

# Pathwork Lecture 114: Struggle: Healthy and Unhealthy

1996 Edition, Original Given April 26, 1963

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

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

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

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

*Blessings on your journey, Gary*

¶	Content
03	<p><b><u>Greetings,</u></b> <b><u>my dearest friends.</u></b></p> <p><b><u>God's blessings</u></b> <b><u>for each and every one of you.</u></b></p> <ul style="list-style-type: none"><li>• <b><u>Love and</u></b></li><li>• <b><u>strength</u></b> <b><u>are pouring forth.</u></b></li></ul> <p><b><u>Open your hearts</u></b> <b><u>so that you may tune in</u></b> <b><u>to this force.</u></b></p>
04	<p><b><u>Not one of you</u></b> <b><u>ever</u></b> <b><u>has to encounter a difficulty</u></b> <b><u>that you are not strong enough</u></b> <b><u>to surmount.</u></b></p>

by Eva Broch Pierrakos

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Do not doubt  
the resources of strength  
that exist  
in your soul.

Reach for  
these inner resources.

They [i.e., These inner resources of strength that exist in your soul]  
will give you  
more strength  
than depending on  
help from  
an outside source.

• Blessings  
and  
• divine help  
are possible  
only  
through the strength  
• that already exists  
within you,  
but  
• lies dormant.

This is a force  
that flows from  
• within,  
never from  
• the outside.

05

Learn  
to depend on  
this inner strength,  
which  
you  
have the power  
to liberate.

You reach so often for

- outside intervention

instead of realizing that

- nothing can come to you

from life [i.e., from life's resources outside yourself]

when you do not have

the inner equipment

to

- use it [i.e., when you do not have the inner equipment to use that which comes to you from life's resources outside yourself]

and

- become thereby [i.e., when you do not have the inner equipment to use life's outside resources to become]

- stronger and

- wiser.

When you

depend on your

- inner resources,

your

- self-confidence and

- self-respect

will, indeed,

be strengthened.

Outside help [i.e., Outside help, including these pathwork lectures,]

might be

momentarily

pleasant,

but it [i.e., but outside help]

will not increase

your

- self-confidence,

your

- self-reliance,

your

- independence, and

your

- self-respect.

*So reach inside.*

*Realize that*  
*the universal laws*  
*work in such a way*  
*that nothing*  
*whatever*  
*could possibly be*  
*beyond your capacity.*

*If it sometimes seems so* [i.e., *If it sometimes seems that something is beyond*  
*your capacity to handle, resolve, or bear*],

*it is only*  
*because you*

- *doubt or*
- *ignore*

*the resources that exist*  
*within you.*

06

*People often say*  
*that life is*

- *difficult and*
- *painful,*

*that it is a*

- *confusing and*
- *puzzling*

*ordeal,*  
*that there is*

- *no meaning to it* [i.e., *that there is no meaning to life*].

*They believe that*  
*they are separate from life,*  
*but*  
*they are not* [*separate from life*]!

*Regardless of*  
*how your life appears,*  
*it* [i.e., *your life*]  
*is an exact facsimile*  
*of how you*  
*experience*  
*yourself.*

Your personal life,  
as it manifests for you,  
is a conglomeration  
of all your  
• attitudes and  
• traits.

It is  
• the greatest error possible,  
and  
• one of the most fundamental [errors],  
to believe that  
• you  
are one thing  
and  
• the life you are put into  
is another [thing].

This is not so.

When these words  
have an  
inner  
• meaning and  
• reality  
for you,  
you will have reached  
a stage of development  
where you no longer  
• have to fear,  
where you no longer  
• feel like a helpless straw in the wind.

As long as  
you separate  
• yourself  
from  
• your life,  
you are not only  
• in illusion,  
but you are  
• in fear  
and  
• in disharmony.

Whatever  
confidence you have  
in  
• yourself,  
in your  
• capacities and  
• potentials,  
you can have  
in  
• life.

• The joy in your heart  
and  
• your ability to  
experience  
that joy  
  
will be  
your life.

As you  
experience  
your capacity  
to cope with  
• setbacks and  
• disappointments,  
to relinquish  
• your will  
if need be,  
the possibility  
that life  
will frighten you  
will decrease.

Once you  
examine  
• yourself and  
• your life  
from this point of view,  
you will have taken a further step  
toward the [unification and] integration of  
• yourself and  
• your life  
that is our goal.

07

Life, of course,  
is also  
struggle.

But there is  
• healthy and  
• constructive  
as well as  
• unhealthy and  
• destructive  
struggle.

Various  
• philosophies and  
• religions  
ask that you  
"give up struggling."

This is  
a true teaching,  
but it is often understood  
as meaning  
• giving up or  
• giving in,  
• not asserting your rights.

You feel  
you must become  
• passive and  
• apathetic  
and  
• no longer  
try to fulfill  
• yourself and  
• your goals.

This leads to  
• indifference and  
• sloth,  
to  
• stagnation  
and even  
• masochism.

	<p><u><i>It [i.e., Believing that to “give up struggling” means you must be passive and apathetic and no longer try to fulfill yourself and your goals]</i></u> <u><i>leads to</i></u> <u><i>the cruelty</i></u> <u><i>of not caring</i></u> <u><i>to better conditions</i></u> <u><i>that can be bettered –</i></u> <ul style="list-style-type: none"><li>• <u><i>in yourself</i></u></li></ul><u><i>and</i></u> <ul style="list-style-type: none"><li>• <u><i>in the world around you.</i></u></li></ul></p>
08	<p><u><i>Healthy struggle</i></u> <u><i>never</i></u> <u><i>exhausts your energies.</i></u></p> <p><u><i>It [i.e., Healthy struggle]</i></u> <u><i>is never</i></u> <u><i>futile,</i></u> <u><i>though it does</i></u> <u><i>not always</i></u> <u><i>directly</i></u> <u><i>reap success.</i></u></p> <p><u><i>Healthy struggle</i></u> <u><i>is characterized</i></u> <u><i>by</i></u> <ul style="list-style-type: none"><li>• <u><i>relaxed activity and</i></u></li><li>• <u><i>the ability to accept defeat,</i></u></li></ul><u><i>by</i></u> <ul style="list-style-type: none"><li>• <u><i>well-defined aims</i></u> <u><i>with healthy underlying motivations,</i></u></li></ul><u><i>by</i></u> <ul style="list-style-type: none"><li>• <u><i>being concerned with</i></u><ul style="list-style-type: none"><li>• <u><i>an issue itself</i></u></li><li>• <u><i>rather than with</i></u></li><li>• <u><i>using an issue</i></u> <u><i>to cover up</i></u> <u><i>hidden psychological deviations.</i></u></li></ul></li></ul></p>

*In healthy struggle*  
*you never*  
*fight against yourself.*

*Overcoming*

- *impurities and*
- *immaturity*  
*does not mean*
  - *struggling against yourself,**but rather*
  - *letting these aspects [i.e., letting these impurities*  
*and your immaturity]**reach your awareness*  
*so that you can*
  - *understand and*
  - *come to terms with*  
*them.*

*This is the way*  
*to overcome*  
*what is*

- *disturbing and*
  - *destructive,*
- not by*

*struggling against it [i.e., the way to overcome what is disturbing and*  
*destructive is not by struggling directly against what is disturbing*  
*and destructive but rather by letting impurities in you and your*  
*immaturity reach your awareness so you can deal with these*  
*impurities and your immaturity that cause destructiveness].*

09

*Healthy struggle*  
*will*  
*always*

*make you stronger [because it deals with impurities in you and your*  
*immaturity that cause destructiveness and make you weaker].*

*[In healthy struggle in which you face your impurities and immaturity]*

*You will not*  
*swim against the stream,*  
*so the struggle*  
*will not*

- *consume you and*
- *leave you depleted.*

No effort is required  
to allow what is in you [i.e., to allow your impurities and immaturity that cause destructiveness and experiences that disturb you]  
to surface.

In fact,  
you waste a great deal of energy  
preventing  
this inner material [i.e., preventing your impurities and immaturity that cause destructiveness and experiences that disturb you]  
from coming up

and then  
you wonder why  
you are so tired.

After having reached a certain age,  
one no longer possesses  
sufficient energy  
to cope with life [i.e., to cope with life by continuing to struggle to keep impurities, emotions, and immaturity from coming to the surface],  
but if this energy-current  
were reversed [i.e., if this energy-current were reversed and instead of being used to block the surfacing of what is in you be used rather to encourage the impurities, emotions, and immaturity in you to come to the surface],  
life would become  
very different.

You  
• fight with all your might  
against awareness of what is in you [i.e., against awareness of your impurities, immaturity, and emotions]

and  
• constantly block  
the flow of your emotions.

This is  
unhealthy  
struggle.

If only you would  
give it up,  
you could easily  
put the energy where it is  
• useful,  
• meaningful, and  
• productive.

Whenever energy is used  
in its  
proper channel,  
it replenishes itself  
automatically.

But when it [i.e., But when energy]  
is used in a channel  
not designed for it,  
it does not [replenish itself].

So [when energy is used in a channel not designed for it and does not replenish itself]  
there is not enough energy left

to  
• defend yourself against  
being taken advantage of,

to  
• develop your potentials, or

to  
• work toward your aims.

The ability to take care of all this  
will come  
as a natural byproduct of  
ceasing the futile struggle  
to keep your hidden negative attitudes  
from surfacing,  
in the false belief  
that they can be eliminated  
by ignoring them.

10

In  
healthy struggle  
there is  
no  
• anxiety,  
no  
• fear,  
no  
• uncertainty,  
no  
• doubt.

Whenever you struggle  
for an apparently  
healthy aim  
but register  
negative emotions,  
you will know  
that an  
unhealthy struggle  
must also be going on.

In some hidden way  
you must be  
struggling against yourself –  
perhaps [unconsciously struggling]  
against  

- a doubt or

against  

- selfishness or
- some attitude

that hides  
a lack of integrity –  
for otherwise  
these  

- negative,
- depleting

emotions [that you are registering]  
could not be there.

When you  
feel them [i.e., When you feel these negative, depleting emotions]  
it is time to  

- stop struggling [against feeling these hidden negative, depleting emotions]

and  

- allow your

hidden emotions  
to reach the surface.

11

All human

- attitudes and
  - feelings
- can be compared to  
streams.

They [i.e., These “streams” of human attitudes and feelings]  
move in a cycle

- in which
- inside
- and
- outside
- forces  
influence one another.

But

the controlling factor  
always lies  
within the self.

When one

- is trying to  
shift the control  
to  
outer circumstances  
in the hope that  
the damage  
can be repaired  
from the outside,

and

- expects help  
to readjust  
the disharmonious flow of
  - the self and
  - life,

one prevents  
the free flow  
that brings awareness.

	<p><u>The</u> <u>outer</u> <u>focus</u> <u>separates one</u> <u>more and more</u> <u>from the real control</u> <u>one has at one's disposal –</u> <u>the only meaningful control:</u></p> <p><u>complete awareness of the self.</u></p>
12	<p><u>When you</u> <u>• do not like,</u> <u>or even</u> <u>• fear,</u> <u>certain</u> <u>• feelings and</u> <u>• attitudes</u> <u>in yourself,</u></p> <p><u>you</u> <u>block</u> <u>awareness of them.</u></p> <p><u>This amounts to</u> <u>obstructing</u> <u>the stream of feelings</u> <u>that should flow freely.</u></p> <p><u>Use the analogy of</u> <u>the stream,</u> <u>though it is not new of course,</u> <u>as a fresh approach,</u> <u>so that you can</u> <u>visualize</u> <u>the damage</u> <u>done by</u> <u>repression.</u></p> <p><u>You need</u> <u>a new impetus</u> <u>in order to be inspired</u> <u>to remove the barricades.</u></p>

So, my friends,  
try to visualize  
each  

- emotion,

each  

- attitude and
- response

as a stream.

If you barricade a stream,  
what happens?

It is possible  
to dam up a river.

The water  
will flow to the dam  
and will then be stopped.

But  
the more  
water accumulates behind the dam,  
the greater  
the energy of the accumulating water will become  
until it [i.e., until the accumulating water]  

- bursts the dam,
- overflows, and
- destroys

not only  

- the dam itself,

but  

- all the  
  - natural and
  - healthyvegetation and
- structures

alongside.

Destroying the barricade  
in such a violent way  
is not necessary.

The dam in your soul  
never needed to be erected,  
but since you  
chose to build it,  
it [i.e., the dam in your soul]  
has to go.

You can  
• gradually and  
• systematically  
remove it [i.e., remove the dam in your soul]  
by your own efforts:

this is  
the conscious process  
of self-confrontation.

Waiting  
until nature takes its course  
means  
that the barricade  
will be swept away  
by the force of the waters.

• When life  
handles you roughly,  
• when  
the accumulated destructive attitudes  
whose origins  
lie behind the barricade  
finally break loose,

you experience  
• crises and  
• breakdowns  
of different  
• kinds and  
• degrees.

13

By not damming up the river,  
you let the  
• dirt and  
• residue  
float freely to the surface  
to be eliminated.

The ever-regenerating water  
in its  
• purity and  
• freshness  
will finally  
sweep the river free  
of the debris.

Is this not  
a fact in nature?

The same  
applies to your soul-currents.

By  
• fearing and  
• not looking at  
• the debris of your  
past hurts and  
• their subsequent  
destructive tendencies,

you accumulate them [i.e., you accumulate the debris of your past hurts  
and their subsequent destructive tendencies]  
behind the barricade,  
and they [i.e., and the accumulated the debris of your past hurts  
and their subsequent destructive tendencies]  
are bound to  
swamp you one day  
when you cannot control what happens.

But  
there is nothing to fear  
when you allow the debris  
to reach the surface.

When you begin  
to remove your blocks  
you will start to  
experience  
negative emotions  
unlike any you have felt before.

The temptation is  
then [i.e., Then when you experience negative emotions  
unlike any you have felt before, the temptation is]  
to put the lid on again.

Beware of this temptation.

The  

- warm,
- positive,
- generous,
- loving,
- unselfish

feelings  
must follow  
eventually,  
and  

- the negative

feelings  
will no longer  
be detrimental to you.

Not wanting  
to see  
the negative  
does not  
eliminate its [i.e., the negative's]  
existence.

14

When you  
struggle against  
your insecurity,  
denying its existence,  
it [i.e., your insecurity]  
rises up behind the dam,  
like swelling waters.

As long as the dam holds,

- you will feel  
a vague discomfort.
  
- You will feel  
inhibited  
without understanding why, and
- you will sense  
that some of your best potentials  
are under-utilized.
  
- You will  
not have a grasp of the situation,
- nor will you  
feel  
the full force of the insecurity  
that becomes stronger  
as it builds up behind the barricade.

One day

certain outer events  
will swamp you with  
all the despair of

- helplessness and
- insecurity

you had never dared to face.

So by struggling

to repress your insecurity,  
you actually  
increase it [i.e., you actually increase your insecurity].

**By denying its [i.e., By denying your insecurity's] existence,  
you make it [i.e., you make your insecurity]**  
• **bigger and**  
• **stronger**  
**than it otherwise would be.**

**The same holds true**  
**for any other**  
• **emotion or**  
• **attitude –**  
• **fear,**  
• **doubt,**  
• **hostility, or**  
• **whatever –**  
**the principle is the same.**

**The natural laws**  
**apply to**  
**all created forces,**  
**whether they be**  
• **actual rivers**  
**or the**  
• **rivers and**  
• **streams**  
**of feeling.**

15

**Is it not much wiser**  
**to remove the barricade?**

**Waiting until**  
**nature breaks it down [i.e., Waiting until nature breaks the barricade down]**  
**will render you helpless.**

**The feelings [that are unleashed when nature breaks the barricade down]**  
**will swamp you**  
**and**  
**you will not understand their meaning**  
**because**  
**their accumulated momentum**  
**has become too strong.**

**Do not wait until such times [i.e., do not wait until nature**  
**breaks down the barricade].**

	<p><i><u>All too often</u></i> <i><u>one waits for</u></i> <i><u>a crisis</u></i> <i><u>before</u></i> <i><u>one is willing</u></i> <i><u>to take stock of oneself.</u></i></p>
16	<p><i><u>It is our aim in this work</u></i> <i><u>to avoid</u></i> <i><u>futile struggle.</u></i></p> <p><i><u>For this purpose</u></i> <i><u>we have to</u></i></p> <ul style="list-style-type: none"><li>• <i><u>remove the barricade</u></i> <i><u>before it removes itself,</u></i></li><li>• <i><u>allow the flow</u></i> <i><u>to bring out what is inherent in it, and</u></i></li><li>• <i><u>face those feelings</u></i> <i><u>that you would rather</u></i> <i><u>evade –</u></i><ul style="list-style-type: none"><li>• <i><u>doubts,</u></i></li><li>• <i><u>aggression,</u></i></li><li>• <i><u>jealousy,</u></i></li><li>• <i><u>possessiveness,</u></i></li><li>• <i><u>self-centeredness, and</u></i></li><li>• <i><u>self-importance –</u></i></li></ul></li></ul> <p><i><u>in short,</u></i></p> <ul style="list-style-type: none"><li>• <i><u>everything in you</u></i> <i><u>that belongs to</u></i> <i><u>the hurt child in you.</u></i></li></ul>
17	<p><i><u>Why do people resist</u></i> <i><u>becoming aware of</u></i> <i><u>these emotions</u></i> [i.e., <i><u>these emotions that belong to the hurt child inside</u></i>]?</p>

Let us be very clear about  
what resistance [i.e., what resistance to becoming aware of these emotions  
that belong to the hurt child inside]  
really means.

It does  
not merely indicate  
that you do not want to do this work.

You would not mind the work  
if it did not require  
your removing  
whatever barricades the stream.

There is  
not just one stream  
in you.

Since you consist of  
many  
• attitudes and  
• feelings,  
there are  
many  
• streams.

A few of them [i.e., A few of your many streams of attitudes and feelings],  
fortunately,  
are not barricaded;  
they [i.e., a few of your many streams of attitudes and feelings]  
create a  
• healthy and  
• constructive  
attitude  
toward  
• yourself  
and toward  
• your life.

There are  
other streams  
where

- the barricade  
is not too strong and
- the resistance  
is not too difficult to overcome.

But there are  
a number of streams  
that you have  
deliberately closed off  
because  
you thought that doing so [i.e., that closing off the streams of  
these particular attitudes and emotions]  
would protect you.

18

When you start the work,  
the conscious self  
does not realize that  
this "forbidden area" [i.e., this "forbidden area" of these particular  
feelings and attitudes]  
has to be touched,  
because its existence  
has been totally ignored.

Only when  
your work approaches these areas [i.e., approaches these "forbidden areas" of  
these particular feelings and attitudes],  
without your even realizing  
what they are [i.e., not even realizing what these "forbidden areas"  
of these particular feelings and attitudes are],  
will the resistance [i.e., the resistance to seeing them and making them conscious]  
manifest.

This happens with some people  
at the beginning of their self-search.

	<p><u>With others,</u></p> <ul style="list-style-type: none"><li>• <u>the work may have progressed for some time</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>minor barricades may have been eliminated,</u> <u>freeing some streams,</u> <u>before</u> <u>the forbidden areas</u> <u>can be touched.</u></li></ul>
19	<p><u>The areas</u> <u>you do not want to look at</u> <u>are not necessarily</u></p> <ul style="list-style-type: none"><li>• <u>ugly or</u></li><li>• <u>wicked.</u></li></ul> <p><u>In the final analysis,</u> <u>arrested growth</u> <u>is always</u></p> <ul style="list-style-type: none"><li>• <u>life-defeating and</u></li><li>• <u>self-centered,</u></li></ul> <p><u>but the emphasis</u> <u>may not be on</u></p> <ul style="list-style-type: none"><li>• <u>selfishness,</u></li></ul> <p><u>but rather on</u></p> <ul style="list-style-type: none"><li>• <u>false self-preservation.</u></li></ul> <p><u>Putting it differently,</u> <u>the resistance [i.e., the resistance even to make oneself aware of what these</u> <u>“forbidden areas” of these particular feelings and attitudes are]</u> <u>is a defense against</u></p> <ul style="list-style-type: none"><li>• <u>exposure,</u></li><li>• <u>hurt, and</u></li><li>• <u>vulnerability.</u></li></ul>
20	<p><u>It is of the utmost importance</u> <u>to become aware of</u> <u>your resistance [i.e., your resistance to exposure, hurt, and vulnerability as</u> <u>a means of false self-preservation].</u></p>

**If you look at**  
**certain past stages of your development**  
**from this point of view [i.e., the point of view of overcoming resistance to**  
**seeing and removing blockages to your awareness of**  
**the stream and flow of certain feelings and attitudes in you],**  
**you will recall that**  
**every major liberation**  
**was always preceded by**  
**a resistance to**  
**looking into yourself.**

**No matter what form**  
**the resistance [i.e., what form your resistance to your becoming aware of**  
**the stream and flow of certain feelings and attitudes in you]**  
**may have taken,**  
**you always had to**  
**overcome it,**  
**summoning your will**  
**to look at yourself**  
**in truth.**

**This [i.e., Looking at yourself in truth]**  
**had to be**  

- the strongest,**
- the most important**

**aim [of your work],**  
**otherwise**  
**you could not have succeeded.**

**But do not for a moment believe**  
**that because of these past efforts**  
**you will**  
**not**  
**have to go through the same struggle again.**

**This [i.e., This struggle to overcome your resistance to your becoming aware of**  
**the stream and flow of certain denied feelings and attitudes in you]**  
**is**  
**the healthy struggle**  
**to overcome**  
**the unhealthy struggle**  
**against**  
**self-awareness.**

21	<p><b><u>Learn to discover</u></b> <b><u>the signs of your resistance</u></b> <b><u>to removing the barricade</u></b> [i.e., <u>signs of your resistance to removing the barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you</u>].</p> <p><b><u>The signs</u></b> [of your resistance to removing this barricade] <b><u>may be manifold,</u></b> <b><u>but once you focus your attention on them</u></b> [i.e., <u>on the signs of your resistance</u>] <b><u>you will not miss them.</u></b></p> <p><b><u>You will learn to take</u></b> <b><u>seemingly legitimate excuses</u></b> [i.e., <u>excuses for your resistance to removing this barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you</u>] <b><u>with a grain of salt.</u></b></p>
22	<p><b><u>Resistance</u></b> [i.e., <u>Resistance to removing this barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you</u>] <b><u>exists</u></b></p> <ul style="list-style-type: none"><li>• <b><u>not only because</u></b> <b><u>your idea of yourself</u></b> <b><u>does not correspond to</u></b> <b><u>the reality you find</u></b> <b><u>beyond [or behind] the barricade;</u></b></li><li>• <b><u>nor is it sufficient to say that</u></b> <b><u>the barricade</u></b> <b><u>serves as a supposed defense against</u></b> <b><u>the hurts of life.</u></b></li></ul> <p><b><u>This</u></b> [i.e., <u>This line of thinking</u>] <b><u>is too general.</u></b></p> <p><b><u>One hidden reason</u></b> <b><u>for maintaining the barricade</u></b> [i.e., <u>the barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you</u>] <b><u>is that</u></b> <b><u>deep in one's soul</u></b> <b><u>one hopes against hope</u></b> <b><u>that it is possible</u></b> <b><u>to remain a child.</u></b></p>

Children

seem to have the advantage  
of being given what they need  
to be

- happy and
- secure.

They [i.e., Children]

can avoid the effort  
of obtaining it [i.e., of obtaining what they need to be happy and secure]  
themselves.

The illusion

is very tempting:

to be entitled

to receive

without

having to stand on one's own feet.

The recollection of

- this advantage of childhood

combines with

- the fear of

touching the afflicted areas  
where the past hurts are.

Because

the psychic forces

have tended toward

deliberate

helplessness,

the ego

has remained weak

and therefore

now

it [i.e., the ego]

cannot trust itself.

*This [i.e., The fact that the ego has remained weak and cannot trust itself]*  
*in turn*  
*furnishes an excuse*  
*for depending upon*  
*others*  
*for one's needs.*

*One does not want to*  
*give up the belief*  
*that*

- *happiness,*
- *fulfillment, and*
- *security*

*can come from others,*

*so one*  
*clings to*  
*this hope [i.e., this childish hope and sense of entitlement that happiness,*  
*fulfillment, and security can come from others and hence there is no*  
*motive for looking at oneself in truth and maturing into adulthood].*

*This is*  
*a main reason*  
*for resisting*  
*removal of the barrier [i.e., the barrier blocking your becoming aware*  
*of the truth of yourself, the barrier blocking awareness of the stream*  
*and flow of certain denied feelings and attitudes that are truly in you].*

23

*Once you remove it [i.e., remove the barrier]*  
*you will know*

- *that you have been clinging to*  
*an unjustified hope [i.e., unjustified hope since it is a childish and*  
*immature hope of gaining happiness from outside the self],*

*and*

- *that you did not wish to acknowledge this [i.e., this unjustified hope].*

*You will know*

- *that you did not want to go through*  
*all the effort*  
*of becoming responsible for your life, and*
- *that up to now*  
*you did not want to shoulder the burden*  
*of having failed in this respect [i.e., failed in respect to becoming*  
*responsible for your life].*

24	<p><u>Depending on others</u> <u>for one's needs</u> <u>may</u></p> <ul style="list-style-type: none"><li>• <u>take many forms and</u></li><li>• <u>apply to</u> <u>many different aspects of</u><ul style="list-style-type: none"><li>• <u>outer and</u></li><li>• <u>inner</u> <u>attitudes.</u></li></ul></li></ul> <p><u>You have to find out</u> <u>how this [i.e., how this depending on others]</u> <u>applies to</u> <u>you.</u></p>
25	<p><u>As</u></p> <ul style="list-style-type: none"><li>• <u>a child</u> <u>is helpless,</u></li></ul> <p><u>so is</u></p> <ul style="list-style-type: none"><li>• <u>an invalid.</u></li></ul> <p><u>Both depend on others.</u></p> <p><u>The resisting psyche</u> <u>is therefore</u> <u>not only</u></p> <ul style="list-style-type: none"><li>• <u>the child that has not yet grown up,</u> <u>but is also</u><ul style="list-style-type: none"><li>• <u>a deliberate invalid.</u></li></ul></li></ul>

26

On the one hand,

you

- are afraid of your helplessness and
- do not give yourself the chance
  - not to be helpless,
  - nor to test  
whether or not  
your helplessness is real.

On the other,

you are afraid of

the opposite [i.e., afraid of the opposite of your helplessness,  
namely, afraid of the possibility]:  
that you indeed [are not helpless because you may]  
have many more resources  
than you would like to admit.

Admitting them [i.e., Admitting to having many resources]  
would demand

- certain obligations and
- the assumption  
of self-responsibility,  
but you would rather  
take on  
false responsibilities  
because  
that seems  
an easier way  
to get approval.

This, too,

can be verified

only in

- subtle,
- hidden  
areas

that are not easy to find

unless

you have gained considerable  
self-knowledge.

27

To summarize:

The prohibition against  
allowing the flow of  
all feelings  
into your

conscious mind

is due to,

first,

• fear of  
imperfection;

second,

• fear of having to  
shed attitudes

that supposedly

protect one from hurts;

and, third,

• insistence on  
remaining a child

because then

others

are responsible for

your

• needs,

your

• happiness, and

your

• safety.

Again

I have to admonish you

that identifying these prohibitions [i.e., these prohibitions against becoming  
aware of the truth of yourself, the prohibitions against  
becoming aware of the stream and flow of certain denied  
feelings and attitudes that are truly in you]

is not easy,

even though

many emotions [i.e., many emotions that you previously denied]  
may have reached surface awareness already.

*If you*  
*persevere,*  
*you will find*  
*your fear of*  

- helplessness,*

*since you also fear*  

- knowing*

*that you need not be helpless*  
*if you do not wish to be.*

*You further fear*  

- having to give up*

*your childish desire*  
*for instant gratification*  
*of all your wishes.*

28

*These resistances* [*i.e., These resistances against becoming aware of the truth of*  
*yourself, these resistances against becoming aware of the stream and*  
*flow of certain denied feelings and attitudes that are truly in you]*  
*cut you off*  
*from your life-stream,*  
*even if*  
*this stream brings in its wake*  
*some debris to begin with.*

*But is it not much better*  
*to let the debris* [*i.e., the debris of certain denied feelings and*  
*attitudes that are truly in you]*  
*float freely*  
*where you can see it?*

*Seeing it* [*i.e., Seeing the debris of certain denied feelings and*  
*attitudes that are truly in you]*  
*affords you the means of*  
*removing it;*

*otherwise it* [*i.e., otherwise the debris of certain denied feelings and*  
*attitudes that are truly in you]*  
*will build up*  
*behind the barricade*  
*as the water mounts.*

29

**Recognize**

**the signs of resistance** [i.e., the signs of resistance against becoming aware of the truth of yourself, the signs of resistance against becoming aware of the stream and flow of certain denied feelings and attitudes that are truly in you],

**my friends!**

**Observe yourself.**

**See how you are**

**always tempted**

**to shove an unpleasant feeling aside**

**in the hope**

**that it will "go away."**

**Observe**

**how you try to find**

**easy explanations** [i.e., easy explanations for your disturbances, problems and life issues]

**that do not really satisfy you.**

**Observe**

• **how you make excuses**

**for not looking at these disturbances, and**

• **how everything else**

**seems more important.**

**Beware of**

**the**

• **easy**

**rationalizations,**

**for they are**

**most dangerous.**

• **Preposterous**

**rationalizations –**

**which exist**

**even in the sanest people –**

**are much easier to cope with**

**because**

**they require**

**less effort**

**for the truth to penetrate.**

	<p><b><u>But</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the seemingly valid rationalizations</u></b> <b><u>pose the real dangers:</u></b></li><li>• <b><u>they require</u></b><ul style="list-style-type: none"><li>• <b><u>sincere effort and</u></b></li><li>• <b><u>the cultivation of truthfulness.</u></b></li></ul></li></ul>
30	<p><b><u>Each one of you</u></b> <b><u>concerned with</u></b></p> <ul style="list-style-type: none"><li>• <b><u>spiritual development and</u></b></li><li>• <b><u>inner growth</u></b></li></ul> <p><b><u>may pose</u></b> <b><u>the following questions:</u></b></p> <p>[1] <b><u>"What is most important for me</u></b> <b><u>in order to reach</u></b> <b><u>the maximum possible</u></b> <b><u>self-honesty?</u></b></p> <p>[2] <b><u>Which</u></b> <b><u>of my activities</u></b> <b><u>can help me most in this?</u></b></p> <p>[3] <b><u>Do I deceive myself</u></b> <b><u>when I wish to believe</u></b> <b><u>that any activity</u></b> <b><u>other than</u></b> <b><u>self-recognition</u></b> <b><u>can bring me</u></b> <b><u>spiritual development?</u></b></p> <p>[4] <b><u>Is growth possible</u></b> <b><u>without it [i.e., without self-recognition]?</u></b></p> <p>[5] <b><u>Are my efforts sufficient,</u></b> <b><u>or could I do more?</u></b></p> <p>[6] <b><u>If I could do more,</u></b> <b><u>why do I permit this reticence [i.e., this reticence to do more]?</u></b></p>

[7] Could it be  
that I cultivate self-finding  
only in those areas  
• that do not  
hurt,  
• that do not  
create anxiety in me?

[8] If this is so [i.e., If this is so that I cultivate self-awareness in only those  
areas that do not hurt or create anxiety in me],  
then I must consider the likelihood  
that I resist knowing what is in me.

What is my attitude toward myself  
in this admission [i.e., in this admission that I resist  
knowing what is in me]?

[9] If I want to persist in my resistance,  
is it not better that at least  
• I know  
that I lack the courage to look at myself,  
rather than  
• pretend the opposite [i.e., pretend that I have the courage  
to look at myself but just do not see any problems when I do]?

[10] Do I have the courage for  
this admission [i.e., the courage for admitting that I lack the courage  
to look at myself in truth]?

[11] Can I acknowledge  
• that there are certain areas of my being  
where I am  
• courageous and  
• utterly willing to look truthfully at myself,  
• while other areas may exist  
where  
the opposite holds true [and I am not willing to look at myself]?"

Ask yourself  
all these questions  
and then  
listen carefully.

Pray  
that you do not deceive yourself  
with the answers.

If you do this [i.e., If you ask yourself these 11 questions and then listen carefully],  
my friends,  
it will mean  
more than you can possibly imagine at this time.

Once these questions  
are truthfully answered,  
you will  
experience  
the difference  
between

- healthy

and

- unhealthy

struggle.

31

If there is  
doubt in you,  
and  
you do not want to doubt,  
you may  
struggle against  
the doubt  
by denying its [i.e., by denying that you have any doubt whatsoever  
concerning whatever, and hence denying doubt's]  
existence,  
but  
you do not remove it [i.e., you do not remove the doubt in you by  
denying its existence in you].

This [i.e., Denying that you have any doubt whatsoever concerning whatever]  
is exactly what  
your

- resistance,

your

- barricade,

does.

**It** [i.e., Denying that you have any doubt concerning whatever]  
**is**  
**a pretense of**  
**not doubting,**

**it** [i.e., saying that you have no doubts whatsoever concerning whatever]  
**is**  
**not**  
**the reality.**

**Doubt is only one**  
**of many emotions.**

**There are**  
**clusters of negative emotions**  
**combined in**  
**certain attitudes**  
**that you resist recognizing.**

**Stop**  
**the resistance** [i.e., Stop your resistance to becoming aware of the clusters of  
negative emotions combined in certain hidden inner attitudes that you have].

**Let the negative emotions**  
**float freely to the surface,**  
**and then** [i.e., and then when you become conscious of them and admit them]  
**you have nothing to fear**  
**from them.**

32

**Unhealthy struggle**  
**is resistance** [i.e., resistance to seeing and admitting the whole truth of yourself],  
**and it**  
**is futile**  
**because**  
**you fight**  
**to make yourself believe something**  
**that does not correspond to**  
**reality.**

**It** [i.e., Unhealthy struggle – your fight to make yourself believe what is not true  
about yourself and to resist seeing and admitting the whole truth of yourself]  
**is as simple as that,**  
**and must be recognized**  
**in these terms** [i.e., recognized as a futile fight because of its unreality].

33	<p><u>Understandably,</u> <u>you tend to forget this</u> [i.e., <u>forget that your unhealthy struggle is futile because of its unreality – in it you try to not see what is true about you and desperately pretend to be what you are not</u>],</p> <p><u>my friends,</u> <u>and it is my task</u></p> <ul style="list-style-type: none"><li>• <u>to see that you are reminded of it at appropriate times and</u></li><li>• <u>to furnish you with the equipment you need, including strong examples that approach the problem from a new angle.</u></li></ul>
34	<p><u>So do not struggle against what is inside, regardless of what it is, for [in doing so] you consume your energies in the denial [of what is truly inside you].</u></p> <p>[In this unhealthy struggle]</p> <ul style="list-style-type: none"><li>• <u>You perpetuate self-deception, and</u></li><li>• <u>you do not achieve the result you wish.</u></li></ul> <p><u>Learn to accept that you</u></p> <ul style="list-style-type: none"><li>• <u>are only human and</u></li><li>• <u>are not despicable because you harbor the same weaknesses as all your fellow human beings.</u></li></ul>

*Thus* [i.e., *Thus by learning to accept your humanness and your weaknesses that you have in common with all your fellow human beings*]  
*you will be*  
*kinder toward yourself*  
*and this* [i.e., *this kindness toward yourself*]  
*will enable you*  
*to face*  
*all*  
*that is in you.*

*Harsh unkindness*  
*with oneself*  
*is not*  
*a virtue, my friends,*  
*as you may believe.*

*It* [i.e., *Harsh unkindness with oneself, self-moralizing, and merciless self-criticism*]  
*is quite*  
*the opposite* [to being a virtue],  
*because it* [i.e., *because harsh unkindness*] *is*  

- *proud,*
- *arrogant, and*
- *breeds*
  - *self-deception and*
  - *untruthfulness.*

35

*I also want to remind you*  
*that whenever you feel*  
*inner discomfort,*  
*it is not sufficient*  
*to look for*  
*the deeper meaning.*

*You also need to examine*  
*the times when you*  
*felt similarly*  
*as a child.*

*Then*  
*synchronize*  
*these two feelings* [i.e., *synchronize your current feelings of inner discomfort with times you felt similar inner discomfort as a child*].

**But it is necessary**  
**to have made some progress on this path**  
**before this approach [i.e., this approach of synchronizing current**  
**discomforts with times of similar discomforts in childhood]**  
**becomes**

- **meaningful and**
- **liberating.**

**Otherwise it [i.e., Otherwise this approach of synchronizing current**  
**discomforts with times of similar discomforts in childhood]**  
**will merely be**  
**an empty,**  
**although perhaps interesting,**  
**speculation.**

**Do not ever forget**  
**the childhood hurts**  
**that you have not yet**  
**come to terms with maturely**  
**cause you**

- **to barricade the stream,**
- **to resist,**
- **to be untruthful toward yourself,**
- **to live in**
  - **destructive patterns,**
  - **inner fear, and**
  - **insecurity.**

**These [childhood] hurts [you have not yet come to terms with maturely]**  
**cause you**

- **to struggle in the wrong direction,**  
**which puts you in**  
**disharmony with**  
**life's flow.**

**Only if you understand this**  
**can you**

- **enter the stream,**
- **flow with the tide of**
  - **time,**
  - **space, and**
  - **movement, and**
- **be in harmony with**  
**the universal forces.**

36	<p><u>Those who have never</u></p> <ul style="list-style-type: none"><li>• <u>found and</u></li><li>• <u>consciously acknowledged</u> <u>a resistance in themselves</u> <u>still have much to learn.</u></li></ul> <p><u>They are way behind</u> <u>those who can</u></p> <ul style="list-style-type: none"><li>• <u>freely admit,</u> <u>and thus</u></li><li>• <u>cope with,</u> <u>their resistance.</u></li></ul>
37	<p><u>If there are spontaneous questions referring to this lecture,</u> <u>please ask them now.</u></p> <p><b>QUESTION:</b> <u>If someone has</u> <u>repressed fear</u> <u>and then has come to realize it,</u> <u>and this realization makes the fear overflow –</u> <u>you discussed today how</u> <u>whenever there is an overflow,</u> <u>there is a struggle –</u> <u>how can he cope with it?</u></p>
38	<p><b>ANSWER:</b> <u>It is an error</u> <u>to believe that</u> <u>allowing yourself</u> <u>to become aware of the fear</u> <u>will cause an overflow</u> <u>you cannot cope with.</u></p> <p><u>It is</u> <u>not</u></p> <ul style="list-style-type: none"><li>• <u>the awareness [of the fear]</u> <u>that causes the difficulty,</u></li></ul> <p><u>but</u></p> <ul style="list-style-type: none"><li>• <u>the attitude toward the fear</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>what underlies it [i.e., what underlies the attitude toward the fear].</u></li></ul>

The wrong attitude [toward the fear]  
is  
the unhealthy struggle  
against the fear.

Struggling  
in the sense of  
telling yourself that

- "I should not  
be afraid,
- I do not want to  
feel fear  
because it is unpleasant,"

fights against  
the part of yourself  
that happens to be in fear now.

The feeling of  
being flooded by fear  
comes from  
bracing yourself against  
the wave of fear.

Your defenses against  
recognizing that  
you are in fear  
still operate.

39

You have  
partly  
removed the barricade  
because you realized that it [i.e., that the barricade against seeing fear]  
prevents development,  
but another part of you  
bargains  
to have the fear removed  
before  
it [i.e., before the fear]  
is fully out of hiding,  
with all its ramifications.

If you  
stop struggling  
against  
the fear,  
if you can say,

"I, a human being  
like many others,  
am now in fear,"

you will finally  
• float and  
• rise  
on the wave of fear,  
rather than  
• being immersed  
in it [i.e., immersed in the wave of fear].

You will  
• swim  
in the fear  
rather than  
• drown  
in it.

This [i.e., Skillfully swimming in the fear]  
will eliminate  
the feeling of danger [i.e., the feeling of danger of drowning in the fear].

Although  
the fear  
will still be present,  
it [i.e., the fear]  
will be experienced  
in a very different way.

**Immersion** [i.e., Immersion, sinking, and eventually drowning in the fear  
rather than swimming in the fear]

is due to  
struggling against the wave.

**The fear of drowning**  
prevents people  
from swimming,  
even though  
they have capacity to swim.

**Only when you**  
swim [in the fear]  
**can you**  
see what is  
behind the fear.

40

• **Nagging,**  
• **persisting**  
**fears**  
are  
**unrealistic fears**  
you do not cope with properly,  
regardless of  
what the issue may be.

**Underneath these** [i.e., Underneath these persistent, unrealistic fears  
that you do not cope with properly],  
you will always find  
**other "streams of emotions"**  
that are  
• **blocked**  
and thus  
• **prevented from flowing.**

These  
other emotions [that are also blocked and thus prevented from flowing]  
may be manifold:

- hostility,
- humiliation,
- pride and
- shame,
- hurt,
- arrogance,
- self-importance,
- self-pity,
- insistence on unreasonable demands,  
and many more.

You struggle  
against

- these feelings

just as you struggle  
against

- the fear.

Very often,  
the first layer  
underneath the fear  
consists of  
strong hostilities,  
which are particularly taboo.

If they [i.e., If feelings of strong hostilities that are underneath the fear]  
are allowed  
into the fresh air of consciousness,  
the fear  
will automatically cease.

I promise this will be so,  
and this has often been corroborated  
by friends  
who have already gone through this phase.

41

**QUESTION:**

**And if it is  
not a**

- **psychological fear,**

**but a**

- **physical one?**

**ANSWER:**

**Your attitude toward**

- **a physical predicament**

**does not preclude**

- **psychological deviations.**

**A realistic [physical] fear**

**will be coped with**

**in the**

- **best and**
- **most reasonable**  
**way possible.**

**If the unpleasant result one fears**

**is not eliminated,**

**then acceptance of**

**the unpleasantness**

**must finally come,**

**if it [i.e., if the unpleasantness]**

**is coped with**

- **maturely and**
- **realistically.**

**But acceptance [of the unpleasantness]**

**is impossible**

**as long as**

**one struggles.**

The mind  
is divided.

Part of it says,

"I should accept  
what cannot be altered,"

and another part says,

"I do not want  
to accept it."

Situations [i.e., Unpleasant situations]  
result in nagging fears

whenever

this division [i.e., this division where part of the mind knows it should  
accept the unpleasantness and another part of the  
mind does not want to accept the unpleasantness]

• exists

and

• goes unrecognized.

Moreover,

the underlying  
negative emotions  
are still kept in hiding;

they [i.e., negative emotions that underlie the fear of a real physical unpleasant  
situation but are kept in hiding]

simply make themselves known  
in connection with

a now

real

outer reason [i.e., a real physical unpleasant situation].

But

the existence of  
the outer reason [i.e. the outer reason which is the fear of  
a now real physical unpleasant situation]

does not eliminate

their presence [i.e., does not eliminate the presence of the negative  
emotions that underlie the now real outer reason for fear].

The inevitable difficulties of life  
can be met  
only if  
the psychological deviations  
are recognized.

If a real outer fear  
overwhelms you,  
then you  
struggle against  
a part of yourself in life.

And here  
we come around full circle  
to the beginning of this lecture.

42

Ask yourselves, my friends,  
if you are afraid of  
certain happenings in life.

Are you not  
doubtful of your  
• strength and  
• resourcefulness  
to go through them?

Tackle it from there.

A final word regarding this:

The doubt about  
your own resources  
has to do with  
• your childish insistence  
on having to have your way,  
and  
• your inability to relinquish it [i.e., relinquish your childish  
insistence of having to have your way].

The more

you must have [i.e., must have your way],

• the more

you will be in fear [i.e., fear of not having your way], **and**

• the more

you will

struggle against

the knowledge

• of this fear [i.e., fear of not having your way]

**and**

• of your childish insistence [i.e., your childish insistence of having to have your way].

The emotional maturity

we seek

is the ability

to

• tolerate frustration, and

to

• accept that everything does not always go one's own way.

That acceptance [i.e., that acceptance of frustration and acceptance that everything does not always go one's own way]

will finally

enable you

to master

• yourself and

• life

because

you will

• float with the wave,

instead of

• stemming against it.

That [i.e., Floating with the wave of life]

alone

will give you

self-confidence.

43	<p><u><i>If you can accept not having whatever you want, that will give you the trust in yourself you truly deserve.</i></u></p> <p><u><i>If you must have what you want without being able to provide it for yourself, you will remain</i></u></p> <ul style="list-style-type: none"><li>• <u><i>helpless and</i></u></li><li>• <u><i>dependent and</i></u></li><li>• <u><i>insecure.</i></u></li></ul> <p><u><i>If you can accept frustration, you will have the confidence of knowing that you can cope with life.</i></u></p>
44	<p><u><i>My dearest friends, meditate deeply on these last two sentences.</i></u></p> <p><u><i>You will then come to see that</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the event you fear is much less frightening than</i></u></li><li>• <u><i>your helpless dependency on having to have what you want, while denying</i></u><ul style="list-style-type: none"><li>• <u><i>your own and</i></u></li><li>• <u><i>life's limitations.</i></u></li></ul></li></ul>

45

My dearest friends,  
be blessed,  
all of you!

May the love  
that is pouring forth  
fill you with  

- courage and
- the knowledge

that  
you have within yourself  
all you need  
to master  
any situation.

May this love  
also give you  

- strength and
- wisdom,

as well as  

- the inner willingness

to really understand  
what I have said tonight.

For this [real understanding of what I said] would mean  
such a liberation for you!

It [i.e., The inner willingness to really understand what I have said tonight]  
would mean  
the difference  
between  

- living

and  

- only half-living.

You cannot  
do enough  
pondering over this lecture.

Try to make it [i.e., Try to make this lecture]  
a lived knowledge;  
apply it  
to yourself personally,  
rather than  
merely understanding it  
intellectually.

	<p><b><u>Receive our</u></b></p> <ul style="list-style-type: none"><li>• <b><u>love and</u></b></li><li>• <b><u>blessings.</u></b></li></ul> <p><b><u>You have nothing to fear.</u></b></p>
46	<p><b><u>Pursue this work</u></b> <b><u>and you will become</u></b> <b><u>forever</u></b></p> <ul style="list-style-type: none"><li>• <b><u>stronger,</u></b></li><li>• <b><u>more creative, and</u></b></li><li>• <b><u>more harmonious</u></b></li></ul> <p><b><u>with</u></b></p> <ul style="list-style-type: none"><li>• <b><u>yourself and</u></b></li></ul> <p><b><u>with</u></b></p> <ul style="list-style-type: none"><li>• <b><u>your life.</u></b></li></ul> <p><b><u>You will become</u></b> <b><u>more alive</u></b> <b><u>than you ever thought possible.</u></b></p> <p><b><u>Be in peace.</u></b></p> <p><b><u>Be in God!</u></b></p>

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