

Pathwork Lecture 093: The Link Between the Main Image, Repressed Needs, and Defenses

1996 Edition, Original Given November 24, 1961

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/>

Gary Vollbracht

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|----|---|
| 03 | <p><i>Greetings, my dearest friends.</i></p> <p><i>God bless you.</i></p> <p><i>God bless this hour [i.e., God bless this time we now spend together in this lecture].</i></p> <p><i>Many of my good friends find themselves in a state of inner</i></p> <ul style="list-style-type: none"> <i>• struggle and</i> <i>• crisis</i> <p><i>at this particular stage of their</i></p> <ul style="list-style-type: none"> <i>• path and</i> <i>• development.</i> |

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Edited by Judith and John Saly; Devotional Format posted 8/24/14, Rev 7/7/17

| | |
|----|--|
| | <p><i>It is no coincidence that this [i.e., that this state of inner struggle and crisis] happens</i></p> <ul style="list-style-type: none">• <i>at this time, and</i>• <i>to many of you.</i> <p><i>For, with the proper</i></p> <ul style="list-style-type: none">• <i>development and</i>• <i>work, the nucleus of the inner problem is supposed to come to the surface more and more.</i> <p><i>Before overall understanding of the entire inner conflict is reached, you are bound to suffer from</i></p> <ul style="list-style-type: none">• <i>depression and</i>• <i>confusion.</i> |
| 04 | <p><i>In the past, you may have gathered a considerable amount of partial insight into isolated problems.</i></p> <p><i>But you have not yet gained an</i></p> <ul style="list-style-type: none">• <i>overall and</i>• <i>concise understanding of</i>• <i>your life;</i>• <i>what is problematic about it, and</i>• <i>why [i.e. why these “problems” in your life are problematic].</i> |

*You still miss
the main links of*

- *cause*

and

- *effect.*

*Before such understanding [i.e., Before an overall and concise understanding of
your life and what is problematic about it, as well as an
understanding of the main cause of these problems]*

can be yours,

*you are bound to find
a part of yourself
putting up quite a struggle.*

*Before
your entire life,
with its*

- *fulfillments and [also its]*
- *frustrations,*

*can take on
new meaning,
you cannot help
but go through
renewed confusion,
as it were.*

*It is this
confusion
that is
most depressing –*

*and the first step
toward alleviating it [i.e., toward alleviating this confusion]
is to*

become aware of

- *exactly*

what
you are confused about,
rather than

- *feeling it [i.e., rather than feeling what you are confused about]
only vaguely.*

05

*The child
in you*

- *resists growth,*
- *desires*
to remain immature, and
- *is burdened with*
 - *unworkable*
wrong conclusions and
 - *destructive*
defense mechanisms.

Without the [i.e., Without your inner child's]

- *pseudo-solutions and*
- *defenses,*
a part of you
believes itself [to be]
 - *lost and*
 - *endangered.*

To let go of

*that which seems to you
the very protection*

*you seek [i.e., to let go of your inner child's defenses against life's
inevitable struggles and frustrations]*

causes the psyche

*to resist [i.e., to resist letting go of these child's defenses
and pseudo-solutions].*

Yet

*such states of struggle
are not due*

entirely

- *to the resistance to*
 - *growth and*
 - *change*

and

- *to the fear of*
 - *letting go of familiar,*
although defective,
behavior patterns [and defenses].

06

*If you still find yourself
in a state
which
outwardly
resembles
the fight against change,
this is due to
discouragement*

- *with yourself,*
- *with your apparent relapses,*

*for you do not understand
why
this [i.e. why this fall into apparent relapses]
occurs.*

The relapses occur

- *not only because
it takes considerable time
for a new habit
to form
in your
emotional reactions,*
- *but also because
you cannot form
new habits
until you have gained a
fuller*
 - *view and*
 - *understanding
of the
totality
of your conflicts.*

*By this [i.e., By this “fuller understanding of the totality of your conflicts”]
I do not mean a*

- *general,*
- *theoretical
understanding,*

but a

- *real*
- *inner,*
- *specific, and*
- *personal
understanding.*

| | |
|----|---|
| | <p><i>Such inner understanding comes only after a great deal of deep</i></p> <ul style="list-style-type: none"><i>• insight,</i><i>• growth, and</i><i>• change</i> <p><i>in particular areas.</i></p> <p><i>All this is necessary before the nucleus [of the inner problem] can be affected.</i></p> |
| 07 | <p><i>In order to help you a little from the outside toward the inner understanding of the overall picture about yourself,</i></p> <p><i>let me suggest an important link which will lead to the necessary</i></p> <ul style="list-style-type: none"><i>• insight and</i><i>• freedom.</i> <p><i>However, you must realize that any words coming to you from the outside can give you only a theoretical understanding to begin with.</i></p> <p><i>It [i.e., this initial theoretical understanding] must not remain that [i.e., must not remain merely theoretical].</i></p> |

*You must use these words [i.e., use my words from the outside]
as guiding directives,
so as to gain [not only theoretical understanding, but also]*

- *personal,*
- *emotional*

*understanding [of the overall picture about yourself]
from them [i.e., from my words].*

*The link [of this theoretical understanding to personal, emotional understanding]
must be made
with your own*

- *findings,*
- *attitudes, and*
- *images.*

08

*Let us consider the
three major directions
of our work so far.*

*At first,
we were concerned with
your images.*

*As you know,
there is
always
one main image
which causes
the most important
unfulfillment
in your life.*

*Because of it [i.e., because of this one main image]
you go through
repeated disappointments.*

*So we have to deal with
the various*

- *wrong conclusions and*
- *pseudo-solutions*

*which constitute
the main image.*

| | |
|----|--|
| 09 | <p><i>The second concern of our work is to deal with the</i></p> <ul style="list-style-type: none">• <i>repressed needs,</i> <p><i>and, in connection with them [i.e., in connection with repressed needs],</i></p> <ul style="list-style-type: none">• <i>repressed emotions,</i>• <i>positive and</i>• <i>negative.</i> |
| 10 | <p><i>In the third phase we investigate the defense mechanism you have developed in order to obtain what seemed to you a protection.</i></p> <p><i>In this [third] category belong the attitudes of</i></p> <ul style="list-style-type: none">• <i>submissiveness,</i>• <i>aggressiveness, and</i>• <i>withdrawal.</i> <p><i>These three aspects [or attitudes: submissiveness, aggressiveness, and withdrawal], as well as the</i></p> <ul style="list-style-type: none">• <i>idealized self image,</i> <p><i>form a part of your defense.</i></p> <p><i>But your defense is more than all of this.</i></p> <p><i>The basic defense is a general inner climate that you yet have to come to feel. [i.e., you have not yet come to feel this general inner climate that is your basic defense]</i></p> |

**You have to
recognize
its [i.e., recognize this basic defense's, that general inner climate's]
presence
in order to become
fully aware of
the damage
it does to you.**

**You have to
acutely feel
it [i.e., acutely feel the basic defense and its general inner climate],
almost as though
it were
a foreign body,
before you can
convince yourself
of its destructive influence,
which causes many
• unnecessary and
• unfavorable
results.**

11

**Let us now see
how these three major inner mechanisms
[your
• main image – wrong conclusions and pseudo solutions,
• repressed needs and emotions – positive and negative, and
• defense mechanisms – idealized self image; mask: submissiveness
aggressiveness, and withdrawal; and its felt inner climate]
• connect;
how they are
• linked up with one another.
Only if you have
a full understanding of
how all this applies
to your own individual case
will your
• confusion,
and then your
• depression and
• discouragement,
disappear.**

12

*Let us review in brief
how an
image [i.e., how a set of wrong conclusions and pseudo solutions]
comes into existence.*

The [inevitable] childhood
• *hurts and*
• *frustrations,*
which every child experiences
at least to some degree,
cause
• *unhappiness and*
• *discontent.*

*The situation
that brings this about [i.e., that brings unhappiness and discontent about]
leads the child
to jump to the
erroneous conclusion
that
every
similar situation
is bound to bring a
similar result.*

Thus,
what was once
• *reality [for the initial single situation]*
now turns into
• *illusion,*
because
no such
generalization [of this one initial situation]
can be valid [for all of life forever].

*The generalization
freezes into a*
• *rigid,*
• *inflexible*
mass
in the soul substance
[a substance]
that should be
• *fluid and*
• *dynamic*
throughout.

***This [i.e., this rigid, inflexible mass in the soul substance],
then, is the
image [i.e., is the erroneous now-generalized conclusion about all of life],
which will later act as
a preconceived idea [about how all of life works].***

***But the image [in addition to having an erroneous conclusion about all of life]
also
always
contains the supposed remedy [or pseudo-solution]
for the hurt [i.e., the image also includes a pseudo-solution
intended to prevent that hurt in all of life].***

***Since the image [i.e., the erroneous generalization of a painful childhood situation
into a wrong conclusion about this pain being true in all of life]
is unreal,
so must be
the remedy [i.e., the pseudo solution intended to prevent the
now-generalized painful situation must also be unreal],
which [since the remedy is addressing an invalid generalization of a
childhood problem as if it were true for all of life, the remedy]
therefore
never works.***

***This [i.e., The fact that the pseudo-solution does not alleviate the hurts later in life]
is all the more disappointing
because in reality
the very opposite happens
to what the "remedy"
was supposed to accomplish [i.e., the hurt, instead of being alleviated
by the pseudo-solution or defense, gets worse].***

***It goes without saying that
the entire process
is unconscious,
until you have succeeded
in making it conscious.***

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***This predicament
results in
further
negative chain reactions.***

The defense mechanisms [i.e., • the idealized self image; • the mask self: submissiveness (love mask), aggressiveness (power mask), and withdrawal (serenity mask); and • the felt sense of a generalized defensive inner climate] become stronger and stronger in every possible respect.

The more this is so [i.e., the stronger the defense mechanisms are in every possible way], the less is it possible to avoid the hurts that you have unconsciously labored so hard to avoid.

And, as long as it is unconscious, you have no way of stopping this destructive process, which is entirely opposed to your own best interests.

14

Very soon after its first impact, you begin to repress the original hurt that caused you to form an image [i.e., that caused you to generalize the original specific hurt into a general erroneous conclusion about how that kind of general life situation will always hurt, and your pseudo-solution to prevent that hurt whenever that kind of situation shows up in your life thereafter, even into adulthood].

You

- **not only**
repress
 - **the [original] hurt,**
so that you
 - **are no longer aware of it [i.e., you are no longer aware of the original hurt]**
- and**
 - **experience it [i.e., experience the original hurt]**
only as a
 - **vague,**
 - **general**
climate,
- **but you also**
repress
 - **many of your needs.**

This [i.e., This repressing many of your needs]
happens

because

the experience

leading to

the formation of the image [i.e., the experience of the hurt that occurred when you (as a child) were unsuccessful in trying to satisfy your basic human need, say, for love]

was

- **so painful and**
- **so humiliating**

that you did not wish to face it [i.e., did not wish to face trying to get that need met again].

Also,

the experience [that related to your child-self trying unsuccessfully to satisfy some basic human need and, this basic need remaining unfulfilled, therefore leading to the original hurt]

made you believe

that these needs [i.e., these basic needs the child-self was trying to fulfill, say the basic need for love or connection]

cannot be fulfilled [ever, even now in adulthood],

and therefore

you believed

that you could tear out [i.e., remove or dismiss]

your needs [i.e., remove, or dismiss your legitimate but unfulfilled needs, say your needs for love or connection]

simply by not acknowledging them.

15

Your pseudo-solutions [i.e., *Your pseudo-solutions for preventing the now-generalized hurts of some of your unmet real needs by ignoring or denying altogether such needs, say needs for love, acceptance, and connection*]
are supposed to

bring you the fulfillment [in life that your soul longs for]

without having to [try to fulfill those real needs you no longer acknowledge, and hence without having to]

**take a risk
of being**

- **hurt or**
- **humiliated**

again [i.e., *by daring to acknowledge and to try again to fulfill the unfulfilled real need related to your hurt*].

Since this [i.e., *Since this complete fulfillment in life that your soul longs for*]

cannot happen [if you do not address all needs, including the needs connected with your hurt that you have repressed],

your

- **defenses** [i.e., *defenses including your idealized self image; your mask self: submissiveness, aggressiveness, and withdrawal; and the associated felt sense of the generalized defensive inner climate*]

become stronger

and [your]

- **fulfillment** [i.e., *the total fulfillment in life that your soul longs for*]
becomes even less likely.

**But you go on
repressing**

- **your needs,**
- **your hurts, and**
- **your disappointments.**

Perhaps you experience them [i.e., *Perhaps you experience your needs, hurts, and disappointments*]

to a certain [limited] **degree,**

but

- **rarely**
with the full impact,

and

- **almost never**
with the understanding of
 - **what really hurts you and**
 - **why** [it really hurts you].

16

The repeated pattern

not only

- ***proves the image***

right [i.e., *proves that your wrong conclusions about life and your pseudo-solutions to avoid being hurt are right*],

but it also

- ***proves that your defenses against it*** [including your idealized self image as well as submissiveness, aggressiveness, and withdrawal] ***do not work.***

This increases

the original hurt [i.e., *increases the original pain of an unfulfilled but legitimate need*]

of the experience [when you tried unsuccessfully to satisfy this need]

which brought

the image

into existence.

This is

all the more confusing,

because

a part of the image

works.

The best way to explain this

is by way of an example.

Of course,

the example can only be

a simplified one,

as we cannot include the many

- ***side effects and***

- ***details***

that are relevant

for an individual human personality.

But the example may

clarify a little better

what I mean

than

a description in abstract terms

could.

17

[In my example]
Let us suppose
a male child
has had
a cruel mother,
or maybe not even really cruel,
but it
seemed that way to the child,
because
she might have been

- **inhibited,**
- **undemonstrative, or**
- **conflicted,**

and she therefore

- **lacked**
 - **understanding and**
 - **imagination.**

In any case,
the child

- **experienced**
an acute lack of
 - **affection,**
 - **warmth, and**
 - **understanding**

and

- **was therefore**
 - **frustrated.**

In a situation like this,
the image [*i.e., the generalization of this particular situation with one woman, here his mother*]
will form
that [*all*] **women**

- **are ungiving,**
- [*are*] **rejecting, and**
- **do not give love.**

Therefore [*by carrying this fixated wrong conclusion about women forward into life*]
the child
feels

- **apprehension and**
- **anxiety**
toward women
when he becomes an adult.

***This may outwardly [and intellectually]
be denied [to himself and to others],
but if
the emotions [and innermost feelings, rather than just outward thoughts]
are examined,
the mistrust [of all women]
will be found.***

***But
since the
basic need [i.e., the basic, legitimate and universal need]
for
• the opposite sex,
and for
• warmth,
• love, and
• affection
cannot
really
be torn out,
he will seek a remedy
against the image [i.e., a remedy that addresses and relieves the pain of his
false conclusion about life that all women are rejecting
and never truly give love and the warmth of connection].***

***As I said before,
due to the
unreal premise [i.e., the false and untrue premise]
that all women
are the way the mother was,
the remedy [which perhaps would work if in fact all women
were ungiving, rejecting, and unloving like his mother]
must also be
• false and
• ineffective
[i.e., since, in fact, all women are NOT rejecting and some DO give
love and the warmth of connection, a pseudo solution that works only
if ALL women were rejecting and were never giving love and the
warmth of connection could not work with those who were giving
rather than ungiving, accepting rather than rejecting, and loving
and offering the warmth of connection rather than unloving].***

18

*Let us further assume that
this same mother
was quite demanding
as far as
work in school
was concerned.*

*She expected
a high standard
from the child.*

*And when the child
was actually successful,
she*

- *approved of him and*
- *was liberal with her praises.*

*Thus,
the child
could experience
some kind of gratification,
provided
he struggled hard enough
to be successful.*

*This situation
will add to the image [i.e., add to the wrong image that all women are
ungiving, unloving, and emotionally distant like his mother]
the following [wrong] conclusion:*

*"Although women
do not give the*

- *love and*
- *comfort*

*my soul really craves for,
I may get the next best thing;*

*I may have
some importance [in the eyes of women]
by
being successful
in my work."*

19

*Needless to say,
such thoughts
are not really uttered,
even unconsciously.*

*For in the unconscious
of the child
there is no clear-cut distinction
between receiving
• love
and receiving
• approval.*

*He [i.e., the child] has only
a vague memory
that*

*• something favorable
came forth when he was
ambitious,*

while

*• nothing favorable happened
otherwise [i.e., no recognition or praise happened when he
was not ambitious, performing well, or not doing his best].*

*When the
approval
came,
the boy was
not consciously aware of
something lacking [e.g., not aware that motherly warmth was lacking].*

*It was rather
an inner climate
telling him
that what he yearned for [e.g., love, or emotional/physical warmth]
he could have
to some [limited] degree [i.e., he could at least have approval]
if he made efforts [i.e., if he was ambitious and did his best]
in certain directions.*

*The real [and universal and legitimate] need
for being loved [i.e., need for a warm and tender physical and emotional
connection with his mother rather than merely being approved of]
was already repressed
by the time the image
came into existence.*

*The
main image,
in a case like this, would be:*

- *"I have to be successful
in order to be loved."*

And:

- *"approval
for my professional work
is one and the same
as being loved."*

*Images of this sort
are quite frequent.*

*But let us now examine a little further,
with our new understanding,
what this means.*

*Due to such an image –
if
there is no strong second image
counteracting
the main image –
such a person
will actually be
very successful.*

He

- *will be ambitious and*
- *will use all his resources
to satisfy
the image-claims to*
 - *have success and*
 - *receive approval.*

*This image-claim
will be granted.*

*But
the underlying claim,
that*

- *approval*

is tantamount to

- *love,*

*cannot be granted,
because here lies
the wrong conclusion.*

***Striving for success
is not
in itself
wrong.***

***It [i.e., Striving for success]
may be
a waste of too much energy on
one aspect of life
at the expense of
another [here, love],
which might have been
more important for
• happiness and
• peace.***

***It [i.e., Striving for success]
may appear
as an imbalance
when
• the entire life and
• its needs
are considered,***

***but, in itself, it [i.e., striving for success, in itself]
is not based on
a wrong assumption.***

***Therefore
it [i.e., Therefore striving for success]
will
work out.***

***The claim for success [earned by striving for success]
will
• be fulfilled and
will
• bring approval.***

***Whether or not
the overemphasis [on striving for success]
brings an imbalance
to the life of the person,
in the claim for success itself
there is no logical error.***

21

However,
the unconscious
• **aim and**
• **claim**
for gaining
love
through
success
cannot be granted
because
• **approval [for success]**
and
• **love**
are
not [in fact]
the same.

To believe so [i.e., To believe that approval for success and love are the same],
• **consciously or**
• **unconsciously,**
is
• **a logical error,**
• **a misconception,**
and therefore
[being illogical]
it cannot work.

By gaining the one [i.e., By gaining either approval for success or love],
you do not [automatically] gain the other [i.e., you neither gain love
automatically when you gain approval for success, nor do you gain
approval for success automatically when you gain love].

If you do gain [both]
• **love**
and
• **success,**
it is due to a
logically correct attitude
toward both [i.e. due to a correct attitude toward both love and
approval for success independently].

So this is where
the image
does not work [i.e., in this case, the image that through approval for success
you can experience the fulfillment of love your soul longs for].

Therefore

the constantly frustrated needs [*here the constantly frustrated needs for love and the warmth of connection*]

• **grow**
and

• **are**

again

and again

repressed,

because the personality
is not willing to face

either

• **the longing** [*here, the longing for feeling love and the emotional warmth of connection*]

and

• **the pain of the unfulfillment** [*here, the pain of not feeling love and the warmth of connection longed for*],

or

• **the erroneous image-conclusion** [*here, the wrong conclusion that love and emotional warmth can be experienced via approval for success since, erroneously, it is assumed that love and approval for success are the same*].

The unfulfilled need
for

• **love,**
• **warmth,**
• **companionship,**
• **union,**

is contained in

the unexpressed claim [*here, the claim that success will bring love*]
contained in the main image.

Here you can clearly see
one link

between

• **the main image** [*here:*

• *I have to be successful in order to be approved and*
• *approval for my success is the same as being loved*]

and

• **the repressed needs** [*here: my repressed needs to feel love and the emotional/physical warmth of connection*].

22

*The repressed
need for*

- *love,*
is in itself, a
 - *healthy and*
 - *legitimate*
- need.*

*But [i.e., Conversely]
the need for*

- *approval,*
at the expense of gaining love,
is an
unhealthy need.

*Now, why do I say
"at the expense of?"*

Because,

- if you concentrate*
 - *on being successful,*
 - *on impressing others,*
 - *on receiving admiration –*
which all fall under the category of
 - *approval –*
- you are bound to pursue
the very behavior pattern
that will push*
 - *love**away from you.*

- *What you*
need most [i.e., love and the emotional/physical warmth of connection],
but what you are unaware of [i.e., you are unaware of your deep need for
love and the warmth of connection, and you seek approval instead],

- *what*
originally caused you
to produce your main image [i.e., what caused you to conclude
"I have to be successful in order to be loved," was, in fact,
love, and this longing for love motivated you to be successful],
you now reject [i.e., you now reject this original motivator: love]
because of
the wrong conclusion [i.e., the part of the main image
that concluded, "approval is the same as love"]
you have formed [i.e., you may have achieved success, while
thinking it is love, yet approval for success did not satisfy
your need for love, so you reject love, not knowing it was
approval not being love, not love per se, that failed you].

| | |
|----|--|
| | <p><i>If the man in the example is loved anyway, a little investigation would prove that the loving person does not love him for the traits</i></p> <ul style="list-style-type: none">• <i>that are embedded in the image [i.e., for traits he uses to gain approval, traits used for impressing others, gaining admiration, and being successful in all of life]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>that [i.e., does not love him for traits that may in fact] bring him success [in his own eyes and in the eyes of others].</i> <p><i>She will love him [rather] because she senses another quality</i></p> <ul style="list-style-type: none">• <i>behind and</i>• <i>apart from the traits that are meant to make the image work [i.e., She will love him for traits behind and apart from traits leading to his being approved for success and admired].</i> |
| 23 | <p><i>Now let us go on to the next step, continuing with the same example.</i></p> <p><i>Such a person may be aware of his drive for success.</i></p> <p><i>But he is unaware of</i></p> <ul style="list-style-type: none">• <i>why this [i.e., why this success] is so important,</i>• <i>where it [i.e., where this drive for success] stems from, and</i>• <i>what the</i><ul style="list-style-type: none">• <i>frustration and</i>• <i>need</i><i>behind it [i.e., the need behind driving for and achieving success] really mean.</i> |

*Therefore
each time he
reaps success
without the
unexpressed
inner claim for
love
being met,*

- *it is not only a
new frustration;*
- *it is the
same hurt from childhood [i.e., the hurt of not being loved by his mother]
experienced all over again [i.e., this time not loved by other women],
but it increases
his inner*
 - *insecurity and*
 - *inferiority.*

*He originally deduced that
if he had been
more lovable,
his mother
would have given him
more of what he needed [i.e., would have given him more love, but love
was not yet a feeling with which he was familiar, so
his need for love was amorphous and unconscious].*

*As a child,
he could not evaluate
that his mother
might have been
incapable of*

- *feeling or*
- *demonstrating*

love [whatever “love” meant to him].

*Now [i.e., Now as an adult]
he is incapable
of deducing
that he himself
forfeits love,
• not because
he is unworthy of it [i.e., not because he is unworthy of love],
• but because
his defense against
being hurt [i.e., defense against once again, as with his
mother, being rejected, unapproved of, and unloved]
is to be
• arrogant,
• rejecting,
• superior, and
• fearful [i.e., fearful that he will never be
worthy enough to earn approval and love].*

*All these [i.e. All these traits: arrogance, rejecting of others, superiority, and fear]
are traits
which do not inspire love.*

24

*Only by unraveling
this entire process
can the painful
inferiority feeling [i.e., the feeling that “I will never
be worthy of love”]
disappear.*

*It is the feeling
of being
unlovable
that the soul
resists facing.*

*He fears that
what he will find [i.e., what he will find if he looks and feels into his own soul]
will indeed be
that he is [in fact]
unlovable,
and so he represses [i.e., represses these “unbearable” feelings of hopelessness –
hopeless due to his being unworthy and unlovable].*

While doing so [i.e., while he represses feelings of hopelessness at being unworthy],
he not only

represses

- **the painful fear** [i.e. the painful fear that he is unworthy of love],

but he also

represses the

- **entire process of image-formation,**
the

- **needs** [i.e., his needs for deep love, not merely approval],
- **false claims** [that success will make him worthy of love],
- **destructive defense mechanisms** [e.g., traits intended to make him worthy of approval but that block love],

together with

- **all the traits of the idealized self-image** [e.g., perfectionism],

and the

- **various pseudo-solutions** [e.g., the pseudo-solution of becoming “worthy” of love by success, etc.].

Only by

courageously

going through this process [i.e., the process of coming to awareness of all that is going on in his life]

will he find out that

**he is actually
not at all**

unlovable,

except as

he makes himself so

by his defense-mechanism.

This realization [i.e., This realization that he is not at all unlovable except as he makes himself so by his defenses]

is one of the

most important [realizations]
on the path.

It [i.e., This realization that one is not at all unlovable

except as one makes himself so by his defenses]

holds true [as being one of the most important realizations on the path]
for everyone, in some way,

- **whatever the images are,**
- **whatever the idealized self-image is, and**
- **whatever the various pseudo-solutions are.**

**Even if
the pseudo-solution is
submissiveness,
which seems so opposite to
the arrogance of the
aggressive success-seeker
who denies needs,
underneath the submissiveness
as much
• arrogance and
• superiority
will be found
as [is found] in the other pseudo-solutions.**

**It [i.e., the arrogance and superiority underneath the submissiveness]
is clothed in
a seemingly more acceptable cloak [i.e., “passive” submissiveness],
but it [i.e., the arrogance and superiority underneath the submissiveness]
contains
as hardened a defense structure
as the extreme opposite [i.e., as hardened a defense
structure as that of the one who is blatantly arrogant].**

**The defense structure
is an
invisible wall,
unconsciously
perceived by everyone,
[a wall] which prohibits love
at the same time as
it begs for it.**

**Only upon
close analysis
of the various
• emotions and
• feelings
will it become clear
that
• the submitter rejects [i.e., rejects others]
as much as
• the aggressor [rejects others].**

25

The struggle [i.e., *The struggle to become lovable by becoming successful*]
preceding this important breakthrough [i.e. *the breakthrough that happens*
when he realizes that he is not at all unlovable
except as he makes himself so by his defenses]
is very hard
because
the very means [i.e., *the traits leading to success that he uses in his*
struggle to get approval and admiration, the very means]
that are supposed to get

- **love and**
- **acceptance**

actually do not bring it.

Therefore
the unconscious belief
in one's own unworthiness
increases [i.e., *because, even with all his effort to earn approval and*
love, he is still not feeling loved, thus creating a situation,
though unconscious, of feeling even more unworthiness, and
perhaps even hopelessness, all of],
which is
even more difficult to face [especially when it's unconscious].

If you go through
the pain
of making

- **the confusion and**
- **the belief in your unworthiness**

conscious,
you will be relieved
to find that

- **it is**
not
you
who are unlovable,
- **but**
the various devices
you use
for your protection
[that make you unlovable].

This recognition [i.e., *This recognition that you yourself are not unlovable*]

- **is of untold value and**
- **will give you incredible strength.**

26

*The search
in this direction
is not easy.*

There are

- *so many factors,*
- *so many
simultaneously contradictory aspects*
 - *to unravel and*
 - *to recognize.*

*A moment's insight
may only elude you again.*

*Remembering a feeling
will not recapture it [i.e., will not recapture the insight].*

*It [i.e., the insight]
is no longer meaningful.*

*The experience
of the insight
has to be felt again,
until its meaning [i.e., until the insight's meaning]
makes a stronger impact on you.*

*Only by
repeatedly
observing*

- *how your destructive defense
feels in you,*
- *what it [i.e., what your destructive defense]
makes you*
 - *do,*
 - *feel,*
 - *think, and*
- *how it [i.e., how your destructive defense]
makes you*
 - *react, and*
 - *how this [reaction]
affects others,*

will you

- *see and*
- *truly understand
[your destructive defense].*

Only then [i.e., only with this true understanding of your destructive defense that gives rise to frustration, pain and unfulfilled longing for love]
will you
gradually
• let go and
• become free
of it [i.e., let go and become free of your destructive defense],
and only then [i.e., when you have let go and are free of your destructive defense]
will your true
"undefended self"
manifest.

This real [undefended] self
may often act
completely
against
• your known outer rules,
• your principles,
• your established patterns
that you have become
so used to.

It takes a
great deal of
struggle
before you
let your real self
act,
unhampered by
your outer levels
which are
so unreliable,
as your life has shown
it to you
in your troubles.

Your innermost self,
• which knows so well,
• which will never lead you astray,
cannot function
as long as it [i.e., as long as your innermost self] is encased in the
• hardened,
• brittle
structure
of your defenses.

27

Another difficulty

in your struggle to

- ***come through and***
- ***see the light***

results from

the following confusion:

Since everyone

has a streak of submissiveness,

you may

confuse

- ***submissiveness***

with

- ***giving up your***
 - ***[arrogance and]***
 - ***false superiority,***

just as you will

confuse

- ***healthy self-assertion***

with

- ***this very same***
 - ***arrogance and***
 - ***[false] superiority.***

The difference [between

unhealthy “submissiveness”

and

healthy “giving up arrogance” and

between

“healthy self-assertion”

and

unhealthy “arrogance”]

is

- ***subtle,***

but

- ***very distinct.***

While you still find yourself

so involved with

your problems,

it is hard to perceive it [i.e., perceive the difference] correctly.

You struggle between

two alternatives [i.e., between self-assertion and yielding to the other],

either of which could be

- ***healthy [i.e., healthy self-assertion or giving up arrogance] or***
- ***distorted [i.e., unhealthy arrogance or submissiveness].***

| | |
|----|--|
| | <p><i>You will find the answer [i.e., You will discern which is healthy action and which is unhealthy action] only when you have found your point of</i></p> <ul style="list-style-type: none"><i>• [healthy] relinquishing and</i><i>are completely aware of</i><i>• the hardened mass of your defense mechanism.</i> |
| 28 | <p><i>Let us examine for a moment the difference between</i></p> <ul style="list-style-type: none"><i>• submissiveness,</i><i>• appeasement,</i> <p><i>and the</i></p> <ul style="list-style-type: none"><i>• unprotected,</i><i>• vulnerable</i> <p><i>real self which should be out in the open.</i></p> <p><i>This [i.e., This latter case – the vulnerable real self] does not mean more hurt, but less [hurt], my friends.</i></p> <p><i>When you</i></p> <ul style="list-style-type: none"><i>• appease or</i><i>• submit,</i> <p><i>when you</i></p> <ul style="list-style-type: none"><i>• give up or</i><i>• allow others</i> <p><i>to take advantage of you, you do so only</i></p> <ul style="list-style-type: none"><i>• because you cannot relinquish your needs, and</i><i>• because you are still unaware of them [i.e., unaware of your needs].</i> |

*You bow down to
your inability*
• *to give in,*
• *to lose.*
*That robs you of
the dignity of
your real self.*

*Your real self
can lose.*

*It [i.e., Losing]
may be painful,
but that [i.e., but the pain of losing]
is never as*
• *painful and*
• *bitter*
as
*the struggle of
straining toward
the impossible.*

29

*You will
not
forfeit
your dignity
when you no longer
want
to fulfill
those [impossible] needs
through a
pseudo-solution.*

*You do not have to
take recourse to that [i.e., recourse to pursuing those impossible needs
via a pseudo-solution]
if you can*
• *face those needs and*
• *see how you have
forfeited their fulfillment
by the very process I am describing [i.e., by forcing your
defensive pseudo-solution, such as arrogance,
superiority, or submission].*

*The stronger
your tendency to*
• *submit,*
the more
self-contempt
you beget, and therefore
the stronger
is the pull into
the opposite direction [i.e., opposite to the direction of submission, that is]
of
• *arrogant aggressiveness and*
• *superiority.*

Whether you manifest it [i.e., your arrogant aggressiveness and superiority]
• *outwardly, or*
whether it [i.e., whether your arrogant aggressiveness and superiority]
• *smolders hidden,*
your aggressiveness
has its effect on others.

However, [on the other hand]
you confuse
• *submissiveness*
with
• *the dignity that is lacking in you.*

Your submissiveness
is the result of
• *your repressed [and unconscious] needs and of*
• *your denial and*
• *[your] shame*
of them [i.e., denial and shame of your repressed needs].

Your aggressiveness
is a defense,
not so much
• *against outer hurts,*
but [rather]
• *against your own submissiveness.*

30

You find yourself
ensnarled
in this conflict.

*You cannot give up
the defense
that keeps you
chained to
both tendencies [i.e., the tendencies of both submissiveness on the
one hand and arrogant aggressiveness on the other hand].*

*Or, if you are
too confused
between the two ways [i.e., too confused between the way of submissiveness
and the way of arrogant aggressiveness],*

*you may resort to
withdrawing*

- *from life,*
- *from love,*
- *from reaching out*
 - *toward life and*
 - *toward others.*

*Again, it is
not so much
that you withdraw
because*

- *you fear others,*

*but [rather you withdraw from life and love]
because*

- *you cannot cope,
caught between
the two
artificially constructed
attitudes [i.e., caught between submissiveness
and arrogant aggressiveness]
that unconsciously
seemed to be the solution
at one time.*

31

*What I have told you now
should not be
mere words to you.*

*As long as they are [i.e., As long as words I said to you are only mere words to you],
they will not
do you any good.*

*It is necessary
that you begin to
link up these elements
by reconsidering, once again,
what your
main image
is.*

*Some of you
have not even found it yet.*

*If you have not [yet found your main image],
consider your*

- main problem [in life],*

your

- [main area of] unhappiness,*
- [area of deepest] unfulfillment,*

*and then proceed
to find it [i.e., proceed to find your main image].*

*It will now be
much easier
to do so [i.e., it will be much easier to find your main image]
with all the preliminary work
you have done.*

32

*Once you see
the main image,
determine the part [of the main image]
that worked out [e.g., where your striving for success, say,
brought about approval and admiration]
because of its
in itself
correct premise [e.g., the premise that striving for approval through
success will in fact bring approval is a correct premise].*

*Then consider
the hidden claim,
which did not work [e.g., the claim that approval is the same as
the love your soul is longing for, which approval is not].*

**Look at the
needs
involved with this image** [e.g., your need for love and approval].

Once you recognize

• **the image**

with both the

• **fulfilled** [claims, e.g., approval comes when you seek approval] **and**

• **unfulfilled claims** [e.g., since approval is not the same as love,
your claim for love remains unfulfilled even with approval],

you will know

that the needs [e.g., the needs for approval and love]

must be there

even before

you feel them [e.g., your unfelt need for love, though unconscious,
motivated you to seek approval, thinking, erroneously –
this was your wrong conclusion based on your relationship
with your mother – that approval is the same as love].

It [i.e., this knowledge that the needs, here for both
love and approval, must be there]

will enable you

to become aware of them [i.e., become aware of these needs,
e.g., aware of your needs for love and approval].

In due time

you will

acutely

feel

• **the real** [needs, e.g., the real need for love],

as well as

• **the superimposed unreal needs** [e.g., the superimposed unreal
needs for approval].

Simultaneously,

train yourself to

feel

your defensive wall [i.e., that wall of your defensive behavior, which
prohibits love at the same time as it begs for it].

• **Observe it** [i.e., observe the wall of defensive behavior] **in action.**

• **Feel its** [i.e., feel the wall of defensive behavior's] **existence.**

It is there [i.e., Your wall of defensive behavior blocking love is there],
if only you pay attention to it.

33

*Last, but not least,
begin to notice
the difference
in your*

- *behavior and*
- *reaction*
 - *when you
feel
the defensive wall in you,*

and

- *when you do not.*

*This [i.e., This recognition of the difference in your behavior and reaction
when you do feel and when you do not feel the defensive wall in you]
will bring into
clear focus
the effect
you have
on others.*

*Without the awareness
of the difference [i.e., the difference between when you feel the defensive wall
and when you do not feel the defensive wall]
you cannot know
the effect of
your defense [on others].*

*When you
realize the effect
you have on others
due to a defense mechanism,
you will be able to*

- *close the circle*

and

- *recognize
that this defensive wall [that prohibits love]
brings
the very unfulfillment
you wanted to avoid
through the
erroneous image conclusion.*

34

***Even if you
know
your main image,
you will not really benefit
from this awareness
without the links***

I have now shown you.

*[connecting the links among causes and effects, including those
within and among these aspects of your personal history:*

- *Main Image*
 - *Wrong Conclusions*
 - *Pseudo-Solutions based on these wrong conclusions*
 - *Image-claims – valid, invalid*
- *Repressed*
 - *Needs and*
 - *Emotions – positive and negative*
- *Defense Mechanisms*
 - *Idealized Self Image*
 - *Submissiveness (or love mask)*
 - *Aggressiveness (or power mask)*
 - *Withdrawal (or serenity mask)*
 - *Felt sense of defensive climate*
 - *Reactions of others to your various defense mechanisms]*

***You need
the impact of
live knowledge
which enables you
to go through
an inner change.***

***In order to do that [i.e., to have the impact of live knowledge
that enables you to go through inner change],
you need to see
the connecting links
in your
personal inner history.***

35

***If anything is not quite clear,
please ask about it.***

| | |
|----|--|
| 36 | <p>QUESTION: <i>I realize that at this point on my path I</i><ul style="list-style-type: none">• <i>use my defense mechanism and</i>• <i>am aware of it.</i><i>I try not to act upon it [i.e., I try not to “act out” my defensive behavior]. So I am going through a stage of holding my breath [holding back acting out my defensive behavior]. I don't know how to go on. Can you give me a hint?</i></p> |
| 37 | <p>ANSWER: <i>You are in a painful state because you still act out of</i><ul style="list-style-type: none">• <i>obedience,</i><i>rather than [out of]</i><ul style="list-style-type: none">• <i>recognition [i.e., rather than out of recognizing and understanding why your defense does not help you].</i> <i>You somehow know that the defense is destructive [but only in theory and] in general, and you obey this general understanding [i.e., your understanding that in theory defenses are wrong becomes a rule to obey without knowing why defenses are wrong].</i> <i>But you have not yet seen why the defense is</i><ul style="list-style-type: none">• <i>unnecessary and</i>• <i>against your own interest.</i> <i>Once you have gained this insight [i.e., this insight as to why and how your defense is unnecessary and actually works against your own interest], it will no longer be difficult to prevent yourself from acting out your defense, because [you will understand why your defense works against you, and hence] you will have no further need for it.</i></p> |

*The fact that you are
suspended, so to speak,
in the state you describe,
is due to your*

- persistent*
- inner*

*conviction
that you still need the defense.*

*Therefore,
it now becomes imperative
for you to find out
why
you think that you need it.*

*There is a tremendous anxiety in you
that without it [i.e., that without your defense]
you would somehow be*

- threatened or*
- annihilated.*

*Make
conscious
what it is
you fear would happen to you
without this defense.*

38

*What happens now
is that
because you no longer wish to use it [i.e., use the defense],
you hold it back
forcefully.*

*But you are
inwardly
not yet convinced
that you can dispense with it,
therefore
you still hold on to it.*

*You try to
compromise
between*

- *the old [defended life in which you feel a strong need for your defense]*

and

- *the new [undefended life in which you see no need for your defense],*

*feeling
not quite ready
for the new;
yet another part of you
is eager for
the new [undefended] life.*

*This painful state
is one that
many of you
are now going through in one form or another.*

*Its clear recognition [i.e., Your clear recognition
of what is going on in this painful state]
will not only*

- *alleviate some of the pain,*

but will

- *give you
a clear directive
as to how to go on from here.*

39

*Once you have found
the [underlying] need [linked to your defense],
you will be able to
relax
inwardly.*

*All this is
difficult to explain in words
because
we deal here with
soul movements.*

Try

- *to follow these soul movements,*
- *to visualize them.*

*What you did
before the recent findings
was to
press the energy [of your defense]
under in a*

- hard,*
- cramped,*
- downward*

*movement
[thereby keeping the energy of your defense
safely at bay and unmanifest].*

*Then,
when the pressure
became too much,
you let it [i.e., you let the energy of your defense]
shoot out [and suddenly manifest],
but still in a*

- tense,*
- cramped*

motion.

*Both movements [i.e., both holding in the energy of your defense
and then letting it shoot out]
were*

- tense and*
- cramped,*
- one
pressing down [i.e., holding the energy of your defense in],*
- the other
shooting out [i.e., letting the energy of your defense shoot out].*

*The third alternative –
after understanding
how superfluous
this protective measure [i.e., your defensive mechanism] is
apart from its destructiveness –
will be to
relax
the hardened mass of energy.*

*Thus [relaxed]
it [i.e., the hardened mass of defensive energy]
will dissolve,
and the relaxation
will then bring the*

- *relief and*
- *release [i.e., release of the hardened mass of defensive energy]*

that is

- *constructive and*
- *meaningful.*

*The striking-out movement [of the defensive energy]
also
brought momentary relief,
but in the long run
it was destructive.*

40

*The first few times
you try to dispense with
the hardened wall,
the cramped movement,
either*

- *pressing down [i.e., holding your defense energy in]*

or

- *pushing out [i.e., your defense energy shooting out],*

*you may feel as though
you were falling
into an abyss.*

*You will
feel yourself
defenseless,
while before [i.e., while before you tried to dispense with the hardened wall]*

- *your stronghold,*
- *your safe point,*

*was the hardened mass
of your defense,
which necessitates
either*

of the two hard movements [i.e., either

- *tightly held in,*

or

- *shooting out].*

***Without it [i.e., Without your defense, without your hardened wall],
you felt***

- ***vulnerable,***
- ***exposed to attack.***

If you realize that

***this [i.e., this vulnerability and exposure to attack without your defensive wall]
is an error,
you will be capable of
softening up
the hard mass.***

You are now trying to

***retain it [i.e., hold the defensive wall energy in check]
without repression.***

But instead of

***retaining it [i.e., instead of keeping the defensive wall energy in check],
you have to***

***dissolve it [i.e., dissolve the defensive wall energy altogether]
by this***

- ***relaxing,***
- ***softening-up
process.***

In order to be able to do so,

***you have to ask yourself –
your emotions,
not your brain –
the question:***

***"What am I afraid of
without the defense?"***

Find the answer.

From there on,

you will go further.

| | |
|----|---|
| 41 | <p>QUESTION: <i>I have many of the symptoms you have explained here.</i></p> <p><i>On the one hand, I am frightened, and on the other I feel an inner peace.</i></p> <p><i>So I don't know what to do. I feel both ways, often at the same time.</i></p> <p><i>I can translate my emotions very well, but I still need help in this respect.</i></p> <p><i>I think one part of my problem is that there is too much passivity in me and that generates a certain fear, too.</i></p> |
| 42 | <p>ANSWER: <i>I could really only repeat what I said to you many times before.</i></p> <p><i>You have now reached a point where, finally, one part of you is beginning to want to give up childhood.</i></p> <p><i>When this movement is predominant, you feel the peace you describe.</i></p> <p><i>On the other hand, a part of you</i></p> <ul style="list-style-type: none"><i>• still holds on frantically to childhood and</i><i>• fears adulthood with its</i><i>• responsibilities and</i><i>• what seems like activity to you.</i> |

*The struggle
is now coming to a head.*

Your

- *protection and*

- *defense*

lies in

retaining childhood

and, as I said,

a part of you

*is afraid of giving up the protection [you hold onto
from childhood].*

For you,

the key question at this point is:

*"Why am I afraid of
no longer being a child?"*

The inner peace [you also speak of]

is the result of

your work

which makes you,

at least partly,

prepared to

give up childhood.

43

QUESTION:

You said some time ago that

the result of

the defense mechanism

can be determined by

the effect it has

on other people.

I don't know whether I understand that correctly,

but occasionally I find that

my defense mechanism

- *is perfect,*

and that

the effect it has on the other person

- *is wonderful.*

| | |
|----|--|
| 44 | <p>ANSWER: <i>The effect is wonderful</i> • <i>for what you really want,</i> <i>or</i> • <i>for what you think you want?</i></p> |
| 45 | <p>QUESTION: <i>For what I think I want.</i></p> <p><i>If I follow through with a defense to keep people from meddling in my affairs,</i> • <i>they are most happy,</i> • <i>everyone is happy,</i> <i>so it is not the other person who reacts badly to my defense-mechanism.</i></p> |
| 46 | <p>ANSWER: <i>In the first place, outwardly you may be content [and “happy,” as you say,] with the result, but you overlook the inevitable byproducts that make you far from happy.</i></p> <p><i>And even if others do not seem to mind how the particular defense you are thinking of affects them, it [i.e., the particular defense you are thinking of] has adverse results for you, whether you realize it now or not.</i></p> |

| | |
|----|---|
| | <p>Only <i>increased self-understanding will make this clear to you.</i></p> <p>You may be <i>thinking of</i></p> <ul style="list-style-type: none">• <i>one</i>• <i>separated,</i>• <i>isolated</i> <i>aspect,</i> <p>while I [on the other hand] <i>talk about</i></p> <ul style="list-style-type: none">• <i>the entirety,</i>• <i>with all its results,</i> <i>of which</i> <i>you have no inkling</i> <i>as yet.</i> <p>This is something <i>one becomes aware of</i> <i>gradually,</i> <i>after</i> <i>a great deal of work.</i></p> |
| 47 | <p>Moreover, <i>what may happen here</i> <i>is just what I discussed in this lecture.</i></p> <p>You are aware of <i>a part of your image-claim</i> <i>which is fulfillable</i> <i>because in itself</i> <i>it is not based on</i> <i>an erroneous assumption [e.g., the image-claim that you will be</i> <i>approved of if you are successful is fulfillable].</i></p> <p>But you are still <i>unaware of the</i> <i>underlying claim</i> <i>which leaves you</i> <i>unfulfilled [e.g., the image-claim that you will be loved is</i> <i>un-fulfillable because it is based upon an erroneous</i> <i>assumption that being approved of is one and the same as</i> <i>being loved, which it is not].</i></p> |

Find [both] the

- **unpronounced claim** [e.g., the image-claim that you will be not only approved of but loved if you are successful, which is based up the erroneous assumption that being “approved of” is the same as “being loved”]

and [the related and linked]

- **desire, [here]**

the repressed need

that you have neglected [e.g., your need to be loved],

and you will see

how your defense-mechanism

prohibits

the attainment of

your deepest [but repressed]

- **goals and**
- **desires** [i.e., desires to be loved].

You will

understand

how you inhibit yourself

from bringing out

- **all that is still dormant in you,**
 - **all your potential**
- that cannot unfold**

with the defense mechanism [that you have in place]

that you think

works so well for you.

48

QUESTION:

Would you also give an example

of how to relinquish

a need [i.e., a false need, such as the need for approval],

as you indicated so clearly

by the example of

how to get the

real needs

fulfilled?

49

ANSWER:

Let us take the case I used tonight.

The real need of this person is

- **to be loved and**
 - **to love;**
 - **to have a**
 - **real,**
 - **meaningful**
- relationship.**

He is unaware of

this need [i.e., He is unaware of this real need to be loved and to love; to have a real, meaningful relationship].

The childhood experiences

with their effect on

this particular man

have prohibited

the unfoldment of

the personality

which would bring about

fulfillment [of his real need to be loved and to love; to have a real, meaningful relationship].

He has repressed

the knowledge of

this need [i.e., He has repressed the knowledge of his real need to love and to be loved in a real, meaningful relationship].

Instead,

he pursues

- **success,**
- **approval,**
- **impressing others.**

This [pursuit of success and approval]

then has become a

- **superimposed,**
 - **false**
- need,**

covering up

- **the real need [i.e., the real need to love and to be loved in a real, meaningful relationship].**

50

*To begin with,
he would not be
fully aware of
[even] his [false] need for
approval.*

*But let us assume
such a person
follows a path of this sort.*

*He will first
become conscious of
the tremendous drive
for success,
[a drive] surpassing his
rational explanation
for it [i.e., surpassing any rationale for having such a
tremendously strong, "over-the-top" drive for success].*

*He will
slowly
realize that a stronger force [i.e., a force that is far beyond even his very
strong drive for success]
urges him
on
and on.*

*At first
he will not understand it [i.e., not understand this newly realized strong force],
but
as he is more willing
to examine
his emotions,
he will see that
the need for
approval
exists.*

*To stop at this point [i.e., at this point of seeing only his need for approval]
will not yield
• relief and
• liberation.*

*It is only
a part of the way.*

| | |
|----|---|
| | <p><i>But by going on, he will ask himself why he needs success so badly.</i></p> <p><i>The answer will be that approval is very important for him.</i></p> <p><i>Why is it [i.e., Why is approval] so important?</i></p> <p><i>By consulting his emotions</i></p> <ul style="list-style-type: none">• <i>very honestly, and</i>• <i>without resistance, he will finally see</i><ul style="list-style-type: none">• <i>that his need for love has been denied as a child, and</i>• <i>that he has gone on [into adulthood] denying it [i.e., denying his need for love] himself by way of the image, with all its byproducts.</i> |
| 51 | <p><i>The awareness of the real need [i.e., the real need for loving and being loved], once it is truly</i></p> <ul style="list-style-type: none">• <i>felt and</i>• <i>experienced in its full impact,</i> <p><i>will automatically diminish the drive for</i></p> <ul style="list-style-type: none">• <i>ambition,</i>• <i>success,</i>• <i>approval,</i>• <i>impressing others,</i>• <i>being</i><ul style="list-style-type: none">• <i>glorious,</i>• <i>special, and so on.</i> |

He

- **will do**
what he
really
wants [i.e., in creativity, profession, etc., AND most importantly be real and take actions and behave in ways that manifest fulfillment of his real needs: loving and being loved]

and

- **will distribute his**
 - **forces and**
 - **resources****in a**
 - **more harmonious**
 - [less forceful and
 - more balanced]**way.**

This does
not

by any means
imply
that he will,
all of a sudden,
neglect
a healthy interest
in his work [that may still bring him success
and approval].

But

- **harmony**
will
gradually
establish itself, and
- **the**
inner
aim
will be directed toward
that which he had neglected
for so long [i.e., his real need to be loved and to love; to have a real, meaningful relationship].

| | |
|----|--|
| | <p>He will come to see how he sabotaged the fulfillment of his • real need [i.e., fulfillment of his real need to be loved and to love; to have a real, meaningful relationship] by the pursuit of the • false need [i.e., need for approval, admiration, and success].</p> <p>He will clearly see • the behavior pattern caused by the [pursuit of his] • false need and • how it [i.e., how this behavior pattern in driving for success] damaged [and blocked the fulfillment of] the • real need [i.e., his real need to be loved and to love; to have a real, meaningful relationship].</p> <p>Therefore he will begin [automatically] to change in that respect.</p> |
| 52 | <p>This is relinquishing [the false need – approval and success] in the real sense [i.e., automatically relinquishing the false need in order to seek a higher self-interest by fulfilling real needs].</p> <p>One grows into it [i.e., grows into this freely relinquishing of false needs] • by insight, • by full understanding of all the angles.</p> <p>This [growth by insight and understanding] leads to the awareness that one no longer has to hold on to • the false needs and • the destructive defenses.</p> |

But
*the change [in behavior brought on by growth in awareness]
can never happen
by an act of will.*

If you
• *find yourself
beginning to recognize
that similar trends [i.e., pursuit of false needs for approval and success]
exist in
you, and [then]*
• *try
forcefully
to relinquish the need [here, the false need for approval and success],*
*it will do you
no good.*

You will
• *either
not succeed [in relinquishing the false need – the need for approval],*
• *or
the anxiety [brought on by your trying to hold back the need for approval]
may be so great
that you*
• *produce
other destructive trends and*
• *remain unaware of
them [i.e., remain unaware of these other destructive trends].*

But if [instead]
*you go through
the slow
process
just described,*
• *organic growth
occurs and*
• *the relinquishing
happens
in a natural way.*

| | |
|----|---|
| 53 | <p>QUESTION: <i>Now, let us say, a person has a number of</i> • <i>real</i> <i>needs,</i> <i>as everybody does, and</i> <i>a number of</i> • <i>artificial, or</i> • <i>false</i> <i>needs.</i></p> <p><i>They [i.e., The false needs] may not even be very strong.</i></p> <p><i>But how to go about it in a particular direction?</i></p> |
| 54 | <p>ANSWER: <i>This has been answered tonight already. But let me add this:</i></p> <ul style="list-style-type: none">• <i>When you</i><ul style="list-style-type: none">• <i>observe</i><ul style="list-style-type: none">• <i>your emotions</i> <i>with their</i><ul style="list-style-type: none">• <i>inner,</i>• <i>unpronounced</i> <i>claims, and</i>• <i>see the</i> <i>resulting behavior pattern [from your emotions and their claims];</i>• <i>when you</i><ul style="list-style-type: none">• <i>observe</i><ul style="list-style-type: none">• <i>your reactions</i> <i>to others and</i>• <i>how you</i> <i>affect them,</i> <p><i>notice</i></p> <ul style="list-style-type: none">• <i>which of your needs</i> <i>are fulfilled and</i>• <i>which</i> <i>remain unfulfilled.</i> |

[From these observations and assessments,]

**You will gain
a clearer picture about
the process we discussed.**

**Become aware of
your**

- **emotions,**

your

- **needs, and**

your

- **defenses –**

how they

make you behave

- **inwardly,**

and therefore also

- **outwardly.**

**You will come to see the answer [to your question],
be it ever so subtle.**

55

However,

for this [i.e., for you to come to see the subtle answer to your question]

a great deal of

inner awareness

has to be cultivated.

This is best done

by working on the path

- **I advocate and**

- **along which I steadily lead you [i.e., pathwork].**

Allow

your emotions

to come to the surface and

learn to cope with them.

Understand

- **their [i.e., your emotions']**

- **deeper meaning and**

- **their [i.e., your emotions']**

- **origin.**

*Use also
the group work
in which, among other benefits,
you get more understanding of*

- how you
affect others and*
- how others
affect you.*

When your defense comes up

- in one instance,
and*
- not in another,
you will learn
the difference between
functioning*
- with, or*
- without
the defense.*

*This [group work] will reveal
your inner life to you.*

It will help you to

- relinquish
false needs [e.g., the false needs for approval and recognition for success]*

and

- replace them [i.e., replace your false needs]
with constructive behavior patterns
that fulfill
your real needs [i.e., your real needs for love and needs to love].*

56

*My dearest friends,
may these words
find an echo in all of you,
if not immediately,
then after you have surged on a little further.*

*Be blessed,
each one of you.*

*Rejoice
on this path to freedom.*

| | |
|--|--|
| | <p><i>Do not</i> <i>let yourself be discouraged</i></p> <ul style="list-style-type: none">• <i>when you</i> <i>temporarily</i> <i>find yourself in a seeming impasse,</i>• <i>where the path is</i><ul style="list-style-type: none">• <i>thorny and</i>• <i>involved</i> <p><i>and it takes all your effort</i> <i>to work yourself out of</i> <i>the thick shrubbery</i> <i>and see the light again.</i></p> <p><i>The light will come.</i></p> <p><i>It is bound to come.</i></p> <p><i>Receive</i></p> <ul style="list-style-type: none">• <i>our warmth and</i>• <i>our love and</i>• <i>our blessings.</i> <p><i>Be in peace.</i></p> <p><i>Be in God!</i></p> |
|--|--|

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