

The Theory of Holes  
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Today we will discuss a fundamental idea used in our work here. It's called the theory of holes. People, as they are under usual circumstances, are full of what we call "holes." Now, what is a hole? A hole refers to any part of you that has been lost, meaning any part of you that you have lost consciousness of. What is left is a hole, a deficiency in a certain sense. And what we have lost awareness of, is of course, our essence. When we are not aware of our essence, it stops manifesting and is lost. Then we feel a sense of deficiency. So a hole is nothing but the absence of a certain part of our essence. It could be the loss of love, loss of value, loss of capacity for contact, loss of strength, loss of will, loss of clarity, loss of pleasure, any of those qualities of essence. There are many of them. But when they are lost, they are not gone forever. They are never gone forever. You are simply cut off from them.

Let's take, for example, the quality of value, of self-esteem. When you are cut off from your value, the actual state of being cut off is a sense that there is a hole left inside you; it's empty. Then you feel a sense of deficiency, a sense of inferiority, and you want to fill it with value from the outside – approval, praise, whatever. So you try to fill the hole with fake value that comes from the outside.

Everyone walks around with lots of holes, but you usually aren't aware of them. You're usually aware of desires: "I want this, I want that, I want this praise, I want to be successful here, I want this person to love me, I want this or that experience." The presence of desires and needs indicates the presence of holes.

Of course, these holes originated during your childhood partly as a result of traumatic experiences or conflicts with your environment. You get cut off from one of those qualities at such times. Perhaps your parents did not value you, that is, they didn't treat you as if your wishes or presence were important; they didn't act in ways that let you know you mattered; they ignored your essential value. And because your value was not seen or acknowledged, perhaps even attacked or discouraged, you got cut off from that part of you, and what is left is a hole, a deficiency.

Later on, when we relate to someone else in a deep way—the deeper it is, the more this happens—we fill those holes with the other person. Some of our holes get filled with what we believe or feel we're getting from the other person. We feel valued because this person appreciates us, and this fills our holes. We don't know consciously that we're filling it with their appreciation, we just feel full when we're with them; we feel valuable. So, when I am with that person, I really feel I am valuable, but unconsciously I feel the other person has my value. The other person not only makes me feel valuable, but whatever the other person is giving me, is a part of me, is part of that fullness that I experience.

So unconsciously, I don't see that part of the person that makes me feel my value as separate from me; I see it as part of me, as filling this hole. I don't know there is a hole. I only feel the fullness. If the person dies, or the relationship ends,

I don't feel that I'm losing that person, I feel that I'm losing whatever is filling the hole. So, the loss of the person is not felt as a loss of a separate person. It is experienced as a loss of yourself, because unconsciously, you saw that person as filling part of you. In this way, he or she became a part of you, so that losing that person, you experienced the loss of a part of yourself, and therefore you feel a hole. That is why it is so painful. It feels like you're being cut, and something is being taken out of you. That's what the wound and the pain are all about—the loss. Sometimes you feel as if you lost your heart; sometimes you feel you've lost your security, your strength, your will—whatever the person fulfilled for you. Sometimes the person gives you will, gives you strength, or support, or love, or value. So when you lose a person close to you, you feel whatever hole you had that the person had filled.

That's one thing people are talking about when they say that "we fit each other." Each person fits the other's holes. This fits into this hole; that fits into that hole; they feel like one thing/ They no longer seem separate. But if you do separate them, you'll be left with a lot of holes. If these two people live together, they'll feel full and complete. They're complementary, they make a unified whole. But another person rarely fills all the holes. You have several people, many activities in your life, and still they don't fill all your holes. There will be some holes left, which keep the dissatisfaction going. And, of course, holes don't get filled completely and perfectly. The moment the other person changes a little, or says something that makes you feel bad, you feel the hole, the deficiency: "Oh, he doesn't think I'm worth anything after all." You feel angry, hurt, because the hole is getting exposed. So the dissatisfaction continues because the person is not always filling your holes perfectly. Especially if he's wanting you to fill his holes.

S.: When you change relationships, or a person in your life changes, then there must be a change in the holes involved.

A.H.: Right. If there's any change, there's a jiggling around the holes. Some holes become empty, some get filled. The person has to adjust, they have to fill their holes some other way and this usually means they have to deal with some of these holes—feel their presence and maybe understand them.

So now we can understand more why the loss of somebody who has been very close to you, very intimate with you, is so painful. After being with this person a long time, you're so accustomed to the fit, you believe that other person is part of you. Losing the person is losing a part of yourself.

Another factor arises here: when you experience loss and separation, you have the possibility of seeing that what was filling you wasn't really you. If you stay with the hurt and the pain of loss without trying to cover this pain with something else, it is possible that you will feel the emptiness, feel the hole, see the hole. Then if you allow yourself to feel the deficiency, the emptiness, you may find the essential part of you that will really fill the hole, from the inside, once and for all. It's not even filling; it is just the elimination of the hole and the identifications with the deficiency. In that way, you regain part of yourself. You connect with the part of your essence that you lost, and that you thought only somebody else could provide for you.

It can be very painful. Most people feel a loss of self-esteem when a relationship

ends, which is why I'm using this particular example of value. But if you stay with that feeling and pay attention, and ask yourself, "How come I feel so worthless, how come I feel like a nothing, just because that person isn't around any more? Why do I feel I'm so much less valuable?" If you stay with that feeling without trying to fill it, and just pay attention and try to understand it, then you will experience the deficiency and the hole. If you understand that deficiency and its source, you might even remember the actual event or pattern of events that brought about your loss of value.

A hole is usually filled with a part of our personality that has the memory of what was lost, the memory of the situation that brought about the loss, the memories of the hurts and conflicts. We have to go through the hurt at the deepest level, get close to the hole itself, and then we will see the memory of what was lost. When we see the memory of what was lost, the essence that was lost will start to flow again.

So, any deep loss is an opportunity to grow, to understand more about yourself, to experience holes you believe can only be filled by someone else. But people usually defend like crazy against feeling loss deeply. This defense is primarily to avoid feeling the hole. People don't know that the hole, the sense of deficiency, is a symptom of a loss of something deeper, the loss of essence, which can be regained. They think the hole, the deficiency is how they really are at the deepest level, and that there is nothing beyond it. They think something is basically wrong. The feeling that something is wrong is an unconscious knowledge of the presence of the hole, and people will do anything not to feel that hole, really feel the deficiency. They believe that if they get close to the hole, it will swallow them up. If their work is bringing them, for example, to the hole of love, they might feel threatened by a devastating loneliness, emptiness. Other holes will bring up what feels like a threat of annihilation. No wonder they don't want to go near it! But in our work here we have seen a surprising thing: when we stop defending against feeling a hole, the actual experience is not painful. We simply experience empty space, a feeling that there is nothing there—but not a threatening nothingness—a spaciousness an allowing. This spaciousness allows essence to emerge, and it is essence and only essence that can eliminate that hole, that deficiency from the inside.

S.: Can a hole manifest as anger?

A.H.: Yes. You might have anger as a result of the deficiency, especially as a defense against feeling a hole. Most feelings, most emotions, specifically those that are automatic and compulsive, are the result of holes. When there are no holes, there are no such emotions. What are these emotions? There's sadness, there's hurt, there's jealousy, anger, hatred, fear. All these are the result of holes. If you have no holes, you don't have any of those emotions. You have only essence. That's why such emotions are something called passions or false feelings, or pseudo-feelings.

Our whole society is set up to teach us that we should get our value from the outside to fill our holes—get value, love, strength, whatever—from the outside. We talk about how wonderful it is to do things for other people, or to fall in love, or have a meaningful profession—things like that. Society is arranged in general

for people to fill each other's holes. That is how civilization is built—around filling holes. Civilization as we know it, is a product of the false personality. It is the product of the false personality and it is the home of the false personality. It is what sustains and nourishes the false personality.

S. Has it always been that way?

A.H.: I don't think so. I think it happened gradually. I think it took a while for the false personality of civilization to become so dominant. The more mechanical we become, the more culture is a matter of filling holes. Many people say that in the past there was more love and presence, more recognition of reality, more essence, and that people were more in touch with their essence than they are now.

You've heard of the Golden Age? In the Golden Age, all people experienced essence, no holes. Then came the Silver Age as essence diminished and the holes began to appear; then the Bronze Age. Now we're in the Iron Age. It's the darkest, heaviest. Iron is really nothing but defense. We can sometimes feel the quality of iron in our own defenses: the hardness, the determination to protect ourselves. So this is one way of viewing the present time—all defenses against holes.

Allowing ourselves to tolerate the holes and go through them to the other side is more difficult now because everything in society is against this. Society is against essence. Everybody around you, wherever you go, is trying to fill holes, and people feel very threatened if you don't try to fill yours in the same way. **When a person is not trying to fill his holes, it tends to make other people feel their own holes.** So, it's becoming more and more difficult to do the Work. And the Work is also becoming more and more needed.

That is why it is important to have a group like this, where there is a community of people involved in the same task of self-understanding. You have the support of many people who are allowing themselves to feel the holes instead of filling them. **It is very difficult, almost impossible, for one person alone to do this because everything in his environment is against it.**

S.: You said something about the connection between holes and emotions and that essence doesn't have any emotions. I don't understand.

A.H.: If you understand your feelings, you'll get to your essence. But that doesn't mean that your feelings are your essence.

Q: Does that mean that if I am my essence, if I am my essence all the time, then I won't feel anything?

A.H.: No, it doesn't mean that. There are real feelings and there are pseudo-feelings. The pseudo-feelings are attempts to fill the hole, which is the absence of the real feelings.

S.: So that means what is in the hole is a fake feeling?

A.H.: Yes. If you lose your value, for instance, if at some point you get cut off from it, there will be a hole left. The hole will be experienced as a sense of inferiority, or a lack of self esteem. But that is not a real feeling. It is the absence of the real feeling of value, or the real feeling of self-esteem.

Inferiority will then be covered by an attempt to feel superior, to defend against it. So, sometimes you feel superior to everyone else. But that's not real feeling

either. It's an attempt to hide another pseudo-feeling. And then if somebody does or says something and you feel inferior, you get angry at them. Right? That again is a pseudo-feeling. And all these pseudo-feelings are coming up because you are not in touch with your real feeling of real value. They are compensations. So, all these layers of pseudo-feeling are the consequence of being cut off from your real value. They are real in the sense that you do feel them. But they are not real in the sense that they are a consequence of a loss of what is real. There is an important difference. When you have been cut off from a real feeling, something else tries to take its place: the emotions. So, by feeling the emotions, you can get to an understanding; you can get to see what it is you lost, and experience it. When you experience the real feeling of real value, you will see it is very different from the pseudo-feelings that covered and protected the loss. Emotions are reactions, while essential states, like value, are states of Being. They are not reactions.

S.: So if you have these pseudo-feelings, these emotions, what's underneath, at the bottom? What is the essence?

A.H.: IN this case, what's at the bottom of inferiority, superiority, anger and hurt is the real value itself, which is a certain aspect of essence. Have you read Plato? Remember the Platonic Ideas of the Platonic forms? Socrates said that nobody could ever teach you about the forms. The only way you could know about them is by remembering them, because you lost them and you have a memory of them, although you may not be aware of it. By retrieving the memory, you come to the Idea. And what you return to is not emotions: you return to your essences. Essence is something more real and more substantial than emotions. Essence is something as real as your blood. It is not a reaction. But emotions are necessary for us. We need to become aware of our emotions in order to understand and see our essence; emotions are a guide and point to where essence has been lost. Understanding emotions can help untangle the knots of defenses which are attempts to avoid experiencing the holes, and which maintain our separation from essence. However, some people are not even in touch with their emotions. They are not only cut off from their essence, they are cut off from their emotions, too. They are very far from themselves. They have only their thought which are the results of the emotions. **So this is the way we can lose ourselves and come to identify mainly with our thoughts: At first there is the essence, then the loss of the essence, then the resulting emotions, then the loss of the emotions, or the conflict around them that creates all kinds of thoughts.**

Most people wonder, if you don't feel emotions what will you feel? The more you feel essence, the less you feel emotions. You will still have sensations, and they will be deeper and stronger: but when you feel essence, your emotions will not be deeper and stronger. An emotion is only a response of the nervous system. Essence is not a response of the nervous system. There is something there filling you. Part of you is present. Some people call the essential aspects "the real feelings." But what people usually call feelings or emotions are not essence. Love, peace, value, strength and will are aspects of essence. That is the kind of thing you experience. These are essence. Instead of experiencing anger, you experience strength, calm strength; instead of feeling superior or

inferior, you experience value; you experience yourself as a round presence that is full and powerful.

S.: The work itself fills up a lot of my holes, and between the times that we work here, I begin to feel panicky. I think the feeling of fullness that I have with the Work is qualitatively different from when I fell myself up with another person. Also, the work I do here gives me the safety to feel the emptiness, too. A lot of times the feeling of fullness that I have from the Work comes right after you have helped me feel safe enough to feel the hole.

A.H.: Yes. The situation of the Work here is a little more complicated than normal situations. What you do in the outside world, you could do with the Work. People do try to fill their holes by being here. But also, there is the other side of it, which is that the Work itself is oriented toward experiencing the deficiencies, the holes, and not just the fullness.

The two processes go together here, hand-in-hand. Between the times we meet, you feel you lose that fullness. Well, if the fullness came from using the Work to fill the hole in the normal way, then you could use the loss of it just like the loss of anything else, and see what it was you lost, and try to experience the hole there to understand it.

People here often use the Work to fill a certain hole, a certain deficiency. You might fee, "I'm with a group of intelligent, sincere, truth-seeking people; I must be wonderful." Later, they all go home of course. Then you fee, "Maybe I'm not so wonderful after all." So let yourself experience that hole to understand it.

However, at other times, other kinds of processes in the group's work can lead you to feel full because of the general presence of a certain real fullness that gets you in touch with your own fullness. Then, after a week when you're not in touch with it as deeply, you become aware of it and question it. That's a different process. Maybe you felt full without understanding what happened, or perhaps there are other issues that must be exposed and worked through for you to keep the fullness.

But the fullness of the Work is not the same thing as the fullness that people experience by filling their holes. The experience of filling a hole is not usually experienced as a fullness, really. You don't experience fullness when somebody is filling your holes. It always feels shaky, and doesn't feel really satisfying. It feels like a temporary kind of relief. There is a sense of grabbiness, of holding; you don't want the other person to leave. You don't want them to change the way they behave towards you. At a deep level, it's actually a blockage, not an openness. While the fullness of the Work is the absence of blockage.

Sometimes, in this work, a lot of holes come up at once. So it's a little confusing. Right? Usually in the beginning when somebody first comes to do the Work in the group, many holes are experienced at the same time. The purpose of the work is to expose holes and let the person deal with these holes from within themselves. We're not trying to fill holes from outside.

We could easily do all kinds of things here to give people wonderful experiences. We could do meditations, certain exercises, and everybody could feel wonderful things. However these will not last unless the person actually confronts his deficiencies, his holes, and goes through them. It is not a simple process, nor a

short or easy one. It takes time and a lot of effort. To experience a hole, and not act from the deficiency, is very difficult because of the powerful drive you feel to fill it. You sometimes feel as if it is a matter of life and death.

S.: This morning, when I was eating breakfast out, I was realizing what a big hole the waitress filled.

A.H.: Yes. Many people earn their livings by filling other people's holes. Many businesses are there to fill people's holes. I have no moralistic attitude about filling holes. I don't think it is a sin, that it is bad. I don't think you should feel guilty about it, or punish yourself about filling holes. Sometimes you fill your holes, sometimes you fill someone else's holes. So what? Let's talk about understanding things. I'm not building a religion around holes, "Thou shalt not fill thy holes." You can look at everything you do in terms of the Work, in terms of holes or filling holes. You will see that all the time you're either filling a hole or you are tolerating a hole, or you are experiencing the real thing that was lost. This is going on all the time, at every moment. In this work the holes you deal with get bigger and bigger.

First, the smaller holes, and then the bigger holes, until you get to the biggest hole of them all, which is the loss of everything. It's called death. Right? When you die you lose everything. You have to accept that hole to get back everything. So one of the last holes is the loss of the body itself. To experience physical death is exactly like that. You experience a big hole, a black, dark, empty hole with nothing in it.

You try to fill that hole with the body. If you let the body go, at least in your consciousness—I don't necessarily mean that you die physically—then you'll suddenly see the complete you, which is really you, the one you usually try to substitute your body for. Most people think they are their bodies.

One of our deepest identifications is with the body. That is one reason why we have desires and cravings for physical pleasures, pleasures of the body. I think the basis for the deepest craving, the craving for physical pleasure, is a hole. The hole is the absence, the cutting off from the real pleasures, the essential pleasures.

Of course, nobody want to believe that one. "If I let go of that one, what will be left for me? If I don't eat cookies twice a day, have sex every other day, and do this and that, how am I going to enjoy myself?" But this is one of the last holes to be explored. IN the beginning we need to experience the holes that have to do with love, compassion, value, strength, will, peace. Things like that, these things that we try to get from the outside.

In your life, you do whatever you do, and you just study what's happening. That's all you need to do, study it to understand it. One of the ways the Work was done in the past was to retire into a monastery, to renounce everything totally. The point was not really to reject everything; it was an attempt to experience holes. In time, of course, such practices took on a moralistic, religious sense—the idea that it's bad to have certain kinds of external contact. The purpose of such retreats is to allow yourself to feel the holes and not to fill them to see what they are all about.

I remember a diagram I saw once make by Meher Baba—the guy who says,

“Don’t worry, be happy.” With this diagram he is trying to demonstrate that God is everything and for that everything to be complete, it has to have a nothing as part of it. And from that nothing, the world comes. He says all that we know is the result of the nothing that is in the everything. And we have to see that nothing in order to be able to know everything. So you must have a nothing, otherwise you won’t be complete. Complete means you have everything. Everything includes a nothing.

One more thing about the theory of holes. As I said, the holes get produced when you’re a child. When you’re a baby, you have no holes, you’re complete when you are born. As you grow up, because of your interactions with your environment and certain difficulties you encounter, you get cut off from certain parts of yourself at different times. Every time you get cut off from a certain part of you, a hole manifests. The holes then become full with the memory of the loss and the issues around the loss. After a while, you just fill in the holes. What you fill the holes with are the false feelings, ideas, beliefs about yourself, strategies for dealing with your environment. These fillers are collectively called the personality—the false personality, or what we call the false pearl.

So the false personality, as you see, is a result of losses of parts of the self. But after a time, we think that is who we are. Everybody thinks that’s who they are, the fillers. The false personality is trying to take the place of the real thing. That’s why we do a lot of work here on understanding our personality. Our work leads to studying the history of the development of our false personality until we are finally able to experience the memory of the situation in which the particular hole formed. IN this way you can regain your essence, part by part, until you’re complete.

As you see, I’m saying these things in a very general way. We can be much more specific. We can look at each quality, see when it is lost, and what results. Sometimes combinations of qualities get lost. For instance, you might lose your strength, your will and your love, and these would be a composite hole. So a whole psychological perspective can be built around this understanding—the psychology of holes—which is the psychology of the personality, of the false pearl.

S.: I’ve noticed lots of times when a man invalidates me, I’ll feel a hole, and I’ll panic and I want to have something to slide in there before the compensations fill it up again. When that happens I don’t feel strong enough to stay with it before it fills up with panic and longing and self-devaluation, and I’m identifying with those feelings again. Would it just be a matter of practicing to let myself feel the hole strongly enough?

A.H.: Yes. That’s what I’m saying. We work to learn to tolerate those feelings, to stay with them and not try to fill them with something else. Sometimes that just happens, the filling up happens automatically. That is why the personality is called automatic. It is mechanical. Everything happens automatically after a while. You don’t even know you’re filling things.

S.: How do you slow down the process—simply by seeing it occur?

A.H.: Yes. By seeing it occur when you also have some awareness that you’re trying to fill a hole. But you don’t do it. You don’t try to fill the hole. You might take

the aim sometime “for the next two weeks, I will not try to get approval from the outside.” Or, “Every time I see myself wanting to get approval from the outside, I will just observe this and not act on it.” That’s one way of doing it. Really, everything we’re doing in this Work is to deal with these issues. Today we’re looking at it from a particular perspective which can give you a certain understanding that can facilitate your work.

The false personality is mechanical in the sense that, after you lose an essential quality of yourself and there is a hole, your personality automatically tries to fill it with false qualities from the outside. Then that part of your false personality is formed. The actions of the personality are two pronged. One prong is always attempting to avoid the hole, to avoid pain, and to experience pleasure. This is automatic. And the other prong of the personality is always attempting to fill the hole as soon as something happens to expose it. This is also automatic. We need to observe ourselves closely. Most people are so identified with their attempt to fill the holes that they don’t think it’s possible not to do it. A person who is trying to get someone to love them doesn’t know there’s an alternative. He thinks there’s the best thing to do, and can’t imagine anything else. Most people never question these things. It’s so mechanical, they say that’s the way they are, that is reality, that’s how things are. When you’re feeling now, get somebody to praise you. What else can you do? Really, that’s what most people think. If you’re feeling unlovable, find somebody who likes you. People usually identify with these patterns so completely that there is no chance of change. To begin to work on such a pattern, first you need to observe it happening over and over, and to see that it doesn’t work, really. People generally don’t come to work here until they have begun to see that their way doesn’t work. Otherwise, they don’t come. They believe in their strategies so completely that they think if they just get better at it and do it a few more years, it will work. Maybe they haven’t found the right person, or they haven’t found the right situation yet. IF they just make a little more money, things will work out.

So all these rationalizations keep most people going. To those who observe themselves, it becomes apparent that these patterns don’t get them what they really want. These are the people who usually come to work here, and it is possible for them to experience something different. But I don’t mean that people who come to the Work have decided to experience their holes. No! When people first come here, they actually want to find better methods to fill the holes. That’s why everybody comes here. “I’ll find a better way to get somebody to love me; I’ll get better at my resolve to lose weight; I’ll get ways to be this and that.” That’s what everybody really wants. So you come and you slowly find out that the Work is about something else. And you get frustrated because we keep saying, “No, filling your holes doesn’t work.” You keep feeling the holes more and more. “But I want to fill it, I keep feeling miserable. When are things going to get better? What can I do so I won’t have to feel this awful stuff?”

It takes a long time for people to understand this. That trying to fill the holes doesn’t work. Even as you’re listening to me now, you’re trying to fill holes through some understanding. Some of you are already believing that the words I’m saying are going to fill the holes. “If I just know what the story is, then things

should be better.” What I’m saying is effective if you’re starting to feel your holes, which means if you’re starting to feel your emptiness. If you’re filling it with words or ideas, you’re just filling it again.

“So now I know what it’s about. It’s a matter of filling holes. Oh good! Now I know the story. Now I can go rest, do nothing for the next two weeks.” Some people are trying to fill holes in different ways. “Oh—so that’s what I’m doing with my husband! I’m trying to use him to fill my holes. Okay, now I won’t talk to him for the next two weeks.” And instead, you fill your holes by using them to attack your husband. It is very clever how we try to fill our holes. “Aha! Now I won’t look for a new job; I won’t try to make more money because that’s just filling holes and he says it won’t work to make more money.” And these thoughts will persist and continue to try to fill some other hole.

I think this perspective helps us to see an overall view of society. The hole is taking over! Most of the time our society is attempting to fill holes in people. What do you think commercials use? What’s the power of commercials? The power of commercials is the power of the holes. They appeal to your holes, always. They find a certain hole and try to give you the best filling for it. A good advertising agent will be very effective with all those holes. They see their product, which holes it could fill; they appeal to that hole. And they make millions that way.

S.: Does advertising appeal to existing holes, or do they somehow create new ones?

A.H.: I don’t think they could create, actually create a new hole. Your holes are created in your childhood. But they emphasize the existing holes and appeal to them in different ways. Take the need to be beautiful, for instance. Some women feel they are not beautiful, and you could appeal to this deficiency in many ways. Every day there is something different. The form keeps changing, but they still repeat the same basic appeals. Advertising stimulates and reinforces the hole-filling mechanism. It stimulates the desires that result from the holes. In your holes there are pictures of what you think you want from outside. Our unconscious is made up of images that we fill holes with, and we keep looking outside for what’s in those pictures. Advertising works on a certain level of the entire mechanism, which is the level of the craving itself. They try to strengthen that. They say if you buy this product, you’ll be beautiful; if you buy that one, you’ll be happy, or prosperous, or immortal.

S.: Why couldn’t advertising be used to stimulate your craving for your essence?

A.H.: Because they wouldn’t make much money.

S.: Wouldn’t that be a powerful craving, the craving for essence?

A.H.: Oh, it’s the most powerful one. There are people who do advertisements appealing to our desire for essence. The church, all religious systems are advertisements for that. But they appeal on a deep level. Of course very rarely can they actually lead people to their essence.

S.: Is the desire to fill other people’s holes just another way of filling your own?

A.H.: Yes. Sometimes you avoid your own holes by believing other people have holes and you don’t.

S.: Or seeing other people as needy?

A.H.: Could be. There is a mechanism of avoiding your holes by projecting them

outside: "Other people are needy and I'm going to help them."

This process of filling holes is not superficial or simple, it is very deep and subtle; it goes to the roots of your being. It requires very deep work to undo the process of the personality, reverse it, and return to essence.