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SELF-CONFIDENCE -- ITS TRUE ORIGIN AND WHAT PROHIBITS IT

Greetings, my dearest friends. I bring blessings for each one of you. Blessed is this hour.

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 doubts as to your right reaction or action, and no wavering. Your instant and spontaneous reaction is of such a nature that you know deep down, through and through, "This is right, this is so." That 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 required in such instances, you lived up to it. You coped with it in the only way possible, and you knew through and through, without a shadow of doubt, that this was so.

The truly healthy and mature human being nearly always reacts so. When this occurs, genuine self-confidence is automatically established. For only when your intuitive nature guides and directs you can you trust yourself. From this part of your being, you have nothing to fear; from the overlayers of error, illusion, and compulsion, you have. For they can only lead you into further illusion and error and therefore into unrest.

The ultimate aim of this work of self-search is to free you from these 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 itself. However, we will be a little more specific about it. At this point, we will have to understand clearly what the basic cause is of all these inner problems, deviations, conflicts, and illusions.

However, let me say this first. In the course of the work you are doing, often you may have wondered, "Where is my real self? What is it?" And you think of this real self as though it were something remote and far away that can only come to the fore after you search for it in faraway places (within yourself, of course). It is a mystery to you, you are slightly awed and somehow imagine that this real self, once it will evolve, is something utterly strange and new. Therefore you fear it just a little bit. But nothing could be further from the truth. You know your real self. It is not far away. You have nothing to fear from it. In fact, it is right 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 and prefer to express this other self which you have become used to, but which nevertheless is not the real you. It consists of the compulsive drives and impulses which you unconsciously think you have to express in order to be happy, or just in order to survive. Whatever comes from this level does not express your real feelings. Your real feelings come from your real self which is right close by, right underneath this tense, compulsive emotional behavior pattern of yours. Once you stop believing, as you unconsciously believe now, that this compulsive drive, whatever its direction, is a necessity for

you and therefore stop using these currents and use instead your real feelings, then your intuitive nature is bound to emerge.

After some constructive work 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. You will then understand that all your wrong conclusions and images are a product of this basic current, which I have also called the forcing current. This forcing current, in turn, is based on a fundamental misunderstanding about life.

In order to get a comprehensive overall view of this subject in this particular connection, it is necessary that I repeat certain things I have discussed before in other connections. I would also like to point out that a few of my friends have already found within themselves what I discuss here tonight. For them, my words will not be new, but at the same time, they will be particularly helpful so as to fortify their findings and give them clearer form, bring them into stronger focus and awareness. Others who have not found this current -- or perhaps just small particles of it, and they still do not realize what a fundamental aspect this is -- may be helped by these words to arrive at the point that is so necessary for them to obtain freedom, to lose their inhibitions and uncertainties, and thus allow the real self to emerge. But again, I emphasize, the mere intellectual knowledge of these factors will never suffice, will never bring the desired freedom. All of my friends who really work on this path are approaching the time when they are ready to tackle this particular subject -- not only those who have already made substantial findings in this direction.

Now, let us see what causes all your conflicts and deviations? Broadly speaking, we can recapitulate from our previous lectures and say that it is your desire to be happy, or to be loved. In order to be happy, to be loved is a necessary requirement and therefore constitutes a major part of your compulsive drives. Then there exist the subdivisions, such as the desire to be approved and admired. This may take the place of your desire to be loved. It may also be an additional factor. But there is also a second aspect. The child in you imagines that you can only be happy if your will is done. At times, this may simply mean that your will is to be loved and admired. At other times, it may concern other aspects of life. You may feel unhappy if your close and dear ones have certain shortcomings that you particularly disapprove of, or if their opinions vary from yours, or if you are prohibited from pursuing a certain aim. All this is against your will. It concerns any objective or subjective disadvantage in life. The child in you thinks that this prohibits your happiness.

So you grow from childhood with this deeply hidden, rarely consciously felt conviction: "In order to be happy, my will has to be done." As long as you have not found this hidden conviction as a personal recognition, you cannot really successfully arrive at the liberation you desire. The more your intellectual concept and conviction is adjusted to reality but conflicts with your hidden emotions on that subject, the more difficult will it be to unearth this deep-rooted misconception. This misconception creates a tight, tense current -- the one I called the forcing current. It creates a constant struggle, tension, and anxiety. The more unaware you are of this aspect, the more potent it is within your psyche. Unconsciously, you feel that getting your will is a matter of life or death. Not to get it represents the abyss I have so often mentioned. Not to get your will spells annihilation for you -- unconsciously, of course. This is so strong that you often do not permit yourself to admit you have not gotten your will. You go to all sorts of means of pretending that what you really wanted is no longer desirable for you. This is not merely pride, it is based on this misconception: not getting what you want means terror, darkness, unhappiness, perdition.

Simultaneously, the conscious part, which has grown, realized that you cannot always get what you want, and this creates an additional element of conflict. Hence, your psyche seeks various ways to overcome the threat of not getting your will, or not being happy -- which, for you, is identical. But since these means are sought unconsciously rather than in the light of awareness, and since they are sought under utterly false premises -- namely, that getting your will and being happy is one and the same thing -- the result of these unconscious strivings for a solution are not only inefficient, but they bring further conflicts in their wake.

These inner strivings are directed towards finding the fulfillment, on the one hand. On the other hand, you are in constant fear of not succeeding, and unconsciously, you labor to find the means to hide the "failure" from yourself. Thus a current is set up, flowing in two directions. One calls for your pushing ahead, trying to force life, people, circumstances to succumb to your will; to conquer the reality in which everything cannot go according to your desire. There are various ways in which man tries to do that. Often he chooses several ways at once, never realizing that they are mutually exclusive and that he would defeat his purpose even if it were possible to always get what he wants. This is why he often has much less than life would actually grant him, thereby creating the preposterous situation that the various means man employs to always get what he wants, cause him to get less than he would have without this struggle.

The other direction of this current is that your fear of not getting what you want -- or even the conviction that you never will -- causes you to adopt other means which are so defeatist and negative that again you sabotage that which you ordinarily could have.

The underlying core as well as the various means by which you try to combat a nonexistent factor (either always getting what you want or never getting it) are unreal. All the impulses and drives you employ are equally unreal, imaginary, and therefore utterly ineffective and damaging. They are the superimposed layers which cover your real self. Your real self functions in reality alone. It cannot function or manifest in a self-created world of illusion, in a world based on wrong assumptions. That is why, whenever your intuitive nature manifested and you experienced this deep and peaceful certainty, at that moment, you must have been free of the forcing current.

Your real self, your real feelings, are one and the same as creation, God, life, fate, the cosmic life force, the stream of life, or reality. Whatever name you want to give to it, it is all the same. 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 other than those you could 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 prohibits 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 (inwardly and very hiddenly, this is constantly being done). Nor do you have to defend yourself against constant defeat (another fact your subconscious often takes for granted). Your real self knows all this to be untrue. It regrets your utterly useless struggle, the superfluosity of it. It cannot evolve. In your world of unreality, unreal, untrue impulses must function. They can no more function in reality than the real feelings can in a world of unreality.

Is it surprising then that you lack self-confidence? Your innermost self knows perfectly well that on the level you function, you cannot trust yourself. This trust would be unjustified, for the superimposed layer, based on untruth, can only lead you to unsatisfactory pseudosolutions. Only if you free yourself of this 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 is gone will you operate from the level that is real. In that level, you will know that happiness can be yours, but not always the way you want it, when you want it. In reality, it does not make you unhappy to wait and occasionally to give up. This unhappiness is imagination. It is crass 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 in unreality, you know but 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 I have seen that so many times I cannot get what I want, I can never get it, therefore I can never be happy." Thus you operate on a level of illusion. And where there is illusion, or untruth, there must be constant uncertainty, constant tension, anxiety, struggle, doubt. Something in you feels deeply that you have nothing secure to hold onto. And in a way, you are right. As long as you remain in this illusion, you cannot hold on to reality, which alone is secure, and is bound to fill your entire being with security. The only safe and secure stronghold is the constantly 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 by removing the untrue premise and forever taking leave of it, you are bound to trust yourself, and therefore the life stream. Only then will you realize how utterly right, how much this stream is in keeping with what you need at each stage of your life. You will trustingly give yourself up to it, since it and your real self are one. This does not mean a fatalistic, passive attitude in which you wait without ever doing anything yourself. It automatically creates the right balance between activity and passivity, both in the healthy way, not as an unhealthy subterfuge and pseudosolution.

Those of you who have encountered this tense nucleus which loudly claims (inwardly) "I want," will feel these words. You will derive a deep understanding from them that will help you further. They will give you a new outlook. But those of you who have not yet found this nucleus will, sooner or later do so, provided you persevere in this work. You should search in this direction now. Find this harsh, tense, rigid, and, at the same time, wavering current of "I want." Find also all the means you resort to, either in order to get it or to "protect" yourself from the horror of not getting it.

I have often mentioned certain inner attitudes, which I will repeat now, or at least some of them, in this connection. But so far, you may not have understood with sufficient clarity that these attitudes are in direct connection to, or rather the result of, the forcing current, which in turn is the outcome of the basic misconception "I must get what I want in order to be happy."

There is one attitude I have so often described as submissiveness. In this submissiveness, you cling, and hope for the love of others. In order to obtain it, you forsake your own self, your own opinions; you do not stand up for yourself. You always put yourself at a disadvantage, thus losing your dignity and self-respect. All this 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. It simply tries to make a bargain and says, "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, no matter how hidden, how inverted. It is further necessary that you understand it as to its implication and connection as outlined in this talk. Submission must never be confused with love. It may outwardly look similar, but the inner content is very different. When you appease the other person, you strongly want something from him. In fact, you grab for it, not waiting for it to be given freely. The stronger the submissiveness, the stronger the forcing current, thereby directly expressing your desire to get your way.

There is another attitude, often chosen when a person is more inclined to be hopeless of ever getting from others what he considers necessary for himself. The only hope he sees is that he uses all his power, all his selfish, ruthless drives in order to defeat the enemy who always stands in his way. Thus he becomes hostile and aggressive because he thinks the entire world is hostile, and his hostility is the only means of getting some of the happiness he desires. Needless to say, that the opposite effect is the result. He is bound to antagonize people so that they, in turn, actually do become hostile to him. This only strengthens his wrong conclusion. He does not see that he has caused this condition and is constantly aggravating it. This, as well as all the other attitudes, can be so hidden that, at first, it would be impossible to trace. In fact, often the stronger this hostile attitude is, the more it is covered with opposite facets. It is also possible that this attitude exists only in isolated parts of the personality, just in certain ways, and not by any means as crass as described here. It may need a great deal of self-search and analysis of your real reactions, what they mean, what their implications are, going to the roots of their significance until you find the existence of this attitude. When you find an attitude of battling in fear against annihilation, for instance, you can be sure that this trend must exist in some form within your psyche. In other cases, such a fear may be so unconscious, and it 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 it may be difficult to trace.

While the former attitude of submissiveness is outspokenly dependent, the person with the aggressive attitude deceives himself into believing he is independent of others -- he stands alone and fights alone, never bending to the will of others. In truth, he never realizes that he is just as dependent as the other type, only he chooses different means to overcome this inner conviction that he must get what he wants in order to be happy. His way is to oust emotions, affection, and what he may consider as softness. To him, all this represents a danger that will definitely stand in his way. Instead of real or pseudopositive emotions, he will manufacture in himself a hardness and aggressiveness that is no more real than the submissive kind of "love."

Still another way of coping with the basic will to be happy is the attitude I have so often designated as withdrawal. In this case, the person is so convinced of never attaining happiness. This seems such a tragedy to him that he protects himself from such disaster by pretending he does not want anything from others, life, or the world. He withdraws into isolation, thereby never experiencing the defeat he dreads, but never realizing what a dreadfully poor bargain he has contrived to make with his life. He may protect himself from certain disappointments and failures which would not hurt half as much as he now imagines, but on the other hand, he would experience much happiness and joy, that he now thinks he does not miss, simply because he vegetates without any real life experience. Although a person with this predominant attitude may appear more

cheerful and well-adjusted than many another, deep down there is a greater hopelessness of ever receiving happiness out of life. Otherwise, such drastic means would not have been resorted to.

All this is not new to you, my friends, I have discussed these factors many times before. I have pointed out that a combination of all these aspects, and others I do not have to go into now, exist in most people, which of course create additional conflicts in the soul. If a person resorts to several means, perhaps just to be sure to be guarded against all eventualities, thus hoping to be covered fully without risking anything, he will be tossed in various directions, which pull him into opposite camps, so to speak. I have recommended that you find these aspects precisely in yourselves. The reason I have to repeat this tonight is that you get a deeper understanding of the "purpose" (if it can be called that) of these attitudes. You manufacture them as a weapon against the hidden belief that you must get what you want in order to be happy. These attitudes are various manifestations of the forcing current. They are your weapon or remedy.

Still another way is to cripple your real feelings. In one respect, this also happens with the three attitudes described before. But what I mean here is something more. In this attitude (which does not necessarily exclude any of those already mentioned tonight), you never allow your feelings to function freely or naturally. Either you whip them artificially into a more dramatic state than they would naturally be in -- you exaggerate them, overdramatize them for reasons that seem to you expedient. This expedience is of course another way of forcing the other person to love and obey you. It serves as a sort of obligation to the object.

Or else, if you fear to be defeated, again you do not allow either your natural 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 would cause your real feelings to recede, too, in a particular instance. But this is a very different procedure and has a very different effect on your personality than the artificial manipulation has, even if the goal is the same. At other times, the goal may not be the same, and what you do with your limited sight is not only unnecessary but damaging for you. Your real self knows. Trust it. Your superimposed compulsive behavior pattern is completely blind. Even if, by chance, it may at times pursue the same goal that your real self would, it matters very much out of which level you operate. The one is haphazard. It may be right or wrong, but you remain unsure. It is an unnatural forceful procedure. The other is functional and in harmony with your nature and your life. Therefore, whatever happens, it 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 feel if you allow your personality to grow freely. This cannot happen with all the deviations and the basic false premise you depart from.

In this artificial manipulation, you prohibit your soul to grow in harmony with your innermost self. You prohibit your innermost self to evolve so as to fill your entire being with it. You prohibit your feelings from growing and maturing, from manifesting. All this you may not yet be aware of, but in the course of this work, all of you will find some of this to be true. Some of my friends have found this already. It is important to understand the implication of this artificial manipulation of your feelings, either making them bigger or making them smaller than they are. You will direct feelings according to what seems a necessity to you. The negative result of this is that you prohibit growth of something that is alive, a living organism; for feelings are that. Any living organism not left alone but constantly manipulated, pulled, extended, or squashed in its growth will suffer a very crippling effect. This is what you do with your real feelings. You do so when you exaggerate and

dramatize a positive feeling about a person. And you do so when you artificially talk yourself into resentment and contempt for a person because you believe that this is protection against the seeming tragedy of being rejected. So finally, it is not surprising if you no longer know what you really feel and want, nor who you really are. Your feelings are the expression of your being. Now, if you constantly prohibit your real feelings from functioning and substitute them with artificial ones, you cannot know them, and therefore you cannot know your real self.

There is only one way to find this real self of yours that you are so ardently looking for in this work. First find and become aware of this forcing current, this current of "I want" on one hand, and "I fear that I will not get what I want" on the other. Once you are clearly aware of this current in you, not as a generality but how, in what particular way, it manifests in you, you will be able to let go of it. Then and then only can you give it up. 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, therefore you could not trust yourself. You can reverse that process only by becoming aware and then removing that element which you used in their stead.

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 do not mind being patient. When they express themselves, there will be no doubt, no wavering. Since they are one with the stream of life, they will carry you in the right direction, and you will have no doubt about it if you are but willing and patient enough to trust them.

How can you have self-confidence if the only thing that can truly give it to you -- your real self, your real feelings -- is not allowed to function and to express, and if, instead you, use substitutes that are unsatisfactory, unsafe, and leave you in a state of inner frenzy? Those who are outwardly calm and well-balanced are not necessarily free of this aspect. In fact, it may only be more hidden with them, and perhaps even more damaging, than with others where it is more obvious. But I venture to say that this frenzy exists to some extent in each person until and unless it has been found and dissolved in such work of self-finding. Unless you become acutely aware of it, feeling it almost like a separate foreign substance in you, you cannot relinquish it. Once you reach that state, you will experience certain feelings which are almost impossible to convey in words. You simply have to experience them. All I can say is that 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 this deep inner knowledge, not in the region of your brain but in your solar plexus, that your reaction or your knowledge or your decision is right, without either guilt or pride, without superiority or doubt. You will spontaneously be the best you can be: poised, unrepressed, without inhibitions. You will say the right thing at the right time and know when not to speak. You will be relaxed and concentrated at the same time, fully aware and alive to the moment and its requirements. You will know that nothing that should be yours could fail to come to you. You will not need to be in a frenzy about it, worrying whether or not you do too much or too little. You will just do what is necessary and eliminate that which is unnecessary, without fear and worry.

This serenity sounds like an ideal that is impossible to attain on this earth. And I do not say that you will reach its perfected state overnight. But gradually and surely you will increase it, having

more and more seldom the first unavoidable setbacks. Eventually it will become your real nature, as it truly is, once you dissolve this fearful and tense inner crying and clamoring "I want, I must." Once this tension is relaxed, you float, you do not fear, you have no doubt, and you will recognize clearly what an illusion your struggle and your fear have been. You will no longer need it. You will shed it like an old, dirty, heavy cloak you have no use for. All that has until now been only a potential in you, will become a living reality. You will be poised within yourself and in life. You will not exaggerate in any direction. You will not believe that you must have everything or you have nothing. You will find happiness, but will know that not everything needs to go according to your wishes. You will not believe people are "good" or "bad," neither relying and depending on them too much due to your craving and need "to be happy," nor distrusting all of them and standing alone in a seemingly hostile world. You will judge in reality, seeing the valuable and trustworthy but not "needing" it, and also seeing the weakness of people without fearing it as a personal threat and without generalizing this human aspect. All that is what you are now doing constantly, in one form or another, no matter how much it is camouflaged.

Your right, spontaneous, uninhibited expression depends solely on whether or not, or to what degree, you find, become acutely aware of, and then let go of the forcing current "I want." This work is a path within the path. Once you have this distinct awareness and feel this current, almost visualizing its foreign substance, feeling it as such, you are on the halfway mark of this particular aspect of your development. And the next step will not be quite so difficult any more. This acute awareness will be more difficult for those who have inverted this current by withdrawing from the world and creating a false harmony, as indicated above.

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 this forcing current? In which way do I work?

ANSWER: The first requirement is to feel its existence. Just verify it. And then ask yourself specific questions. What is it that I want? Why? The clear and precise answer to these questions is of utmost importance -- what you specifically want in any given moment, and why. Moreover, why does the attainment seem so important? Also, consider whether it is really as important as you now think. Ask yourself, what would happen to me if I do not get it. Consider this alternative with a fresh outlook that perhaps the urgency of it is imagined. Sometimes it may be necessary to deviate from the direct approach and 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 all my friends have so often noticed.

When you consider the illusion of the importance of your wish fulfillment and your feelings remain as tense and unfree as before, there must be something hidden there that you have not yet found. You will see that the intensity of your feelings stands in no proportion to your intellectual view of its importance. Emotionally, your life seems to depend on it, while you know perfectly well that it does not. This will show you the discrepancy between the issue at stake and the intensity of your feelings. When you realize this discrepancy, you may be quite shocked.

After realizing the precise wishes and their discrepancy to your actual needs, and if the intensity still remains, you will have to find if the desire stands for an imaginary protection against an imaginary danger. This may often be the case. Needless to say, you have to find your particular imaginary danger. Unless you are aware of this, you cannot let go of the "weapon" of this forcing current.

I cannot emphasize strongly enough that in this work, you cannot get any real results by absorbing this general knowledge. In other words, it does not suffice that you know, and even feel a little, that you have the forcing current in you. You have to find the exact, specific way in which it works, what the issues are, in what way you try to overcome the obstacles to the childish concept of happiness. This may not only vary with each person, but it also varies with the same person each day. One day, your forcing current manifests in one way, the next day in another. You may find two or three ways simultaneously which conflict with one another. All this is very individual, very personal, and it is necessary to find out how it expresses in you. The vague, sweeping knowledge of all this will never be enough. In fact, when you make a real insight, you will probably even forget at the moment that "This is the forcing current," or anything else I may discuss. Only afterwards will you see that it is this. Perhaps this is one way of distinguishing real and false recognitions. In the former, you hardly realize what it is you seek and find at the moment. In the latter, you labor and construct knowledge you have heard and try to apply it artificially.

When an emotional obstinacy is discovered in the course of this work while 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 the attitude is supposed to be protection against something. It is supposed to save you from something you fear. It is an armor. So it becomes imperative that you find out specifically what this danger is that the stubborn holding on to the "I want" current is supposed to save you from.

Of course, the answer is that deep down, in one form or another, the child in you believes that you will avoid the abyss of unhappiness by holding on to this current. But again, this general answer is not sufficient. Many individual varieties are possible in which this is experienced in the subconscious. Perhaps the only way you can discover the truth within is by using completely different words. You have to find it anew, all afresh. And then you may perhaps see that it amounts to just what I say here. Unconsciously, you may think of it in different terms so that emotionally these words have no meaning for you. If you work in this way, you will find the answer.

Incidentally, my friends, I would greatly welcome questions here, especially from those friends who do not have an opportunity, as yet, to get personal help for their personal work, who still have to wait. The time will come if they persevere. They need it more than the others who are already well launched on this path. They can do much to prepare themselves for receiving more intensified help to their self-finding. For this preparation, questions are necessary, and the answers will help them. This would be especially appropriate for the evenings reserved for questions and answers. Since we do not always know ahead of time, have your questions prepared. It would be constructive for you -- even those who already work with a personal helper if those of you who do not have the opportunity to work with a helper were to ask here how to proceed, what to do as preparatory work. This will also be beneficial for those friends who cannot attend personally but who read these lectures. So give up your shyness and inhibitions. The more you participate with questions, the better it is for your inner readiness; for the shedding of your inhibitions; for the ability to

communicate and participate. This will be of substantial benefit that you cannot evaluate as yet. So we would like and welcome participation, particularly of those who do not yet have the benefit of private individual work.

QUESTION: Isn't it sometimes because we want to nurse resentment for a certain person that we seek their faults? What do we do about that?

ANSWER: This is a very constructive question. You see, when you want to have resentments, the most obvious and first question would be why. Once you realize that you want to have such resentments, it will not be so difficult to find out why. As always, this should be approached as dispassionately and with as new an outlook as though questions of this sort had never been asked. Disregard the ready answer because of this and that fault of the other person. This is not the reason why you wish to resent. You have to find out what your imagined advantage is when you are aggressive and hostile.

QUESTION: An armor, so as not to be on the defensive.

ANSWER: If you are afraid of being on the defensive, this implies that you must find yourself guilty. Otherwise you would never feel the need of being on the defensive, therefore you would not have to protect yourself from it by going on the offensive.

QUESTION: Yes, but also self-confidence and self-trust.

ANSWER: Actually it does not give you self-confidence if you resent another person and are helplessly caught in this resentment. The emotions become so strong that you cannot handle them anymore. This does not make for self-confidence. But in your unreality, you may believe it does, simply by avoiding to look for what you feel guilty about. This may seem a good solution, but of course it is not. 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.

When such a case exists as you describe, it is often the case that one resents in the other what one actually resents in oneself. If you take that which particularly irritates you, you will inevitably find that perhaps in a distorted, modified, or inverted or different way you have a very similar aspect or attitude. The stronger your dislike of it in yourself, the more you project this dislike on others. The more it is hidden, the more you may overcompensate for it by going into the exact opposite extreme outwardly. But since any ungentle solution has a negative effect, so must this too. One of the symptoms is that you particularly resent the same thing in others. The remedy therefore lies in finding that in you which is still hidden and then, through understanding its imagined "necessity," really dissolve it. In that moment, you will no longer have such strong reactions towards others. Is that clear?

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."

ANSWER: Yes, that may often be the case too but it would carry us too far now. It is a good subject to discuss although 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; so please bring it up again.

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. Since it is a benign universe, you have nothing to fear. All people on this earth who have found various ways of going into the deeper realms of the subconscious, whether it is psychoanalysis or any other form of psychotherapy, if truly successful, discover the old, old truths of metaphysics and spirituality as the inevitable end results. The more successful your earth methods will become, the more will they integrate with the basis of all religions. For the laws work eternally within the psyche, and this will be discovered more and more to be so.

Go in peace, my friends. Rejoice in the knowledge that reality must make you happy. Be blessed, be in God!

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