Pathwork Lecture 92: Repressed Needs – Relinquishing Blind Needs – Primary and Secondary Reactions

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

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

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

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<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Greetings, my dearest friends.</strong></td>
<td><strong>God bless each one of you.</strong></td>
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<tr>
<td><strong>God bless this hour</strong> [i.e., God bless this time we spend together].</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>04</th>
<th>We began to discuss needs, but we touched only the very surface of this all-important subject. So let us go into it a little more thoroughly.</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Understanding and awareness of the significance of needs will be more than mere • enlightenment and • insight.</td>
<td></td>
</tr>
</tbody>
</table>

by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version Posted 2/24/15
It [i.e., understanding and awareness of the significance of your needs] will show you that in connection with • repressed needs, and along with • your unawareness of them [i.e., your unawareness of repressed needs], you will find all the • twists and • unresolved conflicts • within your soul, and therefore [the twists and unresolved conflicts] • in your life.

So this phase of your work carries us a great deal • further and • deeper than • the images with • their wrong conclusions.

Basically, there are two kinds of needs: • the instinctual needs, and • those [needs] of the idealized self-image.

Instinctual needs derive from the two basic instincts of • self-preservation and • procreation.

These [instinctual] needs can be [both] • healthy and • normal.

However, if [these instinctual needs are] repressed, they will turn into potent forces of destruction.
It is not necessarily only the
- false and
- imaginary
  needs
  that are destructive.

A need
which in itself is
- healthy and
- normal
  can be
destructive
  when awareness of it [i.e., when awareness of the healthy need]
  is
  - repressed or
  - non-existent.

Among the needs
of the idealized self
are, for instance,
- the need for glory,
- the need to triumph,
- the need to satisfy
  - vanity or
  - pride.

In order to understand this particular process [regarding supporting the idealized self image],
you have to review how
the idealized self-image came into existence.
The two kinds of needs [i.e., real and healthy instinctual needs and false and unhealthy needs that support the idealized self-image]

often
- intermingle and
- fuse,

so that you are no longer aware –
  even unconsciously, if I may use this seeming paradox –
  of what is
  - a healthy and legitimate need
  and
  - what is not.

They [i.e., the two kinds of needs]
- intertwine and
- overlap.

Not only do the
- superimposed,
- unhealthy, and
- artificially created
  needs
  of the idealized self
  create
guilt feelings,

but just as often the
- healthy,
- normal, and
- legitimate
  needs
  of every healthy human being
  cause
equally strong
guilt feelings.

This is due
- to the influence of the environment,
- to mass images, and
- to mass misconceptions.
• Your ignorance and
• the ignorance of
  • educators and
  • parents
  have created
  a distorted view
  that induces you
  • to repress and
  • to subdue
  what should be
  encouraged
  in a constructive way.

This overall ignorance [of you, educators, and parents]
fails to recognize
that which is
• intrinsically human [i.e., your human instinctual needs],
  and even
  • necessary.

Once you
free yourself of
• resistance and
• repression
 [of your natural and healthy instinctual needs],
it will be
  a great relief
  to recognize that
  often what you felt
  • most guilty about
  is not only
  • normal and
  • healthy,
  but is in fact
  • most creative.

Because of
these misconceptions [that make you feel guilty about your healthy instinctual needs, including your need to manifest your most creative aspects],
you have
deliberately
starved
such needs.
That [i.e., starving your instinctual and healthy needs] cannot make them disappear; instead, by a process of displacement, they [i.e., these real, healthy instinctual needs, including your real, healthy, and normal need to manifest your most creative aspects] reappear in a destructive form.

You then, unconsciously, try to gratify their [i.e., gratify these real, healthy, instinctual needs'] insistent claims in a manner that cannot do justice to their real demands.

The driving force to still the hunger is misdirected.

• Real, legitimate needs can be satisfied only with full awareness so that • understanding can be combined with • the instinctual forces.

Your misconception about the meeting of real needs produces • repression [of real, healthy instinctual needs] and, subsequently, • a defense mechanism [against them] which is very destructive.
Some of you, my friends, have begun to get a glimpse of it [i.e., a glimpse of this process in you in which your misconception about meeting real needs results in repression of real needs and, subsequently, a destructive defense mechanism].

You may ask, "What does the defense mechanism have to do with this [i.e., with this repression of real instinctual needs]?"

The answer is that repressed needs cause you to act contrary to your own best interests as you try to gratify them [i.e., as you try to gratify your repressed needs in ways that can never satisfy them and hence in ways that ultimately cannot be in your own best interests].

Therefore your attempts [to satisfy these real and yet repressed needs in false and misguided ways]

produce experiences that starve these [very real and legitimate instinctual] needs even more.

Since this [i.e., since starving rather than fulfilling these very real and legitimate needs] hurts, you will produce a defense against [feeling] such hurts which will prevent the fulfillment [of these very real instinctual needs, the fulfillment] you crave even more.

Since you continue to repress your needs, the entire process [described here – misconceptions that make you feel guilty about your normal and healthy instinctual needs; not wanting guilt, your repression of these real needs; pain of not fulfilling these now-repressed needs; the defenses against feeling this pain of unfulfillment; these defenses further preventing fulfillment, and on and on – a vicious cycle] has to be

- unrolled and
- brought into awareness.
Then [when this vicious cycle has been brought into awareness] you will be able to develop a more adequate behavior-pattern that promises to bring about the result you wish; that is,
• happiness and
• fulfillment.

You may then discover that your defense mechanism has come into being
• not only because you fear the risks of
  • life,
  • love, and
  • involvement,
• but also because you believe, mistakenly, that certain [even healthy instinctual] needs are
  • forbidden and
  • wrong,
and thus defend against [having] these needs in yourself.

I am not talking only about what is already commonly known in this respect: sexual needs.
It goes a lot further.

Humanity has by now learned that sexual needs do not have to be repressed.

They [i.e., sexual needs] are not, in themselves,
• harmful and
• sinful.
But humanity has not as yet realized that many other needs also exist that have been treated in the same repressive manner as sexual needs.

These other [healthy and normal instinctual] needs, reaching into a deeper layer of human consciousness must also be • brought out, • acknowledged, and • properly re-directed, as has already been done to a degree with the sexual needs.

As already stated, if your needs are repressed, the urge for gratification becomes much stronger.

This [i.e., this fact that a repressed need creates a stronger urge for gratification] is logical, because • awareness of a need [rather than repression of it] and • clear knowledge of it will enable you to cope with it in the manner most appropriate under the particular circumstances.

It [i.e., this awareness of a need] will enable you to make a choice: • to relinquish one thing in order • to eventually obtain what is more rewarding for you.
The ability
to relinquish
indicates maturity.

Repression,
on the other hand, [in contrast to relinquishing, and instead]
creating
• blind needs and
• their blind pursuit,
  makes it impossible to see
  what the [real] issues are.

Therefore [, not knowing the real issues.]
you cannot act
in your own best interest.

Where it may be necessary
to relinquish [a need]
in order to receive
greater fulfillment [at some later time],
you cannot do so [i.e., you cannot relinquish now]
because you do not see the condition clearly.

The pressing need [for the fulfillment of a real and legitimate instinctual need]
causes you
to hold tight to
that which you can get [now],
even though
it [i.e., that which you can get now]
may be often
utterly inadequate [for satisfying your real need].

Your blindness [to your real, long term, and legitimate instinctual needs]
encourages
the childish greed
to reach for
immediate fulfillment
all along the line.
If this [immediate fulfillment] proves impossible, the frustration becomes unbearable, and you • find yourself trapped, • caught in your own vicious circle of continuing to do what is against your best interest.

Only awareness of your [healthy, real, long-term, and legitimate instinctual] needs will enable you to tolerate temporary frustration.

You will be capable of relinquishing the urgent pressure for immediate gratification if you keep in mind the farsighted knowledge that postponing the gratification serves the interests of your healthy needs, if not right now, then at a future time.

You make this choice freely, because you have the necessary awareness.

If awareness of your [real instinctual] needs is lacking because an unconscious guilt prevails due to the belief that they [i.e., your real instinctual needs] are wrong, they freeze into a hard knot.
In such a case [i.e., in the case when guilt about having needs freezes them into a knot] the pressure for gratification reaches such a pitch that it becomes impossible to stand frustration.

Inability to tolerate frustration is one of the marks of immaturity.

This
• lack of gratification combined with
• frustration then confirms that you are wrong in having the [real and legitimate instinctual] need.

Awareness is driven even more into hiding and that causes you to pursue gratification [of the real and legitimate instinctual need] compulsively.

Under the accompanying self-castigation, the urgency becomes even more potent and therefore more difficult to handle.

However, paradoxically, awareness
• of one's real needs and
• of their legitimacy makes it possible to pursue their gratification.
In order to do so [i.e., in order to pursue the gratification of your true needs], frustration

- sometimes becomes necessary and
- can be endured.

- Unawareness and
- repression,
on the other hand,
create such an urgency
that the

- immature,
- unconscious
condition
in which
you cannot stand frustration
prevails.

[In this situation of unawareness and repression
of your real needs where you cannot stand frustration]

You cannot relinquish
even the slightest
immediate gratification,
and thereby
you sabotage
the possibility of fulfilling
your real needs.

Offhand,
all this
may be very difficult to understand,
for no

- general rules and
- regulations
can be made.

The process [I have described]
can only be understood
if and when you

- find it [i.e., find this process] within yourself, and
- see how it [i.e., see how this process] manifests
specifically in your case.
As you allow yourself awareness
    • of the raw needs,
    • of their significance,
    • of their validity,
    • of their desired goal,
you can proceed to observe
    • what you have done in the past to sabotage them [i.e., to sabotage your real needs];
    • how you have done so;
    • what defense mechanisms caused such sabotaging.

Eventually you will find one focal point deep within yourself, where you discover that you are
    • locked and
    • enslaved in what is called, in your present-day human terminology, a neurotic situation.

All neurosis
    • is built around a nucleus of repressed needs and
    • contains the inability to give up certain gratifications.
This [inability to give up certain gratifications] then causes
the neurotic symptoms of
• helplessness,
• dependency,
• inability to make a choice, and of
• seeing only two equally dissatisfying alternatives [i.e., the two alternatives of
having needs (of which you disapprove and that therefore make you feel
guilty for having them, which is dissatisfying) on the one hand and the
equally dissatisfying alternative of not gratifying your real needs
on the other hand].

You are torn in half
by this very condition.

If one part of you
did not disapprove of these needs,
you would not find it necessary
to repress them.

As it is,
• one part of you
  says "no" to them [i.e., says “no” to even having what are in fact real
  and legitimate needs],
  and the more you say "no," [i.e., the more you say “no” to even having
  what are in fact real and legitimate needs,]
  the more urgent they [i.e., the more urgent these denied needs]
  become.

• The other part in you
  • battles against
    the "no," [i.e., battles against the denial of real and legitimate needs] and
  • battles against
    the world
    that does not offer gratification [of real and legitimate needs]
    gratuitously.
Only your own wholehearted determination can induce you to undertake the necessary actions that will finally bring a sufficient measure of fulfillment, even if not to the ideal extent of your childish fantasies.

However, the actual fulfillment will produce much greater happiness, in spite of its lack of perfection, than the childish fantasies.

Such realism [of actual fulfillment] is a consequence of the
- strength and
- self-reliance you have acquired on the way, and of the
- knowledge that your fulfillment is up to you and not up to others.

That knowledge [that your fulfillment is up to you and not up to others] will more than compensate you for the difference between
- reality and
- illusion.
To find that condition in you [in which you are torn apart by unmet needs and] which so far you have not been able to relinquish takes time.

The time varies with each individual.

Again, no generalization can or should be made.

That [generalization or general rule] would only mislead you and tempt you to seek the solution [to your struggle with unmet needs] by an intellectual process, rather than allowing your emotions [related to your painful condition] to reach surface awareness, thereby finding the answers within yourself.

Only by becoming aware of all this [i.e., becoming aware of all your emotions for this condition in which you have not been able to relinquish gratifications of needs] will you also find it possible to distinguish between the • natural, • healthy needs [i.e., instincual needs of self-preservation and procreation, including the need for warmth and love], and the • artificially created needs of the superimposed idealized self-image [such as need for glory, the need to triumph, or the need to satisfy vanity or pride; needs that you desperately cling to and refuse to relinquish].
Only as you learn to maturely go about fulfilling the
• healthy,
• natural
needs,
will you become capable of giving up the
• false needs [i.e., false needs required to meet the demands of your idealized self-image].

[However.] Do not even attempt to forcefully stamp out these false needs [i.e., needs required to be met in order to hold up your idealized self-image – your false need for glory, or your need to satisfy your pride and vanity].

It would do no good [because you cannot stamp out needs, and satisfying false needs would still leave your real needs unsatisfied].

All you • can and • should do is to become aware of them [i.e., become aware of the false needs, needs that must be satisfied in order to meet the demands of your idealized self-image],

while gradually learning to do what is
• realistic and
• adequate
to fulfill the real needs.

This [i.e., doing what is realistic and adequate to fulfill your real needs] in itself will automatically cause the false needs to disappear.
Slowly,
their [i.e., your false needs'] intensity
will diminish,
and gradually
they [i.e., your false needs, the demands of your idealized self-image]
will disappear altogether
as real fulfillment [of your real needs of your true self]
comes to you
out of your own
healthy
• inner,
and therefore also
• outer,
activities.

False needs,
even if gratified occasionally,
leave you
• empty and
• dissatisfied.

In this nucleus of
• division [between real and false needs],
• repression [of real needs],
and therefore
• self-destructive activities and
• undesired results,
you are caught
as in a trap,
able
to make
a constructive choice.

A
• festering,
• twisted
condition
prevails in the psyche
leading to
a host of further conflicts
which finally manifest
in an outer situation
you cannot cope with.
[In this festering twisted condition – your state of division and repression of your needs,]
You cannot
determine
what you are really facing and
make a choice.

You are driven.

As [you are torn between alternatives that are] within [you],
so without you see
only two
equally dissatisfying
alternatives,
and you are torn between them.

On the one hand,
you give in to the needs,
and by
• submitting,
• appeasing, and
• complying
[in order to meet your false needs, regardless of the cost to your soul]
you become
• most angry with and
• contemptuous of
yourself [for giving away your real self to meet false needs].

On the other hand,
you [do not submit to or appease others to satisfy your false needs, but rather you]
rebel against
this very necessity
to satisfy your needs [i.e., you rebel against the very thought of
having any needs of others at all].

Neither of these two alternatives [i.e., neither by relinquishing yourself by
submitting in order to meet needs, nor by relinquishing having needs at all]
will bring
a constructive result.

You have not found
the point of relinquishing [i.e., that which must be relinquished for you to proceed]
in either [of these two alternatives]
that would allow for
the constructive end
of eventually fulfilling your needs.
When this entire process [leading to being trapped between two unworkable alternatives of either relinquishing your true self by appeasing others to get false needs met or relinquishing having needs of others at all by denying the existence of needs] has reached surface-awareness, one of the most important steps on your road to freedom has been taken.

Once you understand how you enslave yourself, you will also become aware of your self-contempt.

Unconsciously you had shifted this self-contempt to the existence of the needs [that is, self-contempt for having any needs].

But you will find out, once all this reaches consciousness, that there is no reason to feel contempt for one's healthy needs.

You will see that the real reason for self-contempt is your inner unwillingness to relinquish [your false needs].

And as you learn to do so [i.e., learn inwardly to relinquish your false needs], a new
• strength and
• self-respect will evolve that will be a great experience for you.
At the beginning
it [i.e., this great experience of having new strength and self-respect from relinquishing your false needs]
will only appear occasionally.

But with each new victory [in relinquishing false needs]
• it [i.e., this great experience of having new strength and self-respect] will stay with you longer and
• the relapses [into not relinquishing false needs] will become
  • weaker and
  • less frequent.

Moreover,
as you find the subtle point of relinquishing,
you will no longer be a slave to your needs, because you are now conscious of them [i.e., conscious of your needs and can choose to relinquish false needs, or real needs, as appropriate rather than being a slave to having to fulfill them, and to fulfill them immediately].

Furthermore,
you can go about finding the best way to bring fulfillment to yourself.

The inability to relinquish [your false (or real) needs] is the most basic factor in your feelings of
• inferiority and
• inadequacy.
The destructive defense mechanism, 
trying to do justice to 
two mutually exclusive drives – 
• [the drive] for 
and 
• [the drive] against 
gratification of the needs – 
is largely a product of 
your self-contempt 
due to 
the inability to relinquish [your false needs].

The ability to relinquish [your false (or, if necessary your real) needs] 
will give you 
• strength, 
• self-confidence, and 
• a healthy self-respect 
that nothing else 
could give you.

And just because 
this strength [which is a product of your ability to relinquish needs] 
develops within, 
• you can first [choose to] 
give up [i.e., relinquish] the 
• false, 
• distorted, 
• superimposed, 
• artificial 
needs [i.e., the false needs that must be fulfilled to gratify 
your idealized self-image], 
• and then [later, after relinquishing these false needs,] you can 
go about doing what is necessary, 
step by step, 
to obtain gratification 
for your 
real needs.
But

self-respect [that comes from your ability to relinquish your false needs rather than being enslaved and driven by your false needs] must be established first.

Without it [i.e., without self-respect] you are
• locked and
• blocked.

Beware of finding a quick answer as to what the point of relinquishing [i.e., needs that need to be relinquished] is.

Do not take a particular surface desire and sacrifice it [i.e., relinquish this surface desire] in the mistaken idea that here [in this surface desire] you have found it [i.e., found your point of relinquishing].

This [relinquishing of a surface desire]
• may be very misleading and [relinquishing of a surface desire]
• may encourage
  • false self-sacrifice,
  • defeatism, and
  • self-destructiveness.

You will find this point [of relinquishing, that is, you will find what has to be relinquished] only after reaching a great deal of awareness about the process.

When it [i.e., when the point of relinquishing, that is, when that point of knowing what is to be relinquished] comes,
  you will feel so right about it.  There will be no doubt in your mind.
Most of all, [when you reach that point of relinquishing, that point of knowing exactly what has to be relinquished]

there will be no sense
• of loss,
• of giving up something precious.

Neither will you feel especially virtuous [for relinquishing this something].

You will relinquish it
in the full knowledge of
• what you are doing and
• why.

You will want

to do so [i.e., you will want to relinquish this something]
because
you will fully understand
that this [relinquishing]
serves your own interest.

Only when
such feelings [i.e., feelings that this relinquishing is so right for your soul]
accompany
the point of relinquishing [i.e., the point of knowing what to relinquish]
have you truly found it.

Until then [i.e., until you have reached the point of relinquishing, the point of knowing what it is that has to be relinquished for the best interest of your soul],
you have to
plough along
• exploring your emotions,
• bringing repressed needs to the surface, and
• unrolling the
  inner process [including feeling your feelings at each step],
  while observing
  the subsequent
  outer
  • actions and
  • reactions.
When it comes to the subtleties of the human psyche, • misunderstandings and • misinterpretations are even more apt to occur than on the more superficial levels of human life.

Beware of the false sacrifice which can often be used as a substitute for the real relinquishing.

The latter [i.e., real relinquishing] is never a sacrifice.

It [i.e., real relinquishing] is intelligent expediency, arrived at through fully facing a real situation.

If you relinquish something that is not yours to begin with, you do not sacrifice.

Hence [in real relinquishing] you will not be led into the dangerous illusion of relinquishing something that [in fact] could [healthily] be yours – and then feeling • false self-satisfaction [false since you relinquished something that could healthily be yours, which action can never bring real self-satisfaction and self respect], as opposed to • real self-respect [that comes when you do not relinquish something that could healthily and rightfully be yours].
The point of relinquishing simply means
• discovery
  of where your willpower has no jurisdiction,
• adjusting to that which is,
• while gathering your strength to do
  that
  which you can do.

It [i.e., the point of relinquishing] means
giving up an illusion
to which you had clung
out of your pressing unconscious [and ultimately false] needs.

Do not let it bother you if at the moment you are completely at sea when I talk about this point of relinquishing.

The understanding [of the meaning of this point of relinquishing] will come,
slowly but surely,
as you proceed in this work [i.e., as you proceed with this pathwork].

Those who are not doing this work with the help of another person [i.e., with a helper] may indeed feel at a loss to understand even remotely what I am talking about.
This condition of
• repressed and
• mischaneled
needs,
with all the consequences
that sap your
• energy,
• strength, and
• self-respect,
influences your ability
• to relate and
• to react.

This [influence on your ability to relate and react when your needs are repressed and mischaneled]
is obvious, if you think about it.

For,
the more urgent your needs
while you are unaware of them,
• the blinder you must be, and
• the less capable of being
• alive and
• free
in a real situation.

Therefore,
you cannot respond to the situation
in an appropriate way.

Such inadequate response
cannot fail
to set negative chain reactions in motion.
In this connection, we may speak of
• primary and
• secondary reactions.

The healthier a psyche is, the more free it is of the neurotic condition just discussed.

Because, the less enslavement exists, the more one will be capable of having primary reactions.

That is, you will react
• originally and
• spontaneously to
• another person or
• situation if
you are not caught in the trap of your own repressed needs with the consequent negative condition.
If on the other hand, you are caught in the trap of your own repressed needs and therefore

you are

• unable to stand frustration,
• unable to relinquish [unconscious false needs that support your idealized self-image],

because

you dare not

• face an unwelcome reality and
• cope with it,

you cannot be spontaneous.

You dare not consult

your intuitive impressions
which are so valuable.

You are

• trapped,
• dependent,
• waiting for clues,
and your

• responses and
• reactions
will be secondary ones,

based on your guesses
of what the reactions of others toward you are.

Needless to say, [this effort serves to defend your idealized self-image, and thus]

this prohibits

• truth,
• spontaneity, and
• reality.
In a secondary reaction, you focus your
• inner,
• often unconscious
attention
solely on responding to what you believe exists,
not to what actually exists.

In a primary reaction, free of the illusion of hoping to bring gratification for repressed needs, you are capable of seeing what actually is.

The more repressed, and therefore the more urgent your natural [and healthy] needs are,
• the more blind you will be, and
• the more limited your outlook is bound to be.

Therefore you will more likely misjudge people's reactions to you.
For instance, you may take it for granted that someone meant to:

- hurt or
- reject you,

when in reality no such intent existed.

Unawareness of needs distorts reality.

Everything is exaggeratedly:

- good or bad,
- favorable or unfavorable.

You are incapable:

- of properly dealing with the situation,
- of evaluating people.

You are only capable:

- of experiencing secondary, conditioned responses, which
  - are unreliable and
  - will never give you a feeling of security.
Only the capacity to experience
• primary,
• original,
• direct
responses brings out the
• intuitive
• reliable
picture based on solid ground.

It [i.e., this capacity to experience primary responses] derives
• from yourself,
• from your own freedom,
• from the ability to
• face and
• cope with
a situation,
even if it is
against your liking –
thus making you capable of
relinquishing your illusion [and the demands of your idealized self-image].

[On the other hand] Secondary reactions derive from
• clinging to illusion and
• not daring to see what actually is.
For example  
if your need to be liked  
is so strong  
that you cannot face  
the possibility  
of not being liked,  
then you are  
incapable  
of  
• objectively and  
• freely  
  observing the situation,  
of  
• finding out  
  what it [i.e., what the situation] really is.

You dare not  
allow yourself  
to like the other person  
until you are sure  
you are liked.

If  
a liking for you  
transpires,  
then  
you will like the other person.  

This is a secondary reaction.

Your liking the other person  
may be  
in truth,  
but it may also be  
based on considerations  
that have nothing to do with reality.
If you are free enough to cope with not being liked, you will react
  • spontaneously to that person,
  • uninfluenced by your need.
Thus you have relinquished for the sake of truth the pressing need to be liked [which is a need associated with your idealized self-image].

Being in truth you will be in a position to do what is necessary to fulfill your [true and real] need.

Either your
  • free and
  • spontaneous reactions will produce favorable circumstances for you, so that you will be liked,
or,
  in your
  • spontaneous
  • primary reaction, seeing the truth you will perceive that
    • approval and
    • liking by this particular person will yield you no gratification anyway,
  and
  you will be free to find a compatible person elsewhere.
Whether this applies
  • to a mate,
  • to friends, or
  • to general human contact,
    makes no difference.

Perhaps with this example,
  simple as it is,
  you will get
    a better idea
      of the process I am describing here.

The ability
to have
  primary reactions
is of utmost importance.

The inability
to have them [i.e., inability to have primary reactions]
comes from
  • the repression of needs,
  • the clinging to illusion, and
  • the subsequent
    inability
      • to relinquish
        the illusion and
      • to see
        the real situation.

At the same time,
  the absence of
  primary reactions
strengthens
  your enslavement.

You become
  more and more
    dependent on others, and
  therefore
    you
      fear others.
The tragic thing is that your dependency [on others] often hinges on completely illusory circumstances.

So you

- battle against something that does not exist and
- forfeit the chance of fulfilling your
  - good and
  - healthy
  needs.

For that [i.e., for the chance of fulfilling your good and healthy needs], the

- freedom and
- strength of developing primary reactions are a necessary prerequisite.

This has to be tackled from both ends [i.e., on one end, giving up the battle against what, in the end, are nothing but illusions and false needs that lead you to respond with secondary reactions of manipulating others, and, on the other end, achieving the freedom and strength of developing primary reactions].

By bringing your repressed

- emotions and
- needs
  more and more into awareness,

you will uncover

- your persistent clinging to
  - illusion and
  - false hope,
- your reluctance
  - to face reality, or
- to relinquish a desired illusory goal [connected with maintaining your idealized self-image].
This process will free you to develop primary reactions.

By observing the fact that you respond
• only conditionally [i.e., based upon how you think others will respond] and
• not originally [i.e., not relating to the real situation at hand],
you will finally become capable of daring to react
• unconditionally [i.e., irrespective of how others might respond],
• originally [i.e., relating to the real situation at hand], and thus produce primary reactions.

This will help you to
• face reality and
• relinquish illusion,
so as to be free to pursue the real fulfillment of your needs.

I realize, my friends, that this is not an easy lecture.

For most of you it will take quite a while to truly assimilate it.

The faster you advance in your personal work on this path, the sooner this will happen.

And I am happy to observe that some of my friends are very close.

But even an inkling of understanding some of my words will be of great help.
Once you encounter
the inner condition I have described,
with all its various aspects,
you will
experience
more than
simply another victory –
it will be
a great step forward.

You will be
close to resolving a
• sick,
• distorted
aspect of your soul
that has brought you much
unnecessary
• misery and
• frustration.

Are there any questions now?

QUESTION:
How do you determine
which is
an artificial [and therefore unreal and false] need
and
which is
a natural [real and healthy] need?

ANSWER:
Let us suppose you discover
a need to
gratify your vanity.

You know perfectly well
this is not a life necessity.
Or let us suppose you discover a need to triumph over others.

One can very well live without that.

However, such discovery cannot and should not be used to:
- moralize [i.e., declare as evil] and
- force the need away.

This would only lead to further repression.

Find out why these needs exist.

You are bound to discover that a:
- real and healthy need has been starved
- and the artificial one has taken its place.

The fact that certain needs are false should not be accepted merely because I say so.
The best way to determine
• the real
from
• the false
  is to consider
what the fulfillment of the need
brings to
• you and
• others.

The fulfillment of a
false need
brings a
• shallow,
• temporary, and
• short-lived
  gratification,
  often
• at the expense of
  another person, or
• at the expense of
  a more urgent need of yours.

On the other hand,
the fulfillment of a
real need
produces
something constructive
  for everyone concerned.

Your gratification [of a real need]
will also be constructive for others,
  and it [i.e., your gratification of a real need] will not hamper
other important aspects
  of your own personality.

It [i.e., your gratification of a real need] will be the outcome
of growth
  and will produce further growth,
in addition to
• happiness and
• fulfillment.
You will discover that if the awareness of an in itself healthy need has been repressed, some unhealthy factors must have become attached to it.

This then causes the healthy need to
• get out of hand and
• become so intense that it is impossible
  • to face reality,
  • to cope with frustration,
  • to relinquish an illusion connected to it [i.e., relinquish an illusion connected to the healthy need].

As you examine all these factors within yourself, you cannot help but become very much aware of
• which needs are
  • constructive and
  • healthy, and
• which are
  • not.
QUESTION:
What about a strong need for harmony?

ANSWER:
In itself
  harmony is a
  healthy need.

But if it [i.e., if the need for harmony] becomes so strong that for the sake of harmony you forfeit your
  • equally healthy and
  • legitimate need for
    • self-assertion,
    • independence,
    • success,
    • happiness,
    • fulfillment – all of which require a certain amount of healthy fighting spirit –
      then there is something wrong that is most harmful for you.

You cling to the need for harmony, thus violating another essential part of your being, resulting in
  • repression,
  • discontent,
  • anxiety,
  • a sense of failure, and
  • self-contempt.

This is often projected onto others.
As long as
• the need for harmony
does not interfere with other needs, and
• you are capable of occasionally
  relinquishing
  the need for harmony
  in order to gratify the other needs,
everything is fine.

Only
you
  can be the judge
  as to whether or not
  this is so.

In your further self-finding,
you are bound
to determine this –
  and then go on from there.

**QUESTION:**
• When you touch upon
  these deep roots,
• when you are able to recognize
  • what causes
    this complete twist in your psyche and
  • how it manifests in many areas,
and then
this area
becomes
  very rampant,
  you become ill
  and you fight to survive this [illness].

*How do you combat*
the severe reactions [i.e., including illness]
when you
  really get to these twists?
ANSWER:
When there is
• such a
  strong reaction [i.e., a reaction that even leads to illness],
• such a
  negative experience,
  something in you
  still fights against
  giving it up [i.e., fights against giving up that in you
  that is causing this complete twist in your psyche
  leading to severe reactions, even illness].

This must mean that
a part of you
still believes that
  its existence [i.e., believes that the existence of that condition in you
  that is causing this complete twist in your psyche]
  provides you with some
  • advantage, or
  • protection.

Instead of forcing it [i.e., forcing this condition causing this twist in your psyche] away, rather
set out to find
• in what respect
  you believe an advantage exists for you
  in maintaining the twisted condition, and
• in what way you believe,
  in some part of your being,
  that its absence
  will be a disadvantage of some sort.

• Your battle,
• your severe reaction [even illness],
is partly due to
  trying to force it away [i.e., due to trying to force away that condition which is
  causing this twist in your psyche leading to severe reaction and illness]
  without understanding
  the irrational belief of
  • advantage [this condition brings by being there]
  versus
  • disadvantage [that would occur if that condition were not there].
As long as such understanding [of advantages of its presence and disadvantages of its absence] is lacking, you must experience extreme anxiety, because the twisted condition has a function in your
• erroneous, • unconscious belief.

Set about finding it [i.e., set about finding the function your condition holds in your erroneous, unconscious belief system], and your battle will cease.

Because you ignore this [task of finding out the function your condition has in your erroneous, unconscious belief system], you are temporarily unable to change.

This [inability to change] makes you even more impatient with yourself.

You want to speed yourself on in order to free yourself [from this twisted condition], yet you cannot do so without experiencing extreme discomfort.

This impatience at the delay engages you in a battle with yourself which heightens the fear of giving up a precious "defense."
The impatience  
is caused  
to a large degree  
by the unconscious misconception  
that you have to  
be perfect  
in order to  
experience  
• happiness and  
• fulfillment.

But this is not true [i.e., you do not have to be perfect to experience fulfillment],  
as some of my friends are beginning to find out.

Because of  
this misconception [that you have to be perfect to be happy and fulfilled]  
you become quite frantic  
when you  
• have discovered a distortion [which makes you imperfect] and  
• are not yet able to let go of it  
because  
some further understanding  
is still missing.

In this frantic state  
it is even more difficult  
to discover  
the imagined disadvantage [that would result if  
you did not have this distorted condition, and]  
that makes you [therefore]  
hold on to  
the [distorted] condition in question.
QUESTION:
When you begin to realize
• this deep frustration,
• this deep aggression you have,
    which is caused by
    the neurosis,
you become ill
    before you are aware
    on a conscious level.

You escape
into not facing that thing [i.e. not facing that distorted condition] in you
    which you feel
    destroys your whole structure.

Once you do recognize it [i.e., once you do recognize that distorted condition],
    it does go away to some degree,
    but then something else
    even deeper
    comes up,
    and you escape once more
    into this same illness.

This is my problem.
How do you
    break this pattern
    of escaping into illness?

ANSWER:
You mentioned that
    something even deeper comes up.

In this instance, it [i.e., that which is even deeper that comes up] is the answer of
    why you battle against giving up
    • the sick,
    • the erroneous
    solution –
        whether it is
        • illness or
        • anything else
        that offers escape.
As I said before,
the imagined advantage
of the false solution [i.e., the imagined advantage of the distorted condition]
pushes to the surface,
but the personality
is afraid of facing it [i.e., afraid of facing this situation that there
is an imagined advantage to the distorted condition that
prevents the personality from giving it up].

Thus,
the same process of
overcoming resistance [i.e., resistance to relinquishing this distorted condition]
has to be gone through again.

In this process [of unraveling this repeating negative manifestation in your life],
it often appears
that one finds
the same elements
over and over again.

This is
the spiral movement
of
• evolution and
• development.

As you proceed [with your pathwork],
you will become aware of
your
• escape mechanism and
• resistance
  • at the moment it manifests,
while previously
you found it
  • only in retrospect [long after its actual manifestation].

Such synchronization [between the manifestation of your escape mechanisms and your
awareness of your escape mechanisms]
is the only indication of
true progress.
The negative manifestations
do not just vanish
after having been discovered
[only] once [however].

They [i.e., the negative manifestations] will reappear
again and again,
as you observe them at work,
[but] with shorter and shorter intervals
between
• occurrence
and
• discovery,
until the two [i.e., until the occurrence and the discovery of the
negative manifestation]
• synchronize and
• finally vanish.

This is
the spiral
that becomes
narrower and narrower,
until it finally
ends at one point.

Ignorance of
this [repeating spiral] process
often causes distress
because
you may believe you have
relapsed [again and again]
and this makes you
• more impatient,
• more frantic and
• hopeless.
But

understanding
what you can expect [in this spiral nature of growth]
will enable you
• to relax,
• to further observe,
so that
answers [that are] still hidden
will come to the fore.

The answers [you get along the way]
• will make it not only
easier to narrow the gap
between
• the wrong reactions
  that derive from
  the negative condition
and
• its [i.e., the negative condition’s] subsequent manifestations,
• but will lead to
finally giving up
the
• twisted,
• damaging
  defense mechanism.

Do you understand?

47

QUESTION:
Yes,
  but it just seems so endless.

ANSWER:
No,
  it is not endless.

The spiral movement
becomes
• smaller and
• narrower,
  as I just said.
But finally there comes a point when a change occurs within, almost as though by itself.

A new reaction-pattern becomes noticeable which you started almost unknowingly, as it were.

This is the result of long struggle, but if you

• do not let up and
• go again and again through the seemingly discouraging repetitions,
  each time finding the same patterns anew,

you will finally experience this

• automatic,
• spontaneous
  new reaction.

It [i.e., this new reaction] is never a

• forced and
• deliberate thing.

If it [i.e., if this new reaction] is [a forced and deliberate thing], it is not genuine.
QUESTION:
What happens when you have a recognition that you can't be satisfied with [being] second best, while knowing this to be • immature and • unrealistic.

But I can't feel different.

It is impossible.

ANSWER:
In this case, too, there is an underlying "reason" missing.

You have to accept that this distortion [of not being able to be only second best instead of best] • spoils things for you, rather than • bringing you advantages.

The more you • observe and • understand this [i.e., observe and understand that this distortion spoils things for you], the easier it will be to find that you maintain it [i.e., you maintain the need to not be second best] because the child in you believes it [i.e., believes that being the very best] will provide you with more happiness.
Only
calm observation of
• what is true,
• what is really more advantageous and
• what is not [i.e., is not advantageous but rather is actually disadvantageous],
will finally enable you
• to relinquish [the need to be the very best in order to be satisfied],
• to change [i.e., to change in such a way that you can be second best
or less, and still be fully satisfied].

This change [in what you need in order to be satisfied], too,
will come
as if by itself [i.e., this change will come automatically as a byproduct of
discovering and observing the unconscious beliefs of your psyche
and seeing which of those beliefs are true and which are not].

[Mere] Observation of this [distorted] process [that goes on in your psyche],
understanding of
why
the psyche retains it [i.e., understanding why the psyche retains this
distorted process due to unconscious false beliefs],
will produce results.

[Conversely.] Battling it [i.e., directly battling the behavior of your psyche that does not
allow you to be fully satisfied unless you are the very best]
forcefully
will not [produce results].

QUESTION:
Besides the psychological
approach,
is it not true that
• prayer and
• turning to God,
asking for help,
is of great assistance to us?
ANSWER:
The psychological approach is actually prayer in action.

If you really analyze what happens here, you will find that as you
• acknowledge and • understand all distortions —
  without self-moralizing [i.e., without judging yourself as evil] —
  you do the best to purify yourself.

As discussed in a few recent lectures, the so-called psychological approach is not in contradiction to the spiritual one.

Of course, prayer
• is of help and • is recommended.

But I have to give you more than advocate prayer.

And you have to do more than merely pray for help.

You have to observe your attitude in prayer.

This is a very • deep and • subtle thing.
If you pray and [in your prayer] find the hidden attitude that you expect God to do it for you, then your approach [to prayer] is not only • destructive, but it also • indicates a more deeply rooted wrong attitude about • life and • your role in it [i.e., a wrong attitude about your role in life].

[Conversely,] If you pray for help, but with the full • intent and • realization • that you have to face [yourself] and eventually change, • that you want to see the truth [no matter what the truth is and means] • that it depends on your • efforts and • willingness,

then prayer is very useful.

There is a fine distinction between such • healthy and • right attitude and the idea that you should • sit and • wait for God to hand it to you.

The latter kind of prayer [i.e. sitting back and waiting for God to hand you results] will do no good whatsoever.
QUESTION:
But the
spiritual approach
• which you have taught and
• which has added so much
to the
psychoanalytical approach —
I was just wondering?

ANSWER:
I fully discussed in a few recent lectures
why it is
• healthy and
• good
for you,
in this particular phase of your development,
to put
• less stress [or emphasis]
on the so-called
spiritual, and
• more [stress or emphasis]
on the so-called
psychological.

For us [in the spirit world],
it is all one and the same:
they [i.e., the so-called spiritual and the so-called psychological]
are merely
different
• facets,
• aspects,
• approaches and
• ways
to the same end.
Emphasis on
the spiritual,
if it is

• too long maintained and
• at the expense of self-finding [i.e., expense of the psychological work],
leads to
• escapism and
• the false religion
    I discussed recently.

It [i.e., overemphasis on the spiritual and avoiding the psychological work]
leads to
the wrong concept of God.

If you reread that lecture,
you will understand what I mean.

The idea
that
you
neglect God
by
not discussing Him, and
that
focusing attention
on the distortions
so as to be able to change [i.e., focusing on the psychological work]
would lead you
away from
spirituality,
is utterly untrue, of course.

Common sense will tell you so.
If such vague ideas [about God and spirituality and the psychological work] exist in you, it could be that you are afraid of • finding and • changing what wants to remain hidden [and therefore remain unconscious].

It may be the expression of a childish hope that by speaking about • God and • the spirit world and • its laws [then] you will be able to change yourself without • pain and • discomfort.

This [i.e., changing yourself without pain, by avoiding the psychological work.] cannot be done, of course.

Further intellectual understanding about spiritual factors would not induce an inner change.

But what you are all doing now on the path [i.e., on the honest self-facing, self-confrontational (without moralizing) path of pathwork] is bound to bring about an inner change that brings you closer to true spirituality than all the words you hear in the world, no matter how • true and • beautiful [the words and concepts may be].
Outer [and hence merely intellectual] belief

is one thing;

the

inner capacity

of living these beliefs

is an altogether different proposition.

It takes

a great deal more

• time,
• effort and
• pain

to achieve the latter [i.e., to achieve the inner capacity to live these beliefs].

Unfortunately,

this aspect [i.e., the aspect of doing the inner psychological work necessary to build one’s inner capacity to live one’s outer intellectual beliefs about spiritual matters]

is very much neglected

by all religious

• denominations and
• societies.

They still deal with

the mere thinking process,

which often

• contradicts and
• conflicts with

• the real inner life,
• the life of the emotions.
May you all, each one of you, find in tonight's lecture something that will bring a little more • light and • help in your work, a little further • incentive, • hope, • strength, and • inner push, without • tension or • anxiety, so as • to free yourself from your own enslavement, • to make yourself whole instead of divided.

Go all in peace, my dearest ones, on this glorious road of • self-realization and • freedom.

Be blessed, be in God!

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