

# 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

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

by Eva Broch Pierrakos

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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><br/><u>realistic self-correction</u><br/><u>is very contrary to</u><br/><u>your present inner behavior</u><br/><u>which we shall now consider.</u></i></p>   |
| 07 | <p><i><u>All people,</u><br/><u>including</u><br/><u>even those few who have started to explore</u><br/><u>their own</u><br/><u>unconscious</u><br/><ul style="list-style-type: none"><li>• <u>mind and</u></li><li>• <u>emotions,</u></li></ul><u>habitually overlook</u><br/><u>the strong link</u><br/><u>between</u><br/><ul style="list-style-type: none"><li>• <u>the child's</u><br/><ul style="list-style-type: none"><li>• <u>longing and</u></li><li>• <u>unfulfillment</u></li></ul></li></ul><u>and</u><br/><ul style="list-style-type: none"><li>• <u>the adult's present</u><br/><ul style="list-style-type: none"><li>• <u>difficulties and</u></li><li>• <u>problems,</u></li></ul></li></ul><u>because</u><br/><u>only very few people</u><br/><u>experience</u><br/><u>personally –</u><br/><u>and not just recognize in theory –</u><br/><u>how strong this link is.</u></i><br/><br/><i><u>Full awareness of it</u><br/><u>is essential.</u></i></p> |
| 08 | <p><i><u>There may be</u><br/><ul style="list-style-type: none"><li>• <u>isolated,</u></li><li>• <u>exceptional</u></li></ul><u>cases</u><br/><u>where</u><br/><u>one parent</u><br/><u>offers a sufficient degree</u><br/><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  
remedying 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><br/><i><u>each disappointment</u></i><br/><i><u>weighs heavier</u></i><br/><i><u>and your soul</u></i><br/><i><u>becomes</u></i><br/><i><u>more and more</u></i><br/><i><u>discouraged.</u></i></p>  |
| 20 | <p><i>For those of my friends</i><br/><i><u>who have not yet</u></i><br/><i><u>reached certain depths of</u></i><br/><i><u>their unexplored subconscious,</u></i><br/><i><u>this [subconscious drive to recreate painful childhood situations in</u></i><br/><i><u>order to now get longed for love from a parent-partner]</u></i><br/><i><u>may sound</u></i><br/><ul style="list-style-type: none"><li>• <i><u>quite preposterous and</u></i></li><li>• <i><u>contrived.</u></i></li></ul><p><i>However,</i><br/><i><u>those of you</u></i><br/><i><u>who have come to see</u></i><br/><i><u>the power</u></i><br/><i><u>of your hidden</u></i><br/><ul style="list-style-type: none"><li>• <i><u>trends,</u></i></li><li>• <i><u>compulsions, and</u></i></li><li>• <i><u>images</u></i></li></ul><i><u>will not only</u></i><br/><ul style="list-style-type: none"><li>• <i><u>readily believe it,</u></i></li></ul><i><u>but will</u></i><br/><ul style="list-style-type: none"><li>• <i><u>soon experience</u></i><br/><i><u>the truth of these words</u></i><br/><i><u>in their own personal lives.</u></i></li></ul><p><i><u>You already know</u></i><br/><i><u>from other findings</u></i><br/><ul style="list-style-type: none"><li>• <i><u>how potent are the workings</u></i><br/><i><u>of your subconscious mind,</u></i></li><li>• <i><u>how shrewdly it goes about its</u></i><br/><ul style="list-style-type: none"><li>• <i><u>destructive and</u></i></li><li>• <i><u>illogical</u></i><br/><i><u>ways.</u></i></li></ul></li></ul></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 gainmuch further insight.

But

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

- the longing and
- the hurt

of the crying childyou were once,even thoughyou were alsoa happy one.

Your happiness

may have been

- valid and
- without self-deception at all.

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

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

You will find  
exactly the same reactions  
• in yourself  
and  
• in the other.

As long as  
the child's conflict  
remains unresolved in you,  
the difference [between your reaction and the other's reaction]  
seems enormous,  
but when you  
perceive reality,  
you begin to break  
the repetitive vicious circle.

46

As you  
truly perceive such a  
mutual  
interplay [of provocation and reaction between you and the other],  
it [i.e., this perception of mutual interplay]  
will relieve  
the feeling of  
• isolation and  
• guilt  
you all are burdened with.

You are  
constantly fluctuating  
between  
• your guilt [for how your unjust provocations pain those around you]  
and  
• your accusation of injustice  
you direct at those around you [who unjustly provoke you].

The child in you  
feels itself  
• entirely different from others,  
• in a world of its own.

It lives in such a  
damaging illusion.

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.**

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*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.*

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***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.*

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***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].

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**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.**

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**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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