

Pathwork Lecture 121: Displacement, Substitution, Superimposition

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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

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03	<p><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>God bless</u> <u>every one of you.</u></p> <p><u>Blessed be</u> <u>this hour</u> [i.e., <u>Blessed be this time we now spend together in this lecture</u>].</p> <p><u>Blessed be</u> <u>every step</u> <u>toward</u> <ul style="list-style-type: none">• <u>growth and</u>• <u>unfoldment</u><u>each of you undertakes.</u></p>

by Eva Broch Pierrakos

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To those of my friends
who are already
deeply involved in this path of
self-confrontation
I say:

may your progress continue.

And may those of you
who have
not yet
stepped onto this path in a more direct way
find the

- realization and
- enlightenment

necessary
to start the work
within yourselves.

04

Tonight I should like to discuss a subject
that has come up before
but which
none of you
fully understand
in its deeper significance:
that is,

- displacement,
 - substitution, and
 - superimposition
- of
- feelings
- and
- needs.

This topic deserves
careful

- scrutiny and
- understanding,

particularly
at this time.

It is essential
for all of you
to understand these concepts [i.e., these concepts of displacement,
substitution, and superimposition of feelings and needs]
in order to
make further progress.

Some of you
find yourselves
in negative involvements
you
cannot

- fully understand*

and, therefore,
cannot

- resolve –*

unless
this vital factor [i.e., this vital factor involving
displacement, substitution, and
superimposition of feelings and needs]
is recognized
as it applies
specifically
to you as individuals.

05

Whenever a person is

- confused in a situation,*
- negatively involved in a relationship, and*
- cannot come out of*
a disturbed feeling
in spite of
certain recognitions,

it is an
absolute sign
that some

- emotional needs*

or

- specific feelings*
have been
 - shifted into different channels*

or

- superimposed by other feelings.*

	<p><u>No matter</u> <u>how</u> <u>deep</u> • <u>a problem,</u> <u>how</u> <u>severe</u> • <u>a fault,</u> <u>it</u> [i.e., <u>a problem, no matter how deep,</u> <u>or a fault, no matter how severe</u>] <u>could never create</u> <u>an abiding disturbance</u> <u>if</u> <u>the person were</u> <u>completely aware of it</u> [i.e., <u>completely aware of</u> <u>the problem or fault</u>] <u>in its</u> <u>original form,</u> <u>without</u> • <u>displacing</u> <u>the genuine feelings,</u> • <u>substituting</u> <u>others</u> [i.e., <u>substituting</u> <u>other feelings for</u> <u>the genuine feelings</u>], <u>or</u> • <u>superimposing other feelings</u> <u>over</u> <u>the genuine ones.</u></p>
06	<p><u>As you know from my previous talks,</u> <u>each</u> • <u>emotion,</u> <u>each</u> • <u>feeling,</u> <u>each</u> • <u>thought,</u> <u>each</u> • <u>attitude,</u> <u>each</u> • <u>need</u> <u>is an</u> <u>energy-current.</u></p>

There are
many different types
of energy,
corresponding to
the type of
• feeling or
• need.

The integrated individual
with a
• full
• rich
life
expresses
a variety of
• needs and
• feelings –
not
just a few.

The more
integrated
a person is,
the less
do the
various needs
interfere with
one another and
the less
friction they cause
• within
and
• outside
in the life of the person.

The healthy psyche
requires
fulfillment
in many directions.

The entity is
destined by nature
to attain
this manifoldedness [i.e., to attain this fulfillment in many directions].

07

Exclusion
of certain fulfillments
at the expense of
others
is the result of
• erroneous,
• unconscious
• concepts,
• limited
• understanding and
• lack of
• self-awareness.

For example,
• displacement and
• superimposition
result in a
conflict
between
the need for
• vocational self-expression
and
the need for
• mutuality in a love relationship;

between
the need for
• solitude
and
the need for
• companionship;

the need for
• physical
and
• mental
activity;

the need for
• sexual
and
• creative
expression;

the needs for
• *self-assertion*
and for
• *flexible adjustment;*

the needs for
• *ego-gratification*
and for
• *unselfishness.*

These,
and many other
apparently contradictory
• *needs*
and
• *self-expressions,*
can harmoniously
live side by side
in healthy interaction
only if
no confusion exists
as to the
• *rightfulness*
and
• *fundamental genuineness*
of these different forms of expression,
so that
no
• *superimpositions*
and
• *displacements*
occur.

What appears as contradiction to the
• conflicted,
• blind
person
is no contradiction in reality,
but merely proof of the
• richness and
• variety of creation.

In the healthy psyche,
• one type of self-expression
• supports and
• strengthens
• the other,
rather than causing conflict.

08

If you believe that a
• need
or
• feeling
is necessarily wrong,
this belief [i.e., this belief that a need or feeling is necessarily wrong]
eventually
makes it [i.e., makes this need or feeling actually become]
wrong.

- Uncertainty,
- fear,
- guilt and
- shame

about

the existence of
a feeling you
believe
you

should not have –

while actually

- suffering from
thwarting that need

and

- resenting the
"necessity" to do so [i.e., resenting the
"necessity" to thwart that need because
you so strongly believe that having that
healthy need makes you bad and evil] –

creates an

unhealthy climate

that makes

the healthiest emotional need
into something bad.

This fact [i.e., This fact that a healthy and real need has been made into
something bad]

requires

- hiding,
- denying,
- repression.

The existing energy [i.e., The ENERGY existing in this healthy and real need,
a need that has been "made bad" by believing it to be bad so that
it now has to be denied, hidden, and repressed]

does not dissolve
into thin air.

Like a stream,

it [i.e., this energy in this healthy and real, but now repressed, need]
seeks an outlet.

	<p><u><i>The original energy</i></u> [i.e., <u><i>The original energy of this original real need, a need that now has been “made wrong” and therefore has to be repressed and denied</i></u>]</p> <ul style="list-style-type: none">• <u><i>converts into</i></u> <u><i>a different type</i></u> [i.e., <u><i>a different types of energy</i></u>] – <u><i>displacement</i></u>, <p><u><i>or it</i></u></p> <ul style="list-style-type: none">• <u><i>changes into</i></u> <u><i>its</i></u> [i.e., <u><i>changes into the original energy’s</i></u>] <u><i>opposite</i></u>, <u><i>due to the feeling</i></u> <u><i>that</i></u> <u><i>the original</i></u><ul style="list-style-type: none">• <u><i>emotion or</i></u>• <u><i>need</i></u> <u><i>is unacceptable.</i></u>
09	<p><u><i>It is very important</i></u> <u><i>to become aware of</i></u> <u><i>what may seem like</i></u> <u><i>two contradictory needs</i></u> <u><i>and to realize</i></u> <u><i>that</i></u> <u><i>they are</i></u><ul style="list-style-type: none">• <u><i>not necessarily so</i></u> [i.e. <u><i>to realized that the two needs that seem contradictory are not necessarily contradictory</i></u>], <u><i>but</i></u><ul style="list-style-type: none">• <u><i>a part of</i></u> <u><i>a full life.</i></u> <p><u><i>The most prevalent denial</i></u> <u><i>due to</i></u> <u><i>false guilt</i></u> <u><i>is in the area of</i></u> <u><i>receiving.</i></u></p> <p><u><i>Anything you</i></u> <u><i>wish to attain for yourself</i></u> <u><i>often carries with it</i></u> <u><i>a vague feeling</i></u> <u><i>that this is wrong.</i></u></p></p>

Because
the need to receive
is completely
• disapproved of or
• denied,
its counterpart –
the need to give,
as part of a
• rich,
• healthy,
• fulfilled life –
cannot
grow into maturity.

Denying
the need to receive
causes
the psyche, in this respect [i.e., in respect to receiving],
to remain
childishly selfish,
so that a
one-sided greed exists.

The greed
may then be
superimposed with a
• false,
• compulsive
giving
which –
just because
it [i.e. just because this false, compulsive giving]
is
• superimposed [i.e., is superimposed on
top of the greed]
and not
• the result of natural growth –
• brings
• disharmony,
• resentment,
• self-pity,
and
• invites
• unjust exploitation.

10

A good example [i.e., A good example of superimposition]
is the need for
sexual expression.

I have discussed this in a different context.

Due to
false guilts,
a person's sexuality
may remain

- *selfishly childish*

and is therefore
unable to meld with

- *the need to*
 - *give*
- *receive*
 - *love and*
 - *affection.*

Consequently,
the need for sex
is

- *denied and*
- *superimposed with*
substitute needs.

11

Feeling
erroneously
guilty
about
the natural need to
• receive,
automatically
impairs
your capacity to
• give –
no matter how
• forcefully and
• artificially
you may
practice giving
in order to
quelch
the gnawing guilt [i.e.,
guilt for the natural
need to receive].

This impairment [i.e., This impairment to your natural capacity and need to receive]
encourages
the false assumption
that
wanting to
• receive
is wrong,
thereby increasing the
• denial [i.e., denial of your need to receive],
• displacement [i.e., displacement of
your need to receive]
and
• substitution [i.e., substitution for
your need to receive].

To recapitulate:

- unfree,
- compulsive,
- problematic

giving

is often the result of
denying

a need to receive.

The latter [i.e., The need to receive]
may have grown

disproportionately strong,
just because

it [i.e., just because the need to receive]

is thought

- wrong and

- bad

and therefore

- repressed.

Each individual

has to

specifically ascertain

in what particular respect

of his or her personality

this [i.e., this compulsive, unnatural giving that is a result of

denying and repressing a healthy need to receive because

the need to receive is thought to be wrong and bad]

holds true.

By

- unraveling this whole process

and

- taking cognizance of it

the soul experiences

great relief.

12

There is a

- particular and
 - quite common
- conflict
between
- the compulsion to give
- and
- the guilt for receiving.

These two emotions [i.e., 1) the compulsion to give and 2) the guilt for
needing to receive]
may be
comparatively easy to recognize.

The person
feels

- unfairly treated,
 - exploited,
 - victimized,
 - resentful,
- while still being
unable to stop
- the compulsion
 - to give
- and
- the guilt for desiring
 - to receive.

He or she is faced with
the unsatisfactory alternative of
either

- giving [i.e., compulsively giving]
and resenting it

or

- receiving
and feeling
- unfree,
- inhibited and
- guilty.

He or she
cannot find the way out of
this predicament [i.e., this predicament of having two unsatisfactory
alternatives: 1) giving compulsively and feeling resentment and
2) wanting to receive and feeling guilty for this desire].

If such is the case,
you may be sure, my friends,
that

- **you have not faced**
an underlying
 - **selfish greed,**
- **nor have you**
fully understood
that
 - **the greed**
is merely the result of
a confusion

which ignores the fact
that
you are
entitled
to receive.

If this conflict is worked through,

- **your giving will be freer,**

and

- **so will be your ability to receive [i.e., so will your ability to receive be freer].**

13

I said before that
if the original fault
were fully conscious,
there would be
comparatively little disturbance.

Let us apply that truth
to this particular facet of the human psyche [i.e., the facet dealing with
seemingly having two unsatisfactory alternatives in
the matter of giving and receiving:
1) giving compulsively and feeling resentment and
2) wanting to receive and feeling guilty for this desire].

If a person could

- clearly see the
 - childish,
 - greedy
 - selfishness and
- express it –

"Since I am
so selfish
that I want everything for myself,
I do not deserve
to receive" –

the conflict would cease,
even before
the greedy selfishness
entirely disappeared.

The mere fact
of being aware of

- the selfishness –

and

- its consequent
wrong conclusion of
self-denial –

would enable the person
to understand
that

while the
hitherto hidden

- greed
is

• unfair,
the subsequent measure against it –

- complete self-denial –
is

• equally unfair
in the opposite extreme.

14

Whether it concerns
the aspect of
• giving
and
• receiving,
or
• any other
• natural,
• legitimate
• need
and
• self-expression,

• hidden
one-sidedness [i.e., for example, the HIDDEN need to RECEIVE]
often creates
• overt
one-sidedness
in the opposite extreme [i.e., for example, the OVERT need to GIVE].

This form of
substituting
the disapproved
• need or
• emotion
with its opposite
is
• very frequent
and
• at the bottom of
many a conflict
which,
in spite of
various recognitions,
does not dissolve.

15

Let us take another current problem:

- self-assertion.

Suppose a man
feels guilty
about

expressing
his

- healthy,
- masculine

aggressiveness,
confusing it [i.e., confusing his healthy
masculine aggressiveness]

with

- unhealthy,
- hostile

aggressiveness.

He finds himself
in the following

- predicament and
- conflict:

he desists from
expressing
his natural need
for

masculine self-assertion
in the confusion

that this [i.e., that expressing his NATURAL
NEED for masculine self-assertion]

makes him
wrong.

Consequently,
he emasculates
himself.

His weakness [i.e., **His weakness, self-imposed by self-emasculat**,]
causes

- **self-contempt and**
- **resentment toward others,**
whom he
blames
for

the unpleasant results
of his weakness [i.e., **for the unpleasant results of his**
weakness, a weakness that was actually
self-imposed by his self-emasculat].

Or [i.e., **Or, instead of emasculating himself and thereby making himself too weak**
to express any form of aggressiveness],

he

- **expresses**
aggressiveness,

and because he vaguely feels
that this [i.e., **feels that his expressing any form of aggressiveness,**
even his healthy self-assertion]

is

- **"unkind" or**
- **"unspiritual,"**

he

- **wavers.**

This wavering,
in itself,
makes

the expression of
self-assertion –

- **independence,**
- **natural healthy aggressiveness –**
problematic

because

his own attitude toward it [i.e., **his own attitude toward**
his independence, natural healthy aggressiveness]

is uncertain,

either

- **consciously**

or

- **unconsciously.**

	<p><u><i>In addition,</i></u> <u><i>his resentments –</i></u> <u><i>the result of</i></u> <u><i>suppressing</i></u> <u><i>his natural aggressiveness –</i></u> <u><i>now mingle with</i></u> <u><i>the confusion.</i></u></p> <p><u><i>He no longer expresses</i></u> <u><i>• the healthy facet</i></u> <u><i>of aggression,</i></u> <u><i>but, instead,</i></u> <u><i>• a negative version</i></u> <u><i>of it [i.e., a negative version of his otherwise natural aggressiveness].</i></u></p>
16	<p><u><i>Some of my friends on the path</i></u> <u><i>have reached the point</i></u> <u><i>where they recognize</i></u> <u><i>that they</i></u> <u><i>have a conflict</i></u> <u><i>between</i></u> <u><i>two unsatisfactory alternatives:</i></u></p> <p><u><i>• weakness</i></u> <u><i>versus</i></u> <u><i>• hostility.</i></u></p> <p><u><i>They cannot find</i></u> <u><i>their way out</i></u> <u><i>until they realize</i></u> <u><i>that they</i></u> <u><i>denied</i></u> <u><i>their original need</i></u> <u><i>to express</i></u> <u><i>natural</i></u> <u><i>masculine aggressiveness,</i></u> <u><i>out of ignorance</i></u> <u><i>that it [i.e. that their original need to express</i></u> <u><i>their natural masculine aggressiveness]</i></u> <u><i>is</i></u> <u><i>a healthy need.</i></u></p>

When you give
aggressiveness
a right to exist,
you will have no reason to
feel
hostile,

so expressing aggression
will
not create
guilt.

You will also be able
to make the distinction
between

- the rightfulness of
this need [i.e., the need to express aggression]
- and
 - the equal rightfulness of
the need for
 - interdependency,
 - relinquishing, and
 - flexibility.

These latter aspects [i.e., These aspects of the need for interdependency,
relinquishing, and flexibility]

are most ardently denied
by the person who
weakens himself
due to

the above-mentioned misconception [i.e., due to the
misconception that expressing any form of aggression
or self-assertion makes one wrong and bad].

He substitutes
for the

- weakness and
- shame
its [i.e. weakness's]
concomitant –

an exaggerated "strength."

	<p><u>He confuses</u></p> <ul style="list-style-type: none">• <u>flexibility,</u>• <u>adjustability,</u>• <u>the ability to take advice</u> <u>with</u><ul style="list-style-type: none">• <u>weakness,</u> <p><u>and</u> [i.e., <u>and he confuses</u>]</p> <ul style="list-style-type: none">• <u>rigid stubbornness</u> <u>with</u><ul style="list-style-type: none">• <u>strength.</u> <p><u>He constantly wavers</u> <u>between</u></p> <ul style="list-style-type: none">• <u>giving in</u> <u>at the wrong</u><ul style="list-style-type: none">• <u>time and</u>• <u>place –</u> <u>because</u> <u>he disapproves of</u> <u>his aggressive tendencies –</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>asserting himself</u> <u>where reason</u> <u>indicates that to do so</u> [i.e., <u>that to assert himself</u>] <u>is detrimental.</u>
17	<p><u>In addition to</u> <u>substituting</u> <u>the opposite trend</u> <u>for</u> <u>the one that is denied,</u> <u>another form of</u> <u>displacement</u> <u>is shifting a</u> <u>need</u> <u>into another channel.</u></p>

Wherever there is

an

- exaggerated involvement,

an

- involvement
which disrupts

- inner

and/or

- outer

peace,

an

- involvement
that leaves
other important functions in life
unfulfilled,

one may be sure

that

such a shift [i.e., a shift of a need into another channel]
has taken place.

Let us again take some
illustrative examples.

An overconcern with
one's creative abilities

hardly leaves room for
other needs

to be expressed,

regardless of

how constructive such self-expression may be
in itself.

Such over-emphasis
may be an indication of
a denied need

in another area of the personality.

The resultant

inner

friction

may only gradually
become noticeable,

after

extensive progress
in self-awareness.

- Tension,
- frustration,
- discontent,
- inexplicable hostility,
- overreaction –
where
one sees
 - that the intensity of feeling
is not commensurate with
the occasion,
yet is unable to prevent it [i.e. yet one is unable
to prevent the intensity of feeling] –

or

- numbness and
- impoverishment of feelings
in other areas,

are frequent indications of

- inner
friction,
which is the result of
denying
a rightful need.

- Outer
friction with
one's environment
is often a further result.

18

There are
many possible reasons for

- denying or
- ignoring
the rightfulness
of the original need.

Whatever the

- specific circumstances,
- early influences or
- personal images

may be,

you must recognize

that

this original need

does exist,

even though

you fear to acknowledge it.

At earlier periods during your life

the need [i.e., the original need]

may have

clearly manifested.

Now it [i.e., Now the original need]

may manifest

in a displaced form.

If you are truly desirous

to know

the truth

about yourself,

it will not be too difficult

to synchronize

the feelings

of the

• original,

• denied

need

with

the feelings

of the

• substitute

need.

Doing so [i.e., Synchronizing the feelings of the original. denied need

with the feelings of the substitute need]

will bring

immeasurable

• relief and

• peace.

19

You may be
frightened of

• love

and

substitute

• your need for it [i.e., substitute your need for love]

with

• the expression of a talent.

You ignore the fact

that there is room for

both [i.e., room for both love and the expression of a talent] –

and for

many more forms of expression –

in your

emotional life.

Your fear

of acknowledging

the original need [i.e., here, your fear of acknowledging

the original need for love]

forces you

to abandon a

• different,

but

• equally legitimate

need.

You may

still lack

the necessary information

about the

inner

• misunderstandings and

• misconceptions

which are responsible for

your fear of

love.

You are afraid
that you will be
forced
to plunge yourself
into it [i.e., be forced to plunge into LOVE, which you so fear]
when you recognize
the existence of
the need [i.e., recognize your NEED for LOVE].

Therefore
you battle against
recognizing
the displacement [i.e., here, you battle against recognizing that your
expression of a talent is a displacement of love,
the love that you also need] –

or
if you do recognize it [i.e., here, or if you do recognize that your expression of a
talent is a displacement of love, the love that you also need],

you do so [i.e., you recognize the displacement]
only in a

- flat,
- intellectual

way.

You also
ignore

- the harm
you inflict upon yourself,

apart from

- the perpetual starvation [i.e., the perpetual starvation for love]
you expose yourself to.

20

Any

- unfulfillment,
- hurt,
- rejection or
- disappointment

causes

- an infinitely deeper suffering
in the displaced area [i.e., here, expression of a talent]

than

- the suffering
connected with
the original need [i.e., here, the original need for love].

If you are

fully aware of
your psyche's expression –

"I am still afraid of love.

I do not yet

fully understand why [i.e., I do not yet fully understand
WHY I am still afraid of love]

and therefore [i.e., therefore, because I do not understand
WHY I am still afraid of love,]

I am not ready to

• love

and

• be loved.

But

I know that

love

is a universal need.

What does

its denial [i.e., What does denying loving and being loved
do to me?]

How do I

really

feel this lack [i.e., this lack of loving and being loved]?

How many of my emotions

involved in my substitution

actually belong to

the need for

love?" –

*[Repeating, if you are fully aware of your psyche's expression
about the need to give and receive love and about displacement,]*

your growing

- *peace,*
- *insight, and*
- *ability to cope*

with issues

with which

you could not previously cope

will prove

how essential it is

to live in

truth.

Even though

you may still

- *shirk*
- love,*

you gain

full possession of yourself by

- *not shirking*
- truth.*

Thus you

prevent

- *accumulating*
 - *avoidable*
 - *real*
- guilts*

and

- *putting yourself*
- unnecessarily*

under the power of

detrimental influences

which encourage

that in you

which is so harmful.

21

Shifting
original needs
into
different channels
may take various forms,
apart from
the example cited above [i.e., apart from the example in
which the original need for LOVE is
shifted into the channel intended
for the need to EXPRESS A TALENT].

Fear of
love
may,
in other personalities,
create

- an overemphasis,
- an exaggerated need for
purely sexual expression.

A compulsion for
sex
may also be a
denial
of one's need to

- assert oneself,

or of one's need to

- develop a creative talent.

An

- unbalanced,
- one-sided

need for

- spirituality and
- seclusion

may be the manifestation of
displaced needs

in any of the aforementioned respects:

fear of

- love,
- sex,
- self-assertion,
- vocational expression.

The fear [i.e., The fear of love, sex, self-assertion, vocational expression],

I repeat,

is the result of ignoring

that all these needs [i.e., the needs for love, sex, self-assertion,
vocational expression],

and more,

are,

in healthy interaction,

- natural and
- universal,

and therefore

- no cause for
- guilt and
- denial.

22

A generally ignored need
is that of
ego gratification.

The most enlightened people
are under the impression
that
any need for it at all [i.e., that any need for ego gratification at all]
indicates

- neurosis,
- disturbance,
- immaturity.

In the
well-functioning personality,
the need for
ego-gratification
is acknowledged,
but
it [i.e., but the need for ego-gratification]
is not exaggerated
at the expense of
other

- functions and
- expressions

of the self.

Lack of ability
to give
the ego
its necessary gratification
is a result of
ignoring its [i.e., ignoring the ego's]

- healthy,
- unexaggerated

existence.

Being dependent on others
who fall short
of fulfilling this need [i.e., Being dependent on others who fall short of
fulfilling YOUR NEED for ego-gratification]
is the sign that
the self
disregards
its rightful place
in the overall scheme.

However,
if you are able to acknowledge,

"I do need
• some measure of
approval,
• some degree of
gratification of my ego,"

chances are,
provided
you do not feel guilty about it [i.e., provided you do not feel
guilty about having this need for some measure of
approval, about having a need for some degree of
gratification of your ego],
that ways will begin to open
affording you
this fulfillment [i.e., this fulfillment of your need for some
degree of gratification of your ego].

And it will be
infinitely easier
to find
• certain factors
within yourself
which prohibited the fulfillment of this need [i.e., prohibited
the fulfillment of this need for ego-gratification],
• certain
destructive behavior patterns
you could not see,

once you can
guiltlessly acknowledge
this need [i.e., this need for ego-gratification].

23

*It is of utmost importance, my friends,
to ascertain
all your needs –*

to what extent they are
• *fulfilled,*
to what extent
• *unfulfilled.*

*Think about
the variety of
universal needs,
and then
see if you have given them
all
a rightful place.*

*Ascertain
which particular needs
cause you to
feel*
• *guilty and*
• *ashamed.*

*Ascertain
which needs
must remain unfulfilled
due to
your personal*
• *images,*
• *main problems,*
• *unresolved conflicts,*
• *pseudo-solutions and*
• *idealized self-image.*

Look further into
your personal displacements.

How have you
displaced your needs –
by

- substituting
the opposite or
- shifting the
need or
- denied feeling
into a different channel –
and to what extent?

Then
look at your displacements
from the opposite approach.

Examine

- your present
 - negative involvements,
 - disturbing emotions,
- the impasses
from which
you cannot extricate yourself
because
the alternatives available to you –
both
 - innerand
 - outer –are equally
unsatisfying.

What possible
real needs
are at the bottom of such a nucleus?

What needs
have grown disproportionately strong
due to

- denial and
- false guilt?

24

The value of such an approach [i.e., The value of examining, in detail and from many directions, your displacements, substitutions, and superimpositions] to yourself cannot be measured, my friends.

I can see that for all of you it is of utmost importance to undertake this vital step.

Many a lingering negative situation is the result of ignoring it [i.e., of ignoring the examination, in detail and from many directions, your displacements, substitutions, and superimpositions].

After extensive insights have been gained, your

- *permanent personality problems*

and

- *unfulfillments often require only the final application of these principles before a*
 - *true,*
 - *liberating transformation can take place.*

This process is also the best way to increase your ability to accept yourself in a spirit of realism.

25

• Displacement
and
• substitution
occur
not only with one's
• fundamental problems,
• main images,
• inborn conflicts,
all waiting for
the necessary understanding
in order to be resolved,
they [i.e., displacement and substitution]
also apply to
• temporary situations.

After
a poignant disappointment,
an individual
may deny
a hitherto
accepted
need
and, subsequently,
shift
the relevant energy [i.e., the energy connected
with that once accepted but
now denied need]
into
a different outlet.

It goes without saying
that a
fundamental personality problem
may, in some way,
be connected with
this way of reacting [i.e., shifting the energy connected with
that fundamental personality problem
into a different channel].

Nevertheless,
the displacement [i.e., the displacement connected with a particular problem]
may not be permanent.

It is of equal importance
to be aware of
situational displacements,
otherwise
permanent denial
of a need [i.e., permanent denial of a need that is merely
situational and hence only temporary]
and
substitution [i.e., unwarranted permanent substitution of
a need that has been merely
temporarily denied and displaced]
may come into existence.

26

Such temporary displacements
may occur,
particularly in the course of your pathwork,
as an interim phase.

Let us again take an example.

Suppose you have a problem with
• partnership,
• a difficulty
in relating to
the opposite sex.

Let us further suppose that
before you started to progress on this path,
your
• pseudo-solutions,
your
• idealized self-image,
your
• defense mechanisms
have given you
some measure of fulfillment
in spite of
the existence of the problem.

Of course,
such fulfillment [i.e., such fulfillment coming from your pseudo-solutions,
idealized self-image, and defense mechanisms]

was

- limited,
- problematic,
- fraught with tension

and, in the end,

- disappointing.

It cannot be otherwise
if one attempts to solve a problem
by false means.

Nevertheless, there was
some
measure of fulfillment.

Progress in this work
begins to dissolve
to a considerable extent
the

- pseudo-solutions,

the

- idealized self-image,

the

- defense mechanisms,

but
the original problem
may not yet be

- fully worked through and
- understood to the deepest levels of your being.

Nor are you
quite conscious of

- your needs and
- their rightful place in your life.

Hence,
in the interim,
you find yourself
in a transitory stage
which may confuse you.

You know
you have grown,
yet you experience
a greater emptiness than before
in this specific area of your life.

You do
not know
why this is so.

Your needs
are now
less fulfilled
than before,
but
since you do not concisely
acknowledge this fact [i.e., you do not acknowledge this fact
that your needs are now less fulfilled than before],
the energy current
shifts into
another outlet.

27

Not being aware of

- this original need and
- its present unfulfillment

is bound to cause it [i.e., bound to cause this original need]
to attach itself
to another situation.

Perhaps it [i.e., Perhaps this original unfulfilled need
that now attaches itself to another situation]
produces
a tight overinvolvement with
your work,
causing too many intense reactions.

	<p><u>Or perhaps it [i.e., Or perhaps this original unfulfilled need that now attaches itself to another situation]</u> <u>produces</u> <u>an overinvolvement with</u> <u>a specific friendship</u> <u>into which</u> <u>you shift all the</u> <ul style="list-style-type: none">• <u>feelings and</u>• <u>needs.</u></p>
28	<p><u>It does not suffice</u> <u>to be</u> <u>generally</u> <u>aware of the unfulfilled need</u> <u>for a</u> <ul style="list-style-type: none">• <u>mutual relationship,</u><u>for a</u> <ul style="list-style-type: none">• <u>mate.</u><p><u>You have to</u> <u>specifically</u> <u>recognize</u> <u>that</u> <u>several needs</u> <u>are embedded</u> <u>in this expression.</u></p><p><u>For instance,</u> <u>apart from</u> <ul style="list-style-type: none">• <u>the pleasure principle,</u><u>there is</u> <u>the need for being</u> <ul style="list-style-type: none">• <u>needed and</u>• <u>important;</u><u>the need to</u> <ul style="list-style-type: none">• <u>give and</u>• <u>receive;</u><u>the need to be</u> <ul style="list-style-type: none">• <u>protective or</u>• <u>protected –</u><u>or both;</u> <u>the need for</u> <ul style="list-style-type: none">• <u>ego-gratification.</u></p></p>

All these [i.e., all these needs – the need for pleasure, the need to be needed and important, to give and receive, to be protective or protected, for ego-gratification]

are legitimate needs,
provided

- they [i.e., provided these needs]
are not overgrown

and

- one [i.e., and provided one need]
is not disproportionate to

- another [i.e., to another need].

For example,

if the need for

- ego-gratification in a relationship
is disproportionately stronger than the need to

- give and receive

- love,
- affection,
- pleasure,

- such an imbalance
has to be recognized

and

- the reason [i.e., the reason for such an imbalance]
found.

Even where

all these various
partnership needs

interact in a healthy way,

the entire nucleus of needs [i.e., the entire nucleus of these partnership needs]

might be blindly shifted into

another outlet,

if they [i.e., if the partnership needs]

are ignored

in a temporary phase.

All these needs [i.e., All these partnership needs]
might be fulfilled
to a certain degree
in the [i.e., fulfilled to a certain degree when substituted into the]

- **new,**
- **transferred**

area –
in a
different form,
of course.

Being fully aware of
the substitution
will make the shift

- **harmless,**

even

- **healthy**

and

- **necessary.**

But ignoring the process [i.e., But not ignoring this process of substitution]
must create

- **untold and**
- **unnecessary**
- **hardship and**
- **confusion.**

29

If a

- boss, an
- employee, a
- person you work for, a
- friend or a
- group of people, or an
- activity or
- interest

are supposed to furnish you
with all the
unfulfilled needs

of the missing mate [i.e., are supposed to furnish you with all the
the needs left unfulfilled because you do not have a mate],

you must become

- overintense,
- anxious,
- hostile,
- insecure.

Every

- little slight, or
- apparent slight,
will hurt much more
than if you were aware of
what goes on in you.

Such awareness

will make you
joyfully accept
those fulfillments
that can be substituted for,
without making you
expect
what cannot possibly be expected.

You will therefore

- avoid
- disappointment and
 - frustration.

30

[When I say that awareness of the displacement going on in you will make you joyfully accept those fulfillments that can be substituted for,]

***I do not mean to imply**
that the pleasure principle
can be displaced into another outlet
in its original form – of course not.*

***It [i.e., the pleasure principle]**
transforms itself.*

A hankering after

***• luxuries**
may be such a transformation, or
a craving for*

***• food and**
• drink.*

***Full awareness of this shift**
will lessen the*

***• intensity and**
• strain,*

even if

***the displaced need**
has to find*

another outlet

***until it can be**
fulfilled*

in its natural way.

31

Let us take one more example,
assuming your main problem is

a difficulty in making
the best of yourself [i.e., making the best of yourself in
your vocational self-expression].

In the course of this work
you have

- found
- and
- dissolved
 - the idealized self-image,
 - the pseudo-solutions,
 - etc.

Hence, the

- small
- precarious

success [i.e., success in satisfying your needs to make the best
of yourself in your vocational self-expression]

you had

before [i.e., “success” you had BEFORE your progress in this work]
is temporarily lessened.

You now find it
harder

to assert yourself [i.e., to assert yourself in your vocational self-expression]

- because
the defenses
no longer work,
- while you have not yet found
the clarity
to acknowledge

your real needs [i.e., all of your various real needs in your
vocational self-expression]

without

- imagining dire consequences

and

- creating false guilt.

You now understand that
your previously limited accomplishments [i.e., that your previously limited accomplishments in your vocational self-expression]
were not
a satisfactory solution [i.e., not a solution to satisfying your real needs in your vocational self-expression].

These ventures [i.e., These ventures to satisfy your real needs in your vocation],
fraught with

- **tension and**
- **anxiety,**

always failed
without your really seeing why.

Now you know [i.e., Now you know WHY these ventures to satisfy your needs for making the best of yourself in your vocational self-expression always failed].

But you are not yet in a position
to express your [i.e., to express your true and natural]

- **abilities and**
- **talents**

[in your vocational self-expression]
without

- **conflict and**
- **uncertainty.**

It takes a little more

- **insight and**
- **understanding**

before you can do so [i.e., before you can express your true and natural abilities and talents in your vocation without conflict and uncertainty].

In this interim phase [i.e., In this interim phase

between

1) the previous phase where your need to make the best of yourself in your vocational expression was fulfilled in only a very limited and fearful way],

and

2) the new phase you are entering where you will be able to make the best of yourself in your vocational expression by expressing your true and natural abilities and talents in your vocation without conflict and uncertainty],

in which you find yourself

more frustrated

than before [i.e., MORE frustrated than before you began this pathwork],

the respective needs [i.e., the previous FALSE NEEDS, which did not work in making the best of yourself in your vocational expression, and the TRUE NEEDS to make the best of yourself in your vocation by enabling you to express your true and natural abilities and talents in your vocation without conflict and uncertainty RESPECTIVELY]

are left without any outlet.

Unconsciously,

you seek

a substitute channel [i.e., a substitute channel for expressing your true talents in your vocation].

32

Again,
it is important to recognize
various needs
connected with
this one issue of

vocational self-expression.

Apart from
the need to earn a living,
which is the
most

- obvious and

most

- readily recognized,

there are others:
the need for

- creative accomplishment,

the need for

- ego-gratification and
- self-esteem,

the need for

- the pleasure of accomplishment,

the need for

- carrying responsibility and
- coping with challenge,

the need for

- self-assertion,

as well as
the need for

- cooperation and
- interaction.

Provided
one need
is not disproportionate to
the others,
all of them

- have their rightful place

and

- should not cause guilt.

By not acknowledging these needs [i.e., all of these various needs for making the best of yourself in your vocational expression]
you will
displace them [i.e., displace these needs relating and belonging to “making the best of yourself in your vocational expression”]
onto a

- **relationship or**
- **side-activity.**

As in the former example,
the displacement itself
cannot harm,
provided
you are fully aware of it.

This [i.e., This awareness of the displacement]
saves you from
undue

- **overreaction,**
- **tension,**
- **frustration, and**
- **the inner**
 - **disorder and**
 - **imbalance**

which is always the result of
lack of
self-awareness.

33

Look at your present

- activities and
- relationships
in this light.

Ascertain any possible

- overreaction,
- lingering or frequently recurring
anxiety, and
- other negative emotions.

Then

- examine and
- deeply ponder
the needs
which lie behind the
 - activity or
 - relationship.

It will then

- become possible to
 - find
- and
 - clearly determine
the displacement.

It is particularly important
to ascertain

- to what degree you feel
you
ought not
to have these needs,
- and
 - whether or not they [i.e., whether or not these needs]
are distorted
due to
denial.

34

*It is also essential
to verify
the various layers of a*
• *superimposition*
and
• *substitution.*

The more you
• *experience*
these various layers
emotionally [i.e., experience EMOTIONALLY the various layers of a
superimposition and substitution]
and
• *understand their*
true significance [i.e., and understand the true significance
of the various layers of a superimposition and substitution],
the sooner
can fulfillment occur.

However,
• *unfulfillment of needs*
does not hurt half as much as
• *believing,*
• *consciously or*
• *unconsciously,*
that frustrated needs [i.e., that frustrated or unfulfilled needs]
are necessarily
painful.

This [i.e., Believing, consciously or unconsciously, that frustrated
or unfulfilled needs are necessarily painful]
is one of the
predominant reasons
for repressing needs –
believing that thereby [i.e., that by repressing unfulfilled
or frustrated needs]
they [i.e., the unfulfilled or frustrated needs that are believed
to be necessarily painful]
will cease to exist.

**By repressing needs,
the imagined
pain of frustration
is supposed to be
eliminated.**

In reality, the

- **displacement and**
- **substitution**

[i.e., In reality, the displacement and substitution of unfulfilled needs]
results in
much more

- **severe and**
- **bitter**

suffering
than would
the relaxed admission
of an unfulfillment.

35

**Let us now consider
the possibility of
the various layers of substitution.**

**Originally
the need
exists.**

This is one layer [i.e., This is layer one of the substitution].

But you may –

- **unconsciously or**
- **vaguely half-consciously –**

feel that
you,
as a

- **mature and**
- **good**

person,
ought not to have it [i.e., ought not to have
this original need].

**You therefore deny its
existence** [i.e., Feeling you ought not have this original need,
you deny this original need's existence].

This denial [i.e., This denial of the original need]
is the next layer [i.e., this denial is the second layer of the substitution].

To make the denial [i.e., To make the denial of the original need]
successful,
you produce
its exaggerated opposite [i.e., the original need's exaggerated opposite].

You
not only

- try to convince yourself
that the need [i.e., that the original need]
is nonexistent,

but you

- "prove" it [i.e., you "prove" that the original need is nonexistent]
by emphasizing
the opposite.

This, then, [i.e., Emphasizing a need that is opposite to the original need, then,]
becomes
compulsive.

This [i.e., This need, which is opposite to the original need and
is now also a COMPULSIVE need]

is the third layer [i.e., is the third layer of the substitution].

As a further result,
there must come

- resentment,
- dissatisfaction [i.e., DISSATISFACTION because the original need is not fulfilled and RESENTMENT because so much effort is going into fulfilling the compulsive need, effort, which, being aimed at fulfilling a need opposite to the original need, does nothing to fulfill the original need]

– the fourth layer [i.e., the fourth layer of the substitution].

As a fifth [i.e., As a fifth layer of the substitution]
comes
guilt
about
the resentment.

As a sixth [i.e., As a sixth layer of the substitution],
there is confusion
because
all these powerful emotions [i.e., all these powerful emotions of
DISSATISFACTION because the original need is not
fulfilled, RESENTMENT for all the compulsive effort going
into fulfilling a need opposite to the original need which was
intended to prove that the denied original need did not exist,
and GUILT for having resentment]
cannot be dealt with.

They [i.e., These powerful emotions – DISSATISFACTION, RESENTMENT,
GUILT, and CONFUSION]
are merely a result of
denying
the original

- **need or**
- **feeling.**

36	<p><u>Displacement</u>, <u>as discussed here [i.e., here in this example],</u> <u>is horizontal, as it were.</u></p> <p><u>One layer</u> <u>covers</u> <u>the other [i.e.,</u></p> <p><u>LAYER 1) DISSATISFACTION because original need is not fulfilled,</u> <u>covered by</u> <u>LAYER 2) DENIAL of the original need,</u> <u>covered by</u> <u>LAYER 3) COMPULSIVENESS to fulfill a need opposite to</u> <u>the original need,</u> <u>covered by</u> <u>LAYER 4) RESENTMENT, dissatisfaction</u> <u>for all the wasted compulsive effort,</u> <u>covered by</u> <u>LAYER 5) GUILT for having resentment,</u> <u>covered by</u> <u>LAYER 6) CONFUSION in dealing with all these powerful emotions].</u></p> <p><u>Vertical displacement</u> <u>substitutes</u> <u>one form of</u> <u>self-expression</u> <u>with another [i.e., with another form of self-expression].</u></p>
37	<p><u>Compulsiveness</u> <u>is the result of</u> <u>both</u> <u>• vertical</u> <u>and</u> <u>• horizontal</u> <u>shifts.</u></p> <p><u>The intensity of</u> <u>preoccupation</u> <u>resulting from such displacements</u> <u>applies to both forms.</u></p>

If you are
afraid
to be rejected
in love
and, subsequently,
displace
that particular energy current
into the channel of
vocational success,

the slightest

- *real or*
- *imagined*

rejection
in your career
hurts
infinitely more than
a real rejection
in your relationship.

38

Discussing such a topic
must, of necessity,
be oversimplified.

When it comes to
the dynamics of the human psyche,
many details
must be taken into consideration.

It is no longer a question of
clear-cut

- *denial*
- or*
- *admission.*

Awareness
is often somewhere in-between –

- *a half-measure*

which is no more satisfactory than

- *a complete lack of awareness*

of these processes.

39

*If you find yourself
in an involved situation,
examine yourself
from the point of view under discussion.*

Acknowledging your needs –

*even though
you may not yet be able to distinguish*

between

• *distorted*

and

• *healthy*

• *needs and*

• *emotional attitudes –*

*but acknowledging them [i.e., but acknowledging your
needs and emotional attitudes]*

• *for better*

or

• *for worse,*

*is bound to
relieve*

the involved situation of

• *surplus*

intensity

and

• *painfully twisted,*

• *conflicting*

emotions.

You may try with all your might
to understand a
• painful and
• involved
situation
by analyzing
• yourself
and
• the other person,
but as long as
you do not find peace,
you may be sure that
something
has been displaced.

40

Seeing this over
and over again,
to a greater or lesser degree
with all of you, my friends,
makes this topic
especially important.

Regardless of
• how good
your will is and
• how sincerely
you try,
you still often
fail to look
in the right direction.

Much of what I
constantly
tell you
is forgotten
when it is most needed.

41

I recently discussed the topic of
transference.

Of course,
transference
is also a form of

- displacement or
- substitution.

But the phenomenon of
transferred
emotions
is often
not recognized
in its full

- significance and
- detail.

Displaced
needs
are transferred
just as one might

- displace, or
- transfer,

the feelings
one originally had for a parent
onto another person.

In the lecture dealing with
transference [i.e., see Pathwork Lecture 118 - Duality
Through Illusion – Transference]

I said that it is
necessary to determine
a negative feeling toward a person
which is

- persistent and
- cannot be resolved

by finding that you

- originally

felt similarly
toward a parent,
but

- did not dare to acknowledge it.

The moment you
allow yourself
to feel
the original feeling
toward the parent
in connection with
the new person,

the negatively involved situation
must
clear up.

Meanwhile,
you have grown considerably
in the process of
facing the truth
within yourself.

The identical mechanism [i.e., the mechanism in which the moment you allow
yourself to feel the original feelings or needs in connection
with the displaced feelings or needs, and hence the negatively
involved situation must clear up]

works with
displaced
• feelings and
• needs.

42	<p><i><u>Are there any questions now?</u></i></p> <p><u>QUESTION:</u> <i><u>I have the feeling that,</u></i> <i><u> due to my childhood,</u></i> <i><u>I have in me</u></i> <i><u> a childish greed</u></i> <i><u> which manifests in</u></i> <i><u> a need for special consideration.</u></i></p> <p><u>Am I</u></p> <ul style="list-style-type: none">• <i><u>displacing, or</u></i>• <i><u>superimposing,</u></i> <i><u> this original need [i.e., this original childish need to be greedy]?</u></i>
43	<p><u>ANSWER:</u> <i><u>Yes,</u></i> <i><u> you are very right.</u></i></p> <p><i><u>You so completely</u></i> <i><u>denied</u></i> <i><u> this childish greed until recently</u></i> <i><u> that you went</u></i> <i><u> way overboard [i.e., to prove you were not greedy you went way</u></i> <i><u> overboard in the direction opposite from greed]</u></i> <i><u> by denying yourself</u></i> <i><u> every</u></i><ul style="list-style-type: none">• <i><u>gratification and</u></i>• <i><u>fulfillment.</u></i></p> <p><i><u>You feel extremely guilty,</u></i> <i><u>not only about</u></i><ul style="list-style-type: none">• <i><u>this still undeveloped part of yourself in which the childish greed exists,</u></i><i><u>but also about</u></i><ul style="list-style-type: none">• <i><u>the</u></i><ul style="list-style-type: none">• <i><u>legitimate,</u></i>• <i><u>rightful</u></i> <i><u> desire to receive.</u></i></p> <p><i><u>You feel just as guilty about</u></i><ul style="list-style-type: none">• <i><u>the one [i.e., guilty about the undeveloped childish greed that still exists]</u></i> <i><u>as</u></i><ul style="list-style-type: none">• <i><u>the other [i.e., guilty about even the legitimate, rightful desire to receive].</u></i></p>

44	<p><u>The fact that you can now even ask this question indicates</u></p> <ul style="list-style-type: none">• <u>a tremendous step forward and</u>• <u>a vast new opening</u><ul style="list-style-type: none">• <u>of insight into yourself,</u>• <u>of clarification.</u> <p><u>This [i.e., This vast new opening of insight into yourself and clarification] will prove</u> <u>of more crucial importance</u> <u>than you even realize at this moment.</u></p> <p><u>It [i.e., This vast new opening of insight into yourself and clarification] is indeed a threshold.</u></p>
45	<p><u>QUESTION:</u> <u>In an involvement with</u> <u>a new person,</u> <u>how can one be sure that</u> <u>one is not transferring</u> <u>from a parent?</u></p> <p><u>ANSWER:</u> <u>One can be sure</u> <u>only by</u></p> <ul style="list-style-type: none">• <u>deeply examining</u> <u>one's feelings</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>ascertaining</u><ul style="list-style-type: none">• <u>the parallels,</u>• <u>the similarities of reactions.</u> <p><u>But a relationship</u> <u>need not be shied away from</u> <u>because</u> <u>it may also contain</u> <u>elements of</u> <u>transferred emotions.</u></p>

	<p><u>Not only</u> <u>can one grow in such a relationship,</u> <u>particularly when</u> <u>being alert to oneself,</u> <u>but usually</u> <u>spontaneous feelings for the new person</u> <u>also exist,</u> <u>which may still make the relationship</u> <u>rewarding for both.</u></p> <p><u>To the degree</u> <u>• one recognizes oneself,</u> <u>to that degree</u> <u>• will the relationship</u> <u>• grow more real</u> <u>and</u> <u>• less a repetition of old patterns.</u></p>
46	<p><u>I would also advise</u> <u>that you examine</u> <u>your unconscious motivations</u> <u>with respect to this question.</u></p> <p><u>You might have hoped to hear [i.e., unconsciously hoped to hear from my answer]</u> <u>that involvement with someone</u> <u>is indeed</u> <u>• merely a transference</u> <u>and therefore</u> <u>• no good.</u></p> <p><u>Such an answer</u> <u>might have appeared</u> <u>to simplify</u> <u>certain disturbing questions.</u></p>
47	<p><u>Although not entirely new,</u> <u>this topic [i.e., Displacement, Substitution, Superimposition]</u> <u>may open more doors for my friends</u> <u>than the introduction of</u> <u>a completely new topic</u> <u>at this time.</u></p>

	<p><u>It is essential for all of you to work through this material.</u></p>
48	<p><u>Let me leave you with</u></p> <ul style="list-style-type: none">• <u>loving,</u>• <u>warm</u> <p><u> blessings</u></p> <ul style="list-style-type: none">• <u>for each of you in your own way –</u> <p><u>also</u></p> <ul style="list-style-type: none">• <u>for those who read this lecture.</u> <p><u>May all of you</u></p> <ul style="list-style-type: none">• <u>receive and</u>• <u>feel</u> <p><u>this love,</u></p> <p><u>even if</u></p> <p><u>some of you –</u></p> <p><u>due to</u></p> <ul style="list-style-type: none">• <u>your current problems and</u>• <u>your involvements</u> <p><u>which make you temporarily blind –</u></p> <p><u>do not realize</u></p> <p><u>how much I am</u></p> <ul style="list-style-type: none">• <u>with you and</u>• <u>for you!</u> <p><u>Be blessed,</u></p> <p><u>be in peace,</u></p> <p><u>be in God.</u></p>

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