

Pathwork Guide Lecture No. 27  
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## ESCAPE POSSIBLE ALSO ON THE PATH

Greetings in the name of the Lord. I bring blessings for all of you, my friends. Since the majority of human beings have in some basic way a wrong attitude -- psychologically or spiritually speaking -- one of the first things, when man commences on this path, is that often a change must take place in his life. And it often happens that man is not even aware of this basically wrong attitude. Yet, due to his otherwise sincere desire to go on this path of self-development, self-recognition, or purification, or whatever other name you choose to give it, guidance starts in -- partly from guardian spirits and partly emanating from his own higher self -- that wishes to draw man's attention to this wrong attitude. This does not only hold true for those people who are very new at it; as a matter of fact, we can often observe human beings who are sincerely desirous to walk on this path, who are open in many respects, who are genuine truth-searchers, and yet they are blind in one or two respects concerning their own inner make-up. This applies even to people who have discovered many truths, who are advanced in some ways, yet there is this one blind spot in them, this one resistance towards facing their outer and inner dilemmas. Oh, yes, the outer conflicts are always regarded; and you all know, for I have said this many times, the outer conflict is but a reflex of the inner one. But man so often has the wrong attitude; in a very subtle way he thinks if he is trying in a certain way to advance spiritually, this outer conflict will eventually cease, and he somehow expects conditions to change according to his own ideas -- preconceived ideas he has formed because of this wrong basic attitude. So he overlooks the simple fact that first his ideas have to change due to recognition that has to be worked for before the vexing conditions have a chance to change too. So man finds himself at a certain crucial point at this path in a vicious cycle: he waits for a change of his conditions while the conditions wait for him to change his ideas. I want to draw your attention to this, my friends, not only those friends here who are truly beginning this path now, but this applies often even stronger to those who had been on this path for quite a time and who have been quite sincere in their endeavors. You see, my friends, you have to try hard not to evade the issue any more, and this you are constantly doing. Sit down quietly, my friends, and consider calmly what your worries, your conflicts are. These may be manifold. In one case, it may be a problem of human relationship; in other cases something else. But whatever the problem is, be aware that this problem is in direct connection with an inner wrong attitude of yours, and pray for recognition, for guidance, for enlightenment in this respect. If you search in this direction at all, if you are really open to find this particular answer, to see the connection of your outer problem with the inner one, guidance can be given; or rather, the recognition will come to you, for often the guidance is there, but you refuse to see it! You refuse to see the signs, the many pointed signs that are constantly given you. And you go on turning away from this particular issue. You search in another way. You make excuses for yourself. And you try to tell yourself that your outer problem has other connections.

Now, my friends, to be on this path, in itself, is no guarantee of escape. You all know that anything can be an escape -- certainly religion and even this path! If you take, for instance, the

words that are given here and interpret them in a wrong way, in a way to suit your own self-deception; if you are blind to that part of the teachings that could open your eyes, but there is something in you that struggles against it, and so you busily do not hear that which could be useful for you, while you continue to be very much impressed by things that may be true and beautiful but are less important for your particular case, then it is escape. Do not believe that simply being on this path, simply following some of my advise, simply reading these lectures, or simply by meditating and praying every day is a sure guarantee that you can face yourself or that you do not escape that in you that is as yet unsolved. This may surprise you, my friends, but it is important to understand. Everything you do -- it is always the question how you do it. The fact that you are doing such and such is not yet sufficient and will never be a guarantee that it will lead you out of your own darkness. So it depends entirely how you go about it, what you are willing to face.

And now, my friends, I want to say this: that which you so often avoid facing is not necessarily something that is deeply covered in your subconscious. Oh, no, it very often is right in front of your nose. It is so obvious, it is so simple that you do not want to see it. You often look for answers too far away. You strive for things that may be much harder to find, but that which is immediately in front of you, you continue to disregard.

It is true that many people -- people who are spiritually not very advanced as yet -- seem to get away with so much. But if you have attained a certain level in spiritual development, even though you do escape from some of your inner conflicts, the stronger the repercussions must be if you continue stubbornly to do so. So you may not be able to get away as others do. And this may be a very good road-direction for you because this must, in a way, be a confirmation for you where you stand or what is wrong with the way you work spiritually, that there is something wrong that you have not seen. But if you do not let this alternative out of sight, if you struggle with yourself and overcome the apparent resistance you will feel within you by recognizing it and praying for help, then the recognition will come. It must come. And all the outer signs which point to the solution will all of a sudden begin to make such clear sense to you. It will become so logical. It will make a complete picture. And that which you had expected to change somehow, according to your own ideas from outside, will then actually for the first time begin to change from the inside because you have made a change in your attitude, and therefore you will do something different as a result of it, an outer action. Once you have discovered that, you will see it is true that your free will is very powerful, and yet your free will alone, without the help of God and the guidance He will give you if you choose the proper attitude, is nothing. That realization will come to you, but you have to begin by making a change in yourself.

How to begin, that may be the question for some of you, my dear friends. And here I say to you: it is not as difficult as it may seem. To begin with try to formulate your own problem in the simplest of terms; simplify it; do not make it so complicated. Whatever outer problem there is, try to bring it in connection with your various faults. In the last lecture, I have given you a task, and I have told you how to go about finding out your various weaknesses and shortcomings. So try to find a connection between this problem and some of your faults. At first sight, this may seem impossible and entirely unconnected. But I assure you it is not! It never is! There is usually not just one fault responsible because one fault is always connected with another. There is a whole nucleus. They all interact, interchange. If you can connect these various shortcomings with your problem, half the battle is won. If you do not as yet clearly realize the connection, if you perhaps sense or feel

something but cannot quite make the connection, pray sincerely and openly for this realization. The answer is then very near, my friends. Whoever is really open and truly desirous to find an answer, disregarding all resistances, must receive it, no matter what, without exception. So try to do that, my dear ones. Everyone of you has something with which he is not quite satisfied in his life, perhaps a desire that is unfulfilled or some problem, big or small. Take your faults and weigh them, deliberate on them: what could be directly or indirectly responsible? And then go a step further: you all know that each fault is a violation of some spiritual law. And I intend to go into this more thoroughly as we go on with this course, with this series of lectures. You may then, perhaps, present a fault to me in a lecture, and I will show you which spiritual law is broken by this fault. And this will then at the same time give you the proper meditation how to handle this fault. And so you can make further connections if you start meditating on the violation of the spiritual law by this fault of yours that is responsible for your immediate problem. I can promise you results if you go about it in this way. In this way, this path will not be another form of escape. Then it will be reality as it should be. Then it will bring you to the most important thing that this earth life stands for, namely facing yourself! Try to remember this; do not go over this superficially. Reread it carefully. Ask yourself whether you are willing to do it. This may be something new to you. You may have tried other things in other ways. But try it in this manner now.

And then, my friends, try to observe with a little distance, with a little detachment your own reaction when you do this. And that should be a very interesting phenomenon to you. That should furnish you with some clue about the conflicting currents in your own soul. For there is this one part of you that truly desires to advance and to sacrifice the comfort of self-deception. But there is also this other part of you that struggles violently against it. And if you can bring yourself to view these conflicting parts of yourself like an "innocent bystander," trying not to be emotionally involved in it, for the moment at least, then you will know what is going on in you and how much this resisting part of yours is responsible for your trials and tribulations in life. And that is very important. When you go about following through what I am just advising you now, do not take it for granted that because of your outer good will and sometimes perhaps superficial good intentions, this resisting part of you is something to belittle, something that does not have to be reckoned with as a powerful opponent. That is no good. You have to face that part in yourself too, not merely the fault itself. You have to realize there is a side in you that does not want what the other side in you wishes. To recognize this discrepancy is the most important factor of all because so far you have always rationalized the conflicting, the fighting part. You were so affected by this negative side in you that the good, the positive side in you that wants the right and wise thing, was overpowered. And you rationalized it away with all sorts of other "explanations." And then, my friends, even the most intelligent of you, even the wise ones otherwise, become very blind and very unintelligent in this one respect because of evasion. And evasion is blindness and blindness is the contrary of light or enlightenment.

There are three major parts to be dealt with on this path of purification: the conscious mind, the unconscious, and the subconscious. The latter two are not at all the same. The unconscious is that which could be conscious if you would choose to look in the proper direction. It is that you are simply unaware of it because your inner gaze is pointed to another direction. But the moment you change the direction of your view, it becomes conscious. It is very much there, very much on the surface. You have to make this distinction very clearly. When you begin on this path, as I have explained to you last time, you first deal with the conscious; and I have given firsthand advice how to go about it, how to simply formulate that in your mind in a concise way, in an organized manner,

that which is already conscious. But before you delve into the subconscious, you have to solve first the unconscious. And what I have explained to you in this lecture so far, is the unconscious. And I have shown you here how to deal with it. Only after you have eliminated some of these problems, will we consider how to discover the subconscious layers that are important for you to become aware of. There may be many images that have formed during your early youth and by which your life is affected now. Some of these images you bring with you from previous incarnations, of course, but due to their existence in your soul, incidents occurred in your life that brought them to the surface. In the right type of spiritual progress, everything that is pertaining to your growth will be made aware at the proper time and in the proper manner. The borderline between these three divisions -- conscious, unconscious and subconscious -- cannot always be clearly defined. But generally, you should keep this in mind.

So I am giving you this task, my friends, although many of you have not as yet really fulfilled the task I have given you last time. But I cannot consider that because we have to go on, and even if you have not accepted my advice or followed it through, you may do so later; and you sometimes may not do it in the exact order I am giving these steps to you. I have mentioned that also at the beginning. You may feel what is most relevant for you first. But those of you who have followed through my advice, try now to look at the unconscious -- that which you are unaware of but which is right in front of your nose -- by taking your immediate hardships or problems and handling them in the way I have shown you.

And now I will mention three main faults in the human character. Incidentally, you may notice that the number "three" occurs again. There is a significance in this. But this is only as an aside. To get back, these three main faults, from which stem directly or indirectly all your various individual shortcomings, are self-will, pride, and fear. This is very important, my friends, for you to realize. You may not think fear is a fault. And yet, I am telling you, it is. If you would have a faultless person, he would be unafraid. You all know that the opposite of fear is love. But this knowledge in itself will not be sufficient for you to understand why fear is a fault. First you should understand that these three main faults are connected with one another. It would be hardly possible that you have one or two of these above-mentioned qualities and the third is entirely absent. But what may be possible is that one or two of these three may be unconscious to you -- not necessarily subconscious, but unconscious, you are simply not aware of it -- while the third is quite strongly apparent, even to yourself. Thus, it is very important to make this daily review and to check your reactions -- all you have felt during the day just past in response to often seemingly unimportant incidents. If you try to formulate concisely an unpleasant inner reaction of yours, you will always come to the conclusions that most of the time there is an element of fear involved -- fear perhaps that other people do not do what you wish, do not react according to your liking. In other words, if there is a strong self-will, the fear automatically coexists that this self-will will not be gratified. Or there is fear that your pride may be hurt. If you had no self-will, you would not have to fear that it will not be gratified. So you can see the connection. These subtle, smoldering fears, as mentioned here, are infinitely more frequent, and also more harmful, than the obvious and pronounced fears. So if you begin to check your various impressions of the day, your own reactions, you can then see where the element of fear comes in and with which other of these main faults explained here they may be connected with and to what extent. So begin to observe these inner reactions of yours, and analyze them in these terms without trying to change yourself immediately because, as I always say, feelings cannot be changed by a mere act of will, but they will change if you learn first to observe

them, to get a little distance from yourself, to see their underground workings, the workings of your various soul currents. Merely by doing this consistently for some time, eventually, little by little, these strong reactions and inner desires and pressures will become weaker. They will not cease right away, but they will become weaker. They will occur less frequently until eventually, if you continue to do this in connection with the adequate and pertaining prayer, they will cease and leave you a liberated person.

Before I turn to your questions now, there are two other points I want to go into at this time that are not entirely connected with the foregoing. Many of my friends here seriously desire to fulfill a task for God's vineyard. But have you ever asked yourself whether you are truly ready for it? And when I say, "are you ready," I do not mean that you have to have a great deal of knowledge, because this intellectual knowledge, so far as it will be necessary, will be given to you in one way or another. But in other ways, are you really willing to sacrifice? For sacrifice is necessary. Ask yourself why you want to do it. Oh yes, there is a part of you also that is very sincere, that wants this out of pure reasons or motives. But discover this other part that mingles in that may also wish to do it but is not as yet ready to pay the necessary price and merely wants it perhaps for an ego gratification. This part wants it mainly in order to receive recognition, appreciation, or perhaps to be a heroic figure. No, my friends, first you have to work in very "small" ways before you are worthy to fulfill such tasks. You must not expect that God's world is lenient in this respect. It may be lenient in many other ways, but the responsibility is too great. Because if you fulfill a task, you must realize it is not yourself alone anymore that is concerned. There are other people involved, and if you let them down or disappoint them in any way, it will count very much against you. And you have to figure that you will work for many years without any recognition. You must really learn to sacrifice, not only to give up your comfort, some of your time, and so on, but other things, my friends -- not outer things, which would be so much easier, inner things! You must often give up that which is most difficult for you -- your pride, perhaps your fear or your self-will or your egotism or a particular resentment or resistance to a person. To fulfill a task demands a great severity with the self by the self. It means that you have to count, not with recognition from any human side for a long time, but with people who take your help for granted, at best, and at worst they will be against you. You have to count that for a long time nobody but God and yourself will know what you are doing. If you are still willing to do it under these circumstances, you will be tested for it. And if we recognize that you are ready, we may try it, but it may only be a try. For many are called, but few are chosen.

Some more advice, my friends -- and this is an outer detail -- when you sit here or at any time when you meditate, I would advise you to not only be entirely relaxed, but not to sit with your legs crossed or your arms. And hold your hands with the palms upwards. For in a good meditation, whether it is a trance session or simply a meditation, strong forces are present. And in the palms of your hands, you are most receptive, and these forces can better penetrate into you through them. There may be physical healing forces present or some spiritual force that you need, perhaps a force that will help you to overcome some of your psychological problems. But whatever it is, it is important for you. But if you have your members crossed, you cut off this current, and this is why I advise this to you. To sit all the time like this may seem like a hardship at first. But if you learn to be entirely relaxed, you will be able to sit like this for hours. You will not feel it. You will almost feel your hands lifted, like this; you will not even have to support them in your lap any more. They will lift by their own accord as though an outer power is at work. You will not feel any weight in them. If you can succeed in this with not too much forced concentration, for you should be entirely

relaxed, it will have a very beneficial effect on you. And now my dear ones, I am ready for your questions.

QUESTION: In reference to the case history of "The Three Faces of Eve," would you like to tell us something about that?

ANSWER: Oh, yes, I have promised you in your private session to answer this in a public one. It is like this: in this case -- and it was a true one -- there was a strong karmic bond between three spirits. It was part of this karma to go through the hardships of sharing one human body. At the same time, this had the benefit of teaching something to mankind, to draw their attention, to make them awake and aware of the truth so that they may search in a direction in which they have not as yet searched. So the karma of these three entities served mankind at the same time. What the karma was, I have no right to say, and it is unimportant. But you can imagine that there must be some very strong connection between these three entities who have lived together in many a previous incarnation.

QUESTION: May I ask about my brother who has passed on?

ANSWER: I am unable to answer this tonight. You see, we spirits are not all-knowing. In some cases, I can give an immediate answer if the spirit in question happens to be around, but if this is not so, I have to make my inquiries. I have my helpers who will or may do the necessary in order to find out. And next time, I will be happy to give you an answer if I may.

QUESTION: Could you tell me, is it possible for a human body, after being buried for thirty-five years, to be perfectly preserved, as in the case of Bernadette?

ANSWER: This is possible. It has happened. There are special psychic and spiritual forces at work. The spirit world of God may help in this direction, perhaps to give a sign to mankind. This could happen to a person who had during his lifetime gained much control over his soul, over his subtle bodies -- and this, of course, can happen by spiritual development. Then man will not be controlled by his emotions, by his subconscious and unconscious currents anymore, but he will begin to control them by beginning to become aware of their true nature. A great power arises out of this that may also have a drawn-out effect on the physical body long after the subtle bodies have left it.

QUESTION: The other night I had an argument with an acquaintance who claims that in one incarnation you are born as a male and in the next as a female. I was of the opinion that this is not true.

ANSWER: There are many conflicting views on this subject among human beings. I have explained how it is, and I have told you the truth. There is occasionally a change in sex, but it is certainly not regularly changing. If a seer has once clairvoyantly had a glimpse of such a change, he may come to the conclusion that this is a regular occurrence. My advice is, it is not always good to argue about such things. If someone has one conviction, regarding such a subject, it does not matter. It often brings a friction that is unhealthy, and in itself it really is not of too great an importance. It may become important if and when a certain stage in spiritual development is

reached where this particular knowledge is useful. But a person has to be prepared to part with an often long cherished opinion. But as long as it remains an academic argument, I say desist from it. You can never convince someone who does not want to be convinced. As a rule, it is much better to go easy on these things. But I have given you a very thorough explanation on that in previous lectures, and I do not think it is necessary for me to go into this again. Anyone who does not understand it, can reread it.

QUESTION: With regard to the next discussion on the "Pistis Sophia," I wonder whether the questions can at all be assembled because it deals with the spheres. I don't even believe that questions can be asked. What is your suggestion?

ANSWER: I would suggest the following: that you just see, my dear friend, what the questions are. Think about it. You, among yourselves, may decide and find in some instances that it may be a question that is useful. And then you may sort them out. There may be many that you cannot ask. And there may be some that could be answered. So I cannot make a rule. I do not know, of course, what questions will come up. So you have to see as they come up and sort them then. As I told you, it is very important that you all ask for inspiration when you hear what our friend [member of the group] will read. Perhaps some recognition, some insight, some inner feeling will come that may lead you to ask certain questions.

QUESTION: Will the "Pistis Sophia" in the general scheme be explained by you in one series or as time goes on?

ANSWER: As time goes on. I think I will answer certain questions as they come up, and others we will leave off for a later time. And then, as we proceed, I will complement information regarding this as much as this is possible. I will not make a series out of this. This is the way I can judge it now. You know that such decisions are not entirely left up to myself. But as it looks now, additional explanation, as far as I can give it to you, I will give as we go on.

QUESTION: May I ask a question from the Bible?

ANSWER: Yes.

QUESTION: What is the true spiritual meaning of the statement "To those who have, it will be added, and to those who have not, what they have will be taken away?" Does that refer to faith or what does it refer to?

ANSWER: It refers to all spiritual qualities. Take love, for instance: those who have love, more will result. Because all pure spiritual qualities have the quality in them, it is their nature to regenerate the same quality by itself. If you have love, so much more comes out. And you can give it to many. But if you have very little of it, and this little is diluted by impure currents, the little you have, you will lose. It wastes away. The same applies to all other divine aspects. Not only to faith or love. So you must break the vicious cycle. Everything is in cycles, as I always say, the negative and the positive. The negative cycles work as long as you are in the state of mind in which you break the respective law. Then the negative currents in you are so much stronger that you lose the little positive quality you have. But if you break this negative cycle and set up a positive one, then

the positive quality becomes inexhaustible. The more you give then, the more will come out of you. Do you understand?

QUESTION: That would be the law of like attracts like?

ANSWER: It is not entirely the same thing; no, it has nothing to do with attraction. It is simply that it regenerates a force that sets itself constantly in motion in yourself. The negative or the positive. And that is why, for instance, it is said that God's love is infinite. There is so much there! The more He loves, the more He loves, and the more and so on, and so on. Because He loves you, He does not love another child of His less. With you human beings, it is always an equation. If you give a lot of love to one person, not enough remains for the other because that cycle of love, in pureness, has not been set in motion yet, because too many counteractive currents are at work. And that is why your love is limited. So it has nothing directly to do with the law of like attracts like. That comes into it too, indirectly, yes, and secondarily, so to speak, as a result. But primarily the force has to be set in motion in yourself. Is that clear?

QUESTION: It means, putting yourself into the great cycle of love?

ANSWER: Yes.

QUESTION: Isn't it also so, that the more love you give, the more you will get back?

ANSWER: That is included in that too. But this too is already a result in the chain reaction. Again it is the secondary. I was only referring to the love-outgiving person himself. If the proper cycle is set in motion, love will not be limited. It will be limitless for all beings he is in contact with. Perhaps it will be a different type of love for each individual, but there will not be any more too much here and too little there, if you understand what I mean. That it then brings back what has been given out is already a further step.

QUESTION: I read in the papers about the Pope objecting to delve into the subconscious, that it can be harmful.

ANSWER: Well, it can be harmful if it is done by people who do not understand how to handle it. Certainly. A lot of harm has been done, also by qualified doctors. I have mentioned that too. If the subconscious is taken apart without the realization of spiritual law and certain spiritual facts and truths, a person can have a breakdown. It is as though you take a machine apart and you do not know how to put it together again. It can be the most useful, the most wonderful thing, but it can also be a very dangerous thing -- as it is true with so many, many other things. Take, for instance, mediumship. It can be the most precious jewel, and it can be very harmful. It is the same here. It just depends on how it is done.

QUESTION: It seems that so many people have a different interpretation of the word "love." Can you give us an interpretation? What qualities does a person have to have in order to give it and receive it?

ANSWER: I think I can answer this best in a very short sentence: real love must be entirely free of ego, pride, vanity, and self-will. That is the answer. So you will realize that there are few human beings, indeed, who are capable of divine love. There are degrees, of course. Some come a little nearer to it. But the more vanity, the more pride, the more self-will is in you, the less you are capable of love. Does that answer your question?

QUESTION: Was the same conception of love, that was just mentioned, in the minds of people like Goethe or H.C. Anderson?

ANSWER: I cannot answer personally. I would have to take a look into the life-book of these people. But I can tell you one thing. Each great spirit, in the flesh or out of the flesh -- and you have had a number of incarnated entities on this earth: philosophers, religious leaders, and so on -- knew, recognized, sensed what real love was. Oh yes!

QUESTION: I would like to know about a departed friend of mine. I keep thinking about him, and I wondered if there is any meaning in this fact. Why do I keep thinking of him?

ANSWER: I will need a little time, just a moment. You keep thinking of him because he is very often near you -- very near you. He wants help, and you can help him not only by praying for him, but also by teaching him certain things. Think about him, his life, his views, and compare this with the spiritual knowledge you are gaining now and where this knowledge may be missing from him. Because of that, he may be in a certain need. And since there is a bond between you and he trusts you, you are the one who could help him if you teach him in thought. But think first what lack of spiritual knowledge may be a hindrance for him now, then you will be able to teach him. And then perhaps one day, all of a sudden, a thought will be in you like a question. So you may be inspired by him and thus have a sort of a conversation with him. That will be very useful.

QUESTION: I don't quite understand how I can help him though.

ANSWER: As I said, if you think about his views, you will undoubtedly realize that he had some wrong ideas about spiritual truth. This lack is a hindrance to him now. That you can teach him by having a conversation with him in thought.

QUESTION: Do I have to keep thinking of him?

ANSWER: You do not have to do that constantly. It is sufficient for you to figure out where his lack of spiritual truth must be a hindrance to him now. You have known him, after all, and you have known some of his opinions, his attitudes that may indicate his spiritual foundation. That will give you a clue where he has his difficulties. And then every day take five minutes, whenever you want to, talk to him about these things just as though he were in the flesh. You do not have to do it in a loud voice. Explain certain things that you are learning that he may not believe as yet. That will help him because he trusts you and he is more likely to accept something from you than from certain other people he has access to, also in the spiritual world. Is that clear?

Well, my friends, this is enough for this evening. And so I am leaving you with the Lord's blessings for each one of you. May He give you the strength and the courage and the light to face yourself, to be open, so as to redirect your life and put it into the proper channels so that you can

grow in harmony. Never feel lonely or alone because God is here and everywhere. And He loves each one of you very much. Go in joy and in peace. Be in God!

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