

Pathwork Lecture 100: Meeting the Pain of Destructive Patterns

1996 Edition, Original Given March 16, 1962

This lecture is given in an **expanded poetic format**, what I call a **Devotional Version** 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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**, sometimes **italicized**. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht

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03	<p><i>Greetings,</i> <i>my dearest friends.</i></p> <p><i>God bless</i> <i>each one of you.</i></p> <p><i>Blessed</i> <i>is this hour</i> [i.e., <i>blessed is this time you now spend with me in this lecture</i>].</p>
04	<p><i>Most of my friends</i> <i>who work on this path</i> [i.e., <i>pathwork</i>] <i>approach a</i> <i>certain area of</i> <i>their soul problems</i> <i>where they encounter pain.</i></p>

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*To understand
the meaning
of this pain,*
*I should like to give you
an overall view of the process for
• dissolving it [i.e., your pain], and
• resolving your
inner
• problems and
• conflicts
as well.*

*I shall attempt to give you
a comprehensive view
of the entire process.*

*Such understanding will
• help toward
the further resolution
of conflicts and
• enable you
to cope with
the afflicted area
of your psyche.*

05

*First,
let us briefly recapitulate.*

*To begin with,
the child suffers from
imperfections
in the parents'
• love and
• affection.*

*It also suffers
from not being
fully accepted
in its own
individuality.*

By this I mean
the common practice of
treating a child
• as a child,
rather than
• as a particular individual.

You suffer from this [being treated as a child rather than
as a particular individual],
although you may never be aware of it
• in these terms or
• in exact thoughts.

This [being treated as a child rather than as a particular individual]
may leave
as much of a scar
as the lack of
• love or
• attention.

It [i.e., this being treated as a child rather than as a particular individual]
causes as much frustration
as
• the lack of love, or
• even cruelty.

06

The general climate
in which you grow up
affects you
like a
constant minor shock
that often leaves
more of a mark than
• one
• traumatic
• shocking
experience.
That is why
the latter [i.e., the one traumatic shocking experience]
is so often
easier to cure
than the former [i.e., the general climate].

The

- constant climate of non-acceptance of your individuality,
as well as the
- lack of
 - love and
 - understandingcause what is called a neurosis.

You accept

this climate [of non-acceptance and lack of love and understanding] as a matter of course.

You take it [i.e., this negative climate] for granted.

You believe that

it [i.e., this negative climate] has to be so.

Nevertheless,

you suffer from it.

The combination of

- suffering it and
- believing it to be
an unalterable fact,
conditions you
to develop
destructive defenses [against this climate].

07

The original

- pain and
- frustration
the child could not deal with
is repressed.

It [i.e., the original pain and frustration from the negative climate] is put out of awareness,

but

it smolders
in the unconscious mind.

It is then [i.e., it is when the original climate of pain and frustration is smoldering in the unconscious mind]

that the

destructive

- **images** and
- **defense mechanisms**
begin to form.

In the past

we have examined

the various defense mechanisms [against the negative climate]
rather extensively.

The images that you create

are

defense mechanisms.

Through their [i.e., through the images']

wrong conclusions [i.e., by generalizing the specific original incident
and applying it to all of life from then on]

you seek a way of

fighting against

the unwelcome influences [in all of life]

that have created

the original pain [in the child].

The pseudo-solutions [to the now-generalized original climatic pain in the child]
are a way of

battling

- ***the world,***
- ***the pain, and***
- ***all that you wish to avoid.***

08

When your pseudo-solution

is a withdrawal

- ***from feeling,***
- ***from loving, and***
- ***from living,***

it is a defense against
being hurt.

Only after
considerable
insight into yourself
will you see what an
• unrealistic,
• shortsighted
"remedy" this [pseudo-solution of withdrawal] is.

[After you have this insight]

You

- will
want
to change and
- would
rather
 - welcome
the pain
- than
 - [continue withdrawing from the pain, which brings with it]
the self-alienation
of feeling
 - nothing, or
 - very little.

- Continuing
the work and
- courageously
going through
the temporary
periods of
 - discouragement and
 - resistance,
you will come to
the point when
 - this hard shell
breaks down and
 - you are
no longer
dead inside.

But the first reaction
will not be pleasant.

It cannot be.

All

- the repressed
negative emotions, as well as
- the repressed
pain,
will at first
come into awareness, and
it will then seem to you
that your [previous defense of]
withdrawal
was right.

Only after

- plowing ahead
will you have
the reward of
 - good,
 - constructive
feelings.

*About this
we shall talk in greater detail
a little later.*

09

If [instead of withdrawal]

- your pseudo-solution is
 - submissiveness,
 - weakness,
 - helplessness and
 - dependency
- as a means of
having someone care for you –
not necessarily
 - materially,
- but
 - emotionally –
that is equally
 - shortsighted and
 - unsatisfactory
as a solution.

Dependency

on others

creates

- fear and
- helplessness.

It further diminishes
your lack of
belief in yourself.

As the [pseudo-] solution

- to withdraw
 - makes you
feel dead inside and
 - robs you
of the meaningfulness of life,

so does the [pseudo-] solution

- to submit
 - rob you of
 - independence and
 - strength;
 - it creates just as much
 - isolation,
although
through a
different inner road.

Originally [as a child]

you wished to

avoid the pain

by providing yourself
with a strong person
to care for you.

In reality [now, as an adult, in seeking a strong person to care for you]

you inflict

upon yourself

more pain

because

you can never find
such a person.

That person

must be

yourself.

10

*By making yourself
deliberately weak,
you exert the
strongest tyranny
over others.*

*There is
no worse tyranny
than that which
a weak person
exerts*

- *over the stronger, or*
- *over his or her entire environment.*

*It is as though
that person was
constantly
saying:*

- *"I am so weak.*
 - *You have to help me.*
- *I am so helpless.*
 - *You are responsible for me.*
- *The mistakes I commit
do not count because*
 - *I do not know any better.*
 - *I cannot help it.*
- *You must always*
 - *indulge me and*
 - *allow me to get away with everything.*
- *I cannot be expected
to take full responsibility*
 - *for*
 - *my actions or*
 - *[for] the lack of them,*
 - *for*
 - *my thoughts and feelings or*
 - *for the lack of them.*
- *I may fail
because I am weak.*
- *You are strong,
therefore you must understand everything.*
- *You cannot fail
because your failure
would affect me."*

	<p><i>The</i></p> <ul style="list-style-type: none">• <u>self-indulgent</u>,• <u>lazy</u> <p><u>self-pity</u> <u>of the weak</u> <u>makes</u> <u>stringent demands</u> <u>on their fellow-creatures.</u></p> <p><u>This becomes evident</u> <u>if</u></p> <ul style="list-style-type: none">• <u>the unspoken expectations</u>,• <u>the meaning of emotional reactions</u>, <p><u>are</u></p> <ul style="list-style-type: none">• <u>investigated</u> <p><u>and then</u></p> <ul style="list-style-type: none">• <u>interpreted into</u> <u>concise thought.</u>
11	<p><u>It is fallacious</u> <u>to think that the</u> <u>weak person is</u></p> <ul style="list-style-type: none">• <u>harmless and</u>• <u>hurts others</u> <p><u>less than</u> <u>the outright</u></p> <ul style="list-style-type: none">• <u>domineering and</u>• <u>aggressive</u> <u>person.</u> <p><u>All</u> <u>pseudo-solutions</u> <u>bring</u> <u>untold pain</u></p> <ul style="list-style-type: none">• <u>to the self</u>, as well as• <u>to others.</u>

***By [the pseudo-solution of] withdrawing,
you reject others and
withhold from them
the love***

- ***you want to give them and***
- ***that they want to receive from you.***

***By [the pseudo-solution of] submitting,
you do not
love,
but merely expect to
be loved.***

***You do not see
that others, too,
have their
• ***vulnerabilities*** and
• ***weaknesses*** and
• ***needs.******

***You reject
that part
of their human nature, and
thus hurt them.***

***By the aggressive [pseudo-] solution,
you
• ***push people away*** and
• ***openly hurt them***
with
false superiority.***

***In all [three] instances [i.e., by withdrawing, submitting, or aggressiveness],
you
• ***hurt others*** and
• ***thus inflict further hurt***
upon yourself.***

***The hurt you inflict
cannot help but
bring consequences, and thus
the pseudo-solutions,
intended to eliminate the original pain,
only bring you more pain.***

12

All
pseudo-solutions [i.e., withdrawal, submission and aggression],
in addition to various other aspects,
are incorporated into
your idealized self-image.

Since the nature of
the idealized self-image is
self-aggrandizement,
it [i.e., the idealized self-image]
separates you
from others.

Since its [i.e., since the idealized self-image's] nature
is separateness,
it [i.e., your idealized self-image]
• isolates you and
• makes
• you, and
• those you deal with,
lonely.

Since its [i.e., since the idealized self-image's] nature is
• falsity and
• pretense,
it [i.e., your idealized self-image]
alienates you
• from yourself,
• from life, and
• from others.

All of that
is bound to bring you
• pain,
• hurt,
• frustration,
• unfulfillment.

You chose a way out of
• pain and
• frustration,
*but this way [of various chosen pseudo-solutions to life's pains] **has proven***
not only
• inadequate,
it actually brings you
• much more of
what you wished to avoid.

However,
• to clearly recognize this fact and
• to put the links together
requires
the active work of
sincere self-search.

13

The perfectionism
that is so deeply ingrained
• in you and
• in your idealized self-image
makes it
impossible
for you
• to accept
• yourself and
• others,
• to accept
• life
in its reality,
and you are therefore [i.e., with your perfectionism you are,]
incapable of
• coping with life and
• resolving your own problems.

It [i.e., the perfectionism of your idealized self-image]
causes you to
forgo
the experience of
living
in the true sense.

14

Most of you, my friends,
have come across
many
• recognitions and
• insights
that dealt with
your wrong
• conclusions,
• misconceptions,
• images,
• pseudo-solutions.

You are,
to some extent at least,
aware of the
particular nature of
• your idealized self-image.

You have
some inkling
in what way
you are
• self-alienated and
• perfectionistic.

You have therefore
realized
the extent of
the damage
you have inflicted
• upon yourself and
• upon others
and have seen
how unsatisfactory these
• pseudo-defenses and
• protections
are.

All of you
may not be fully aware
of all these factors,
but most of you
are sufficiently aware of them
to be inwardly ready
to give them up.

Some of you
have actually reached
the threshold
opening the way
to a new inner life
of being
emotionally willing
to let go of
all the defenses.

Constantly
observing your
• unrealistic and
• immature
• emotions and
• reactions
• weakens
their impact and
• begins a process of
dissolving them
almost automatically.

When a
certain dissolution
has taken place,
the psyche
is ready
to cross the threshold.

But
the act of
crossing it [i.e., crossing the threshold]
is painful
in the beginning.

15

*You would expect,
when crossing this
important threshold,
that the*

- *new,*
- *constructive
patterns*

*can
immediately
replace the*

- *old*
- *destructive
ones.*

*[However,]
Such an expectation is*

- *unrealistic and*
- *not according to truth.*

*Constructive patterns
cannot have a
solid foundation
before you go through
the original*

- *pain and*
- *frustration*

you had run away from.

You have to

- *face and*
- *feel,*
- *understand,*
- *come to terms with, and*
- *assimilate*

*all that first [i.e., all that original pain from the
negative climate of your childhood first].*

Then [after you fully assimilate the original pain and frustration]

- what is
 - unhealthy and
 - unrealistic
can be dissolved,
- what is
 - immature
can mature, and
- the healthy
but repressed
forces
can be
brought into
their proper channels
so that they [i.e., so that the healthy
but repressed forces]
can work
constructively
for you.

The longer
you delay
this painful process [of fully feeling, coming to terms with
and assimilating that original pain and frustration],
the more difficult
is it bound to be
when you are
finally ready
to pass
from

- childhood

into

- adulthood.

Even if you die
in this life
as a child [i.e., even if you do not mature
into adulthood in this lifetime],
at one period or another of
your spiritual development
this threshold [from childhood into adulthood]
has to be crossed.

The pain [you experience in crossing this threshold
from childhood into adulthood]
is a
healthy
growing pain, and
the light
is in sight
when you overcome
your resistance
to the [growing and developing] process.

- The strength,
- the self-reliance, and
- the capacity
to live fully
with all your
constructive
patterns
beginning to work,

is ample compensation

- for all the years of
 - destructive and
 - unproductive
living, as well as
- for the
 - pain of
crossing the threshold
into
emotional
adulthood.

16

Can you imagine
being spared
experiencing
the pain
against which
you instituted
the destructive patterns?

*You used them [i.e., you used the destructive defensive patterns]
to run away from
something that
occurred in your life,
whether
• actual
or
• imaginary
makes little difference.*

*It is
the wishful-thinking process of
• running away and
• looking away
from something
that
• is
or
• was,*

*thus
not
• facing and
• coping with
your reality,
that caused
your soul's sickness.*

*Hence
it is
this area [where you have been
running away from “what is” or “what was”]
that has to be tackled now.*

*This is why
those of you
who have made
your first tentative steps
over the threshold –
there may be occasional relapses
for no inner process develops
in just one smooth action –
are puzzled by
the acute pain
you experience.*

Often

you do not quite understand
why this is so [i.e., why you experience
such acute pain at this time].

You may have

- some vague idea and
- some partial answers,

but this lecture

will help you
to arrive at
a more profound understanding.

17

Intellectually,

you all know that
this path is
not
a fairy tale
in which
you find your

- deviations and
- misconceptions and
- evasions,

and, after having done so,
nothing but bliss follows.

In the

last analysis
it is true, of course,
that being freed
of your shackles of

- error and
- deviation

is bound to
bring you happiness.

But

until you reach that stage [i.e., until you reach the final stage
of full freedom from your shackles of error and deviation],
many areas of your soul
have to be experienced
until your psyche
is truly equipped
to make the best of life.

Even after
the acute pain
• has been properly assimilated and
• is no longer present,
the
• unrealistic, although
• often unconscious
expectation
exists
that now
life
will
always
grant you
what you wish.

No, my friends.

However,
the [new adult] reality
is
much better [than the old childish reality was].

In [this new adult] reality
you will learn to
cope with the
• mishaps and
• difficulties,
rather than
becoming broken by them [as you were in the old childish reality].

You will
not
fortify
your destructive defenses [which in the past were an attempt to ward off
the pain of your difficulties faced as a child].

*This [i.e., not fortifying your destructive defenses in response to difficulties],
in turn,
will equip you
with the tools*

- *to make the
best out of
each
opportunity, and*
- *to derive
the maximum*
 - *benefit and*
 - *happiness*
out of
every
experience of life.

18

*Needless to say,
this [making the best out of every life situation and maximizing your
benefit and happiness in every life experience]
is
never
accomplished
with your*

- *destructive defense mechanisms and*
- *various images.*

*Let me repeat here
what I have often said:*

*First
the outer negative events
will continue
to come your way,
as a result of
your
past
ingrained patterns,*

*but
you
will encounter them
in a different way.*

*As you learn to do so [i.e., as you learn to encounter problems
in a new and different way – the way of an adult],
you will
become aware of
many opportunities
for happiness
that you ignored
in the past.*

*In this way [i.e., by learning to encounter problems in a different and adult way
and thereby becoming aware of opportunities for
happiness that you overlooked and ignored in the past],
you begin to
change
the patterns [i.e., you begin to change the past patterns and
defenses that have been the cause of the negative events
that have given you pain and frustration later in life],
until
very,
very
gradually, perhaps
over a process of
several incarnations,
the unhappy outer events [themselves]
cease
more and more [because you have given up the patterns that
caused the unhappy outer events in the first place].*

*But
when you find yourself
[only] at the beginning
of this stage,
do not expect
immediate
• fulfillment and
• happiness
in every respect.*

Do not expect

it [i.e., do not expect fulfillment and happiness in every respect]

to come from

the outside

without

your

creating it by

• **learning** and

• **experiencing** [life]

in a productive way.

First

you need to see [from your adult-self]

your

• **possibilities** and

• **opportunities** and

• **independent ability to choose,**

instead of [from your child-self, seeing yourself as]

• **being utterly helpless** and

• **waiting for fate**

to bring you happiness.

19

By now

you must understand

that in many respects

you

have caused

your own unhappiness

through your own

• **destructive** and

• **unrealistic**

• **evasions** and

• **defenses.**

You will
now
realize,
with a
new
sense of strength,
that
you
can bring about
your own

- fulfillment and
- happiness.

Again,
this cannot be done
by intellectual understanding.

[Rather,] It is an
inner process
that grows organically.

As you now
deeply understand
that no

- unkind fate or
- cruel god

has

- punished or
- neglected

you,

so you will
deeply understand and know
that
it is
you
who can create
all the fulfillment
your soul craves for –
a craving
you were not even conscious of
when you first began this path.

20

*The new consciousness
may emerge
only
after
a fuller understanding
of all your
• pseudo-solutions and
• misconceptions,
the depth of which understanding
will make you
aware of
your needs.*

*The primary result
on this path is
• the understanding
of your own
causes and effects and
• the sense of
• strength
• independence,
• self-reliance, and
• justice
that this understanding
gives to an individual.*

*How much
time
it takes
• to reach
the first tentative beginnings
of this new strength
and later
• to increase it,
depends on
• your efforts,
• your inner will, and
• your overcoming
the ever-present resistance
which wears off
only after
you gain sufficient recognition
of its devious ways.*

21

*Now, my friends,
when you come across
the pain,
• is it really
merely
the pain you
once experienced
as a child?
• Is it really
the frustration
the child suffered
from the parents,
and nothing more?*

*No, my friends,
this is not entirely correct [i.e., the pain is not merely the original pain
experienced by the child].*

*It is true
that the original
• pain and
• frustration
have
• afflicted the
resiliency
of your psyche and
• made you
incapable of
properly
dealing with it [i.e., incapable of
properly dealing with the original pain].*

*It [i.e., the original pain and frustration]
caused you to
• turn away from it and
• look for
unsatisfactory "solutions" [so that you will not have
to feel the pain].*

But the pain you
now
experience
 is much more the
present
pain
 of unfulfillment,
 caused by
 your unproductive patterns.

Consciously
you cannot
distinguish this [i.e., you cannot distinguish between this
 “now” pain of unfulfillment and the “then” pain you
 experienced originally as a child].

[In fact,] You may
not even be aware of
the original childhood pain.

It may take [further]
 • time and
 • self-observation
to distinguish the pain at all.

After you do so [i.e., after you distinguish between the two pains],
you will see that
the more acute pain
is your despair
 • with yourself and
 • with life now,
not [with life] in the past.

The past
is important
only
because it [i.e., because the past original pain] caused you
to institute
the unproductive ways [and pseudo-solutions]
responsible for
 your
present
pain.

22

*If you do not
shy away from
the [present] pain
but [rather]
go through it,
becoming aware of
its significance,
you will realize that
your present unfulfilled needs [unfulfilled because
of the pseudo-solutions and defenses set up
to prevent you from feeling the original pain]
cause the pain [rather than the present pain being
caused by the original pain].*

*Your frustration
will be with your
inability,
at this time,
to bring about fulfillment.*

*You cannot
as yet
see what you can do about it [i.e., what you can do about this
pain and frustration of unfulfillment in life].*

*You feel caught
in your own trap,
not seeing
how to get out of it [i.e., how to get out of that which
traps you in unfulfillment],
thus being dependent
on outer intervention
over which
you have no control.*

	<p><u>Only after</u> <u>courageously</u> <u>becoming aware of</u> <u>all these</u></p> <ul style="list-style-type: none">• <u>impressions</u> and• <u>reactions,</u> <p><u>will you</u> <u>gradually</u> <u>see a way out,</u> <u>and thereby</u></p> <ul style="list-style-type: none">• <u>decrease your</u><ul style="list-style-type: none">• <u>helplessness</u> and• <u>increase your</u><ul style="list-style-type: none">• <u>independent strength</u> and• <u>resourcefulness.</u>
23	<p><u>In a previous lecture</u> <u>we discussed the subject of</u> <u>human needs.</u></p> <p><u>Before you uncover</u> <u>your various</u> <u>"protective layers,"</u> <u>you cannot even</u> <u>be fully</u> <u>aware of your</u> <u>real needs.</u></p> <p><u>You may know</u> <u>some of your</u></p> <ul style="list-style-type: none">• <u>unreal,</u>• <u>superimposed</u> <u>needs,</u> <p><u>but only after</u> <u>a fuller understanding</u> <u>of yourself</u> <u>do you</u> <u>gradually</u> <u>become aware of the</u></p> <ul style="list-style-type: none">• <u>basic,</u>• <u>naked</u> <u>needs</u> <u>that you have held in check.</u>

When you
experience the pain,
before
crossing the threshold [from your child's emotional immaturity]
into [your adult]

- emotional maturity and
- productive patterns,

you have the possibility,
if you so choose,
to become
precisely
aware of
these [basic, naked] needs [that you have held in check].

This [precise awareness of these needs you have held in check]
is inevitable
if you wish to come out of
your present state of
unproductive living.

24

As you go through the process
of becoming aware

- of your needs and
- of the frustration
of their unfulfillment,

you will find
first
the stringent need
to be loved
just as
the child
needs to receive

- love and
- affection.

However,
it cannot be said
that the
need
to be loved is

- childish and
- immature.

It [i.e., the need to be loved is childish and immature]

is only so

when the adult person has

- locked his or her soul
- refused to grow

in his or her own capacity to
give

love,

so that

the need to

receive [love and affection]

remains

- isolated, as well as
- covered up [i.e., unseen and unfelt].

Through your

destructive patterns,

you pushed your [unfulfilled and hence]

painful need

to

receive

love

into the unconscious.

Due

to this

unawareness [of your unfulfilled and hence

painful need to be loved] and

to your

defense mechanisms

of various sorts [that you put in place to block feeling the pain of
this unfulfilled need to be loved],

your ability to

give [love]

could never grow

within your psyche.

However,
during all the work you have done,
you have not only

- become aware of
so much that was hidden away,

but, you have also

- begun to dissolve
certain destructive levels.

This [new awareness and dissolving of certain destructive levels]
has allowed
your ability to
give love
to surface,
even though
you may not yet
be fully aware of it [i.e., you may not
yet be fully aware that you have the
ability to give love].

25

As you encounter
the pain,
you actually experience
the tremendous pressure
of your [unfulfilled] needs.

On the one hand,
you face the
need to
receive
which remains ungratified [and unfulfilled]
as long as the
destructive patterns
prevail.

It requires some time
to gain the necessary

- strength and
- resourcefulness

to bring about
the fulfillment of
this need to
receive.

**On the other hand,
the need to
give
cannot find
an outlet
until this stage [of increased awareness
of your dilemma]
is reached.**

**Thus
a double frustration [i.e., the double unfulfillment of both the need
to receive love and the need to give love]
is caused –
and this generates
tremendous pressure.**

**It is this pressure [of double unfulfillment]
that is so painful.**

**It seems to
tear you apart.**

26

**Do not believe, my friends, that
• the pressure,
• the frustration
did not exist
before
you became aware of it.**

**It [i.e. the tremendous pressure of the
double frustration of the double unfulfillment – both of your
unfulfilled need to receive love and of your unfulfilled need to give love]
did exist,
but it [i.e., this tremendous pressure]
created
other outlets,
perhaps
• in physical sickness, or
• in other symptoms.**

As you
become aware of
the central core [of your life issues – the core of its pain and frustrations],
the

- pressure and
- pain

may feel
more acute,
but such must be
the healing process.

You thus
draw your awareness
to the central cause
where the problem
really lies.

You focus your attention
on the root.

You shift your emphasis
from

- evasion [of the pain via your pseudo-solutions and defenses]

to

- reality [of “what is” – facing the real pain and its causes].

The real pain
has to be experienced
in all its

- shades and
- varieties.

You have to
become aware
that your
needs
are exactly
both

- to give [love]

and

- to receive [love].

You need to

- feel and
- observe
the frustration of
 - the accumulated pressure,
 - the momentary helplessness
about [ever] finding relief,
 - the temptation to evade
yet again.

As you

- battle through this phase and
- grow stronger,

you will

no longer

run away

- from yourself and
- from the apparent risk of living.

Opportunities

will come your way.

You will

- see them and
- make use of them.

They [i.e., your opportunities] will
teach you

to further your

- growth and
- strength

until

- your needs
can find

partial fulfillment,

and then

little by little

increase it [i.e., increase your fulfillment]

as you

- grow and
- change your patterns.

27

You must understand
that at this period
you find yourself
in an
interim
stage.

You have become aware
of your need to
receive,
which is in itself healthy.

But this need [to receive]
has become

- exaggeratedly strong and therefore
- immature,
because of

• your repression of it [i.e. because of your repression of
your need to receive]

and the consequent

- frustration of
the healthy fulfillment of
receiving.

If you do not receive enough,
your demand [to receive]
grows out of proportion,
especially when you are
unconscious of it [i.e., unconscious of
your need to receive].

28

Due
• to your progress and
• to the growth
that has taken place
within you,
the mature
need to
give
has also grown.

Before,
you could not find
an outlet
for this [giving]
because the
destructive patterns
were still

- in effect, perhaps
- only partly, or
- in a modified form.

You may even have
made attempts
to compromise
between

- the old [immature, childish way]

and

- the new, desired, [mature, adult] way.

However,
do not forget that
effective results
can come
only
when
the new [mature, adult]
patterns
become an

- integral and
- almost automatic

reaction in you.

Your
old [childish, immature]
patterns
have been in existence for

- years,
- decades, and often through
- several lifetimes

in which you have
battled the same problems and
always
shied away from

- facing these same problems,
- facing yourself, and
- facing life as it is.

Now,

as you

• **learn to do so** [i.e., as you learn to face these same problems, to face yourself, and to face life as it is] **and**

• **have begun to change**

inwardly,

outer

change

does not come

at once

while inner change

has begun to work.

In this

[transition] period [between the old and new ways],

the pressure inside

may become

most stringent.

However,

if you

• **realize all this** and

• **have the courage to go through it,**
you are bound to come out a

stronger,

happier

person,

better equipped

to live

in the true sense of the word.

Beware of

turning back

into evasion

all over again.

*Do not believe that
this temporary period
in which you encounter
all the accumulated
inner pressure,
with the accompanying*

- *helplessness,*
- *inadequacy, and*
- *confusion,*

*is the
final result.*

*[Rather,] It [i.e., this temporary period]
is the tunnel
through which
you must pass, my friends.*

29

*After you do so [i.e., after you go through this temporary tunnel],
your sense of*

- *strength,*
- *adequacy, and*
- *resourcefulness*

*will grow steadily –
with occasional relapses, of course –*

*but if you
make each relapse
serve as*

- *a further stepping stone,*
- *a further lesson,*

the new patterns

- *will eventually
establish themselves
in your inner being and*
- *will make you see
the possibilities
you have overlooked for so long.*

*You will then have
the courage
to explore these possibilities,
instead of rejecting them in fear.*

*Thus, and thus only,
will the fulfillment come.*

30	<p><i>It is <u>so important</u> for you to</i></p> <ul style="list-style-type: none">• <i><u>understand this</u> and</i>• <i><u>deeply absorb it,</u> my friends.</i> <p><i>If you do, it <u>must</u> help you.</i></p> <p><i>Is that clear, my friends?</i></p>
31	<p><i>Are there any questions regarding this subject?</i></p> <p>QUESTION: <i>When I go through certain phases of <u>various fears,</u> is that connected with the subject you discussed tonight?</i></p>
32	<p>ANSWER: <i>Yes, it is, <u>indeed.</u></i></p> <p>Fears <i>are so often a <u>subterfuge</u> [i.e., an expedient used to evade a rule, to escape a consequence or to hide something] to hide from the <u>basic core of</u> <u>pain.</u></i></p> <p><i><u>They</u> [i.e., the fears] <u>come into existence</u> as a <u>result of</u> <u>your evasion.</u></i></p>

In this work,
you have often noticed that,
after certain progress,
the fears
begin to vanish
more and more,
and [as the fears vanish]
then
you become aware of
the pain.

The fear
is an
inadvertent result
of the evasion
that was
not
deliberately chosen, of course.

But
all
evasion
must have
more unpleasant results
than [the result of simply]
feeling
the original pain.

Unpleasant
as the original pain may be,
once one accepts
its truth [i.e., accepts the truth of the reality of the pain],
it is
• so much better,
• so much easier,
• so much more
• honest and
• healthy
to live with [this reality of the pain]
than [to live with]
any result of evasion,
be it
• fear or
• anything else.

Since
fear
vanishes
only after it is

- faced,
- met, and
- come to terms with,

pain,
the underlying cause of it [i.e., pain, which is
the underlying cause of the fear],
has to be dealt with similarly.

33

It is not only

- the pain of unfulfillment
that you cringe away from, however.

You also
do not want to take upon yourself [and hence cringe away from

- the “pain” of adult] mature self-responsibility.

This [not wanting to take upon yourself adult mature self-responsibility]
may not apply
to all your

- outer material life,

but may affect

- the emotional plane.

If you

- do not wish to love, and
- live in fear of being hurt, if you
- do not wish to take
the risk of living
upon yourself,
[then] you wish to remain
the child
who waits helplessly
for life to fulfill its needs
without the necessity of
self-involvement [i.e., without the
necessity of exercising mature adult
self-responsibility].

The price you pay
for such evasion [i.e., evasion from growing into adult self-responsibility
in inner matters of the heart, emotional life, and love]
is very high.

Many of you
do not yet realize
how high that price is.

This running away
• from self-responsibility and
• from the apparent risk of
• living and
• feeling
is caused by
an original
sense of inadequacy, and
continuing to run away
increases that
sense of inadequacy.

Only as you
change this pattern
will you find your
• sense of adequacy and
• self-confidence.

The psychic law
that says that
running away from
• the original pain
of unfulfillment
increases
• the unfulfillment, and therefore
• the pain,
operates here, too.

34	<p>QUESTION: <i>In the process of my work, I have, of late, occasionally <u>felt the need to</u> • <u>give love,</u> and <u>not only to</u> • <u>receive.</u></i></p> <p><i><u>But this feeling goes away again.</u></i></p> <p><i><u>How can I</u> <u>learn to</u> <u>always</u> <u>feel the need to</u> <u>give?</u></i></p>
35	<p>ANSWER: <i>My dear friend, it would be <u>very misleading</u> <u>to say you can</u> <u>learn it.</u></i></p> <p><i>This is something <u>you cannot learn</u> <u>by a voluntary act</u> [of the will]. <u>Attempting that</u> [i.e. attempting to learn to love as a volitional act of the will] <u>would amount to a</u> <u>manipulation of</u> <u>your feelings, and,</u> <u>in the last analysis,</u> <u>this would be dishonest.</u></i></p> <p><i>If it [i.e., if love] is real, <u>it happens</u> • <u>naturally</u> and • <u>by itself,</u> <u>as you have already noticed.</u></i></p>

This [authentic love]

will

- *come more often, and*
- *last longer, and*
- *become stronger,*

but only

if you

do not force it directly.

The best way

to get to this point of

- *growth,*
- *maturity, and*
- *productive living,*

is by

simply observing

your emotions.

Note how they [i.e., how your emotions]

are still geared to the

- *one-sided,*
- *childish*

desire

to merely

receive.

The more you

observe yourself

objectively,

the more you

will find the

underlying causes

for such an imbalance, and

the more you

will speed the

process of growth

that finally

will enable you

not only

to experience

the need to give [love]

as much as

the need to receive love,

but eventually also

to find the necessary outlet [for expressing and giving your love].

36

I must repeat
again and again that
inner growth
cannot happen suddenly.

First you have
• *a glimpse,*
• *a momentary*
experience
of a new way of
feeling.

Then it [i.e., then that *experience* of a *new way of feeling*]
goes away again.

If, at such a time, you
• *are not discouraged and*
• *do not give way to*
the feeling that
it is of no use [i.e., no use to go on with the work of pathwork]
because you have apparently
relapsed
into the old way [i.e., relapsed and gone back to the old
immature childish way of living life],
• *but persevere instead,*
[then, as your persevere in the *new adult way,*] *the periods of*
• *healthy,*
• *good*
feeling
• *will come more often and*
• *will last longer.*

Each relapse
seems to lead you to
the same old tunnel,
but it does not.
It is a new one [i.e., it is a *new tunnel*].

If you pass through it [i.e., if you pass through this *new tunnel of experience*],
the momentary glimpse of
• *strength,*
• *love, and*
• *light*
will come again,
until it finally becomes
a part of you.

37

QUESTION:

*I discovered in my work that
mixed in with*

- healthy and
- productive
pleasure

is also

- destructive or
- self-destructive
pleasure.

The latter [i.e., destructive pleasure]

- can't always
be recognized as such and
- is difficult to get rid of.

*There seems to be
in me*

- a confusion between*
- the pleasure principle
- and*
- rejection,
- as well as between*
- happiness
- and*
- selfishness.

What can you suggest?

38

ANSWER:

Apart from

*the question of masochism
about which I have spoken considerably*

- in the past, and also
- in answer to a recent question,

I have this to say:

Here the

*either/or attitude
of the child
prevails.*

*The child in you
feels that
if you are
• in pursuit of pleasure,
you are
• not in reality.*

*Reality [to the child in you]
means
• rejection and
• unpleasure,
therefore
you
• escape from
it [i.e., you escape from reality] and
• build your pleasure
in fantasy [only].*

*This [belief that
• reality always means unpleasure and rejection, and that
• pleasure, if it is to be, must be found in fantasy, so that
when you seek pleasure, you seek it only in fantasy],
then, seems to
confirm
the contention that
• reality
and
• pleasure
are incompatible [with each other and
hence you can never experience
pleasure when you are in reality
and hence you never pursue it there].*

*To a lesser degree,
this can be found in
every human being,
but to a greater extent
it is found in
• emotional and
• mental
illness.*

If, to begin with,
this misconception [i.e., the misconception that pleasure can be found
only in fantasy and never in reality]
did not exist,
if one knew that
being in reality is
• not only
feeling rejected,
• but also
being in pleasure,
one would not need to
seek pleasure
only
in unreality [i.e., in fantasy].

This is the confusion.

By the same token,
the confusion
between
• happiness
and
• selfishness
is also based on
the principle of either/or.

The child in you
feels that
if you are happy,
you must be selfish,
while all unselfishness
automatically goes against your
• interest and
• gratification.

Needless to say,
this is not so in reality.

Only the process of growth
will give you the inner
• understanding and
• conviction
that
• happiness
and
• unselfishness
are not incompatible.

39	<p>QUESTION: <i>You said in the last lecture that <u>the effect of</u> <u>one person</u> <u>being in truth</u> is of greater cosmic importance than we can possibly realize.</i></p> <p><i><u>Can you explain this?</u></i></p>
40	<p>ANSWER: <i>If you think for a moment of <u>the effect</u> <u>of the</u> • <u>negative,</u> • <u>distorted</u> <u>soul parts</u> <u>of a human being</u> in the sense discussed tonight, <u>you will also understand</u> the <u>opposite</u> [i.e., the effect of the <u>positive</u> <u>undistorted</u> soul parts of a human being].</i></p> <p><i><u>Any</u> <u>pseudo-solution</u> [used to avoid or defend against pain] is bound to <u>reject</u> <u>another human being.</u></i></p> <p><i><u>When you</u> [choose, as a pseudo-solution to avoid pain, to] <u>submit,</u> <u>you do not</u> <u>experience the truth</u> • <u>of the other person's</u> • <u>humanity,</u> • <u>of his or her</u> • <u>needs,</u> • <u>vulnerabilities,</u> • <u>problems, and</u> • <u>insecurity.</u></i></p>

	<p><i>[Here, with this pseudo-solution to avoid pain,]</i> <u>In your</u> <u>demand to possess a</u> <ul style="list-style-type: none">• <u>strong and</u>• <u>ever loving</u><u>protector,</u> <u>you must be</u> <ul style="list-style-type: none">• <u>disappointed,</u> <u>perhaps unconsciously so,</u><u>and in your disappointment,</u> <u>you become</u> <ul style="list-style-type: none">• <u>hostile –</u> <u>perhaps again unconsciously.</u></p>
41	<p><u>When</u> <i>[again as another pseudo-solution to avoid pain]</i> <u>you are</u> <ul style="list-style-type: none">• <u>aggressively arrogant,</u> <u>denying</u> <u>your own need to find</u> <ul style="list-style-type: none">• <u>love,</u>• <u>affection,</u>• <u>communication,</u><u>you reject the other person</u> <u>outright.</u></p> <p><i>[When, as a third form of pseudo-solution to avoid pain, you choose to <u>withdraw,</u>]</i> <u>In your withdrawal,</u> <ul style="list-style-type: none">• <u>you never</u> <ul style="list-style-type: none">• <u>give warmth,</u>• <u>you never</u> <ul style="list-style-type: none">• <u>fulfill the other person's needs.</u></p> <p><i>[Or consider other pseudo-solutions to avoid and defend against pain:]</i> <u>When you are</u> <ul style="list-style-type: none">• <u>self-alienated and</u>• <u>perfectionistic,</u> <u>you cannot help</u> <u>but hurt others.</u></p>

When the pretense
of your idealized self is at work,
you do not
let another person
come near you,
out of the unconscious fear
of facing exposure, and
you are bound
over and over again
to reject him or her,
perhaps without ever realizing
that you are doing so.

All the

- rejection,*
- isolation, and*
- pain*

that you
inadvertently
inflict onto others [via your destructive pseudo-solutions to avoid
and defend against pain]
is bound to
strengthen their own
destructive defense mechanisms,
just as
their destructive defenses
fortify your own.

This [mutually destructive cycle]
persists
unless you

- are on a path such as this and*
- begin to see the process for what it is.*

42

Now, reverse the process.
Imagine the effect
it must have on your surroundings
when you are no longer

- defensive,*
- fearful,*
- withdrawn, and*
- falsely superior.*

You are then
open

- to life and
- to the heart of another person.

The courage

- to live and
- to love

enables you

to help others

to weaken

their own

- defenses and
- destructive patterns,

even if

they are

not yet developed far enough

to choose a path of self-finding [such as the one you are on].

Everyone

you come into contact with

is therefore affected [by your undefended openness and courage].

And

This [positive] effect

extends over all of those

with whom

they, in turn, come into contact.

It draws

rings

upon rings

of effect

that interact.

If you think about it

in these terms,

you are bound to

visualize

the truth.

43

My dearest friends,
be blessed,
each one of you.

May these words be
• a further key and
• a help
for your
• continued growth and
• liberation.

May they help you
• to become yourself,
• to be in full possession
of the individual you are,
with all the
• resources, the
• strength, the
• ingenuity, the
• creativity and
• love force
that is inherent in you,
waiting to be allowed to
function freely.

Be in peace.
Be in God!

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