SELF-PRESERVATION AND PROCREATION AS INSTINCTS IN CONFLICT

Greetings, my dearest friends. God bless each one of you. Blessed is this hour.

In the last lecture, we discussed the instincts of self-preservation and procreation as they appear in harmony and also in distortion. I should now like to continue with this topic and show you specifically how these two instincts combat one another and the particular distortion that each instinct causes when the soul is disturbed.

Any distortion is the result of adopting a particular attitude and rigidly adhering to it. This happens when the personality unconsciously regards such an attitude as a solution to life's difficulties. The various aspects we discussed in connection with the idealized self-image are unconscious attempts to cope with life. Because they are erroneous solutions, they have to be rigid. The more it is sensed that this "solution" does not really work, the stronger is the drive to make them work. And this causes the rigidity. Growth, development, maturity, and the healing of distorted soul forces lies in eliminating the pseudosolution and replacing it with truth which is always flexible and knows no rules. This alone can be true security although the personality going through this process feels acute insecurity and anxiety when called upon to give up the pseudosolutions.

The function of the instinct of self-preservation is to maintain and safeguard life. It is concerned with avoiding danger and securing safety from danger. In a state of health and maturity, real dangers -- not only physical ones, but any threat to the healthy growth of the individual -- are warded off. But in distortion, the dangers are imagined and unrealistic. When a human being considers himself threatened by not being loved, admired, approved of or agreed with, this represents an unrealistic danger.

I mentioned three main pseudosolutions: (1) the quest for love, (2) the quest for power, and (3) the quest for serenity. In each of these attitudes, the personality feels that living according to the dictates of these "solutions" will help him to master life.

As far as generalization will allow, it can be said that the distortion of the instinct of self-preservation leads the soul to adopt the pseudosolution of quest for power. The distorted instinct of procreation leads the soul to the quest for love. Yet both instincts may serve both ends, since safety as well as pleasure are necessary in the life of man. If the instincts are distorted, they conflict with, rather than complement one another. Therefore compromise has to be found even in the pseudosolutions. About this, I should now like to be a little more specific.

If the instinct of self-preservation is distorted, the following process occurs. The young child experiences insecurity, either from lack of love, from lack of understanding of its own individuality,
from a general uncertainty in the atmosphere or with respect to the personality of the parents. This creates anxiety. The child feels an atmosphere of danger. In that instant, the instinct of self-preservation starts to work. It is called upon, so to speak. In order to ward off danger, the personality assumes certain inner and outer behavior patterns above and beyond the character distortions that the distorted instinct of self-preservation ordinarily brings in its wake. This I discussed in the previous lecture. These trends are aggressiveness, hostility, a power drive, a need to triumph over others, competitiveness, excessive demands, and so on. The idealized self-image will be set up according to these tendencies. I emphasize again that this does not necessarily mean that contradictory aspects such as the quest for love, for instance, are not also present. Also I want to repeat that what I say here presents only a rough general outline. It has to be found in its particular and specific form within each individual who works on this path as to how it manifests; for there are many variations possible. For example, it is possible that the predominant aspect of the quest for power may exist without any apparent aggressiveness or hostility. The possibilities are manifold. Integration and self-finding can occur only if and when these aspects are individually verified and experienced, possibly in entirely different terms than as mentioned here.

The distorted instinct of self-preservation will lead to the pseudosolution of a quest for power, with all its demands, aggressiveness, and power drive. The psyche thinks: "If I assert myself and my power, my omnipotence, my invulnerability, nothing can happen to me. I will, as a result, not be threatened by the dangers of a hostile world which does not understand me."

On the other hand, the distorted instinct of procreation contains the pleasure drive, the yearning for pleasure supreme on all levels of being. When, due to life's circumstances, on the one hand, and due to personal limitations and personality disturbances, on the other hand, this pleasure is not forthcoming to any degree that might be feasible under ordinary circumstances, the distortion of the instinct of procreation sets in and is conducive to the creation of the pseudosolution of submissiveness, compliance, appeasement, the quest for love which is supposed to solve all problems. This "solution" of being nonassertive, of giving in, even when it can also be damaging by leaving one open to abuse and disadvantage, is equally doomed to failure. In being that way, the personality unconsciously believes he will be loved, and thus receive pleasure.

As to the third pseudosolution I discussed, namely, withdrawal, the quest for serenity, this is but a secondary pseudosolution. It is the result of the previously indicated two "solutions" fighting one another and tearing the personality in half. When the pressure of this inner conflict becomes too great to bear, this secondary, superimposed "solution" is adopted. The former two "solutions" are adopted in order to cope with life. The latter is adopted in order to cope with the conflict resulting from these two false solutions. On the conscious or more superficial level of personality, this third attempt at solving life appears in the form of withdrawal from emotional involvement, a feeling of wanting to be left alone, with the rationalization that this will bring serenity. In actuality, the person can no longer handle the problem of satisfying both instincts, which becomes less possible as the distortion increases.

These two basic pseudosolutions, present to some extent in every individual, have to be acutely felt and experienced by each one of you as you proceed in this work, my friends. You will then know and experience the conflict, not as a theory you hear about, but you will observe the battle within yourself and gain an entirely new understanding about yourself and your problems in life.
If a person's predominant concern is with inner safety, he is bound to overemphasize and therefore distort the instinct of self-preservation. Therefore the instinct of procreation must, to some extent at least, be squashed and held in abeyance. The whole personality is geared toward obtaining "safety," and it thereby undermines another legitimate need. The soul rebels against this. It continues to crave for it. The less it is heeded because of the greater imaginary need, the greater does the unconscious craving become. Unconsciously, the person confronts the alternatives of safety or pleasure. For, in order to obtain happiness, fulfillment, bliss, pleasure, there is presupposed a certain courage, a spirit of adventure, so to speak. It presupposes the willingness to risk. But such going-out and risking is the very danger that must be avoided at all costs. So the immature soul struggles to get both safety and pleasure, without daring to risk, without coming out of its shell, but hoping and struggling to obtain what it needs without taking the necessary steps. When it is not obtained, rebellion and self-pity set in, with never the realization of the cause. This entire process is unconscious, starting from lack of awareness of these two basic needs, to lack of understanding as to why these needs are unfulfilled and that they are unfulfilled. All this has to become conscious in the process of this work.

Whenever an unsuccessful, halfhearted attempt is made to obtain fulfillment, the fearful soul will regard any minor rejection, criticism, or disapproval as such drastic danger that he will again quickly withdraw either into a false serenity or into a domineering, aggressive, forbidding attitude. This makes the attainment of love more or less impossible. The venture seems to be not worthwhile. So the yearning for pleasurable fulfillment is squelched, and so an essential part of the soul remains thirsty and barren. It misses not only happiness and beauty, but an integral part of the life experience. It is needless to say that such a soul suffers a damage that the real self will rebel against. This rebellion, when reaching the outer levels of being, may take on various forms.

If the pleasure supreme principle is predominant, the personality will take a risk, but at such a price that further disturbances are bound to set in. The thwarted instinct of self-preservation tries to compromise in that the person will "risk" by submitting. He will go out to obtain happiness by self-effacement and masochism, thinking in this way to combine the need for pleasure and the need for safety. In giving in, the person believes he will receive what he craves for while at the same time obtain protection through his "helplessness," and so be "safe."

If the distorted instinct of self-preservation and therefore the pseudosolution (in a quest for power) is predominant, a vital part of the soul will starve and stagnate. If the distorted instinct of procreation and therefore the pseudosolution (in a quest for love) is predominant, vulnerability and helplessness increase until the soul is actually endangered -- not in the sense that the psyche believes, but in a very different sense -- by continued self-denial and by estrangement from the real self. This brings inhibition and the stunting of creative forces, which in turn causes anxiety, frustration, etc.

Since, in the human soul, both instincts exist in equal strength, and since the distortion of one instinct invariably causes the distortion of the other, both pseudosolutions will be found in every individual. With some, as I have said before, one is predominant, and the other will be found only after further search. It will be discovered as the underlying core of the predominant aspect. With others, both aspects exist side by side, so to speak, tearing the person apart in constant conflict. But even if one aspect is strongly predominant, it does not mean that conflict is absent. Just because
something is not on the surface does not mean that severe effects are not possible. They are often more severe because it is harder to determine the cause where one aspect is hidden from sight.

Because of this raging inner battle between such mutually exclusive aims and "solutions," compromise solutions are sought by the psyche. Such compromise can take on various forms. For instance, the pleasure drive will be released only on certain levels of being. For example, a person may feel that spiritual, intellectual, or mental pleasure is not a dangerous pursuit. It does not involve him emotionally and does not expose him to the risk of rejection and hurt. Emotional or sense pleasure, on the other hand, seems extremely dangerous and is therefore eliminated (more or less), depending on the case. Needless to say, seemingly valid reasons and explanations are always found. It may not always be so crass that a person actively withdraws. It may be more subtle in that the person unconsciously sabotages it and then projects the failure onto others. Such failure actually accrues from withholding outgoing forces and from the unwillingness to risk in giving of oneself. Due to such an attitude, a vital part of the inner organism is robbed. This must have very damaging results on the psyche and the whole structure of the individual.

A further and very common compromise "solution" is the attempt to make both aspects serve both ends, which of course cannot work. For instance, the pseudosolution in a quest for power aims at love and pleasure in the unconscious belief that by being omnipotent, strong, and invulnerable, then love and devotion are forthcoming. With this attitude, he believes that he will not only insure his safety and invulnerability, but this very facade will simultaneously bring him so much admiration from others that his quest for love will thus be fulfilled. He never sees that the one makes the other impossible. The more he tries to convince his fellow men of his invulnerable strength, the more frightened will they be of him. And fright has never yet induced love. Nor does the superiority over others induce love, for the other person resents being made to feel inferior and will certainly not respond by loving the one who has belittled him, regardless of how subtly such belittling is accomplished.

The person whose predominant pseudosolution is a quest for love in order to obtain pleasure will compromise by trying to combine this pleasure drive with his need for safety. Often he is even consciously convinced that there is no conflict. If he obeys and does everything that is expected of him, he will receive not only love and pleasure, but simultaneously protection from danger as well. He does not recognize that such tactics generate inner reactions that are bound to destroy his very aim. The more he submits, the more the existing power drive of others will indeed take advantage of him. The more he is taken advantage of, the more is he bound to rebel and resent. Such resentments may not rise up to the surface awareness, but their undermining strength is bound to reject the other person, who will respond with resentment in turn.

The above are only a few general examples of the compromise that is sought to combine the mutually exclusive pseudosolutions and their effects on the self and on others. Many more variations are possible and have to be uncovered by the individual. Beware of rigid evaluation that one pseudosolution contains only the one distorted instinct and the other pseudosolution the other. It is not as simple as that. Find how you too are trying to serve both masters with an unsuccessful attempt that does not even work for the basic need.

All this is only very general, my friends, but you can gain a glimpse of the many possibilities that exist in the soul's unconscious and often unsuccessful striving for solution. In this work, you
have to find layer by layer how these pseudosolutions cannot possibly bring the desired results; why they cannot do so; what is the effect of them on the self and on others; what was their original purpose. In order to determine this, the emotions you once felt as a child and which, in a different way, you still feel now, have to become conscious. Then you will see the contradictions, the arbitrariness of present emotions and what is their origin and their aim according to your unconscious concepts and ideas. All such pseudosolutions bring more and more superimpositions along with contradictory underlying emotions. Let me give you but one example here. More will be mentioned later, and more will be found in your individual work.

A common phenomenon is the following. The submissive person, always ready to appease, ready to be overly modest, never to take credit or advantage for himself, is bound to become resentful of others. He does not see that such resentment is unjustified because he himself chose this behavior pattern. He has no right to blame others for taking at face value what he offers -- his self-effacement. His feeling is "Even though I offer such sacrifice, the others should respect it and should love me instead." In other words, his bartering does not work. He meant to offer his self-effacement in return for being loved. His self-effacement takes the place of loving others, and therefore the barter does not work. This is what he resents. Not until he recognizes the just inner process at work between himself and others will he change.

He also feels guilty about these resentments because they do not correspond to the dictates of his idealized self-image. When you find such a submissive attitude in you, look into what exists underneath. You will not only find the resentments and guilt, but deeply hidden, you will also find excessive demands -- and not to any lesser degree than you find in the aggressive, power-driven person. You will find that just because these demands exist -- demands for love, protection, being taken care of, etc. -- the particular "solution" of submissiveness has been chosen in the belief that this will make others comply with his demands. Yet the conscious acknowledgement of such demands crassly contradicts the general character picture of this person. Therefore the demands have to be kept under cover and thereby cause an additional guilt. The more the demands exist, the more does the personality feel he must hide them because, with them, he would be criticized and therefore not loved. So he develops a double guilt. The one is the existence of the demands as such, the other is the insincerity of his modesty and undemandingness.

It is very often the case that the predominant aspect contains the very opposite underneath. If the predominant aspect is the quest for power in order to be safe -- with all the accompanying hostility, ruthlessness, pride, superiority, pretense at invulnerability -- the underlying core may be the helpless child, looking for love and protection; craving for pleasure and happiness; feeling insecure and dependent. If the predominant aspect is the quest for love in order to receive pleasure, with all the accompanying self-effacement, appeasement, self-denial, and masochistic sacrificing; the underlying core may be a ruthless selfishness, self-centered pride, and superiority feelings, excessive demands and often even cruel impulses towards others.

The underlying core always produces shame, which has to be hidden, and is then covered with the opposite aspect. Apart from the fact that these two existing aspects are mutually exclusive and therefore create conflict, additional conflict arises out of the very shame of the underlying aspect that has to be covered up. Even if you are ashamed of something positive and constructive, the very fact that you are ashamed, and therefore hide, produces strain, anxiety, pretense, fear of exposure, etc. What makes this work temporarily so painful is the uncovering of something shameful. Only
after mustering the courage to bring it out into the open will the illusory character of the shame vanish. And with that, you will gain an indescribable sense of liberation, a sense of shedding a burden so heavy that you have never quite realized its weight.

The more you progress in this work, the more important does it become for you to feel and experience all your emotions, to appraise their significance, and to translate them into meaning. Without this activity, it will be impossible to free yourself of conflicts and problems. The whole weight has to be shifted from thinking, intellectually evaluating and deducting, to feeling and experiencing all of your positive and negative emotions. I cannot emphasize this enough. As gradually you learn this by decreasing your resistance through increased understanding and insight in this respect, you will truly unfold layer after layer of these pseudosolutions with all their various emotional reactions. You will unlearn the repression of "forbidden" feelings and will acknowledge them without censorship. Only then can you understand their meaning and origin.

Becoming aware of existing emotions is a gradual process and happens only when this is truly wanted and cultivated. Before such awareness is cultivated, the average person experiences life in a very different way and with a very different understanding. The acute anxiety and fear that he occasionally experiences, he will ascribe entirely to outer provocations and reasons and is content to believe that otherwise he is all right. (This does not apply to crassly disturbed people who are not under discussion now.) He does not see, and he fails to connect cause and effect between the outer event that disturbs him and his own inner conflicts and pseudosolutions. He does not realize that any pseudosolution produces an unhealthy dependence on others, regardless of how bent he is to be "independent." Nor does he see that when all is calm in his outer life, he lives with only a small percentage of his capacity to experience, to enjoy life, and to be creative. He is oblivious to the fact that he is inhibited, unable to express himself as he wants. He does not realize that strain, tiredness, and vague anxiety are the results of repressed emotions. Mostly, he is unaware of existing negative emotions which he keeps in hiding and which come to the fore only when he "has reason" to externalize it on others. So the first major step in becoming aware of the emotions is an inner permission to find out what he really feels. This is to be cultivated by prayer, by meditation, and by a daily resolution of intent. In this way, resentment, guilt, anxiety, animosity, and other negative emotions will rise to consciousness. This fact accounts for the inhibition of spontaneity and for a certain feeling of flatness that you have regarding life, a certain lifelessness. Before appreciable progress is made in this work, this general outer climate is usually regarded as acceptable. It is taken for granted, and it never occurs to you that it could be very different. When you penetrate this outer pseudocalm that is so easily disturbed by circumstances outside your control, you will find a vast accumulation of smoldering emotions which you often believe to be entirely alien to your character and which are therefore doubly upsetting. With this penetration, although unpleasant at first, you begin to eliminate the causes that have made you only half alive, using only a small measure of your potential faculties on all levels of your being.

The first emotional level of awareness usually will be a welling up of resentments that you were never conscious of and which are connected with guilt and anxiety. But you will find that not all resentments are unjustified. Some are, because you have caused the conditions, but others are not. Yet, you are under the general vague impression that you must not ever resent and that everything must automatically be your fault. You will learn to discriminate. You will discover that some resentments are understandable and healthy, provided you would do something about them rather than fall into a state of desuetude. You will learn to assert yourself when you have allowed
yourself to be taken advantage of. You will, gingerly at first, stop this process. You will realize that other resentments are altogether unfounded. No rule can be made. You yourself will know without a doubt once you have the courage to let out your repressions. This will give you the ability to assert yourself and, if need be, to adopt a healthy aggressiveness which is altogether different from the distorted one. Thus a proper inner balance will begin to take place. You will cease being -- inwardly or outwardly -- aggressive where it is unjustified; and you will be aggressive where it is healthy and constructive. One imbalance always causes another. Thus the establishment of balance due to facing truth and changing where and whenever possible, automatically by itself, as it were, produces a new balance such as was not attainable by means of outer actions, deliberately tried.

As you live through this layer of resentment and find what you really feel (rather than trying to feel as you think you should in order to stick to your private "solution"), and if you have the courage to acknowledge what you feel, right or wrong, you will prepare the way to become aware of the next layer in which you may again find the predominant pseudosolution. You will also find other aspects that are likewise adopted as further defense mechanisms. You will find the main components of your idealized self-image, comprising, perhaps, all three aspects. And only after this is explored, the underlying neglected and shamefully covered core of your problem will evolve into emotional awareness. You will then experience these emotions.

This is a painful process, my friends. I want to say to all of you who do this work, do not shy away from the pain, for it is a healthy growing pain which is indispensable toward eliminating this pain once and for all. Without going through it, it will persist in your soul and damage you, whether you know it or not. The freedom and happiness, the security and safety, the marvel of life experience can be yours to the full extent only if you have the courage to go through this. Then and then only will you fully realize that it was worth every bit of it! You will then know that shying away was an ostrich policy that never got rid of the pain deep within. By drawing it out, you will lose it. By keeping it locked up and covering it, you continue to suffer. The courage to go through this pain, which you may encounter on various levels as well as at the core, has to be experienced. Life and this path will help you. It will help not only to give you the needed strength to experience it (if you so decide), but it will also help by certain outer events which will focus your attention on the respective inner factors that are responsible for the outer events. But your inner will to go through it must always be cultivated anew. The inner will to inexorably face the truth in you, regardless of whether or not it is pleasant or flattering, must always be resolved afresh. This will give you the strength to be successful. It will help you to keep on going at the most crucial crossing, when the temptation to give up is always strongest. Pursue, persist, and persevere! This is my advice, my friends.

I also advise you to ask yourself: what is your attitude to this work? When certain painful points are reached, what are your reactions to the work, to yourself, to the people who help you, to the whole idea as such? Many ways of reacting are possible.

Now, my friends, are there any questions?

QUESTION: I would like to ask about all three distortions being simultaneously present in one person. Do they alternate in time? How does that work in a personality?
ANSWER: That was the topic of this lecture. I just explained it. Is there any particular aspect that is not clear?

QUESTION: I understand that a person who is submissive inwardly, for example, may have an underlying power drive -- and vice versa. If this becomes too much to bear, he establishes a false serenity by withdrawing from life. But what I would like to know is how does it work when two or all three of these aspects alternate? When a person is submissive on one occasion, domineering on another, and withdrawn on still another occasion. Do they perhaps fluctuate even momentarily? Why does that happen?

ANSWER: It happens because these are pseudosolutions and therefore they do not work. They may work occasionally to a certain degree if life and others fall in with it. But if life presents certain obstacles, not permitting one of these attempted pseudosolutions to work, then the others may in turn be resorted to and probed, so to speak. Let us take an example. Say a person has a predominant power drive. In his life, he has associated with many submissive people who, for him, respond favorably. This solution, then, seems to work. Thus the power drive is predominant. Certain situations occur in life. Let us say a very important person whom he depends upon may himself be predominantly power driven. Or he may be a relatively healthy person who will not respond with submissiveness. Or, as a third possibility, even the most submissive person will reach a point when even he will outwardly rebel. He can only go so far and no further since the submissive person also has aggressive power aspects in him. So then his "solution" of superior power no longer works. In order to get what he wants and thinks he needs, he will call upon his existing submissiveness. The very same person who usually domineers over others will then become quite submissive. This is the way he will try to gratify his needs of safety, love, unconditional approval, etc. I venture to say that you all have observed this often. You all know the person who cringes in front of superiors, in front of those who really are, or are imagined to be, stronger people, but who is ruthlessly domineering towards weaker ones. This is a typical manifestation of how these "solutions" alternate according to the need and to the situation. Is that clear?

QUESTION: Yes, I think so. Then it becomes a matter of grasping at a straw.

ANSWER: Right. You see, any such pseudosolution is always a "grasping at a straw" because the child, seeking solutions to cope with a seemingly hostile and frightening world, is not equipped to find the real solution that does work. Possessed by problems it has brought into this incarnation, it cannot see the trouble spot, and it is bound to react by resorting to pseudosolutions. This should absolve you from destructive guilt feelings about the original pseudosolution you have clung to. Then, you could not help it. But now you will take full responsibility upon yourself, without any destructive guilt, for maintaining the pretenses that are always linked to pseudosolutions. And this in turn will help you to free yourself of them.

QUESTION: In a relatively well integrated child, how does the idealized self-image manifest as against the real self? Is there in the desire-life a continuing fusion with no building up of a strong mask personality?

ANSWER: Of course, the healthier a human being is, the weaker is the idealized self-image. It may then manifest only in the disturbed personality areas, and to a weaker extent. It will always be counteracted by the stronger manifestation of the real self. Since there is no human being who is
entirely free of inner distortions and soul disturbances, everyone has an idealized self-image. The strength of problematic factors determines the strength of the idealized self-image; and to that extent is the child -- or the adult, for that matter -- alienated from his real self and trying to live and to be the idealized self. The stronger the inner conflicts, the stronger is the difference between the real and the idealized self. With the relatively healthy person, the difference will not be as striking nor as incongruent. The demands and standards of the idealized self will be less stringent.

The desire-life or daydreams are always a good indication of what the idealized self-image is, and of the nature of the pseudosolution. This stems from the predominant aims and needs of the psyche. Since most adults also live in daydreams in one form or another, this may serve as additional material for search in this respect. The idealized self-image shows in more than in the desire-life. It must show in the rigid commands, the shoulds and musts that I have discussed. It shows in the anxiety and guilt when these compulsions are not lived up to. It shows in certain expectations from the self and from others. It does not only show in the desire-life. But all this can be found and verified only after extensive work in this respect. If the idealized self-image shows in the desire-life, it must also be incorporated in the personality although the person may not yet be aware of it. If the personality were entirely free of it, if there were no self-estrangement, then there would be no need whatsoever to live daydreams pertaining to the idealized self-image. Desire-life is an expression of urgent need.

QUESTION: Isn't every child, when it is born, as equally well adjusted as the other?

ANSWER: No, absolutely not. You bring with you the problems and conflicts of your former life that have not been dissolved. Your life circumstances and environment have been chosen -- perhaps by yourself -- as to how you can best solve these still unsolved problems. Not only does the general spiritual development vary with each person, but there is also variation as to the conflicts and their intensity.

QUESTION: There were two questions last time. One of them was left unanswered because of time, and the second seemed not to have been answered satisfactorily. They are related. One has to do with the possibility that resentments and indignation would be leveled down to a state of apathy. The other inquired as to the validity of "righteous indignation" or justified resentment. I think you have answered both tonight. Would you want to say a further word about this?

ANSWER: It is answered in tonight's lecture. I specifically said, for instance, that a submissive person, as well as the one seeking false serenity, may not even allow himself to become aware of indignation that is quite justified and that should be acted upon. Injustices or provocations will be healthily declared once the personality reaches inner health in this respect. Before such a point is reached, it is extremely difficult to distinguish between justified indignation that is due to actual provocation and unjustified indignation due to unreal or self-caused provocation. Only extensive work on this path will eventually bring you into the position of knowing without a shadow of doubt, without any wavering or guilt, without any need to get allies to confirm how right you are, when to assert yourself and when not to. You will act freely because you so choose, and you do so without inner compulsion in either direction.

The next lecture will be the last of this season. If you have a sufficient number of questions, we may terminate with a question and answer period. If not, I shall give you another lecture.
I bless each one of you, my dearest friends, and ask you to open your innermost self to receive strength so as to enable you to gain further insight into yourself in every possible way. May all outer friction be a helping element to thus recognize existing inner friction. With these words, I bless you and strengthen you with all our love. Be in peace. Be in God!
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