Pathwork Lecture 192: Real and False Needs

1996 Edition, Original Given May 21, 1971

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.*

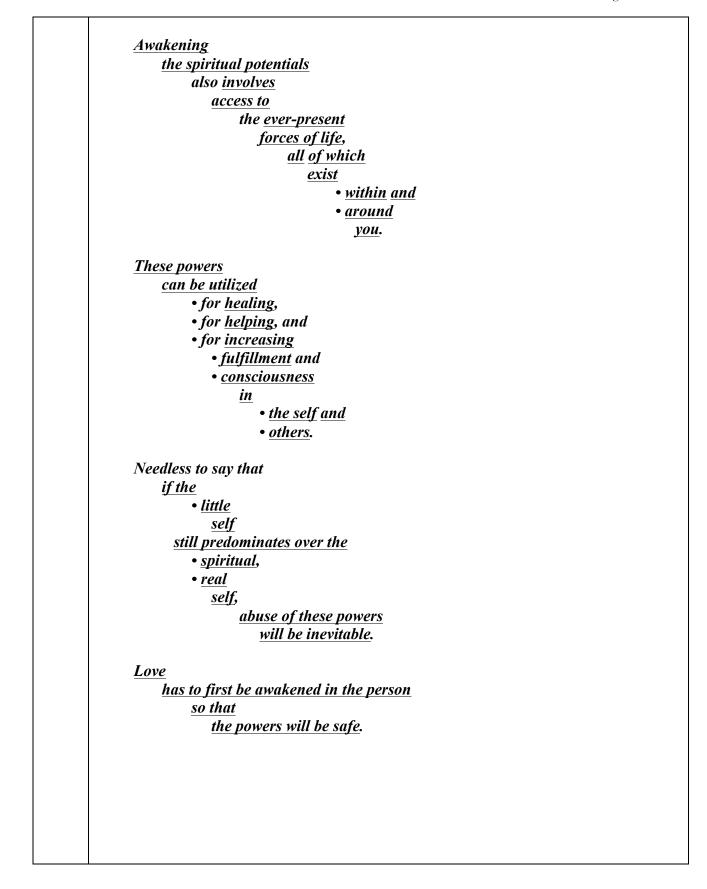
For clarity: The **original text** is in **bold, usually** *italicized*. [*My adds of commentary/clarification are in brackets, italicized, and* <u>not</u> *bolded.*] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/ *Gary Vollbracht*

ſ	Content
03	<u>Greetings</u> <u>to all of you,</u> <u>my friends</u> .
	• <u>Blessings</u> <u>and</u> • <u>strength</u> <u>are pouring forth</u> .
	If you open • your hearts as well as • your minds, you can receive them [i.e., receive these blessings and strength].
04	I would like to begin in this lecture, which is the last in this season, by saying once again that <u>most human beings</u> <u>are not yet aware of</u> <u>the immense spiritual</u> • <u>potentials and</u> • <u>powers</u> <u>they have</u> .

	Now, what do I mean
	when I say
	<u>spiritual</u>
	• <u>potentials</u> <u>and</u>
	• <u>powers</u> ?
	I mean that
	these [spiritual] powers
	transcend
	by far
	the human capacities
	considered
	<u>normal</u>
	in your sphere of being.
05	
	These powers
	• remain inaccessible
	or
	• may even be dangerous
	if
	the human being
	is not
	purified to a certain degree, or
	if
	the consciousness
	is still in a state of
	half-sleep,
	which is always connected with
	destructive attitudes
	such as
	• self-will,
	• pride,
	• fear,
	• greed,
	• envy,
	• malice,
	• <u>cruelty</u> ,
	• spite, and
	• selfishness.

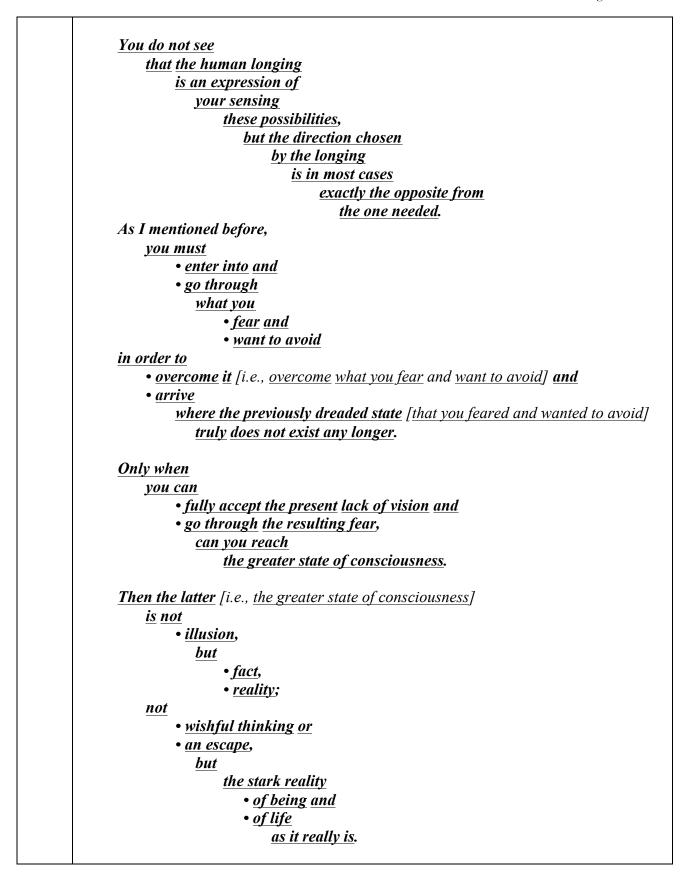
	The main it of here and here a
	The <u>majority of human beings</u>
	find themselves approximately
	• <u>ninety percent asleep</u>
	and only
	• <u>ten percent awake</u>
	to what exists
	• in the world around them, and
	• <u>within themselves</u> . The process of
	<u>The process of</u>
	reawakening the self
	<u>requires</u>
	<u>a great deal of</u>
	• <u>effort,</u>
	• <u>commitment</u> ,
	• <u>work</u> ,
	<u>and also</u>
	• the willingness to sacrifice
	<u>destructive patterns</u>
	with their
	• <u>short-lived</u> ,
	• <u>expensive</u>
	<u>satisfactions</u> .
	Only then can
	• awareness gradually grow,
	• perception sharpen, and
	 new inner knowledge become available
	as a manifestation of
	the awakening real self.
06	
	• This growing intuitive perception,
	• this inner knowledge –
	• first about the self,
	• then about the innermost being of others, and
	• eventually also about
	• cosmic truth and
	• creation –
	extends into
	an experience of
	eternal life.
	<u>The certainty of it</u> !
1	

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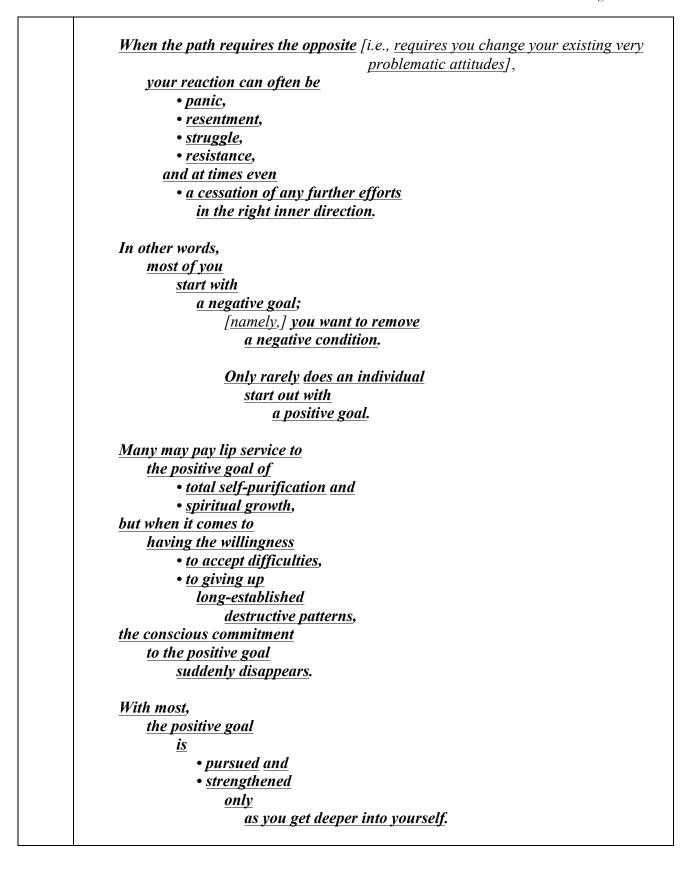


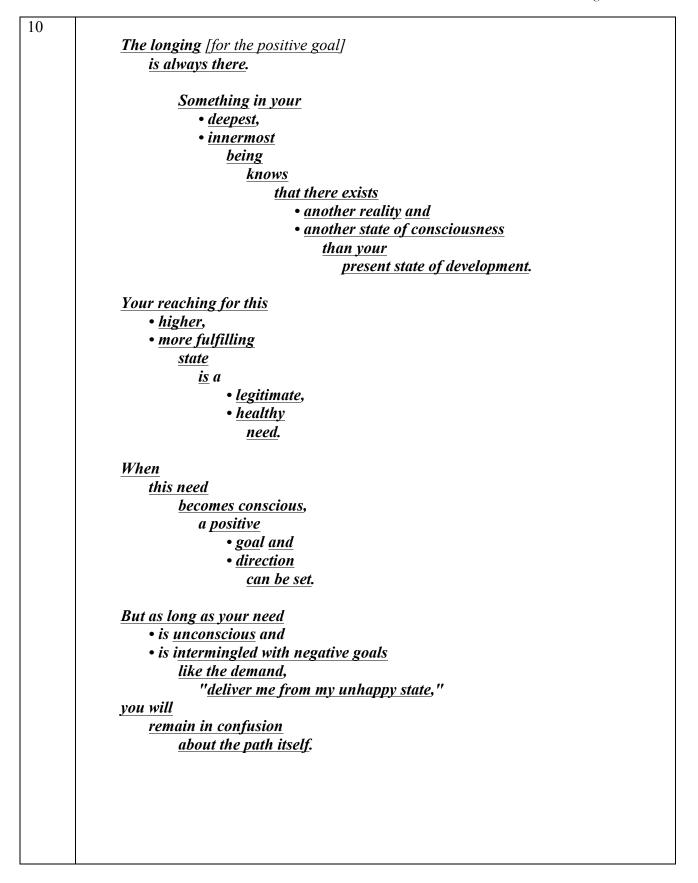
	If the energy force field of a human being is geared to low frequencies due to an undeveloped state of the soul, the much higher frequencies of spiritual powers can • destroy
	• health and
	• <u>life and</u>
	• <u>create tremendous hazards</u> .
	This is why it is so important
	for development
	to proceed in certain rhythms.
	The safest way
	is always
	to emphasize,
	above all else,
	purification.
07	
	<u>When</u>
	purification
	precedes the development of
	<u>the development of</u> • spiritual and
	• psychic
	• potential and
	• power,
	• bliss grows.
	• <u>Fearlessness increases</u> .
	• <u>Solutions to all problems</u> <u>become increasingly more accessible:</u> <u>they present themselves</u> <u>because the problems are</u> • <u>faced and</u> • <u>dealt with</u> .

	<u>Healing of</u>
	<u>all the ills</u>
	<u>of</u>
	• the mind,
	• the soul, and
	• <u>the body</u>
	<u>will then be possible</u> .
08	
	This <u>sounds like</u>
	<u>utopia</u> ,
	my friends:
	and <u>actually it would bring about</u>
	a kind of utopia,
	if
	this blissful state
	<u>were not sought</u>
	<u>out of</u>
	• fear of the opposite state and
	• the hope of an escape [from the opposite state].
	In other words,
	• if you wish bliss
	because you fear pain;
	• if you wish life eternal
	because you fear death;
	• if you wish happiness
	because you fear unhappiness;
	• if you wish fullness
	because you fear emptiness;
	then all these desired possibilities
	must
	• elude you and
	• <u>remain unattainable</u> .
	Thence comes
	the delusion
	that none of these possibilities
	exist
	because
	they are the products of
	wishful thinking.
	<u></u>



09	
	This [greater state of consciousness]
	<u>cannot come easily</u> .
	All who travel this road
	must commit themselves
	fully
	to everything
	that such a search really means.
	Most of you
	who are engaged in
	this pathwork of self-development
	<u>start out in the usual way</u> :
	• <u>you are unhappy and</u>
	• you want a solution to
	a certain problem.
	<u>u certain problem.</u>
	<u>Or perhaps</u>
	there is not even
	a specific awareness of an
	• inner problem or
	• <u>blockage</u>
	<u>yet</u> .
	You may simply experience
	a vague feeling of
	being ill at ease
	with life.
	You wish to correct
	these undesirable states
	although usually you do this with
	the unconscious hope
	that your
	very problematic
	attitudes
	that render you unhappy
	can
	• remain untouched or
	• even be reinforced.
	- <u>even ve reinjorceu</u> .



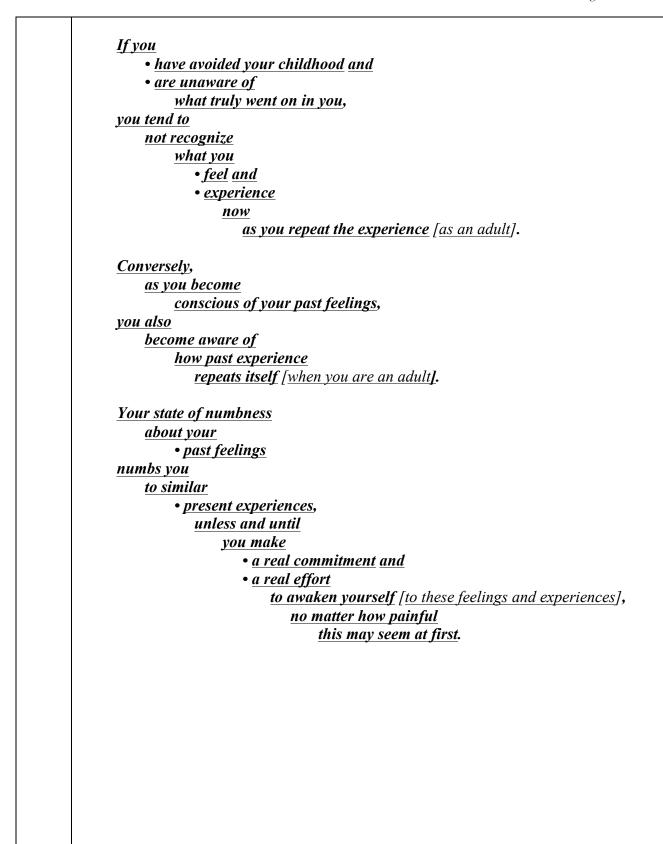


	Lack of
	Lack of
	<u>full commitment</u>
	<u>yields</u>
	• <u>tenuous</u> ,
	• <u>spurious</u> ,
	• <u>limited</u>
	<u>results</u> ,
	and doubt
	will close the vicious circle
	by reinforcing
	<u>the withholding of commitment</u> .
	Because
	doubtful withholding
	makes liberation impossible,
	the doubt itself
	is seen as justified.
11	
	At this point it becomes absolutely necessary
	to repeat much of a lecture
	I have given many years ago
	on the topic of
	• real
	and
	• false
	needs.
	This lecture is also
	• an <u>organic sequence</u> ,
	• a <u>completion of a cycle</u>
	in which <u>new material</u>
	can be assimilated.
	This cyclic spiral movement
	enables you
	to start at any point
	and go on from there,
	completing the cycle
	from wherever the starting point was.

	<u>This explains why</u>
	<u>almost anyone</u>
	on a certain level of consciousness
	can find these lectures useful,
	no matter when they started.
	·
	Thus,
	this particular lecture
	will, once again,
	• be an answer for many of you and
	• shed light
	on the exact point
	where you are stuck at the moment.
12	
12	The particular lecture I gave years ago,
	to which I am referring,
	deals with the topic of
	• real
	and
	• <u>false</u>
	needs.
	neeus.
	Since then [i.e., since I gave this lecture years ago]
	Since then [i.e., since I gave this lecture years ago],
	<u>many of you have encountered</u>
	<u>your deepest feelings of</u>
	• <u>fear</u> ,
	• <u>pain</u> ,
	• guilt and
	• <u>anger</u> ,
	<u>feelings</u>
	• which you first experienced in this life
	during your early childhood and
	• which you had not had the courage
	<u>to re-experience</u> [in adulthood].

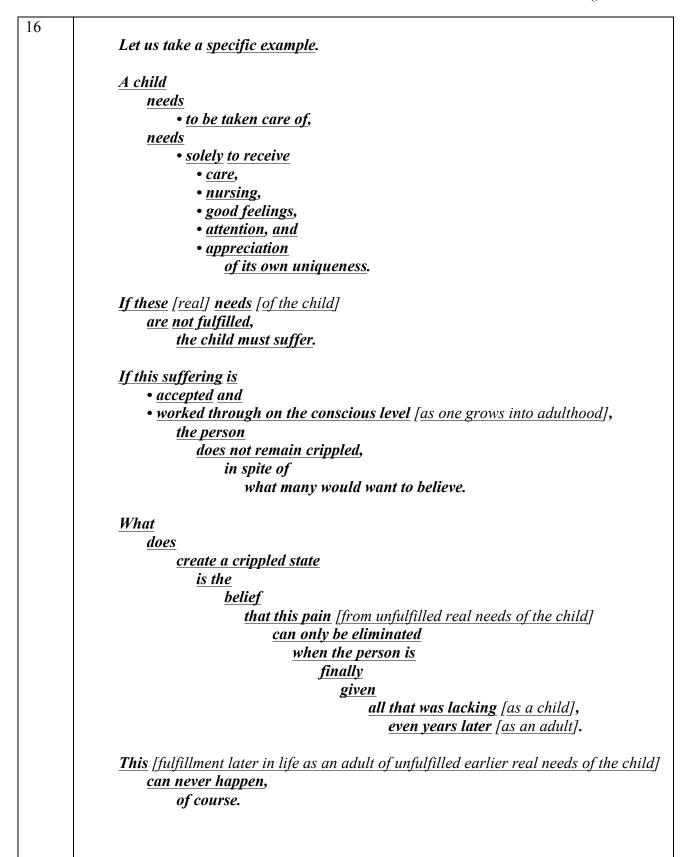
toward experiencing old feelings	
which had not been fully experienced	before,
<u>you also came acros</u> s	
<u>the needs you had as a child</u>	
<u>whose unfulfillment</u>	
caused most of your	
• <u>painful</u> ,	
and therefore	
• <u>repressed</u> ,	
<u>feelings</u> .	
As I said,	
any person	
<u>not bringing his or her</u>	
<u>unconscious feeling experiences</u>	
<u>into consciousness</u>	
must carry this repressed me	aterial
into the next incarnatio	<u>n</u> .
The embedded material	
seeks out	
• circumstances and	
• people	
for the next incarnation	
that will give an opportunity	
to bring this	
• dormant,	
• unassimilated	
material	
to the fore again	<u>l</u> .
Thus	
• a set of parents or	
• a certain environment	
will seem to be responsible for	

	But, <u>actually</u> ,
	the undeveloped state of the parents
	functions as a means
	to bring out images
	which would otherwise remain
	• <u>dormant</u> <u>and</u>
	 inaccessible to consciousness,
	<u>thereby</u>
	blocking total purification.
	Of course, it is possible
	to treat painful experience
	in the <u>old ways of</u>
	avoidance
	and [thereby] prolong the cycle.
	But the day comes
	for every entity
	when he or she finds it
	no longer possible
	to avoid confronting
	this [painful] experience openly
	[rather than using the old ways of
	avoiding the painful experience].
13	
	You can follow this chain of events
	even within the present life span.
	To the degree
	you have not experienced
	fully wour past as a shild
	your past as a child,
	you must attract similar experiences
	later in life.

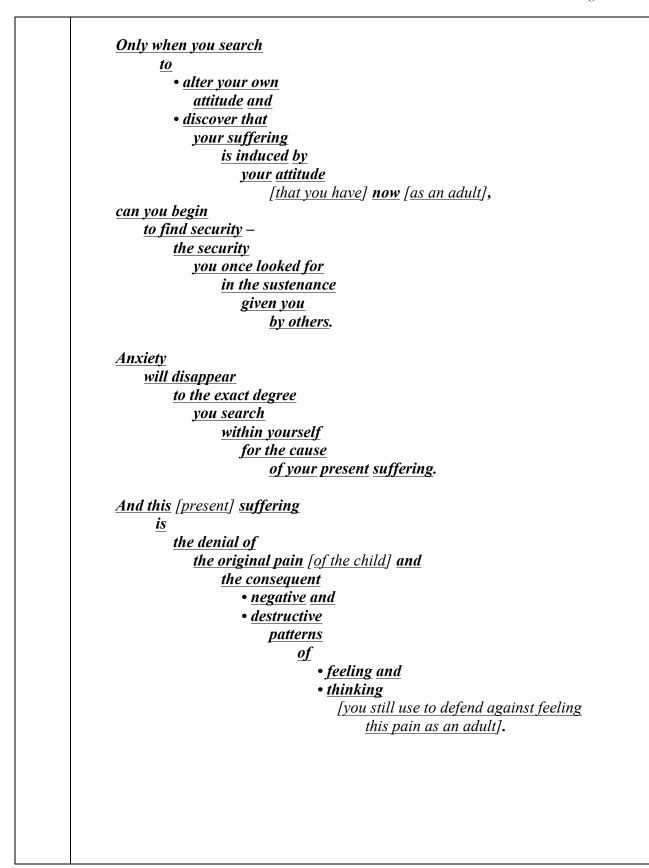


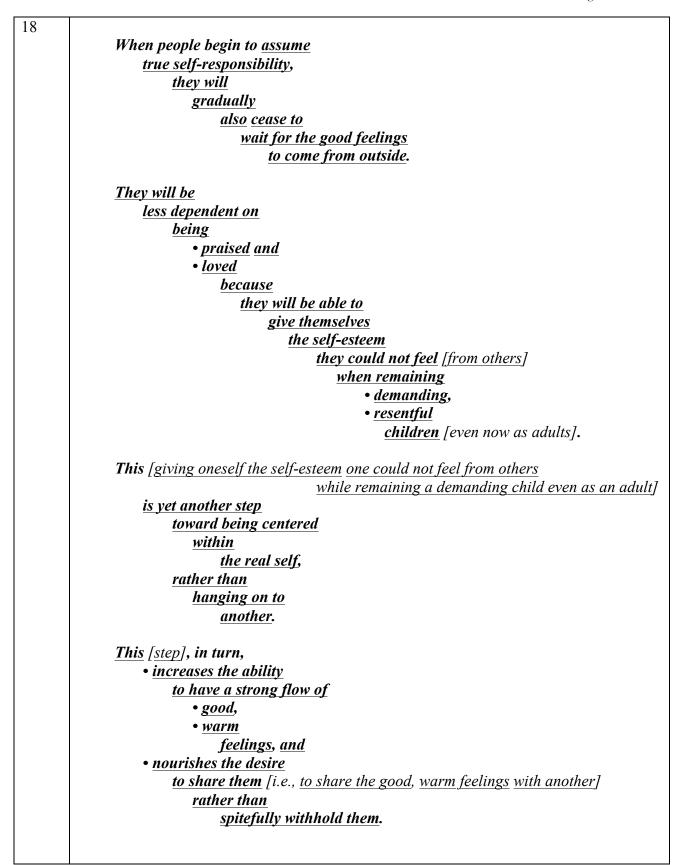
14	
	<u>You can only</u>
	• be alert to and
	• <u>have full knowledge of</u>
	what happens to you
	• <u>now</u>
	<u>when</u>
	the similar experiences of the
	• <u>past</u>
	are
	• out in the open and
	• fully dealt with.
	Then
	not only
	will the
	<u>residual soul matter</u>
	• <u>of this life</u> be cleared up,
	but also
	simultaneously
	the legacy
	• of previous existences
	[in previous lives will be cleared up].
	[<u>m previous rives</u> wiri <u>be clearea up</u>].
	Now, in this phase on your path
	where you experience
	more and more of this residual matter,
	you encounter the fact
	that the
	most painful element
	is the unfulfillment of
	your legitimate needs
	as a child.
	As I discussed in the earlier lecture,
	the negation of
	<u>your real needs</u>
	<u>creates</u>
	<u>you</u> r f <u>alse</u> <u>needs</u> .
	This is them and ough important to absorb
	This is tremendously important to observe.

15	
	<u>What are</u>
	• <u>real</u> <u>needs</u> <u>and</u>
	what are
	• <u>false</u> <u>needs</u> ?
	In the first place,
	whatever is
	• <u>real</u>
	at one period of a person's life [i.e., life as a child]
	<u>may be</u>
	• <u>utterly false</u> <u>and</u>
	• <u>unreal</u>
	<i>at a later period</i> [i.e., <i>at a period in adult years</i>].
	What is
	a <u>real need</u>
	for a <u>child</u>
	<u>is not at all</u>
	a <u>real need</u>
	<u>for an adult</u> .
	When
	the growing person
	denies
	<u>the pain of an</u>
	<u>unfulfilled real need</u> ,
	this [unfulfilled real] need [that was there in the growing person as a child]
	<u>does not disappear</u> .
	On the contrary,
	the denial of
	the pain of
	its [i.e., the pain of the growing person's or child's <u>real need's</u>]
	<u>unfulfillment</u>
	perpetuates the need
	and projects it [i.e., projects this unfulfilled need]
	• into a <u>later time</u> and
	• onto <u>other people</u> ,
	so that it [i.e., so that the earlier unfulfilled
	real need of <u>the child</u>]
	<u>becomes</u> a false need [much later in life as an adult]
	a <u>false need</u> [much later in life as an adult].



	For even if it were possible
	for an adult
	to finally obtain
	substitute parents,
	• ideal and
	• <u>perfect</u>
	according to the notions
	of the deprived child,
	<u>for the adult</u>
	all this giving [from perfect substitute parents],
	[since this giving is]
	coming from outside the self,
	could never bring real fulfillment [to the adult].
	CLJ
17	
17	The fulfillment
	so painfully longed for [by you, now as an adult,]
	<u>can be attained</u>
	<u>only when</u>
	<u>you</u> ,
	<u>as an adult,</u>
	proceed to search
	within yourself
	for all that you still look for
	<u>outside of yourself.</u>
	This [process of searching within yourself for what you have
	been looking for outside yourself]
	must begin with
	self-responsibility.
	<u>If you remain stuck on</u>
	• blaming your parents,
	• <u>making</u>
	• <u>them and</u>
	• <u>life</u>
	<u>responsible</u> ,
	you deprive yourself of
	<u>the vital center</u>
	<u>of all good</u>
	within you.





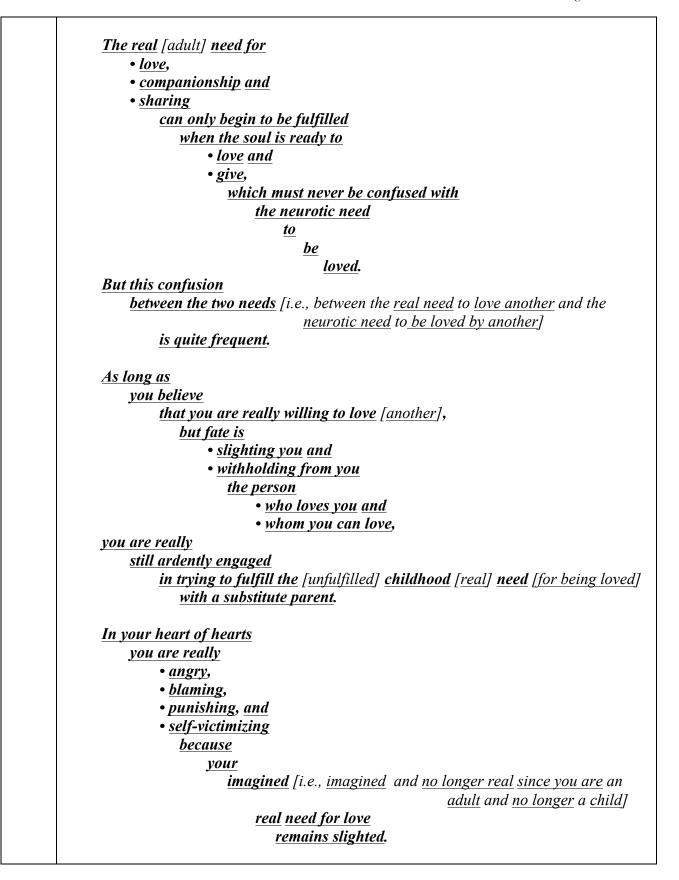
	<u>The ability to</u> • <u>experience</u> <u>pleasure</u>
	from within the • <u>body and</u> • soul, and
	• <u>sour, ana</u> • <u>offer it</u> [i.e., <u>offer pleasure from within the body and soul]</u> <u>to others</u> ,
	becomes
	<u>a real alternative to</u> <u>greedily insisting on</u> <u>receiving</u> .
	All these increased abilities [of the adult]
	will fill the emptiness
	<u>created by</u> the child's
	unfulfilled [real] need.
19	<u>The more</u>
	the pain of the unfulfilled legitimate need [of the child]
	• remains unfelt, or
	 only half experienced
	[at a later period in life as an adult], the more
	<u>false needs</u>
	will fill the personality [of the adult]
	which then is bound to
	make demands on others.

When these demands [on others by the adult] are not being fulfilled, the resentments and often the venom with which cases are being built against • <u>life</u> and • others – increase one's sense of deprivation, so that a continuous vicious circle seems to entrap the person in a state of hopelessness [in one's adult years]. It is not too difficult to • rationalize a case and • produce a blaming accusation. One can always find • actual, • imagined, or • exaggerated and • distorted reasons for focusing the weight of responsibility outside of the self. Since all this is • subtle and • concealed, it requires specific attention in • self-observation and • self-honesty to see this process at work.

	Only when
	you are capable
	• of admitting
	your irrational demands and
	• of seeing
	how you want to
	deal out punishment
	to those you blame
	can you
	truly understand
	the connections I make here.
20	
	What are
	the real needs
	of an <u>adult</u> ?
	<u>They are</u>
	• <u>self-expression</u> ,
	• <u>growth</u> ,
	• <u>development</u> ,
	 reaching one's spiritual potential and
	 everything that accrues from that.
	<u>This means</u>
	• <u>pleasure</u> ,
	• <i>love</i> ,
	• <u>fulfillment</u> ,
	• <u>good relationships</u> , and a
	• meaningful contribution
	<u>to the great plan [of salvation]</u>
	in which everyone
	has his or her task.
	<u>When</u>
	a certain amount of growth
	has taken place,
	this task [in the great plan of salvation]
	begins to be
	• <u>felt and</u>
	• inwardly experienced
	<u>until it becomes</u> a reality
	<u>a reality</u> .

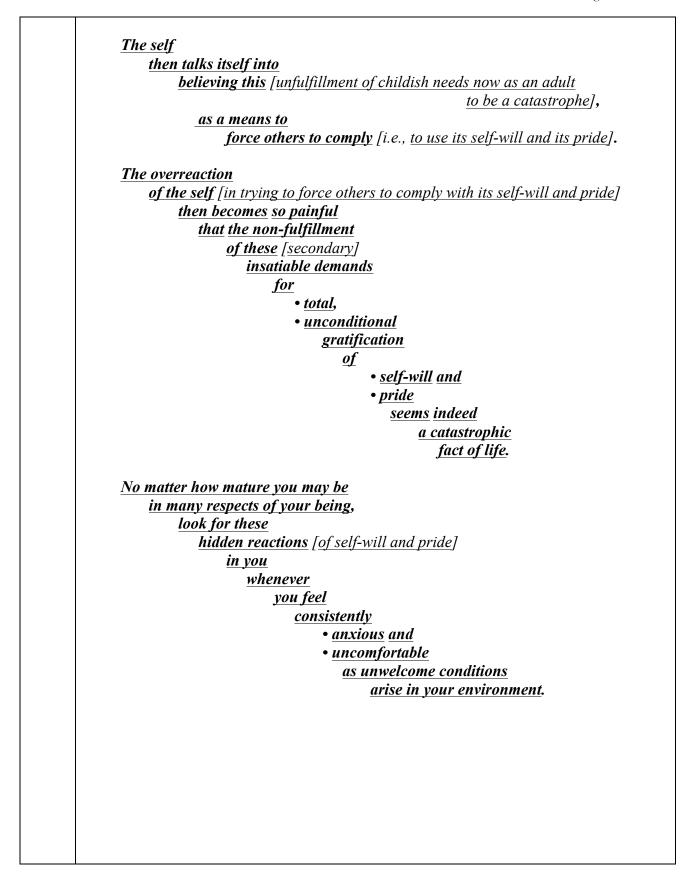
	It is
	a real need
	to perceive
	one's inner growth;
	the lack of it [i.e., the lack of perception of one's inner growth]
	brings
	unhappiness.
	<u>unnuppiness</u> .
	The person must then
	proceed to
	• search
	for the obstructions
	<u>within</u>
	<u>his or her own soul and</u>
	• <u>remove them</u> .
	<u>They</u> [i.e., <u>the obstructions within one's own soul</u>]
	<u>are always</u> ,
	in one way or another,
	connected with
	a perpetuation of needs
	once real [in the child],
	which have now become
	false needs [in the adult].
21	
	The perpetuation of
	<i>false needs</i> [in the adult years that were real needs in the child]
	creates any number of
	destructive conditions
	within the soul of a person [as an adult].
	<u></u>
	<i>Since these</i> [false] <i>needs</i> [perpetuated from unfulfilled real needs of the child]
	can never be fulfilled [in adult years],
	• continuous frustration and
	• emptiness
	• <u>wipe out hope</u> ,
	• <u>blacken vision</u> , <u>and</u>
	• <u>induce</u>
	• <u>resentment</u> ,
	• <u>hate</u> ,
	• <u>blame</u> , and often
	• <u>spite</u> .

	<u>A venomous</u>
	• <u>passive resistance</u> and
	• <u>self-punishment</u>
	<u>are used</u>
	to punish others
	<u>who appear</u>
	<u>to cause</u>
	the negative state [in you].
	<u>The worse</u>
	these inner traits are,
	the greater
	• the guilt and
	• the self-evasion,
	which make it impossible to
	• get down to
	the roots of the problem,
	• change direction and
	• focus.
	<u></u>
	Only when
	resistance
	to recognizing
	<i>the false needs</i> [in you as an adult that are perpetuated from unfulfilled
	real needs of the child you once were]
	is vigorously overcome [i.e., only when this resistance to
	recognizing false needs is vigorously overcome]
	can all this [vicious circle]
	be reversed.
	<u>be reverseu</u> .
22	
	Real [adult] needs
	<u>never require</u> others
	to a complu and
	• <u>comply</u> and "Joing it to use "
	• "give it to you."
	Only to the little self
	Only to the little self
	<i>does that</i> [need for others to comply and meet your real adult needs]
	<u>appear necessary</u> .

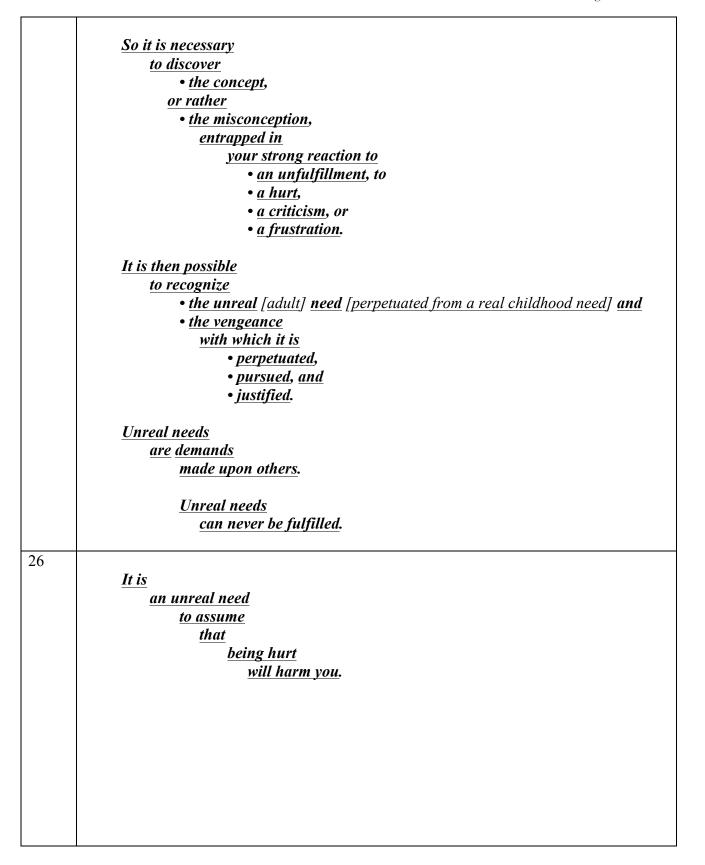


	Once you are truly ready to
	• give up the old case,
	• start to live in the now, and
	• look within yourself,
	• real love will come to you and
	• your present real [adult] need will be fulfilled.
23	
	Legitimate needs
	<u>can be fulfilled</u>
	only to the degree
	<u>you experience</u>
	• your original feelings and
	• <u>your residual feelings of the past.</u>
	This means that you
	• discover and
	• give up
	the false needs
	that have accrued
	from denying
	the pain
	of the original unfulfillment.
	<u>Let yourself</u>
	• <u>go into</u> the <u>child state</u> , <u>and</u>
	• <u>allow</u> the
	• <u>irrational</u> ,
	<u>reactions</u>
	<u>of the child in you</u>
	to express themselves now.
	When vou
	• <u>go into</u> the <u>child state</u> , <u>and</u> • <u>allow</u> the • <u>irrational</u> , • <u>destructive</u> <u>reactions</u> of the child in you

24	
	This [discovering, owning up to, and expressing the child's reactions to
	the child's <u>original unfulfilled</u> <u>real needs</u>]
	<u>is not easy to do</u>
	<u>at first</u> .
	Cherished
	• <u>self-images</u> and
	• <u>pretenses</u>
	prevent almost everyone
	from doing this with ease.
	The
	• destructive,
	• demanding,
	• punishing, and
	• spiteful
	child
	usually manifests
	in a very obscure way,
	which can easily be
	• hidden,
	• rationalized,
	• denied, <u>or</u>
	• explained away
	and the emphasis
	shifted to
	factors outside yourself.
	If you give voice to
	this irrational [child] side [of yourself],
	you will find
	that it invariably says:
	" <u>I need to be</u>
	<u>always</u>
	• <u>loved</u> and
	• <u>approved of</u>
	<u>by</u>
	<u>everyone</u> .
	If I am not,
	<i>it is a catastrophe."</i>
	a is a catastrophe.



25	
	The belief in
	catastrophe
	is rarely thought about
	in such clear-cut terms.
	<u>in such clear-cut terms.</u>
	Indeed, just to think all this through clearly
	will make it impossible for you
	to believe in catastrophe
	quite as much any longer.
	1
	The difficulty is
	that your understanding
	of your reaction
	that equates
	• catastrophe
	with
	• the unfulfillment of your demand
	to be
	• loved and
	• <u>approved of</u>
	<u>by everybody</u>
	<u>is vague</u> .
	<i>The reaction</i> [that equates catastrophe with the unfulfillment of your demand to be loved and approved of by everybody]
	<u>is not</u>
	<u>conceptualized</u> ,
	<u>but</u>
	rationalized away,
	so that
	you never follow through with
	both
	• your thinking
	and
	• your feeling,
	<i>correlating them</i> [i.e., you never follow through to
	correlate your feelings with your thinking].
	<u>corretate your jeetings</u> with your thinkingj.



It [i.e., being hurt]	
<u>only harms you</u>	
when you	
have a covert concept	
<u>that it</u> [i.e., <u>that being hurt</u>]	
<u>will [harm you], and</u>	
• insist that it will,	
simply because	
you are disinclined	
to accept	
• life	
as it is and	
• yourself	
as you are.	
27	
Some of you	
have truly begun to	
• know and	
• experience	
that your	
• <u>pleasure</u> ,	
• <u>peace</u> and • <u>fulfility</u> out	
• <u>fulfillment</u>	
<u>never</u> <u>depend</u>	
• <u>on others</u>	
but only	
• <u>on yourself</u> .	
But sometimes,	
when you approach	
an as yet	
unrecognized territory within yourself	
where	
• the false needs and	
 the <u>unexperienced residual feelings</u> 	
<u>create</u>	
<u>a destructive focal point,</u>	
you forget this truth.	

28	
	Often
	the dualistic misunderstanding
	that either
	• <u>you depend on yourself</u>
	and therefore
	must be all alone,
	or that
	• <u>you are in a fulfilling relationship</u>
	and then
	utterly depend on the other,
	<u>prevents you</u>
	from even wanting to
	<u>assume self-responsibility</u> .
	Doing so [i.e., assuming self-responsibility]
	<u>seems to require</u>
	giving up all hope
	for [having] a loving partner.
	Exactly
	the opposite
	is true.
	<u>Only as you</u>
	• <u>bring your feelings</u>
	back to yourself,
	• tap the resources
	within yourself, and
	• open the wells of your
	• <u>giving</u> <u>and</u> • loving
	feelings,
	will fulfillment
	become
	an inevitable reality.

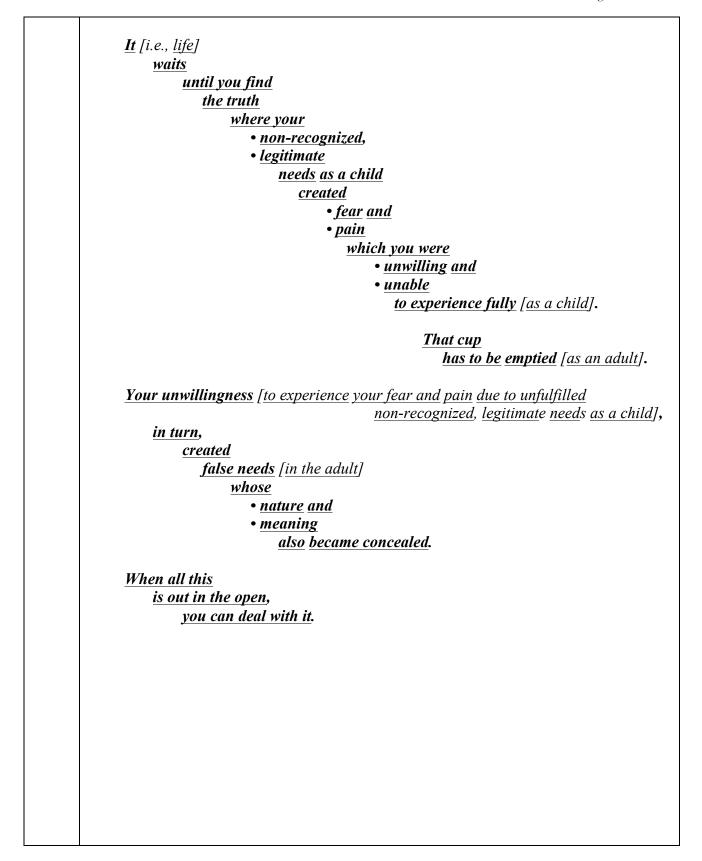
Conversely, to the degree you • clin<u>g to</u> and • insist on the other's fulfilling you, to that degree you must remain • lonely and • unfulfilled in your real needs now [as an adult] thereby perpetuating the old wounds of your childhood [into adulthood]. Your present state can thus be used as a gauge that is more reliable than anything else, for life cannot be cheated. <u>Its</u> [i.e., <u>life's</u>] • laws and • rules tell you the truth about where you are, even if your direct awareness is still dimmed. When fulfillment is absent, you must really probe within yourself to find • where and • how you project on another what must primarily come from within you.

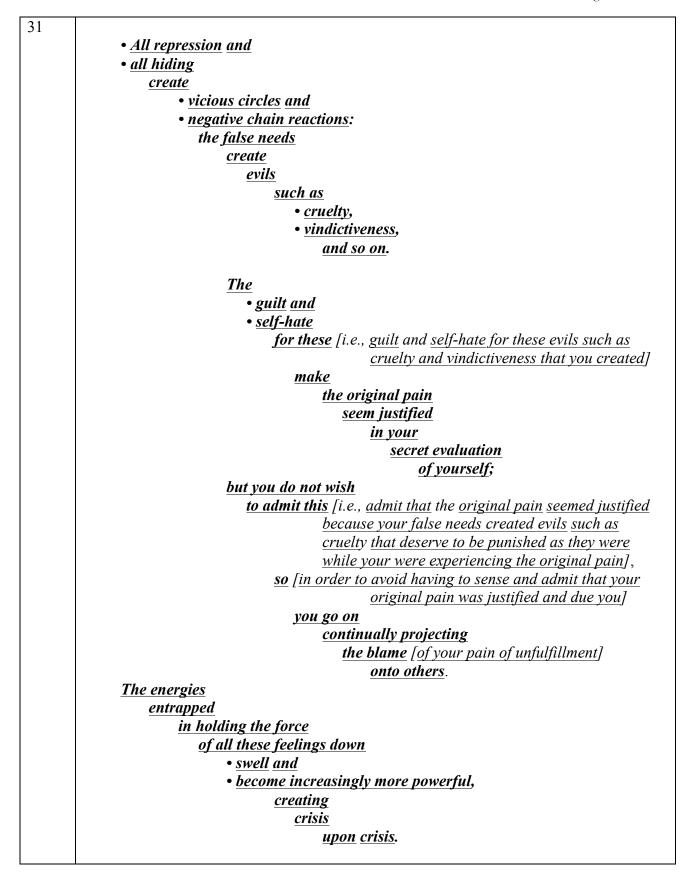
29	
29	When the
	real need
	to remove the blocks
	<u>to</u>
	• <u>awareness</u> ,
	• <u>self-fulfillment</u> ,
	<u>to</u>
	• <u>intimacy</u> and
	• <u>closeness</u>
	with others,
	<u>is expressed</u>
	• <u>by</u> the spiritual self
	• by discarding
	the false needs,
	a wonderful force
	is awakened.
	This plea [of the awakened wonderful force of the spiritual self for real needs of
	awareness, self-fulfillment, and intimacy and closeness with others]
	is never answered with
	a stone.
	<u>u sione</u> .
	Evan if
	Even if
	<u>you feel as yet</u>
	too weak
	to make the necessary total commitment,
	you can ask
	to be helped
	<u>to be able to do so</u> .
	The help will come.
30	
	<i>This</i> [removing blocks to the real needs of
	awareness, self-fulfillment, and intimacy and closeness with others]
	is the all-important aim,
	out of which
	everything else follows.
	<u>crerymming case jouons</u> .

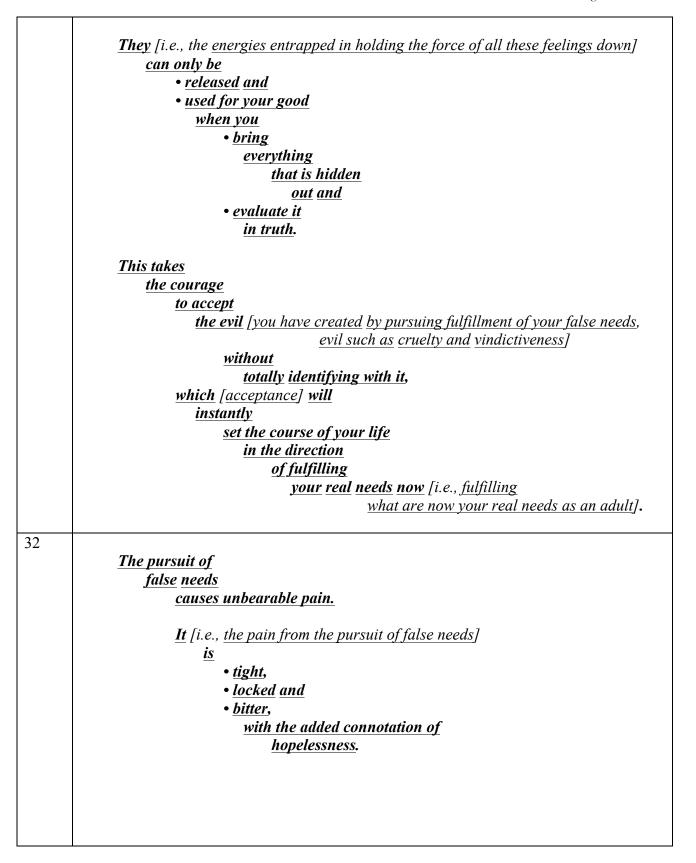
As you see how you now avoid the long-forgotten pain of the past still festering within you, you also discover how you have remained hooked on blaming. For no matter how much your parents failed for they themselves are failing human beings – they cannot be held responsible for your suffering now. Even less can others whom you expect to be able to make up for all the injuries you have endured [be held responsible for your suffering now]. Your suffering now is a result of this very distortion of • pursuing false needs [that were unfulfilled real needs as a child] and • *insisting on their fulfillment* [by others, by substitute parents]. *This mechanism* [of pursuing false needs and insisting on their fulfillment by others] seems at first extremely subtle, but once you have trained yourself to observe it, it will become only too obvious.

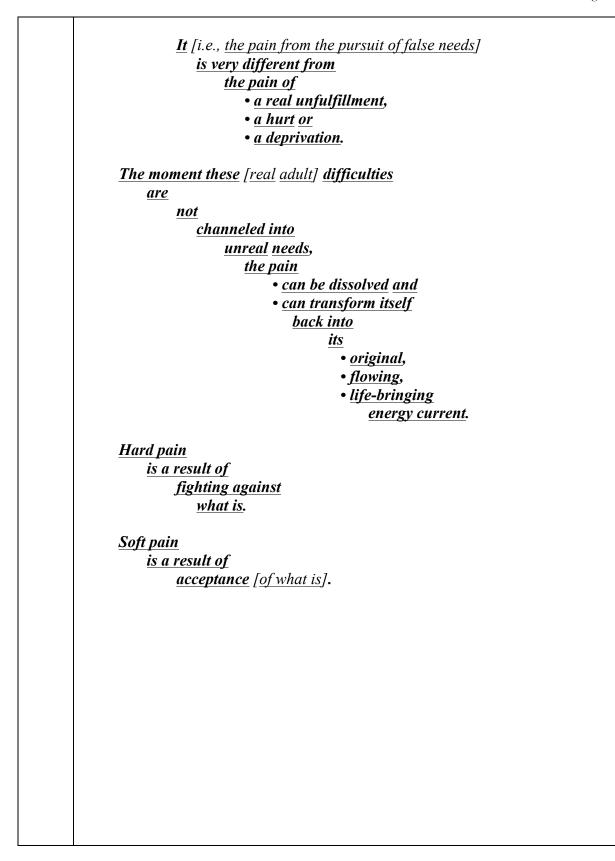
As long as you choose to stay unaware, you may be very adept in rationally explaining your case, but this will only make your condition worse, <u>not better</u>. You may indeed deceive • others about how legitimate your case is. You may even deceive • your outer conscious self. But you can never deceive • your real inner self nor • life. Life plays out its • laws and • rules very • <u>squarely</u>, • fairly and • *impartially*.

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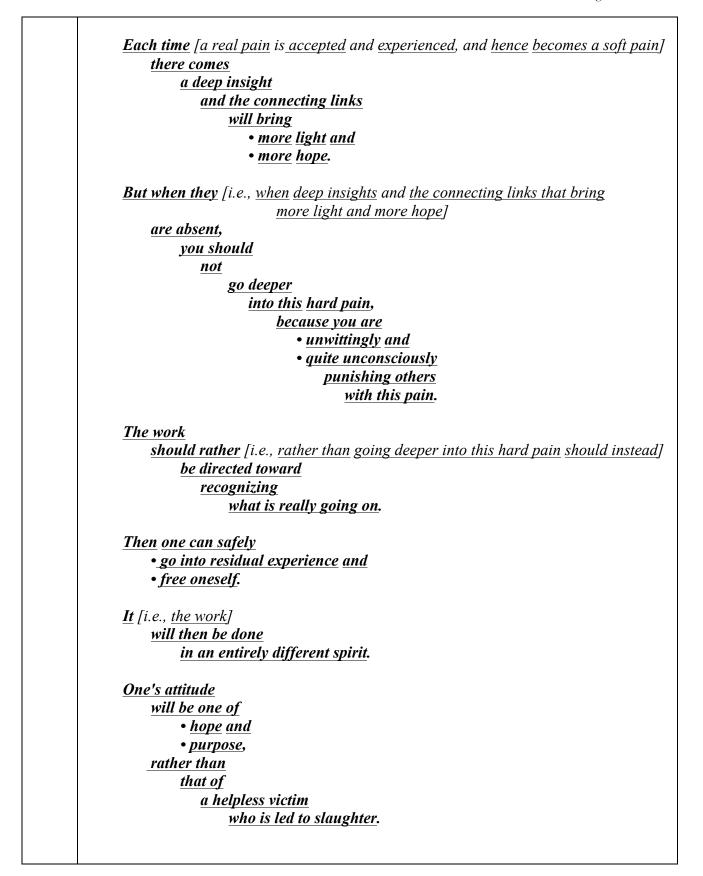




	T
33	
	<u>Once</u>
	• the <u>covering crust</u>
	<u>of outer numbness</u>
	has been removed
	<u>by your efforts on your path, and</u>
	• <u>the defensive layer</u>
	insulating you
	from these inner conditions
	<u>has been lifted,</u>
	<u>you are bound to</u>
	<u>experience</u>
	<u>your</u>
	<u>various</u>
	• feelings,
	• <u>real and</u>
	• <u>false</u>
	• needs, and
	the resulting
	• <u>soft and</u>
	• hard
	• pains.
	To find your way further
	through the maze
	of these confusions,
	it is essential
	for all of you
	to know the difference
	between
	<i>the former</i> [i.e., <u>real needs and soft pains</u>]
	and
	<i>the latter</i> [i.e., false needs and hard pains].

If you experience *residual feelings* [from childhood] but are unaware of the fact that you are immersed in *expressing your insatiable demands* [i.e., forcing others through your *self-will and pride*] which are your false needs [i.e., the false needs of demanding others follow your self-will and support your pride to avoid feeling what is – your residual feelings from childhood], you may get lost in the *hard pain* [of fighting against what is]. For the *hard pain* [of suffering from fighting against what is, the original pain] coming from insistence on the false needs [of having others follow your self-will and reinforce your pride in order for you to avoid residual feelings, the original pain from childhood] contains the vengeance. *The suffering itself* [experienced in the hard pain of fighting against what is] is a frequent weapon for punishing • parents, • projected parents, and • life. It says, in effect: "You see • how bad you are and • what you have done to me! Your not complying with *my demands* [i.e., not complying with my self-will and pride] deserves the punishment of *my* annihilation [so you can experience, in my annihilation, just how bad you are for not complying with my demands]."

	And the blind person
	who is involved [with the person suffering hard pain] in this process without being fully aware of it
	<u>without being fully aware of it</u> can indeed
	allow himself or herself
	to go overboard
	and be pulled into this undercurrent [with the person]
	who is suffering hard pain].
34	
	It is therefore
	<u>safe</u> to test
	the kind of pain
	that you experience.
	Does it [i.e., does the pain that you experience] lead
	• to bleak hopelessness,
	• <u>to sustained abysses</u>
	where no light seems to dawn?
	[If so,] It can then be safely assumed
	that the level of venom
	prevents
	<u>the real experience of</u>
	<u>the residual original pain</u> [carried forward from childhood].
	<i>For</i> [conversely, in contrast to bleak hopelessness and sustained abysses,]
	in the case of
	<u>experiencing</u>
	<u>real pain</u> ,
	<u>an inner organic wisdom</u> guides the
	• rhythms and
	• duration
	of each experience.



35 Your fear, my friends, to go all the way into yourself is much less due to the real pain. *Soft pain* [i.e., the <u>real pain</u> that may come from accepting what really is] due <u>to</u> [accepting the <u>real pain</u> of] <u>unfulfilled</u> <u>real needs</u> may momentarily result in forceful expressions of • crying and • yelling, or of • writhing and • hitting, but there is a safe inner ground due to the absence of the venomous forcing-current that sends a message of vengeance into the world. The mellow sadness of • *real pain* [and <u>hence soft pain</u>] and • real needs dissolves into its own streamings.

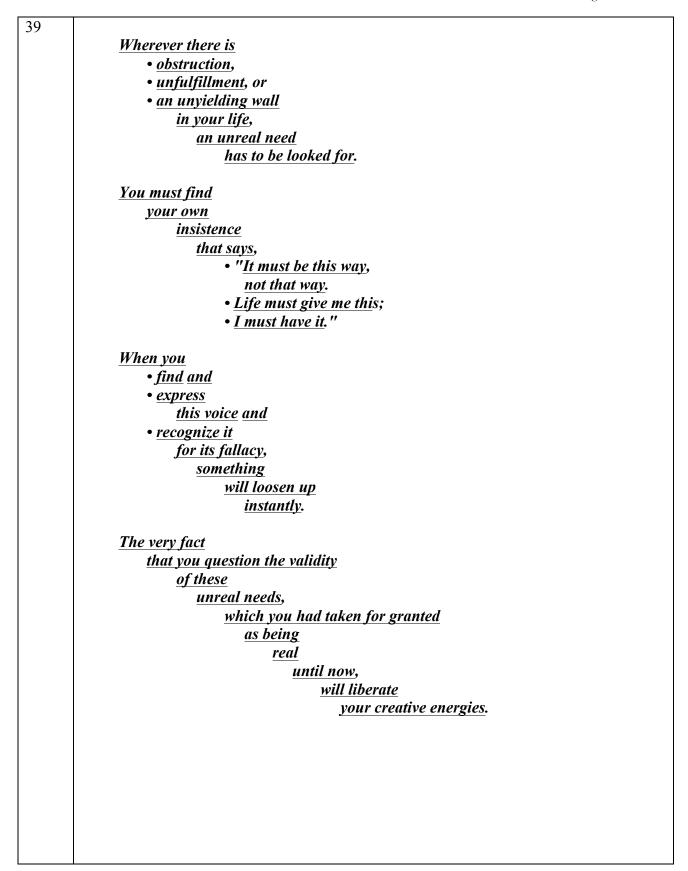
	[Conversely] <u>The</u> • <u>unbearable</u> , • <u>hard and</u> • <u>dangerous</u> <u>experience</u> <u>of [hard] pain [i.e., pain that is due to not accepting what really is]</u> <u>is due to</u> <u>is due to</u> <u>the false need [i.e., the need created by the adult having to</u> <u>defend against feeling the pain of the</u> <u>unfulfilled real need of the child]</u> <u>that says,</u> <u>"You must give me</u> • <u>what I need,</u> • <u>what I need,</u> • <u>what I insist upon.</u> <u>If you do not,</u> <u>I will perish</u> with a vengeance."
36	This voice, my friends, must be discovered. It exists to some degree in everybody, without exception. The more concealed it [i.e., this voice] is, the further away you are from edissolving it and • dissolving it and • dissolving it and • dissolving it and • transforming your energy currents. If you can, let yourself • experience this voice and • recognize it for what it is, rather than • identifying with it.

<u>you are</u> totally identified w you cannot	<i>ith it</i> [i.e., <i>identified with this voice that says</i> , " <u>You</u> <i>must give me what I insist on; if you do not, I wi</i> <i>perish with a vengeance.</i> "],
• <u>confront</u> and • <u>test</u> <u>it</u> .	
But <u>the moment</u> <u>you observe it</u> [i.e., <u>obse</u> <u>as only</u> <u>a part</u> of you,	erve this demanding defensive voice in you]
<u>you will</u> instantly <u>know</u> that this	there is to you.
<u>is certainly</u> more you	ves this <u>demanding defensive voice in you</u>] It which is being observed.
that you must give	for vengeance, ith it [i.e., <u>has a dialog with the voice that says</u> me what I need and <u>that cries out for vengeance</u>] and in of its [i.e., <u>that voice's</u>] implied messages,
<u>It</u> [i.e., <u>this aspect that obser</u> <u>continues</u> <u>to become stronge</u> <u>until</u>	rves, questions, <u>dialogues with</u> and <u>probes</u> the <u>voice</u> r ,

	This [aspect of you that observes and questions the demanding voice in you]
	<u>eliminates</u>
	the need for
	total self-rejection,
	which is the outcome of
	totally identifying with
	the voice of the false need.
25	
37	
	The moment you raise the question,
	" <u>Is it really true</u>
	<u>that I must perish</u>
	<u>because I</u>
	• <u>have endured pain</u> , <u>or</u>
	• am enduring pain?"
	you will inevitably
	have to answer [this question]
	first [with the answer]
	that this [i.e., that the answer, "I must perish"]
	is not necessarily
	<u>the only possibility.</u>
	• When is it so,
	• when not?
	when hot.
	• What does it depend on,
	as far as you are concerned?
	<u>us fur us fou ure concerneu</u> .
	When
	all these questions
	are seriously confronted,
	you will see
	that it is
	not
	true
	that you must
	• perish, or even
	• lead an unhappy life
	for the rest of your remaining days,
	because
	you have endured pain.

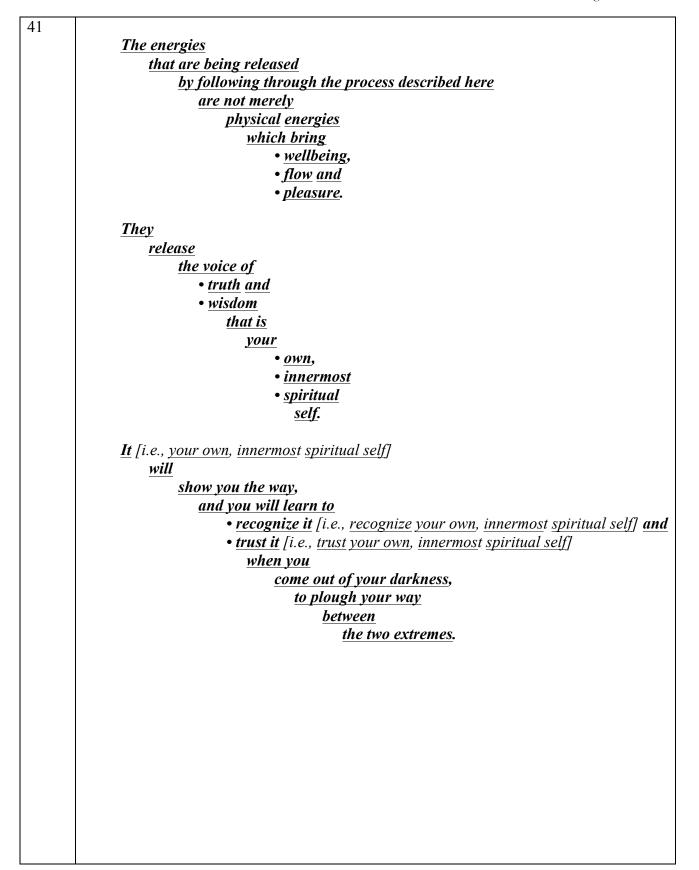
No pain can ever make you perish. It is only your attitude toward pain that will make you perish. If you • resist and • harden yourself to the pain, then the pain compounds and will literally crush you. Only when you are being crushed -• not ever by the pain that others inflict upon you, • but <u>by</u> what you inflict upon yourself can you confront this attitude in yourself [i.e., confront this attitude of the voice in you that says, "You must give me what I insist on; if you do not, I will perish with a vengeance."]. Have a dialogue with it [i.e., with this voice], as I said before.

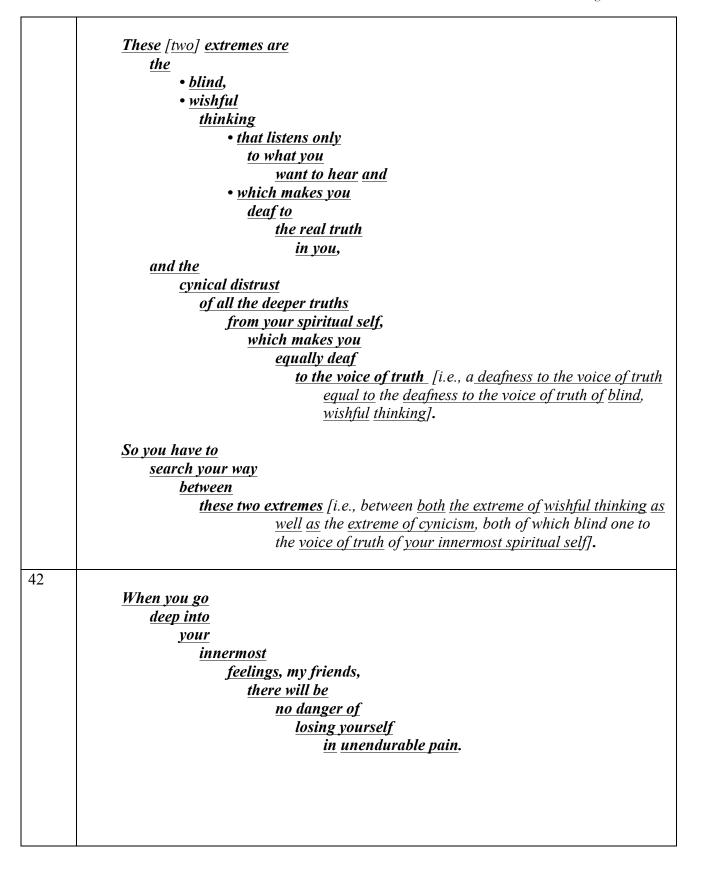
38	
	When you
	specifically
	let go
	one by one
	of your
	• insatiable demands [from your self-will and pride – defenses
	against feeling the original childhood pain] and
	• unreal needs [i.e., real needs perpetuated from childhood
	and no longer true for you as an adult],
	you will find out
	that they are
	indeed
	illusory.
	You started off
	<u>with the premise [from childhood], for example,</u>
	<u>that you could not live</u> without
	• <u>total approval,</u> • unconditional
	• <u>acceptance</u> <u>and</u> • <u>lova</u>
	• <u>love</u> ,
	• <u>uncritical admiration</u> ,
	or whatever else it may be.
	<u>As you consider</u>
	the possibility
	<u>that you might even</u>
	gain Galellan and
	• <u>fulfillment</u> ,
	• <u>contentment</u> ,
	• <u>pleasure</u> , <u>and</u>
	• <u>happiness</u>
	<u>without</u>
	<u>these demands being fulfilled</u> –
	<u>a novel idea at first</u> –
	you will be surprised to find
	<u>that it is quite possible to do so</u> .
	<u>New ways</u> will make themselves known
	will make themselves known,
	<u>new possibilities</u>
	you could never even have sensed before,
	because you were so bent on
	<u>the one way</u> it had to be
	<u>it had to be</u> .



Deep • from your innermost being, • from the center of your solar plexus, the voice of wisdom will guide you. It already has guided you before in areas where you were not blocked. It is then possible to use these released energies to plough the way further to where the thickets still have to be cleared. These energies can then go to work to dissolve the soul substance still hardened • *by* • preconceived, • unchallenged, and even • unarticulated convictions, • b<u>y</u> • insistence and • tight self-will, and • by the • negation and • <u>repression</u> of • feelings and • thoughts.

40 Hardened insistence must not be confused with the • determination and • relaxed goodwill of commitment, or with the • <u>one-pointe</u>d focusing of energy, all of which are such indispensable prerequisites for the pathwork. The cramp of hardened self-will intensifies many times the original residual pain. *It [i.e., the cramp of hardened self-will]* creates painful tension in the system, which is always blamed on others how they • have failed you in the past and • are still failing you in the present. Then you have no choice but to give up the future.





For • no matter how difficult your childhood was, and • no matter how much negative experience you had, and • no matter how cruel a parent may have been, the real cause of pain is not that. *The cause* [of your pain now as an adult] is your • persistence and • insistence on staying hooked • on needs that are by now false needs, • on demanding • that conditions be different [from what they are], and • that life now • make up for it all and • give to you gratuitously, • leaving you as a recipient, • leaving you out of the magnificent game of life. This is what really • hurts and • pains you now.

	<u>You must</u> <u>start with</u> <u>yourself,</u> <u>at all junctures.</u>
	If you proceed in this way,
	<u>you will be able to</u> allow
	the positive feelings
	to become
	• <u>as deep</u> and
	• <u>as real</u>
	<u>experiences</u>
	as the
	• <u>negative</u> <u>and</u>
	• <u>painful</u>
	<u>feelings</u> .
43	[The closing words did not get on the tape.]

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