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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

9	Content
03	Greetings, my dearest friends.
	God bless every one of you.
	Blessed be this hour [i.e., Blessed be this time we now spend together in this lecture].
	Blessed be every step toward • growth and • unfoldment each of you undertakes.

	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.

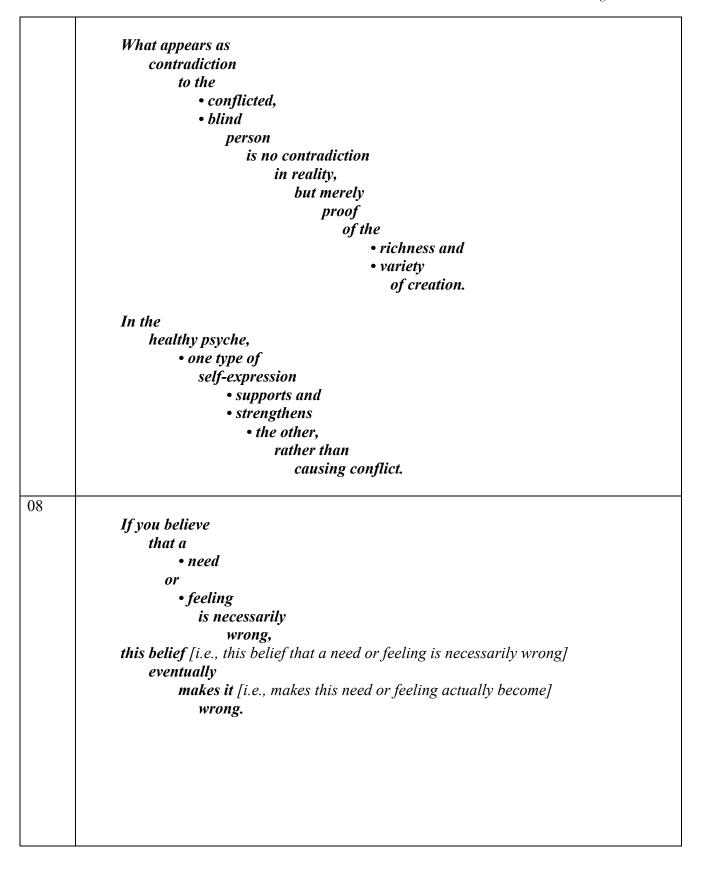
	It is essential
	for all of you
	to understand these concepts [i.e., these concepts of displacement,
	substitution, and superimposition of feelings and needs]
	in order to
	make further progress.
	Some of you
	find yourselves
	in negative involvements
	you
	cannot
	• fully understand
	and, therefore,
	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 e an esifie feelings
	• specific feelings
	have been
	 shifted into different channels
	or • superimposed by other feelings.

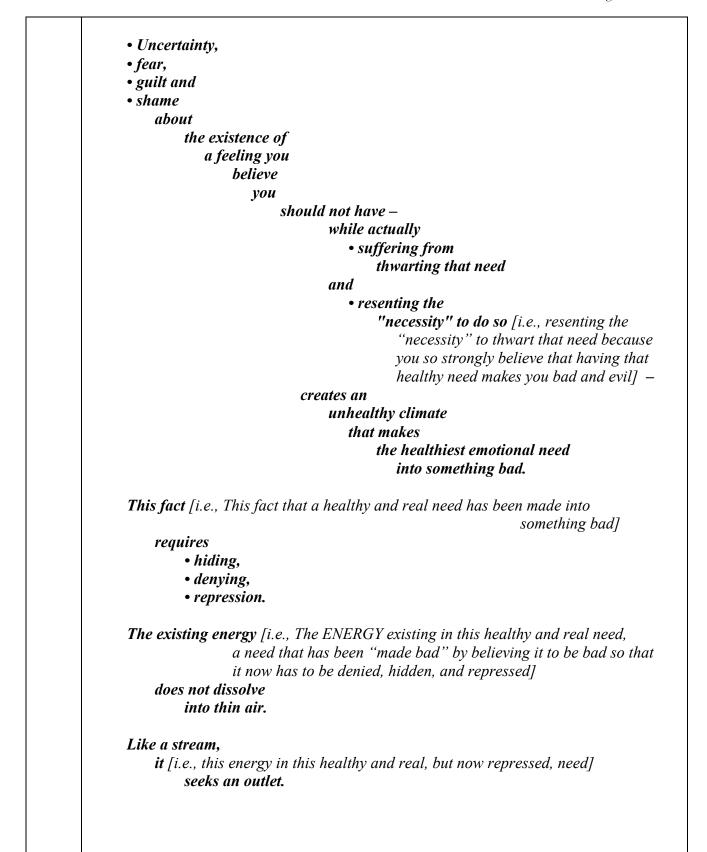
	No matter
	how
	deep
	• a problem,
	how
	severe
	• a fault,
	<i>it</i> [<i>i.e.</i> , a problem, no matter how deep,
	or a fault, no matter how severe]
	could never create
	an abiding disturbance
	if
	the person were
	<i>completely aware of it</i> [i.e., completely aware of the problem or fault]
	in 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.
06	
00	As you know from my previous talks,
	each
	• emotion,
	each
	• feeling,
	each
	• thought,
	each
	• attitude,
	each
	• need
	is an
	energy-current.
-	I

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].

Francisco
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;

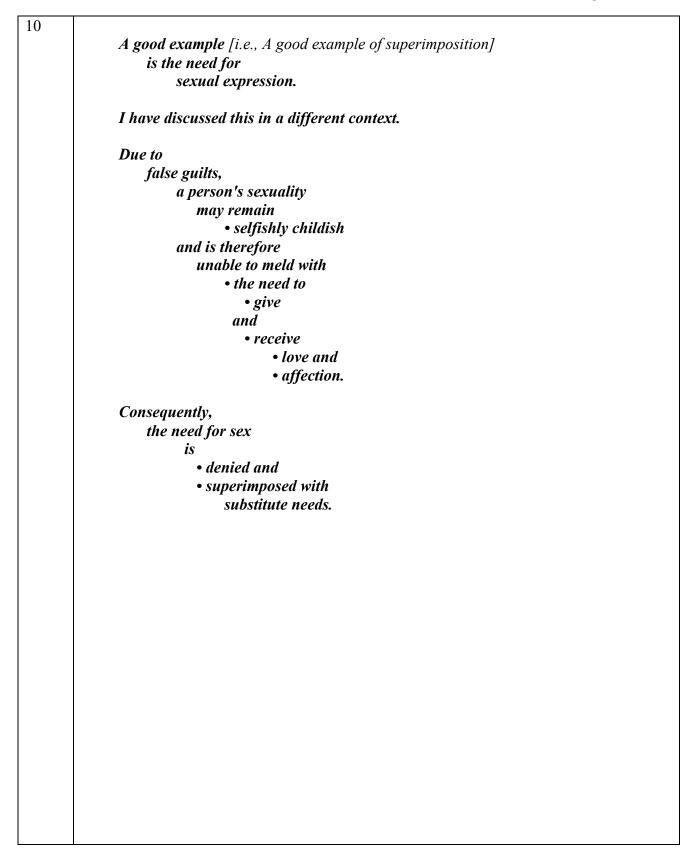
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the needs for
                       • self-assertion
                  and for
                       • flexible adjustment;
                  the needs for
                       • ego-gratification
                  and for
                       • 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.
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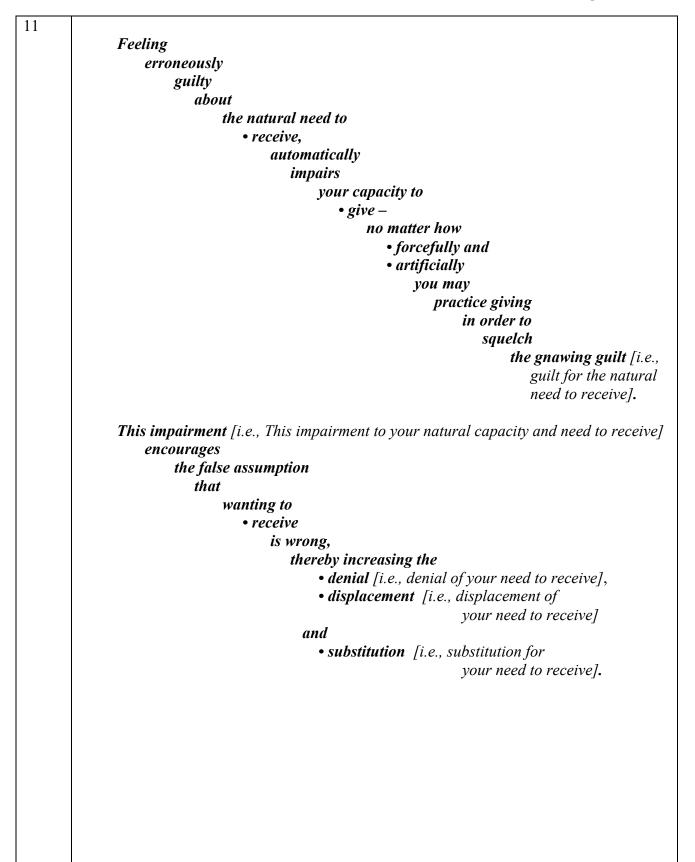




	The original energy [i.e., The original energy of this original real need, a need that now has been "made wrong" and therefore has to be repressed and denied] • converts into a different type [i.e., a different types of energy] – displacement, or it • changes into its [i.e., changes into the original energy's] opposite, due to the feeling that
	the original
	• emotion or
	• need
	is unacceptable.
09	-
0,2	It is very important
	to become aware of
	what may seem like
	two contradictory needs
	and to realize
	that
	they are
	• not necessarily so [i.e. to realized that the two needs that seem
	contradictory are not necessarily contradictory],
	but
	• a part of
	a full life.
	The most prevalent denial
	due to
	false guilt
	is in the area of
	receiving.
	Anything you
	wish to attain for yourself
	often carries with it
	a vague feeling
	that this is wrong.

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.

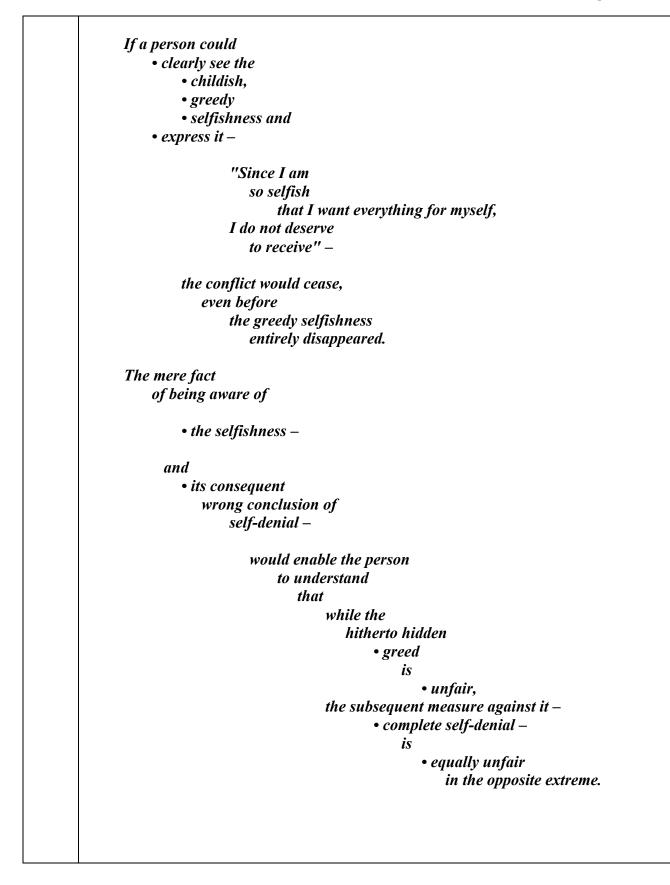


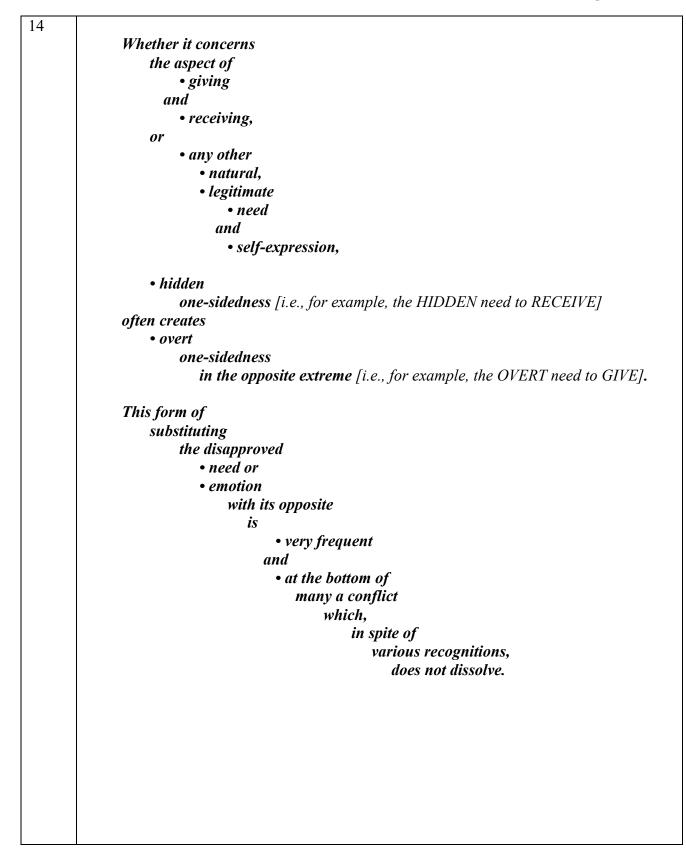


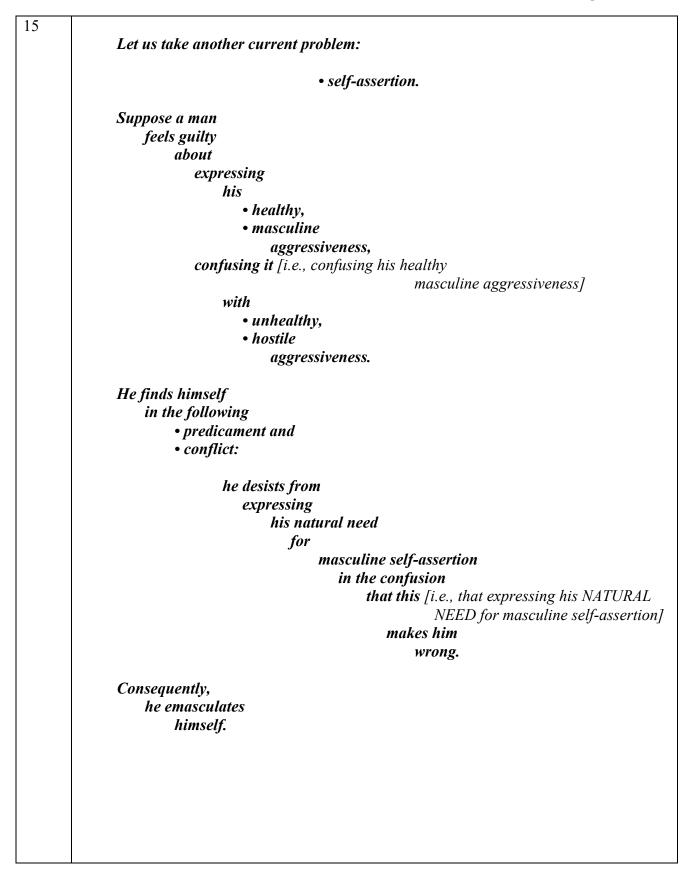
To recapitulate: • unfree, • compulsive, • problematic giving is often the result of denving a need to receive. *The latter* [i.e., *The need to receive*] may have grown disproportionately strong, just because *it* [*i.e.*, *just because the need to receive*] is thought • wrong and • bad and therefore • 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.

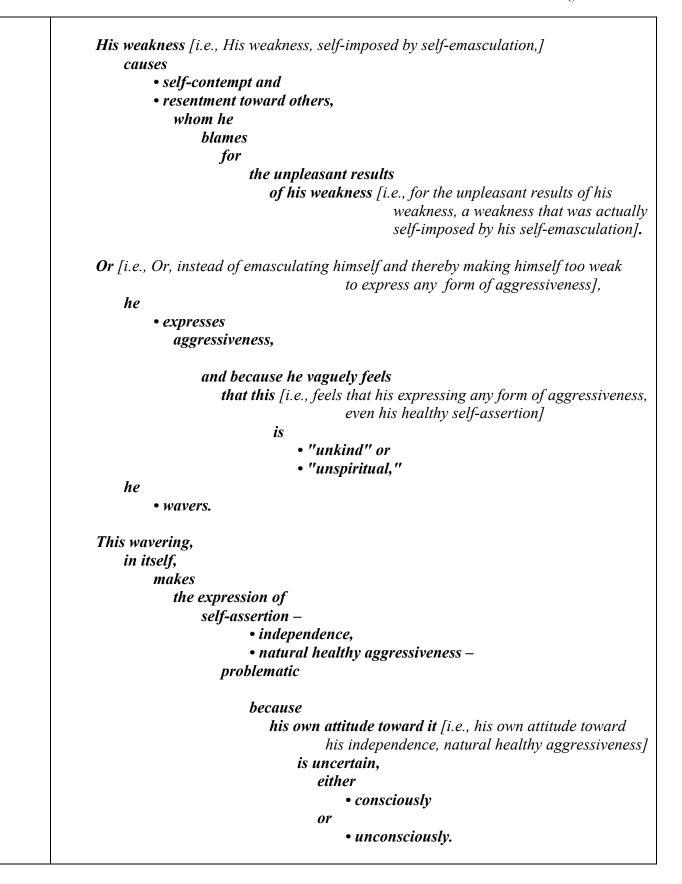
12	
	There is a
	• particular and
	• quite common
	conflict
	between
	• the compulsion to give
	and
	• the guilt for receiving.
	<i>These two emotions</i> [i.e., 1) the compulsion to give and 2) the guilt for needing to receive]
	may be
	comparatively easy to recognize.
	The person
	feels
	• unfairly 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
	0ľ
	• receiving
	and feeling
	• unfree,
	• inhibited and
	• guilty.

	He or she
	cannot find the way out of
	<i>this predicament</i> [<i>i.e.</i> , <i>this predicament of having two unsatisfactory</i>
	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.
	10 Tecetve.
	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].









	In addition,
	his resentments –
	the result of
	suppressing
	his natural aggressiveness –
	now mingle with
	the confusion.
	ine conjusion.
	He no longer expresses
	• the healthy facet
	of aggression,
	but, instead,
	• a negative version
	of it [i.e., a negative version of his otherwise natural aggressiveness].
	of u [i.e., u negative version of his otherwise natural aggressiveness].
16	
10	Some of my friends on the path
	have reached the point
	where they recognize
	that they
	have a conflict
	between
	two unsatisfactory alternatives:
	• weakness
	versus
	• hostility.
	• nosuny.
	They cannot find
	their way out
	until they realize
	that they
	denied
	their original need
	to express
	natural
	masculine aggressiveness,
	out of ignorance
	<i>that it</i> [i.e. that their original need to express
	their natural masculine aggressiveness]
	is
	a healthy need.
	u neumy neeu.

```
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,
                                              relinguishing, 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."
```

	He confuses
	• flexibility,
	• adjustability,
	• the ability to take advice
	with
	• weakness,
	and [i.e., and he confuses]
	 rigid stubbornness
	with
	• strength.
	He constantly wavers
	between
	• giving in
	at the wrong
	• time and
	• place –
	because
	he disapproves of
	his aggressive tendencies –
	and
	• asserting himself
	where reason
	indicates that to do so [i.e., that to assert himself]
	is detrimental.
17	
- /	In addition to
	substituting
	the opposite trend
	for
	the one that is denied,
	another form of
	displacement
	is shifting a
	need
	into another channel.

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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.
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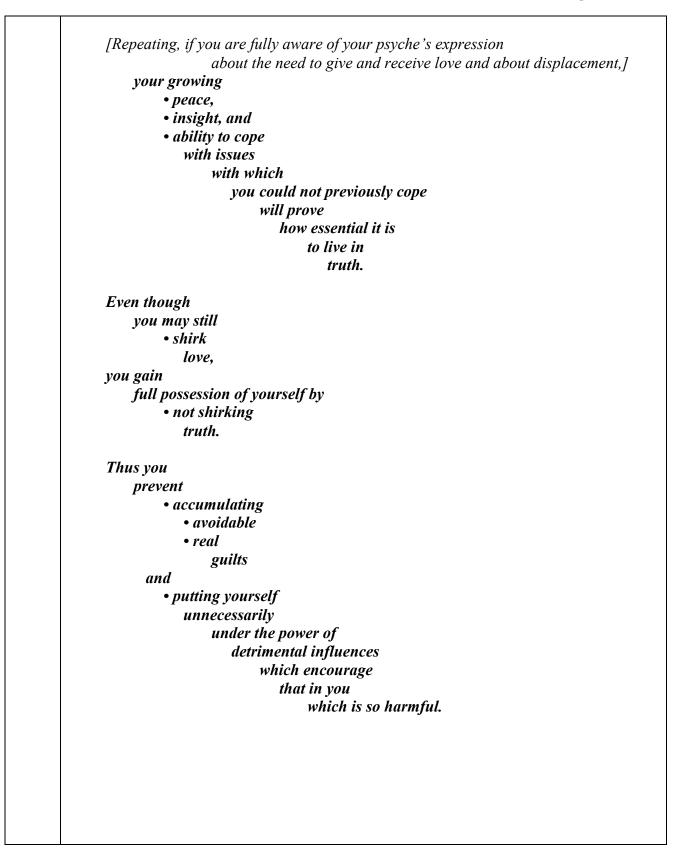
	• Tension,
	• frustration,
	• discontent,
	• inexplicable hostility,
	• overreaction –
	where
	one sees
	• that the intensity of feeling
	is not commensurate with
	the occasion,
	yet is unable to prevent it [i.e. yet one is unable
	to prevent the intensity of feeling] –
	or an
	• numbness and
	• impoverishment of feelings
	in other areas,
	are frequent indications of
	• inner
	friction,
	which is the result of
	denying
	a rightful need.
	u rignijut neeu.
	• Outer
	friction with
	one's environment
	is often a further result.
	is offen a farmer resain
18	
10	There are
	many possible reasons for
	• denying or
	• ignoring
	the rightfulness
	of the original need.

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.

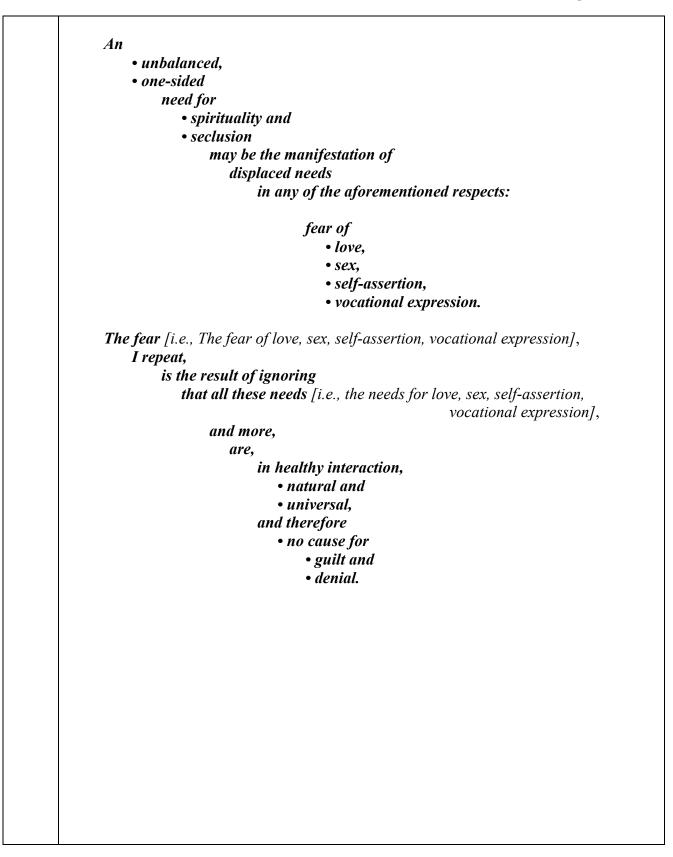
19	
	You may be
	frightened of
	• love
	and
	substitute
	• your need for it [i.e., substitute your need for love]
	with
	• the expression of a talent.
	You ignore the fact
	that there is room for
	both [i.e., room for both love and the expression of a talent] –
	and for
	many more forms of expression –
	in your
	emotional life.
	emotional lije.
	Your fear
	of acknowledging
	the original need [i.e., here, your fear of acknowledging
	the original need [i.e., here, your fear of demowredging 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
	<i>into it</i> [<i>i.e.</i> , <i>be forced to plunge into LOVE</i> , <i>which you so fear</i>]
	when you recognize
	the existence of
	<i>the need</i> [i.e., recognize your NEED for LOVE].
The	refore
	you battle against
	recognizing
	<i>the displacement</i> [i.e., here, you battle against recognizing that you expression of a talent is a displacement of the love that you also need] –
	ine love that you also needj –
or	if you do recognize it [i.e., here, or if you do recognize that your expression
	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.
	you expose yourself to.

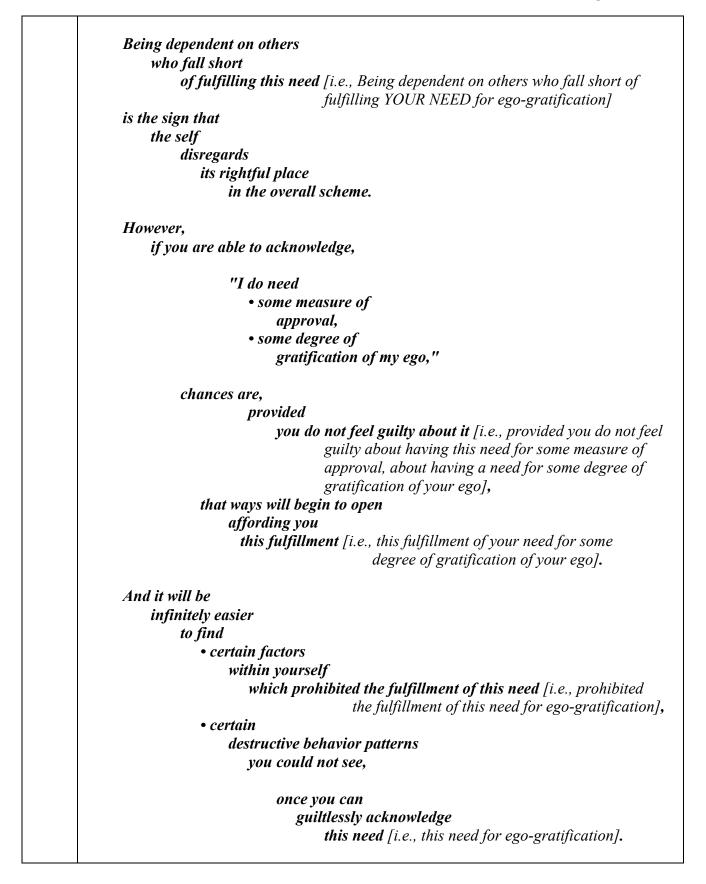
20	
20	
Any	*** ^*** t
• unfulfilli • hurt,	meni,
-	
• rejection	
• disappoi	
cause	-
	in infinitely deeper suffering
than	<i>in the displaced area</i> [<i>i.e.</i> , <i>here, expression of a talent</i>]
	ha suffaiina
	he suffering connected with
If you are	<i>the original need</i> [i.e., here, the original need for love] .
	na of
fully awar	•
your p	psyche's expression –
	"I am still afraid of love.
	1 um suu ujruu oj iove.
	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
	<i>WHY I am still afraid of love,</i>]
	I am not ready to
	• love
	and
	• be loved.
	But
	I know that
	love
	is a universal need.
	What does
	<i>its denial</i> [i.e., What does denying loving and being loved]
	do to me?
	How do I
	really
	<i>feel this lack</i> [i.e., this lack of loving and being loved]?
	, L, J, G, G, J
	How many of my emotions
	involved in my substitution
	actually belong to
	the need for
	love?" –



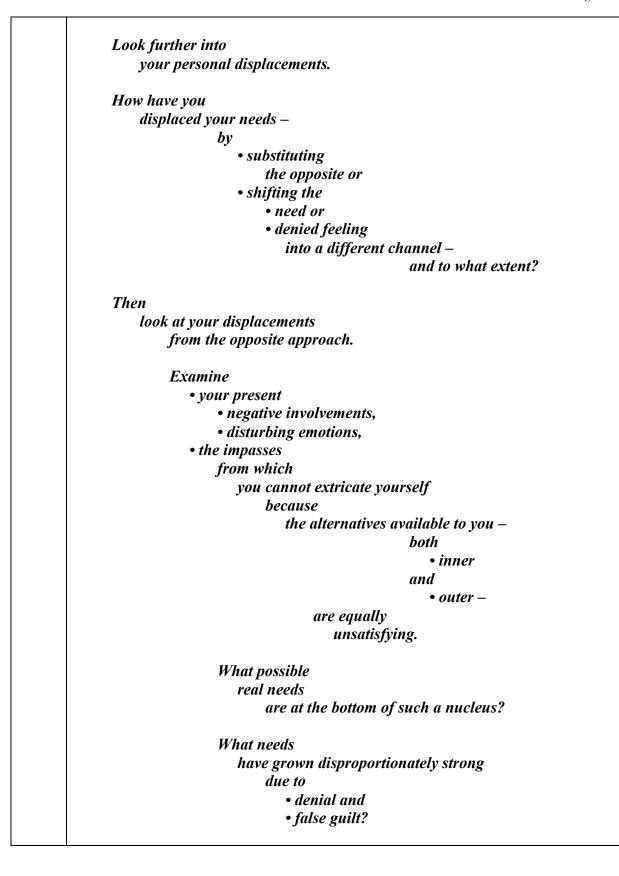
21	
	Shifting
	original needs
	into
	different channels
	may take various forms,
	apart from
	<i>the example cited above</i> [i.e., apart from the example in which the original need for LOVE is shifted into the channel intended for the need to EXPRESS A TALENT].
	Fear of
	Fear of
	love
	may,
	in other 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.



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
	<i>it</i> [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.



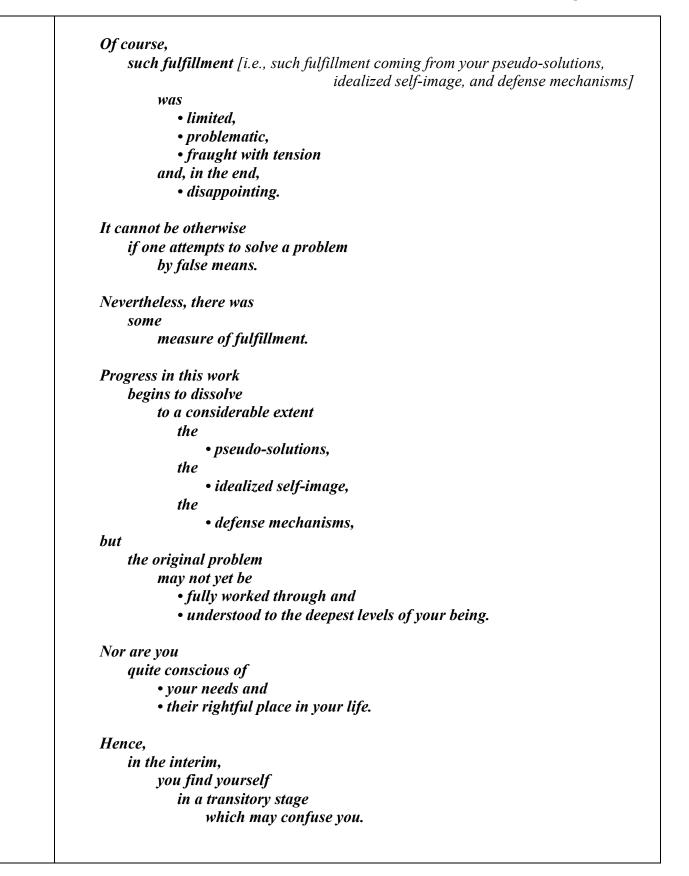
23	
	It is of utmost importance, my friends,
	to ascertain
	all your needs –
	to what extent they are
	• fulfilled,
	to what extent
	• unfulfilled.
	Think about
	the variety of
	universal needs,
	and then
	see if you have given them
	all
	a rightful place.
	Ascertain
	which particular needs
	cause you 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.



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.
	cannot de measurea, my frienas.
	I can see that
	for all of you
	it is of utmost importance
	to undertake this vital step.
	to undertance 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
	<i>to increase</i>
	your ability to
	accept yourself
	in a spirit of
	realism.
	reausm.

25	
25	• Displacement
	• Displacement and
	• substitution
	- 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 E CC and a
	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].
	New with allows
	Nevertheless,
	<i>the displacement</i> [<i>i.e.</i> , <i>the displacement connected with a particular problem</i>]
	may not be permanent.

	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.
26	
20	Such temporary displacements
	may occur,
	particularly in the course of your pathwork,
	as an interim phase.
	Let us again take an example.
	Suppose you have a problem with
	• partnership,
	• a difficulty
	in relating to
	the opposite sex.
	Let us further suppose that
	before you started to progress on this path,
	your
	• pseudo-solutions,
	your
	• idealized self-image,
	your
	• defense mechanisms
	have given you
	some measure of fulfillment
	in spite of
	the existence of the problem.
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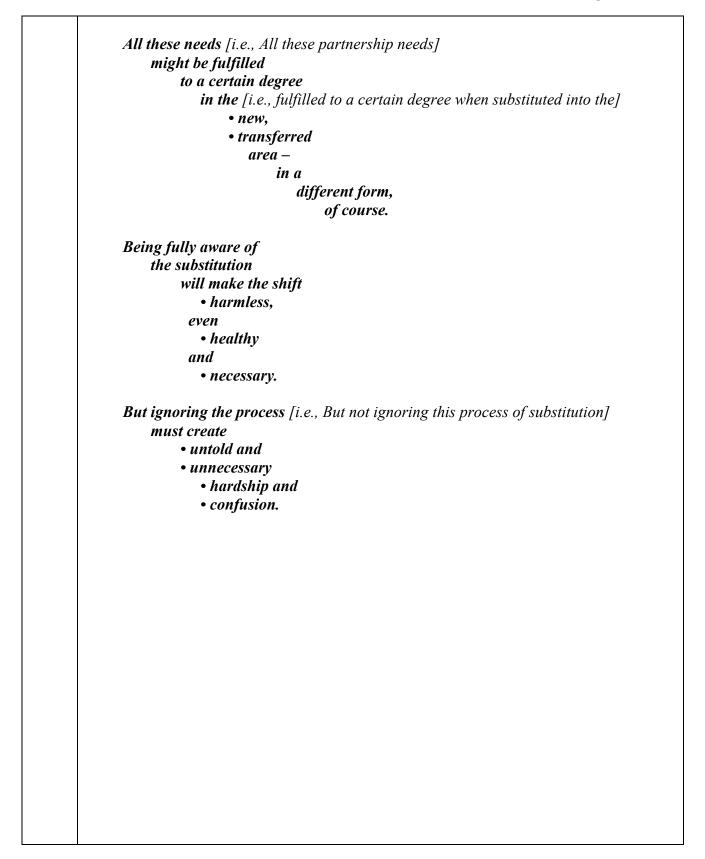


	You know
	you have grown, yet you experience
	a greater emptiness than before
	in this specific area of your life.
	in inis specific area of your afe.
	You do
	not know
	why this is so.
	Your needs
	are now
	less fulfilled
	than before,
	but
	since you do not concisely
	acknowledge this fact [i.e., you do not acknowledge this fact
	that your needs are now less fulfilled than before],
	the energy current
	shifts into
	another outlet.
27	
21	Not being aware of
	• this original need and
	• its present unfulfillment
	<i>is bound to cause it</i> [<i>i.e.</i> , 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.

Т

	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
	 feelings and
	• needs.
28	
	It does not suffice
	to be
	generally
	aware of the unfulfilled need
	for a
	• mutual relationship,
	for a
	• mate.
	You have to
	specifically
	recognize
	that
	several needs
	are embedded
	in this expression.
	For instance,
	apart from
	• the pleasure principle,
	there is
	the need for being
	• needed and
	• important;
	the need to
	• give and
	• receive;
	the need to be
	• protective or
	• protected –
	or both;
	the need for
	• ego-gratification.

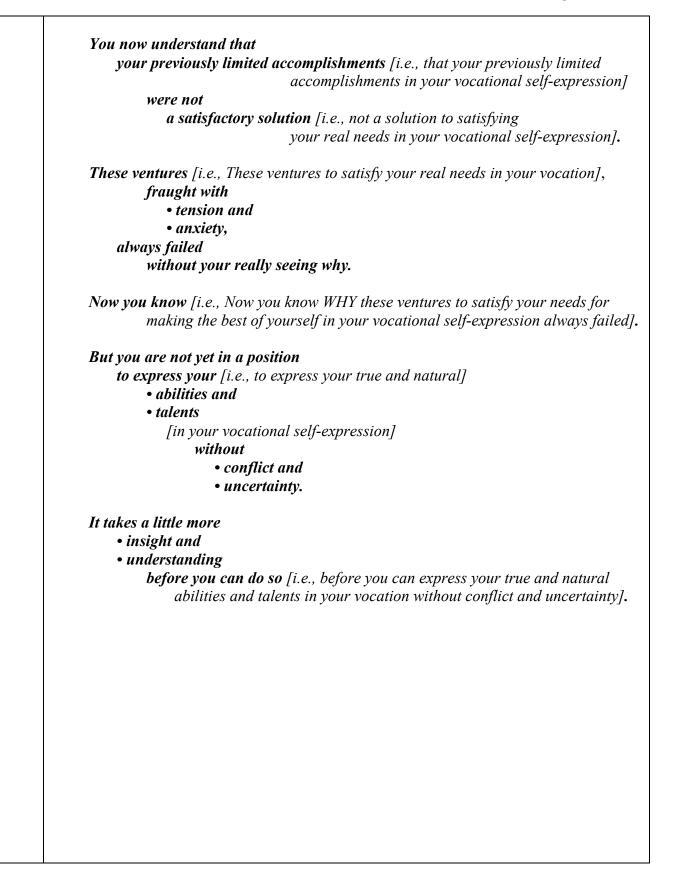
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All these [i.e., all these needs – the need for pleasure, the need to be needed and
                                       important, to give and receive, to be
                                       protective or protected, for ego-gratification]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



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.

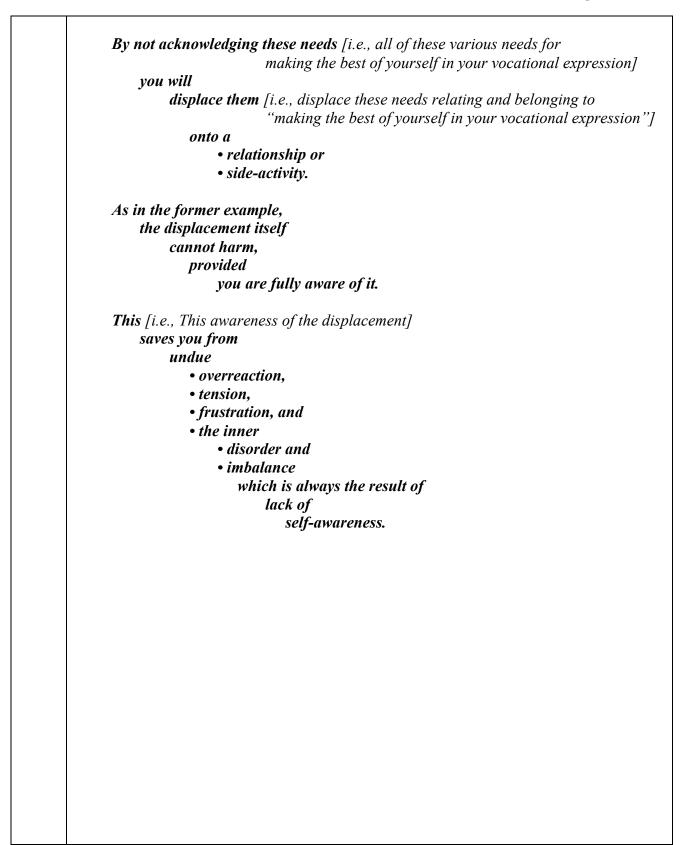
30	
	[When I say that awareness of the displacement going on in you will make you
	joyfully accept those fulfillments that can be substituted for,]
	I do not mean to imply
	that the pleasure principle
	can be displaced into another outlet
	in its original form – of course not.
	in us original form – of course noi.
	<i>It</i> [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.

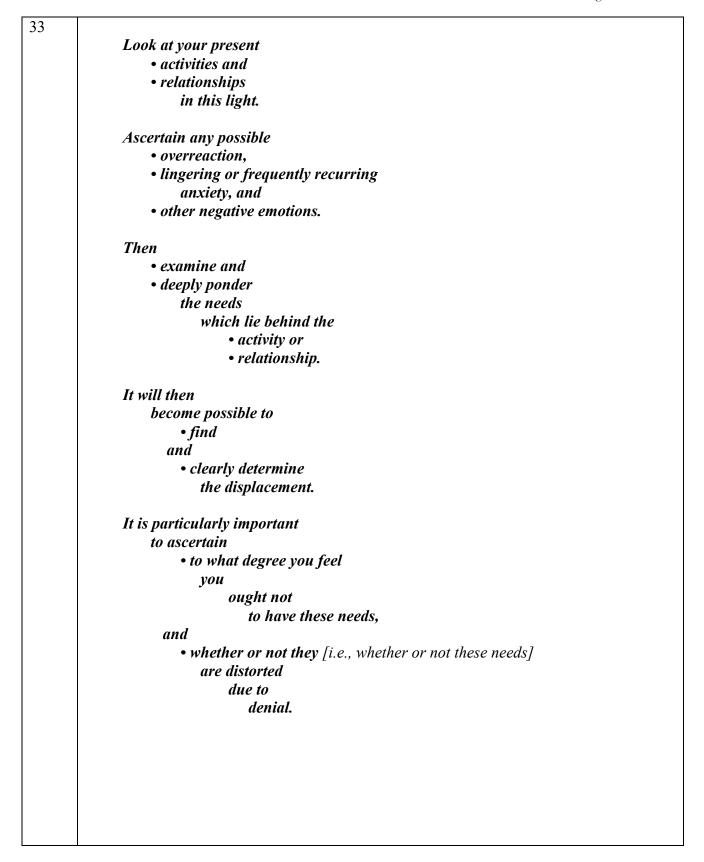
31	
•	Let us take one more example,
	assuming your main problem is
	a difficulty in making
	a difficulty in making the best of yourself [i.e. making the best of yourself in
	<i>the best of yourself</i> [i.e., making the best of yourself in your vocational self-expression] .
	\mathcal{F}
	In the course of this work
	you have
	• found
	and
	• dissolved
	 the idealized self-image,
	• the pseudo-solutions,
	• <i>etc.</i>
	Harran dha
	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.
	is temporarity tessenca.
	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.



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.
	- snouiu noi cuuse guii.





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
	<i>true significance</i> [<i>i.e.</i> , 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]
	<i>they</i> [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>[i.e., In reality, the displacement and substitution of unfulfilled needs]</i> <i>results in</i>
	much more
	• severe and
	• bitter
	suffering
	than would
	the relaxed admission
	of an unfulfillment.
25	
35	I at me want a substant
	Let us now consider
	the possibility of the various lawars of substitution
	the various layers of substitution.
	Originally
	the need
	exists.
	<i>This is one layer</i> [<i>i.e.</i> , <i>This is layer one of the substitution</i>].
	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].
1	

	refore deny its tence [i.e., Feeling you ought not have this original need, you deny this original need's existence].
	nial [i.e., This denial of the original need] the next layer [i.e., this denial is the second layer of the substitution].
	e the denial [i.e., To make the denial of the original need] cessful,
	you produce
	<i>its exaggerated opposite</i> [<i>i.e.</i> , <i>the original need's exaggerated opposite</i>
You	
not	only
	• try to convince yourself
	<i>that the need</i> [i.e., that the original need] <i>is nonexistent,</i>
but	
	• "prove" it [i.e., you "prove" that the original need is nonexistent] by emphasizing the opposite.
	en, [i.e., Emphasizing a need that is opposite to the original need, then,] omes compulsive.
	<i>This</i> [i.e., <i>This need</i> , <i>which is opposite to the original need and is now also a COMPULSIVE need</i>]
	<i>is the third layer</i> [<i>i.e.</i> , <i>is the third layer of the substitution</i>].
-	ther result,
ther	e must come
	• resentment,
	• dissatisfaction [i.e., DISSATISFACTION because the original need is n 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]

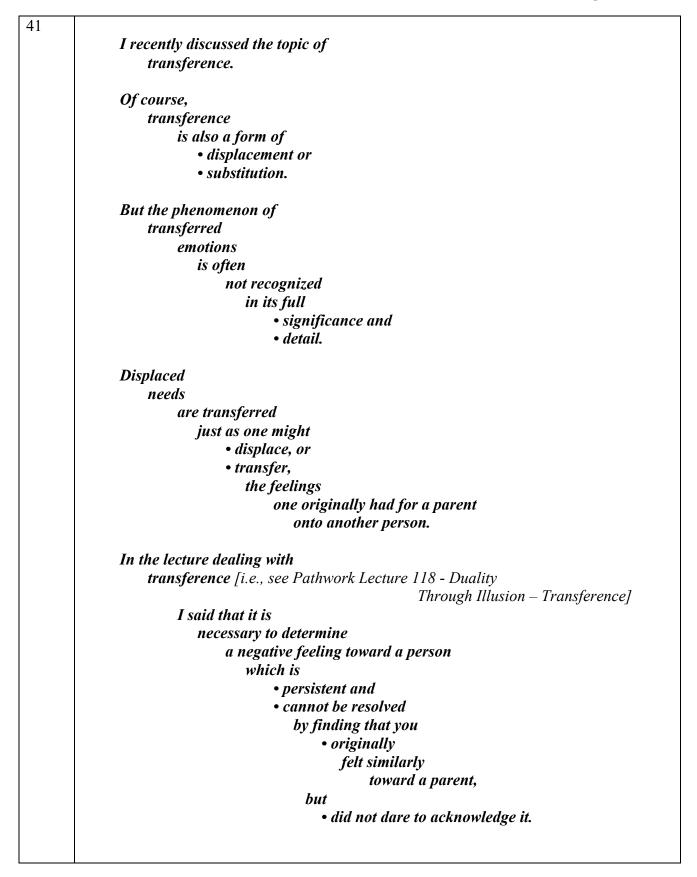
As a fifth [i.e., As a fifth layer of the substitution] comes guilt about the resentment. As a sixth [i.e., As a sixth layer of the substitution], there is confusion because all these powerful emotions [i.e., all these powerful emotions of DISSATISFACTION because the original need is not *fulfilled, 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	Displacement, as discussed here [i.e., here in this example], is horizontal, as it were.
	One layer covers the other [i.e.,
	LAYER 1) DISSATISFACTION because original need is not fulfilled,
	covered by LAYER 2) DENIAL of the original need,
	covered by LAYER 3) COMPULSIVENESS to fulfill a need opposite to the original need,
	covered by LAYER 4) RESENTMENT, dissatisfaction for all the wasted compulsive effort,
	covered by LAYER 5) GUILT for having resentment,
	covered by LAYER 6) CONFUSION in dealing with all these powerful emotions].
	Vertical displacement substitutes one form of self-expression with another [i.e., with another form of self-expression].
37	Compulsiveness is the result of both • vertical
	and • horizontal shifts. The intensity of
	preoccupation resulting from such displacements applies to both forms.

	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.
38	
	Discussing such a topic
	must, of necessity,
	be oversimplified.
	When it comes to
	the dynamics of the human psyche,
	many details
	must be taken into consideration.
	It is no longer a question of
	clear-cut
	• denial
	or .
	• admission.
	Awareness
	is often somewhere in-between –
	• a half-measure
	which is no more satisfactory than
	• a complete lack of awareness
	of these processes.

```
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.



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		
	Are there any questions now?	
	QUESTION:	
	I have the feeling that,	
	due to my childhood,	
	I have in me	
	a childish greed	
	which manifests in	
	a need for special consideration.	
	Am I	
	• displacing, or	
	• superimposing,	
	<i>this original need</i> [i.e., this original childish need to be greedy]?	
	inis originai need [i.e., inis original childish heed to be greedy]:	
43		
J	ANSWER:	
	Yes,	
	you are very right.	
	you are very right.	
	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	
	• gratification and	
	• fulfillment.	
	- juljumeni.	
	You feel extremely guilty,	
	not only about	
	• this still undeveloped part of yourself in which the childish greed exists,	
	but also about	
	• the	
	• legitimate,	
	• rightful	
	desire to receive.	
	You feel just as guilty about	
	• the one [i.e., guilty about the undeveloped childish greed that still exists]	
	as	
	• the other [i.e., guilty about even the legitimate, rightful desire to receive].	

44		
	The fact that you can now even	
	ask this question	
	indicates	
	 a tremendous step forward and 	
	• a vast new opening	
	 of insight into yourself, 	
	• of clarification.	
	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>It</i> [i.e., This vast new opening of insight into yourself and <i>is indeed a threshold.</i>	<i>It</i> [i.e., This vast new opening of insight into yourself and clarification] <i>is indeed a threshold.</i>	
45		
	QUESTION:	
	In an involvement with	
	a new person,	
	how can one be sure that	
	one is not transferring	
	from a parent?	
	ANSWER:	
	One can be sure	
	only by	
	• deeply examining	
	one's feelings	
	and	
	• ascertaining	
	• the parallels,	
	• the similarities of reactions.	
	But a relationship	
	need not be shied away from	
	because	
	it may also contain	
	elements of	
	transferred emotions.	

	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.
	To the degree
	• one recognizes oneself,
	to that degree
	• will the relationship
	• grow more real
	and
	• less a repetition of old patterns.
46	
	I would also advise
	that you examine
	your unconscious motivations
	with respect to this question.
	You might have hoped to hear [i.e., unconsciously hoped to hear from my answer]
	that involvement with someone
	is indeed
	• merely a transference
	and therefore
	• no good.
	Such an answer
	might have appeared
	to simplify
	certain disturbing questions.
47	
- r /	Although not entirely new,
	<i>this topic</i> [i.e., Displacement, Substitution, Superimposition]
	may open more doors for my friends
	than the introduction of
	a completely new topic
	at this time.

	It is essential for all of you to work through this material.
48	
	Let me leave you with
	• loving,
	• warm
	blessings
	• for each of you in your own way –
	also
	• for those who read this lecture.
	May all of you
	• receive and
	• feel
	this love,
	even if
	some of you –
	due to
	 your current problems and
	 your involvements
	which make you temporarily blind –
	do not realize
	how much I am
	• with you and
	• for you!
	Be blessed,
	be in peace,
	be in God.

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