

# Pathwork Lecture 92: Repressed Needs – Relinquishing Blind Needs – Primary and Secondary Reactions

1996 Edition, Original Given November 10, 1961

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><b><i><u>Greetings, my dearest friends.</u></i></b></p> <p><b><i><u>God bless each one of you.</u></i></b></p> <p><b><i><u>God bless this hour [i.e., God bless this time we spend together].</u></i></b></p>
04	<p><b><i>We began to discuss needs, but we touched only the very surface of this all-important subject.</i></b></p> <p><b><i>So let us go into it a little more thoroughly.</i></b></p> <ul style="list-style-type: none"> <li>• <b><i><u>Understanding and</u></i></b></li> <li>• <b><i><u>awareness of</u></i></b>  <b><i><u>the significance of needs</u></i></b>  <b><i><u>will be more than</u></i></b>  <b><i><u>mere</u></i></b> <ul style="list-style-type: none"> <li>• <b><i><u>enlightenment and</u></i></b></li> <li>• <b><i><u>insight.</u></i></b></li> </ul> </li> </ul>

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It [i.e., understanding and awareness of the significance of your needs]  
will show you that  
in connection with  

- repressed needs,

and along with  

- your unawareness of them [i.e., your unawareness of repressed needs],

you will find all the  

- twists and
- unresolved conflicts
  - within your soul,

and therefore [the twists and unresolved conflicts]  

- in your life.

So this phase of your work  
carries us a great deal  

- further and
- deeper

than  

- the images

with  

- their wrong conclusions.

05

Basically, there are  
two kinds of needs:  

- the instinctual needs, and
- those [needs] of the idealized self-image.

Instinctual needs  
derive from  
the two basic instincts of  

- self-preservation and
- procreation.

These [instinctual] needs  
can be [both]  

- healthy and
- normal.

However, if [these instinctual needs are] repressed,  
they will turn into  
potent forces  
of destruction.

*It is not necessarily  
only the*  
• *false and*  
• *imaginary*  
*needs*  
*that are destructive.*

*A need*  
*which in itself is*  
• *healthy and*  
• *normal*  
*can be*  
*destructive*  
*when awareness of it [i.e., when awareness of the healthy need]*  
*is*  
• *repressed or*  
• *non-existent.*

06

*Among the*  
*needs*  
*of the idealized self*  
*are, for instance,*  
• *the need for glory,*  
• *the need to triumph,*  
• *the need to satisfy*  
• *vanity or*  
• *pride.*

*In order to understand*  
*this particular process [regarding supporting the idealized self image],*  
*you have to review*  
*how*  
*the idealized self-image*  
*came into existence.*

07

The two kinds of needs [i.e., real and healthy instinctual needs and false and unhealthy needs that support the idealized self-image]

often

- intermingle and
- fuse,

so that you are no longer aware –

even unconsciously, if I may use this seeming paradox –  
of what is

- a healthy and legitimate need
- and
- what is not.

They [i.e., the two kinds of needs]

- intertwine and
- overlap.

Not only do the

- superimposed,
- unhealthy, and
- artificially created  
needs

of the idealized self

create

guilt feelings,

but just as often the

- healthy,
- normal, and
- legitimate  
needs

of every healthy human being

cause

equally strong

guilt feelings.

This is due

- to the influence of the environment,
- to mass images, and
- to mass misconceptions.

- Your ignorance and
- the ignorance of
  - educators and
  - parentshave created  
a distorted view  
that induces you
  - to repress and
  - to subduewhat should be  
encouraged  
in a constructive way.

This overall ignorance [of you, educators, and parents]  
fails to recognize  
that which is

- intrinsically human [i.e., your human instinctual needs],
- and even
- necessary.

08

Once you  
free yourself of

- resistance and
- repression

[of your natural and healthy instinctual needs],  
it will be  
a great relief  
to recognize that  
often what you felt

- most guilty about

is not only

- normal and
- healthy,

but is in fact

- most creative.

Because of  
these misconceptions [that make you feel guilty about your healthy instinctual needs, including your need to manifest your most creative aspects],  
you have  
deliberately  
starved  
such needs.

That [i.e., starving your instinctual and healthy needs]  
cannot  
make them disappear;  
instead,  
by a process of displacement,  
they [i.e., these real, healthy instinctual needs, including your real, healthy,  
and normal need to manifest your most creative aspects]  
reappear  
in a destructive form.

You then,  
unconsciously,  
try to gratify their [i.e., gratify these real, healthy, instinctual needs']  
insistent claims  
in a manner  
that cannot do justice  
to their  
real  
demands.

The driving force  
to still the hunger  
is misdirected.

- Real,
- legitimate  
needs  
can be satisfied  
only with  
full awareness  
so that
  - understandingcan be combined with
  - the instinctual forces.

09

Your misconception  
about  
the meeting of real needs  
produces

- repression [of real, healthy instinctual needs]

and, subsequently,

- a defense mechanism [against them]  
which is very destructive.

**Some of you, my friends,**  
**have begun to get a glimpse of it** [i.e., a glimpse of this process in you in which your misconception about meeting real needs results in repression of real needs and, subsequently, a destructive defense mechanism].

**You may ask,**  
**"What does the defense mechanism have to do with this** [i.e., with this repression of real instinctual needs]?"

**The answer is that**  
**repressed needs**  
**cause you**  
**to act contrary to**  
**your own best interests**  
**as you try to gratify them** [i.e., as you try to gratify your repressed needs in ways that can never satisfy them and hence in ways that ultimately cannot be in your own best interests].

**Therefore**  
**your attempts** [to satisfy these real and yet repressed needs in false and misguided ways]  
**produce experiences**  
**that starve these** [very real and legitimate instinctual] **needs even more.**

**Since this** [i.e., since starving rather than fulfilling these very real and legitimate needs]  
**hurts,**  
**you will produce**  
**a defense against [feeling] such hurts**  
**which will prevent**  
**the fulfillment** [of these very real instinctual needs, the fulfillment]  
**you crave**  
**even more.**

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**Since you continue**  
**to repress your needs,**  
**the entire process** [described here – misconceptions that make you feel guilty about your normal and healthy instinctual needs; not wanting guilt, your repression of these real needs; pain of not fulfilling these now-repressed needs; the defenses against feeling this pain of unfulfillment; these defenses further preventing fulfillment, and on and on – a vicious cycle]  
**has to be**  

- **unrolled and**
- **brought into awareness.**

Then [when this vicious cycle has been brought into awareness]  
you will be able to develop  
a more adequate behavior-pattern  
that promises to bring about  
the result you wish;  
that is,  

- happiness and
- fulfillment.

You may then discover that  
your defense mechanism  
has come into being  

- not only because  
you fear the risks of  
  - life,
  - love, and
  - involvement,
- but also because  
you believe, mistakenly,  
that certain [even healthy instinctual]  
needs  
are  
  - forbidden and
  - wrong,and thus  
defend against [having] these needs  
in yourself.

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I am  
not talking only  
about what is already commonly known in this respect:  
sexual needs.  
It goes a lot further.

Humanity has by now learned that  
sexual needs  
do not have to be repressed.

They [i.e., sexual needs]  
are not, in themselves,  

- harmful and
- sinful.



But humanity  
has not as yet realized  
that many other needs  
also exist  
that have been treated  
in the same repressive manner  
as sexual needs.

These other [healthy and normal instinctual] needs,  
reaching into  
a deeper layer of human consciousness  
must also be

- brought out,
- acknowledged, and
- properly re-directed,

as has already been done to a degree  
with the sexual needs.

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As already stated,  
if your needs  
are repressed,  
the urge for gratification  
becomes much stronger.

This [i.e., this fact that a repressed need creates a stronger urge for gratification]  
is logical,  
because

- awareness of a need [rather than repression of it] and
- clear knowledge of it

will enable you  
to cope with it  
in the manner  
most appropriate  
under the particular circumstances.

It [i.e., this awareness of a need]  
will enable you  
to make a choice:

- to relinquish one thing

in order

- to eventually obtain

what is more rewarding for you.

**The ability  
to relinquish  
indicates maturity.**

**Repression,  
on the other hand, [in contrast to relinquishing, and instead]  
creating**  

- **blind needs and**
- **their blind pursuit,**  
**makes it impossible to see**  
**what the [real] issues are.**

**Therefore [ , not knowing the real issues,]  
you cannot act  
in your own best interest.**

**Where it may be necessary  
to relinquish [a need]  
in order to receive  
greater fulfillment [at some later time],  
you cannot do so [i.e., you cannot relinquish now]  
because you do not see the condition clearly.**

**The pressing need [for the fulfillment of a real and legitimate instinctual need]  
causes you  
to hold tight to  
that which you can get [now],  
even though  
it [i.e., that which you can get now]  
may be often  
utterly inadequate [for satisfying your real need].**

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**Your blindness [to your real, long term, and legitimate instinctual needs]  
encourages  
the childish greed  
to reach for  
immediate fulfillment  
all along the line.**

*If this [immediate fulfillment]  
proves impossible,  
the frustration  
becomes unbearable,  
and you*  

- find yourself trapped,*
- caught*

*in your own vicious circle  
of continuing to do  
what is against  
your best interest.*

*Only  
awareness of your [healthy, real, long-term, and legitimate instinctual] needs  
will enable you  
to tolerate  
temporary frustration.*

*You will be capable of  
relinquishing  
the urgent pressure  
for immediate gratification  
if you keep in mind  
the farsighted knowledge  
that postponing the gratification  
serves the interests  
of your healthy needs,  
if not right now,  
then at a future time.*

*You make this choice freely,  
because you have  
the necessary awareness.*

14

*If  
awareness of your [real instinctual] needs  
is lacking  
because  
an unconscious guilt prevails  
due to the belief  
that they [i.e., your real instinctual needs] are wrong,  
they freeze into a hard knot.*

*In such a case [i.e., in the case when guilt about having needs freezes them into a knot] the pressure for gratification reaches such a pitch that it becomes impossible to stand frustration.*

*Inability to tolerate frustration is one of the marks of immaturity.*

*This*  

- lack of gratification*

*combined with*  

- frustration*

*then confirms that you are wrong in having the [real and legitimate instinctual] need.*

*Awareness*  
*is driven even more into hiding and that causes you to pursue gratification [of the real and legitimate instinctual need] compulsively.*

*Under*  
*the accompanying self-castigation, the urgency becomes even more potent and therefore more difficult to handle.*

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*However,*  
*paradoxically,*  
*awareness*  

- of one's real needs and*
- of their legitimacy*

*makes it possible to pursue their gratification.*

	<p><b><u>In order to do so [i.e., in order to pursue the gratification of your true needs],</u></b> <b><u>frustration</u></b></p> <ul style="list-style-type: none"><li>• <b><u>sometimes becomes necessary and</u></b></li><li>• <b><u>can be endured.</u></b></li></ul> <p>• <b><u>Unawareness and</u></b> • <b><u>repression,</u></b> <b><u>on the other hand,</u></b> <b><u>create such an urgency</u></b> <b><u>that the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>immature,</u></b></li><li>• <b><u>unconscious</u></b> <b><u>condition</u></b> <b><u>in which</u></b> <b><u>you cannot stand frustration</u></b> <b><u>prevails.</u></b></li></ul> <p>[In this situation of <u>unawareness and repression</u> <u>of your real needs where you cannot stand frustration</u>] <b><u>You cannot relinquish</u></b> <b><u>even the slightest</u></b> <b><u>immediate gratification,</u></b> <b><u>and thereby</u></b> <b><u>you sabotage</u></b> <b><u>the possibility of fulfilling</u></b> <b><u>your real needs.</u></b></p>
16	<p><b><u>Offhand,</u></b> <b><u>all this</u></b> <b><u>may be very difficult to understand,</u></b> <b><u>for no</u></b></p> <ul style="list-style-type: none"><li>• <b><u>general rules and</u></b></li><li>• <b><u>regulations</u></b> <b><u>can be made.</u></b></li></ul> <p><b><u>The process [I have described]</u></b> <b><u>can only be understood</u></b> <b><u>if and when you</u></b></p> <ul style="list-style-type: none"><li>• <b><u>find it [i.e., find this process] within yourself, and</u></b></li><li>• <b><u>see how it [i.e., see how this process] manifests</u></b> <b><u>specifically in your case.</u></b></li></ul>

	<p><u>As you</u> <u>allow yourself</u> <u>awareness</u></p> <ul style="list-style-type: none"><li>• <u>of the raw needs,</u></li><li>• <u>of</u><ul style="list-style-type: none"><li>• <u>their significance,</u></li><li>• <u>their validity,</u></li><li>• <u>their desired goal,</u></li></ul></li></ul> <p><u>you can proceed to observe</u></p> <ul style="list-style-type: none"><li>• <u>what you have done in the past</u> <u>to sabotage them [i.e., to sabotage your real needs];</u></li><li>• <u>how</u> <u>you have done so;</u></li><li>• <u>what defense mechanisms</u> <u>caused such sabotaging.</u></li></ul>
17	<p><u>Eventually</u> <u>you will find</u> <u>one focal point</u> <u>deep within yourself,</u> <u>where you discover</u> <u>that you are</u></p> <ul style="list-style-type: none"><li>• <u>locked and</u></li><li>• <u>enslaved</u></li></ul> <p><u>in what is called,</u> <u>in your present-day human terminology,</u> <u>a neurotic situation.</u></p> <p><u>All neurosis</u></p> <ul style="list-style-type: none"><li>• <u>is built</u> <u>around a nucleus</u> <u>of repressed needs and</u></li><li>• <u>contains</u> <u>the inability</u> <u>to give up</u> <u>certain gratifications.</u></li></ul>

**This [inability to give up certain gratifications] then causes the neurotic symptoms of**

- **helplessness,**
- **dependency,**
- **inability to make a choice, and of**
- **seeing only two equally dissatisfying alternatives [i.e., the two alternatives of having needs (of which you disapprove and that therefore make you feel guilty for having them, which is dissatisfying) on the one hand and the equally dissatisfying alternative of not gratifying your real needs on the other hand].**

**You are torn in half by this very condition.**

**If one part of you did not disapprove of these needs, you would not find it necessary to repress them.**

**As it is,**

- **one part of you says "no" to them [i.e., says "no" to even having what are in fact real and legitimate needs],  
and the more you say "no," [i.e., the more you say "no" to even having what are in fact real and legitimate needs,]  
the more urgent they [i.e., the more urgent these denied needs] become.**
- **The other part in you**
  - **battles against the "no,"** [i.e., battles against the denial of real and legitimate needs] **and**
  - **battles against the world**  
**that does not offer gratification [of real and legitimate needs] gratuitously.**

Only  
your own  
wholehearted determination  
can induce you  
to undertake the necessary actions  
that will finally bring  
a sufficient measure of fulfillment,  
even if not  
to the ideal extent  
of your childish fantasies.

However,  
the actual fulfillment  
will produce  
much greater happiness,  
in spite of its lack of perfection,  
than the childish fantasies.

Such realism [of actual fulfillment]  
is a consequence  
of the

- strength and
- self-reliance

you have acquired on the way, and  
of the

- knowledge

that your fulfillment  
is up to  
you  
and  
not up to  
others.

That knowledge [that your fulfillment is up to you and not up to others]  
will more than compensate you  
for the difference  
between

- reality

and

- illusion.



18

**To find that condition in you** [*in which you are torn apart by unmet needs and]*  
**which**  
**so far**  
**you have not been able to relinquish**  
**takes time.**  
**The time varies with each individual.**

**Again,**  
**no generalization**  
**• can or**  
**• should**  
**be made.**

**That** [*generalization or general rule*] **would only**  
**• mislead you and**  
**• tempt you**  
**to seek the solution** [*to your struggle with unmet needs*]  
**by an intellectual process,**  
**rather than**  
**allowing your emotions** [*related to your painful condition*]  
**to reach**  
**surface awareness,**  
**thereby**  
**finding the answers**  
**within yourself.**

**Only by**  
**becoming aware of**  
**all this** [*i.e., becoming aware of all your emotions for this condition in which*  
*you have not been able to relinquish gratifications of needs*]  
**will you also find it possible**  
**to distinguish**  
**between the**  
**• natural,**  
**• healthy**  
**needs** [*i.e., instinctual needs of self-preservation and*  
*procreation, including the need for warmth and love*],  
**and the**  
**• artificially created**  
**needs**  
**of the superimposed**  
**idealized self-image** [*such as need for glory, the*  
*need to triumph, or the need to satisfy*  
*vanity or pride; needs that you desperately*  
*cling to and refuse to relinquish*].

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Only as you learn to  
maturely  
go about fulfilling the  

- healthy,
- natural

needs,  
will you become capable of  
giving up the  

- false

needs [i.e., false needs required to meet the demands of your  
idealized self-image].

[However,]

Do not even attempt to  
forcefully  
stamp out  
these false needs [i.e., needs required to be met in order to hold up your  
idealized self-image – your false need for glory, or  
your need to satisfy your pride and vanity].

It would do no good [because you cannot stamp out needs, and  
satisfying false needs would still leave your real needs unsatisfied].

All you

- can and
  - should
- do

is to become aware of them [i.e., become aware of the false needs, needs that  
must be satisfied in order to meet the demands  
of your idealized self-image],

while

gradually

learning to do

what is

- realistic and

- adequate

to fulfill

the real needs.

This [i.e., doing what is realistic and adequate to fulfill your real needs]

in itself

will automatically

cause

the false needs

to disappear.

**Slowly,**  
**their [i.e., your false needs'] intensity**  
**will diminish,**  
**and gradually**  
**they [i.e., your false needs, the demands of your idealized self-image]**  
**will disappear altogether**  
**as real fulfillment [of your real needs of your true self]**  
**comes to you**  
**out of your own**  
**healthy**  
**• inner,**  
**and therefore also**  
**• outer,**  
**activities.**

**False needs,**  
**even if gratified occasionally,**  
**leave you**  
**• empty and**  
**• dissatisfied.**

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**In this nucleus of**  
**• division [between real and false needs],**  
**• repression [of real needs],**  
**and therefore**  
**• self-destructive activities and**  
**• undesired results,**  
**you are caught**  
**as in a trap,**  
**unable**  
**to make**  
**a constructive choice.**

**A**  
**• festering,**  
**• twisted**  
**condition**  
**prevails in the psyche**  
**leading to**  
**a host of further conflicts**  
**which finally manifest**  
**in an outer situation**  
**you cannot cope with.**

*[In this festering twisted condition – your state of division and repression of your needs,]*

**You cannot**  
**determine**  
**what you are really facing and**  
**make a choice.**

**You are driven.**

**As [you are torn between alternatives that are] within [you],**  
**so without you see**  
**only two**  
**equally dissatisfying**  
**alternatives,**  
**and you are torn between them.**

**On the one hand,**  
**you give in to the needs,**  
**and by**

- **submitting,**
- **appeasing, and**
- **complying**

**[in order to meet your false needs, regardless of the cost to your soul]**  
**you become**

- **most angry with and**
- **contemptuous of**  
**yourself [for giving away your real self to meet false needs].**

**On the other hand,**  
**you [do not submit to or appease others to satisfy your false needs, but rather you]**  
**rebel against**  
**this very necessity**  
**to satisfy your needs [i.e., you rebel against the very thought of**  
**having any needs of others at all].**

**Neither of these two alternatives [i.e., neither by relinquishing yourself by**  
**submitting in order to meet needs, nor by relinquishing having needs at all]**  
**will bring**  
**a constructive result.**

**You have not found**  
**the point of relinquishing [i.e., that which must be relinquished for you to proceed]**  
**in either [of these two alternatives]**  
**that would allow for**  
**the constructive end**  
**of eventually fulfilling your needs.**

*When this entire process [leading to being trapped between two unworkable alternatives of either relinquishing your true self by appeasing others to get false needs met or relinquishing having needs of others at all by denying the existence of needs] has reached surface-awareness, one of the most important steps on your road to freedom has been taken.*

*Once you understand how you enslave yourself, you will also become aware of your self-contempt.*

*Unconsciously you had shifted this self-contempt to the existence of the needs [that is, self-contempt for having any needs].*

*But you will find out, once all this reaches consciousness, that there is no reason to feel contempt for one's healthy needs.*

*You will see that the real reason for self-contempt is your inner unwillingness to relinquish [your false needs].*

*And as you learn to do so [i.e., learn inwardly to relinquish your false needs], a new*  

- strength and*
- self-respect*  
*will evolve*  
*that will be*  
*a great experience for you.*

**At the beginning**

**it** [i.e., this great experience of having new strength and self-respect from relinquishing your false needs]  
**will only appear occasionally.**

**But with each new victory** [in relinquishing false needs]

- **it** [i.e., this great experience of having new strength and self-respect]  
**will stay with you longer and**
- **the relapses** [into not relinquishing false needs] **will become**
  - **weaker and**
  - **less frequent.**

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**Moreover,**

**as you find**  
**the subtle point of relinquishing,**  
**you will no longer**  
**be a slave to your needs,**  
**because you are**  
**now**

**conscious of them** [i.e., conscious of your needs and can choose to relinquish false needs, or real needs, as appropriate rather than being a slave to having to fulfill them, and to fulfill them immediately].

**Furthermore,**

**you can go about**  
**finding**  
**the best way**  
**to bring fulfillment to yourself.**

**The inability to relinquish** [your false (or real) needs]  
**is the most basic factor**  
**in your feelings of**

- **inferiority and**
- **inadequacy.**

**The destructive defense mechanism,**  
**trying to do justice to**  
**two mutually exclusive drives –**  
**• [the drive] for**  
**and**  
**• [the drive] against**  
**gratification of the needs –**  
**is largely a product of**  
**your self-contempt**  
**due to**  
**the inability to relinquish [your false needs].**

**The ability to relinquish [your false (or, if necessary your real) needs]**  
**will give you**  
**• strength,**  
**• self-confidence, and**  
**• a healthy self-respect**  
**that nothing else**  
**could give you.**

**And just because**  
**this strength [which is a product of your ability to relinquish needs]**  
**develops within,**  
**• you can first [choose to]**  
**give up [i.e., relinquish] the**  
**• false,**  
**• distorted,**  
**• superimposed,**  
**• artificial**  
**needs [i.e., the false needs that must be fulfilled to gratify**  
**your idealized self-image],**  
**• and then [later, after relinquishing these false needs,] you can**  
**go about doing what is necessary,**  
**step by step,**  
**to obtain gratification**  
**for your**  
**real needs.**

	<p><b><u>But</u></b> <b><u>self-respect</u></b> [that comes from your ability to relinquish your false needs rather than being enslaved and driven by your false needs] <b><u>must be established first.</u></b></p> <p><b><u>Without it</u></b> [i.e., <u>without self-respect</u>] <b><u>you are</u></b></p> <ul style="list-style-type: none"><li>• <b><u>locked and</u></b></li><li>• <b><u>blocked.</u></b></li></ul>
23	<p><b><u>Beware of</u></b> <b><u>finding a quick answer</u></b> <b><u>as to what</u></b> <b><u>the point of relinquishing</u></b> [i.e., <u>needs that need to be relinquished</u>] <b><u>is.</u></b></p> <p><b><u>Do not take a particular</u></b> <b><u>surface desire</u></b> <b><u>and sacrifice it</u></b> [i.e., <u>relinquish this surface desire</u>] <b><u>in the mistaken idea that</u></b> <b><u>here</u></b> [in this surface desire] <b><u>you have found it</u></b> [i.e., <u>found your point of relinquishing</u>].</p> <p><b><u>This</u></b> [relinquishing of a surface desire] • <b><u>may be very misleading and</u></b> [relinquishing of a surface desire] • <b><u>may encourage</u></b> • <b><u>false</u></b> <b><u>self-sacrifice,</u></b> • <b><u>defeatism, and</u></b> • <b><u>self-destructiveness.</u></b></p> <p><b><u>You will find</u></b> <b><u>this point</u></b> [of relinquishing, that is, you will find what has to be relinquished] <b><u>only after</u></b> <b><u>reaching a great deal of awareness</u></b> <b><u>about the process.</u></b></p> <p><b><u>When it</u></b> [i.e., <u>when the point of relinquishing, that is, when that point of knowing what is to be relinquished</u>] <b><u>comes,</u></b> <b><u>you will</u></b> <b><u>feel</u></b> <b><u>so right about it.</u></b></p> <p><b><u>There will be no doubt in your mind.</u></b></p>



**Most of all, [when you reach that point of relinquishing, that point of knowing exactly what has to be relinquished]**

**there will be no sense**

- **of loss,**
- **of giving up something precious.**

**Neither will you feel especially virtuous [for relinquishing this something].**

**You will relinquish it**

**in the full knowledge of**

- **what you are doing and**
- **why.**

**You will**

**want**

**to do so [i.e., you will want to relinquish this something]**

**because**

**you will fully understand**

**that this [relinquishing]**

**serves your own interest.**

**Only when**

**such feelings [i.e., feelings that this relinquishing is so right for your soul]**

**accompany**

**the point of relinquishing [i.e., the point of knowing what to relinquish]**

**have you truly found it.**

**Until then [i.e., until you have reached the point of relinquishing, the point of knowing what it is that has to be relinquished for the best interest of your soul],**

**you have to**

**plough along**

- **exploring your emotions,**
- **bringing repressed needs to the surface, and**
- **unrolling the**

**inner process [including feeling your feelings at each step],**

**while observing**

**the subsequent**

**outer**

- **actions and**
- **reactions.**

When it comes to  
the subtleties  
of the human psyche,  
• misunderstandings and  
• misinterpretations  
are even more apt to occur  
than on  
the more superficial levels  
of human life.

Beware of  
the false sacrifice  
which can often be used  
as a substitute for  
the real relinquishing.

The latter [i.e., real relinquishing]  
is never  
a sacrifice.

It [i.e., real relinquishing]  
is intelligent expediency,  
arrived at  
through  
fully facing  
a real situation.

If you  
relinquish something  
that is  
not yours  
to begin with,  
you do not sacrifice.

Hence [in real relinquishing]  
you will not be led  
into the dangerous illusion of  
relinquishing something that [in fact] could [healthily] be yours –  
and then  
feeling  
• false self-satisfaction [false since you relinquished something  
that could healthily be yours, which action can  
never bring real self-satisfaction and self respect],  
as opposed to  
• real self-respect [that comes when you do not relinquish  
something that could healthily and rightfully be yours].

The point of relinquishing  
simply means

- discovery  
of where your willpower  
has no jurisdiction,
- adjusting to that which is,
- while gathering your strength  
to do  
that  
which you can do.

It [i.e., the point of relinquishing]  
means  
giving up an illusion  
to which you had clung  
out of your pressing unconscious [and ultimately false] needs.

25

Do not let it bother you  
if at the moment  
you are completely at sea  
when I talk about  
this point of relinquishing.

The understanding [of the meaning of this point of relinquishing]  
will come,  
slowly but surely,  
as you proceed in this work [i.e., as you proceed with this pathwork].

Those  
who are not doing this work with the help of another person [i.e., with a helper]  
may indeed  
feel at a loss  
to understand  
even remotely  
what I am talking about.

26

*This condition of*

- *repressed and*
- *mischaneled*

*needs,*

*with all the consequences*

*that sap your*

- *energy,*
- *strength, and*
- *self-respect,*

*influences your ability*

- *to relate and*
- *to react.*

*This [influence on your ability to relate and react when your needs are repressed and mischaneled]*

*is obvious, if you think about it.*

*For,*

*the more urgent your needs*

*while you are unaware of them,*

- *the blinder you must be, and*
- *the less capable of being*
  - *alive and*
  - *free*

*in a real situation.*

*Therefore,*

*you cannot respond to the situation*  
*in an appropriate way.*

*Such inadequate response*

*cannot fail*

*to set negative chain reactions in motion.*

27

In this connection,  
we may speak of  
• primary and  
• secondary  
reactions.

The healthier  
a psyche is,  
the more  
free it is  
of the neurotic condition  
just discussed.

Because,  
the less  
enslavement exists,  
the more  
one will be capable  
of having  
primary reactions.

That is,  
you will react  
• originally and  
• spontaneously  
to  
• another person or  
• situation  
if  
you are  
not caught in the trap  
of your own  
repressed needs  
with the consequent  
negative condition.

If [on the other hand, you are caught in the trap of your own  
repressed needs and therefore]

you are

- unable to stand frustration,
- unable to relinquish [unconscious false needs that support your idealized self-image],

because

you

dare not

- face an unwelcome reality and
- cope with it,

you cannot be spontaneous.

You dare not

consult

your intuitive impressions  
which are so valuable.

You are

- trapped,
  - dependent,
  - waiting for clues,  
and your
    - responses and
    - reactions
- will be  
secondary ones,  
based on your guesses  
of what the reactions of others  
toward you  
are.

Needless to say, [this effort serves to defend your idealized self image, and thus]  
this prohibits

- truth,
- spontaneity, and
- reality.

In a  
secondary reaction,  
you focus your  

- inner,
- often unconscious  
attention  
solely on  
responding to  
what you  
believe  
exists,

not to  
what  
actually  
exists.

In a  
primary reaction,  
free of the illusion  
of hoping to bring gratification  
for repressed needs,  
you are capable  
of seeing  
what  
actually  
is.

28

The  

- more repressed, and  
therefore the
- more urgent  
your natural [and healthy] needs are,
- the more blind  
you  
will be, and
- the more limited  
your outlook  
is bound to be.

Therefore  
you will more likely  
misjudge  
people's reactions to you.

*For instance,  
you may take it for granted  
that someone  
meant to  
• hurt or  
• reject  
you,  
when  
in reality  
no such intent existed.*

*Unawareness of needs  
distorts reality.*

*Everything  
is exaggeratedly  
• good  
or bad,  
• favorable  
or unfavorable.*

*You are  
incapable  
• of properly dealing with the situation,  
• of evaluating people.*

*You are  
only capable  
• of experiencing  
• secondary,  
• conditioned  
responses,  
which  
• are unreliable and  
• will never give you  
a feeling of security.*



Only the capacity  
to experience  
• primary,  
• original,  
• direct  
responses  
brings out  
the  
• intuitive  
• reliable  
picture  
based on  
solid ground.

It [i.e., this capacity to experience primary responses]  
derives  
• from yourself,  
• from your own freedom,  
• from the ability to  
• face and  
• cope with  
a situation,  
even if it is  
against your liking –  
thus making you capable of  
relinquishing your illusion [and the demands  
of your idealized self-image].

29

[On the other hand]  
Secondary reactions  
derive from  
• clinging to  
illusion and  
• not daring to see  
what actually is.

*For example*  
*if your need to be liked*  
*is so strong*  
*that you cannot face*  
*the possibility*  
*of not being liked,*  
*then you are*  
*incapable*  
*of*  

- *objectively and*
- *freely*  
*observing the situation,*

*of*  

- *finding out*  
*what it [i.e., what the situation] really is.*

*You dare not*  
*allow yourself*  
*to like the other person*  
*until you are sure*  
*you are liked.*

*If*  
*a liking for you*  
*transpires,*  
*then*  
*you will like the other person.*

*This is a secondary reaction.*

*Your liking the other person*  
*may be*  
*in truth,*  
*but it may also be*  
*based on considerations*  
*that have nothing to do with reality.*

If you are  
free enough  
to cope with  
not being liked,  
you will react

- spontaneously  
to that person,
- uninfluenced  
by your need.

Thus

you have

relinquished

for the sake of

truth

the pressing need

to be liked [which is a need associated with your  
idealized self-image].

Being in truth

you will be in a position

to do what is necessary

to fulfill your [true and real] need.

Either

your

- free and
- spontaneous  
reactions

will produce

favorable circumstances for you,

so that you will be liked,

or,

in your

- spontaneous
- primary  
reaction,

seeing the truth

you will perceive that

- approval and
- liking

by this particular person

will yield you no gratification anyway,

and

you will be free

to find a compatible person elsewhere.

	<p><u>Whether this applies</u></p> <ul style="list-style-type: none"><li>• <u>to a mate,</u></li><li>• <u>to friends, or</u></li><li>• <u>to general human contact,</u> <u>makes no difference.</u></li></ul> <p>Perhaps with this example, simple as it is, you will get a better idea of the process I am describing here.</p>
30	<p><u>The ability</u> <u>to have</u> <u>primary reactions</u> <u>is of utmost importance.</u></p> <p><u>The inability</u> <u>to have them</u> [i.e., <u>inability to have primary reactions</u>] <u>comes from</u></p> <ul style="list-style-type: none"><li>• <u>the repression of needs,</u></li><li>• <u>the clinging to illusion, and</u></li><li>• <u>the subsequent</u> <u>inability</u><ul style="list-style-type: none"><li>• <u>to relinquish</u> <u>the illusion and</u></li><li>• <u>to see</u> <u>the real situation.</u></li></ul></li></ul> <p><u>At the same time,</u> <u>the absence of</u> <u>primary reactions</u> <u>strengthens</u> <u>your enslavement.</u></p> <p><u>You become</u> <u>more and more</u> <u>dependent on others, and</u> <u>therefore</u> <u>you</u> <u>fear others.</u></p>

The tragic thing is  
that your dependency [on others]  
often hinges on  
completely illusory circumstances.

So you  
• battle against  
something that does not exist and  
• forfeit  
the chance of  
fulfilling  
your  
• good and  
• healthy  
needs.

For that [i.e., for the chance of fulfilling your good and healthy needs],  
the  
• freedom and  
• strength  
of developing  
primary reactions  
are a necessary prerequisite.

This has to be tackled  
from both ends [i.e., on one end, giving up the battle against what, in the end,  
are nothing but illusions and false needs that lead you to respond with  
secondary reactions of manipulating others, and, on the other end,  
achieving the freedom and strength of developing primary reactions].

31

By bringing  
your repressed  
• emotions and  
• needs  
more and more  
into awareness,  
you will uncover  
• your persistent clinging to  
• illusion and  
• false hope,  
• your reluctance  
• to face reality, or  
• to relinquish a desired illusory goal [connected with maintaining your  
idealized self-image].

*This process*  
*will free you*  
*to develop*  
*primary reactions.*

*By observing the fact*  
*that you respond*

- *only conditionally* [i.e., *based upon how you think others will respond*] *and*
- *not originally* [i.e., *not relating to the real situation at hand*],  
*you will finally*  
*become capable of*  
*daring to react*
  - *unconditionally* [i.e., *irrespective of how others might respond*],
  - *originally* [i.e., *relating to the real situation at hand*],  
*and thus produce*  
*primary reactions.*

*This will help you to*

- *face reality and*
- *relinquish illusion,*  
*so as to be free*  
*to pursue*  
*the real fulfillment*  
*of your needs.*

32

*I realize, my friends, that*  
*this is not an easy lecture.*

*For most of you*  
*it will take quite a while to truly assimilate it.*

*The faster you advance*  
*in your personal work on this path,*  
*the sooner this will happen.*

*And I am happy to observe that*  
*some of my friends*  
*are very close.*

*But even an inkling of*  
*understanding some of my words*  
*will be of great help.*

Once you encounter  
the inner condition I have described,  
with all its various aspects,  
you will  
experience  
more than  
simply another victory –  
it will be  
a great step forward.

You will be  
close to resolving a  

- sick,
- distorted

aspect of your soul  
that has brought you much  
unnecessary  

- misery and
- frustration.

33

*Are there any questions now?*

**QUESTION:**

How do you determine  
which is

an artificial [and therefore unreal and false] need

and

which is

a natural [real and healthy] need?

34

**ANSWER:**

Let us suppose you discover  
a need to  
gratify your vanity.

You know perfectly well  
this is not a life necessity.

*Or let us suppose you discover  
a need to  
triumph over others.*

*One can very well  
live without that.*

*However,*

*such discovery*

*• cannot and*

*• should not*

*be used to*

*• moralize [i.e., declare as evil] and*

*• force the need away.*

*This would only lead to  
further repression.*

*Find out*

*why*

*these needs exist.*

*You are bound to discover*

*that a*

*• real and*

*• healthy*

*need*

*has been*

*starved*

*and the artificial one*

*has taken its place.*

*The fact*

*that certain needs are*

*false*

*should not be accepted*

*merely because I say so.*



	<p><u>The best way to determine</u> • <u>the real</u> <u>from</u> • <u>the false</u> <u>is to consider</u> <u>what the fulfillment of the need</u> <u>brings to</u> • <u>you and</u> • <u>others.</u></p>
35	<p><u>The fulfillment of a</u> <u>false need</u> <u>brings a</u> • <u>shallow,</u> • <u>temporary, and</u> • <u>short-lived</u> <u>gratification,</u> <u>often</u> • <u>at the expense of</u> <u>another person, or</u> • <u>at the expense of</u> <u>a more urgent need of yours.</u></p> <p><u>On the other hand,</u> <u>the fulfillment of a</u> <u>real need</u> <u>produces</u> <u>something constructive</u> <u>for everyone concerned.</u></p> <p><u>Your gratification [of a real need]</u> <u>will also be constructive for others,</u> <u>and it [i.e., your gratification of a real need] will not hamper</u> <u>other important aspects</u> <u>of your own personality.</u></p> <p><u>It [i.e., your gratification of a real need] will be the outcome</u> <u>of growth</u> <u>and will produce further growth,</u> <u>in addition to</u> • <u>happiness and</u> • <u>fulfillment.</u></p>

36

*You will discover that  
if the awareness  
of an  
in itself  
healthy  
need  
has been repressed,  
some  
unhealthy  
factors  
must have become attached to it.*

*This then causes  
the healthy need  
to*

- *get out of hand and*
- *become so intense*

*that it is impossible*

- *to face reality,*
- *to cope with frustration,*
- *to relinquish an illusion connected to it [i.e., relinquish an illusion connected to the healthy need].*

*As you examine  
all these factors  
within yourself,  
you cannot help but  
become very much aware of*

- *which needs are*
  - *constructive and*
  - *healthy, and*
- *which are*
  - *not.*

37

**QUESTION:**  
***What about a strong need for harmony?***

**ANSWER:**  
***In itself***  
***harmony is a***  
***healthy need.***

***But if it [i.e., if the need for harmony]***  
***becomes so strong***  
***that***  
***for the sake of harmony***  
***you forfeit***  
***your***

- equally healthy and***
- legitimate***  
***need for***
  - self-assertion,***
  - independence,***
  - success,***
  - happiness,***
  - fulfillment –***  
***all of which***  
***require a certain amount of***  
***healthy fighting spirit –***  
***then there is something wrong***  
***that is most harmful for you.***

***You cling to***  
***the need for harmony,***  
***thus violating***  
***another essential part of your being,***  
***resulting in***

- repression,***
- discontent,***
- anxiety,***
- a sense of failure, and***
- self-contempt.***

***This is often projected onto others.***

As long as

- the need for harmony  
does not interfere with other needs, and
- you are capable of occasionally  
relinquishing  
the need for harmony  
in order to gratify the other needs,  
everything is fine.

Only

you  
can be the judge  
as to whether or not  
this is so.

In your further self-finding,  
you are bound  
to determine this –  
and then go on from there.

38

**QUESTION:**

- When you touch upon  
these deep roots,
  - when you are able to recognize
    - what causes  
this complete twist in your psyche and
    - how it manifests in many areas,
- and then  
this area  
becomes  
very rampant,  
you become ill  
and you fight to survive this [illness].

How do you combat  
the severe reactions [i.e., including illness]  
when you  
really get to these twists?

39

**ANSWER:**

**When there is**

- **such a**  
**strong reaction** [i.e., a reaction that even leads to illness],
- **such a**  
**negative experience,**  
**something in you**  
**still fights against**  
**giving it up** [i.e., fights against giving up that in you  
that is causing this complete twist in your psyche  
leading to severe reactions, even illness].

**This must mean that**

- a part of you**  
**still believes that**  
**its existence** [i.e., believes that the existence of that condition in you  
that is causing this complete twist in your psyche]  
**provides you with some**
  - **advantage, or**
  - **protection.**

**Instead of forcing it** [i.e., forcing this condition causing this twist in your psyche] **away,**  
**rather**

**set out to find**

- **in what respect**  
**you believe an advantage exists for you**  
**in maintaining the twisted condition, and**
  - **in what way you believe,**  
**in some part of your being,**  
**that its absence**  
**will be a disadvantage of some sort.**
- **Your battle,**
  - **your severe reaction** [even illness],  
**is partly due to**  
**trying to force it away** [i.e., due to trying to force away that condition which is  
causing this twist in your psyche leading to severe reaction and illness]  
**without understanding**  
**the irrational belief of**
    - **advantage** [this condition brings by being there]
    - versus**
    - **disadvantage** [that would occur if that condition were not there].

As long as  
such understanding [of advantages of its presence and disadvantages of its absence]  
is lacking,  
you must experience  
extreme anxiety,  
because the twisted condition  
has a function  
in your  

- erroneous,
- unconscious

belief.

Set about finding it [i.e., set about finding the function your condition  
holds in your erroneous, unconscious belief system],  
and your battle  
will cease.

40

Because you ignore this [task of finding out the function your condition has  
in your erroneous, unconscious belief system],  
you are  
temporarily  
unable to change.

This [inability to change]  
makes you  
even more impatient with yourself.

You want to  
speed yourself on  
in order to free yourself [from this twisted condition],  
yet you cannot do so  
without  
experiencing  
extreme discomfort.

This impatience at the delay  
engages you  
in a battle with yourself  
which heightens the fear  
of giving up  
a precious "defense."

41

The impatience  
is caused  
to a large degree  
by the unconscious misconception  
that you have to  
be perfect  
in order to  
experience  

- happiness and
- fulfillment.

But this is not true [i.e., you do not have to be perfect to experience fulfillment],  
as some of my friends are beginning to find out.

Because of  
this misconception [that you have to be perfect to be happy and fulfilled]  
you become quite frantic  
when you  

- have discovered a distortion [which makes you imperfect] and
- are not yet able to let go of it

because  
some further understanding  
is still missing.

In this frantic state  
it is even more difficult  
to discover  
the imagined disadvantage [that would result if  
you did not have this distorted condition, and]  
that makes you [therefore]  
hold on to  
the [distorted] condition in question.

42

**QUESTION:**

When you begin to realize

- this deep frustration,
- this deep aggression you have,  
which is caused by  
the neurosis,  
you become ill  
before you are aware  
on a conscious level.

You escape

into not facing that thing [i.e. not facing that distorted condition] in you  
which you feel  
destroys your whole structure.

Once you do recognize it [i.e., once you do recognize that distorted condition],  
it does go away to some degree,  
but then something else  
even deeper  
comes up,  
and you escape once more  
into this same illness.

This is my problem.

How do you  
break this pattern  
of escaping into illness?

43

**ANSWER:**

You mentioned that  
something even deeper comes up.

In this instance, it [i.e., that which is even deeper that comes up]  
is the answer of  
why you battle against giving up

- the sick,
- the erroneous  
solution –  
whether it is
  - illness or
  - anything else  
that offers escape.



*As I said before,  
the imagined advantage  
of the false solution [i.e., the imagined advantage of the distorted condition]  
pushes to the surface,  
but the personality  
is afraid of facing it [i.e., afraid of facing this situation that there  
is an imagined advantage to the distorted condition that  
prevents the personality from giving it up].*

*Thus,  
the same process of  
overcoming resistance [i.e., resistance to relinquishing this distorted condition]  
has to be gone through again.*

44

*In this process [of unraveling this repeating negative manifestation in your life],  
it often appears  
that one finds  
the same elements  
over and over again.*

*This is  
the spiral movement  
of*

- evolution and
- development.

*As you proceed [with your pathwork],  
you will become aware of  
your*

- escape mechanism and
- resistance  
• at the moment it manifests,

*while previously  
you found it*

- only in retrospect [long after its actual manifestation].

*Such synchronization [between the manifestation of your escape mechanisms and your  
awareness of your escape mechanisms]  
is the only indication of  
true progress.*

45	<p><b><u>The negative manifestations</u></b> <b><u>do not just vanish</u></b> <b><u>after having been discovered</u></b> <b><u>[only] once [however].</u></b></p> <p><b><u>They [i.e., the negative manifestations] will reappear</u></b> <b><u>again and again,</u></b> <b><u>as you observe them at work,</u></b> <b><u>[but] with shorter and shorter intervals</u></b> <b><u>between</u></b><ul style="list-style-type: none"><li>• <b><u>occurrence</u></b></li></ul><b><u>and</u></b><ul style="list-style-type: none"><li>• <b><u>discovery,</u></b></li></ul><b><u>until the two [i.e., until the occurrence and the discovery of the</u></b> <b><u>negative manifestation]</u></b><ul style="list-style-type: none"><li>• <b><u>synchronize and</u></b></li><li>• <b><u>finally vanish.</u></b></li></ul></p> <p><b><u>This is</u></b> <b><u>the spiral</u></b> <b><u>that becomes</u></b> <b><u>narrower and narrower,</u></b> <b><u>until it finally</u></b> <b><u>ends at one point.</u></b></p>
46	<p><b><u>Ignorance of</u></b> <b><u>this [repeating spiral] process</u></b> <b><u>often causes distress</u></b> <b><u>because</u></b> <b><u>you may believe you have</u></b> <b><u>relapsed [again and again]</u></b> <b><u>and this makes you</u></b><ul style="list-style-type: none"><li>• <b><u>more impatient,</u></b></li><li>• <b><u>more frantic and</u></b></li><li>• <b><u>hopeless.</u></b></li></ul></p>

**But**  
**understanding**  
**what you can expect [in this spiral nature of growth]**  
**will enable you**

- **to relax,**
- **to further observe,**

**so that**  
**answers [that are] still hidden**  
**will come to the fore.**

**The answers [you get along the way]**

- **will make it not only**  
**easier to narrow the gap**  
**between**
  - **the wrong reactions**  
**that derive from**  
**the negative condition**
- and**
  - **its [i.e., the negative condition's] subsequent manifestations,**
- **but will lead to**  
**finally giving up**  
**the**
  - **twisted,**
  - **damaging**  
**defense mechanism.**

**Do you understand?**

47

**QUESTION:**  
**Yes,**  
**but it just seems so endless.**

**ANSWER:**  
**No,**  
**it is not endless.**

**The spiral movement**  
**becomes**

- **smaller and**
- **narrower,**  
**as I just said.**

But  
finally  
there comes a point  
when a change  
occurs within,  
almost as though by itself.

A  
new  
reaction-pattern  
becomes noticeable  
[a new reaction-pattern] which  
you  
started  
almost unknowingly, as it were.

This is the result of  
long struggle,  
but if you  

- do not let up and
- go again and again

through the  
seemingly  
discouraging  
repetitions,  
each time  
finding the same [patterns] anew,  
you will  
finally  
experience  
this  

- automatic,
- spontaneous

new  
reaction.

It [i.e., this new reaction]  
is never a  

- forced and
- deliberate

thing.

If it [i.e., if this new reaction] is [a forced and deliberate thing],  
it is not genuine.

48	<p><b>QUESTION:</b> <i>What happens when you have a recognition that you can't be satisfied with [being] second best, while knowing this to be</i></p> <ul style="list-style-type: none"><li>• <i>immature and</i></li><li>• <i>unrealistic.</i></li></ul> <p><i>But I can't feel different.</i></p> <p><i>It is impossible.</i></p>
49	<p><b>ANSWER:</b> <i>In this case, too, there is an underlying "reason" missing.</i></p> <p><i>You have to accept that this distortion [of not being able to be only second best instead of best]</i></p> <ul style="list-style-type: none"><li>• <i>spoils things for you,</i></li><li><i>rather than</i></li><li>• <i>bringing you advantages.</i></li></ul> <p><i>The more you</i></p> <ul style="list-style-type: none"><li>• <i>observe and</i></li><li>• <i>understand</i></li></ul> <p><i>this [i.e., observe and understand that this distortion spoils things for you], the easier it will be to find that</i></p> <p><i>you maintain it [i.e., you maintain the need to not be second best] because the child in you believes it [i.e., believes that being the very best] will provide you with more happiness.</i></p>

**Only**  
**calm observation of**

- **what is true,**
- **what is really more advantageous and**
- **what is not** [i.e., is not advantageous but rather is actually disadvantageous],  
**will finally enable you**
  - **to relinquish** [the need to be the very best in order to be satisfied],
  - **to change** [i.e., to change in such a way that you can be second best or less, and still be fully satisfied].

**This change** [in what you need in order to be satisfied], **too,**  
**will come**  
**as if by itself** [i.e., this change will come automatically as a byproduct of discovering and observing the unconscious beliefs of your psyche and seeing which of those beliefs are true and which are not].

[Mere] **Observation of this** [distorted] **process** [that goes on in your psyche],  
**understanding of**  
**why**  
**the psyche retains it** [i.e., understanding why the psyche retains this distorted process due to unconscious false beliefs],  
**will produce results.**

[Conversely,]  
**Battling it** [i.e., directly battling the behavior of your psyche that does not allow you to be fully satisfied unless you are the very best]  
**forcefully**  
**will not** [produce results].

50

**QUESTION:**  
**Besides the**  
**psychological**  
**approach,**  
**is it not true that**

- **prayer and**
- **turning to God,**  
**asking for help,**  
**is of great assistance to us?**

51

**ANSWER:**

**The**  
**psychological**  
**approach**  
**is actually**  
**prayer in action.**

**If you really analyze what happens here,**  
**you will find that**  
**as you**  
**• acknowledge and**  
**• understand**  
**all distortions –**  
**without self-moralizing [i.e., without judging yourself as evil] –**  
**you do the best**  
**to purify yourself.**

**As discussed in a few recent lectures,**  
**the so-called**  
**psychological approach**  
**is not in contradiction to the**  
**spiritual one.**

**Of course,**  
**prayer**  
**• is of help and**  
**• is recommended.**

**But I**  
**have to give you more than**  
**advocate prayer.**

**And you**  
**have to do more than**  
**merely pray for help.**

**You have to**  
**observe**  
**your attitude**  
**in prayer.**

**This is a very**  
**• deep and**  
**• subtle**  
**thing.**

If you  
pray  
and [in your prayer]  
find the hidden attitude  
that you expect  
God  
to do it for you,  
then your approach [to prayer]  
is not only  

- destructive,

but it also  

- indicates  
a more deeply rooted  
wrong attitude  
about  
  - life and
  - your role in it [i.e., a wrong attitude about your role in life].

[Conversely,]

If you pray for help,  
but with the full  

- intent and
- realization  
  - that you have to face [yourself] and eventually change,
  - that you want to see the truth [no matter what the truth is and means]
  - that it depends on your  
    - efforts and
    - willingness,

then prayer  
is very useful.

There is a fine distinction  
between such  

- healthy and
- right  
attitude

and  
the idea that  
you should  

- sit and
- wait for God to hand it to you.

The latter kind of prayer [i.e. sitting back and waiting for God to hand you results]  
will do no good whatsoever.



52	<p><b>QUESTION:</b> <u>But the</u> <u>spiritual approach</u></p> <ul style="list-style-type: none"><li>• <u>which you have taught and</u></li><li>• <u>which has added so much</u> <u>to the</u> <u>psychoanalytical approach –</u> <u>I was just wondering?</u></li></ul>
53	<p><b>ANSWER:</b> <u>I fully discussed in a few recent lectures</u> <u>why it is</u></p> <ul style="list-style-type: none"><li>• <u>healthy and</u></li><li>• <u>good</u> <u>for you,</u> <u>in this particular phase of your development,</u> <u>to put</u></li><li>• <u>less stress [or emphasis]</u> <u>on the so-called</u> <u>spiritual, and</u></li><li>• <u>more [stress or emphasis]</u> <u>on the so-called</u> <u>psychological.</u></li></ul> <p><u>For us [in the spirit world],</u> <u>it is all one and the same:</u> <u>they [i.e., the so-called <u>spiritual</u> and the so-called <u>psychological</u>]</u> <u>are merely</u> <u>different</u></p> <ul style="list-style-type: none"><li>• <u>facets,</u></li><li>• <u>aspects,</u></li><li>• <u>approaches and</u></li><li>• <u>ways</u> <u>to the same end.</u></li></ul>

	<p><u>Emphasis on</u> <u>the spiritual,</u> <u>if it is</u></p> <ul style="list-style-type: none"><li>• <u>too long maintained and</u></li><li>• <u>at the expense of self-finding</u> [i.e., expense of the <u>psychological work</u>], <u>leads to</u></li></ul> <ul style="list-style-type: none"><li>• <u>escapism and</u></li><li>• <u>the false religion</u> <u>I discussed recently.</u></li></ul> <p><u>It</u> [i.e., <u>overemphasis on the spiritual and avoiding the psychological work</u>] <u>leads to</u> <u>the wrong concept of God.</u></p> <p><u>If you reread that lecture,</u> <u>you will understand what I mean.</u></p>
54	<p><u>The idea</u> <u>that</u> <u>you</u> <u>neglect God</u> <u>by</u> <u>not discussing Him, and</u> <u>that</u> <u>focusing attention</u> <u>on the distortions</u> <u>so as to be able to change</u> [i.e., focusing on the <u>psychological work</u>] <u>would lead you</u> <u>away from</u> <u>spirituality,</u> <u>is utterly untrue, of course.</u></p> <p><u>Common sense will tell you so.</u></p>

*If such vague ideas [about God and spirituality and the psychological work] exist in you,*  
*it could be that*  
*you are afraid of*

- *finding and*
- *changing*

*what wants to remain hidden [and therefore remain unconscious].*

*It may be*  
*the expression of*  
*a childish hope*  
*that by speaking*  
*about*

- *God and*
- *the spirit world and*
- *its laws*

*[then] you will be able to*  
*change yourself*  
*without*

- *pain and*
- *discomfort.*

*This [i.e., changing yourself without pain, by avoiding the psychological work,] cannot be done, of course.*

*Further intellectual understanding*  
*about*  
*spiritual factors*  
*would not induce*  
*an inner change.*

*But what you are all doing now*  
*on the path [i.e., on the honest self-facing, self-confrontational (without moralizing) path of pathwork]*

*is bound to bring about*  
*an inner change*  
*that brings you closer to*  
*true spirituality*  
*than*  
*all the words you hear in the world,*  
*no matter how*

- *true and*
- *beautiful*

*[the words and concepts may be].*

**Outer [and hence merely intellectual] belief**  
**is one thing;**  
**the**  
**inner capacity**  
**of living these beliefs**  
**is an altogether different proposition.**

**It takes**  
**a great deal more**  

- **time,**
- **effort and**
- **pain**

**to achieve the latter [i.e., to achieve the inner capacity to live these beliefs].**

**Unfortunately,**  
**this aspect** [i.e., **the aspect of doing the inner psychological work necessary to**  
**build one's inner capacity to live one's outer intellectual beliefs**  
**about spiritual matters]**  
**is very much neglected**  
**by all religious**  

- **denominations and**
- **societies.**

**They still deal with**  
**the mere thinking process,**  
**which often**  

- **contradicts and**
- **conflicts with**
  - **the real inner life,**
  - **the life of the emotions.**

55

*May you all,*  
*each one of you,*  
*find in tonight's lecture*  
*something that will bring*  
*a little more*  

- *light and*
- *help*

*in your work,*  
*a little further*  

- *incentive,*
- *hope,*
- *strength, and*
- *inner push,*

*without*  

- *tension or*
- *anxiety,*

*so as*  

- *to free yourself from*  
*your own enslavement,*
- *to make yourself whole*  
*instead of divided.*

  
*Go all*  
*in peace,*  
*my dearest ones,*  
*on this glorious road of*  

- *self-realization and*
- *freedom.*

  
*Be blessed,*  
*be in God!*

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