

# Pathwork Lecture 121: Displacement, Substitution, Superimposition

1996 Edition, Original Given January 10, 1964

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><b><i>Greetings, my dearest friends.</i></b></p> <p><b><i>God bless every one of you.</i></b></p> <p><b><i>Blessed be this hour [i.e., Blessed be this time we now spend together in this lecture].</i></b></p> <p><b><i>Blessed be every step toward</i></b></p> <ul style="list-style-type: none"><li><b><i>• growth and</i></b></li><li><b><i>• unfoldment</i></b></li></ul> <p><b><i>each of you undertakes.</i></b></p>

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*To those of my friends  
who are already  
deeply involved in this path of  
self-confrontation  
I say:  
  
may your progress continue.*

*And may those of you  
who have  
not yet  
stepped onto this path in a more direct way  
find the  
• realization and  
• enlightenment  
necessary  
to start the work  
within yourselves.*

04

*Tonight I should like to discuss a subject  
that has come up before  
but which  
none of you  
fully understand  
in its deeper significance:  
that is,*

- *displacement,*
  - *substitution, and*
  - *superimposition*
- of*
- *feelings*
- and*
- *needs.*

*This topic deserves  
careful  
• scrutiny and  
• understanding,  
particularly  
at this time.*

*It is essential  
for all of you  
to understand these concepts [i.e., these concepts of displacement,  
substitution, and superimposition of feelings and needs]  
in order to  
make further progress.*

*Some of you  
find yourselves  
in negative involvements  
you  
cannot  
• fully understand  
and, therefore,  
cannot  
• resolve –  
unless  
this vital factor [i.e., this vital factor involving  
displacement, substitution, and  
superimposition of feelings and needs]  
is recognized  
as it applies  
specifically  
to you as individuals.*

05

*Whenever a person is  
• confused in a situation,  
• negatively involved in a relationship, and  
• cannot come out of  
a disturbed feeling  
in spite of  
certain recognitions,  
it is an  
absolute sign  
that some  
• emotional needs  
or  
• specific feelings  
have been  
• shifted into different channels  
or  
• superimposed by other feelings.*

	<p><i>No matter how deep • a problem, how severe • a fault, it [i.e., a problem, no matter how deep, or a fault, no matter how severe] could never create an abiding disturbance if the person were completely aware of it [i.e., completely aware of the problem or fault] in its original form, without • displacing the genuine feelings, • substituting others [i.e., substituting other feelings for the genuine feelings], or • superimposing other feelings over the genuine ones.</i></p>
06	<p><i>As you know from my previous talks, each • emotion, each • feeling, each • thought, each • attitude, each • need is an energy-current.</i></p>

*There are  
many different types  
of energy,  
corresponding to  
the type of*

- feeling or*
- need.*

*The integrated individual  
with a*

- full*
- rich*

*life  
expresses  
a variety of*

- needs and*
- feelings –*

*not  
just a few.*

*The more  
integrated  
a person is,  
the less  
do the  
various needs  
interfere with  
one another and  
the less  
friction they cause*

- within*

*and*

- outside*

*in the life of the person.*

*The healthy psyche  
requires  
fulfillment  
in many directions.*

*The entity is  
destined by nature  
to attain  
this manifoldedness [i.e., to attain this fulfillment in many directions].*

07

***Exclusion***

***of certain fulfillments  
at the expense of  
others***

***is the result of***

- erroneous,***
- unconscious***
  - concepts,***
- limited***
  - understanding and***
- lack of***
  - self-awareness.***

***For example,***

- displacement and***
- superimposition***

***result in a  
conflict***

***between***

***the need for***

- vocational self-expression***

***and***

***the need for***

- mutuality in a love relationship;***

***between***

***the need for***

- solitude***

***and***

***the need for***

- companionship;***

***the need for***

- physical***

***and***

- mental***

***activity;***

***the need for***

- sexual***

***and***

- creative***

***expression;***

*the needs for*  
• *self-assertion*  
*and for*  
• *flexible adjustment;*

*the needs for*  
• *ego-gratification*  
*and for*  
• *unselfishness.*

*These,*  
*and many other*  
*apparently contradictory*  
• *needs*  
*and*  
• *self-expressions,*  
*can harmoniously*  
*live side by side*  
*in healthy interaction*  
*only if*  
*no confusion exists*  
*as to the*  
• *rightfulness*  
*and*  
• *fundamental genuineness*  
*of these different forms of expression,*  
*so that*  
*no*  
• *superimpositions*  
*and*  
• *displacements*  
*occur.*

*What appears as  
contradiction  
to the*  

- *conflicted,*
- *blind*

*person  
is no contradiction  
in reality,  
but merely  
proof  
of the*  

- *richness and*
- *variety*

*of creation.*

*In the  
healthy psyche,*  

- *one type of  
self-expression*
- *supports and*
- *strengthens*
  - *the other,*

*rather than  
causing conflict.*

08

*If you believe  
that a*  

- *need*

*or*  

- *feeling*

*is necessarily  
wrong,  
this belief [i.e., this belief that a need or feeling is necessarily wrong]  
eventually  
makes it [i.e., makes this need or feeling actually become]  
wrong.*



- *Uncertainty,*
- *fear,*
- *guilt and*
- *shame*

*about*

*the existence of  
a feeling you  
believe  
you*

*should not have –*

*while actually*

- *suffering from  
thwarting that need*

*and*

- *resenting the  
"necessity" to do so [i.e., resenting the  
"necessity" to thwart that need because  
you so strongly believe that having that  
healthy need makes you bad and evil] –*

*creates an*

*unhealthy climate  
that makes*

*the healthiest emotional need  
into something bad.*

*This fact [i.e., This fact that a healthy and real need has been made into  
something bad]*

*requires*

- *hiding,*
- *denying,*
- *repression.*

*The existing energy [i.e., The ENERGY existing in this healthy and real need,  
a need that has been "made bad" by believing it to be bad so that  
it now has to be denied, hidden, and repressed]*

*does not dissolve  
into thin air.*

*Like a stream,*

*it [i.e., this energy in this healthy and real, but now repressed, need]  
seeks an outlet.*

	<p><i>The original energy [i.e., The original energy of this original real need, a need that now has been “made wrong” and therefore has to be repressed and denied]</i></p> <ul style="list-style-type: none"><li>• <i>converts into</i> <i>a different type [i.e., a different types of energy] – displacement,</i></li></ul> <p><i>or it</i></p> <ul style="list-style-type: none"><li>• <i>changes into</i> <i>its [i.e., changes into the original energy’s]</i> <i>opposite,</i> <i>due to the feeling</i> <i>that</i> <i>the original</i><ul style="list-style-type: none"><li>• <i>emotion or</i></li><li>• <i>need</i></li></ul><i>is unacceptable.</i></li></ul>
09	<p><i>It is very important</i> <i>to become aware of</i> <i>what may seem like</i> <i>two contradictory needs</i> <i>and to realize</i> <i>that</i> <i>they are</i><ul style="list-style-type: none"><li>• <i>not necessarily so [i.e. to realized that the two needs that seem contradictory are not necessarily contradictory],</i></li></ul> <i>but</i><ul style="list-style-type: none"><li>• <i>a part of</i> <i>a full life.</i></li></ul> <p><i>The most prevalent denial</i> <i>due to</i> <i>false guilt</i> <i>is in the area of</i> <i>receiving.</i></p> <p><i>Anything you</i> <i>wish to attain for yourself</i> <i>often carries with it</i> <i>a vague feeling</i> <i>that this is wrong.</i></p></p>

**Because**  
**the need to receive**  
**is completely**  
**• disapproved of or**  
**• denied,**  
**its counterpart –**  
**the need to give,**  
**as part of a**  
**• rich,**  
**• healthy,**  
**• fulfilled life –**  
**cannot**  
**grow into maturity.**

**Denying**  
**the need to receive**  
**causes**  
**the psyche, in this respect [i.e., in respect to receiving],**  
**to remain**  
**childishly selfish,**  
**so that a**  
**one-sided greed exists.**

**The greed**  
**may then be**  
**superimposed with a**  
**• false,**  
**• compulsive**  
**giving**  
**which –**  
**just because**  
**it [i.e. just because this false, compulsive giving]**  
**is**  
**• superimposed [i.e., is superimposed on**  
**top of the greed]**  
**and not**  
**• the result of natural growth –**  
**• brings**  
**• disharmony,**  
**• resentment,**  
**• self-pity,**  
**and**  
**• invites**  
**• unjust exploitation.**

10

*A good example [i.e., A good example of superimposition]  
is the need for  
sexual expression.*

*I have discussed this in a different context.*

*Due to  
false guilts,  
a person's sexuality  
may remain*

- selfishly childish*

*and is therefore  
unable to meld with*

- the need to*
  - give*
- and*
  - receive*
    - love and*
    - affection.*

*Consequently,  
the need for sex  
is*

- denied and*
- superimposed with  
substitute needs.*

11

*Feeling  
erroneously  
guilty  
about  
the natural need to  
• receive,  
automatically  
impairs  
your capacity to  
• give –  
no matter how  
• forcefully and  
• artificially  
you may  
practice giving  
in order to  
squelch  
the gnawing guilt [i.e.,  
guilt for the natural  
need to receive].*

*This impairment [i.e., This impairment to your natural capacity and need to receive]  
encourages  
the false assumption  
that  
wanting to  
• receive  
is wrong,  
thereby increasing the  
• denial [i.e., denial of your need to receive],  
• displacement [i.e., displacement of  
your need to receive]  
and  
• substitution [i.e., substitution for  
your need to receive].*

**To recapitulate:**

- **unfree,**
- **compulsive,**
- **problematic**

**giving**

**is often the result of  
denying  
a need to receive.**

**The latter [i.e., The need to receive]  
may have grown**

**disproportionately strong,  
just because**

**it [i.e., just because the need to receive]  
is thought**

- **wrong and**
  - **bad**
- and therefore**
- **repressed.**

**Each individual**

**has to**

**specifically ascertain  
in what particular respect  
of his or her personality**

**this [i.e., this compulsive, unnatural giving that is a result of  
denying and repressing a healthy need to receive because  
the need to receive is thought to be wrong and bad]  
holds true.**

**By**

- **unraveling this whole process**
- and**
- **taking cognizance of it  
the soul experiences  
great relief.**

12

*There is a*

- *particular and*
  - *quite common*
- conflict*  
*between*
- *the compulsion to give*
- and*
- *the guilt for receiving.*

*These two emotions [i.e., 1) the compulsion to give and 2) the guilt for  
needing to receive]*  
*may be*  
*comparatively easy to recognize.*

*The person*  
*feels*

- *unfairly treated,*
  - *exploited,*
  - *victimized,*
  - *resentful,*
- while still being*  
*unable to stop*
- *the compulsion*
- *to give*
- and*
- *the guilt for desiring*
- *to receive.*

*He or she is faced with*  
*the unsatisfactory alternative of*  
*either*

- *giving [i.e., compulsively giving]*
- and resenting it*
- or*
- *receiving*
- and feeling*
- *unfree,*
  - *inhibited and*
  - *guilty.*

**He or she**  
**cannot find the way out of**  
**this predicament** [i.e., this predicament of having two unsatisfactory alternatives: 1) giving compulsively and feeling resentment and 2) wanting to receive and feeling guilty for this desire].

**If such is the case,**  
**you may be sure, my friends,**  
**that**

- **you have not faced**  
**an underlying**
  - **selfish greed,**
- **nor have you**  
**fully understood**  
**that**
  - **the greed**  
**is merely the result of**  
**a confusion**

**which ignores the fact**  
**that**  
**you are**  
**entitled**  
**to receive.**

**If this conflict is worked through,**  
**• your giving will be freer,**  
**and**  
**• so will be your ability to receive** [i.e., so will your ability to receive be freer].

13

**I said before that**  
**if the original fault**  
**were fully conscious,**  
**there would be**  
**comparatively little disturbance.**

**Let us apply that truth**  
**to this particular facet of the human psyche** [i.e., the facet dealing with seemingly having two unsatisfactory alternatives in the matter of giving and receiving:  
1) giving compulsively and feeling resentment and  
2) wanting to receive and feeling guilty for this desire].



*If a person could*

- *clearly see the*
  - *childish,*
  - *greedy*
  - *selfishness and*
- *express it –*

*"Since I am  
so selfish  
that I want everything for myself,  
I do not deserve  
to receive" –*

*the conflict would cease,  
even before  
the greedy selfishness  
entirely disappeared.*

*The mere fact  
of being aware of*

- *the selfishness –*

*and*

- *its consequent  
wrong conclusion of  
self-denial –*

*would enable the person  
to understand  
that*

*while the  
hitherto hidden*

- *greed  
is*

*• unfair,  
the subsequent measure against it –*

- *complete self-denial –  
is*

*• equally unfair  
in the opposite extreme.*

14

*Whether it concerns  
the aspect of*  
• *giving*  
*and*  
• *receiving,*  
*or*  
• *any other*  
• *natural,*  
• *legitimate*  
• *need*  
*and*  
• *self-expression,*

• *hidden*  
*one-sidedness [i.e., for example, the HIDDEN need to RECEIVE]*  
*often creates*  
• *overt*  
*one-sidedness*  
*in the opposite extreme [i.e., for example, the OVERT need to GIVE].*

*This form of*  
*substituting*  
*the disapproved*  
• *need or*  
• *emotion*  
*with its opposite*  
*is*  
• *very frequent*  
*and*  
• *at the bottom of*  
*many a conflict*  
*which,*  
*in spite of*  
*various recognitions,*  
*does not dissolve.*

15

*Let us take another current problem:*

- *self-assertion.*

*Suppose a man  
feels guilty  
about*

*expressing  
his*

- *healthy,*
- *masculine*

*aggressiveness,  
confusing it [i.e., confusing his healthy  
masculine aggressiveness]*

*with*

- *unhealthy,*
- *hostile*

*aggressiveness.*

*He finds himself  
in the following*

- *predicament and*
- *conflict:*

*he desists from  
expressing  
his natural need  
for*

*masculine self-assertion  
in the confusion*

*that this [i.e., that expressing his NATURAL  
NEED for masculine self-assertion]*

*makes him  
wrong.*

*Consequently,  
he emasculates  
himself.*

***His weakness [i.e., His weakness, self-imposed by self-emasculatation,]  
causes***

- ***self-contempt and***
- ***resentment toward others,  
whom he  
blames  
for***

***the unpleasant results  
of his weakness [i.e., for the unpleasant results of his  
weakness, a weakness that was actually  
self-imposed by his self-emasculatation].***

***Or [i.e., Or, instead of emasculating himself and thereby making himself too weak  
to express any form of aggressiveness],***

***he***

- ***expresses  
aggressiveness,***

***and because he vaguely feels  
that this [i.e., feels that his expressing any form of aggressiveness,  
even his healthy self-assertion]***

***is***

- ***"unkind" or***
- ***"unspiritual,"***

***he***

- ***wavers.***

***This wavering,  
in itself,  
makes***

***the expression of  
self-assertion –***

- ***independence,***
- ***natural healthy aggressiveness –  
problematic***

***because***

***his own attitude toward it [i.e., his own attitude toward  
his independence, natural healthy aggressiveness]***

***is uncertain,***

***either***

- ***consciously***

***or***

- ***unconsciously.***

	<p><i>In addition, his resentments – the result of suppressing his natural aggressiveness – now mingle with the confusion.</i></p> <p><i>He no longer expresses</i></p> <ul style="list-style-type: none"><li><i>• the healthy facet of aggression,</i></li></ul> <p><i>but, instead,</i></p> <ul style="list-style-type: none"><li><i>• a negative version of it [i.e., a negative version of his otherwise natural aggressiveness].</i></li></ul>
16	<p><i>Some of my friends on the path have reached the point where they recognize that they have a conflict between two unsatisfactory alternatives:</i></p> <ul style="list-style-type: none"><li><i>• weakness</i></li></ul> <p><i>versus</i></p> <ul style="list-style-type: none"><li><i>• hostility.</i></li></ul> <p><i>They cannot find their way out until they realize that they denied their original need to express natural masculine aggressiveness, out of ignorance that it [i.e. that their original need to express their natural masculine aggressiveness] is a healthy need.</i></p>

*When you give  
aggressiveness  
a right to exist,  
you will have no reason to  
feel  
hostile,*

*so expressing aggression  
will  
not create  
guilt.*

*You will also be able  
to make the distinction  
between*

- the rightfulness of  
this need [i.e., the need to express aggression]*
- and*
- the equal rightfulness of  
the need for*
  - interdependency,*
  - relinquishing, and*
  - flexibility.*

*These latter aspects [i.e., These aspects of the need for interdependency,  
relinquishing, and flexibility]*

*are most ardently denied  
by the person who  
weakens himself  
due to*

*the above-mentioned misconception [i.e., due to the  
misconception that expressing any form of aggression  
or self-assertion makes one wrong and bad].*

*He substitutes  
for the*

- weakness and*
  - shame*
- its [i.e. weakness's]  
concomitant –*

*an exaggerated "strength."*

	<p><i>He confuses</i></p> <ul style="list-style-type: none"><li>• flexibility,</li><li>• adjustability,</li><li>• the ability to take advice</li></ul> <p>with</p> <ul style="list-style-type: none"><li>• weakness,</li></ul> <p>and [i.e., and he confuses]</p> <ul style="list-style-type: none"><li>• rigid stubbornness</li></ul> <p>with</p> <ul style="list-style-type: none"><li>• strength.</li></ul> <p><i>He constantly wavers</i></p> <p>between</p> <ul style="list-style-type: none"><li>• giving in</li></ul> <p>at the wrong</p> <ul style="list-style-type: none"><li>• time and</li><li>• place –</li></ul> <p>because</p> <p>he disapproves of</p> <p>his aggressive tendencies –</p> <p>and</p> <ul style="list-style-type: none"><li>• asserting himself</li></ul> <p>where reason</p> <p>indicates that to do so [i.e., that to assert himself]</p> <p>is detrimental.</p>
17	<p><i>In addition to</i></p> <p>substituting</p> <p>the opposite trend</p> <p>for</p> <p>the one that is denied,</p> <p>another form of</p> <p>displacement</p> <p>is shifting a</p> <p>need</p> <p>into another channel.</p>

*Wherever there is  
an  
• exaggerated involvement,  
an  
• involvement  
which disrupts  
• inner  
and/or  
• outer  
peace,  
an  
• involvement  
that leaves  
other important functions in life  
unfulfilled,  
one may be sure  
that  
such a shift [i.e., a shift of a need into another channel]  
has taken place.*

*Let us again take some  
illustrative examples.*

*An overconcern with  
one's creative abilities  
hardly leaves room for  
other needs  
to be expressed,  
regardless of  
how constructive such self-expression may be  
in itself.*

*Such over-emphasis  
may be an indication of  
a denied need  
in another area of the personality.*

*The resultant  
inner  
friction  
may only gradually  
become noticeable,  
after  
extensive progress  
in self-awareness.*



	<ul style="list-style-type: none"><li>• <i>Tension,</i></li><li>• <i>frustration,</i></li><li>• <i>discontent,</i></li><li>• <i>inexplicable hostility,</i></li><li>• <i>overreaction –</i>     <i>where</i>     <i>one sees</i><ul style="list-style-type: none"><li>• <i>that the intensity of feeling</i>     <i>is not commensurate with</i>     <i>the occasion,</i>     <i>yet is unable to prevent it [i.e. yet one is unable</i>     <i>to prevent the intensity of feeling] –</i></li></ul></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>numbness and</i></li><li>• <i>impoverishment of feelings</i>     <i>in other areas,</i></li></ul> <p><i>are frequent indications of</i></p> <ul style="list-style-type: none"><li>• <i>inner</i>     <i>friction,</i>     <i>which is the result of</i>     <i>denying</i>     <i>a rightful need.</i></li><li>• <i>Outer</i>     <i>friction with</i>     <i>one's environment</i>     <i>is often a further result.</i></li></ul>
18	<p><i>There are</i> <i>many possible reasons for</i></p> <ul style="list-style-type: none"><li>• <i>denying or</i></li><li>• <i>ignoring</i>     <i>the rightfulness</i>     <i>of the original need.</i></li></ul>

*Whatever the*  
• *specific circumstances,*  
• *early influences or*  
• *personal images*  
*may be,*  
*you must recognize*  
*that*  
*this original need*  
*does exist,*  
*even though*  
*you fear to acknowledge it.*

*At earlier periods during your life*  
*the need [i.e., the original need]*  
*may have*  
*clearly manifested.*

*Now it [i.e., Now the original need]*  
*may manifest*  
*in a displaced form.*

*If you are truly desirous*  
*to know*  
*the truth*  
*about yourself,*  
*it will not be too difficult*  
*to synchronize*  
*the feelings*  
*of the*  
• *original,*  
• *denied*  
*need*  
*with*  
*the feelings*  
*of the*  
• *substitute*  
*need.*

*Doing so [i.e., Synchronizing the feelings of the original. denied need*  
*with the feelings of the substitute need]*  
*will bring*  
*immeasurable*  
• *relief and*  
• *peace.*

19

*You may be  
frightened of*  
• *love*  
*and*  
*substitute*  
• *your need for it [i.e., substitute your need for love]*  
*with*  
• *the expression of a talent.*

*You ignore the fact  
that there is room for*  
*both [i.e., room for both love and the expression of a talent] –*  
*and for*  
*many more forms of expression –*  
*in your*  
*emotional life.*

*Your fear  
of acknowledging*  
*the original need [i.e., here, your fear of acknowledging*  
*the original need for love]*  
*forces you*  
*to abandon a*  
• *different,*  
*but*  
• *equally legitimate*  
*need.*

*You may  
still lack*  
*the necessary information*  
*about the*  
*inner*  
• *misunderstandings and*  
• *misconceptions*  
*which are responsible for*  
*your fear of*  
*love.*

***You are afraid  
that you will be  
forced  
to plunge yourself  
into it [i.e., be forced to plunge into LOVE, which you so fear]  
when you recognize  
the existence of  
the need [i.e., recognize your NEED for LOVE].***

***Therefore  
you battle against  
recognizing  
the displacement [i.e., here, you battle against recognizing that your  
expression of a talent is a displacement of love,  
the love that you also need] –***

***or  
if you do recognize it [i.e., here, or if you do recognize that your expression of a  
talent is a displacement of love, the love that you also need],***

***you do so [i.e., you recognize the displacement]  
only in a  
• flat,  
• intellectual  
way.***

***You also  
ignore  
• the harm  
you inflict upon yourself,  
apart from  
• the perpetual starvation [i.e., the perpetual starvation for love]  
you expose yourself to.***

20

*Any*

- *unfulfillment,*
- *hurt,*
- *rejection or*
- *disappointment*

*causes*

- *an infinitely deeper suffering*  
*in the displaced area [i.e., here, expression of a talent]*

*than*

- *the suffering*  
*connected with*  
*the original need [i.e., here, the original need for love].*

*If you are*

*fully aware of*  
*your psyche's expression –*

*"I am still afraid of love.*

*I do not yet*

*fully understand why [i.e., I do not yet fully understand*  
*WHY I am still afraid of love]*

*and therefore [i.e., therefore, because I do not understand*  
*WHY I am still afraid of love,]*

*I am not ready to*

- *love*

*and*

- *be loved.*

*But*

*I know that*

*love*

*is a universal need.*

*What does*

*its denial [i.e., What does denying loving and being loved]*  
*do to me?*

*How do I*

*really*

*feel this lack [i.e., this lack of loving and being loved]?*

*How many of my emotions*

*involved in my substitution*

*actually belong to*

*the need for*

*love?" –*

*[Repeating, if you are fully aware of your psyche's expression  
about the need to give and receive love and about displacement,]*

*your growing*

- *peace,*
- *insight, and*
- *ability to cope*  
*with issues*

*with which*

*you could not previously cope*

*will prove*

*how essential it is*

*to live in*

*truth.*

*Even though*

*you may still*

- *shirk*  
*love,*

*you gain*

*full possession of yourself by*

- *not shirking*  
*truth.*

*Thus you*

*prevent*

- *accumulating*
- *avoidable*
- *real*

*guilts*

*and*

- *putting yourself*  
*unnecessarily*

*under the power of*

*detrimental influences*

*which encourage*

*that in you*

*which is so harmful.*

21

*Shifting  
original needs  
into  
different channels  
may take various forms,  
apart from  
the example cited above [i.e., apart from the example in  
which the original need for LOVE is  
shifted into the channel intended  
for the need to EXPRESS A TALENT].*

*Fear of  
love  
may,  
in other personalities,  
create*

- an overemphasis,*
- an exaggerated need for  
purely sexual expression.*

*A compulsion for  
sex  
may also be a  
denial*

- of one's need to  
• assert oneself,*
- or of one's need to  
• develop a creative talent.*

*An*

- *unbalanced,*
- *one-sided*

*need for*

- *spirituality and*
- *seclusion*

*may be the manifestation of  
displaced needs*

*in any of the aforementioned respects:*

*fear of*

- *love,*
- *sex,*
- *self-assertion,*
- *vocational expression.*

*The fear [i.e., The fear of love, sex, self-assertion, vocational expression],*

*I repeat,*

*is the result of ignoring*

*that all these needs [i.e., the needs for love, sex, self-assertion,  
vocational expression],*

*and more,*

*are,*

*in healthy interaction,*

- *natural and*
- *universal,*

*and therefore*

- *no cause for*
  - *guilt and*
  - *denial.*



22

*A generally ignored need  
is that of  
ego gratification.*

*The most enlightened people  
are under the impression  
that*

*any need for it at all [i.e., that any need for ego gratification at all]  
indicates*

- *neurosis,*
- *disturbance,*
- *immaturity.*

*In the  
well-functioning personality,  
the need for  
ego-gratification  
is acknowledged,*

*but*

*it [i.e., but the need for ego-gratification]  
is not exaggerated  
at the expense of  
other*

- *functions and*
- *expressions*  
*of the self.*

*Lack of ability  
to give  
the ego*

*its necessary gratification  
is a result of  
ignoring its [i.e., ignoring the ego's]*

- *healthy,*
- *unexaggerated*  
*existence.*

**Being dependent on others  
who fall short  
of fulfilling this need [i.e., Being dependent on others who fall short of  
fulfilling YOUR NEED for ego-gratification]**  
**is the sign that  
the self  
disregards  
its rightful place  
in the overall scheme.**

**However,  
if you are able to acknowledge,**

**"I do need**  
**• some measure of  
approval,  
• some degree of  
gratification of my ego,"**

**chances are,  
provided  
you do not feel guilty about it [i.e., provided you do not feel  
guilty about having this need for some measure of  
approval, about having a need for some degree of  
gratification of your ego],  
that ways will begin to open  
affording you  
this fulfillment [i.e., this fulfillment of your need for some  
degree of gratification of your ego].**

**And it will be  
infinitely easier  
to find**  
**• certain factors  
within yourself  
which prohibited the fulfillment of this need [i.e., prohibited  
the fulfillment of this need for ego-gratification],**  
**• certain  
destructive behavior patterns  
you could not see,**  
**once you can  
guiltlessly acknowledge  
this need [i.e., this need for ego-gratification].**

23

*It is of utmost importance, my friends,  
to ascertain  
all your needs –*

*to what extent they are*  
• *fulfilled,*  
*to what extent*  
• *unfulfilled.*

*Think about  
the variety of  
universal needs,  
and then  
see if you have given them  
all  
a rightful place.*

*Ascertain  
which particular needs  
cause you to  
feel*  
• *guilty and*  
• *ashamed.*

*Ascertain  
which needs  
must remain unfulfilled  
due to  
your personal*  
• *images,*  
• *main problems,*  
• *unresolved conflicts,*  
• *pseudo-solutions and*  
• *idealized self-image.*

*Look further into  
your personal displacements.*

*How have you  
displaced your needs –  
by*

- *substituting  
the opposite or*
- *shifting the  
need or*
- *denied feeling  
into a different channel –  
and to what extent?*

*Then  
look at your displacements  
from the opposite approach.*

*Examine*

- *your present*
    - *negative involvements,*
    - *disturbing emotions,*
  - *the impasses  
from which  
you cannot extricate yourself  
because  
the alternatives available to you –  
both*
    - *inner*
    - and*
    - *outer –*
- are equally  
unsatisfying.*

*What possible  
real needs  
are at the bottom of such a nucleus?*

*What needs  
have grown disproportionately strong  
due to*

- *denial and*
- *false guilt?*

24

*The value of such an approach [i.e., The value of examining, in detail and from many directions, your displacements, substitutions, and superimpositions] to yourself cannot be measured, my friends.*

*I can see that for all of you it is of utmost importance to undertake this vital step.*

*Many a lingering negative situation is the result of ignoring it [i.e., of ignoring the examination, in detail and from many directions, your displacements, substitutions, and superimpositions].*

*After extensive insights have been gained, your*  
*• permanent personality problems*  
*and*  
*• unfulfillments*  
*often require only the final application of these principles before a*  
*• true,*  
*• liberating transformation can take place.*

*This process is also the best way to increase your ability to accept yourself in a spirit of realism.*

25

• *Displacement*  
and  
• *substitution*  
occur  
not only with one's  
• *fundamental problems,*  
• *main images,*  
• *inborn conflicts,*  
all waiting for  
the necessary understanding  
in order to be resolved,  
they [i.e., displacement and substitution]  
also apply to  
• *temporary situations.*

After  
a poignant disappointment,  
an individual  
may deny  
a hitherto  
accepted  
need  
and, subsequently,  
shift  
the relevant energy [i.e., the energy connected  
with that once accepted but  
now denied need]  
into  
a different outlet.

It goes without saying  
that a  
fundamental personality problem  
may, in some way,  
be connected with  
this way of reacting [i.e., shifting the energy connected with  
that fundamental personality problem  
into a different channel].

Nevertheless,  
the displacement [i.e., the displacement connected with a particular problem]  
may not be permanent.

	<p><i>It is of equal importance to be aware of situational displacements, otherwise permanent denial of a need [i.e., permanent denial of a need that is merely situational and hence only temporary] and substitution [i.e., unwarranted permanent substitution of a need that has been merely temporarily denied and displaced] may come into existence.</i></p>
26	<p><i>Such temporary displacements may occur, particularly in the course of your pathwork, as an interim phase.</i></p> <p><i>Let us again take an example.</i></p> <p><i>Suppose you have a problem with</i></p> <ul style="list-style-type: none"><li><i>• partnership,</i></li><li><i>• a difficulty</i></li></ul> <p><i>in relating to the opposite sex.</i></p> <p><i>Let us further suppose that before you started to progress on this path, your</i></p> <ul style="list-style-type: none"><li><i>• pseudo-solutions,</i></li></ul> <p><i>your</i></p> <ul style="list-style-type: none"><li><i>• idealized self-image,</i></li></ul> <p><i>your</i></p> <ul style="list-style-type: none"><li><i>• defense mechanisms</i></li></ul> <p><i>have given you some measure of fulfillment in spite of the existence of the problem.</i></p>

*Of course,  
such fulfillment [i.e., such fulfillment coming from your pseudo-solutions,  
idealized self-image, and defense mechanisms]*

*was*

- limited,*
  - problematic,*
  - fraught with tension*
- and, in the end,*
- disappointing.*

*It cannot be otherwise  
if one attempts to solve a problem  
by false means.*

*Nevertheless, there was  
some  
measure of fulfillment.*

*Progress in this work  
begins to dissolve  
to a considerable extent  
the  
• pseudo-solutions,  
the  
• idealized self-image,  
the  
• defense mechanisms,*

*but  
the original problem  
may not yet be  
• fully worked through and  
• understood to the deepest levels of your being.*

*Nor are you  
quite conscious of  
• your needs and  
• their rightful place in your life.*

*Hence,  
in the interim,  
you find yourself  
in a transitory stage  
which may confuse you.*



*You know  
you have grown,  
yet you experience  
a greater emptiness than before  
in this specific area of your life.*

*You do  
not know  
why this is so.*

*Your needs  
are now  
less fulfilled  
than before,  
but  
since you do not concisely  
acknowledge this fact [i.e., you do not acknowledge this fact  
that your needs are now less fulfilled than before],  
the energy current  
shifts into  
another outlet.*

27

*Not being aware of*

- *this original need and*
- *its present unfulfillment*

*is bound to cause it [i.e., bound to cause this original need]  
to attach itself  
to another situation.*

*Perhaps it [i.e., Perhaps this original unfulfilled need  
that now attaches itself to another situation]  
produces  
a tight overinvolvement with  
your work,  
causing too many intense reactions.*

	<p><i>Or perhaps it [i.e., Or perhaps this original unfulfilled need that now attaches itself to another situation] produces an overinvolvement with a specific friendship into which you shift all the</i></p> <ul style="list-style-type: none"><li><i>• feelings and</i></li><li><i>• needs.</i></li></ul>
28	<p><i>It does not suffice to be generally aware of the unfulfilled need for a</i></p> <ul style="list-style-type: none"><li><i>• mutual relationship,</i></li></ul> <p><i>for a</i></p> <ul style="list-style-type: none"><li><i>• mate.</i></li></ul> <p><i>You have to specifically recognize that several needs are embedded in this expression.</i></p> <p><i>For instance, apart from</i></p> <ul style="list-style-type: none"><li><i>• the pleasure principle,</i></li></ul> <p><i>there is</i></p> <ul style="list-style-type: none"><li><i>the need for being</i><ul style="list-style-type: none"><li><i>• needed and</i></li><li><i>• important;</i></li></ul></li><li><i>the need to</i><ul style="list-style-type: none"><li><i>• give and</i></li><li><i>• receive;</i></li></ul></li><li><i>the need to be</i><ul style="list-style-type: none"><li><i>• protective or</i></li><li><i>• protected –</i></li></ul><i>or both;</i></li><li><i>the need for</i><ul style="list-style-type: none"><li><i>• ego-gratification.</i></li></ul></li></ul>

*All these [i.e., all these needs – the need for pleasure, the need to be needed and important, to give and receive, to be protective or protected, for ego-gratification]*

*are legitimate needs,  
provided*

- *they [i.e., provided these needs]  
are not overgrown*

*and*

- *one [i.e., and provided one need]  
is not disproportionate to*

- *another [i.e., to another need].*

*For example,*

*if the need for*

- *ego-gratification in a relationship  
is disproportionately stronger than the need to*
- *give and receive*
  - *love,*
  - *affection,*
  - *pleasure,*

- *such an imbalance  
has to be recognized*

*and*

- *the reason [i.e., the reason for such an imbalance]  
found.*

*Even where*

*all these various  
partnership needs  
interact in a healthy way,*

*the entire nucleus of needs [i.e., the entire nucleus of these partnership needs]  
might be blindly shifted into  
another outlet,  
if they [i.e., if the partnership needs]  
are ignored  
in a temporary phase.*

***All these needs [i.e., All these partnership needs]  
might be fulfilled  
to a certain degree  
in the [i.e., fulfilled to a certain degree when substituted into the]  
• new,  
• transferred  
area –  
in a  
different form,  
of course.***

***Being fully aware of  
the substitution  
will make the shift  
• harmless,  
even  
• healthy  
and  
• necessary.***

***But ignoring the process [i.e., But not ignoring this process of substitution]  
must create  
• untold and  
• unnecessary  
• hardship and  
• confusion.***

29

*If a*

- *boss, an*
- *employee, a*
- *person you work for, a*
- *friend or a*
- *group of people, or an*
- *activity or*
- *interest*

*are supposed to furnish you  
with all the  
unfulfilled needs*

*of the missing mate [i.e., are supposed to furnish you with all the  
the needs left unfulfilled because you do not have a mate],*

*you must become*

- *overintense,*
- *anxious,*
- *hostile,*
- *insecure.*

*Every*

- *little slight, or*
  - *apparent slight,*
- will hurt much more  
than if you were aware of  
what goes on in you.*

*Such awareness*

*will make you  
joyfully accept  
those fulfillments  
that can be substituted for,  
without making you  
expect  
what cannot possibly be expected.*

*You will therefore*

- avoid*
- *disappointment and*
  - *frustration.*

30

*[When I say that awareness of the displacement going on in you will make you joyfully accept those fulfillments that can be substituted for,]*

***I do not mean to imply  
that the pleasure principle  
can be displaced into another outlet  
in its original form – of course not.***

***It [i.e., the pleasure principle]  
transforms itself.***

***A hankering after***

- ***luxuries***

***may be such a transformation, or***

***a craving for***

- ***food and***
- ***drink.***

***Full awareness of this shift  
will lessen the***

- ***intensity and***
- ***strain,***

***even if***

***the displaced need***

***has to find***

***another outlet***

***until it can be***

***fulfilled***

***in its natural way.***

31

*Let us take one more example,  
assuming your main problem is*

*a difficulty in making  
the best of yourself [i.e., making the best of yourself in  
your vocational self-expression].*

*In the course of this work  
you have*

- *found*
- and
- *dissolved*
  - *the idealized self-image,*
  - *the pseudo-solutions,*
  - *etc.*

*Hence, the*

- *small*
- *precarious*

*success [i.e., success in satisfying your needs to make the best  
of yourself in your vocational self-expression]*

*you had*

*before [i.e., “success” you had BEFORE your progress in this work]  
is temporarily lessened.*

*You now find it  
harder*

*to assert yourself [i.e., to assert yourself in your vocational self-expression]*

- *because*
  - the defenses*
  - no longer work,*
- *while you have not yet found*
  - the clarity*
  - to acknowledge*

*your real needs [i.e., all of your various real needs in your  
vocational self-expression]*

*without*

- *imagining dire consequences*

*and*

- *creating false guilt.*

***You now understand that  
your previously limited accomplishments [i.e., that your previously limited  
accomplishments in your vocational self-expression]  
were not  
a satisfactory solution [i.e., not a solution to satisfying  
your real needs in your vocational self-expression].***

***These ventures [i.e., These ventures to satisfy your real needs in your vocation],  
fraught with  
• tension and  
• anxiety,  
always failed  
without your really seeing why.***

***Now you know [i.e., Now you know WHY these ventures to satisfy your needs for  
making the best of yourself in your vocational self-expression always failed].***

***But you are not yet in a position  
to express your [i.e., to express your true and natural]  
• abilities and  
• talents  
[in your vocational self-expression]  
without  
• conflict and  
• uncertainty.***

***It takes a little more  
• insight and  
• understanding  
before you can do so [i.e., before you can express your true and natural  
abilities and talents in your vocation without conflict and uncertainty].***



***In this interim phase [i.e., In this interim phase  
between***

- 1) the previous phase where your need to make the best of yourself in your vocational expression was fulfilled in only a very limited and fearful way],***  
***and***
- 2) the new phase you are entering where you will be able to make the best of yourself in your vocational expression by expressing your true and natural abilities and talents in your vocation without conflict and uncertainty],***

***in which you find yourself  
more frustrated***

***than before [i.e., MORE frustrated than before you began this pathwork],***

***the respective needs [i.e., the previous FALSE NEEDS, which did not work in making the best of yourself in your vocational expression, and the TRUE NEEDS to make the best of yourself in your vocation by enabling you to express your true and natural abilities and talents in your vocation without conflict and uncertainty RESPECTIVELY]  
are left without any outlet.***

***Unconsciously,  
you seek***

***a substitute channel [i.e., a substitute channel for expressing your true talents in your vocation].***

32

*Again,  
it is important to recognize  
various needs  
connected with  
this one issue of  
  
vocational self-expression.*

*Apart from  
the need to earn a living,  
which is the  
most  
• obvious and  
most  
• readily recognized,*

*there are others:  
the need for  
• creative accomplishment,  
the need for  
• ego-gratification and  
• self-esteem,  
the need for  
• the pleasure of accomplishment,  
the need for  
• carrying responsibility and  
• coping with challenge,  
the need for  
• self-assertion,  
as well as  
the need for  
• cooperation and  
• interaction.*

*Provided  
one need  
is not disproportionate to  
the others,  
all of them  
• have their rightful place  
and  
• should not cause guilt.*

***By not acknowledging these needs [i.e., all of these various needs for making the best of yourself in your vocational expression] you will displace them [i.e., displace these needs relating and belonging to “making the best of yourself in your vocational expression”] onto a***

- relationship or***
- side-activity.***

***As in the former example, the displacement itself cannot harm, provided you are fully aware of it.***

***This [i.e., This awareness of the displacement] saves you from undue***

- overreaction,***
- tension,***
- frustration, and***
- the inner***
  - disorder and***
  - imbalance***

***which is always the result of lack of self-awareness.***

33

*Look at your present*

- *activities and*
  - *relationships*
- in this light.*

*Ascertain any possible*

- *overreaction,*
- *lingering or frequently recurring anxiety, and*
- *other negative emotions.*

*Then*

- *examine and*
  - *deeply ponder*
- the needs*
- which lie behind the*
- *activity or*
  - *relationship.*

*It will then*

- become possible to*
- *find*
- and*
- *clearly determine*
- the displacement.*

*It is particularly important*  
*to ascertain*

- *to what degree you feel*
- you*
- ought not*
- to have these needs,*
- and*
- *whether or not they [i.e., whether or not these needs]*
- are distorted*
- due to*
- denial.*

34

*It is also essential  
to verify  
the various layers of a*  

- *superimposition*

*and*  

- *substitution.*

*The more you*  

- *experience*

*these various layers*  
*emotionally [i.e., experience EMOTIONALLY the various layers of a*  
*superimposition and substitution]*  
*and*  

- *understand their*

*true significance [i.e., and understand the true significance*  
*of the various layers of a superimposition and substitution],*  
*the sooner*  
*can fulfillment occur.*

*However,*  

- *unfulfillment of needs*

*does not hurt half as much as*  

- *believing,*

- *consciously or*
- *unconsciously,*

*that frustrated needs [i.e., that frustrated or unfulfilled needs]*  
*are necessarily*  
*painful.*

*This [i.e., Believing, consciously or unconsciously, that frustrated*  
*or unfulfilled needs are necessarily painful]*  
*is one of the*  
*predominant reasons*  
*for repressing needs –*  
*believing that thereby [i.e., that by repressing unfulfilled*  
*or frustrated needs]*  
*they [i.e., the unfulfilled or frustrated needs that are believed*  
*to be necessarily painful]*  
*will cease to exist.*

***By repressing needs,  
the imagined  
pain of frustration  
is supposed to be  
eliminated.***

***In reality, the***  

- displacement and***
- substitution***

*[i.e., In reality, the displacement and substitution of unfulfilled needs]  
results in*  
***much more***  

- severe and***
- bitter***

***suffering  
than would  
the relaxed admission  
of an unfulfillment.***

35

***Let us now consider  
the possibility of  
the various layers of substitution.***

***Originally  
the need  
exists.***

***This is one layer [i.e., This is layer one of the substitution].***

***But you may –***  

- unconsciously or***
- vaguely half-consciously –***

***feel that  
you,  
as a***  

- mature and***
- good***

***person,  
ought not to have it [i.e., ought not to have  
this original need].***

**You therefore deny its  
existence** [i.e., *Feeling you ought not have this original need,  
you deny this original need's existence*].

**This denial** [i.e., *This denial of the original need*]  
**is the next layer** [i.e., *this denial is the second layer of the substitution*].

**To make the denial** [i.e., *To make the denial of the original need*]  
**successful,**  
**you produce**  
**its exaggerated opposite** [i.e., *the original need's exaggerated opposite*].

**You**  
**not only**  
**• try to convince yourself**  
**that the need** [i.e., *that the original need*]  
**is nonexistent,**  
**but you**  
**• "prove" it** [i.e., *you "prove" that the original need is nonexistent*]  
**by emphasizing**  
**the opposite.**

**This, then,** [i.e., *Emphasizing a need that is opposite to the original need, then,*]  
**becomes**  
**compulsive.**

**This** [i.e., *This need, which is opposite to the original need and  
is now also a COMPULSIVE need*]

**is the third layer** [i.e., *is the third layer of the substitution*].

**As a further result,**  
**there must come**  
**• resentment,**  
**• dissatisfaction** [ i.e., *DISSATISFACTION because the original need is not  
fulfilled and RESENTMENT because so much effort is going into  
fulfilling the compulsive need, effort, which, being aimed at fulfilling  
a need opposite to the original need, does nothing to fulfill the  
original need*]

**– the fourth layer** [i.e., *the fourth layer of the substitution*].

*As a fifth [i.e., As a fifth layer of the substitution]  
comes  
guilt  
about  
the resentment.*

*As a sixth [i.e., As a sixth layer of the substitution],  
there is confusion  
because  
all these powerful emotions [i.e., all these powerful emotions of  
DISSATISFACTION because the original need is not  
fulfilled, RESENTMENT for all the compulsive effort going  
into fulfilling a need opposite to the original need which was  
intended to prove that the denied original need did not exist,  
and GUILT for having resentment]  
cannot be dealt with.*

*They [i.e., These powerful emotions – DISSATISFACTION, RESENTMENT,  
GUILT, and CONFUSION]  
are merely a result of  
denying  
the original  
• need or  
• feeling.*



36	<p><b>Displacement,</b> <i>as discussed here [i.e., here in this example],</i> <b>is <i>horizontal</i>, as it were.</b></p> <p><b>One layer</b> <b>covers</b> <b>the other [i.e.,</b></p> <p><i>LAYER 1) DISSATISFACTION because original need is not fulfilled,</i></p> <p><i>covered by</i> <i>LAYER 2) DENIAL of the original need,</i></p> <p><i>covered by</i> <i>LAYER 3) COMPULSIVENESS to fulfill a need opposite to</i> <i>the original need,</i></p> <p><i>covered by</i> <i>LAYER 4) RESENTMENT, dissatisfaction</i> <i>for all the wasted compulsive effort,</i></p> <p><i>covered by</i> <i>LAYER 5) GUILT for having resentment,</i></p> <p><i>covered by</i> <i>LAYER 6) CONFUSION in dealing with all these powerful emotions].</i></p> <p><b>Vertical displacement</b> <b>substitutes</b> <b>one form of</b> <b>self-expression</b> <b>with another [i.e., with another form of self-expression].</b></p>
37	<p><b>Compulsiveness</b> <b>is the result of</b> <b>both</b></p> <ul style="list-style-type: none"><li>• <b>vertical</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>horizontal</b></li></ul> <p><b>shifts.</b></p> <p><b>The intensity of</b> <b>preoccupation</b> <b>resulting from such displacements</b> <b>applies to both forms.</b></p>

	<p><i>If you are afraid to be rejected in love and, subsequently, displace that particular energy current into the channel of vocational success, the slightest • real or • imagined rejection in your career hurts infinitely more than a real rejection in your relationship.</i></p>
38	<p><i>Discussing such a topic must, of necessity, be oversimplified.</i></p> <p><i>When it comes to the dynamics of the human psyche, many details must be taken into consideration.</i></p> <p><i>It is no longer a question of clear-cut • denial or • admission.</i></p> <p><i>Awareness is often somewhere in-between – • a half-measure which is no more satisfactory than • a complete lack of awareness of these processes.</i></p>

39

*If you find yourself  
in an involved situation,  
examine yourself  
from the point of view under discussion.*

*Acknowledging your needs –*

*even though  
you may not yet be able to distinguish  
between*

- distorted*

*and*

- healthy*
  - needs and*
  - emotional attitudes –*

*but acknowledging them [i.e., but acknowledging your  
needs and emotional attitudes]*

- for better*

*or*

- for worse,*

*is bound to  
relieve  
the involved situation of*

- surplus  
intensity*

*and*

- painfully twisted,*
- conflicting  
emotions.*

*You may try with all your might  
to understand a*  
• *painful and*  
• *involved*  
*situation*  
*by analyzing*  
• *yourself*  
*and*  
• *the other person,*  
*but as long as*  
*you do not find peace,*  
*you may be sure that*  
*something*  
*has been displaced.*

40

*Seeing this over*  
*and over again,*  
*to a greater or lesser degree*  
*with all of you, my friends,*  
*makes this topic*  
*especially important.*

*Regardless of*  
• *how good*  
*your will is and*  
• *how sincerely*  
*you try,*  
*you still often*  
*fail to look*  
*in the right direction.*

*Much of what I*  
*constantly*  
*tell you*  
*is forgotten*  
*when it is most needed.*

41

*I recently discussed the topic of  
transference.*

*Of course,  
transference  
is also a form of*

- displacement or*
- substitution.*

*But the phenomenon of  
transferred  
emotions  
is often  
not recognized  
in its full*

- significance and*
- detail.*

*Displaced  
needs  
are transferred  
just as one might*

- displace, or*
- transfer,  
the feelings  
one originally had for a parent  
onto another person.*

*In the lecture dealing with  
transference [i.e., see Pathwork Lecture 118 - Duality  
Through Illusion – Transference]*

*I said that it is  
necessary to determine  
a negative feeling toward a person  
which is*

- persistent and*
- cannot be resolved  
by finding that you*
  - originally  
felt similarly  
toward a parent,*

*but*

- did not dare to acknowledge it.*

*The moment you  
allow yourself  
to feel  
the original feeling  
toward the parent  
in connection with  
the new person,*

*the negatively involved situation  
must  
clear up.*

*Meanwhile,  
you have grown considerably  
in the process of  
facing the truth  
within yourself.*

*The identical mechanism [i.e., the mechanism in which the moment you allow  
yourself to feel the original feelings or needs in connection  
with the displaced feelings or needs, and hence the negatively  
involved situation must clear up]*

*works with  
displaced*

- feelings and*
- needs.*

42	<p><i>Are there any questions now?</i></p> <p><b>QUESTION:</b> <i>I have the feeling that,     due to my childhood, I have in me     a childish greed     which manifests in     a need for special consideration.</i></p> <p><i>Am I</i></p> <ul style="list-style-type: none"><li>• <i>displacing, or</i></li><li>• <i>superimposing,     this original need [i.e., this original childish need to be greedy]?</i></li></ul>
43	<p><b>ANSWER:</b> <i>Yes,     you are very right.</i></p> <p><i>You so completely denied     this childish greed until recently     that you went     way overboard [i.e., to prove you were not greedy you went way     overboard in the direction opposite from greed]     by denying yourself     every</i></p> <ul style="list-style-type: none"><li>• <i>gratification and</i></li><li>• <i>fulfillment.</i></li></ul> <p><i>You feel extremely guilty, not only about</i></p> <ul style="list-style-type: none"><li>• <i>this still undeveloped part of yourself in which the childish greed exists,</i></li></ul> <p><i>but also about</i></p> <ul style="list-style-type: none"><li>• <i>the</i></li><li>• <i>legitimate,</i></li><li>• <i>rightful     desire to receive.</i></li></ul> <p><i>You feel just as guilty about</i></p> <ul style="list-style-type: none"><li>• <i>the one [i.e., guilty about the undeveloped childish greed that still exists]</i></li></ul> <p><i>as</i></p> <ul style="list-style-type: none"><li>• <i>the other [i.e., guilty about even the legitimate, rightful desire to receive].</i></li></ul>

44	<p><i>The fact that you can now even ask this question indicates</i></p> <ul style="list-style-type: none"><li>• <i>a tremendous step forward and</i></li><li>• <i>a vast new opening</i><ul style="list-style-type: none"><li>• <i>of insight into yourself,</i></li><li>• <i>of clarification.</i></li></ul></li></ul> <p><i>This [i.e., This vast new opening of insight into yourself and clarification] will prove of more crucial importance than you even realize at this moment.</i></p> <p><i>It [i.e., This vast new opening of insight into yourself and clarification] is indeed a threshold.</i></p>
45	<p><b>QUESTION:</b> <i>In an involvement with a new person, how can one be sure that one is not transferring from a parent?</i></p> <p><b>ANSWER:</b> <i>One can be sure only by</i></p> <ul style="list-style-type: none"><li>• <i>deeply examining one's feelings</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>ascertaining</i><ul style="list-style-type: none"><li>• <i>the parallels,</i></li><li>• <i>the similarities of reactions.</i></li></ul></li></ul> <p><i>But a relationship need not be shied away from because it may also contain elements of transferred emotions.</i></p>



	<p><i>Not only can one grow in such a relationship, particularly when being alert to oneself, but usually spontaneous feelings for the new person also exist, which may still make the relationship rewarding for both.</i></p> <p><i>To the degree</i></p> <ul style="list-style-type: none"><li>• <i>one recognizes oneself,</i></li></ul> <p><i>to that degree</i></p> <ul style="list-style-type: none"><li>• <i>will the relationship</i><ul style="list-style-type: none"><li>• <i>grow more real</i></li></ul></li><li>and</li><li>• <i>less a repetition of old patterns.</i></li></ul>
46	<p><i>I would also advise that you examine your unconscious motivations with respect to this question.</i></p> <p><i>You might have hoped to hear [i.e., unconsciously hoped to hear from my answer] that involvement with someone is indeed</i></p> <ul style="list-style-type: none"><li>• <i>merely a transference</i></li><li>and therefore</li><li>• <i>no good.</i></li></ul> <p><i>Such an answer might have appeared to simplify certain disturbing questions.</i></p>
47	<p><i>Although not entirely new, this topic [i.e., Displacement, Substitution, Superimposition] may open more doors for my friends than the introduction of a completely new topic at this time.</i></p>

	<p><i>It is essential for all of you to work through this material.</i></p>
48	<p><i>Let me leave you with</i></p> <ul style="list-style-type: none"> <li>• loving,</li> <li>• warm</li> </ul> <p><i>    blessings</i></p> <ul style="list-style-type: none"> <li>• for each of you in your own way –</li> </ul> <p><i>    also</i></p> <ul style="list-style-type: none"> <li>• for those who read this lecture.</li> </ul> <p><i>May all of you</i></p> <ul style="list-style-type: none"> <li>• receive and</li> <li>• feel</li> </ul> <p><i>    this love,</i></p> <p><i>    even if</i></p> <p><i>        some of you –</i></p> <p><i>  due to</i></p> <ul style="list-style-type: none"> <li>• your current problems and</li> <li>• your involvements</li> </ul> <p><i>  which make you temporarily blind –</i></p> <p><i>do not realize</i></p> <p><i>    how much I am</i></p> <ul style="list-style-type: none"> <li>• with you and</li> <li>• for you!</li> </ul> <p><i>Be blessed,</i></p> <p><i>    be in peace,</i></p> <p><i>        be in God.</i></p>

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