

# Pathwork Lecture 093: The Link Between the Main Image, Repressed Needs, and Defenses

1996 Edition, Original Given November 24, 1961

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><b><u>Greetings,</u></b> <b><u>my dearest friends.</u></b></p> <p><b><u>God bless you.</u></b></p> <p><b><u>God bless this hour</u></b> [i.e., <b><u>God bless this time</u></b> <b><u>we now spend together in this lecture</u>].</b></p> <p><b><u>Many of</u></b> <b><u>my good friends</u></b> <b><u>find themselves</u></b> <b><u>in a state of</u></b> <b><u>inner</u></b></p> <ul style="list-style-type: none"><li>• <b><u>struggle and</u></b></li><li>• <b><u>crisis</u></b></li></ul> <p><b><u>at this particular stage</u></b> <b><u>of their</u></b></p> <ul style="list-style-type: none"><li>• <b><u>path and</u></b></li><li>• <b><u>development.</u></b></li></ul>

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*It is no coincidence*  
*that this [i.e., that this state of inner struggle and crisis]*  
*happens*

- *at this time, and*
- *to many of you.*

*For, with the*  
*proper*

- *development and*
- *work,*  
*the nucleus*  
*of the inner problem*  
*is supposed to*  
*come to the surface*  
*more and more.*

*Before*  
*overall understanding*  
*of the*  
*entire*  
*inner conflict*  
*is reached,*  
*you are*  
*bound to suffer from*

- *depression and*
- *confusion.*

04

*In the past,*  
*you may have gathered*  
*a considerable amount of*  
*partial*  
*insight*  
*into*  
*isolated*  
*problems.*

*But you have*  
*not yet gained an*

- *overall and*
- *concise*  
*understanding of*
  - *your life;*
  - *what is problematic about it, and*
  - *why [i.e. why these “problems” in your life are problematic].*

You still miss  
the main links of

- cause
- and
- effect.

Before such understanding [i.e., Before an overall and concise understanding of your life and what is problematic about it, as well as an understanding of the main cause of these problems]

can be yours,

you are bound to find  
a part of yourself  
putting up quite a struggle.

Before  
your entire life,  
with its

- fulfillments and [also its]
- frustrations,

can take on  
new meaning,  
you cannot help  
but go through  
renewed confusion,  
as it were.

It is this  
confusion  
that is  
most depressing –

and the first step  
toward alleviating it [i.e., toward alleviating this confusion]  
is to  
become aware of

- exactly  
what  
you are confused about,

rather than

- feeling it [i.e., rather than feeling what you are confused about]  
only vaguely.

05

The child  
in you

- resists growth,
- desires  
to remain immature, and
- is burdened with
  - unworkable  
wrong conclusions and
  - destructive  
defense mechanisms.

Without the [i.e., Without your inner child's]

- pseudo-solutions and
- defenses,  
a part of you  
believes itself [to be]
  - lost and
  - endangered.

To let go of

that which seems to you  
the very protection

you seek [i.e., to let go of your inner child's defenses against life's  
inevitable struggles and frustrations]

causes the psyche

to resist [i.e., to resist letting go of these child's defenses  
and pseudo-solutions].

Yet

such states of struggle  
are not due

entirely

- to the resistance to
  - growth and
  - change

and

- to the fear of
  - letting go of familiar,  
although defective,  
behavior patterns [and defenses].

06

*If you still find yourself*  
*in a state*  
*which*  
*outwardly*  
*resembles*  
*the fight against change,*  
*this is due to*  
*discouragement*  

- *with yourself,*
- *with your apparent relapses,*

*for you do not understand*  
*why*  
*this [i.e. why this fall into apparent relapses]*  
*occurs.*

*The relapses occur*  

- *not only because*  
*it takes considerable time*  
*for a new habit*  
*to form*  
*in your*  
*emotional reactions,*
- *but also because*  
*you cannot form*  
*new habits*  
*until you have gained a*  
*fuller*
  - *view and*
  - *understanding*  
*of the*  
*totality*  
*of your conflicts.*

*By this [i.e., By this “fuller understanding of the totality of your conflicts”]*  
*I do not mean a*  

- *general,*
- *theoretical*  
*understanding,*

*but a*  

- *real*
- *inner,*
- *specific, and*
- *personal*  
*understanding.*

Such  
inner  
understanding  
comes only after  
a great deal of  
deep  

- insight,
- growth, and
- change

in particular areas.

All this is necessary  
before  
the nucleus [of the inner problem]  
can be affected.

07

In order to help you a little  
from the  
outside  
toward the  
inner  
understanding of  
the overall picture  
about yourself,

let me suggest an  
important link  
which will lead to  
the necessary  

- insight and
- freedom.

However,  
you must realize that  
any words  
coming to you from the  
outside  
can give you only a  
theoretical understanding  
to begin with.

It [i.e., this initial theoretical understanding]  
must not remain that [i.e., must not  
remain merely theoretical].

*You must use these words [i.e., use my words from the outside]*  
*as guiding directives,*  
*so as to gain [not only theoretical understanding, but also]*  

- *personal,*
- *emotional*

*understanding [of the overall picture about yourself]*  
*from them [i.e., from my words].*

*The link [of this theoretical understanding to personal, emotional understanding]*  
*must be made*  
*with your own*  

- *findings,*
- *attitudes, and*
- *images.*

08

*Let us consider the*  
*three major directions*  
*of our work so far.*

*At first,*  
*we were concerned with*  
*your images.*

*As you know,*  
*there is*  
*always*  
*one main image*  
*which causes*  
*the most important*  
*unfulfillment*  
*in your life.*

*Because of it [i.e., because of this one main image]*  
*you go through*  
*repeated disappointments.*

*So we have to deal with*  
*the various*  

- *wrong conclusions and*
- *pseudo-solutions*

*which constitute*  
*the main image.*

09	<p><u><i>The second concern of our work is to deal with the</i></u> • <u><i>repressed needs,</i></u> <u><i>and, in connection with them</i></u> [i.e., <u><i>in connection with repressed needs</i></u>], • <u><i>repressed emotions,</i></u> • <u><i>positive and</i></u> • <u><i>negative.</i></u></p>
10	<p><u><i>In the third phase we investigate the defense mechanism you have developed in order to obtain what seemed to you a protection.</i></u></p> <p><u><i>In this [third] category belong the attitudes of</i></u> • <u><i>submissiveness,</i></u> • <u><i>aggressiveness, and</i></u> • <u><i>withdrawal.</i></u></p> <p><u><i>These three aspects</i></u> [or attitudes: <u><i>submissiveness, aggressiveness, and withdrawal</i></u>], <u><i>as well as the</i></u> • <u><i>idealized self image,</i></u> <u><i>form a part of</i></u> <u><i>your defense.</i></u></p> <p><u><i>But</i></u> <u><i>your defense</i></u> <u><i>is more than all of this.</i></u></p> <p><u><i>The basic defense</i></u> <u><i>is a</i></u> <u><i>general inner climate</i></u> <u><i>that you</i></u> <u><i>yet</i></u> <u><i>have to come to</i></u> <u><i>feel.</i></u> [i.e., <u><i>you have not yet come to feel</i></u> <u><i>this general inner climate that is your basic defense</i></u>]</p>

*You have to*  
*recognize*  
*its [i.e., recognize this basic defense's, that general inner climate's]*  
*presence*  
*in order to become*  
*fully aware of*  
*the damage*  
*it does to you.*

*You have to*  
*acutely feel*  
*it [i.e., acutely feel the basic defense and its general inner climate],*  
*almost as though*  
*it were*  
*a foreign body,*  
*before you can*  
*convince yourself*  
*of its destructive influence,*  
*which causes many*  

- *unnecessary and*
- *unfavorable*

*results.*

11

*Let us now see*  
*how these three major inner mechanisms*  
*[your*  

- *main image – wrong conclusions and pseudo solutions,*
- *repressed needs and emotions – positive and negative, and*
- *defense mechanisms – idealized self image; mask: submissiveness*  
*aggressiveness, and withdrawal; and its felt inner climate]*

- *connect;*

*how they are*

- *linked up with one another.*

*Only if you have*  
*a full understanding of*  
*how all this applies*  
*to your own individual case*  
*will your*

- *confusion,*

*and then your*

- *depression and*
- *discouragement,*

*disappear.*

12

Let us review in brief

how an

image [i.e., how a set of wrong conclusions and pseudo solutions]  
comes into existence.

The [inevitable] childhood

• hurts and

• frustrations,

which every child experiences

at least to some degree,

cause

• unhappiness and

• discontent.

The situation

that brings this about [i.e., that brings unhappiness and discontent about]

leads the child

to jump to the

erroneous conclusion

that

every

similar situation

is bound to bring a

similar result.

Thus,

what was once

• reality [for the initial single situation]

now turns into

• illusion,

because

no such

generalization [of this one initial situation]

can be valid [for all of life forever].

The generalization

freezes into a

• rigid,

• inflexible

mass

in the soul substance

[a substance]

that should be

• fluid and

• dynamic

throughout.

*This [i.e., this rigid, inflexible mass in the soul substance],  
then, is the  
image [i.e., is the erroneous now-generalized conclusion about all of life],  
which will later act as  
a preconceived idea [about how all of life works].*

*But the image [in addition to having an erroneous conclusion about all of life]  
also  
always  
contains the supposed remedy [or pseudo-solution]  
for the hurt [i.e., the image also includes a pseudo-solution  
intended to prevent that hurt in all of life].*

*Since the image [i.e., the erroneous generalization of a painful childhood situation  
into a wrong conclusion about this pain being true in all of life]  
is unreal,  
so must be  
the remedy [i.e., the pseudo solution intended to prevent the  
now-generalized painful situation must also be unreal],  
which [since the remedy is addressing an invalid generalization of a  
childhood problem as if it were true for all of life, the remedy]  
therefore  
never works.*

*This [i.e., The fact that the pseudo-solution does not alleviate the hurts later in life]  
is all the more disappointing  
because in reality  
the very opposite happens  
to what the "remedy"  
was supposed to accomplish [i.e., the hurt, instead of being alleviated  
by the pseudo-solution or defense, gets worse].*

*It goes without saying that  
the entire process  
is unconscious,  
until you have succeeded  
in making it conscious.*

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*This predicament  
results in  
further  
negative chain reactions.*

The defense mechanisms [i.e., • the idealized self image; • the mask self:  
submissiveness (love mask), aggressiveness (power mask), and withdrawal  
(serenity mask); and • the felt sense of a generalized defensive inner climate]  
become  
stronger  
and stronger  
in every possible respect.

The more  
this is so [i.e., the stronger the defense mechanisms are in every possible way],  
the less  
is it possible  
to avoid the hurts  
that you have  
unconsciously  
labored so hard to avoid.

And, as long as it is  
unconscious,  
you have  
no way of  
stopping  
this destructive process,  
which is  
entirely opposed  
to your own best interests.

14

Very soon after  
its first impact,  
you begin to  
repress  
the original hurt  
that caused you  
to form an image [i.e., that caused you to generalize  
the original specific hurt into a general erroneous  
conclusion about how that kind of general life  
situation will always hurt, and your pseudo-solution to  
prevent that hurt whenever that kind of situation  
shows up in your life thereafter, even into adulthood].

You

- not only  
repress
  - the [original] hurt,  
so that you
    - are no longer aware of it [i.e., you are no longer aware of the original hurt]
- and
  - experience it [i.e., experience the original hurt]  
only as a
    - vague,
    - general  
climate,
- but you also  
repress
  - many of your needs.

This [i.e., This repressing many of your needs]  
happens

because

the experience

leading to

the formation of the image [i.e., the experience of the hurt that occurred when you (as a child) were unsuccessful in trying to satisfy your basic human need, say, for love]

was

• so painful and

• so humiliating

that you did not wish to face it [i.e., did not wish to face trying to get that need met again].

Also,

the experience [that related to your child-self trying unsuccessfully to satisfy some basic human need and, this basic need remaining unfulfilled, therefore leading to the original hurt]

made you believe

that these needs [i.e., these basic needs the child-self was trying to fulfill, say the basic need for love or connection]

cannot be fulfilled [ever, even now in adulthood],

and therefore

you believed

that you could tear out [i.e., remove or dismiss]

your needs [i.e., remove, or dismiss your legitimate but unfulfilled needs, say your needs for love or connection]

simply by not acknowledging them.

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**Your pseudo-solutions** [i.e., Your pseudo-solutions for preventing the now-generalized hurts of some of your unmet real needs by ignoring or denying altogether such needs, say needs for love, acceptance, and connection]  
**are supposed to**

**bring you the fulfillment** [in life that your soul longs for]

**without having to** [try to fulfill those real needs you no longer  
acknowledge, and hence without having to]

**take a risk**  
**of being**

- **hurt or**
- **humiliated**

**again** [i.e., by daring to acknowledge and to try again to fulfill the unfulfilled real need related to your hurt].

**Since this** [i.e., Since this complete fulfillment in life that your soul longs for]

**cannot happen** [if you do not address all needs, including the needs  
connected with your hurt that you have repressed],

**your**

- **defenses** [i.e., defenses including your idealized self image; your mask self: submissiveness, aggressiveness, and withdrawal; and the associated felt sense of the generalized defensive inner climate]

**become stronger**

**and** [your]

- **fulfillment** [i.e., the total fulfillment in life that your soul longs for]  
**becomes even less likely.**

**But you go on**  
**repressing**

- **your needs,**
- **your hurts, and**
- **your disappointments.**

**Perhaps you experience them** [i.e., Perhaps you experience your needs, hurts, and disappointments]

**to a certain [limited] degree,**

**but**

- **rarely**  
**with the full impact,**

**and**

- **almost never**  
**with the understanding of**
  - **what really hurts you and**
  - **why [it really hurts you].**

16

The repeated pattern

not only

- proves the image

right [i.e., proves that your wrong conclusions about life and your pseudo-solutions to avoid being hurt are right],

but it also

- proves that your defenses against it [including your idealized self image as well as submissiveness, aggressiveness, and withdrawal] do not work.

This increases

the original hurt [i.e., increases the original pain of an unfulfilled but legitimate need]

of the experience [when you tried unsuccessfully to satisfy this need]

which brought

the image

into existence.

This is

all the more confusing,

because

a part of the image

works.

The best way to explain this

is by way of an example.

Of course,

the example can only be

a simplified one,

as we cannot include the many

- side effects and

- details

that are relevant

for an individual human personality.

But the example may

clarify a little better

what I mean

than

a description in abstract terms

could.

17

[In my example]

Let us suppose

a male child

has had

a cruel mother,

or maybe not even really cruel,

but it

seemed that way to the child,

because

she might have been

• inhibited,

• undemonstrative, or

• conflicted,

and she therefore

• lacked

• understanding and

• imagination.

In any case,

the child

• experienced

an acute lack of

• affection,

• warmth, and

• understanding

and

• was therefore

• frustrated.

In a situation like this,

the image [i.e., the generalization of this

particular situation with one woman, here his mother]

will form

that [all] women

• are un giving,

• [are] rejecting, and

• do not give love.

Therefore [by carrying this fixated wrong conclusion about women forward into life]

the child

feels

• apprehension and

• anxiety

toward women

when he becomes an adult.

*This may outwardly [and intellectually]*  
*be denied [to himself and to others],*  
*but if*  
*the emotions [and innermost feelings, rather than just outward thoughts]*  
*are examined,*  
*the mistrust [of all women]*  
*will be found.*

*But*  
*since the*  
*basic need [i.e., the basic, legitimate and universal need]*  
*for*  

- the opposite sex,*

*and for*  

- warmth,*
- love, and*
- affection*

*cannot*  
*really*  
*be torn out,*  
*he will seek a remedy*  
*against the image [i.e., a remedy that addresses and relieves the pain of his*  
*false conclusion about life that all women are rejecting*  
*and never truly give love and the warmth of connection].*

*As I said before,*  
*due to the*  
*unreal premise [i.e., the false and untrue premise]*  
*that all women*  
*are the way the mother was,*  
*the remedy [which perhaps would work if in fact all women*  
*were ungiving, rejecting, and unloving like his mother]*  
*must also be*  

- false and*
- ineffective*

*[i.e., since, in fact, all women are NOT rejecting and some DO give*  
*love and the warmth of connection, a pseudo solution that works only*  
*if ALL women were rejecting and were never giving love and the*  
*warmth of connection could not work with those who were giving*  
*rather than ungiving, accepting rather than rejecting, and loving*  
*and offering the warmth of connection rather than unloving].*

18

Let us further assume that  
this same mother  
was quite demanding  
as far as  
work in school  
was concerned.

She expected  
a high standard  
from the child.

And when the child  
was actually successful,  
she

- approved of him and
- was liberal with her praises.

Thus,  
the child  
could experience  
some kind of gratification,  
provided  
he struggled hard enough  
to be successful.

This situation  
will add to the image [i.e., add to the wrong image that all women are  
ungiving, unloving, and emotionally distant like his mother]  
the following [wrong] conclusion:

"Although women  
do not give the

- love and
- comfort

my soul really craves for,  
I may get the next best thing;

I may have  
some importance [in the eyes of women]  
by  
being successful  
in my work."

Needless to say,  
such thoughts  
are not really uttered,  
even unconsciously.

For in the unconscious  
of the child  
there is no clear-cut distinction  
between receiving  
• love  
and receiving  
• approval.

He [i.e., the child] has only  
a vague memory  
that  
• something favorable  
came forth when he was  
ambitious,  
while  
• nothing favorable happened  
otherwise [i.e., no recognition or praise happened when he  
was not ambitious, performing well, or not doing his best].

When the  
approval  
came,  
the boy was  
not consciously aware of  
something lacking [e.g., not aware that motherly warmth was lacking].

It was rather  
an inner climate  
telling him  
that what he yearned for [e.g., love, or emotional/physical warmth]  
he could have  
to some [limited] degree [i.e., he could at least have approval]  
if he made efforts [i.e., if he was ambitious and did his best]  
in certain directions.

The real [and universal and legitimate] need  
for being loved [i.e., need for a warm and tender physical and emotional  
connection with his mother rather than merely being approved of]  
was already repressed  
by the time the image  
came into existence.

The  
main image,  
in a case like this, would be:

- "I have to be successful  
in order to be loved."

And:

- "approval  
for my professional work  
is one and the same  
as being loved."

Images of this sort  
are quite frequent.

But let us now examine a little further,  
with our new understanding,  
what this means.

Due to such an image –  
if  
there is no strong second image  
counteracting  
the main image –  
such a person  
will actually be  
very successful.

He  

- will be ambitious and
- will use all his resources  
to satisfy  
the image-claims to
  - have success and
  - receive approval.

This image-claim  
will be granted.

But  
the underlying claim,  
that  

- approval

is tantamount to  

- love,  
cannot be granted,  
because here lies  
the wrong conclusion.

**Striving for success**  
**is not**  
**in itself**  
**wrong.**

**It [i.e., Striving for success]**  
**may be**  
**a waste of too much energy on**  
**one aspect of life**  
**at the expense of**  
**another [here, love],**  
**which might have been**  
**more important for**  

- **happiness and**
- **peace.**

**It [i.e., Striving for success]**  
**may appear**  
**as an imbalance**  
**when**  

- **the entire life and**
- **its needs**  
**are considered,**

**but, in itself, it [i.e., striving for success, in itself]**  
**is not based on**  
**a wrong assumption.**

**Therefore**  
**it [i.e., Therefore striving for success]**  
**will**  
**work out.**

**The claim for success [earned by striving for success]**  
**will**  

- **be fulfilled and**

**will**  

- **bring approval.**

**Whether or not**  
**the overemphasis [on striving for success]**  
**brings an imbalance**  
**to the life of the person,**  
**in the claim for success itself**  
**there is no logical error.**

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**However,**  
**the unconscious**  
**• aim and**  
**• claim**  
**for gaining**  
**love**  
**through**  
**success**  
**cannot be granted**  
**because**  
**• approval [for success]**  
**and**  
**• love**  
**are**  
**not [in fact]**  
**the same.**

**To believe so [i.e., To believe that approval for success and love are the same],**  
**• consciously or**  
**• unconsciously,**  
**is**  
**• a logical error,**  
**• a misconception,**  
**and therefore**  
**[being illogical]**  
**it cannot work.**

**By gaining the one [i.e., By gaining either approval for success or love],**  
**you do not [automatically] gain the other [i.e., you neither gain love**  
**automatically when you gain approval for success, nor do you gain**  
**approval for success automatically when you gain love].**

**If you do gain [both]**  
**• love**  
**and**  
**• success,**  
**it is due to a**  
**logically correct attitude**  
**toward both [i.e. due to a correct attitude toward both love and**  
**approval for success independently].**

**So this is where**  
**the image**  
**does not work [i.e., in this case, the image that through approval for success**  
**you can experience the fulfillment of love your soul longs for].**

**Therefore**

**the constantly frustrated needs** [*here the constantly frustrated needs for love and the warmth of connection*]

• **grow**  
**and**

• **are**

**again**

**and again**

**repressed,**

**because the personality**  
**is not willing to face**

**either**

• **the longing** [*here, the longing for feeling love and the emotional warmth of connection*]

**and**

• **the pain of the unfulfillment** [*here, the pain of of not feeling love and the warmth of connection longed for*],

**or**

• **the erroneous image-conclusion** [*here, the wrong conclusion that love and emotional warmth can be experienced via approval for success since, erroneously, it is assumed that love and approval for success are the same*].

**The unfulfilled need**

**for**

• **love,**  
• **warmth,**  
• **companionship,**  
• **union,**

**is contained in**

**the unexpressed claim** [*here, the claim that success will bring love*]  
**contained in the main image.**

**Here you can clearly see**

**one link**

**between**

• **the main image** [*here:*

• **I have to be successful in order to be approved and**  
• **approval for my success is the same as being loved]**

**and**

• **the repressed needs** [*here: my repressed needs to feel love and the emotional/physical warmth of connection*].

22

The repressed  
need for

- love,  
is in itself, a
    - healthy and
    - legitimate
- need.

But [i.e., Conversely]  
the need for

- approval,  
at the expense of gaining love,  
is an  
unhealthy need.

Now, why do I say  
"at the expense of?"

Because,

if you concentrate

- on being successful,
- on impressing others,
- on receiving admiration –  
which all fall under the category of
  - approval –

you are bound to pursue  
the very behavior pattern  
that will push

- love

  
away from you.

- What you  
need most [i.e., love and the emotional/physical warmth of connection],  
but what you are unaware of [i.e., you are unaware of your deep need for  
love and the warmth of connection, and you seek approval instead],

- what  
originally caused you  
to produce your main image [i.e., what caused you to conclude  
"I have to be successful in order to be loved," was, in fact,  
love, and this longing for love motivated you to be successful],  
you now reject [i.e., you now reject this original motivator: love]  
because of  
the wrong conclusion [i.e., the part of the main image  
that concluded, "approval is the same as love"]  
you have formed [i.e., you may have achieved success, while  
thinking it is love, yet approval for success did not satisfy  
your need for love, so you reject love, not knowing it was  
approval not being love, not love per se, that failed you].

*If the man in the example is  
loved anyway,  
a little investigation would prove that  
the loving person  
does not love him  
for the traits*

- *that are embedded in the image* [i.e., *for traits he uses to gain approval, traits used for impressing others, gaining admiration, and being successful in all of life*]

*and*

- *that* [i.e., *does not love him for traits that may in fact bring him success* [in his own eyes and in the eyes of others].

*She will  
love*

*him* [rather]

*because*

*she senses*

*another quality*

- *behind and*
- *apart from*  
*the traits*

*that are meant to*

*make the image work* [i.e., *She will love him for traits behind and apart from traits leading to his being approved for success and admired*].

23

*Now let us go on to  
the next step,  
continuing with the same example.*

*Such a person  
may be aware of  
his drive for success.*

*But he is unaware of*

- *why this* [i.e., *why this success*] *is so important,*
- *where it* [i.e., *where this drive for success*] *stems from, and*
- *what the*
  - *frustration and*
  - *need*  
*behind it* [i.e., *the need behind driving for and achieving success*]  
*really mean.*

*Therefore*  
*each time he*  
*reaps success*  
*without the*  
*unexpressed*  
*inner claim for*  
*love*  
*being met,*

- *it is not only a*  
*new frustration;*
- *it is the*  
*same hurt from childhood [i.e., the hurt of not being loved by his mother]*  
*experienced all over again [i.e., this time not loved by other women],*  
*but it increases*  
*his inner*
  - *insecurity and*
  - *inferiority.*

*He originally deduced that*  
*if he had been*  
*more lovable,*  
*his mother*  
*would have given him*  
*more of what he needed [i.e., would have given him more love, but love*  
*was not yet a feeling with which he was familiar, so*  
*his need for love was amorphous and unconscious].*

*As a child,*  
*he could not evaluate*  
*that his mother*  
*might have been*  
*incapable of*

- *feeling or*
- *demonstrating*  
*love [whatever “love” meant to him].*

Now [i.e., Now as an adult]  
he is incapable  
of deducing  
that he himself  
forfeits love,  
• not because  
he is unworthy of it [i.e., not because he is unworthy of love],  
• but because  
his defense against  
being hurt [i.e., defense against once again, as with his  
mother, being rejected, unapproved of, and unloved]  
is to be  
• arrogant,  
• rejecting,  
• superior, and  
• fearful [i.e., fearful that he will never be  
worthy enough to earn approval and love].

All these [i.e. All these traits: arrogance, rejecting of others, superiority, and fear]  
are traits  
which do not inspire love.

24

Only by unraveling  
this entire process  
can the painful  
inferiority feeling [i.e., the feeling that “I will never  
be worthy of love”]  
disappear.

It is the feeling  
of being  
unlovable  
that the soul  
resists facing.

He fears that  
what he will find [i.e., what he will find if he looks and feels into his own soul]  
will indeed be  
that he is [in fact]  
unlovable,  
and so he represses [i.e., represses these “unbearable” feelings of hopelessness –  
hopeless due to his being unworthy and unlovable].

**While doing so** [i.e., while he represses feelings of hopelessness at being unworthy],  
**he not only**

**represses**

- **the painful fear** [i.e. the painful fear that he is unworthy of love],

**but he also**

**represses the**

- **entire process of**  
**image-formation,**  
**the**

- **needs** [i.e., his needs for deep love, not merely approval],
- **false claims** [that success will make him worthy of love],
- **destructive defense mechanisms** [e.g., traits intended to  
make him worthy of approval but that block love],

**together with**

- **all the traits of the**  
**idealized self-image** [e.g., perfectionism],

**and the**

- **various pseudo-solutions** [e.g., the pseudo-solution of  
becoming “worthy” of love by success, etc.].

**Only by**

**courageously**

**going through this process** [i.e., the process of coming to awareness  
of all that is going on in his life]

**will he find out that**

**he is actually**

**not at all**

**unlovable,**

**except as**

**he makes himself so**

**by his defense-mechanism.**

**This realization** [i.e., This realization that he is not at all unlovable  
except as he makes himself so by his defenses]

**is one of the**

**most important** [realizations]

**on the path.**

**It** [i.e., This realization that one is not at all unlovable

except as one makes himself so by his defenses]

**holds true** [as being one of the most important realizations on the path]

**for everyone, in some way,**

- **whatever the images are,**
- **whatever the idealized self-image is, and**
- **whatever the various pseudo-solutions are.**

Even if  
the pseudo-solution is  
submissiveness,  
which seems so opposite to  
the arrogance of the  
aggressive success-seeker  
who denies needs,  
underneath the submissiveness  
as much  
• arrogance and  
• superiority  
will be found  
as [is found] in the other pseudo-solutions.

It [i.e., the arrogance and superiority underneath the submissiveness]  
is clothed in  
a seemingly more acceptable cloak [i.e., “passive” submissiveness],  
but it [i.e., the arrogance and superiority underneath the submissiveness]  
contains  
as hardened a defense structure  
as the extreme opposite [i.e., as hardened a defense  
structure as that of the one who is blatantly arrogant].

The defense structure  
is an  
invisible wall,  
unconsciously  
perceived by everyone,  
[a wall] which prohibits love  
at the same time as  
it begs for it.

Only upon  
close analysis  
of the various  
• emotions and  
• feelings  
will it become clear  
that  
• the submitter rejects [i.e., rejects others]  
as much as  
• the aggressor [rejects others].

25

**The struggle** [i.e., The struggle to become lovable by becoming successful]  
**preceding this important breakthrough** [i.e. the breakthrough that happens  
when he realizes that he is not at all unlovable  
except as he makes himself so by his defenses]  
**is very hard**  
**because**  
**the very means** [i.e., the traits leading to success that he uses in his  
struggle to get approval and admiration, the very means]  
**that are supposed to get**  

- **love and**
- **acceptance**

**actually do not bring it.**

**Therefore**  
**the unconscious belief**  
**in one's own unworthiness**  
**increases** [i.e., because, even with all his effort to earn approval and  
love, he is still not feeling loved, thus creating a situation,  
though unconscious, of feeling even more unworthiness, and  
perhaps even hopelessness, all of],  
**which is**  
**even more difficult to face** [especially when it's unconscious].

**If you go through**  
**the pain**  
**of making**  

- **the confusion and**
- **the belief in your unworthiness**

**conscious,**  
**you will be relieved**  
**to find that**  

- **it is**  
**not**  
**you**  
**who are unlovable,**
- **but**  
**the various devices**  
**you use**  
**for your protection**  
**[that make you unlovable].**

**This recognition** [i.e., This recognition that you yourself are not unlovable]  

- **is of untold value and**
- **will give you incredible strength.**

26

The search  
in this direction  
is not easy.

There are

- so many factors,
- so many  
simultaneously contradictory aspects
  - to unravel and
  - to recognize.

A moment's insight  
may only elude you again.

Remembering a feeling  
will not recapture it [i.e., will not recapture the insight].

It [i.e., the insight]  
is no longer meaningful.

The experience  
of the insight  
has to be felt again,  
until its meaning [i.e., until the insight's meaning]  
makes a stronger impact on you.

Only by  
repeatedly  
observing

- how your destructive defense  
feels in you,
- what it [i.e., what your destructive defense]  
makes you
  - do,
  - feel,
  - think, and
- how it [i.e., how your destructive defense]  
makes you
  - react, and
  - how this [reaction]  
affects others,

will you  
-

- see and
- truly understand  
[your destructive defense].

**Only then** [i.e., only with this true understanding of your destructive defense that gives rise to frustration, pain and unfulfilled longing for love]  
**will you**  
**gradually**  

- **let go and**
- **become free**

**of it** [i.e., let go and become free of your destructive defense],  
**and only then** [i.e., when you have let go and are free of your destructive defense]  
**will your true**  
**"undefended self"**  
**manifest.**

**This real [undefended] self**  
**may often act**  
**completely**  
**against**  

- **your known outer rules,**
- **your principles,**
- **your established patterns**  
**that you have become**  
**so used to.**

**It takes a**  
**great deal of**  
**struggle**  
**before you**  
**let your real self**  
**act,**  
**unhampered by**  
**your outer levels**  
**which are**  
**so unreliable,**  
**as your life has shown**  
**it to you**  
**in your troubles.**

**Your innermost self,**  

- **which knows so well,**
- **which will never lead you astray,**

**cannot function**  
**as long as it** [i.e., as long as your innermost self] **is encased in the**  

- **hardened,**
- **brittle**

**structure**  
**of your defenses.**

27

**Another difficulty**

**in your struggle to**

- **come through and**
- **see the light**

**results from**

**the following confusion:**

**Since everyone**

**has a streak of submissiveness,**

**you may**

**confuse**

- **submissiveness**

**with**

- **giving up your**
  - **[arrogance and]**
  - **false superiority,**

**just as you will**

**confuse**

- **healthy self-assertion**

**with**

- **this very same**
  - **arrogance and**
  - **[false] superiority.**

**The difference [between**

**unhealthy “submissiveness”**

**and**

**healthy “giving up arrogance” and**

**between**

**“healthy self-assertion”**

**and**

**unhealthy “arrogance”]**

**is**

- **subtle,**

**but**

- **very distinct.**

**While you still find yourself**

**so involved with**

**your problems,**

**it is hard to perceive it [i.e., perceive the difference] correctly.**

**You struggle between**

**two alternatives [i.e., between self-assertion and yielding to the other],**

**either of which could be**

- **healthy [i.e., healthy self-assertion or giving up arrogance] or**
- **distorted [i.e., unhealthy arrogance or submissiveness].**

	<p><u><i>You will find the answer</i></u> [i.e., <u><i>You will discern</i></u> <u><i>which is healthy action and which is unhealthy action</i></u>] <u><i>only when</i></u> <u><i>you</i></u> <u><i>have found your point of</i></u> <ul style="list-style-type: none"><li>• <u><i>[healthy] relinquishing and</i></u> <u><i>are completely aware of</i></u></li><li>• <u><i>the hardened mass</i></u> <u><i>of your defense mechanism.</i></u></li></ul></p>
28	<p><u><i>Let us examine for a moment</i></u> <u><i>the difference</i></u> <u><i>between</i></u> <ul style="list-style-type: none"><li>• <u><i>submissiveness,</i></u></li><li>• <u><i>appeasement,</i></u></li></ul><u><i>and the</i></u> <ul style="list-style-type: none"><li>• <u><i>unprotected,</i></u></li><li>• <u><i>vulnerable</i></u> <u><i>real self</i></u> <u><i>which should be</i></u> <u><i>out in the open.</i></u></li></ul><p><u><i>This</i></u> [i.e., <u><i>This latter case – the vulnerable real self</i></u>] <u><i>does not mean</i></u> <u><i>more hurt,</i></u> <u><i>but</i></u> <u><i>less [hurt],</i></u> <u><i>my friends.</i></u></p><p><u><i>When you</i></u> <ul style="list-style-type: none"><li>• <u><i>appease or</i></u></li><li>• <u><i>submit,</i></u></li></ul><u><i>when you</i></u> <ul style="list-style-type: none"><li>• <u><i>give up or</i></u></li><li>• <u><i>allow others</i></u> <u><i>to take advantage of you,</i></u></li></ul><u><i>you do so</i></u> <u><i>only</i></u> <ul style="list-style-type: none"><li>• <u><i>because you cannot</i></u> <u><i>relinquish your needs, and</i></u></li><li>• <u><i>because you are</i></u> <u><i>still unaware of them</i></u> [i.e., <u><i>unaware of your needs</i></u>].</li></ul></p></p>

You bow down to  
your inability  
• to give in,  
• to lose.  
That robs you of  
the dignity of  
your real self.

Your real self  
can lose.

It [i.e., Losing]  
may be painful,  
but that [i.e., but the pain of losing]  
is never as  
• painful and  
• bitter  
as  
the struggle of  
straining toward  
the impossible.

29

You will  
not  
forfeit  
your dignity  
when you no longer  
want  
to fulfill  
those [impossible] needs  
through a  
pseudo-solution.

You do not have to  
take recourse to that [i.e., recourse to pursuing those impossible needs  
via a pseudo-solution]  
if you can  
• face those needs and  
• see how you have  
forfeited their fulfillment  
by the very process I am describing [i.e., by forcing your  
defensive pseudo-solution, such as arrogance,  
superiority, or submission].

The stronger  
your tendency to  
• submit,  
the more  
self-contempt  
you beget, and therefore  
the stronger  
is the pull into  
the opposite direction [i.e., opposite to the direction of submission, that is]  
of  
• arrogant aggressiveness and  
• superiority.

Whether you manifest it [i.e., your arrogant aggressiveness and superiority]  
• outwardly, or  
whether it [i.e., whether your arrogant aggressiveness and superiority]  
• smolders hidden,  
your aggressiveness  
has its effect on others.

However, [on the other hand]  
you confuse  
• submissiveness  
with  
• the dignity that is lacking in you.

Your submissiveness  
is the result of  
• your repressed [and unconscious] needs and of  
• your denial and  
• [your] shame  
of them [i.e., denial and shame of your repressed needs].

Your aggressiveness  
is a defense,  
not so much  
• against outer hurts,  
but [rather]  
• against your own submissiveness.

30

You find yourself  
ensnarled  
in this conflict.

You cannot give up  
the defense  
that keeps you  
chained to  
both tendencies [i.e., the tendencies of both submissiveness on the  
one hand and arrogant aggressiveness on the other hand].

Or, if you are  
too confused  
between the two ways [i.e., too confused between the way of submissiveness  
and the way of arrogant aggressiveness],

you may resort to  
withdrawing

- from life,
- from love,
- from reaching out
  - toward life and
  - toward others.

Again, it is  
not so much  
that you withdraw  
because

- you fear others,

but [rather you withdraw from life and love]  
because

- you cannot cope,  
caught between  
the two  
artificially constructed  
attitudes [i.e., caught between submissiveness  
and arrogant aggressiveness]  
that unconsciously  
seemed to be the solution  
at one time.

31

What I have told you now  
should not be  
mere words to you.

As long as they are [i.e., As long as words I said to you are only mere words to you],  
they will not  
do you any good.

*It is necessary*  
*that you begin to*  
*link up these elements*  
*by reconsidering, once again,*  
*what your*  
*main image*  
*is.*

*Some of you*  
*have not even found it yet.*

*If you have not [yet found your main image],*  
*consider your*  

- *main problem [in life],*

*your*  

- *[main area of] unhappiness,*
- *[area of deepest] unfulfillment,*

*and then proceed*  
*to find it [i.e., proceed to find your main image].*

*It will now be*  
*much easier*  
*to do so [i.e., it will be much easier to find your main image]*  
*with all the preliminary work*  
*you have done.*

32

*Once you see*  
*the main image,*  
*determine the part [of the main image]*  
*that worked out [e.g., where your striving for success, say,*  
*brought about approval and admiration]*  
*because of its*  
*in itself*  
*correct premise [e.g., the premise that striving for approval through*  
*success will in fact bring approval is a correct premise].*

*Then consider*  
*the hidden claim,*  
*which did not work [e.g., the claim that approval is the same as*  
*the love your soul is longing for, which approval is not].*

Look at the  
needs

involved with this image [e.g., your need for love and approval].

Once you recognize

• the image

with both the

• fulfilled [claims, e.g., approval comes when you seek approval] **and**

• unfulfilled claims [e.g., since approval is not the same as love,  
your claim for love remains unfulfilled even with approval],

you will know

that the needs [e.g., the needs for approval and love]

must be there

even before

you feel them [e.g., your unfelt need for love, though unconscious,  
motivated you to seek approval, thinking, erroneously –  
this was your wrong conclusion based on your relationship  
with your mother – that approval is the same as love].

It [i.e., this knowledge that the needs, here for both

love and approval, must be there]

will enable you

to become aware of them [i.e., become aware of these needs,

e.g., aware of your needs for love and approval].

In due time

you will

acutely

feel

• the real [needs, e.g., the real need for love],

as well as

• the superimposed unreal needs [e.g., the superimposed unreal  
needs for approval].

Simultaneously,

train yourself to

feel

your defensive wall [i.e., that wall of your defensive behavior, which  
prohibits love at the same time as it begs for it].

• Observe it [i.e., observe the wall of defensive behavior] **in action.**

• Feel its [i.e., feel the wall of defensive behavior's] **existence.**

It is there [i.e., Your wall of defensive behavior blocking love is there],

if only you pay attention to it.

33

Last, but not least,  
begin to notice  
the difference  
in your  

- behavior and
- reaction
  - when you  
feel  
the defensive wall in you,

and

- when you do not.

This [i.e., This recognition of the difference in your behavior and reaction  
when you do feel and when you do not feel the defensive wall in you]  
will bring into  
clear focus  
the effect  
you have  
on others.

Without the awareness  
of the difference [i.e., the difference between when you feel the defensive wall  
and when you do not feel the defensive wall]  
you cannot know  
the effect of  
your defense [on others].

When you  
realize the effect  
you have on others  
due to a defense mechanism,  
you will be able to  

- close the circle

and

- recognize  
that this defensive wall [that prohibits love]  
brings  
the very unfulfillment  
you wanted to avoid  
through the  
erroneous image conclusion.

34

Even if you  
know  
your main image,  
you will not really benefit  
from this awareness  
without the links

I have now shown you.

[connecting the links among causes and effects, including those  
within and among these aspects of your personal history:

- Main Image
  - Wrong Conclusions
  - Pseudo-Solutions based on these wrong conclusions
  - Image-claims – valid, invalid
- Repressed
  - Needs and
  - Emotions – positive and negative
- Defense Mechanisms
  - Idealized Self Image
  - Submissiveness (or love mask)
  - Aggressiveness (or power mask)
  - Withdrawal (or serenity mask)
  - Felt sense of defensive climate
  - Reactions of others to your various defense mechanisms]

You need  
the impact of  
live knowledge  
which enables you  
to go through  
an inner change.

In order to do that [i.e., to have the impact of live knowledge  
that enables you to go through inner change],  
you need to see  
the connecting links  
in your  
personal inner history.

35

If anything is not quite clear,  
please ask about it.

36	<p><b>QUESTION:</b> <u>I realize that</u> <u>at this point on my path I</u> <ul style="list-style-type: none"><li>• <u>use my defense mechanism and</u></li><li>• <u>am aware of it.</u></li></ul><u>I try not to act upon it [i.e., I try not to “act out” my defensive behavior].</u> <u>So I am going through a stage of</u> <u>holding my breath [holding back acting out my defensive behavior].</u> <u>I don't know how to go on.</u> <u>Can you give me a hint?</u></p>
37	<p><b>ANSWER:</b> <u>You are in a painful state</u> <u>because you still act</u> <u>out of</u> <ul style="list-style-type: none"><li>• <u>obedience,</u></li></ul><u>rather than [out of]</u> <ul style="list-style-type: none"><li>• <u>recognition [i.e., rather than out of recognizing and understanding</u> <u>why your defense does not help you].</u></li></ul> <u>You somehow know</u> <u>that the defense is destructive</u> <u>[but only in theory and] in general,</u> <u>and you obey this</u> <u>general</u> <u>understanding [i.e., your understanding that in theory defenses are wrong</u> <u>becomes a rule to obey without knowing why defenses are wrong].</u></p> <p><u>But you have not yet seen</u> <u>why the defense is</u> <ul style="list-style-type: none"><li>• <u>unnecessary and</u></li><li>• <u>against your own interest.</u></li></ul></p> <p><u>Once you have gained this insight [i.e., this insight as to why and how your</u> <u>defense is unnecessary and actually works against your own interest],</u> <u>it will</u> <u>no longer be difficult</u> <u>to prevent yourself</u> <u>from acting out your defense,</u> <u>because</u> <u>[you will understand why your defense works against you,</u> <u>and hence]</u> <u>you will have no further need for it.</u></p>

The fact that you are  
suspended, so to speak,  
in the state you describe,  
is due to your  
• persistent  
• inner  
conviction  
that you still need the defense.

Therefore,  
it now becomes imperative  
for you to find out  
why  
you think that you need it.

There is a tremendous anxiety in you  
that without it [i.e., that without your defense]  
you would somehow be  
• threatened or  
• annihilated.

Make  
conscious  
what it is  
you fear would happen to you  
without this defense.

38

What happens now  
is that  
because you no longer wish to use it [i.e., use the defense],  
you hold it back  
forcefully.

But you are  
inwardly  
not yet convinced  
that you can dispense with it,  
therefore  
you still hold on to it.

You try to  
compromise  
between  
• the old [defended life in which you feel a strong need for your defense]  
and  
• the new [undefended life in which you see no need for your defense],  
feeling  
not quite ready  
for the new;  
yet another part of you  
is eager for  
the new [undefended] life.

This painful state  
is one that  
many of you  
are now going through in one form or another.

Its clear recognition [i.e., Your clear recognition  
of what is going on in this painful state]  
will not only  
• alleviate some of the pain,  
but will  
• give you  
a clear directive  
as to how to go on from here.

39

Once you have found  
the [underlying] need [linked to your defense],  
you will be able to  
relax  
inwardly.

All this is  
difficult to explain in words  
because  
we deal here with  
soul movements.

Try  
• to follow these soul movements,  
• to visualize them.

What you did  
before the recent findings  
was to  
press the energy [of your defense]  
under in a  

- hard,
- cramped,
- downward

movement  
[thereby keeping the energy of your defense  
safely at bay and unmanifest].

Then,  
when the pressure  
became too much,  
you let it [i.e., you let the energy of your defense]  
shoot out [and suddenly manifest],  
but still in a  

- tense,
- cramped

motion.

Both movements [i.e., both holding in the energy of your defense  
and then letting it shoot out]  
were  

- tense and
- cramped,
- one  
pressing down [i.e., holding the energy of your defense in],
- the other  
shooting out [i.e., letting the energy of your defense shoot out].

The third alternative –  
after understanding  
how superfluous  
this protective measure [i.e., your defensive mechanism] is  
apart from its destructiveness –  
will be to  
relax  
the hardened mass of energy.

	<p><u>Thus [relaxed]</u> <u>it [i.e., the hardened mass of defensive energy]</u> <u>will dissolve,</u> <u>and the relaxation</u> <u>will then bring the</u> <ul style="list-style-type: none"><li>• <u>relief and</u></li><li>• <u>release [i.e., release of the hardened mass of defensive energy]</u></li></ul><u>that is</u> <ul style="list-style-type: none"><li>• <u>constructive and</u></li><li>• <u>meaningful.</u></li></ul><p><u>The striking-out movement [of the defensive energy]</u> <u>also</u> <u>brought momentary relief,</u> <u>but in the long run</u> <u>it was destructive.</u></p></p>
40	<p><u>The first few times</u> <u>you try to dispense with</u> <u>the hardened wall,</u> <u>the cramped movement,</u> <u>either</u> <ul style="list-style-type: none"><li>• <u>pressing down [i.e., holding your defense energy in]</u></li></ul><u>or</u> <ul style="list-style-type: none"><li>• <u>pushing out [i.e., your defense energy shooting out],</u></li></ul><u>you may feel as though</u> <u>you were falling</u> <u>into an abyss.</u></p> <p><u>You will</u> <u>feel yourself</u> <u>defenseless,</u> <u>while before [i.e., while before you tried to dispense with the hardened wall]</u> <ul style="list-style-type: none"><li>• <u>your stronghold,</u></li><li>• <u>your safe point,</u></li></ul><u>was the hardened mass</u> <u>of your defense,</u> <u>which necessitates</u> <u>either</u> <u>of the two hard movements [i.e., either</u> <ul style="list-style-type: none"><li>• <u>tightly held in,</u></li></ul><u>or</u> <ul style="list-style-type: none"><li>• <u>shooting out].</u></li></ul></p>

**Without it** [i.e., Without your defense, without your hardened wall],  
**you felt**  
• **vulnerable**,  
• **exposed to attack**.

**If you realize that**  
**this** [i.e., this vulnerability and exposure to attack without your defensive wall]  
**is an error**,  
**you will be capable of**  
**softening up**  
**the hard mass**.

**You are now trying to**  
**retain it** [i.e., hold the defensive wall energy in check]  
**without repression**.

**But instead of**  
**retaining it** [i.e., instead of keeping the defensive wall energy in check],  
**you have to**  
**dissolve it** [i.e., dissolve the defensive wall energy altogether]  
**by this**  
• **relaxing**,  
• **softening-up**  
**process**.

**In order to be able to do so**,  
**you have to ask yourself –**  
**your emotions**,  
**not your brain –**  
**the question:**

**"What am I afraid of**  
**without the defense?"**

**Find the answer**.

**From there on**,  
**you will go further**.

41	<p><b>QUESTION:</b> <u><i>I have many of the symptoms you have explained here.</i></u></p> <p><u><i>On the one hand, I am frightened, and on the other I feel an inner peace.</i></u></p> <p><u><i>So I don't know what to do. I feel both ways, often at the same time.</i></u></p> <p><u><i>I can translate my emotions very well, but I still need help in this respect.</i></u></p> <p><u><i>I think one part of my problem is that there is too much passivity in me and that generates a certain fear, too.</i></u></p>
42	<p><b>ANSWER:</b> <u><i>I could really only repeat what I said to you many times before.</i></u></p> <p><u><i>You have now reached a point where, finally, one part of you is beginning to want to give up childhood.</i></u></p> <p><u><i>When this movement is predominant, you feel the peace you describe.</i></u></p> <p><u><i>On the other hand, a part of you</i></u></p> <ul style="list-style-type: none"><li>• <u><i>still holds on frantically to childhood and</i></u></li><li>• <u><i>fears adulthood with its</i></u><ul style="list-style-type: none"><li>• <u><i>responsibilities and</i></u></li><li>• <u><i>what seems like activity to you.</i></u></li></ul></li></ul>

The struggle  
is now coming to a head.

Your

• protection and

• defense

lies in

retaining childhood

and, as I said,

a part of you

is afraid of giving up the protection [you hold onto  
from childhood].

For you,

the key question at this point is:

"Why am I afraid of  
no longer being a child?"

The inner peace [you also speak of]

is the result of

your work

which makes you,

at least partly,

prepared to

give up childhood.

43

QUESTION:

You said some time ago that

the result of

the defense mechanism

can be determined by

the effect it has

on other people.

I don't know whether I understand that correctly,

but occasionally I find that

my defense mechanism

• is perfect,

and that

the effect it has on the other person

• is wonderful.

44	<p><b>ANSWER:</b> <u>The effect</u> <u>is wonderful</u> • <u>for what you really want,</u> <u>or</u> • <u>for what you think you want?</u></p>
45	<p><b>QUESTION:</b> <u>For what I</u> <u>think I want.</u></p> <p><u>If I follow through with a defense</u> <u>to keep people from</u> <u>meddling in my affairs,</u> • <u>they are most happy,</u> • <u>everyone is happy,</u> <u>so it is not</u> <u>the other person</u> <u>who reacts badly</u> <u>to my defense-mechanism.</u></p>
46	<p><b>ANSWER:</b> <u>In the first place,</u> <u>outwardly</u> <u>you may be content</u> [and “happy,” as you say,] <u>with the result,</u> <u>but you overlook</u> <u>the inevitable byproducts</u> <u>that make you</u> <u>far from happy.</u></p> <p><u>And even if others</u> <u>do not seem to mind</u> <u>how the particular defense</u> <u>you are thinking of</u> <u>affects them,</u> <u>it</u> [i.e., the particular defense you are thinking of] <u>has adverse results</u> <u>for you,</u> <u>whether you realize it now</u> <u>or not.</u></p>

Only  
increased self-understanding  
will make this clear to you.

You may be  
thinking of  

- one
- separated,
- isolated  
aspect,

while I [on the other hand]  
talk about  

- the entirety,
- with all its results,  
of which  
you have no inkling  
as yet.

This is something  
one becomes aware of  
gradually,  
after  
a great deal of work.

47

Moreover,  
what may happen here  
is just what I discussed in this lecture.

You are aware of  
a part of your image-claim  
which is fulfillable  
because in itself  
it is not based on  
an erroneous assumption [e.g., the image-claim that you will be  
approved of if you are successful is fulfillable].

But you are still  
unaware of the  
underlying claim  
which leaves you  
unfulfilled [e.g., the image-claim that you will be loved is  
un-fulfillable because it is based upon an erroneous  
assumption that being approved of is one and the same as  
being loved, which it is not].

**Find [both] the**

- **unpronounced claim** [e.g., the image-claim that you will be not only approved of but loved if you are successful, which is based up the erroneous assumption that being “approved of” is the same as “being loved”]

**and [the related and linked]**

- **desire, [here]**

**the repressed need**

**that you have neglected** [e.g., your need to be loved],

**and you will see**

**how your defense-mechanism**

**prohibits**

**the attainment of**

**your deepest [but repressed]**

- **goals and**
- **desires [i.e., desires to be loved].**

**You will**

**understand**

**how you inhibit yourself**

**from bringing out**

- **all that is still dormant in you,**
- **all your potential**

**that cannot unfold**

**with the defense mechanism [that you have in place]**

**that you think**

**works so well for you.**

48

**QUESTION:**

**Would you also give an example**

**of how to relinquish**

**a need [i.e., a false need, such as the need for approval],**

**as you indicated so clearly**

**by the example of**

**how to get the**

**real needs**

**fulfilled?**

49

***ANSWER:***

***Let us take the case I used tonight.***

***The real need of this person is***

- ***to be loved and***
- ***to love;***
- ***to have a***
  - ***real,***
  - ***meaningful***  
***relationship.***

***He is unaware of***

***this need [i.e., He is unaware of this real need to be loved and to love; to have a real, meaningful relationship].***

***The childhood experiences***

***with their effect on***

***this particular man***

***have prohibited***

***the unfoldment of***

***the personality***

***which would bring about***

***fulfillment [of his real need to be loved and to love; to have a real, meaningful relationship].***

***He has repressed***

***the knowledge of***

***this need [i.e., He has repressed the knowledge of his real need to love and to be loved in a real, meaningful relationship].***

***Instead,***

***he pursues***

- ***success,***
- ***approval,***
- ***impressing others.***

***This [pursuit of success and approval]***

***then has become a***

- ***superimposed,***
- ***false***  
***need,***

***covering up***

- ***the real need [i.e., the real need to love and to be loved in a real, meaningful relationship].***

50

To begin with,  
he would not be  
fully aware of  
[even] his [false] need for  
approval.

But let us assume  
such a person  
follows a path of this sort.

He will first  
become conscious of  
the tremendous drive  
for success,  
[a drive] surpassing his  
rational explanation  
for it [i.e., surpassing any rationale for having such a  
tremendously strong, “over-the-top” drive for success].

He will  
slowly  
realize that a stronger force [i.e., a force that is far beyond even his very  
strong drive for success]  
urges him  
on  
and on.

At first  
he will not understand it [i.e., not understand this newly realized strong force],  
but  
as he is more willing  
to examine  
his emotions,  
he will see that  
the need for  
approval  
exists.

To stop at this point [i.e., at this point of seeing only his need for approval]  
will not yield  
• relief and  
• liberation.

It is only  
a part of the way.

*But by going on, he will ask himself  
why he needs success  
so badly.*

*The answer will be that  
approval  
is very important for him.*

*Why is it [i.e., Why is approval] so important?*

*By consulting  
his emotions*

- *very honestly, and*
- *without resistance,*  
*he will finally see*
  - *that his need for  
love  
has been denied  
as a child, and*
  - *that he has gone on [into adulthood]  
denying it [i.e., denying his need for love]  
himself  
by way of the image,  
with all its byproducts.*

51

*The awareness of the  
real need [i.e., the real need for loving and being loved],  
once it is truly  
felt and  
experienced  
in its full impact,*

*will  
automatically  
diminish  
the drive for*

- *ambition,*
- *success,*
- *approval,*
- *impressing others,*
- *being*
  - *glorious,*
  - *special, and so on.*

**He**

- **will do**  
**what he**  
**really**  
**wants** [i.e., in creativity, profession, etc., AND most importantly be real and take actions and behave in ways that manifest fulfillment of his real needs: loving and being loved]

**and**

- **will distribute his**
  - **forces and**
  - **resources**  
**in a**
    - **more harmonious**
    - **[less forceful and**
    - **more balanced]**  
**way.**

**This does**

**not**  
**by any means**  
**imply**  
**that he will,**  
**all of a sudden,**  
**neglect**  
**a healthy interest**  
**in his work** [that may still bring him success  
and approval].

**But**

- **harmony**  
**will**  
**gradually**  
**establish itself, and**
- **the**  
**inner**  
**aim**  
**will be directed toward**  
**that which he had neglected**  
**for so long** [i.e., his real need to be loved and to love; to have a real, meaningful relationship].

	<p><b><u>He will come to see</u></b> <b><u>how</u></b> <b><u>he sabotaged</u></b> <b><u>the fulfillment of his</u></b> <b><u>• real need [i.e., fulfillment of his real need to be loved and to love; to have a real, meaningful relationship]</u></b> <b><u>by the pursuit of the</u></b> <b><u>• false need [i.e., need for approval, admiration, and success].</u></b></p> <p><b><u>He will</u></b> <b><u>clearly see</u></b> <b><u>• the behavior pattern</u></b> <b><u>caused by</u></b> <b><u>the [pursuit of his]</u></b> <b><u>• false need and</u></b> <b><u>• how it [i.e., how this behavior pattern in driving for success]</u></b> <b><u>damaged [and blocked the fulfillment of]</u></b> <b><u>the</u></b> <b><u>• real need [i.e., his real need to be loved and to love; to have a real, meaningful relationship].</u></b></p> <p><b><u>Therefore</u></b> <b><u>he</u></b> <b><u>will begin [automatically] to change</u></b> <b><u>in that respect.</u></b></p>
52	<p><b><u>This is relinquishing</u></b> <b><u>[the false need – approval and success]</u></b> <b><u>in the real sense [i.e., automatically relinquishing the false need</u></b> <b><u>in order to seek a higher self-interest by fulfilling real needs].</u></b></p> <p><b><u>One grows into it [i.e., grows into this freely relinquishing of false needs]</u></b> <b><u>• by insight,</u></b> <b><u>• by full understanding</u></b> <b><u>of all the angles.</u></b></p> <p><b><u>This [growth by insight and understanding]</u></b> <b><u>leads to</u></b> <b><u>the awareness</u></b> <b><u>that one no longer</u></b> <b><u>has to hold on to</u></b> <b><u>• the false needs and</u></b> <b><u>• the destructive defenses.</u></b></p>

**But**  
**the change [in behavior brought on by growth in awareness]**  
**can never happen**  
**by an act of will.**

**If you**

- **find yourself**  
**beginning to recognize**  
**that similar trends [i.e., pursuit of false needs for approval and success]**  
**exist in**  
**you, and [then]**
- **try**  
**forcefully**  
**to relinquish the need [here, the false need for approval and success],**  
**it will do you**  
**no good.**

**You will**

- **either**  
**not succeed [in relinquishing the false need – the need for approval],**
- **or**  
**the anxiety [brought on by your trying to hold back the need for approval]**  
**may be so great**  
**that you**
  - **produce**  
**other destructive trends and**
  - **remain unaware of**  
**them [i.e., remain unaware of these other destructive trends].**

**But if [instead]**  
**you go through**  
**the slow**  
**process**  
**just described,**

- **organic growth**  
**occurs and**
- **the relinquishing**  
**happens**  
**in a natural way.**

53	<p><b>QUESTION:</b> <u>Now, let us say,</u> <u>a person has</u> <u>a number of</u> <u>• real</u> <u>needs,</u> <u>as everybody does, and</u> <u>a number of</u> <u>• artificial, or</u> <u>• false</u> <u>needs.</u></p> <p><u>They [i.e., The false needs]</u> <u>may not even be very strong.</u></p> <p><u>But how to go about it</u> <u>in a particular direction?</u></p>
54	<p><b>ANSWER:</b> <u>This has been answered tonight already.</u> <u>But let me add this:</u></p> <ul style="list-style-type: none"><li>• <u>When you</u><ul style="list-style-type: none"><li>• <u>observe</u><ul style="list-style-type: none"><li>• <u>your emotions</u> <u>with their</u><ul style="list-style-type: none"><li>• <u>inner,</u></li><li>• <u>unpronounced</u> <u>claims, and</u></li></ul></li></ul></li></ul></li><li>• <u>see the</u> <u>resulting behavior pattern [from your emotions and their claims];</u></li><li>• <u>when you</u><ul style="list-style-type: none"><li>• <u>observe</u><ul style="list-style-type: none"><li>• <u>your reactions</u> <u>to others and</u></li><li>• <u>how you</u> <u>affect them,</u></li></ul></li></ul></li></ul> <p><u>notice</u></p> <ul style="list-style-type: none"><li>• <u>which of your needs</u> <u>are fulfilled and</u></li><li>• <u>which</u> <u>remain unfulfilled.</u></li></ul>

*[From these observations and assessments,]*

**You will gain**  
**a clearer picture about**  
**the process we discussed.**

**Become aware of**  
**your**

- **emotions,**

**your**

- **needs, and**

**your**

- **defenses –**

**how they**  
**make you behave**

- **inwardly,**
- and therefore also**
- **outwardly.**

**You will come to see the answer [to your question],**  
**be it ever so subtle.**

55

**However,**

**for this [i.e., for you to come to see the subtle answer to your question]**  
**a great deal of**  
**inner awareness**  
**has to be cultivated.**

**This is best done**

**by working on the path**

- **I advocate and**
- **along which I steadily lead you [i.e., pathwork].**

**Allow**

**your emotions**  
**to come to the surface and**  
**learn to cope with them.**

**Understand**

- **their [i.e., your emotions']**
- **deeper meaning and**
- **their [i.e., your emotions']**
- **origin.**

Use also  
the group work  
in which, among other benefits,  
you get more understanding of  
• how you  
affect others and  
• how others  
affect you.

When your defense comes up  
• in one instance,  
and  
• not in another,  
you will learn  
the difference between  
functioning  
• with, or  
• without  
the defense.

This [group work] will reveal  
your inner life to you.

It will help you to  
• relinquish  
false needs [e.g., the false needs for approval and recognition for success]  
and  
• replace them [i.e., replace your false needs]  
with constructive behavior patterns  
that fulfill  
your real needs [i.e., your real needs for love and needs to love].

56

My dearest friends,  
may these words  
find an echo in all of you,  
if not immediately,  
then after you have surged on a little further.  
Be blessed,  
each one of you.  
  
Rejoice  
on this path to freedom.

**Do not**  
**let yourself be discouraged**

- **when you**  
**temporarily**  
**find yourself in a seeming impasse,**
- **where the path is**
  - **thorny and**
  - **involved**

**and it takes all your effort**  
**to work yourself out of**  
**the thick shrubbery**  
**and see the light again.**

**The light will come.**

**It is bound to come.**

**Receive**

- **our warmth and**
- **our love and**
- **our blessings.**

**Be in peace.**

**Be in God!**

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