Pathwork Lecture 73: Compulsion to Recreate and Overcome Childhood Hurts

1996 Edition, Original Given November 11, 1960

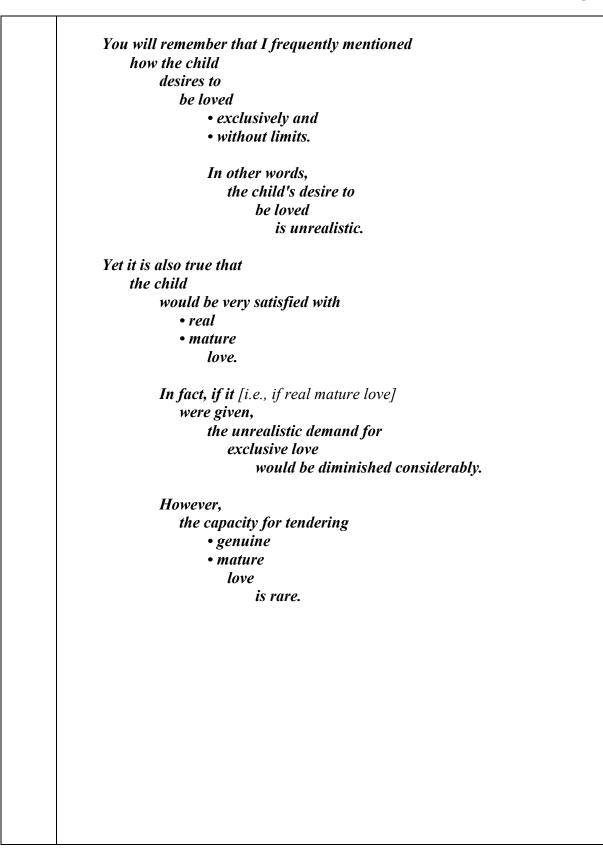
This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.*

For clarity: The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and <u>not bolded</u>.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>*

Gary Vollbracht

¶	Content
03	
	Greetings,
	my dearest friends.
	God bless all of you.
	May the divine blessings
	extended to
	every one of you
	help you assimilate
	the words I speak tonight,
	so that this will be
	a fruitful evening for you.
04	
	Our last discussion was about
	the fear of loving.
	The subject of love
	was presented
	• at great length and
	• from various angles
	in past sessions.



05	
	Since children
	so seldom receive sufficient
	• mature love and
	• warmth,
	they continue to
	hunger for it
	throughout life
	unless this
	• lack and
	• hurt
	is
	• recognized and
	• properly dealt with.
	• property ueur with.
	<i>If</i> [this lack of being loved is] not [dealt with],
	as adults
	they will go through life
	unconsciously
	crying out for
	what they missed in childhood.
	This will make them
	incapable of
	loving maturely.
	You can see how
	this condition continues
	from generation
	to generation.
	io generation.
06	
00	The remedy
	cannot be found
	by wishing
	• that things were different and
	• that people would learn to practice mature love.
	[Rather,]
	The remedy
	lies solely
	in you.

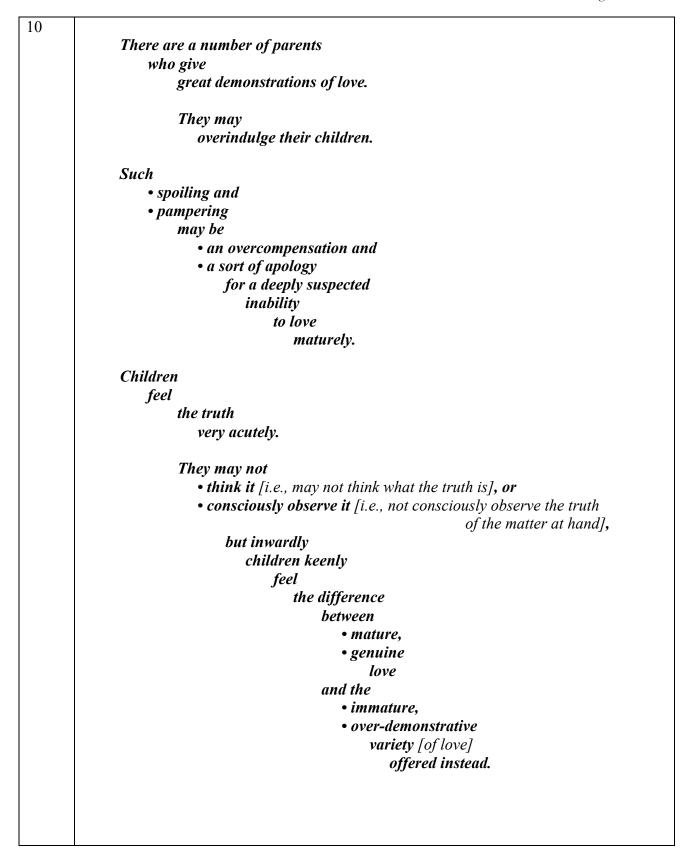
```
True.
    if you had received
        such [genuine and mature] love
           from your parents,
    you would be
         without this problem
            of which
                you are
                    not
                        • really and
                        • fully
                          aware.
But
    this lack of receiving mature love
        need trouble
            • neither you
            • nor your life
                 if
                   you
                        • become aware of it,
                        • see it, and
                        • rearrange
                          your
                               • former
                               • unconscious
                                  • wishes.
                                  • regrets,
                                  • thoughts and
                                  • concepts
                                      by aligning them
                                         to the reality
                                              of each situation.
As a consequence [of aligning your formerly unconscious, but now conscious
        wishes, regrets, thoughts and concepts to the reality of each situation],
    you will not only
         • become a happier person,
    but you will also
         • be able to extend
                mature love to others -
                   • to your children, if you have any, or
                   • to other people in your environment –
                       so that
                          a benign chain reaction can start.
```

	Sucha
	Such a
	realistic self-correction
	is very contrary to
	your present inner behavior
	which we shall now consider.
07	
	All people,
	including
	even those few who have started to explore
	their own
	unconscious
	• mind and
	• emotions,
	habitually overlook
	the strong link
	between
	• the child's
	• longing and
	• unfulfillment
	and
	• the adult's present
	• difficulties and
	• problems,
	because
	only very few people
	experience
	personally –
	and not just recognize in theory –
	how strong this link is.
	Full awareness of it
	is essential.
08	
	There may be
	• isolated,
	• exceptional
	cases
	where
	one parent
	offers a sufficient degree
	of mature love.

Г

	Even if one parent has it [i.e., has mature love] to some measure, very likely the other [parent]
	does not.
	Since mature love
	on this earth
	is only present to a degree, the child
	will suffer from
	the shortcomings
	of even a loving parent.
09	Mana after hausen
	More often, however, both parents
	• are emotionally immature and
	• cannot give
	the love
	the child craves, or
	• give it only
	in insufficient measure.
	During childhood,
	this need [for love from the parents]
	is rarely conscious.
	Children
	have no way of
	putting their needs
	into thoughts.
	They [i.e., children]
	cannot compare
	what they have
	with what others have.

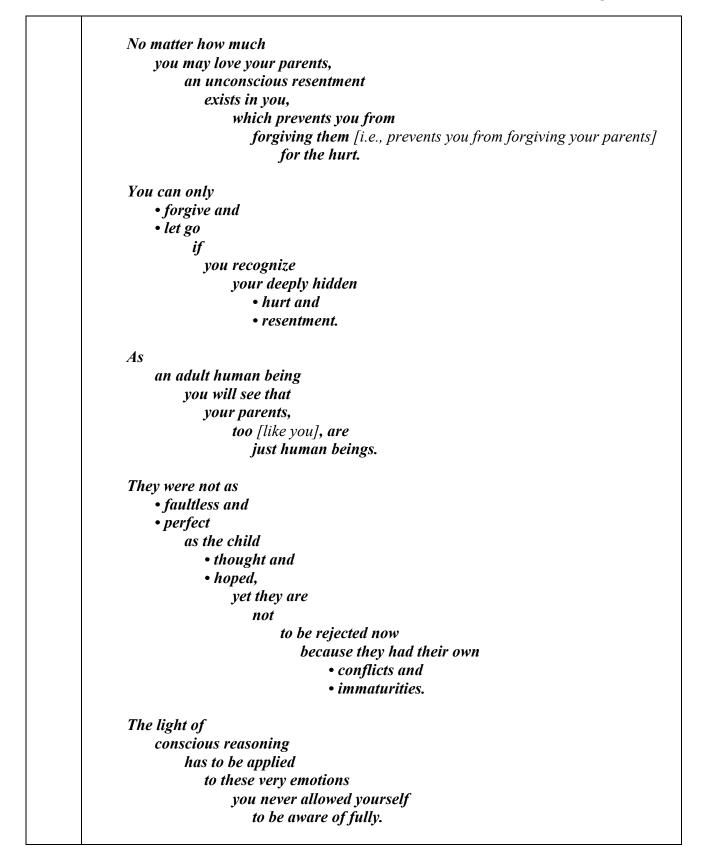
They [i.e., children] do not know that
something else might exist.
They
believe
<i>this</i> [i.e., they believe that what they experience from their paren
is the way it [i.e., the way life]
should be.
Or, in extreme cases,
they feel
especially isolated,
believing
their lot
is like no one else's.
Both attitudes [i.e., both the attitude of believing this is the natural
way things should be and the attitude of believing that the
situation is unique and unlike anyone else's]
deviate from the truth.
In both cases
the real emotion
is not conscious
and therefore cannot be
 properly evaluated and
• come to terms with.
Thus,
children grow up
never quite understanding
• why they are unhappy,
or even
• that they are unhappy.
Many of you look back on childhood
convinced
that you had
all the love you wanted
just because
you actually did have
some love.



11	
	• Proper guidance and
	• security
	are the parents'
	responsibility and
	call for authority
	on their part.
	There are parents [on the one hand]
	who never dare to
	• punish or
	• exert a healthy authority.
	This failing [to exercise healthy authority over the child]
	is due to
	guilt
	because
	• real,
	• giving,
	• warming,
	• comforting
	love
	is absent
	in their own
	immature personalities.
	[On the other hand,]
	Other parents
	-
	may be
	• too severe, • too strict.
	They thereby
	exert a
	domineering authority
	by
	• bullying the child, and
	• not allowing
	its individuality to unfold.
	Both kinds [i.e., both the overly permissive and the overly strict kinds]
	fall short as parents,
	and their
	wrong attitudes, absorbed by the shild
	absorbed by the child,
	will cause [the child] • hurt and
	• unfulfillment.

12	
	In children of the
	strict parents,
	the
	 resentment and
	• rebellion
	will be open,
	and therefore
	more easily traced.
	<i>In the other case</i> [i.e., in the case of children with permissive parents], <i>the rebellion</i>
	is just as strong,
	but hidden,
	and therefore
	infinitely harder to trace.
	If you had a parent
	who smothered you with
	• affection or
	• pseudo-affection,
	yet lacked in
	genuine warmth, or
	if you had a parent
	who conscientiously
	did everything right
	but was also lacking in
	real warmth,
	unconsciously
	you knew it as a child
	and you resented it.
	Consciously
	you may not have been aware of it [i.e., may not have been aware
	of the absence of genuine love and warmth] at all,
	because,
	when [still] a child,
	you really
	could not put your finger on
	what was lacking.

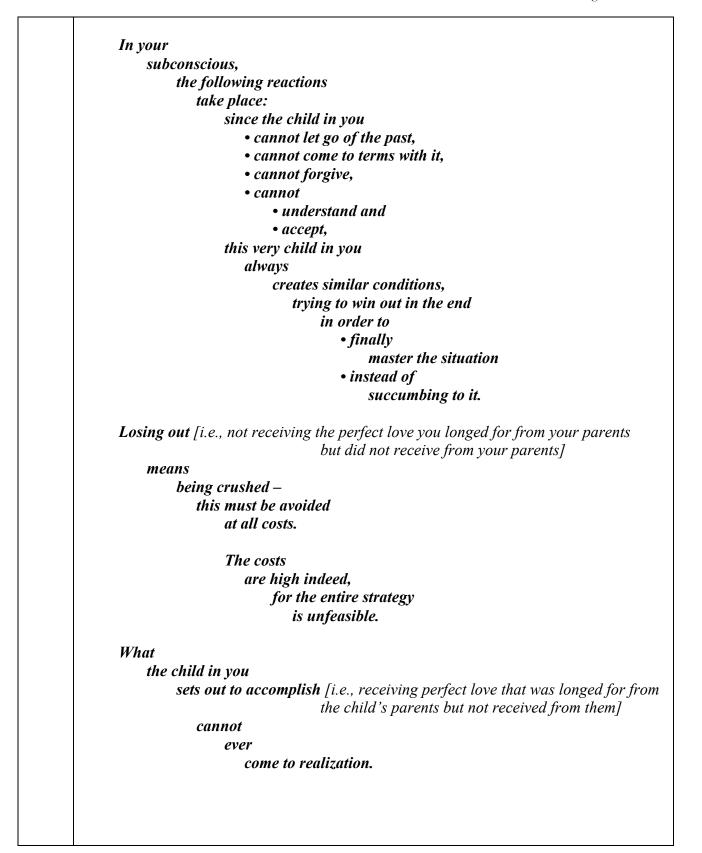
	Vou
	You were
	outwardly
	given everything you
	• wanted and
	• needed.
	How could you
	draw the
	• subtle,
	• fine
	• borderline
	distinction
	between
	• real affection
	and
	• pseudo-affection
	with your child's intellect?
	The fact that
	something bothered you
	without your being able
	to explain it rationally
	made you
	feel
	• guilty and
	• uncomfortable.
	You therefore
	pushed it out of sight
	as far as possible.
13	
15	As long as the
	• hurt,
	• disappointment, and
	• unfulfilled needs
	of your early years
	remain unconscious,
	you cannot
	come to terms with them.
	come to terms with them.



14	
	As long as you are
	unaware of
	this conflict
	between
	• your longing for
	a perfect love
	from your parents
	and
	• your resentment
	against them [for not giving you perfect genuine love],
	you are
	bound to try
	remedying the situation [by getting the perfect love you longed for
	but did not receive from your parents in childhood]
	in your later years.
	This striving [to get the perfect love you longed for but
	did not receive from your parents in childhood]
	may manifest
	in various aspects of your life.
	in various aspects of your tife.
	Vou mu
	You run
	constantly
	into
	• problems and
	• repeated patterns
	which have their origin in
	your attempt to
	reproduce
	<i>the childhood situation</i> [i.e., the childhood situation
	of your longing for perfect love and
	your resentment for not receiving it]
	so as to correct it.
	This unconscious compulsion
	is a very strong factor,
	but is
	so deeply hidden
	from your
	conscious understanding!
	conscious unucrsiuntung;

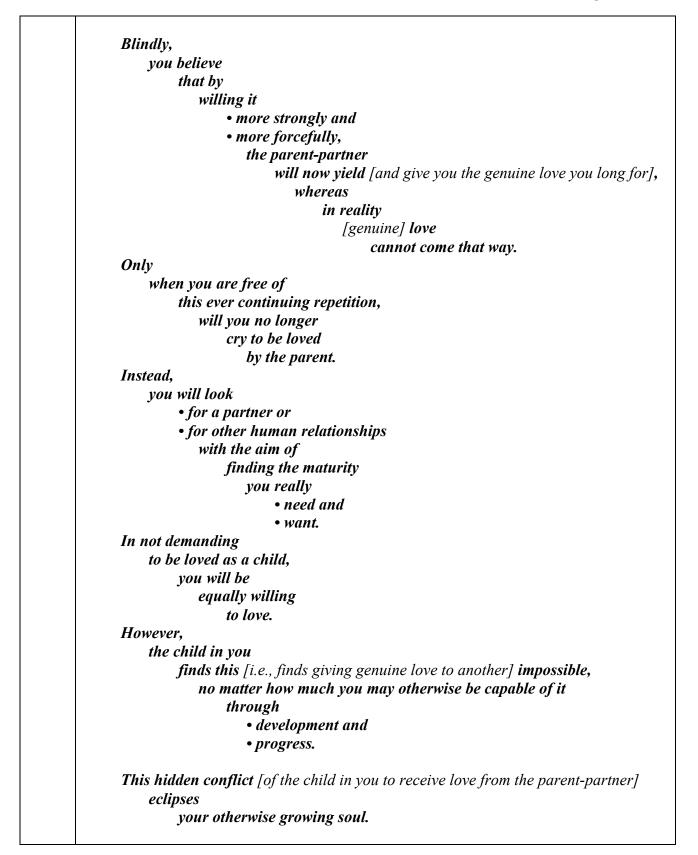
15 The most frequent way of attempting to remedy the situation [i.e., remedy the situation of not getting the perfect love you longed for from your parents] is in your choice of love partners. Unconsciously you will know how to choose in the partner aspects of the parent who has particularly fallen short in • affection and • love that is • real and • genuine. But you also seek in your partner aspects of the other parent who has come closer to meeting your demands.

Important as it is to find both parents represented in your partners, it is even • more important and • more difficult to find those aspects which represent • the parent • who has particularly • disappointed and • hurt you, • the one • more • resented or • despised and • for whom you had little or no love. So you seek the parents again in a subtle way that is not always easy to detect, • in your marital partners, • in your friendships, or • in other human relationships.



16	
	This entire procedure [i.e., the procedure of trying to get the perfect love longed
	for from one's parents but not received from them] is utterly destructive.
	is unerly destructive.
	In the first place,
	it is
	an illusion
	that you were
	<i>defeated</i> [in not receiving the perfect love you longed for
	from your parents].
	Therefore,
	it is
	an illusion
	that you can now be
	victorious [in now receiving the perfect love you longed for
	but did not receive from your parents].
	Moreover,
	it is
	an illusion
	that the lack of love,
	sad as that may have been
	when you were a child,
	is indeed
	the tragedy
	that your subconscious
	still feels it to be.
	The only tragedy
	lies in the fact
	that you obstruct
	your future happiness
	by continuing
	to reproduce
	<i>the situation</i> [i.e., reproduce the situation where you long to receive the perfect love you longed for as a
	child, but did not receive from your parents]
	and then
	attempting to master it [i.e., attempting to master
	the situation this time by actually receiving
	now the perfect love from someone who has
	aspects like those of the withholding parent].
	aspecis line mose of the miniouting purchij.

	My friends,
	this process
	is
	a deeply unconscious one.
	a acepty anconscious one.
	Of course,
	nothing
	is further from your mind [than this unconscious process]
	as you focus [instead] on
	your conscious
	• aims and
	• wishes.
	It will take
	a great deal of digging
	to uncover
	the emotions
	that lead you
	again and again
	into situations
	where your
	secret aim
	is to remedy
	childhood woes.
17	
	In trying
	to reproduce
	the childhood situation,
	you unconsciously
	choose a partner
	with aspects
	similar to
	those of the parent.
	Yet
	it is these very aspects
	which will make it
	as impossible
	to receive
	the mature love
	you rightfully long for now [as an adult]
	as it was then [when you were a child].

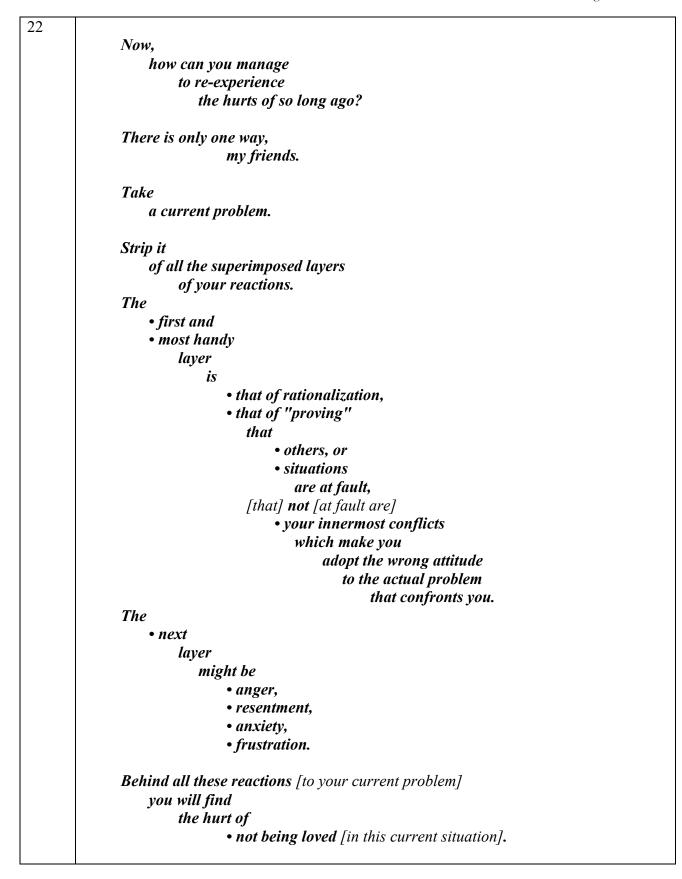


18	If you alwardy have a partner
	If you already have a partner, the uncovaring of this conflict
	the uncovering of this conflict may show you
	how he or she
	is similar to your parents
	in certain
	immature
	aspects.
	uspecis.
	But since you now know
	that there is hardly
	a really mature person,
	these immaturities
	in your partner
	will no longer be
	the tragedy
	they were while you
	constantly sought to find
	your parent or parents again,
	which of course
	could never come to pass.
	With your existing
	• immaturity and
	• incapacity,
	you may nevertheless
	build
	a more mature relationship,
	free of
	the childish compulsion
	to
	• recreate and
	• correct
	the past.
19	
	You have no idea
	how preoccupied
	your subconscious is
	with the process of
	reenacting the play, so to speak,
	only hoping that
	"this time it will be different."

	And it never is [different, i.e., the "play" always comes out the same, with you not
	receiving the love you long for from the parent-partner]!
	As time goes on,
	each disappointment
	weighs heavier
	and your soul
	becomes
	more and more
	discouraged.
20	
	For those of my friends
	who have not yet
	reached certain depths of
	their unexplored subconscious,
	this [subconscious drive to recreate painful childhood situations in
	order to now get longed for love from a parent-partner]
	may sound
	 quite preposterous and
	• contrived.
	However,
	those of you
	who have come to see
	the power
	of your hidden
	• trends,
	 compulsions, and
	• images
	will not only
	• readily believe it,
	but will
	• soon experience
	the truth of these words
	in their own personal lives.
	You already know
	from other findings
	• how potent are the workings
	of your subconscious mind,
	• how shrewdly it goes about its
	 now shrewary it goes about its destructive and
	• illogical
	ways.

21	
	If you
	• learn to look at your
	• problems and
	• unfulfillment
	from this point of view and
	• follow
	the usual process
	of allowing
	your emotions
	to come to the fore,
	you will gain
	much further insight.
	But
	it will be necessary, my friends,
	to re-experience
	• the longing and
	• the hurt
	of the crying child
	you were once,
	even though
	you were also
	a happy one.
	Your happiness
	may have been
	• valid and
	 without self-deception at all.
	For it is possible
	to be
	both
	• happy
	and
	• unhappy.

	You may
	now
	be perfectly aware of
	the happy aspects
	of your childhood,
	but
	• that which hurt deeply and
	 that certain something you greatly longed for –
	you did not even quite know what –
	you were not aware of.
	You took the situation for granted.
	You did not know
	• what was missing
	or even
	• that there was anything missing.
1	This basic unhappiness
	has to come to awareness
	now,
	if you really want to proceed in
	inner
	growth.
]	You have to
	re-experience
	the acute pain
	you once suffered
	but you pushed out of sight.
	Now you have to
	look at this pain
	conscious of the understanding
	you have gained.
	Only by doing this
	will you
	• grasp the reality-value
	of your current problems and
	• see them in their true light.

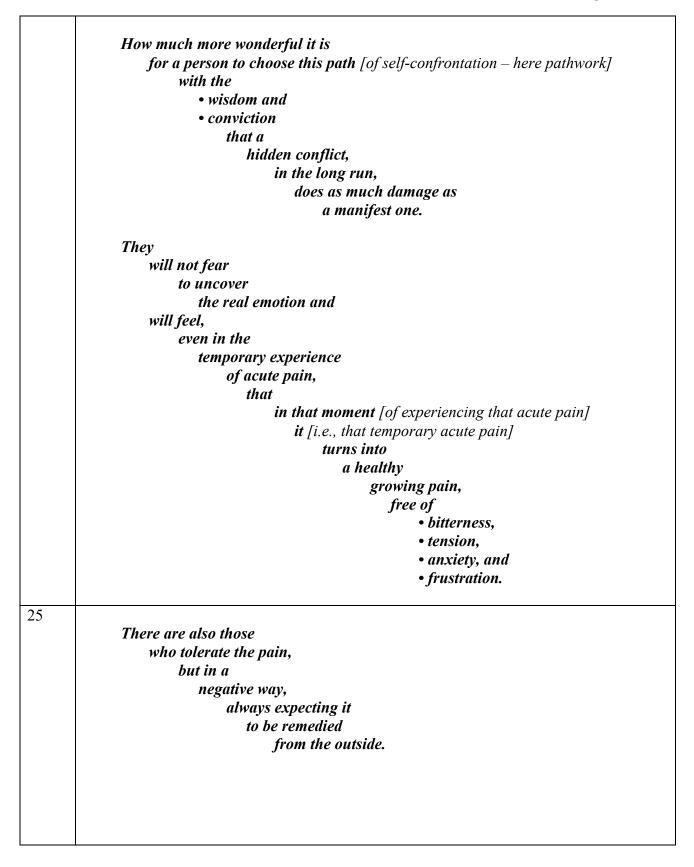


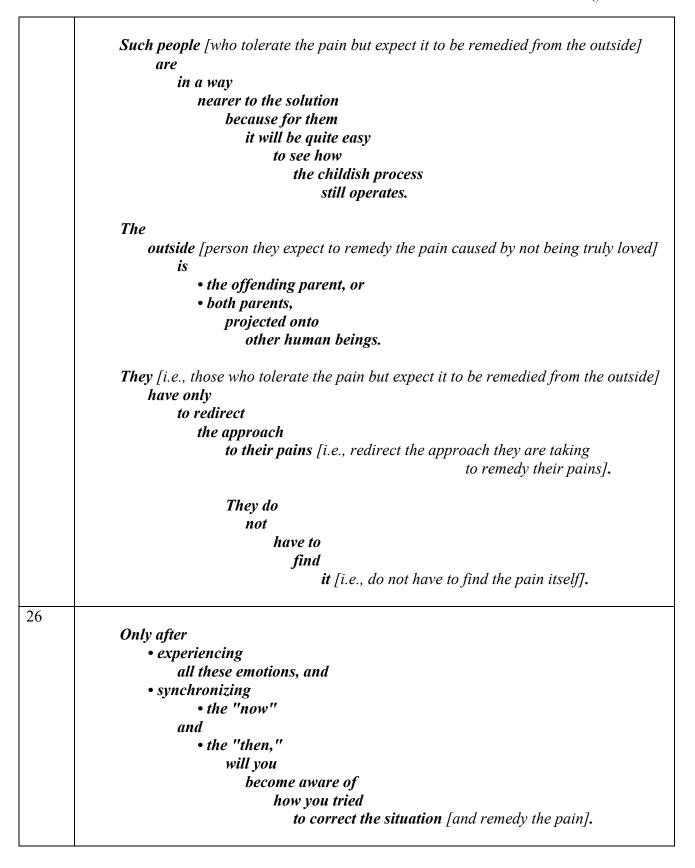
```
When you [now]
    experience
         the hurt
            of not being loved in your current dilemma,
it will serve
    to reawaken
        the childhood hurt [of not being loved perfectly as a child].
While you
    face the present hurt,
         think back and
            try to reconsider
                the situation
                   with your parents:
                        • what they gave you,
                        • how you really felt about them.
You will become aware
    that in many ways
        you lacked
            a certain something
                you never clearly saw before -
                   you did not
                        want
                           to see it [i.e., you did not want to see that you
                               lacked this certain something in your childhood].
You will find that this [lack of this certain something]
    must have
         hurt you
            when you were a child,
but you may have
    forgotten this [childhood] hurt
         on a conscious level.
         Yet
            it [i.e., yet this hurt from lacking
                        this certain something in your childhood]
                is not forgotten at all.
The hurt
    of your
         current problem
            is the very same hurt [that you experienced in childhood].
```

Now, reevaluate • your present hurt, comparing it with • the childhood hurt. At last you will clearly see *how it* [*i.e.*, *see how your present hurt*] is one and the same [as your childhood hurt]. No matter how • true and • understandable your present pain is, it is nevertheless the same childhood pain. A little later you will come to see how you contributed to bringing about the present pain because of your desire to correct the childhood hurt. But at first you only have to feel the similarity of the pain. However, this requires considerable effort, for there are many overlaying emotions *that cover* [both] • the present pain as well as • the past one. Before you have succeeded in crystallizing the pain you are experiencing, you cannot understand anything further in this respect.

23	
	Once you can
	• synchronize
	these two pains [i.e., the present pain and the childhood pain] and
	• realize
	that they are one and the same [pain],
	the next step
	is much easier.
	Then,
	by looking over
	the repetitious pattern
	in your various difficulties,
	you will learn to recognize
	the similarities
	between
	• your parents
	and
	• the people who
	• have caused you hurt or
	• are causing you pain now.
	Experiencing
	<i>these similarities</i> [between the pain caused by your parents and the pain
	caused by people now or in the past, and experiencing these pains]
	emotionally
	will carry you further
	on the particular road
	toward
	dissolving
	this basic conflict.
	Mere
	intellectual evaluation
	will not yield any benefit.
	When you
	feel
	the similarities,
	while at the same time
	experiencing
	• the pain of now and
	• the pain of then,
	you will slowly come to understand
	how you thought you had to choose
	the current situation
	because deep inside
	you could not possibly admit "defeat."

24 It goes without saying that many people are not even aware of any pain, • past or • present. They busily push it out of sight. Their • problems do not appear as • "pain." For them, the very first step is to become aware • that this pain is present and • that it hurts infinitely more as long as they have not become aware of it. Many people • are afraid of this pain and • like to believe that by ignoring it they can make it disappear. They chose such a means of relief [i.e., they chose to ignore the pain] only because their conflicts [and resulting problems] have become too great for them [to bear].





You will further see • the folly of the unconscious desire to recreate the childhood hurt, • the frustrating uselessness of it. You will survey all your • actions and • reactions with this new • understanding and • insight, whereupon you will • release your parents. You will • leave your childhood truly behind and • start a new inner behavior pattern that will be infinitely more • constructive and • rewarding • for you and • for others. You will • no longer seek to master the situation you could not master as a child. You will • go on from where you are, • forgetting and • forgiving truly inside of you, without even thinking that you have done so.

You will • no longer need to be loved as you needed to be loved when you were a child. First *you become aware that this* [need to be loved as when your were a child] is what you still wish, and then you no longer seek this kind of love. Since you are no longer a child, you will seek love in a different way, • by giving it instead of • expecting it. It must always be emphasized, however, that many people are not aware that they do expect it. Since the • childish, • unconscious *expectation* [to be loved by one or both parents] was so often disappointed, they made themselves give up • all expectations and • all desire for love. Needless to say, this is • neither genuine • nor healthy, for it is a wrong extreme.

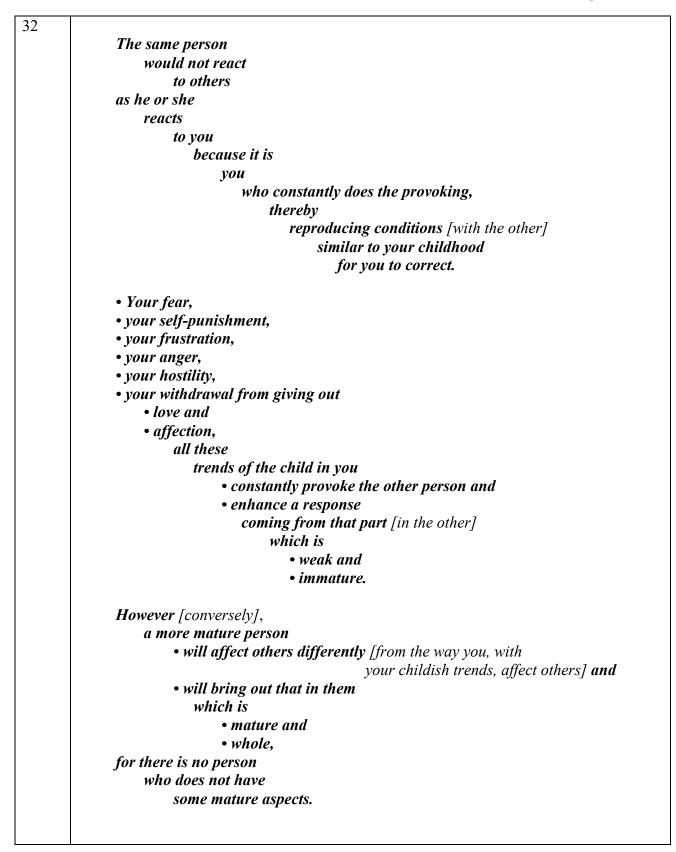
Γ	
	То
	• be fruitful and • being real results
	• bring real results,
	the process
	of giving up
	the recreation [in which you set up situations in which (you now
	realize) you are seeking from your current relationships
	the love you did not receive from one or both parents]
	must go beyond
	mere intellectual knowledge.
	You have to
	allow yourself to
	feel the pain
	the pain
	of certain unfulfillments
	now
	and also
	[feel]
	the pain
	of the unfulfillment
	of your childhood,
	then compare
	the two [pains]
	until,
	like two separate picture slides,
	they
	gradually
	move into focus
	and become
	one [pain].
	Once this hannons
	Once this happens,
	• the insight
	you gain,
	• the experience
	you feel exactly as I say here,
	will enable you
	to take the further steps indicated.

28	
	To work on
	this inner conflict
	is of great importance
	for some of my friends
	who have made sufficient progress on this path.
	They need these instructions to
	 give them a new outlook, and
	 gain further clarification
	beyond
	the point at which they have arrived.
	My words
	will enable them
	to proceed
	in the proper direction.
	For others
	who are not yet that far advanced or
	for those
	who have not really begun a self-search,
	these words
	may perhaps
	be somewhat obscure.
	Intellectually
	you may understand quite well,
	but you will be
	unable as yet
	to apply them
	to your own
	• emotions and
	• life problems.

	Non-anth-share
	Nevertheless,
	I urge you all to think about this:
	the time will come
	when you will
	glean a new understanding
	about yourself
	from these words.
	from mese words.
	Perhaps
	• an occasional glimpse
	even now,
	• a temporary flickering emotion
	that these words
	may cause in you,
	will
	• be of help and
	• open a door
	 toward knowing yourself better,
	 toward evaluating your life
	with a
	 more realistic and
	• more mature
	outlook.
29	
	Now, are there any questions in connection with this lecture?
	QUESTION:
	It is very difficult for me to understand
	that one continually chooses a love object
	who has exactly the same negative trends
	that one or the other parent had.
	Is it reality
	that this particular person [actually] has
	these [negative] trends [that one or the other parent had]?
	Or is it
	• [my] projection and
	• [the other's] response?

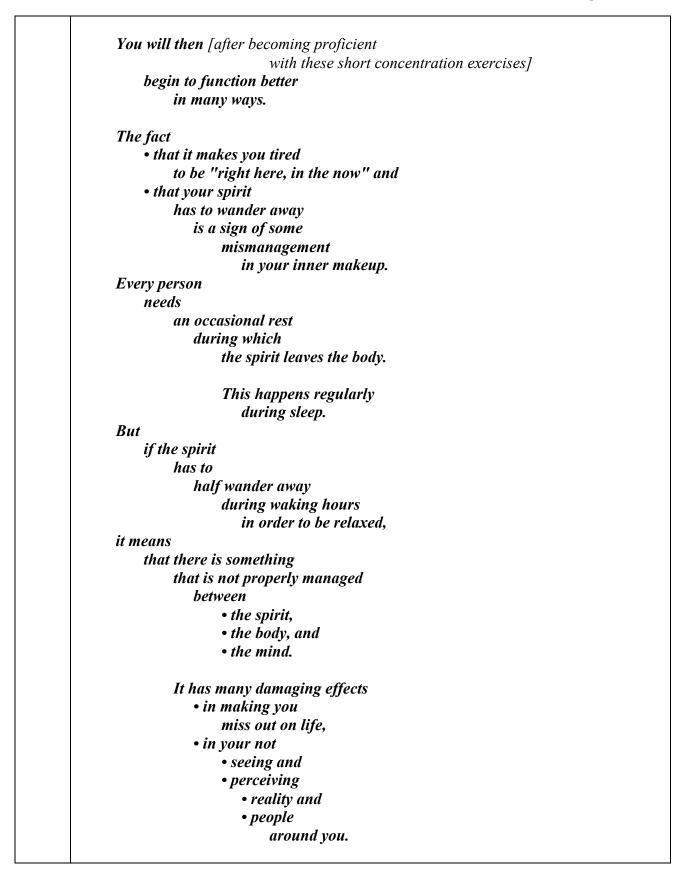
30	
	ANSWER:
	It can be
	• both
	and it can be
	• either.
	In fact,
	most of the time
	it is a combination.
	Certain [negative] aspects [of the parents of the one doing the recreation] are unconsciously • looked for and
	• found
	[in the other]
	and they [i.e., the negative aspects found in the other]
	are
	actually similar [to the negative aspects
	of the parents of the one doing the recreation].
	of the parents of the one aoing the reer cation.
	But the existing similarities [between the negative aspects found in the other and the negative aspects found in the parents]
	are enhanced [and made more similar]
	by
	the person who is doing the recreation.
	They are
	not only
	projected qualities,
	"seen" while they are not really there [in the other],
	but are
	latent [qualities in the other] in some degree
	without [heretofore] being manifested.
	<i>These</i> [latent but as yet unmanifest qualities in the other] <i>are</i>
	• encouraged and
	• strongly brought to the fore
	by the attitude
	of the person
	with the unrecognized inner problem [and who, therefore,
	is doing the recreation].
	is using the recreation.

	He or she [who has the unrecognized inner problem and is doing the recreation]
	fosters something in the other person
	by provoking
	the reaction [in the other]
	that is similar to the parent's [reaction when her or she
	was a child].
	The provocation,
	which of course is
	entirely unconscious,
	is a very strong factor here.
31	
	The sum total
	of a human personality
	consists of many aspects.
	Out of these,
	<i>let us say three or four</i> [aspects in the other]
	may be
	actually
	similar to
	some traits
	in the recreator's parent.
	The most outstanding [aspect in the other]
	would be
	a similar kind of
	• immaturity and
	• incapacity to love
	[to those same aspects of the parent].
	That alone
	is
	• sufficient and
	• potent enough in essence
	to reproduce the same situation [i.e., the situation of the recreation].



33	
	QUESTION:
	\tilde{r} This question refers back to Lectures
	68: Suppression of Positive and Creative Tendencies Thought Processes
	and 71: Reality and Illusion – Concentration Exercises]
	I am very confused about
	thought control.
	I find it terribly tiring
	• to be constantly alert
	during the entire day and
	• to live in the immediate here and now.
	to the in the inimediate here and how.
	Yet,
	in my work
	J am
	• entirely submerged,
	• absorbed, and
	• wholly concentrated.
	- whony concentratea.
	I can remain concentrated even for hours.
	But afterwards
	I find it relaxing to
	• let my mind wander and
	• not use it like a
	spotlight beam
	on everything that happens around me.
34	
	ANSWER:
	This is a great misunderstanding.
	I never implied
	that you should
	 constantly have your mind poised,
	let alone
	• be tense in your mind.
	You do not have to
	steadily concentrate
	on a particular subject.
	That is not the way to go about it.
	• •

If you can bring yourself to engage in this five-minute exercise • every day • in the most relaxed way, you will find that gradually you will naturally become • more alert and • more awake in an unforced way. It is a gradual process of growth that happens • without direct volition, • without forcing. If you • relax and • let your mind wander after a strain, that is fine. There is nothing wrong in that. I never said that you should do these concentration exercises for twenty-four hours a day. I said you should try it for about five minutes a day. There is a great difference in that. After becoming a little proficient, you will • automatically and • without strain be more • alert and concentrated without fatigue.

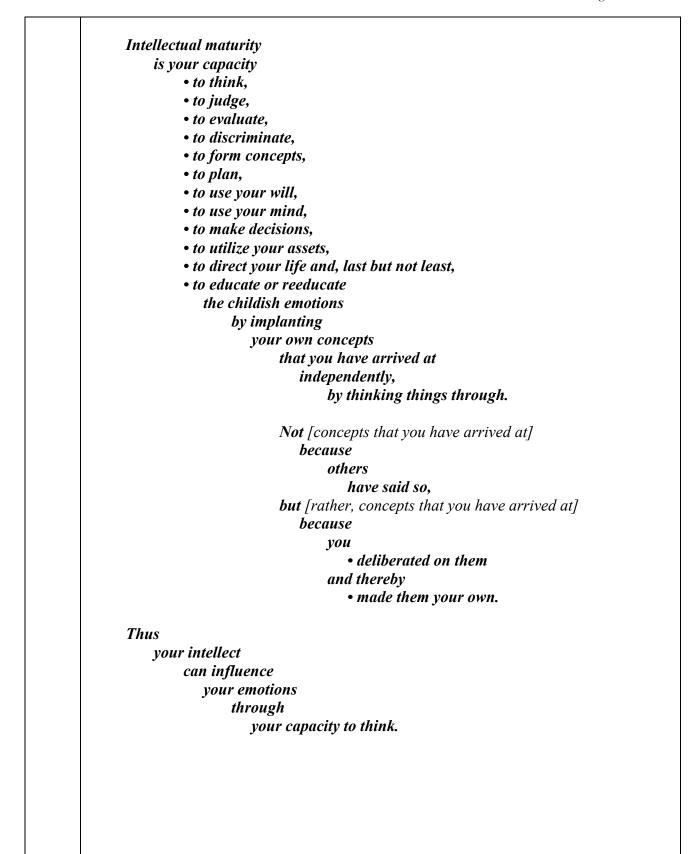


	In order to remedy the situation [of your spirit half wandering away
	during waking hours],
	you should
	not foreefully concentrate
	forcefully concentrate during all your waking hours.
	aaring aa your waxing nours.
35	
	Many psychological factors
	play a role and
	bring about this mismanagement.
	Your further development
	<i>in that direction</i> [<i>i.e.</i> , <i>in the direction of the psychological work</i>]
	will be of major importance.
	But, in addition,
	the five-minute exercise
	will be of help.
36	
00	One of the psychological factors
	responsible for
	the tendency to let the spirit wander away
	is fear:
	• fear of life,
	therefore
	 fear of being in the present reality of life, and
	• fear of coping with life.
	Another factor is
	• a certain egocentricity,
	 a lack of interest in what is really going on and
	• a feeling that it is more pleasant to wander in the clouds.

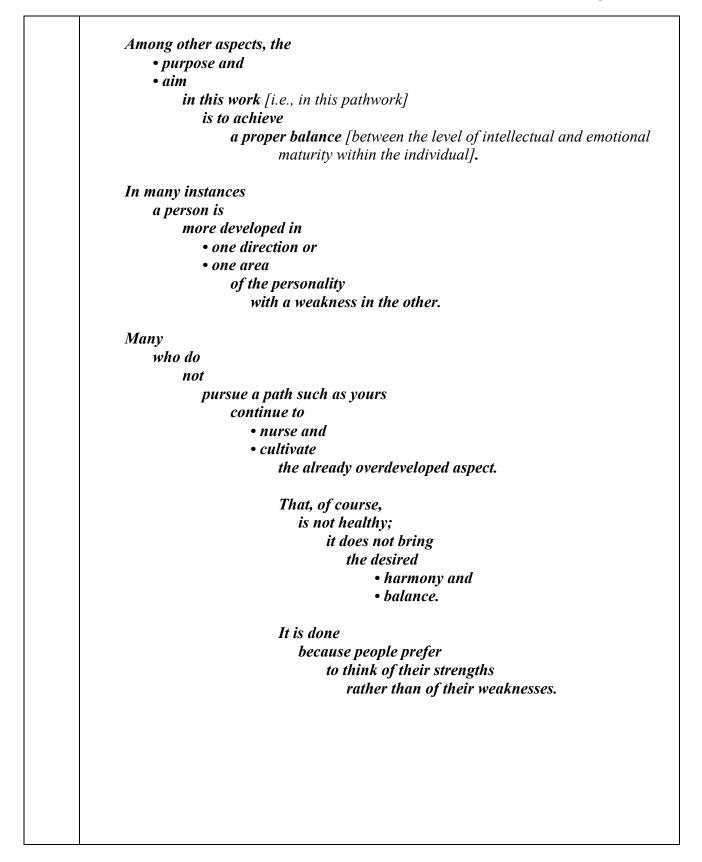
But, I repeat, this process [i.e., this current process of allowing you mind to wander in the clouds, believing this wandering to be a more pleasant way to occupy your time than *would be staying present to reality around you*] • should not and • cannot be changed by constantly forcing yourself to occupy your • thoughts and • mind with things that do not interest you. [Rather,] **This** [changing from a state of allowing your mind to wander to instead a state where your mind can focus and be present to what is] must be a natural process which develops organically. In doing the concentration exercises, vou will eventually discover a • very gradual and • slow change. You will become naturally • more alert to the present and • more observant. You will take an interest in what is around you without feeling tension within yourself.

37	QUESTION: You have stated that • emotional maturity is • the willingness and • the capability to love.
	It seems to me that • intellectual maturity must mean something else.
	How do the two [i.e., how do emotional and intellectual maturity] interplay and influence each other?
38	ANSWER: Both [emotional and intellectual maturity] are necessary functions of the healthy individual. As I once put it, they are like the two legs you need in order to walk through life.

r



	On the other hand,
	• unchecked and
	• childish
	emotions
	can influence
	your thinking capacity
	by
	 coloring your views and
	• making you lose objectivity.
	Your capacity to think
	is
	intellectual maturity.
	And the way you manage
	And the way you manage your
	• emotional reactions,
	• feelings, and
	• instincts
	determines your
	emotional maturity
	• or lack of it.
39	
	QUESTION:
	Might one be developed much further
	in one direction
	than in the other?
	ANSWER:
	Indeed,
	very often there is
	an imbalance
	between these two legs,
	with one leg
	more developed
	than the other.
	This imbalance (between the levels of intellectual and emotional maturity within
	<i>This imbalance</i> [between the levels of intellectual and emotional maturity within the human being]
	hinders
	the integration
	of the human being.

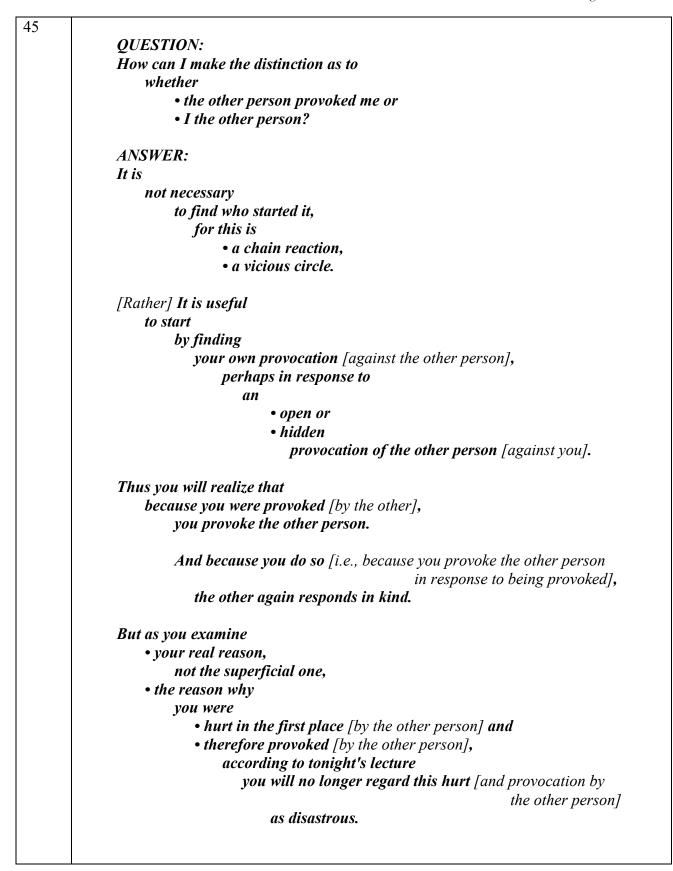


40	
40	QUESTION:
	Would you say that
	emotional immaturity
	is indicated
	by an emphasis on
	strong
	• likes and
	• dislikes
	without discriminating
	as to what
	the values are?
	We use the wrong yardstick.
	Instead of
	• measuring and
	• discriminating,
	we are either
	• for
	or
	• against
	something,
	because we
	• like
	01 ^r
	• dislike
	it,
	regardless of its intrinsic merit.
41	
11	ANSWER:
	Exactly.
	Linucity.
	That is the
	subjectivity
	that arises out of
	childish emotions.
	childish childrons.
L	1

	Of course,
	a halfway intellectually mature person will find
	adequate reasons
	to hide this
	 emotional reaction and
	• subjectivity.
	That is what is called
	rationalization.
	Thus
	an intellectually mature person
	will find
	• reasons and
	• explanations
	for his
	• irrational,
	• emotional,
	• subjective
	• behavior or
	• attitude.
42	
	QUESTION:
	At one time, you said that you could
	hear
	the soul scream.
	Does that also work
	between
	the different subconscious minds of
	two separate human beings?
	Does one subconscious
	hear the screaming of the other?
	Is that why one
	feels
	the hostility
	emanating from the other person?

43	
	ANSWER:
	Yes.
	That is why I always say that
	your subconscious
	affects
	the subconscious of the other person.
	You go through life
	resenting other people
	because they do not respond to
	your
	outer
	actions.
	You yourself
	are unaware of
	what your
	inner
	actions are.
	[However,] Your
	inner
	• actions or
	• reactions
	are accurately perceived
	by your fellow human beings
	and they react
	to that part of yourself.
	Their souls
	• hear
	that [inner] voice or
	• perceive it
	with other
	inner
	sense organs of
	• hearing,
	• seeing,
	• smelling,
	• tasting.
	That is why
	the subconscious of one
	affects
	the subconscious of the other.

44	
	So often, people
	feel unjustly treated
	[even] when they
	know their
	actions
	were quite all right.
	They concentrate on
	all their
	outer right actions
	but leave out
	the inner unconscious motivations
	which exist
	in addition to the
	• conscious and
	• proper
	outer ones.
	If you learn to be
	utterly honest with yourself
	and acknowledge your
	hidden
	 motivations and
	• feelings,
	• you will then understand
	why
	other people
	react to you as they do and
	• you will
	no longer
	consider yourself
	the victim of injustice.

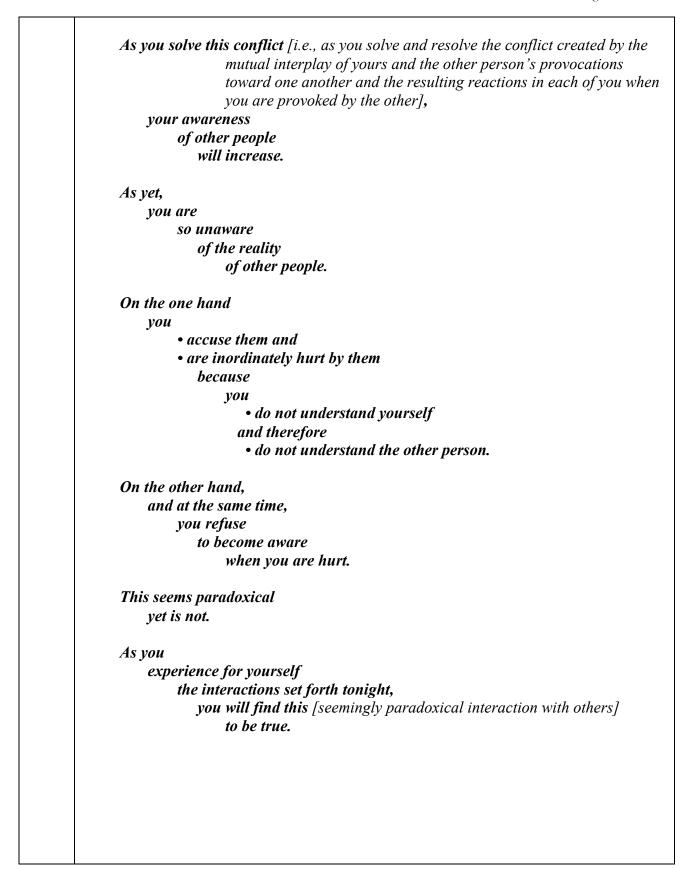


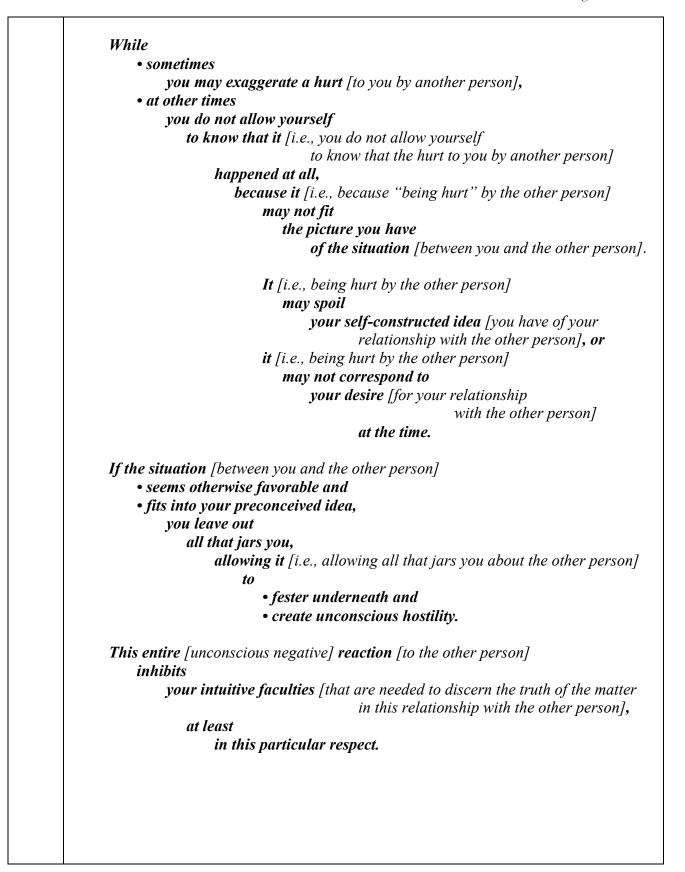
You will [then] have a different reaction to the hurt. and, as a consequence, the hurt will diminish automatically. Therefore, you will no longer feel the need to provoke the other person [in response to the hurt]. Also, as the need to reproduce the childhood situation decreases, • you will become less withdrawn and • you will hurt others less and less so that they will not have to provoke you [in response to being hurt]. If they do [provoke you in response to your hurting them], you will now also understand *that they reacted* [to being hurt by you] out of the same • childish • blind needs as you did [when you hurt them in the first place]. Now you can see how you ascribe different motivations to the other person's provocation than to your own [provocation], even if and when you actually realize that you initiated the provocation. As you gain a different view on your own hurt, understanding its real origin, you will gain the same detachment from the reaction of the other person.

1

	You will find exactly the same reactions • in yourself and
	• in the other.
	As long as the child's conflict remains unresolved in you, the difference [between your reaction and the other's reaction] seems enormous,
	but when you perceive reality, you begin to break the repetitive vicious circle.
46	4
	As you truly perceive such a mutual
	<i>interplay</i> [of provocation and reaction between you and the other], <i>it</i> [i.e., this perception of mutual interplay] <i>will relieve</i>
	the feeling of • isolation and
	• guilt
	you all are burdened with.
	You are constantly fluctuating
	between
	• your guilt [for how your unjust provocations pain those around you] and
	• your accusation of injustice you direct at those around you [who unjustly provoke you].
	The child in you feels itself • entirely different from others, • in a world of its own.
	It lives in such a damaging illusion.

Т





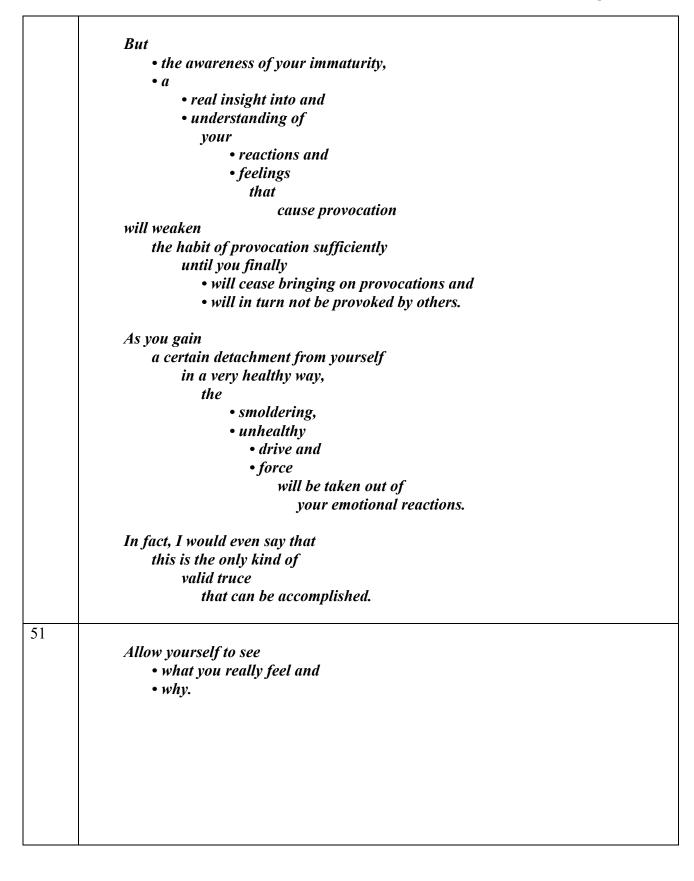
47	
	The constant provocation
	that goes on among human beings,
	while it is hidden from your awareness now,
	is
	a reality
	you will come to perceive very clearly.
	<i>This</i> [awareness of reality regarding your relationship with another person] <i>will have</i>
	a very liberating effect
	on
	• you and
	• your surroundings.
	your surroundings.
	But you cannot perceive it [i.e., you cannot perceive this reality] unless
	you understand the patterns in yourself
	which I discussed tonight.
	which I discussed ionight.
48	
10	QUESTION:
	Is it possible in some way
	to make a truce,
	for even two or three minutes,
	between
	• one's own subconscious
	and
	• the subconscious of the other person?
	Sometimes
	you see the reality
	intellectually,
	but by the time you
	order
	your subconscious to do something,
	<i>it</i> [i.e., your subconscious]
	• is already in revolt and
	 has made the other person unhappy
	and then you are unhappy too.
	It might all have been avoided
	if there had been a few minutes of truce.
	y mere nuu been a jew minutes of trace.

49	
	ANSWER:
	You see my dear, in the first place
	it is not a question of
	ordering
	your subconscious.
	your subconscious.
	You cannot order it.
	That is impossible.
	1
	As long as you
	attempt such commands [to your subconscious],
	<i>it</i> [i.e., your subconscious]
	will be very resistant.
	Or it may deceive you,
	so that you deceive yourself.
	The subconscious
	can only be
	reeducated
	by the
	• slow and
	• gradual
	process
	process pursued in our work.
	pursueu în our work.
	Most important is
	that you become
	fully aware of
	what you
	really feel.
	really jeel.
	Actually,
	you are only
	• •
	half aware
	of it [i.e., you are only half aware of what you really feel] most of the time
	and resort to
	superimposing
	another set of feelings
	upon your
	real [emotional] reactions.
	real [emotional] reactions.

These [other feelings superimposed upon your real emotional reactions] may be other negative emotions; *if* [on the other hand] *they* [*i.e.*, *if these superimposed feelings*] are positive, you are deceiving yourself even more. Only by stripping away all these superimpositions can you understand the reason why your subconscious is often so stubborn. *If it* [*i.e.*, *if your subconscious*] continues to resist your good efforts, there must be something present that you have • not understood and • not connected with. Then it is a question of finding the block that causes this particular obstruction. *When this* [i.e., when finding the block that causes this obstruction] happens, you will not need a short truce. [Instead of a temporary truce] You will have real peace • with yourself and therefore • with others.

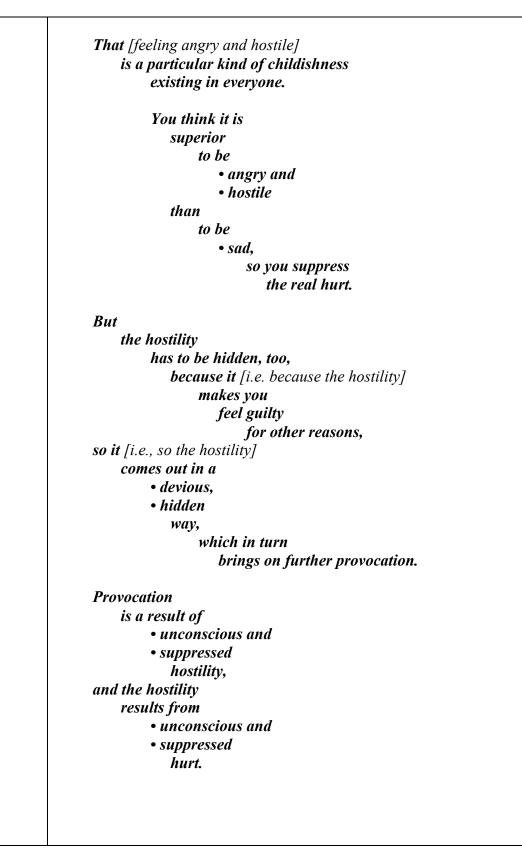
1

	While you may
	command a truce
	• in your outer actions,
	• in your words, and even
	• in your thoughts,
	the subconscious
	does not respond
	to such discipline.
	1
	Truce, as you see it,
	cannot really work.
	It [i.e., a truce in and of itself]
	is as unreal as
	the effect of
	attempting to command it [i.e., the effect of attempting
	to command a truce]
	would be [unreal].
50	
50	QUESTION:
	Suppose we are able to put our own house in order.
	Suppose we are able to put our own nouse in order.
	Will we then eliminate provocations in the other person?
	ANSWER:
	You do not even have to
	put your house in order
	to the extent that you are
	• fully mature and
	• more or less perfect.
	1 5
	This perfection
	hardly ever exists
	in the human sphere.
	-



And when you have an overall view [of yourself, of what you feel and why, and of your imperfections], without any further • subterfuge and • self-deception, *such knowledge* [of what you really feel and why, and of your *immaturity and imperfections that cause provocations*] will no longer disquiet you. [Rather,] It [i.e., such knowledge] will have a very calming effect. You • will have made peace with yourself by accepting your still existing imperfections and • will no longer harrow yourself trying for a perfection that you cannot possibly attain at the moment. Once you accept the reality of your imperfect self, the resulting hurts [i.e., hurts to you occurring in your relationships with others, hurts that are brought about *by your own imperfections*] will no longer be so • serious and • tragic. You will accept them [i.e., you will accept the hurts] as a consequence of your [now-] accepted imperfections which you can now observe calmly, while gaining more understanding about them [i.e., more *understanding about your imperfections*] and thus [through this understanding] nearing • perfection and • maturity.

	In this way,
	• your hostility
	will vanish and
	• your provocations
	will [disappear] too.
	Relapses will surely occur, but you will
	accept them [i.e., you will accept your relapses] with a realistic outlook.
	You will
	gain further insight from them [i.e., from your relapses], knowing that they [i.e. knowing that your relapses] are possible because something
	 has not penetrated deeply enough and
	• has to be found anew
	so as to be assimilated
	on deeper levels of your being.
52	
52	Hostility
	exists in you
	because you are
	unaware
	• that you are hurt and
	• why you are hurt.
	Just think of times
	when you are
	really aware of
	a hurt
	• without anger and
	• without feeling hostile.
	[At such times]
	You may feel sad,
	but
	feeling sad
	seems to many people
	so humiliating
	that they prefer to be
	• angry and therefore
	• angry and increjore • hostile.
	- позше.



53	
	Go your way, my dearest ones,
	and may the blessings
	we bring
	to all of you
	• envelop and
	• penetrate
	your
	• body,
	• soul, and
	• spirit,
	so that
	you
	• open up
	• your soul and
	• become
	• your real self,
	• your own real self.
	Be blessed, my friends,
	be in peace,
	be in God.

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork[®] Foundation PO Box 6010 Charlottesville, VA 22906-6010, USA Call: 1-800-PATHWORK, or Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.