

# Pathwork Lecture 100: Meeting the Pain of Destructive Patterns

1996 Edition, Original Given March 16, 1962

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**, sometimes **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 style="text-align: center;"><b><i>Greetings,</i></b> <b><i>my dearest friends.</i></b></p> <p style="text-align: center;"><b><i>God bless</i></b> <b><i>each one of you.</i></b></p> <p style="text-align: center;"><b><i>Blessed</i></b> <b><i>is this hour</i></b> [i.e., <i>blessed is this time you now spend with me in this lecture</i>].</p>
04	<p style="text-align: center;"><b><i>Most of my friends</i></b> <b><i>who work on this path</i></b> [i.e., <i>pathwork</i>] <b><i>approach a</i></b> <b><i>certain area of</i></b> <b><i>their soul problems</i></b> <b><i>where they encounter pain.</i></b></p>

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*To understand  
the meaning  
of this pain,*  
*I should like to give you  
an overall view of the process for*

- dissolving it [i.e., your pain], and
- resolving your  
inner
  - problems and
  - conflicts  
as well.

*I shall attempt to give you  
a comprehensive view  
of the entire process.*

*Such understanding will*

- help toward  
the further resolution  
of conflicts and
- enable you  
to cope with  
the afflicted area  
of your psyche.

05

*First,  
let us briefly recapitulate.*

*To begin with,  
the child suffers from  
imperfections  
in the parents'

- love and
- affection.*

*It also suffers  
from not being  
fully accepted  
in its own  
individuality.*

***By this I mean***  
***the common practice of***  
***treating a child***  
***• as a child,***  
***rather than***  
***• as a particular individual.***

***You suffer from this [being treated as a child rather than***  
***as a particular individual],***  
***although you may never be aware of it***  
***• in these terms or***  
***• in exact thoughts.***

***This [being treated as a child rather than as a particular individual]***  
***may leave***  
***as much of a scar***  
***as the lack of***  
***• love or***  
***• attention.***

***It [i.e., this being treated as a child rather than as a particular individual]***  
***causes as much frustration***  
***as***  
***• the lack of love, or***  
***• even cruelty.***

06

***The general climate***  
***in which you grow up***  
***affects you***  
***like a***  
***constant minor shock***  
***that often leaves***  
***more of a mark than***  
***• one***  
***• traumatic***  
***• shocking***  
***experience.***  
***That is why***  
***the latter [i.e., the one traumatic shocking experience]***  
***is so often***  
***easier to cure***  
***than the former [i.e., the general climate].***

*The*

- constant climate of non-acceptance of your individuality,  
as well as the
- lack of
  - love and
  - understanding  
cause what is called a neurosis.

You accept

this climate [of non-acceptance and lack of love and understanding]  
as a matter of course.

You take it [i.e., this negative climate] for granted.

You believe that

it [i.e., this negative climate] has to be so.

Nevertheless,

you suffer from it.

The combination of

- suffering it and
- believing it to be  
an unalterable fact,  
conditions you  
to develop  
destructive defenses [against this climate].

07

The original

- pain and
- frustration  
the child could not deal with  
is repressed.

It [i.e., the original pain and frustration from the negative climate]  
is put out of awareness,

but

it smolders  
in the unconscious mind.

**It is then** [i.e., it is when the original climate of pain and frustration is smoldering in the unconscious mind]

**that the**

**destructive**

- **images** and
- **defense mechanisms**  
**begin to form.**

***In the past***

***we have examined***

***the various defense mechanisms*** [against the negative climate]  
***rather extensively.***

***The images that you create***

***are***

***defense mechanisms.***

***Through their*** [i.e., through the images']

***wrong conclusions*** [i.e., by generalizing the specific original incident  
and applying it to all of life from then on]

***you seek a way of***

***fighting against***

***the unwelcome influences*** [in all of life]

***that have created***

***the original pain*** [in the child].

***The pseudo-solutions*** [to the now-generalized original climatic pain in the child]  
***are a way of***

***battling***

- ***the world,***
- ***the pain, and***
- ***all that you wish to avoid.***

08

***When your pseudo-solution***

***is a withdrawal***

- ***from feeling,***
- ***from loving, and***
- ***from living,***

***it is a defense against***  
***being hurt.***

Only after  
considerable  
insight into yourself  
will you see what an  
• unrealistic,  
• shortsighted  
"remedy" this [pseudo-solution of withdrawal] is.

[After you have this insight]

You

- will  
want  
to change and
- would  
rather
  - welcome  
the pain
- than
  - [continue withdrawing from the pain, which brings with it]  
the self-alienation  
of feeling
    - nothing, or
    - very little.

- Continuing  
the work and
- courageously  
going through  
the temporary  
periods of
  - discouragement and
  - resistance,  
you will come to  
the point when
    - this hard shell  
breaks down and
    - you are  
no longer  
dead inside.

But the first reaction  
will not be pleasant.

It cannot be.

All

- the repressed  
negative emotions, as well as
- the repressed  
pain,  
will at first  
come into awareness, and  
it will then seem to you  
that your [previous defense of]  
withdrawal  
was right.

Only after

- plowing ahead  
will you have  
the reward of
  - good,
  - constructive  
feelings.

*About this  
we shall talk in greater detail  
a little later.*

09

If [instead of withdrawal]

- your pseudo-solution is
  - submissiveness,
  - weakness,
  - helplessness and
  - dependency
- as a means of  
having someone care for you –  
not necessarily
  - materially,
- but
  - emotionally –  
that is equally
    - shortsighted and
    - unsatisfactory  
as a solution.

Dependency

on others

creates

- fear and
- helplessness.

It further diminishes  
your lack of  
belief in yourself.

As the [pseudo-] solution

- to withdraw
  - makes you  
feel dead inside and
  - robs you  
of the meaningfulness of life,

so does the [pseudo-] solution

- to submit
  - rob you of
    - independence and
    - strength;
  - it creates just as much
    - isolation,  
although  
through a  
different inner road.

Originally [as a child]

you wished to

avoid the pain

by providing yourself  
with a strong person  
to care for you.

In reality [now, as an adult, in seeking a strong person to care for you]

you inflict

upon yourself

more pain

because

you can never find  
such a person.

That person

must be

yourself.



10

*By making yourself  
deliberately weak,  
you exert the  
strongest tyranny  
over others.*

*There is  
no worse tyranny  
than that which  
a weak person  
exerts*

- *over the stronger, or*
- *over his or her entire environment.*

*It is as though  
that person was  
constantly  
saying:*

- *"I am so weak.*
  - *You have to help me.*
- *I am so helpless.*
  - *You are responsible for me.*
- *The mistakes I commit  
do not count because*
  - *I do not know any better.*
  - *I cannot help it.*
- *You must always*
  - *indulge me and*
  - *allow me to get away with everything.*
- *I cannot be expected  
to take full responsibility*
  - *for*
    - *my actions or*
    - *[for] the lack of them,*
  - *for*
    - *my thoughts and feelings or*
    - *for the lack of them.*
- *I may fail  
because I am weak.*
- *You are strong,  
therefore you must understand everything.*
- *You cannot fail  
because your failure  
would affect me."*

	<p><i>The</i></p> <ul style="list-style-type: none"><li>• <u>self-indulgent</u>,</li><li>• <u>lazy</u></li></ul> <p><u>self-pity</u> <u>of the weak</u> <u>makes</u> <u>stringent demands</u> <u>on their fellow-creatures.</u></p> <p><u>This becomes evident</u> <u>if</u></p> <ul style="list-style-type: none"><li>• <u>the unspoken expectations</u>,</li><li>• <u>the meaning of emotional reactions</u>,</li></ul> <p><u>are</u></p> <ul style="list-style-type: none"><li>• <u>investigated</u></li></ul> <p><u>and then</u></p> <ul style="list-style-type: none"><li>• <u>interpreted into</u> <u>concise thought.</u></li></ul>
11	<p><u>It is fallacious</u> <u>to think that the</u> <u>weak person is</u></p> <ul style="list-style-type: none"><li>• <u>harmless and</u></li><li>• <u>hurts others</u></li></ul> <p><u>less than</u> <u>the outright</u></p> <ul style="list-style-type: none"><li>• <u>domineering and</u></li><li>• <u>aggressive</u> <u>person.</u></li></ul> <p><u>All</u> <u>pseudo-solutions</u> <u>bring</u> <u>untold pain</u></p> <ul style="list-style-type: none"><li>• <u>to the self</u>, as well as</li><li>• <u>to others.</u></li></ul>

***By [the pseudo-solution of] withdrawing,  
you reject others and  
withhold from them  
the love***

- ***you want to give them and***
- ***that they want to receive from you.***

***By [the pseudo-solution of] submitting,  
you do not  
love,  
but merely expect to  
be loved.***

***You do not see  
that others, too,  
have their  
• ***vulnerabilities*** and  
• ***weaknesses*** and  
• ***needs.******

***You reject  
that part  
of their human nature, and  
thus hurt them.***

***By the aggressive [pseudo-] solution,  
you  
• ***push people away*** and  
• ***openly hurt them***  
with  
false superiority.***

***In all [three] instances [i.e., by withdrawing, submitting, or aggressiveness],  
you  
• ***hurt others*** and  
• ***thus inflict further hurt***  
upon yourself.***

***The hurt you inflict  
cannot help but  
bring consequences, and thus  
the pseudo-solutions,  
intended to eliminate the original pain,  
only bring you more pain.***

12

All  
pseudo-solutions [i.e., withdrawal, submission and aggression],  
in addition to various other aspects,  
are incorporated into  
your idealized self-image.

Since the nature of  
the idealized self-image is  
self-aggrandizement,  
it [i.e., the idealized self-image]  
separates you  
from others.

Since its [i.e., since the idealized self-image's] nature  
is separateness,  
it [i.e., your idealized self-image]  
• isolates you and  
• makes  
• you, and  
• those you deal with,  
lonely.

Since its [i.e., since the idealized self-image's] nature is  
• falsity and  
• pretense,  
it [i.e., your idealized self-image]  
alienates you  
• from yourself,  
• from life, and  
• from others.

All of that  
is bound to bring you  
• pain,  
• hurt,  
• frustration,  
• unfulfillment.

*You chose a way out of*  
• pain and  
• frustration,  
*but this way [of various chosen pseudo-solutions to life's pains] **has proven***  
*not only*  
• inadequate,  
*it actually brings you*  
• much more of  
*what you wished to avoid.*

*However,*  
• to clearly recognize this fact and  
• to put the links together  
*requires*  
*the active work of*  
*sincere self-search.*

13

*The perfectionism*  
*that is so deeply ingrained*  
• in you and  
• in your idealized self-image  
*makes it*  
*impossible*  
*for you*  
• to accept  
• yourself and  
• others,  
• to accept  
• life  
*in its reality,*  
*and you are therefore [i.e., with your perfectionism you are,]*  
*incapable of*  
• coping with life and  
• resolving your own problems.

*It [i.e., the perfectionism of your idealized self-image]*  
*causes you to*  
*forgo*  
*the experience of*  
*living*  
*in the true sense.*

14

Most of you, my friends,  
have come across  
many  
• recognitions and  
• insights  
that dealt with  
your wrong  
• conclusions,  
• misconceptions,  
• images,  
• pseudo-solutions.

You are,  
to some extent at least,  
aware of the  
particular nature of  
• your idealized self-image.

You have  
some inkling  
in what way  
you are  
• self-alienated and  
• perfectionistic.

You have therefore  
realized  
the extent of  
the damage  
you have inflicted  
• upon yourself and  
• upon others  
and have seen  
how unsatisfactory these  
• pseudo-defenses and  
• protections  
are.

All of you  
may not be fully aware  
of all these factors,  
but most of you  
are sufficiently aware of them  
to be inwardly ready  
to give them up.

Some of you  
have actually reached  
the threshold  
opening the way  
to a new inner life  
of being  
emotionally willing  
to let go of  
all the defenses.

Constantly  
observing your  
• unrealistic and  
• immature  
• emotions and  
• reactions  
• weakens  
their impact and  
• begins a process of  
dissolving them  
almost automatically.

When a  
certain dissolution  
has taken place,  
the psyche  
is ready  
to cross the threshold.

But  
the act of  
crossing it [i.e., crossing the threshold]  
is painful  
in the beginning.

15

*You would expect,  
when crossing this  
important threshold,  
that the*

- *new,*
- *constructive  
patterns*

*can  
immediately  
replace the*

- *old*
- *destructive  
ones.*

*[However,]*

*Such an expectation is*

- *unrealistic and*
- *not according to truth.*

*Constructive patterns  
cannot have a  
solid foundation  
before you go through  
the original*

- *pain and*
- *frustration*

*you had run away from.*

*You have to*

- *face and*
- *feel,*
- *understand,*
- *come to terms with, and*
- *assimilate*

*all that first [i.e., all that original pain from the  
negative climate of your childhood first].*



*Then [after you fully assimilate the original pain and frustration]*

- what is
  - unhealthy and
  - unrealistic  
can be dissolved,
- what is
  - immature  
can mature, and
- the healthy  
but repressed  
forces  
can be  
brought into  
their proper channels  
so that they [i.e., so that the healthy  
but repressed forces]  
can work  
constructively  
for you.

The longer  
you delay  
this painful process [of fully feeling, coming to terms with  
and assimilating that original pain and frustration],  
the more difficult  
is it bound to be  
when you are  
finally ready  
to pass  
from

- childhood

into

- adulthood.

Even if you die  
in this life  
as a child [i.e., even if you do not mature  
into adulthood in this lifetime],  
at one period or another of  
your spiritual development  
this threshold [from childhood into adulthood]  
has to be crossed.

The pain [you experience in crossing this threshold  
from childhood into adulthood]  
is a  
healthy  
growing pain, and  
the light  
is in sight  
when you overcome  
your resistance  
to the [growing and developing] process.

- The strength,
- the self-reliance, and
- the capacity  
to live fully  
with all your  
constructive  
patterns  
beginning to work,

is ample compensation

- for all the years of
  - destructive and
  - unproductive  
living, as well as
- for the
  - pain of  
crossing the threshold  
into  
emotional  
adulthood.

16

Can you imagine  
being spared  
experiencing  
the pain  
against which  
you instituted  
the destructive patterns?

*You used them [i.e., you used the destructive defensive patterns]  
to run away from  
something that  
occurred in your life,  
whether  
• actual  
or  
• imaginary  
makes little difference.*

*It is  
the wishful-thinking process of  
• running away and  
• looking away  
from something  
that  
• is  
or  
• was,*

*thus  
not  
• facing and  
• coping with  
your reality,  
that caused  
your soul's sickness.*

*Hence  
it is  
this area [where you have been  
running away from “what is” or “what was”]  
that has to be tackled now.*

*This is why  
those of you  
who have made  
your first tentative steps  
over the threshold –  
there may be occasional relapses  
for no inner process develops  
in just one smooth action –  
are puzzled by  
the acute pain  
you experience.*

Often

you do not quite understand  
why this is so [i.e., why you experience  
such acute pain at this time].

You may have

- some vague idea and
- some partial answers,

but this lecture

will help you  
to arrive at  
a more profound understanding.

17

Intellectually,

you all know that  
this path is  
not  
a fairy tale  
in which  
you find your

- deviations and
- misconceptions and
- evasions,

and, after having done so,  
nothing but bliss follows.

In the

last analysis  
it is true, of course,  
that being freed  
of your shackles of

- error and
- deviation

is bound to  
bring you happiness.

But

until you reach that stage [i.e., until you reach the final stage  
of full freedom from your shackles of error and deviation],  
many areas of your soul  
have to be experienced  
until your psyche  
is truly equipped  
to make the best of life.

Even after  
the acute pain  
• has been properly assimilated and  
• is no longer present,  
the  
• unrealistic, although  
• often unconscious  
expectation  
exists  
that now  
life  
will  
always  
grant you  
what you wish.

No, my friends.

However,  
the [new adult] reality  
is  
much better [than the old childish reality was].

In [this new adult] reality  
you will learn to  
cope with the  
• mishaps and  
• difficulties,  
rather than  
becoming broken by them [as you were in the old childish reality].

You will  
not  
fortify  
your destructive defenses [which in the past were an attempt to ward off  
the pain of your difficulties faced as a child].

*This [i.e., not fortifying your destructive defenses in response to difficulties],  
in turn,  
will equip you  
with the tools*

- *to make the  
best out of  
each  
opportunity, and*
- *to derive  
the maximum*
  - *benefit and*
  - *happiness*  
out of  
every  
experience of life.

18

*Needless to say,  
this [making the best out of every life situation and maximizing your  
benefit and happiness in every life experience]  
is  
never  
accomplished  
with your*

- *destructive defense mechanisms and*
- *various images.*

*Let me repeat here  
what I have often said:*

*First  
the outer negative events  
will continue  
to come your way,  
as a result of  
your  
past  
ingrained patterns,*

*but  
you  
will encounter them  
in a different way.*

*As you learn to do so [i.e., as you learn to encounter problems  
in a new and different way – the way of an adult],  
you will  
become aware of  
many opportunities  
for happiness  
that you ignored  
in the past.*

*In this way [i.e., by learning to encounter problems in a different and adult way  
and thereby becoming aware of opportunities for  
happiness that you overlooked and ignored in the past],  
you begin to  
change  
the patterns [i.e., you begin to change the past patterns and  
defenses that have been the cause of the negative events  
that have given you pain and frustration later in life],  
until  
very,  
very  
gradually, perhaps  
over a process of  
several incarnations,  
the unhappy outer events [themselves]  
cease  
more and more [because you have given up the patterns that  
caused the unhappy outer events in the first place].*

*But  
when you find yourself  
[only] at the beginning  
of this stage,  
do not expect  
immediate  
• fulfillment and  
• happiness  
in every respect.*

**Do not expect**

**it** [i.e., do not expect fulfillment and happiness in every respect]

**to come from**

**the outside**

**without**

**your**

**creating it by**

• **learning** and

• **experiencing** [life]

**in a productive way.**

**First**

**you need to see** [from your adult-self]

**your**

• **possibilities** and

• **opportunities** and

• **independent ability to choose,**

**instead of** [from your child-self, seeing  
yourself as]

• **being utterly helpless** and

• **waiting for fate**

**to bring you happiness.**

19

**By now**

**you must understand**

**that in many respects**

**you**

**have caused**

**your own unhappiness**

**through your own**

• **destructive** and

• **unrealistic**

• **evasions** and

• **defenses.**



You will  
now  
realize,  
with a  
new  
sense of strength,  
that  
you  
can bring about  
your own  

- fulfillment and
- happiness.

Again,  
this cannot be done  
by intellectual understanding.

[Rather,] It is an  
inner process  
that grows organically.

As you now  
deeply understand  
that no  

- unkind fate or
- cruel god

has  

- punished or
- neglected

you,

so you will  
deeply understand and know  
that  
it is  
you  
who can create  
all the fulfillment  
your soul craves for –  
a craving  
you were not even conscious of  
when you first began this path.

20

*The new consciousness  
may emerge  
only  
after  
a fuller understanding  
of all your  
• pseudo-solutions and  
• misconceptions,  
the depth of which understanding  
will make you  
aware of  
your needs.*

*The primary result  
on this path is  
• the understanding  
of your own  
causes and effects and  
• the sense of  
• strength  
• independence,  
• self-reliance, and  
• justice  
that this understanding  
gives to an individual.*

*How much  
time  
it takes  
• to reach  
the first tentative beginnings  
of this new strength  
and later  
• to increase it,  
depends on  
• your efforts,  
• your inner will, and  
• your overcoming  
the ever-present resistance  
which wears off  
only after  
you gain sufficient recognition  
of its devious ways.*

21

*Now, my friends,  
when you come across  
the pain,  
• is it really  
merely  
the pain you  
once experienced  
as a child?  
• Is it really  
the frustration  
the child suffered  
from the parents,  
and nothing more?*

*No, my friends,  
this is not entirely correct [i.e., the pain is not merely the original pain  
experienced by the child].*

*It is true  
that the original  
• pain and  
• frustration  
have  
• afflicted the  
resiliency  
of your psyche and  
• made you  
incapable of  
properly  
dealing with it [i.e., incapable of  
properly dealing with the original pain].*

*It [i.e., the original pain and frustration]  
caused you to  
• turn away from it and  
• look for  
unsatisfactory "solutions" [so that you will not have  
to feel the pain].*

But the pain you  
now  
experience  
is much more the  
present  
pain  
of unfulfillment,  
caused by  
your unproductive patterns.

Consciously  
you cannot  
distinguish this [i.e., you cannot distinguish between this  
“now” pain of unfulfillment and the “then” pain you  
experienced originally as a child].

[In fact,] You may  
not even be aware of  
the original childhood pain.

It may take [further]  
• time and  
• self-observation  
to distinguish the pain at all.

After you do so [i.e., after you distinguish between the two pains],  
you will see that  
the more acute pain  
is your despair  
• with yourself and  
• with life now,  
not [with life] in the past.

The past  
is important  
only  
because it [i.e., because the past original pain] caused you  
to institute  
the unproductive ways [and pseudo-solutions]  
responsible for  
your  
present  
pain.

22

*If you do not  
shy away from  
the [present] pain  
but [rather]  
go through it,  
becoming aware of  
its significance,  
you will realize that  
your present unfulfilled needs [unfulfilled because  
of the pseudo-solutions and defenses set up  
to prevent you from feeling the original pain]  
cause the pain [rather than the present pain being  
caused by the original pain].*

*Your frustration  
will be with your  
inability,  
at this time,  
to bring about fulfillment.*

*You cannot  
as yet  
see what you can do about it [i.e., what you can do about this  
pain and frustration of unfulfillment in life].*

*You feel caught  
in your own trap,  
not seeing  
how to get out of it [i.e., how to get out of that which  
traps you in unfulfillment],  
thus being dependent  
on outer intervention  
over which  
you have no control.*

	<p><u>Only after</u> <u>courageously</u> <u>becoming aware of</u> <u>all these</u></p> <ul style="list-style-type: none"><li>• <u>impressions</u> and</li><li>• <u>reactions,</u></li></ul> <p><u>will you</u> <u>gradually</u> <u>see a way out,</u> <u>and thereby</u></p> <ul style="list-style-type: none"><li>• <u>decrease your</u><ul style="list-style-type: none"><li>• <u>helplessness</u> and</li></ul></li><li>• <u>increase your</u><ul style="list-style-type: none"><li>• <u>independent strength</u> and</li><li>• <u>resourcefulness.</u></li></ul></li></ul>
23	<p><u>In a previous lecture</u> <u>we discussed the subject of</u> <u>human needs.</u></p> <p><u>Before you uncover</u> <u>your various</u> <u>"protective layers,"</u> <u>you cannot even</u> <u>be fully</u> <u>aware of your</u> <u>real needs.</u></p> <p><u>You may know</u> <u>some of your</u></p> <ul style="list-style-type: none"><li>• <u>unreal,</u></li><li>• <u>superimposed</u> <u>needs,</u></li></ul> <p><u>but only after</u> <u>a fuller understanding</u> <u>of yourself</u> <u>do you</u> <u>gradually</u> <u>become aware of the</u></p> <ul style="list-style-type: none"><li>• <u>basic,</u></li><li>• <u>naked</u> <u>needs</u> <u>that you have held in check.</u></li></ul>

When you  
experience the pain,  
before  
crossing the threshold [from your child's emotional immaturity]  
into [your adult]  

- emotional maturity and
- productive patterns,

you have the possibility,  
if you so choose,  
to become  
precisely  
aware of  
these [basic, naked] needs [that you have held in check].

This [precise awareness of these needs you have held in check]  
is inevitable  
if you wish to come out of  
your present state of  
unproductive living.

24

As you go through the process  
of becoming aware  

- of your needs and
- of the frustration  
of their unfulfillment,

you will find  
first  
the stringent need  
to be loved  
just as  
the child  
needs to receive  

- love and
- affection.

However,  
it cannot be said  
that the  
need  
to be loved is  

- childish and
- immature.

It [i.e., the need to be loved is childish and immature]  
is only so  
when the adult person has  

- locked his or her soul
- refused to grow

in his or her own capacity to  
give  
love,  
so that  
the need to  
receive [love and affection]  
remains  

- isolated, as well as
- covered up [i.e., unseen and unfelt].

Through your  
destructive patterns,  
you pushed your [unfulfilled and hence]  
painful need  
to  
receive  
love  
into the unconscious.

Due  
to this  
unawareness [of your unfulfilled and hence  
painful need to be loved] and  
to your  
defense mechanisms  
of various sorts [that you put in place to block feeling the pain of  
this unfulfilled need to be loved],  
your ability to  
give [love]  
could never grow  
within your psyche.



However,  
during all the work you have done,  
you have not only  

- become aware of  
so much that was hidden away,

but, you have also  

- begun to dissolve  
certain destructive levels.

This [new awareness and dissolving of certain destructive levels]  
has allowed  
your ability to  
give love  
to surface,  
even though  
you may not yet  
be fully aware of it [i.e., you may not  
yet be fully aware that you have the  
ability to give love].

25

As you encounter  
the pain,  
you actually experience  
the tremendous pressure  
of your [unfulfilled] needs.

On the one hand,  
you face the  
need to  
receive  
which remains ungratified [and unfulfilled]  
as long as the  
destructive patterns  
prevail.

It requires some time  
to gain the necessary  

- strength and
- resourcefulness

to bring about  
the fulfillment of  
this need to  
receive.

**On the other hand,  
the need to  
give  
cannot find  
an outlet  
until this stage [of increased awareness  
of your dilemma]  
is reached.**

**Thus  
a double frustration [i.e., the double unfulfillment of both the need  
to receive love and the need to give love]  
is caused –  
and this generates  
tremendous pressure.**

**It is this pressure [of double unfulfillment]  
that is so painful.**

**It seems to  
tear you apart.**

26

**Do not believe, my friends, that  
• the pressure,  
• the frustration  
did not exist  
before  
you became aware of it.**

**It [i.e. the tremendous pressure of the  
double frustration of the double unfulfillment – both of your  
unfulfilled need to receive love and of your unfulfilled need to give love]  
did exist,  
but it [i.e., this tremendous pressure]  
created  
other outlets,  
perhaps  
• in physical sickness, or  
• in other symptoms.**

As you  
become aware of  
the central core [of your life issues – the core of its pain and frustrations],  
the  

- pressure and
- pain

may feel  
more acute,  
but such must be  
the healing process.

You thus  
draw your awareness  
to the central cause  
where the problem  
really lies.

You focus your attention  
on the root.

You shift your emphasis  
from  

- evasion [of the pain via your pseudo-solutions and defenses]

to  

- reality [of “what is” – facing the real pain and its causes].

The real pain  
has to be experienced  
in all its  

- shades and
- varieties.

You have to  
become aware  
that your  
needs  
are exactly  
both  

- to give [love]

and  

- to receive [love].

You need to

- feel and
- observe  
the frustration of
  - the accumulated pressure,
  - the momentary helplessness  
about [ever] finding relief,
  - the temptation to evade  
yet again.

As you

- battle through this phase and
- grow stronger,

you will

no longer

run away

- from yourself and
- from the apparent risk of living.

Opportunities

will come your way.

You will

- see them and
- make use of them.

They [i.e., your opportunities] will  
teach you

to further your

- growth and
- strength

until

- your needs  
can find

partial fulfillment,

and then

little by little

increase it [i.e., increase your fulfillment]  
as you

- grow and
- change your patterns.

27

You must understand  
that at this period  
you find yourself  
in an  
interim  
stage.

You have become aware  
of your need to  
receive,  
which is in itself healthy.

But this need [to receive]  
has become

- exaggeratedly strong and therefore
- immature,  
because of

• your repression of it [i.e. because of your repression of  
your need to receive]

and the consequent

- frustration of  
the healthy fulfillment of  
receiving.

If you do not receive enough,  
your demand [to receive]  
grows out of proportion,  
especially when you are  
unconscious of it [i.e., unconscious of  
your need to receive].

28

Due  
• to your progress and  
• to the growth  
that has taken place  
within you,  
the mature  
need to  
give  
has also grown.

Before,  
you could not find  
an outlet  
for this [giving]  
because the  
destructive patterns  
were still  

- in effect, perhaps
- only partly, or
- in a modified form.

You may even have  
made attempts  
to compromise  
between  

- the old [immature, childish way]

and  

- the new, desired, [mature, adult] way.

However,  
do not forget that  
effective results  
can come  
only  
when  
the new [mature, adult]  
patterns  
become an  

- integral and
- almost automatic

reaction in you.

Your  
old [childish, immature]  
patterns  
have been in existence for  

- years,
- decades, and often through
- several lifetimes

in which you have  
battled the same problems and  
always  
shied away from  

- facing these same problems,
- facing yourself, and
- facing life as it is.

**Now,**

**as you**

• **learn to do so** [i.e., as you learn to face these same problems, to face yourself, and to face life as it is] **and**

• **have begun to change**

**inwardly,**

**outer**

**change**

**does not come**

**at once**

**while inner change**

**has begun to work.**

**In this**

**[transition] period** [between the old and new ways],

**the pressure inside**

**may become**

**most stringent.**

**However,**

**if you**

• **realize all this** and

• **have the courage to go through it,**  
**you are bound to come out a**

• **stronger,**

• **happier**

**person,**

**better equipped**

**to live**

**in the true sense of the word.**

**Beware of**

**turning back**

**into evasion**

**all over again.**

*Do not believe that  
this temporary period  
in which you encounter  
all the accumulated  
inner pressure,  
with the accompanying*

- *helplessness,*
- *inadequacy, and*
- *confusion,*

*is the  
final result.*

*[Rather,] It [i.e., this temporary period]  
is the tunnel  
through which  
you must pass, my friends.*

29

*After you do so [i.e., after you go through this temporary tunnel],  
your sense of*

- *strength,*
- *adequacy, and*
- *resourcefulness*

*will grow steadily –  
with occasional relapses, of course –*

*but if you  
make each relapse  
serve as*

- *a further stepping stone,*
- *a further lesson,  
the new patterns*
  - *will eventually  
establish themselves  
in your inner being and*
  - *will make you see  
the possibilities  
you have overlooked for so long.*

*You will then have  
the courage  
to explore these possibilities,  
instead of rejecting them in fear.*

*Thus, and thus only,  
will the fulfillment come.*



30	<p><i>It is <u>so important</u> for you to</i></p> <ul style="list-style-type: none"><li>• <i><u>understand this</u> and</i></li><li>• <i><u>deeply absorb it,</u> my friends.</i></li></ul> <p><i>If you do, it <u>must</u> help you.</i></p> <p><i>Is that clear, my friends?</i></p>
31	<p><i>Are there any questions regarding this subject?</i></p> <p><b>QUESTION:</b> <i>When I go through certain phases of <u>various fears,</u> is that connected with the subject you discussed tonight?</i></p>
32	<p><b>ANSWER:</b> <i>Yes, it is, <u>indeed.</u></i></p> <p><b>Fears</b> <i>are so often a <u>subterfuge</u> [i.e., an expedient used to evade a rule, to escape a consequence or to hide something] to hide from the <u>basic core of</u> <u>pain.</u></i></p> <p><i><u>They</u> [i.e., the fears] <u>come into existence</u> as a <u>result of</u> <u>your evasion.</u></i></p>

In this work,  
you have often noticed that,  
after certain progress,  
the fears  
begin to vanish  
more and more,  
and [as the fears vanish]  
then  
you become aware of  
the pain.

The fear  
is an  
inadvertent result  
of the evasion  
that was  
not  
deliberately chosen, of course.

But  
all  
evasion  
must have  
more unpleasant results  
than [the result of simply]  
feeling  
the original pain.

Unpleasant  
as the original pain may be,  
once one accepts  
its truth [i.e., accepts the truth of the reality of the pain],  
it is  
• so much better,  
• so much easier,  
• so much more  
• honest and  
• healthy  
to live with [this reality of the pain]  
than [to live with]  
any result of evasion,  
be it  
• fear or  
• anything else.

Since  
fear  
vanishes  
only after it is  
• faced,  
• met, and  
• come to terms with,  
pain,  
the underlying cause of it [i.e., pain, which is  
the underlying cause of the fear],  
has to be dealt with similarly.

33

It is not only  
• the pain of unfulfillment  
that you cringe away from, however.

You also  
do not want to take upon yourself [and hence cringe away from  
• the “pain” of adult] mature self-responsibility.

This [not wanting to take upon yourself adult mature self-responsibility]  
may not apply  
to all your  
• outer material life,  
but may affect  
• the emotional plane.

If you  
• do not wish to love, and  
• live in fear of being hurt, if you  
• do not wish to take  
the risk of living  
upon yourself,  
[then] you wish to remain  
the child  
who waits helplessly  
for life to fulfill its needs  
without the necessity of  
self-involvement [i.e., without the  
necessity of exercising mature adult  
self-responsibility].

The price you pay  
for such evasion [i.e., evasion from growing into adult self-responsibility  
in inner matters of the heart, emotional life, and love]  
is very high.

Many of you  
do not yet realize  
how high that price is.

This running away  
• from self-responsibility and  
• from the apparent risk of  
• living and  
• feeling  
is caused by  
an original  
sense of inadequacy, and  
continuing to run away  
increases that  
sense of inadequacy.

Only as you  
change this pattern  
will you find your  
• sense of adequacy and  
• self-confidence.

The psychic law  
that says that  
running away from  
• the original pain  
of unfulfillment  
increases  
• the unfulfillment, and therefore  
• the pain,  
operates here, too.

34	<p><b>QUESTION:</b> <i>In the process of my work, I have, of late, occasionally <u>felt the need to</u> • <u>give love,</u> and <u>not only to</u> • <u>receive.</u></i></p> <p><i><u>But this feeling goes away again.</u></i></p> <p><i><u>How can I</u> <u>learn to</u> <u>always</u> <u>feel the need to</u> <u>give?</u></i></p>
35	<p><b>ANSWER:</b> <i>My dear friend, it would be <u>very misleading</u> <u>to say you can</u> <u>learn it.</u></i></p> <p><i>This is something <u>you cannot learn</u> <u>by a voluntary act</u> [of the will]. <u>Attempting that</u> [i.e. attempting to learn to love as a volitional act of the will] <u>would amount to a</u> <u>manipulation of</u> <u>your feelings, and,</u> <u>in the last analysis,</u> <u>this would be dishonest.</u></i></p> <p><i>If it [i.e., if love] is real, <u>it happens</u> • <u>naturally</u> and • <u>by itself,</u> <u>as you have already noticed.</u></i></p>

*This [authentic love]*

*will*

- *come more often, and*
- *last longer, and*
- *become stronger,*

*but only*

*if you*

*do not force it directly.*

*The best way*

*to get to this point of*

- *growth,*
- *maturity, and*
- *productive living,*

*is by*

*simply observing*

*your emotions.*

*Note how they [i.e., how your emotions]*

*are still geared to the*

- *one-sided,*
- *childish*

*desire*

*to merely*

*receive.*

*The more you*

*observe yourself*

*objectively,*

*the more you*

*will find the*

*underlying causes*

*for such an imbalance, and*

*the more you*

*will speed the*

*process of growth*

*that finally*

*will enable you*

*not only*

*to experience*

*the need to give [love]*

*as much as*

*the need to receive love,*

*but eventually also*

*to find the necessary outlet [for expressing and giving your love].*

36

*I must repeat*  
*again and again that*  
*inner growth*  
*cannot happen suddenly.*

*First you have*  
• *a glimpse,*  
• *a momentary*  
*experience*  
*of a new way of*  
*feeling.*

*Then it* [i.e., then that *experience* of a *new way of feeling*]  
*goes away again.*

*If, at such a time, you*  
• *are not discouraged and*  
• *do not give way to*  
*the feeling that*  
*it is of no use* [i.e., no use to go on with the work of pathwork]  
*because you have apparently*  
*relapsed*  
*into the old way* [i.e., relapsed and gone back to the old  
*immature childish way of living life*],  
• *but persevere instead,*  
[then, as your persevere in the *new adult way,*] *the periods of*  
• *healthy,*  
• *good*  
*feeling*  
• *will come more often and*  
• *will last longer.*

*Each relapse*  
*seems to lead you to*  
*the same old tunnel,*  
*but it does not.*  
*It is a new one* [i.e., it is a *new tunnel*].

*If you pass through it* [i.e., if you pass through this *new tunnel* of experience],  
*the momentary glimpse of*  
• *strength,*  
• *love, and*  
• *light*  
*will come again,*  
*until it finally becomes*  
*a part of you.*

37

**QUESTION:**

*I discovered in my work that  
mixed in with*

- healthy and
- productive  
pleasure

*is also*

- destructive or
- self-destructive  
pleasure.

*The latter [i.e., destructive pleasure]*

- can't always  
be recognized as such and
- is difficult to get rid of.

*There seems to be  
in me*

- a confusion between*
- the pleasure principle
- and*
- rejection,
- as well as between*
- happiness
- and*
- selfishness.

*What can you suggest?*

38

**ANSWER:**

*Apart from*

*the question of masochism  
about which I have spoken considerably*

- in the past, and also
- in answer to a recent question,

*I have this to say:*

*Here the*

*either/or attitude  
of the child  
prevails.*



*The child in you  
feels that  
if you are  
• in pursuit of pleasure,  
you are  
• not in reality.*

*Reality [to the child in you]  
means  
• rejection and  
• unpleasure,  
therefore  
you  
• escape from  
it [i.e., you escape from reality] and  
• build your pleasure  
in fantasy [only].*

*This [belief that  
• reality always means unpleasure and rejection, and that  
• pleasure, if it is to be, must be found in fantasy, so that  
when you seek pleasure, you seek it only in fantasy],  
then, seems to  
confirm  
the contention that  
• reality  
and  
• pleasure  
are incompatible [with each other and  
hence you can never experience  
pleasure when you are in reality  
and hence you never pursue it there].*

*To a lesser degree,  
this can be found in  
every human being,  
but to a greater extent  
it is found in  
• emotional and  
• mental  
illness.*

If, to begin with,  
this misconception [i.e., the misconception that pleasure can be found  
only in fantasy and never in reality]  
did not exist,  
if one knew that  
being in reality is  
• not only  
feeling rejected,  
• but also  
being in pleasure,  
one would not need to  
seek pleasure  
only  
in unreality [i.e., in fantasy].

This is the confusion.

By the same token,  
the confusion  
between  
• happiness  
and  
• selfishness  
is also based on  
the principle of either/or.

The child in you  
feels that  
if you are happy,  
you must be selfish,  
while all unselfishness  
automatically goes against your  
• interest and  
• gratification.

Needless to say,  
this is not so in reality.

Only the process of growth  
will give you the inner  
• understanding and  
• conviction  
that  
• happiness  
and  
• unselfishness  
are not incompatible.

39	<p><b>QUESTION:</b> <i>You said in the last lecture that <u>the effect of</u> <u>one person</u> <u>being in truth</u> is of greater cosmic importance than we can possibly realize.</i></p> <p><i><u>Can you explain this?</u></i></p>
40	<p><b>ANSWER:</b> <i>If you think for a moment of <u>the effect</u> <u>of the</u> • <u>negative,</u> • <u>distorted</u> <u>soul parts</u> <u>of a human being</u> in the sense discussed tonight, <u>you will also understand</u> the <u>opposite</u> [i.e., the effect of the <u>positive</u> <u>undistorted</u> soul parts of a human being].</i></p> <p><i><u>Any</u> <u>pseudo-solution</u> [used to avoid or defend against pain] is bound to <u>reject</u> <u>another human being.</u></i></p> <p><i><u>When you</u> [choose, as a pseudo-solution to avoid pain, to] <u>submit,</u> <u>you do not</u> <u>experience the truth</u> • <u>of the other person's</u> • <u>humanity,</u> • <u>of his or her</u> • <u>needs,</u> • <u>vulnerabilities,</u> • <u>problems, and</u> • <u>insecurity.</u></i></p>

	<p><i>[Here, with this pseudo-solution to avoid pain,]</i> <b><u>In your</u></b> <b><u>demand to possess a</u></b> <ul style="list-style-type: none"><li>• <b><u>strong and</u></b></li><li>• <b><u>ever loving</u></b></li></ul><b><u>protector,</u></b> <b><u>you must be</u></b> <ul style="list-style-type: none"><li>• <b><u>disappointed,</u></b> <b><u>perhaps unconsciously so,</u></b></li></ul><b><u>and in your disappointment,</u></b> <b><u>you become</u></b> <ul style="list-style-type: none"><li>• <b><u>hostile –</u></b> <b><u>perhaps again unconsciously.</u></b></li></ul></p>
41	<p><b><u>When</u></b> <i>[again as another pseudo-solution to avoid pain]</i> <b><u>you are</u></b> <ul style="list-style-type: none"><li>• <b><u>aggressively arrogant,</u></b> <b><u>denying</u></b> <b><u>your own need to find</u></b> <ul style="list-style-type: none"><li>• <b><u>love,</u></b></li><li>• <b><u>affection,</u></b></li><li>• <b><u>communication,</u></b></li></ul></li></ul><b><u>you reject the other person</u></b> <b><u>outright.</u></b></p> <p><i>[When, as a third form of pseudo-solution to avoid pain, you choose to <u>withdraw,</u>]</i> <b><u>In your withdrawal,</u></b> <ul style="list-style-type: none"><li>• <b><u>you never</u></b> <ul style="list-style-type: none"><li>• <b><u>give warmth,</u></b></li></ul></li><li>• <b><u>you never</u></b> <ul style="list-style-type: none"><li>• <b><u>fulfill the other person's needs.</u></b></li></ul></li></ul></p> <p><i>[Or consider other pseudo-solutions to avoid and defend against pain:]</i> <b><u>When you are</u></b> <ul style="list-style-type: none"><li>• <b><u>self-alienated and</u></b></li><li>• <b><u>perfectionistic,</u></b> <b><u>you cannot help</u></b> <b><u>but hurt others.</u></b></li></ul></p>

*When the pretense*  
*of your idealized self is at work,*  
*you do not*  
*let another person*  
*come near you,*  
*out of the unconscious fear*  
*of facing exposure, and*  
*you are bound*  
*over and over again*  
*to reject him or her,*  
*perhaps without ever realizing*  
*that you are doing so.*

*All the*  

- rejection,*
- isolation, and*
- pain*

*that you*  
*inadvertently*  
*inflict onto others* [via your destructive pseudo-solutions to avoid  
and defend against pain]  
*is bound to*  
*strengthen their own*  
*destructive defense mechanisms,*  
*just as*  
*their destructive defenses*  
*fortify your own.*

*This* [mutually destructive cycle]  
*persists*  
*unless you*  

- are on a path such as this and*
- begin to see the process for what it is.*

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*Now, reverse the process.*  
*Imagine the effect*  
*it must have on your surroundings*  
*when you are no longer*  

- defensive,*
- fearful,*
- withdrawn, and*
- falsely superior.*

You are then  
open

- to life and
- to the heart of another person.

The courage

- to live and
- to love

enables you

to help others

to weaken

their own

- defenses and
- destructive patterns,

even if

they are

not yet developed far enough

to choose a path of self-finding [such as the one you are on].

Everyone

you come into contact with

is therefore affected [by your undefended openness and courage].

And

This [positive] effect

extends over all of those

with whom

they, in turn, come into contact.

It draws

rings

upon rings

of effect

that interact.

If you think about it

in these terms,

you are bound to

visualize

the truth.

43

*My dearest friends,*  
*be blessed,*  
*each one of you.*

*May these words be*  
*• a further key and*  
*• a help*  
*for your*  
*• continued growth and*  
*• liberation.*

*May they help you*  
*• to become yourself,*  
*• to be in full possession*  
*of the individual you are,*  
*with all the*  
*• resources, the*  
*• strength, the*  
*• ingenuity, the*  
*• creativity and*  
*• love force*  
*that is inherent in you,*  
*waiting to be allowed to*  
*function freely.*

*Be in peace.*  
*Be in God!*

For information to find and participate in Pathwork activities world wide, please write:

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