

Pathwork Lecture 73: Compulsion to Recreate and Overcome Childhood Hurts

1996 Edition, Original Given November 11, 1960

This lecture is given in an **expanded poetic format**, what I call a **Devotional Version** 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, usually italicized**. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>
Gary Vollbracht

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03	<p><i>Greetings, my dearest friends.</i></p> <p><i>God bless all of you.</i></p> <p><i>May the divine blessings extended to every one of you help you assimilate the words I speak tonight, so that this will be a fruitful evening for you.</i></p>
04	<p><i>Our last discussion was about the fear of loving.</i></p> <p><i>The subject of love was presented</i></p> <ul style="list-style-type: none"> <i>• at great length and</i> <i>• from various angles in past sessions.</i>

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*You will remember that I frequently mentioned
how the child
desires to
be loved*

- exclusively and
- without limits.

*In other words,
the child's desire to
be loved
is unrealistic.*

*Yet it is also true that
the child
would be very satisfied with
• real
• mature
love.*

*In fact, if it [i.e., if real mature love]
were given,
the unrealistic demand for
exclusive love
would be diminished considerably.*

*However,
the capacity for tendering
• genuine
• mature
love
is rare.*

05

Since children
so seldom receive sufficient
• mature love and
• warmth,
they continue to
hunger for it
throughout life
unless this
• lack and
• hurt
is
• recognized and
• properly dealt with.

If [this lack of being loved is] not [dealt with],
as adults
they will go through life
unconsciously
crying out for
what they missed in childhood.

This will make them
incapable of
loving maturely.

You can see how
this condition continues
from generation
to generation.

06

The remedy
cannot be found
by wishing
• that things were different and
• that people would learn to practice mature love.

[Rather,]
The remedy
lies solely
in you.

True,
if you had received
such [genuine and mature] love
from your parents,
you would be
without this problem
of which
you are
not

- really and
- fully

aware.

But
this lack of receiving mature love
need trouble

- neither you
- nor your life

if
you

- become aware of it,
- see it, and
- rearrange

your

- former
- unconscious
 - wishes,
 - regrets,
 - thoughts and
 - concepts

by aligning them
to the reality
of each situation.

As a consequence [of aligning your formerly unconscious, but now conscious
wishes, regrets, thoughts and concepts to the reality of each situation],
you will not only

- become a happier person,

but you will also

- be able to extend
mature love to others –
 - to your children, if you have any, or
 - to other people in your environment –

so that
a benign chain reaction can start.

	<p><i><u>Such a</u> <u>realistic self-correction</u> <u>is very contrary to</u> <u>your present inner behavior</u> <u>which we shall now consider.</u></i></p>
07	<p><i><u>All people,</u> <u>including</u> <u>even those few who have started to explore</u> <u>their own</u> <u>unconscious</u> <ul style="list-style-type: none">• <u>mind and</u>• <u>emotions,</u><u>habitually overlook</u> <u>the strong link</u> <u>between</u> <ul style="list-style-type: none">• <u>the child's</u>• <u>longing and</u>• <u>unfulfillment</u><u>and</u> <ul style="list-style-type: none">• <u>the adult's present</u>• <u>difficulties and</u>• <u>problems,</u><u>because</u> <u>only very few people</u> <u>experience</u> <u>personally –</u> <u>and not just recognize in theory –</u> <u>how strong this link is.</u></i></p> <p><i><u>Full awareness of it</u> <u>is essential.</u></i></p>
08	<p><i><u>There may be</u> <ul style="list-style-type: none">• <u>isolated,</u>• <u>exceptional</u><u>cases</u> <u>where</u> <u>one parent</u> <u>offers a sufficient degree</u> <u>of mature love.</u></i></p>

Even if
one parent
has it [i.e., has mature love]
to some measure,
very likely
the other [parent]
does not.

Since
mature love
on this earth
is only present to a degree,
the child
will suffer from
the shortcomings
of even a loving parent.

09

More often, however,
both parents

- are emotionally immature and
- cannot give
the love
the child craves, or
- give it only
in insufficient measure.

During childhood,
this need [for love from the parents]
is rarely conscious.

Children
have no way of
putting their needs
into thoughts.

They [i.e., children]
cannot compare
what they have
with what others have.

They [i.e., children]
do not know that
something else might exist.

They
believe
this [i.e., they believe that what they experience from their parents]
is the way it [i.e., the way life]
should be.

Or, in extreme cases,
they feel
especially isolated,
believing
their lot
is like no one else's.

Both attitudes [i.e., both the attitude of believing this is the natural
way things should be and the attitude of believing that their
situation is unique and unlike anyone else's]
deviate from the truth.

In both cases
the real emotion
is not conscious
and therefore cannot be

- properly evaluated and
- come to terms with.

Thus,
children grow up
never quite understanding

- why they are unhappy,

or even

- that they are unhappy.

Many of you look back on childhood
convinced
that you had
all the love you wanted
just because
you actually did have
some love.

10

*There are a number of parents
who give
great demonstrations of love.*

*They may
overindulge their children.*

Such

- *spoiling and*
 - *pampering*
- may be*
- *an overcompensation and*
 - *a sort of apology*
- for a deeply suspected
inability
to love
maturely.*

*Children
feel*

*the truth
very acutely.*

They may not

- *think it [i.e., may not think what the truth is], or*
- *consciously observe it [i.e., not consciously observe the truth
of the matter at hand],*

*but inwardly
children keenly
feel*

*the difference
between*

- *mature,*
- *genuine
love*

and the

- *immature,*
- *over-demonstrative
variety [of love]
offered instead.*

11

- Proper guidance and
- security
are the parents'
responsibility and
call for authority
on their part.

There are parents [on the one hand]
who never dare to

- punish or
- exert a healthy authority.

This failing [to exercise healthy authority over the child]
is due to

guilt

because

- real,
- giving,
- warming,
- comforting

love

is absent

in their own

immature personalities.

[On the other hand,]

Other parents
may be

- too severe,
- too strict.

They thereby

exert a

domineering authority

by

- bullying the child, and
- not allowing
its individuality to unfold.

Both kinds [i.e., both the overly permissive and the overly strict kinds]
fall short as parents,

and their

wrong attitudes,

absorbed by the child,

will cause [the child]

- hurt and
- unfulfillment.

12

In children of the
strict parents,
the

- resentment and
 - rebellion
- will be open,
and therefore
more easily traced.

In the other case [i.e., in the case of children with permissive parents],
the rebellion

is just as strong,
but hidden,
and therefore
infinitely harder to trace.

If you had a parent
who smothered you with

- affection or
 - pseudo-affection,
- yet lacked in
genuine warmth, or

if you had a parent

who conscientiously
did everything right
but was also lacking in
real warmth,
unconsciously
you knew it as a child
and you resented it.

Consciously

you may not have been aware of it [i.e., may not have been aware
of the absence of genuine love and warmth] **at all,**

because,

when [still] a child,

you really

could not put your finger on
what was lacking.

You were
outwardly
given everything you
• wanted and
• needed.

How could you
draw the
• subtle,
• fine
• borderline
distinction
between
• real affection
and
• pseudo-affection
with your child's intellect?

The fact that
something bothered you
without your being able
to explain it rationally
made you
feel
• guilty and
• uncomfortable.

You therefore
pushed it out of sight
as far as possible.

13

As long as the
• hurt,
• disappointment, and
• unfulfilled needs
of your early years
remain unconscious,
you cannot
come to terms with them.

No matter how much
you may love your parents,
an unconscious resentment
exists in you,
which prevents you from
forgiving them [i.e., prevents you from forgiving your parents]
for the hurt.

You can only
• forgive and
• let go
if
you recognize
your deeply hidden
• hurt and
• resentment.

As
an adult human being
you will see that
your parents,
too [like you], are
just human beings.

They were not as
• faultless and
• perfect
as the child
• thought and
• hoped,
yet they are
not
to be rejected now
because they had their own
• conflicts and
• immaturities.

The light of
conscious reasoning
has to be applied
to these very emotions
you never allowed yourself
to be aware of fully.

14

As long as you are
unaware of
this conflict
between
• your longing for
a perfect love
from your parents
and
• your resentment
against them [for not giving you perfect genuine love],
you are
bound to try
remediating the situation [by getting the perfect love you longed for
but did not receive from your parents in childhood]
in your later years.

This striving [to get the perfect love you longed for but
did not receive from your parents in childhood]
may manifest
in various aspects of your life.

You run
constantly
into
• problems and
• repeated patterns
which have their origin in
your attempt to
reproduce
the childhood situation [i.e., the childhood situation
of your longing for perfect love and
your resentment for not receiving it]
so as to correct it.

This unconscious compulsion
is a very strong factor,
but is
so deeply hidden
from your
conscious understanding!

15

*The most frequent way of attempting to remedy the situation [i.e., remedy the situation of not getting the perfect love you longed for from your parents]
is in
your choice of love partners.*

Unconsciously you will know how to choose in the partner aspects of the parent who has particularly fallen short in

- affection and
- love

that is

- real and
- genuine.

But you also seek in your partner aspects of the other parent who has come closer to meeting your demands.

Important as it is
to find
both parents
represented in your partners,
it is even

- more important and
- more difficult

to find
those aspects
which represent

- the parent
 - who has particularly
 - disappointed and
 - hurt
- you,
- the one
 - more
 - resented or
 - despised and
 - for whom
you had
little or no
love.

So you
seek the parents again –
in a subtle way
that is not always
easy to detect,

- in your marital partners,
- in your friendships, or
- in other human relationships.

In your
subconscious,
the following reactions
take place:

since the child in you

- cannot let go of the past,
- cannot come to terms with it,
- cannot forgive,
- cannot

- understand and
- accept,

this very child in you
always

creates similar conditions,
trying to win out in the end
in order to

- finally
master the situation
- instead of
succumbing to it.

Losing out [i.e., not receiving the perfect love you longed for from your parents
but did not receive from your parents]

means

being crushed –
this must be avoided
at all costs.

The costs
are high indeed,
for the entire strategy
is unfeasible.

What
the child in you
sets out to accomplish [i.e., receiving perfect love that was longed for from
the child's parents but not received from them]

cannot
ever
come to realization.

16

This entire procedure [i.e., the procedure of trying to get the perfect love longed for from one's parents but not received from them] is utterly destructive.

In the first place,

it is

an illusion

that you were

defeated [in not receiving the perfect love you longed for from your parents].

Therefore,

it is

an illusion

that you can now be

victorious [in now receiving the perfect love you longed for but did not receive from your parents].

Moreover,

it is

an illusion

that the lack of love,

sad as that may have been

when you were a child,

is indeed

the tragedy

that your subconscious

still feels it to be.

The only tragedy

lies in the fact

that you obstruct

your future happiness

by continuing

to reproduce

the situation [i.e., reproduce the situation where you long to receive the perfect love you longed for as a child, but did not receive from your parents]

and then

attempting to master it [i.e., attempting to master

the situation this time by actually receiving

now the perfect love from someone who has

aspects like those of the withholding parent].

*My friends,
this process
is
a deeply unconscious one.*

*Of course,
nothing
is further from your mind [than this unconscious process]
as you focus [instead] on
your conscious
• aims and
• wishes.*

*It will take
a great deal of digging
to uncover
the emotions
that lead you
again and again
into situations
where your
secret aim
is to remedy
childhood woes.*

17

*In trying
to reproduce
the childhood situation,
you unconsciously
choose a partner
with aspects
similar to
those of the parent.*

*Yet
it is these very aspects
which will make it
as impossible
to receive
the mature love
you rightfully long for now [as an adult]
as it was then [when you were a child].*

Blindly,
you believe
that by
willing it

- more strongly and
- more forcefully,

the parent-partner
will now yield [and give you the genuine love you long for],
whereas
in reality
[genuine] love
cannot come that way.

Only
when you are free of
this ever continuing repetition,
will you no longer
cry to be loved
by the parent.

Instead,
you will look

- for a partner or
- for other human relationships

with the aim of
finding the maturity
you really

- need and
- want.

In not demanding
to be loved as a child,
you will be
equally willing
to love.

However,
the child in you
finds this [i.e., finds giving genuine love to another] impossible,
no matter how much you may otherwise be capable of it
through

- development and
- progress.

This hidden conflict [of the child in you to receive love from the parent-partner]
eclipses
your otherwise growing soul.

18

If you already have a partner,
the uncovering of this conflict
may show you
how he or she
is similar to your parents
in certain
immature
aspects.

But since you now know
that there is hardly
a really mature person,
these immaturities
in your partner
will no longer be
the tragedy
they were while you
constantly sought to find
your parent or parents again,
which of course
could never come to pass.

With your existing

- *immaturity and*
- *incapacity,*

you may nevertheless
build
a more mature relationship,
free of
the childish compulsion
to

- *recreate and*
- *correct*

the past.

19

You have no idea
how preoccupied
your subconscious is
with the process of
reenacting the play, so to speak,
only hoping that
"this time it will be different."

	<p><i><u>And it never is [different, i.e., the “play” always comes out the same, with you not receiving the love you long for from the parent-partner]!</u></i></p> <p><i>As time goes on,</i> <i><u>each disappointment</u></i> <i><u>weighs heavier</u></i> <i><u>and your soul</u></i> <i><u>becomes</u></i> <i><u>more and more</u></i> <i><u>discouraged.</u></i></p>
20	<p><i>For those of my friends</i> <i><u>who have not yet</u></i> <i><u>reached certain depths of</u></i> <i><u>their unexplored subconscious,</u></i> <i><u>this [subconscious drive to recreate painful childhood situations in</u></i> <i><u>order to now get longed for love from a parent-partner]</u></i> <i><u>may sound</u></i> <ul style="list-style-type: none"><i><u>• quite preposterous and</u></i><i><u>• contrived.</u></i><p><i>However,</i> <i><u>those of you</u></i> <i><u>who have come to see</u></i> <i><u>the power</u></i> <i><u>of your hidden</u></i> <ul style="list-style-type: none"><i><u>• trends,</u></i><i><u>• compulsions, and</u></i><i><u>• images</u></i><i><u>will not only</u></i> <ul style="list-style-type: none"><i><u>• readily believe it,</u></i><i><u>but will</u></i> <ul style="list-style-type: none"><i><u>• soon experience</u></i> <i><u>the truth of these words</u></i> <i><u>in their own personal lives.</u></i><p><i><u>You already know</u></i> <i><u>from other findings</u></i> <ul style="list-style-type: none"><i><u>• how potent are the workings</u></i> <i><u>of your subconscious mind,</u></i><i><u>• how shrewdly it goes about its</u></i> <ul style="list-style-type: none"><i><u>• destructive and</u></i><i><u>• illogical</u></i> <i><u>ways.</u></i></p></p></p>

21

If you

- learn to look at your
 - problems and
 - unfulfillmentfrom this point of view and
- followthe usual processof allowingyour emotionsto come to the fore,

you will gain
much further insight.

But

it will be necessary, my friends,
to re-experience

- the longing and
- the hurt

of the crying child
you were once,
even though
you were also
a happy one.

Your happiness

may have been

- valid and
- without self-deception at all.

For it is possible
to be

both

- happy

and

- unhappy.

You may
now
be perfectly aware of
the happy aspects
of your childhood,

but
• that which hurt deeply and
• that certain something you greatly longed for –
you did not even quite know what –
you were not aware of.

You took the situation for granted.

You did not know
• what was missing
or even
• that there was anything missing.

This basic unhappiness
has to come to awareness
now,
if you really want to proceed in
inner
growth.

You have to
re-experience
the acute pain
you once suffered
but you pushed out of sight.

Now you have to
look at this pain
conscious of the understanding
you have gained.

Only by doing this
will you
• grasp the reality-value
of your current problems and
• see them in their true light.

22

Now,
how can you manage
to re-experience
the hurts of so long ago?

There is only one way,
my friends.

Take
a current problem.

Strip it
of all the superimposed layers
of your reactions.

The
• first and
• most handy
layer
is
• that of rationalization,
• that of "proving"
that
• others, or
• situations
are at fault,
[that] not [at fault are]
• your innermost conflicts
which make you
adopt the wrong attitude
to the actual problem
that confronts you.

The
• next
layer
might be
• anger,
• resentment,
• anxiety,
• frustration.

Behind all these reactions [to your current problem]
you will find
the hurt of
• not being loved [in this current situation].

When you [now]
experience
the hurt
of not being loved in your current dilemma,
it will serve
to reawaken
the childhood hurt [of not being loved perfectly as a child].

While you
face the present hurt,
think back and
try to reconsider
the situation
with your parents:

- what they gave you,
- how you really felt about them.

You will become aware
that in many ways
you lacked
a certain something
you never clearly saw before –
you did not
want
to see it [i.e., you did not want to see that you
lacked this certain something in your childhood].

You will find that this [lack of this certain something]
must have
hurt you
when you were a child,
but you may have
forgotten this [childhood] hurt
on a conscious level.

Yet
it [i.e., yet this hurt from lacking
this certain something in your childhood]
is not forgotten at all.

The hurt
of your
current problem
is the very same hurt [that you experienced in childhood].

Now, reevaluate

- your present hurt,
comparing it with
- the childhood hurt.

At last

you will clearly see
how it [i.e., see how your present hurt]
is one and the same [as your childhood hurt].

No matter how

- true and
- understandable
your present pain is,
it is nevertheless
the same
childhood pain.

A little later you will come to see

how you
contributed to
bringing about
the present pain
because of your desire
to correct
the childhood hurt.

But at first

you only have to
feel
the similarity of the pain.

However, this

requires
considerable effort,
for there are
many overlaying emotions
that cover [both]

- the present pain

as well as

- the past one.

Before you have succeeded in

crystallizing the pain you are experiencing,
you cannot understand anything further in this respect.

23

Once you can

- synchronize
these two pains [i.e., the present pain and the childhood pain] and
- realize
that they are one and the same [pain],
the next step
is much easier.

Then,

- by looking over
the repetitious pattern
in your various difficulties,
you will learn to recognize
the similarities
between
 - your parentsand
 - the people who
 - have caused you hurt or
 - are causing you pain now.

Experiencing

- these similarities [between the pain caused by your parents and the pain
caused by people now or in the past, and experiencing these pains]
emotionally
will carry you further
on the particular road
toward
dissolving
this basic conflict.

Mere

- intellectual evaluation
will not yield any benefit.

When you
feel

- the similarities,
while at the same time
experiencing
 - the pain of now and
 - the pain of then,you will slowly come to understand
how you thought you had to choose
the current situation
because deep inside
you could not possibly admit "defeat."

24

*It goes without saying that
many people
are not even aware of
any
pain,*

- past or
- present.

*They
busily
push it out of sight.*

*Their
problems
do not appear as
"pain."*

*For them,
the very first step
is to become aware*

- that this pain
is present and
- that it hurts
infinitely more
as long as
they have not become aware of it.

*Many people
are afraid
of this pain and
like to believe
that by
ignoring it
they can make it disappear.*

*They chose
such a means of relief [i.e., they chose to ignore the pain]
only because
their conflicts [and resulting problems]
have become
too great for them [to bear].*

How much more wonderful it is
for a person to choose this path [of self-confrontation – here pathwork]
with the

- wisdom and
- conviction

that a
hidden conflict,
in the long run,
does as much damage as
a manifest one.

They

will not fear

to uncover

the real emotion and

will feel,

even in the

temporary experience

of acute pain,

that

in that moment [of experiencing that acute pain]

it [i.e., that temporary acute pain]

turns into

a healthy

growing pain,

free of

- bitterness,
- tension,
- anxiety, and
- frustration.

25

There are also those
who tolerate the pain,
but in a
negative way,
always expecting it
to be remedied
from the outside.

Such people [who tolerate the pain but expect it to be remedied from the outside]
are
in a way
nearer to the solution
because for them
it will be quite easy
to see how
the childish process
still operates.

The
outside [person they expect to remedy the pain caused by not being truly loved]
is

- the offending parent, or
- both parents,

projected onto
other human beings.

They [i.e., those who tolerate the pain but expect it to be remedied from the outside]
have only
to redirect
the approach
to their pains [i.e., redirect the approach they are taking
to remedy their pains].

They do
not
have to
find
it [i.e., do not have to find the pain itself].

26

Only after

- experiencing
all these emotions, and
- synchronizing
 - the "now"

and

- the "then,"
will you
become aware of
how you tried
to correct the situation [and remedy the pain].

You will further see

- the folly of
the unconscious desire
to recreate
the childhood hurt,
- the frustrating
uselessness of it.

You will

- survey
all your
 - actions and
 - reactionswith this new
 - understanding and
 - insight,whereupon
you will
 - release your parents.

You will

- leave your childhood
truly behind and
- start
a new inner behavior pattern
that will be
infinitely more
 - constructive and
 - rewarding
 - for you and
 - for others.

You will

- no longer seek to
master the situation
you could not master
as a child.

You will

- go on
from where you are,
 - forgetting and
 - forgivingtruly inside of you,
without even thinking
that you have done so.

You will

- no longer
need to be loved
as you needed to be loved
when you were a child.

First

you become aware
that this [need to be loved as when you were a child]
is what you still wish, and

then

you no longer seek
this kind of love.

Since you are

no longer a child,
you will
seek love

in a different way,
• by giving it
instead of
• expecting it.

It must always be emphasized, however,

that many people
are not aware
that they
do

expect it.

Since the

- childish,
- unconscious
expectation [to be loved by one or both parents]
was so often disappointed,

they

made themselves
give up
• all expectations and
• all desire
for love.

Needless to say,

this is
• neither genuine
• nor healthy,
for it is a wrong extreme.

27

To

- be fruitful and
- bring real results,
the process
of giving up
the recreation [in which you set up situations in which (you now realize) you are seeking from your current relationships the love you did not receive from one or both parents]
must go beyond
mere intellectual knowledge.

You have to

allow yourself to
feel
the pain
of certain unfulfillments
now

and also

[feel]
the pain
of the unfulfillment
of your childhood,

then compare

the two [pains]
until,
like two separate picture slides,
they
gradually
move into focus
and become
one [pain].

Once this happens,

- the insight
you gain,
- the experience
you feel exactly as I say here,
will enable you
to take the further steps indicated.

28

To work on
this inner conflict
is of great importance
for some of my friends
who have made sufficient progress on this path.

They need these instructions to
• give them a new outlook, and
• gain further clarification
beyond
the point at which they have arrived.

My words
will enable them
to proceed
in the proper direction.

For others
who are not yet that far advanced or
for those
who have not really begun a self-search,
these words
may perhaps
be somewhat obscure.

Intellectually
you may understand quite well,
but you will be
unable as yet
to apply them
to your own
• emotions and
• life problems.

Nevertheless,
I urge you all
to think about this:
the time will come
when you will
glean a new understanding
about yourself
from these words.

Perhaps

- an occasional glimpse
even now,
- a temporary flickering emotion
that these words
may cause in you,

will

- be of help and
- open a door
 - toward knowing yourself better,
 - toward evaluating your life
with a
 - more realistic and
 - more mature
outlook.

29

Now, are there any questions in connection with this lecture?

QUESTION:

*It is very difficult for me to understand
that one continually chooses a love object
who has exactly the same negative trends
that one or the other parent had.*

Is it reality

that this particular person [actually] has
these [negative] trends [that one or the other parent had]?

Or is it

- [my] projection and
- [the other's] response?

30

ANSWER:

It can be

- ***both***

and it can be

- ***either.***

In fact,

most of the time

it is a combination.

***Certain [negative] aspects [of the parents of the one doing the recreation]
are unconsciously***

- ***looked for and***

- ***found***

[in the other]

and they [i.e., the negative aspects found in the other]

are

actually similar [to the negative aspects

of the parents of the one doing the recreation].

***But the existing similarities [between the negative aspects found in the other and
the negative aspects found in the parents]***

are enhanced [and made more similar]

by

the person who is doing the recreation.

They are

not only

projected qualities,

"seen" while they are not really there [in the other],

but are

latent [qualities in the other] in some degree

without [heretofore] being manifested.

These [latent but as yet unmanifest qualities in the other]

are

- ***encouraged and***

- ***strongly brought to the fore***

by the attitude

of the person

***with the unrecognized inner problem [and who, therefore,
is doing the recreation].***

*He or she [who has the unrecognized inner problem and is doing the recreation]
fosters something
in the other person
by provoking
the reaction [in the other]
that is similar to the parent's [reaction when her or she
was a child].*

*The provocation,
which of course is
entirely unconscious,
is a very strong factor here.*

31

*The sum total
of a human personality
consists of many aspects.*

*Out of these,
let us say three or four [aspects in the other]
may be
actually
similar to
some traits
in the recreator's parent.*

*The most outstanding [aspect in the other]
would be
a similar kind of

- immaturity and
- incapacity to love

[to those same aspects of the parent].*

*That alone
is

- sufficient and
- potent enough in essence

to reproduce the same situation [i.e., the situation of the recreation].*

32

*The same person
would not react
to others
as he or she
reacts
to you
because it is
you
who constantly does the provoking,
thereby
reproducing conditions [with the other]
similar to your childhood
for you to correct.*

- *Your fear,*
 - *your self-punishment,*
 - *your frustration,*
 - *your anger,*
 - *your hostility,*
 - *your withdrawal from giving out*
 - *love and*
 - *affection,*
- all these
trends of the child in you*
- *constantly provoke the other person and*
 - *enhance a response*
- coming from that part [in the other]
which is*
- *weak and*
 - *immature.*

*However [conversely],
a more mature person*

- *will affect others differently [from the way you, with
your childish trends, affect others] and*
- *will bring out that in them*

which is

- *mature and*
- *whole,*

*for there is no person
who does not have
some mature aspects.*

33

QUESTION:

*[This question refers back to Lectures
68: Suppression of Positive and Creative Tendencies -- Thought Processes
and 71: Reality and Illusion – Concentration Exercises]*

***I am very confused about
thought control.***

I find it terribly tiring

- ***to be constantly alert
during the entire day and***
- ***to live in the immediate here and now.***

Yet,

in my work

I am

- ***entirely submerged,***
- ***absorbed, and***
- ***wholly concentrated.***

I can remain concentrated even for hours.

But afterwards

I find it relaxing to

- ***let my mind wander and***
- ***not use it like a
spotlight beam***
on everything that happens around me.

34

ANSWER:

This is a great misunderstanding.

I never implied

that you should

- ***constantly have your mind poised,***
- let alone***
- ***be tense in your mind.***

You do not have to

***steadily concentrate
on a particular subject.***

That is not the way to go about it.

If you can bring yourself
to engage in
this five-minute exercise
• every day
• in the most relaxed way,
you will find that
gradually
you will
naturally
become
• more alert and
• more awake
in an unforced way.

It is
a gradual process of growth
that happens
• without direct volition,
• without forcing.

If you
• relax and
• let your mind wander
after a strain,
that is fine.

There is nothing wrong in that.

I never said that
you should do these concentration exercises
for twenty-four hours a day.

I said you should try it
for about five minutes a day.

There is a great difference in that.

After becoming a little proficient,
you will
• automatically and
• without strain
be more
• alert and
• concentrated
without fatigue.

You will then [after becoming proficient
with these short concentration exercises]
begin to function better
in many ways.

The fact
• that it makes you tired
to be "right here, in the now" and
• that your spirit
has to wander away
is a sign of some
mismanagement
in your inner makeup.

Every person
needs
an occasional rest
during which
the spirit leaves the body.

This happens regularly
during sleep.

But
if the spirit
has to
half wander away
during waking hours
in order to be relaxed,

it means
that there is something
that is not properly managed
between
• the spirit,
• the body, and
• the mind.

It has many damaging effects
• in making you
miss out on life,
• in your not
• seeing and
• perceiving
• reality and
• people
around you.

	<p><u><i>In order to remedy the situation [of your spirit half wandering away during waking hours],</i></u> <u><i>you should</i></u> <u><i>not</i></u> <u><i>forcefully concentrate</i></u> <u><i>during all your waking hours.</i></u></p>
35	<p><u><i>Many psychological factors</i></u> <u><i>play a role and</i></u> <u><i>bring about this mismanagement.</i></u></p> <p><u><i>Your further development</i></u> <u><i>in that direction [i.e., in the direction of the psychological work]</i></u> <u><i>will be of major importance.</i></u></p> <p><u><i>But, in addition,</i></u> <u><i>the five-minute exercise</i></u> <u><i>will be of help.</i></u></p>
36	<p><u><i>One of the psychological factors</i></u> <u><i>responsible for</i></u> <u><i>the tendency to let the spirit wander away</i></u> <u><i>is fear:</i></u> <ul style="list-style-type: none">• <u><i>fear of life,</i></u><u><i>therefore</i></u> <ul style="list-style-type: none">• <u><i>fear of being in the present reality of life, and</i></u>• <u><i>fear of coping with life.</i></u><p><u><i>Another factor is</i></u> <ul style="list-style-type: none">• <u><i>a certain egocentricity,</i></u>• <u><i>a lack of interest in what is really going on and</i></u>• <u><i>a feeling that it is more pleasant to wander in the clouds.</i></u></p></p>

But, I repeat,

this process [i.e., *this current process of allowing you mind to wander in the clouds, believing this wandering to be a more pleasant way to occupy your time than would be staying present to reality around you*]

- ***should not and***
- ***cannot***
be changed
by constantly
forcing yourself
to occupy your
 - ***thoughts and***
 - ***mind******with things***
that do not interest you.

[Rather,] ***This*** [changing from a state of allowing your mind to wander to instead a state where your mind can focus and be present to what is]
must be
a natural process
which develops organically.

In doing

the concentration exercises,

you will

eventually

discover a

• ***very gradual and***

• ***slow***

change.

You will become

naturally

• ***more alert to the present and***

• ***more observant.***

You will

take an interest

in what is around you

without feeling tension

within yourself.

37	<p>QUESTION: <i>You have stated that</i></p> <ul style="list-style-type: none">• <u>emotional maturity</u> <i>is</i>• <i>the willingness and</i>• <i>the capability</i> <i>to love.</i> <p><i>It seems to me that</i></p> <ul style="list-style-type: none">• <u>intellectual maturity</u> <i>must mean something else.</i> <p><i>How do the two [i.e., <u>emotional and intellectual maturity</u>]</i></p> <ul style="list-style-type: none">• <u>interplay and</u>• <u>influence each other?</u>
38	<p>ANSWER: <i><u>Both [emotional and intellectual maturity]</u></i> <i>are necessary functions</i> <i>of the <u>healthy individual.</u></i></p> <p><i>As I once put it,</i> <i>they are <u>like</u></i> <i><u>the two legs you need</u></i> <i><u>in order to walk through life.</u></i></p>

Intellectual maturity
is your capacity

- to think,
- to judge,
- to evaluate,
- to discriminate,
- to form concepts,
- to plan,
- to use your will,
- to use your mind,
- to make decisions,
- to utilize your assets,
- to direct your life and, last but not least,
- to educate or reeducate

the childish emotions

by implanting

your own concepts

that you have arrived at

independently,

by thinking things through.

Not [concepts that you have arrived at]

because

others

have said so,

but [rather, concepts that you have arrived at]

because

you

• deliberated on them

and thereby

• made them your own.

Thus

your intellect

can influence

your emotions

through

your capacity to think.

On the other hand,
• unchecked and
• childish
emotions
can influence
your thinking capacity
by
• coloring your views and
• making you lose objectivity.

Your capacity to think
is
intellectual maturity.

And the way you manage
your
• emotional reactions,
• feelings, and
• instincts
determines your
• emotional maturity
• or lack of it.

39

QUESTION:
Might one be developed much further
in one direction
than in the other?

ANSWER:
Indeed,
very often there is
an imbalance
between these two legs,
with one leg
more developed
than the other.

This imbalance [between the levels of intellectual and emotional maturity within
the human being]
hinders
the integration
of the human being.

Among other aspects, the

- purpose and
- aim

in this work [i.e., in this pathwork]

is to achieve

a proper balance [between the level of intellectual and emotional maturity within the individual].

In many instances

a person is

more developed in

- one direction or
- one area

of the personality

with a weakness in the other.

Many

who do

not

pursue a path such as yours

continue to

- nurse and
- cultivate

the already overdeveloped aspect.

*That, of course,
is not healthy;*

*it does not bring
the desired*

- harmony and
- balance.

It is done

because people prefer

to think of their strengths

rather than of their weaknesses.

40

QUESTION:

*Would you say that
emotional immaturity
is indicated
by an emphasis on
strong
• likes and
• dislikes
without discriminating
as to what
the values are?*

We use the wrong yardstick.

Instead of

- measuring and
 - discriminating,
we are either
 - for
 - or
 - against
something,
 - because we
 - like
 - or
 - dislike
it,
- regardless of its intrinsic merit.*

41

ANSWER:

Exactly.

*That is the
subjectivity
that arises out of
childish emotions.*

*Of course,
a halfway intellectually mature person
will find
adequate reasons
to hide this*

- *emotional reaction and*
- *subjectivity.*

*That is what is called
rationalization.*

*Thus
an intellectually mature person
will find*

- *reasons and*
- *explanations*

for his

- *irrational,*
- *emotional,*
- *subjective*
- *behavior or*
- *attitude.*

42

QUESTION:
*At one time, you said that you could
hear
the soul scream.*

*Does that also work
between
the different subconscious minds of
two separate human beings?*

*Does one subconscious
hear the screaming of the other?*

*Is that why one
feels
the hostility
emanating from the other person?*

43

ANSWER:

Yes.

**That is why I always say that
your subconscious
affects
the subconscious of the other person.**

**You go through life
resenting other people
because they do not respond to
your
outer
actions.**

**You yourself
are unaware of
what your
inner
actions are.**

**[However,] Your
inner
• actions or
• reactions
are accurately perceived
by your fellow human beings
and they react
to that part of yourself.**

**Their souls
• hear
that [inner] voice or
• perceive it
with other
inner
sense organs of
• hearing,
• seeing,
• smelling,
• tasting.**

**That is why
the subconscious of one
affects
the subconscious of the other.**

44

*So often, people
feel unjustly treated
[even] when they
know their
actions
were quite all right.*

*They concentrate on
all their
outer right actions
but leave out
the inner unconscious motivations
which exist
in addition to the*

- *conscious and*
- *proper*

outer ones.

*If you learn to be
utterly honest with yourself
and acknowledge your
hidden*

- *motivations and*
- *feelings,*
 - *you will then understand*
why
other people
react to you as they do and
- *you will*
no longer
consider yourself
the victim of injustice.

45

QUESTION:

How can I make the distinction as to whether

- **the other person provoked me or**
- **I the other person?**

ANSWER:

It is

not necessary
to find who started it,
for this is

- **a chain reaction,**
- **a vicious circle.**

[Rather] It is useful

to start

by finding

your own provocation [against the other person],
perhaps in response to

an

- **open or**
- **hidden**

provocation of the other person [against you].

Thus you will realize that

because you were provoked [by the other],
you provoke the other person.

And because you do so [i.e., because you provoke the other person
in response to being provoked],
the other again responds in kind.

But as you examine

- **your real reason,**
not the superficial one,

- **the reason why**
you were

- **hurt in the first place [by the other person] and**
- **therefore provoked [by the other person],**

according to tonight's lecture

you will no longer regard this hurt [and provocation by
the other person]

as disastrous.

You will [then] have
a different reaction
to the hurt,
and, as a consequence,
the hurt
will diminish automatically.

Therefore,
you will no longer feel the need
to provoke the other person [in response to the hurt].

Also,
as the need to reproduce the childhood situation decreases,

- you will become less withdrawn and
- you will hurt others less and less

so that they will not have to provoke you [in response to being hurt].

If they do [provoke you in response to your hurting them],
you will now also understand
that they reacted [to being hurt by you]
out of the same

- childish
- blind

needs
as you did [when you hurt them in the first place].

Now you can see
how you ascribe
different motivations
to the other person's provocation
than to your own [provocation],
even if and when
you actually realize that
you
initiated the provocation.

As you
gain a different view
on your own hurt,
understanding its real origin,
you will gain the same detachment
from the reaction of the other person.

	<p><u><i>You will find</i></u> <u><i>exactly the same reactions</i></u> • <u><i>in yourself</i></u> <u><i>and</i></u> • <u><i>in the other.</i></u></p> <p><u><i>As long as</i></u> <u><i>the child's conflict</i></u> <u><i>remains unresolved in you,</i></u> <u><i>the difference [between your reaction and the other's reaction]</i></u> <u><i>seems enormous,</i></u></p> <p><u><i>but when you</i></u> <u><i>perceive reality,</i></u> <u><i>you begin to break</i></u> <u><i>the repetitive vicious circle.</i></u></p>
46	<p><u><i>As you</i></u> <u><i>truly perceive such a</i></u> <u><i>mutual</i></u> <u><i>interplay [of provocation and reaction between you and the other],</i></u> <u><i>it [i.e., this perception of mutual interplay]</i></u> <u><i>will relieve</i></u> <u><i>the feeling of</i></u> • <u><i>isolation and</i></u> • <u><i>guilt</i></u> <u><i>you all are burdened with.</i></u></p> <p><u><i>You are</i></u> <u><i>constantly fluctuating</i></u> <u><i>between</i></u> • <u><i>your guilt [for how your unjust provocations pain those around you]</i></u> <u><i>and</i></u> • <u><i>your accusation of injustice</i></u> <u><i>you direct at those around you [who unjustly provoke you].</i></u></p> <p><u><i>The child in you</i></u> <u><i>feels itself</i></u> • <u><i>entirely different from others,</i></u> • <u><i>in a world of its own.</i></u></p> <p><u><i>It lives in such a</i></u> <u><i>damaging illusion.</i></u></p>

As you solve this conflict [i.e., as you solve and resolve the conflict created by the mutual interplay of yours and the other person's provocations toward one another and the resulting reactions in each of you when you are provoked by the other],
your awareness
of other people
will increase.

As yet,
you are
so unaware
of the reality
of other people.

On the one hand
you

- accuse them and
- are inordinately hurt by them

because
you

- do not understand yourself

and therefore

- do not understand the other person.

On the other hand,
and at the same time,
you refuse
to become aware
when you are hurt.

This seems paradoxical
yet is not.

As you
experience for yourself
the interactions set forth tonight,
you will find this [seemingly paradoxical interaction with others]
to be true.

While

- **sometimes**
you may exaggerate a hurt [*to you by another person*],
- **at other times**
you do not allow yourself
to know that it [*i.e., you do not allow yourself*
to know that the hurt to you by another person]
happened at all,
because it [*i.e., because “being hurt” by the other person*]
may not fit
the picture you have
of the situation [*between you and the other person*].

It [*i.e., being hurt by the other person*]
may spoil
your self-constructed idea [*you have of your*
relationship with the other person], **or**
it [*i.e., being hurt by the other person*]
may not correspond to
your desire [*for your relationship*
with the other person]
at the time.

If the situation [*between you and the other person*]

- **seems otherwise favorable and**
- **fits into your preconceived idea,**
you leave out
all that jars you,
allowing it [*i.e., allowing all that jars you about the other person*]
to
 - **fester underneath and**
 - **create unconscious hostility.**

This entire [*unconscious negative*] **reaction** [*to the other person*]
inhibits

your intuitive faculties [*that are needed to discern the truth of the matter*
in this relationship with the other person],
at least
in this particular respect.

47

The constant provocation
that goes on among human beings,
while it is hidden from your awareness now,
is
a reality
you will come to perceive very clearly.

This [awareness of reality regarding your relationship with another person]
will have
a very liberating effect
on

- *you and*
- *your surroundings.*

But you cannot perceive it [i.e., you cannot perceive this reality]
unless
you understand the patterns in yourself
which I discussed tonight.

48

QUESTION:
Is it possible in some way
to make a truce,
for even two or three minutes,
between

- *one's own subconscious*

and

- *the subconscious of the other person?*

Sometimes
you see the reality
intellectually,
but by the time you
order
your subconscious to do something,
it [i.e., your subconscious]

- *is already in revolt and*
- *has made the other person unhappy*
and then you are unhappy too.

It might all have been avoided
if there had been a few minutes of truce.

49

ANSWER:

***You see my dear, in the first place
it is not a question of
ordering
your subconscious.***

***You cannot order it.
That is impossible.***

***As long as you
attempt such commands [to your subconscious],
it [i.e., your subconscious]
will be very resistant.***

***Or it may deceive you,
so that you deceive yourself.***

***The subconscious
can only be
reeducated
by the

- slow and
- gradual

process
pursued in our work.***

***Most important is
that you become
fully aware of
what you
really feel.***

***Actually,
you are only
half aware
of it [i.e., you are only half aware of what you really feel]
most of the time
and resort to
superimposing
another set of feelings
upon your
real [emotional] reactions.***

These [other feelings superimposed upon your real emotional reactions]
may be
other negative emotions;
if [on the other hand]
they [i.e., if these superimposed feelings]
are positive,
you are deceiving yourself even more.

Only by
stripping away
all these superimpositions
can you understand the reason
why
your subconscious
is often so stubborn.

If it [i.e., if your subconscious]
continues to resist
your good efforts,
there must be something present
that you have

- not understood and
- not connected with.

Then it is a question of
finding the block
that causes
this particular obstruction.

When this [i.e., when finding the block that causes this obstruction]
happens,
you will not need
a short truce.

[Instead of a temporary truce] You will have
real peace

- with yourself

and therefore

- with others.

While you may
command a truce

- in your outer actions,
- in your words, and even
- in your thoughts,
the subconscious
does not respond
to such discipline.

Truce, as you see it,
cannot really work.

It [i.e., a truce in and of itself]
is as unreal as
the effect of
attempting to command it [i.e., the effect of attempting
to command a truce]
would be [unreal].

50

QUESTION:
Suppose we are able to put our own house in order.

Will we then eliminate provocations in the other person?

ANSWER:
You do not even have to
put your house in order
to the extent that you are

- fully mature and
- more or less perfect.

This perfection
hardly ever exists
in the human sphere.

But

- **the awareness of your immaturity,**
- **a**

- **real insight into and**
- **understanding of**
your

- **reactions and**
- **feelings**
that

cause provocation

will weaken

the habit of provocation sufficiently
until you finally

- **will cease bringing on provocations and**
- **will in turn not be provoked by others.**

As you gain

a certain detachment from yourself
in a very healthy way,
the

- **smoldering,**
- **unhealthy**
• **drive and**
- **force**

will be taken out of
your emotional reactions.

In fact, I would even say that

this is the only kind of
valid truce

that can be accomplished.

51

Allow yourself to see

- **what you really feel and**
- **why.**

And when you have
an overall view [of yourself, of what you feel and why,
and of your imperfections],

without any further

- subterfuge and
- self-deception,

such knowledge [of what you really feel and why, and of your
immaturity and imperfections that cause provocations]
will no longer disquiet you.

[Rather,] It [i.e., such knowledge] will have
a very calming effect.

You

- will have made peace with yourself
by accepting
your still existing imperfections and
- will no longer harrow yourself
trying for a perfection
that you cannot possibly attain
at the moment.

Once you

accept

the reality of
your imperfect self,

the resulting hurts [i.e., hurts to you occurring in your
relationships with others, hurts that are brought about
by your own imperfections]

will no longer

be so

- serious and
- tragic.

You will

accept them [i.e., you will accept the hurts]
as a consequence of

your [now-] accepted imperfections

which you can now

observe calmly,

while gaining

more understanding about them [i.e., more
understanding about your imperfections]

and thus [through this understanding]

nearing

- perfection and
- maturity.

In this way,

- your hostility
will vanish and
- your provocations
will [disappear] too.

Relapses will surely occur,
but you will

accept them [i.e., you will accept your relapses]
with a realistic outlook.

You will

gain further insight from them [i.e., from your relapses],
knowing that they [i.e. knowing that your relapses] are possible
because something

- has not penetrated deeply enough and
- has to be found anew
so as to be assimilated
on deeper levels of your being.

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Hostility

exists in you
because you are
unaware

- that you are hurt and
- why you are hurt.

Just think of times

when you are
really aware of
a hurt

- without anger and
- without feeling hostile.

[At such times]

You may feel sad,
but

feeling sad
seems to many people
so humiliating

- that they prefer to be
- angry and therefore
 - hostile.

That [*feeling angry and hostile*]
is a particular kind of childishness
existing in everyone.

You think it is
superior
to be
• angry and
• hostile
than
to be
• sad,
so you suppress
the real hurt.

But
the hostility
has to be hidden, too,
because it [*i.e. because the hostility*]
makes you
feel guilty
for other reasons,
so it [*i.e., so the hostility*]
comes out in a
• devious,
• hidden
way,
which in turn
brings on further provocation.

Provocation
is a result of
• unconscious and
• suppressed
hostility,
and the hostility
results from
• unconscious and
• suppressed
hurt.

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Go your way, my dearest ones,
and may the blessings
we bring
to all of you

- **envelop and**
- **penetrate**
your

- **body,**
- **soul, and**
- **spirit,**
so that
you

- **open up**
 - **your soul and**
- **become**
 - **your real self,**
 - **your own real self.**

Be blessed, my friends,
be in peace,
be in God.

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