Greetings, my dearest friends.

God bless you.

God bless this hour [i.e., God bless this time we now spend together in this lecture].

Many of my good friends find themselves in a state of inner
- struggle and
- crisis

at this particular stage of their
- path and
- development.

by Eva Broch Pierrakos

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It is no coincidence that this [i.e., that this state of inner struggle and crisis] happens
- at this time, and
- to many of you.

For, with the proper
- development and
- work,
  the nucleus of the inner problem is supposed to come to the surface more and more.

Before overall understanding of the entire inner conflict is reached, you are bound to suffer from
- depression and
- confusion.

In the past, you may have gathered a considerable amount of partial insight into isolated problems.

But you have not yet gained an
- overall and
- concise understanding of
  - your life;
  - what is problematic about it, and
  - why [i.e. why these “problems” in your life are problematic].
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.
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].
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.
Such inner understanding comes only after a great deal of deep • insight, • growth, and • change in particular areas.

All this is necessary before the nucleus [of the inner problem] can be affected.

In order to help you a little from the outside toward the inner understanding of the overall picture about yourself, let me suggest an important link which will lead to the necessary • insight and • freedom.

However, you must realize that any words coming to you from the outside can give you only a theoretical understanding to begin with.

It [i.e., this initial theoretical understanding] must not remain that [i.e., must not remain merely theoretical].
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**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.

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**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.
The second concern of our work is to deal with the repressed needs, and, in connection with them [i.e., in connection with repressed needs], repressed emotions, positive and negative.

In the third phase we investigate the defense mechanism you have developed in order to obtain what seemed to you a protection.

In this [third] category belong the attitudes of submissiveness, aggressiveness, and withdrawal.

These three aspects [or attitudes: submissiveness, aggressiveness, and withdrawal], as well as the idealized self image, form a part of your defense.

But your defense is more than all of this.

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]
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.

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.
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.

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.

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.
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, hursts, 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].
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.
[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 ungenerous, 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 ungenerous, accepting rather than rejecting, and loving
and offering the warmth of connection rather than unloving].
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."
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.
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].
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].
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 • 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] and • 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].

She will love him [rather] because she senses another quality • behind and • 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].

Now let us go on to the next step, continuing with the same example.

Such a person may be aware of his drive for success.

But he is unaware of • why this [i.e., why this success] is so important, • where it [i.e., where this drive for success] stems from, and • what the • frustration and • need behind it [i.e., the need behind driving for and achieving success] really mean.
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.

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].
### 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 off],

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.
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.
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].
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
• [healthy] relinquishing and are completely aware of
• the hardened mass of your defense mechanism.

Let us examine for a moment the difference between
• submissiveness,
• appeasement, and the
• unprotected,
• vulnerable
real self
which should be out in the open.

This [i.e., This latter case – the vulnerable real self] does not mean more hurt, but less [hurt], my friends.

When you
• appease or
• submit, when you
• give up or
• allow others to take advantage of you,
you do so only
• because you cannot relinquish your needs, and
• because you are still unaware of them [i.e., unaware of your needs].
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.

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.

You find yourself ensnared 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,
captured between
the two
artificially constructed
attitudes [i.e., caught between submissiveness
and arrogant aggressiveness]
that unconsciously
seemed to be the solution
at one time.

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],
- [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.

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 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.
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.
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.

If anything is not quite clear, please ask about it.
<table>
<thead>
<tr>
<th>QUESTION:</th>
<th>ANSWER:</th>
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<tbody>
<tr>
<td><strong>I realize that</strong> at this point on my path I <strong>use my defense mechanism and am aware of it.</strong> 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 <strong>holding my breath</strong> [holding back acting out my defensive behavior]. I don’t know how to go on. Can you give me a hint?</td>
<td><strong>You are in a painful state because you still act out of</strong> • obedience, <em>rather than</em> [out of] • recognition [i.e., rather than out of recognizing and understanding why your defense does not help you]. 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]. But you have not yet seen why the defense is • unnecessary and • against your own interest. <strong>Once you have gained this insight</strong> [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.</td>
</tr>
</tbody>
</table>
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.

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

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.

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.
QUESTION:
I have many of the symptoms
you have explained here.

On the one hand,
I am frightened,
and on the other
I feel an inner peace.

So I don't know what to do.
I feel both ways,
often at the same time.

I can translate my emotions very well,
but I still need help in this respect.

I think one part of my problem
is that there is
too much passivity in me
and that generates a certain fear, too.

ANSWER:
I could really only repeat
what I said to you many times before.

You have now reached a point
where, finally,
one part of you
is beginning to want
to give up childhood.
When this movement
is predominant,
you feel the peace you describe.

On the other hand,
a part of you
• still holds on frantically
to childhood and
• fears adulthood
with its
  • responsibilities and
  • what seems like activity to you.
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.

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.
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**ANSWER:**
The effect is wonderful
  - for what you really want, or
  - for what you think you want?

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**QUESTION:**
For what I think I want.

If I follow through with a defense to keep people from meddling in my affairs,
  - they are most happy,
  - everyone is happy,
so it is not the other person who reacts badly to my defense-mechanism.

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**ANSWER:**
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.

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.
Only increased self-understanding will make this clear to you.

You may be thinking of
• one
• separated,
• isolated aspect,
while I [on the other hand] talk about
• the entirety,
• with all its results,
  of which you have no inkling as yet.
This is something one becomes aware of gradually,
after a great deal of work.

Moreover, what may happen here is just what I discussed in this lecture.

You are aware of a part of your image-claim which is fulfillable because in itself it is not based on an erroneous assumption [e.g., the image-claim that you will be approved of if you are successful is fulfillable].

But you are still unaware of the underlying claim which leaves you unfulfilled [e.g., the image-claim that you will be loved is un-fulfillable because it is based upon an erroneous assumption that being approved of is one and the same as being loved, which it is not].
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.

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**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?
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].
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.
But by going on, he will ask himself why he needs success so badly.

The answer will be that approval is very important for him.

Why is it [i.e., Why is approval] so important?

By consulting his emotions very honestly, and without resistance, he will finally see:
  • that his need for love has been denied as a child, and
  • 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.

The awareness of the real need [i.e., the real need for loving and being loved], once it is truly felt and experienced in its full impact, will automatically diminish the drive for:
  • ambition,
  • success,
  • approval,
  • impressing others,
  • being
    • glorious,
    • special, and so on.
<table>
<thead>
<tr>
<th><strong>He</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• 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]</td>
<td></td>
</tr>
<tr>
<td>and</td>
<td></td>
</tr>
<tr>
<td>• will distribute his forces and resources in a • more harmonious • [less forceful and • more balanced] way.</td>
<td></td>
</tr>
</tbody>
</table>

**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**

<table>
<thead>
<tr>
<th>• harmony will gradually establish itself, and</th>
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<tbody>
<tr>
<td>• 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].</td>
<td></td>
</tr>
</tbody>
</table>
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].

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].

Therefore he will begin [automatically] to change in that respect.

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].

One grows into it [i.e., grows into this freely relinquishing of false needs] by insight, by full understanding of all the angles.

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.
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.
**QUESTION:**
Now, let us say, a person has a number of • real needs, as everybody does, and a number of • artificial, or • false needs.

They [i.e., The false needs] may not even be very strong.

But how to go about it in a particular direction?

**ANSWER:**
This has been answered tonight already. But let me add this:

• When you • observe • your emotions with their • inner, • unpronounced claims, and • see the resulting behavior pattern [from your emotions and their claims];

• when you • observe • your reactions to others and • how you affect them, notice • which of your needs are fulfilled and • which remain unfulfilled.
[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.

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].

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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.
Do not let yourself be discouraged
• when you temporarily find yourself in a seeming impasse,
• where the path is thorny and involved and it takes all your effort to work yourself out of the thick shrubbery and see the light again.

The light will come.
It is bound to come.

Receive
• our warmth and
• our love and
• our blessings.

Be in peace.

Be in God!

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