Pathwork Lecture 121: Displacement, Substitution, Superimposition

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

<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Greetings, my dearest friends.</td>
</tr>
<tr>
<td></td>
<td>God bless every one of you.</td>
</tr>
<tr>
<td></td>
<td>Blessed be this hour [i.e., Blessed be this time we now spend together in this lecture].</td>
</tr>
<tr>
<td></td>
<td>Blessed be every step toward • growth and • unfoldment each of you undertakes.</td>
</tr>
</tbody>
</table>
To those of my friends
who are already
deepl 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.

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.

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.
No matter how deep a problem, or 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.

As you know from my previous talks, each emotion, each feeling, each thought, each attitude, each need is an energy-current.
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].
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.

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.
<table>
<thead>
<tr>
<th>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]</th>
</tr>
</thead>
<tbody>
<tr>
<td>• converts into</td>
</tr>
<tr>
<td>a different type [i.e., a different types of energy] – displacement,</td>
</tr>
<tr>
<td>or it</td>
</tr>
<tr>
<td>• changes into</td>
</tr>
<tr>
<td>its [i.e., changes into the original energy’s] opposite,</td>
</tr>
<tr>
<td>due to the feeling that</td>
</tr>
<tr>
<td>the original</td>
</tr>
<tr>
<td>• emotion or</td>
</tr>
<tr>
<td>• need</td>
</tr>
<tr>
<td>is unacceptable.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>It is very important to become aware of what may seem like two contradictory needs and to realize that they are</th>
</tr>
</thead>
<tbody>
<tr>
<td>• not necessarily so [i.e. to realized that the two needs that seem contradictory are not necessarily contradictory], but</td>
</tr>
<tr>
<td>• a part of a full life.</td>
</tr>
</tbody>
</table>

| 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.
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.
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
denyin
  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.
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].

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.
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.
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-emasculaton.] 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-emasculaton].

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.
In addition, his resentments – the result of suppressing his natural aggressiveness – now mingle with the confusion.

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].

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.

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.
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."
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.

In addition to
substituting
the opposite trend
for
the one that is denied,
another form of
displacement
is shifting a
need
into another channel.
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.
• 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
• numbness and
• impoverishment of feelings
  in other areas,

are frequent indications of
• inner
  friction,
  which is the result of
  denying
  a rightful need.

• Outer
  friction with
  one's environment
  is often a further result.

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.
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.
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.
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,
- 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.
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].
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 disproportionally strong due to

• denial and
• false guilt?
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.
• 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.
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.

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.
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.

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.
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.

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.
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. |
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.
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.
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 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].
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”]
on to 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.
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.
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.

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.
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].

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.

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.
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.

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.
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.
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,
  this original need [i.e., this original childish need to be greedy]?

**ANSWER:**
Yes, 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.

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].
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.

It [i.e., This vast new opening of insight into yourself and clarification]
is indeed a threshold.

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.

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.

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.
It is essential for all of you to work through this material.

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.

For information to find and participate in Pathwork activities world wide, please write: The Pathwork® Foundation, PO Box 6010 Charlottesville, VA 22906-6010, USA Call: 1-800-PATHWORK, or Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only. Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.