yours,*

*or*

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

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

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

*prevents  
your happiness.*

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

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

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

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

- **tight,**
- **tense**

**current –  
the forcing current.**

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

- **struggle,**
- **tension, and**
- **anxiety.**

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

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

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

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

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

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

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

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

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

***not getting what you want  
means***

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

12

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

***the evolving conscious part  
has realized  
that***

***you cannot  
always  
get what you want***

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

***creates an additional element of  
conflict.***

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

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

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

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

***under the misconception  
that***

- ***getting your will***
- and***
- ***being happy***

***is one and the same thing,***

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

***not only***

- ***inefficient,***

***but they*** [i.e., *but also these unconscious strivings to get your will*]  
***bring further conflict.***

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***On the one hand,***

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

***On the other,***

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

***and unconsciously***

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

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

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

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

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

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

***This [i.e., This NEVER REALIZING that the several ways you try 1) to FORCE life,  
people, and circumstances to succumb to your will and 2) to CONQUER the  
REALITY in which everything CANNOT go according to your desires are  
BOTH mutually exclusive AND would defeat your purpose even if it were  
possible to always get what you want]  
is why you  
often have much less  
than life would actually grant you,  
  
creating the preposterous situation  
that the means employed  
to always get what you want  
  
cause you to  
get less  
than you would have  
without this struggle.***



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

*All the*

- *impulses and*
- *drives*

*you employ*

*in their service [i.e., in the service of either trying to FORCE or DEFEND AGAINST these WRONG CONCLUSIONS that you must either ALWAYS get what 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.*

	<p><i>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],</i></p> <p><i>whenever</i></p> <ul style="list-style-type: none"><li>• <i>your intuitive nature manifested in your life</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>you experienced a</i><ul style="list-style-type: none"><li>• <i>deep and</i></li><li>• <i>peaceful certainty,</i></li></ul></li></ul> <p><i>at that moment</i></p> <p><i>you must have been free of the forcing current [i.e., FREE of the FORCING CURRENT, also called the COMPULSIVE CURRENT].</i></p>
15	<ul style="list-style-type: none"><li>• <i>Your real self</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>your real feelings are the same as</i><ul style="list-style-type: none"><li>• <i>creation,</i></li><li>• <i>God,</i></li><li>• <i>life,</i></li><li>• <i>fate,</i></li><li>• <i>the cosmic life force,</i></li><li>• <i>the stream of life,</i></li></ul></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>reality.</i></li></ul>

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

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

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

*Nor is it reality  
that you can  
• never  
• get what you  
really wish,*

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

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

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

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

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

*Your real self  
knows  
all this.*

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

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

	<p><b><i>In your world of unreality, • unreal and • untrue impulses operate.</i></b></p> <p><b><i>They [i.e., These unreal and untrue impulses] can no more function in reality</i></b></p> <p><b><i>than real feelings can [function] in a world of unreality.</i></b></p>
16	<p><b><i>Is it surprising then that you lack self-confidence?</i></b></p> <p><b><i>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.</i></b></p> <p><b><i>Such trust would not be justified,</i></b></p> <p><b><i>for the superimposed layer [i.e., the layer superimposed upon the real self], based on untruth, can only lead you to unsatisfactory pseudo-solutions.</i></b></p>

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

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

*will you operate  
on the level  
that is  
real.*

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

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

*Your unhappiness  
is an  
illusion.*

17

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

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

*The one is,*

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

*The other alternative is,*

*"Since so many times I could not get what I wanted,  
this means  
I can  
never  
• get it [i.e., never get what I want],  
therefore  
I can  
never  
• be happy."*



*You operate on a level of  
illusion,  
and where there is*

- illusion, or*
- untruth,*

*there  
must be  
constant*

- uncertainty,*
- tension,*
- anxiety,*
- struggle, and*
- doubt.*

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

*And, in a way,  
you are right:*

*as long as you  
remain in*

- illusion,*

*you  
cannot hold onto*

- reality,*

*which alone is secure.*

*The  
only  
safety  
lies in the*

- eternal,*
- flexible*

*truth  
of the life stream,  
which is  
eternally  
independent of  
small wish-fulfillments.*

18

**If you  
cannot trust  
• yourself,**

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

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

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

**and forever  
• taking leave of it,**

**you are  
bound to  
trust  
• yourself,  
and therefore [trust]  
• the life stream.**

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

**will you realize  
how this  
stream [i.e., how this life stream]  
provides you with  
exactly  
what you need  
at  
each stage  
of your life.**

***You will give yourself up  
to it [i.e., give yourself up to the life stream],  
since***  
• ***it [i.e. since the life stream]***  
***and***  
• ***your real self  
are  
one.***

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

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

19

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

*"I want"*

*will  
feel  
my words;*

*you  
will  
derive a*

*deep understanding from them [i.e., from my words]*

*and*

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

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

*Find the*

- harsh,*
- tense,*
- rigid,*

*and at the same time*

- wavering*

*current of*

*"I want."*

	<p><i>Find also all the means you resort to, either to</i></p> <ul style="list-style-type: none"><li><i>• get it [i.e., to get what the harsh, tense, rigid, yet wavering, current of your, “I want” wants],</i></li></ul> <p><i>or to</i></p> <ul style="list-style-type: none"><li><i>• 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></li></ul>
20	<p><i>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].</i></p> <p><i>So far, you may not have understood that these attitudes are the result of the forcing current.</i></p> <p><i>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.</i></p> <p><i>When you are submissive you cling, and hope for the love of others.</i></p>

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

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

*and*

- *do not stand up for yourself.*

*You always*

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

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

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

*In truth,*

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

*You simply try to  
make a bargain  
and say,*

- "If I submit to you,  
you  
must*
- *love me*
- and*
- *do my will."*

**Although**

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

**It is necessary**

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

**It is also necessary**

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

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

**It** [i.e., SUBMISSION]

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

**When you try to**

**appease**  
**the other person,**  
**you**  
**want something.**

**In fact,**

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

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



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

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

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

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

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

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

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

***It may need  
a great deal of  
• self-search and  
• analysis  
of your  
real reactions,  
going to the roots  
of their significance [i.e., going to the roots of the  
significance, CAUSE, and meaning of  
your REAL REACTIONS],  
until you find  
the existence of this attitude [i.e., the existence of  
this attitude of hostile aggressiveness toward  
others in order to get what you want for  
you to be happy].***

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

	<p><i>In other cases, such a fear [i.e., such a fear of being annihilated by others] may be</i></p> <ul style="list-style-type: none"><li><i>• unconscious and</i></li></ul> <p><i>may apply</i></p> <ul style="list-style-type: none"><li><i>• only to certain aspects of your life,</i></li></ul> <p><i>while</i></p> <p><i>in a larger part of your personality you feel at ease with the world.</i></p> <p><i>That again may be difficult to trace.</i></p>
22	<p><i>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,</i></p> <ul style="list-style-type: none"><li><i>• standing alone and</i></li><li><i>• fighting alone,</i></li></ul> <p><i>never bending to the will of others.</i></p> <p><i>They never realize that they are just as dependent as the submissive type,</i></p> <p><i>only they choose different means to pursue their conviction that they must get what they want in order to be happy.</i></p>

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

*reject*

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

*To them*

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

*Instead of*

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

*they will*

*manufacture a*

- *hardness and*
- *aggressiveness*

*inside themselves*

*that is*

*no more real*

*than*

*the submissive kind of "love."*

23

*Another way of coping with  
the basic will to be happy  
is the attitude  
I have so often called  
withdrawal.*

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

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

***They  
withdraw into  
isolation,  
never  
• experiencing  
the dreaded defeat [i.e., never EXPERIENCING the dreaded  
defeat of NEVER attaining HAPPINESS],  
never  
• realizing  
what a poor bargain  
they have made with life.***

***[By withdrawing from life]  
They may  
protect themselves  
from  
• disappointments and  
• failures,  
which  
in reality  
would not hurt  
half as much as  
they now imagine.***

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

**whereas**  
**now**  
**they vegetate**  
**without**  
**any**  
**real life experience.**

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

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

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

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

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

24

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

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

***You never allow your feelings  
to function  
• freely or  
• naturally.***

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

*The expediency is, of course,  
another way of  
manipulating  
the other person  
to feel  
obligated to*

- love and*
- obey*

*you.*

*Or else,  
if you fear defeat,  
you do not allow  
either your*

- intuition*

*or your*

- real feelings*

*to*

- guide and*
- carry*

*you  
safely through the stream of life.*

*Instead  
you artificially*

- cramp,*
- prohibit, and*
- squash*

*your natural feelings.*

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



	<p><b><i>But this [i.e., But your REAL self holding back your REAL feelings in a particular situation]</i></b></p> <ul style="list-style-type: none"><li><b><i>• is a very different procedure [i.e., is a very different procedure from ARTIFICIALLY cramping or squashing your real feelings in a particular situation]</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• 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]</i></b></li></ul> <p><b><i>is the same.</i></b></p> <p><b><i>At other times, the goal [i.e., the goal for holding back your real feelings by your LIMITED ARTIFICIALLY CRAMPED self]</i></b></p> <p><b><i>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]</i></b></p> <p><b><i>and what you do based on your limited view is not only • unnecessary but also • damaging.</i></b></p>
25	<p><b><i>Your real self knows.</i></b></p> <p><b><i>Trust it.</i></b></p> <p><b><i>Your superimposed compulsive behavior pattern is completely blind.</i></b></p>

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

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

***• right***

***or***

***• wrong,  
but you remain  
insecure.***

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

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

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

***your***

***• nature and***

***your***

***• life.***

***Therefore,  
whatever happens  
is***

***• organic and  
• right.***

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

***You will feel  
as strongly as you  
should [i.e. as you naturally and organically should and would]  
when you allow your  
personality to develop  
freely.***

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

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

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

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

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

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

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

*when you*

*talk yourself into*

- *resentment and*
- *contempt*

*for a person*

*because*

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

*is protection against*

*the tragedy of*

*being rejected.*

*Finally,*

*it is not surprising*

*if you no longer*

*know*

- *what*  
*you*

*really*

- *feel and*
- *want,*

*and*

- *who*  
*you*

*really*

- *are.*

*Your feelings*

*are the expression of*

*your being.*

*If you*

*constantly*

*prohibit*

*your real feelings*

*from functioning*

*and*

*substitute artificial ones,*

*you cannot*

*know*

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

*and therefore*

*you cannot*

*know*

- *your real self.*

27

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

*First  
become aware of  
the*

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

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

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

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

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

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

**no**

**• doubt,**

**no**

**• wavering.**

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

**one with  
the stream of life,**

**they [i.e., the real feelings]  
will carry you  
in the right direction  
and**

**you will have**

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

**if you are willing to trust them.**

29

**How can you have  
self-confidence**

**• if the only thing**

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

**your**

**• real self,**

**your**

**• real feelings –**

**is not allowed  
to function,**

**and**

**• if instead**

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

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



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

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

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

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

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

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

30

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

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

- joy and**
- liberation**

**will be a  
strongly felt reality.**

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

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

*feeling  
neither  
• guilt  
nor  
• pride  
nor  
• doubt.*

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

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

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

	<p><i>You will know that nothing that should be yours could fail to come to you.</i></p> <p><i>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</i></p> <ul style="list-style-type: none"><li>• <i>too much or</i></li><li>• <i>too little.</i></li></ul> <p><i>You will do what is</i></p> <ul style="list-style-type: none"><li>• <i>necessary and</i></li><li>• <i>eliminate that which is</i></li><li>• <i>unnecessary, without</i></li><li>• <i>fear and</i></li><li>• <i>worry.</i></li></ul>
31	<p><i>This serenity sounds like an ideal</i></p> <p><i>impossible to attain on earth,</i></p> <p><i>and I do not say that you will reach it overnight.</i></p> <p><i>But</i></p> <ul style="list-style-type: none"><li>• <i>gradually and</i></li><li>• <i>surely</i></li></ul> <p><i>you will increase it [i.e. increase your SERENITY in life], having unavoidable setbacks less and less frequently.</i></p>

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

*as it truly is,  
once you  
dissolve the*

- fearful and*
- tense*

*inner clamoring,*

*"I want,  
I must."*

*When  
the tension is relaxed,  
you*

- float,*

*you*

- do not fear,*

*you*

- have no doubt, and*

*you*

- recognize clearly  
what an illusion  
your struggle has been.*

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

*You will shed it [i.e., You will shed the struggle]  
like an*

- old,*
- dirty,*
- heavy*

*cloak  
you have no use for.*

*Your*

- potential*

*will become*

- reality.*

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

*You will  
not need to  
exaggerate.*

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

*You will  
find  
happiness,*

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

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

*You will  
judge  
in*

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

*And you will also  
see the weaknesses of people,  
without*

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

*Right now*

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

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

*constantly,  
no matter  
how much it is camouflaged.*

32

*Your*

- *right,*
- *spontaneous,*
- *uninhibited*

*expression*

*depends solely on*

- *whether or not, or*
- *to what degree,*

*you*

• *become aware*  
*and then*

- *let go*  
*of the forcing current,*

*"I want."*

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

*is a path*  
*within the path.*

*Once you*

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

*and*

- *feel*  
*the current,*  
*visualizing it [i.e., visualizing*  
*the forcing current, "I WANT," that you FEEL]*  
*as a foreign substance,*

*you are on*

*the halfway mark*  
*of this aspect of your development.*

*Then*

*the next step*  
*will not be quite so difficult.*



33	<p><i>Now, are there any questions?</i></p> <p><b>QUESTION:</b> <i>I feel this forcing current in me.</i></p> <p><i>I know that I want certain conditions, while I intellectually know that I can't have them.</i></p> <p><i>How can I give up the forcing current?</i></p> <p><i>In what way do I work?</i></p>
34	<p><b>ANSWER:</b> <i>The first requirement is to feel its existence [i.e., is to FEEL the existence of the forcing current].</i></p> <p><i>Just verify it [i.e., Just VERIFY the existence of the forcing current].</i></p> <p><i>And then ask yourself specific questions.</i></p> <ul style="list-style-type: none"><li>• <i>What is it that I want [i.e., In detail and yet succinctly, what exactly is the SPECIFIC condition I want in my life]?</i></li><li>• <i>Why [i.e., WHY do I want this specific condition in my life]?</i></li></ul>

**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.*

35

*When*  
• *you have considered  
the illusion of  
the importance of  
your wish fulfillment*  
*and*  
• *your feelings  
still remain as*  
• *tense and*  
• *unfree*  
*as before,*  
*there must be  
something  
hidden  
that you have not yet found.*

***You will see that  
the intensity  
of your***  
• ***feelings*** [i.e., *the intensity of your FEELINGS about  
the importance of your wish fulfillment*]  
***is out of proportion with  
your***  
• ***intellectual view***  
***of its importance*** [i.e., *your INTELLECTUAL view about  
the importance of your wish fulfillment*].

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

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

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

36

*If after*

- *ascertaining your wishes*

*and*

- *seeing the discrepancy between*

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

*and*

- *your actual needs*

*the intensity still remains,*

*consider whether*

*the fulfillment of the desire*

*would mean to you*

*an*

*imaginary*

- *protection*

*against an*

*imaginary*

- *danger.*

*Needless to say,*

*you have to find your particular imaginary danger.*

*Unless you are*

*aware of*

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

*you cannot*

*let go of*

- *the “weapon”*

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

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

37

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

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

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

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

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

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

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

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

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

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

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

- hardly realize  
what it is  
you  
• seek  
and  
• find  
at the moment.***

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

- struggle to  
use  
knowledge  
you have heard  
and  
• try to apply it  
artificially.***

38

***When***

- an emotional obstinacy  
is discovered in the course of this work***

***and***

- you are perfectly aware of  
its unreasonableness  
without being able to help it,***

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

***because***

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

***It [i.e., This attitude]  
is an armor.***



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

39

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

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

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

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

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

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

40

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

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

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

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

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

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

*So give up your*

- *shyness and*
- *inhibitions.*

*The more*  
*you participate with questions,*  
*the better it is*  
*for*

- *your inner readiness*

*and*  
*for*

- *the shedding of your inhibitions.*

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

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

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

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

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

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

43

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

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

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

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

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

44

**QUESTION:**

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

**ANSWER:**

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

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

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

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

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

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

45

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

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

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

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

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

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

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

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

***Is that clear?***



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

48

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

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

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

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

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