

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

1996 Edition, Original Given November 10, 1961

This lecture is given in an **expanded poetic format**, what I call a *Devotional Version* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to live you.***

For clarity: The original text is in bold, usually italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht

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

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

- repressed needs,

and along with

- your unawareness of them [i.e., your unawareness of repressed needs],
you will find all the
 - twists and
 - unresolved conflicts
 - within your soul,

and therefore [the twists and unresolved conflicts]

- in your life.

So this phase of your work
carries us a great deal

- further and
- deeper
than
 - the images

with

- their wrong conclusions.

05

Basically, there are
two kinds of needs:

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

Instinctual needs
derive from
the two basic instincts of

- self-preservation and
- procreation.

These [instinctual] needs
can be [both]

- healthy and
- normal.

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

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

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

06

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

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

07

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

often

- intermingle and
- fuse,

so that you are no longer aware –

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

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

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

- intertwine and
- overlap.

Not only do the

- superimposed,
- unhealthy, and
- artificially created
needs

of the idealized self

create

guilt feelings,

but just as often the

- healthy,
- normal, and
- legitimate
needs

of every healthy human being

cause

equally strong

guilt feelings.

This is due

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

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

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

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

08

Once you
free yourself of

- resistance and
- repression

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

- most guilty about

is not only

- normal and
- healthy,

but is in fact

- most creative.

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

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

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

The driving force
to still the hunger
is misdirected.

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

09

Your misconception
about
the meeting of real needs
produces

- repression [of real, healthy instinctual needs]

and, subsequently,

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

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

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

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

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

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

10

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

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

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

- happiness and
- fulfillment.

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

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

11

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

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

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

- harmful and
- sinful.

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

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

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

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

12

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

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

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

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

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

- to relinquish one thing

in order

- to eventually obtain

what is more rewarding for you.

The ability
to relinquish
indicates maturity.

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

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

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

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

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

13

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

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

- *find yourself trapped,*
- *caught*

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

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

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

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

14

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

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

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

This

• lack of gratification combined with
• frustration then confirms that you are wrong in having the [real and legitimate instinctual] need.

Awareness

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

Under

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

15

However, paradoxically, awareness
• of one's real needs and
• of their legitimacy makes it possible to pursue their gratification.

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

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

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

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

You are torn in half by this very condition.

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

As it is,

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

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

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

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

- strength and
- self-reliance

you have acquired on the way, and
of the

- knowledge

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

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

- reality

and

- illusion.

18

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

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

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

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

19

Only as you learn to
maturely
go about fulfilling the

- healthy,
- natural

needs,
will you become capable of
giving up the

- false

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

[However,]

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

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

All you

- can and
 - should
- do

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

while

gradually

learning to do

what is

- realistic and

- adequate

to fulfill

the real needs.

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

in itself

will automatically

cause

the false needs

to disappear.

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

- inner,
- and therefore also
- outer,

activities.

False needs,
even if gratified occasionally,
leave you

- empty and
- dissatisfied.

20

In this nucleus of

- division [between real and false needs],
- repression [of real needs],

and therefore

- self-destructive activities and
- undesired results,

you are caught
as in a trap,
unable
to make
a constructive choice.

A

- festering,
- twisted

condition
prevails in the psyche
leading to
a host of further conflicts
which finally manifest
in an outer situation
you cannot cope with.

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

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

You are driven.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

At the beginning

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

But with each new victory [in relinquishing false needs]

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

22

Moreover,

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

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

Furthermore,

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

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

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

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

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

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

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

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

there will be no sense

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

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

You will relinquish it

in the full knowledge of

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

You will

want

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

because

you will fully understand

that this [relinquishing]

serves your own interest.

Only when

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

accompany

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

have you truly found it.

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

you have to

plough along

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

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

while observing

the subsequent

outer

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

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

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

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

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

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

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

The point of relinquishing
simply means

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

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

25

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

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

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

26

This condition of
• *repressed and*
• *mischaneled*
needs,
with all the consequences
that sap your
• *energy,*
• *strength, and*
• *self-respect,*
influences your ability
• *to relate and*
• *to react.*

This [influence on your ability to relate and react when your needs are repressed
and mischaneled]
is obvious, if you think about it.

For,
the more urgent your needs
while you are unaware of them,
• *the blinder you must be, and*
• *the less capable of being*
• *alive and*
• *free*
in a real situation.

Therefore,
you cannot respond to the situation
in an appropriate way.

Such inadequate response
cannot fail
to set negative chain reactions in motion.

27

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

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

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

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

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

you are

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

because

you

dare not

- face an unwelcome reality and
- cope with it,

you cannot be spontaneous.

You dare not

consult

your intuitive impressions
which are so valuable.

You are

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

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

- truth,
- spontaneity, and
- reality.

In a
secondary reaction,
you focus your

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

not to
what
actually
exists.

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

28

The

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

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

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

*Unawareness of needs
distorts reality.*

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

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

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

Only the capacity
to experience

- primary,
- original,
- direct

responses

brings out

the

- intuitive

- reliable

picture

based on

solid ground.

It [i.e., this capacity to experience primary responses]

derives

- from yourself,
- from your own freedom,
- from the ability to

- face and

- cope with

a situation,

even if it is

against your liking –

thus making you capable of

relinquishing your illusion [and the demands
of your idealized self-image].

29

[On the other hand]

Secondary reactions

derive from

- clinging to

illusion and

- not daring to see

what actually is.

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

- *objectively and*
- *freely*

observing the situation,
of

- *finding out*

what it [i.e., what the situation] really is.

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

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

This is a secondary reaction.

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

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

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

Thus

you have

relinquished

for the sake of

truth

the pressing need

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

Being in truth

you will be in a position

to do what is necessary

to fulfill your [true and real] need.

Either

your

- free and
- spontaneous
reactions

will produce

favorable circumstances for you,

so that you will be liked,

or,

in your

- spontaneous
- primary
reaction,

seeing the truth

you will perceive that

- approval and
- liking

by this particular person

will yield you no gratification anyway,

and

you will be free

to find a compatible person elsewhere.

Whether this applies

- to a mate,
- to friends, or
- to general human contact,
makes no difference.

*Perhaps with this example,
simple as it is,
you will get
a better idea
of the process I am describing here.*

30

The ability
to have

primary reactions
is of utmost importance.

The inability

to have them [i.e., inability to have primary reactions]
comes from

- the repression of needs,
- the clinging to illusion, and
- the subsequent
inability
 - to relinquish
the illusion and
 - to see
the real situation.

At the same time,
the absence of
primary reactions
strengthens
your enslavement.

You become
more and more
dependent on others, and
therefore
you
fear others.

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

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

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

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

31

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

This process
will free you
to develop
primary reactions.

By observing the fact
that you respond

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

This will help you to

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

32

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

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

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

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

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

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

You will be
close to resolving a

- sick,
- distorted

aspect of your soul
that has brought you much
unnecessary

- misery and
- frustration.

33

Are there any questions now?

QUESTION:

How do you determine
which is

an artificial [and therefore unreal and false] need

and

which is

a natural [real and healthy] need?

34

ANSWER:

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

You know perfectly well
this is not a life necessity.

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

One can very well
live without that.

However,
such discovery
• cannot and
• should not
be used to
• moralize [i.e., declare as evil] and
• force the need away.

This would only lead to
further repression.

Find out
why
these needs exist.

You are bound to discover
that a
• real and
• healthy
need
has been
starved
and the artificial one
has taken its place.

The fact
that certain needs are
false
should not be accepted
merely because I say so.

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

36

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

*This then causes
the healthy need
to*

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

that it is impossible

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

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

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

37

QUESTION:
What about a strong need for harmony?

ANSWER:
In itself
harmony is a
healthy need.

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

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

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

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

This is often projected onto others.

As long as

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

Only

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

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

38

QUESTION:

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

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

39

ANSWER:

When there is

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

This must mean that

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

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

set out to find

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

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

- erroneous,
- unconscious

belief.

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

40

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

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

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

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

41

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

- happiness and
- fulfillment.

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

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

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

because
some further understanding
is still missing.

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

42

QUESTION:

When you begin to realize

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

You escape

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

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

This is my problem.

How do you
break this pattern
of escaping into illness?

43

ANSWER:

You mentioned that
something even deeper comes up.

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

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

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

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

44

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

*This is
the spiral movement
of*

- evolution and
- development.

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

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

*while previously
you found it
• only in retrospect [long after its actual manifestation].*

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

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

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

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

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

The answers [you get along the way]

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

Do you understand?

47

QUESTION:
Yes,
but it just seems so endless.

ANSWER:
No,
it is not endless.

The spiral movement
becomes

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

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

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

This is the result of
long struggle,
but if you

- do not let up and
- go again and again

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

- automatic,
- spontaneous

new
reaction.

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

- forced and
- deliberate

thing.

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

48

QUESTION:

***What happens when you have a recognition that
you can't be satisfied with***

***[being] second best,
while knowing this to be***

- ***immature and***
- ***unrealistic.***

But I can't

***feel
different.***

It is impossible.

49

ANSWER:

***In this case, too,
there is an
underlying "reason"
missing.***

***You have to
accept***

that this distortion [of not being able to be only second best instead of best]

- ***spoils things for you,***
- rather than***
- ***bringing you advantages.***

The more you

- ***observe and***
- ***understand***

***this [i.e., observe and understand that this distortion spoils things for you],
the easier it will be
to find that***

***you maintain it [i.e., you maintain the need to not be second best]
because the child in you***

***believes it [i.e., believes that being the very best] will provide you
with more happiness.***

Only

calm observation of

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

This change [in what you need in order to be satisfied], **too,**
will come

as if by itself [i.e., this change will come automatically as a byproduct of discovering and observing the unconscious beliefs of your psyche and seeing which of those beliefs are true and which are not].

[Mere] **Observation of this** [distorted] **process** [that goes on in your psyche],
understanding of
why

the psyche retains it [i.e., understanding why the psyche retains this distorted process due to unconscious false beliefs],
will produce results.

[Conversely,]

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

forcefully
will not [produce results].

50

QUESTION:

Besides the

psychological
approach,

is it not true that

• **prayer and**

• **turning to God,**

asking for help,

is of great assistance to us?

51

ANSWER:

The
psychological
approach
is actually
prayer in action.

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

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

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

But I
have to give you more than
advocate prayer.

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

You have to
observe
your attitude
in prayer.

This is a very
• deep and
• subtle
thing.

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

- destructive,

but it also

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

[Conversely,]

If you pray for help,
but with the full

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

then prayer
is very useful.

There is a fine distinction
between such

- healthy and
- right
attitude

and
the idea that
you should

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

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

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

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

If such vague ideas [about God and spirituality and the psychological work] exist in you, it could be that you are afraid of
• **finding and**
• **changing**
what wants to remain hidden [and therefore remain unconscious].

It may be the expression of a childish hope that by speaking about
• **God and**
• **the spirit world and**
• **its laws**
[then] you will be able to change yourself without
• **pain and**
• **discomfort.**

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

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

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

is bound to bring about an inner change that brings you closer to true spirituality than
all the words you hear in the world, no matter how
• **true and**
• **beautiful**
[the words and concepts may be].

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

It takes
a great deal more

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

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

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

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

They still deal with
the mere thinking process,
which often

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

55

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

- *light and*
- *help*

in your work,
a little further

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

without

- *tension or*
- *anxiety,*

so as

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

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

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

Be blessed,
be in God!

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