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THE WALL WITHIN

Greetings in the name of the Lord. Blessings for all of you, my dear friends, blessed is this hour.

Every human being has the desire to strive for perfection, for the ability to love, and for true goodness, for light and truth. This desire lives in the divine spark of every being. But this desire in its pure state does not always penetrate through all the layers of imperfection. It is as though the sun were shining through dirty glass and the rays coming out on the other side took on hazy shades. It is that way with the desire for development.

But, my dear friends, quite apart from this desire of the higher self, the same desire for perfection also comes from the lower self. And this is so with all those who have understood that selfishness and self-serving aims do not bring many desirable results. If you were to serve only the aims of your lower self as it is in its essence, you would be disliked, you would certainly not be loved and admired. Therefore, the desire for goodness is also a selfish one. It is important to understand this and to recognize within yourself that the desire for goodness as such does not necessarily and exclusively come from your higher self. It is a problem that is confusing for many human beings. The only way to gain clarity here is to become aware of your emotions, their desires and motives; then you can separate the pure motive from the selfish one. This confusion is so strong at times that many a person becomes uncertain about following through his desire for goodness, particularly after sensing that selfish motives are involved. You should certainly continue to aim for the right and good within yourself and in your actions, but you should be clear to what extent this desire is colored by your selfishness. Often this conflict is not as yet a conscious one. You are aware that, on the one hand, you do want the good, the true, and the beautiful; but there is also a voice within that speaks quite clearly and you know quite well, "Is it really goodness, pure goodness, pure unselfishness if I do such and such?" Thus you become confused; you become uncertain about your own good motives.

Only the very blind, those human beings who are still infants, spiritually speaking, seek selfish ends and believe that these selfish ends will serve their purpose. Whoever has outgrown this spiritual infancy knows very well that serving one's own ends often brings greater disadvantage than resisting these selfish impulses. At this stage, the entity has outgrown the most primitive stage but has not yet reached the stage where the desire for selfishness has been emotionally outgrown. This is the stage most of you find yourselves in, and it is this very struggle we are concerned with. The first step is always: recognize the meaning of your various desires, motives, and feelings! From there on, the path becomes easier. Recognize where your desire for goodness comes from your divine spark and where it does not. Once you have gained clarity on this subject, you have not only made a further step in self-knowledge, but this recognition, even though it is by no means flattering or comfortable, will give you added peace of mind -- at least from the moment you have fully accepted

the idea that selfishness still has a larger place in yourself than you were ready to admit to before. Once you have accepted that and stepped down from the high horse of desiring to be more perfect than you are at this time, you are beginning to face yourself in the real sense of the word. This is healthy, and health -- emotional or otherwise -- must have a very good effect on you. It is truth, and truth is always healthy and soothing when one has made up one's inner mind not to fight anymore against it.

As the human being develops spiritually and matures emotionally, self-knowledge increases on ever deeper levels. On the most superficial level of development, "good" is done outwardly, but one harbors selfish and evil thoughts quite consciously and knowingly. When confronted with such a situation, there are two forms of behavior. On this path, one tries in a spirit of true understanding and humility to accept oneself as one is at the moment and also to accept one's inability to change as yet. One has the courage to admit to oneself that perfection is still far away in spite of the outer good deeds that are committed mainly in order to conform and gain admiration. The other alternative is that such conscious knowledge of evil and unkind desires is rationalized, justified, and self-righteously "explained," seeking the justification in the shortcomings of others. This you would call hypocrisy. There are many people who fall into that category. But these types are so crass and elementary that we do not have to bother with that category. It is self-explanatory and does not need much discussion. The case becomes infinitely more difficult when the same hypocrisy becomes more subtle and more deeply buried. The good desires are superimposed on the selfish ones which are suppressed and kept unconscious, partly due to the sincere strivings of the higher self and partly due to the selfish ends. And this is where the human conflicts begin that render a soul sick and weak. And with this we are concerned, for there is no human being who cannot apply what is said here, in one way or another.

The more you keep the selfish motives suppressed, the more confusion and disorder comes into existence within yourself. I may say at this point that a basic misunderstanding exists here. You realize that the first category mentioned before, the most primitive form of hypocrisy, is distasteful; therefore you suppress your true emotions because of the wrong conclusion that there is no other alternative. Either you make yourself unaware of the existence of wrong desires, or, so you think, you would have to be like those you do not admire for their attitude. You simply ignore the idea that a third alternative exists, which is the only healthy one, leading to the perfection you strive for -- that is, facing and admitting the wrong without giving in to the wrong desires nor suppressing their existence. The beginning of this right procedure is always the most difficult, and that is sorting out your emotions, finding their meaning, facing all that you have looked away from.

The more self-honesty is learned, the deeper it penetrates into the core of the soul. But until this core is reached, it takes a lot of doing on your part. And wherever the conscious is separated from the unconscious emotions, opinions, thoughts, conclusions, desires, or what have you, we can see a wall in the human soul -- a separating wall, separating the conscious from the unconscious. You all know that human thoughts and feelings create forms of subtle matter which is a real substance, every bit as real as your material substance. So this wall is a reality and, alas, often a greater reality than your matter. For your matter is much easier to destroy than some of these walls. Beyond the wall is what you face and know. Behind the wall you keep all that which is unpleasant to face -- not only your faults and weaknesses but also all things that confuse and frighten you. Due to an unconscious wrong conclusion, you continue to fear it and prevent yourself from facing it. All that is locked behind the wall.

Now what is the spiritual substance of this wall, my friends? For spiritual substance is not a material you use because you chose to do so as you do when you build a form in your material world. In the latter case, you make your choice according to taste and necessity, but the material has nothing to do with you. Spiritual substance on the other hand is the result of your thinking, feeling, and being. It is that which forms out of it. You cannot use something you have not got. And you have only that which you are. Now the substance of these walls is partly your good will that is ineffective because of wrong conclusions and ignorance. Do not forget, the purpose of the wall is to keep the negative in hiding, and one of the motives of this desire is actually good will, misapplied. But partly it consists also of cowardice, pride, self-will -- and impatience. The latter because, due to the ignorance, you think and wish to gain perfection so much quicker by merely erecting this wall and locking up what takes a lot more time and effort to really eliminate. You are too impatient and also too lazy to really do away with what lies behind the wall. So all these trends are the material of the wall in your soul.

As you progress on the path of self-knowledge and perfection, one slowly begins to take certain trends and attitudes out from behind the wall. They are then beyond it, in consciousness. The process by which this is done, you all know. It is the work I advocate and teach. With this process, the more that comes from behind the wall, the more the wall recedes into the background, and the fewer trends remain locked. This is good work, this is the way it should be, to go on and on until more and more comes out from behind the wall. But, my friends, this wall must crumble one day if you want to be whole and truly healthy to the greatest extent possible. As long as you carry any part of the wall within yourself, no matter how much you succeeded in making it recede, you are not whole yet. You do not function as well as God meant you to function. Therefore it must become your aim to destroy the wall altogether. In most cases, this cannot be done at once. And if this is attempted at times, people can suffer breakdowns and all sorts of other complications. So in many cases, it is advisable that one makes the wall recede and takes out gradually what was behind it. Thus the wall not only recedes, but the substance weakens if it is properly done. Not properly done, one may succeed in taking out certain things and pushing the wall a little into the background, but there it will remain in full force, perhaps even getting stronger. How this could happen and how to ward off this danger-point, I will go into in a moment. Now let me emphasize again how important it is to be aware of the necessity of destroying your wall one day. This can and should happen without shaking up the personality unduly. Only after the wall has disappeared, can your spiritual rebirth occur. That is when you stand naked inside in front of your Maker, in front of yourself. For you have to become that naked, that empty, so that divine substance can fill you and take root within yourself. As long as your stone wall, however weak, however pushed into the background, exists, the divine substance cannot affect you to the same degree as the strength of the wall. In other words, the stronger the wall, the less effect of the divine substance, waiting to penetrate and fill you.

So, my dear friends, all of you who work on this path so successfully, realize and visualize this wall within yourself. You can get it in meditation, you will get it by observing your own reactions, and you will then know where the wall stands. And by locating it, it will be a great deal easier for you finally to succeed in doing away with it altogether.

And now I shall speak about a danger of beginning this path well and succeeding in taking out some hidden trends from behind the wall, but strengthening it unconsciously. Thus the path begun

is only a halfway measure. This hurdle or stumbling block, we want to guard against, my dear ones. Now, when and how does this happen? It happens when a true thought, teaching, philosophy, or recognition serves as the outer facade of the wall behind which you continue to hide, if a truth serves as a means for hiding. And this happens so frequently, my friends. No truth is exempt from this fate. Many people search for truth -- and truth can come to you through many channels. But no matter how sincere this search is, there is in almost everyone a resistance to face certain things within. These two apparently contradictory desires can be combined by going on in the truth-search, but using these truths as shields in the wall. So you can hide your faults, your emotional conflicts, your fears, and negative trends behind a truth. In the crass and superficial version, it is easy to recognize. You recognize it in any fanatic, in anyone who adheres rigidly to dogma, in whatever religion it may appear. Such a person may commit all sorts of wrong deeds, have all sorts of wrong reactions while he propounds the religious truth of his choosing.

But do not forget that in principle the same thing goes on in almost every human being, only in a much more subtle way. And if you become sensitive, if you raise your intuition, you will hear and notice very well when one of your fellow brothers or sisters does so. And you will object to it. Yet you ignore that you do the same thing, only you use another truth to hide behind. This may be a religious, spiritual, metaphysical, philosophical truth. It may be pure ethics and morals without any religious implications. It may be psychology, psychiatry, analysis, all sorts of findings, terms, and words you use which are true as such. They are good, but the moment they are used in that way, they are abused, and therefore they lose their reality. They become something dead, rigid, and meaningless. There is no truth exempt from this fate if you are not watchful, if you do not look out for this in yourself. The very teachings I give you can be abused in the same way. It is never done on purpose, of course, but unknowingly -- when you speak of and use certain terms, for instance, and by mentioning them, you do not feel the true meaning anymore. Then the time has come to check yourself as to whether you have not unconsciously fallen into this trap. You may even hide behind a true recognition you have made about yourself -- let us say an image, a wrong conclusion, certain faults you have found. You may hide behind that, you may use that as the outer facade of your wall. It is as though something in you says, "I go that far, not further. I am willing to admit such and such now, but no more. The admission of certain faults and inner wrong conditions will pacify those who help me to reach the core of my being. It cannot be said then that I am unwilling. But what really bothers me, I will not give freely, and this is a good way to be able to go on hiding."

Perhaps this all sounds strange to you, and you may still not grasp what I mean. Let me try to make it a little clearer. Let us assume you start on this path with good faith and good will, and you have made certain advances. You have made certain major findings and recognitions, whatever these may be. You have overcome the stage when your resistance to face yourself manifested by finding excuses and rationalizations not to go on such a path in spite of your searching for it. In this first state, the psyche finds all sorts of excuses: doubts, inability, etc. Now you have overcome this stage. Thus you have broken the first resistance and pushed the wall considerably into the background, allowing certain information to filter through. At this point you have overcome the initial resistance, and you are well launched on the path itself, while before you were only struggling to get on it. But do not imagine that then all resistance is overcome for good. For as long as you possess the wall, resistance is inevitable. Only then, the form and manifestation of the resistance will be different. While you had all sorts of doubts and misgivings, excuses and pretexts about why you should not take this path, you now work and discover, but still with a reservation. And in order to justify this reservation, you take the findings you have made so far and build them up. You may

even let them grow out of proportion in significance in order to prevent yourself from penetrating deeper. You use these words again and again until they become rigid and do not furnish you the living life force any longer. Any truth must do just that. If it no longer does, if the words become automatic, then the time has come to examine yourself from this point of view and find your wall. Once you are aware of it, you can lead a healthy battle with your ignorance and resistance.

Only you yourself can find out when and how you are hiding behind your wall, what truth you are using in order to do so. Only by examining your feelings, by listening into your emotions can you get the answer. The fact that you have overcome the initial resistance and won your first victory is, in most cases at least, a milestone that indicates that you will not leave this path again. But this does not mean that other resistances do not lie in wait, other victories do not have to be won. And although you may never leave this path, you may get stuck at a certain point from which you always go around in circles without penetrating deeper. This happens when truth and true findings are used as hide-outs.

The subconscious is congenitally opposed to giving up its subterfuges; it considers coming out into the open as a grave danger. It is ignorant and makes utterly erroneous conclusions in this respect, as in many others. Therefore, it is opposed to the crumbling of the wall and works up all sorts of ruses to prevent you from working in this direction, no matter how good your will may be. This should be an important indication for many of my friends, to show them what the danger-point may be at this time, in what direction to look for within themselves so as to gain further victories and penetrate deeper into their souls. This will avoid stagnation for many, for now you will know from what angle to approach yourself. Is this clear, my friends. Are there any questions in connection with this subject? If there are none now, perhaps after you have reread this lecture and thought about it, you will have some questions about it next time. Think well about what I said. It is a hidden danger, a subtle danger. If you are truly desirous of making the wall crumble, to become empty and naked in your soul, then you will feel quite clearly where and in what way exactly your own wall exists. It is always easier to feel it in the other person, but one is utterly unaware about it in oneself. You may hide behind a different truth, behind a different recognition, yet you may also hide just as much as the other person. Take it into your prayer, my friends. Ask God to help you first see the wall and then give you the courage and the humility to break it down.

And now, before we turn to your questions, I should like to say to my friends that a plan has materialized that a second smaller group, as the first so-called inner circle, should be formed. I would like to say that this would be very recommendable. In such common group work, you can accomplish much. You can help one another. Everyone who is working in teams for the images should get together for additional group work in which you can discuss your problems, your difficulties, and your success. At the same time, it will help many to form a bond of brotherhood. We encourage and we bless this undertaking. And now, my dear friends, I am ready for your questions.

QUESTION: Are currents, as you use the expression psychologically, used by the subconscious or conscious mind as an instrument? In other words, is the subconscious or conscious mind an instrument, or are they connected or identical?

ANSWER: We cannot say it is either way. A current is actually a result of your feelings, your thoughts, emotions, attitudes. It is the sum total of your conscious and unconscious trends and

traits. It is that which governs you and brings your life and that which happens to you into certain channels -- let us say, the current of self-will. It is there. You use it, whether consciously or unconsciously makes no difference. The using of the self-will causes a current. And the current causes an effect. The current of self-will is not the self-will itself. It is the working self-will. For the self-will could be dormant, it could be unused. Then the current would be weak or so hidden in its effect that the personality never knows what causes these effects. But if it is used, even in the subconscious, even if it does not manifest as such, even if it manifests in a very roundabout and hidden way, the manifestation of it is caused by the current. Imagine it like electricity. You must have certain conditions in order to produce an electric current. It is exactly the same thing. The electric current is a result of the condition that can bring it forth. Is that clear?

QUESTION: But the conscious or subconscious mind then would be the instrument or storehouse?

ANSWER: Well, a storehouse is not the same as an instrument. It is the mind that produces it, the subconscious or the conscious mind. Or you can say, it is the personality, which consists of the conscious and the subconscious mind, that produces it. Therefore it is not the instrument. An instrument is something passive. But the mind actively produces currents.

QUESTION: Where would you draw the line of demarcation, and how should we distinguish when a "must" ends and duty starts?

ANSWER: The "must" or the compulsion is always a result of untrue, mixed, and confused motives. Duty is something entirely voluntary. If you fulfill a duty without compulsion, you do so because you decided it. It may be something that life seems to force upon you. But once you recognize that you cannot live life entirely as you would choose, that life brings certain situations, certain predicaments which one has to accept whether one likes them or not, the healthy attitude is to say "yes" to life as it is. Then you will voluntarily accept a duty. While if you do not accept it emotionally and do the duty because you have no other choice, you act under a compulsion against your will, and therefore it is a "must." I taught you, for instance, that life's imperfections have to be accepted in that way. This also includes many things as well that become your duty. He who constantly rebels against these imperfections but is nevertheless compelled to take them, even though this rebellion may take place subconsciously, does the taking against his will. He just must take them because life demands it. There is nothing he can do against it. He does so like a child who is forced to obey his will. The mature attitude is the free one. This real kind of freedom does not mean to do always exactly as one pleases, but to accept the necessary in a spirit of inwardly saying "yes" to it. In other words, the borderline is in the very fine distinction between saying "yes" to an imposed or inevitable duty or to struggle against it and being forced to accept it against one's will.

There are many things you may not like to do, but you consider them as your duty whether they are pleasant or not. The difference between "must" and free duty lies entirely in this very attitude.

QUESTION: What is the connection and the difference between the aura of a person and his present sphere -- or the soul picture?

ANSWER: These are entirely different things. One has nothing to do with the other. The sphere is built up by the person's deeds, thoughts, attitudes, feelings, etc., in other words, by his life. It does not change quickly because change in the personality cannot come about quickly. Therefore, the sphere is something more static; it is something that is built and will remain until the personality changes. It is the product of one's life which will afterwards become the spiritual home.

The aura is the emanation of that personality and has nothing to do, at least not directly, with what you build. Perhaps we can best explain it this way: the sphere is the result of your activity. The activity may also be a subconscious one. It is the activity of your soul. The aura is the product of your passive state. It is the product of that in you that is the state of being. It is what you are, not what you do. That is the best way I can explain it. I have no other words. And as far as manifestation is concerned, the difference would be very strong. A clairvoyant can see a person's aura -- that which emanates from his subtle bodies and penetrates the physical body. It reflects in fluctuating colors, various moods, diseases of body and soul, the type of basic character you are. The spiritual sphere you build out of your activity can be seen by very few clairvoyants unless they are given this sight with our help for a specific purpose. It is something that not every human being carries around with him. I cannot express it in any other way. I know it is difficult to understand, but you will have to make the best of these words.

QUESTION: In connection with your lecture on "Authority," could you give any further advice in the case of a person who finds that with regard to a particular form of authority, he is unconsciously a law-upholder, but consciously is a definite law-breaker to the point of acute resentment, dislike, and intolerance towards this particular authority?

ANSWER: I will gladly answer this question. Once this recognition has been made that unconsciously one is a law-upholder while one rebels consciously, particularly against a certain form of authority, this is the foundation. Without this recognition, nothing can be changed. The next step is what I say again and again. Whenever you observe your reactions in your everyday life, think from this viewpoint: "What do I feel? How would I want to be? Why do I react this way? What lies behind this reaction? What are the emotions that govern me to react in one instance like this, in the other in the exact opposite way? Why am I once a law-upholder and once a law-breaker?" When you go on in this work to ask yourself questions of this sort and when you finally succeed in answering them by learning to make your emotions conscious and articulate, you will understand deeper layers of your being that are responsible for the reactions you have recently discovered. But they are not the final answers yet, they only lead to them. The constant and detached observations of your daily reactions; your attitude towards them; and learning from them to find what lies behind them -- this in itself is already a curing agent to a large degree. But furthermore, by doing all this -- without haste, without tension, but in steady perseverance -- you will see all the wrong conclusions that are connected with such attitudes. The important thing is then to think these conclusions through, to see why and how they are wrong, and to think what the right conclusion would be. By cultivating this in thought and observing how the emotions -- which work slower than the brain mechanism -- still adhere to their old patterns, these same emotions begin gradually and at first hardly noticeably to change. This is the only way, my friends.

In this connection, I would like to say something that I have recently said in one of the private sessions which I deem important enough for all of you. Authority is not only that which emotionally represents the enemy, the restricting forces that prohibit you to do what you wish.

Authority can also be represented for you personally by the very people you love most because you are dependent on them. That is another facet which you should consider. It applies to many of my friends. After childhood, it may repeat in a different version in the adult. Most of you go through this in childhood. You love your parents, and yet they are your authority. Because you love them, the conflict came into existence. You may wonder how to solve this problem because you cannot help feeling dependent on the one you love and therefore this person does become authority to you. The answer to this question is: examine your love. Find the right middle path. On one extreme stands the lack of giving up the self and therefore inability to love at all -- too strong a self-will, not letting go of the self, fearing to let it go. The other extreme is overdependence that exists out of the tendency to let go too much in the wrong direction. Wherever such lack of balance exists, other unhealthy and harmful currents prevail, and the balance has to be established by first of all becoming aware of this problem and looking at it squarely for quite a time. When you recognize either of these two wrong extremes -- and I must say the former, not giving up the self at all, is the more frequent one -- look at it again and again, merely acknowledge it, and pray for guidance and recognition. Then gradually your emotions will find the right middle way. He for whom the loved one becomes authority because of an overdependence will then learn that in the healthy and true love, one does give oneself up entirely but gains the self in a new way that does not leave the personality unfree and dependent. You must gain yourself, you must get yourself back renewed and freer than ever by letting go of yourself entirely. This fear of giving up the self is such a common failing, it is such a common cause of sickness. But there are also cases where the opposite exists. And the opposites are more similar and nearer to one another than you may think. The true giving up will choose the right way and the right circumstances where no abuse is ever possible, where the same maturity meets one's own maturity. The immature person will blindly choose the object that may abuse the giving up of the self. And this very fear creates the extreme of prohibiting the self to give itself up at all. Maturity is conscious understanding, and this, in turn, raises the intuitive powers. These latter will make the right choice where no one takes undue advantage.

QUESTION: How does the spirit world judge a person who is searching for truth, yet escapes from himself and chooses the easy way out?

ANSWER: That depends entirely on the development of the person in question. The same is not expected of everyone. There are people who merely try to live right and not to commit crimes, who live an average, decent life. For them it is the most that can be expected. It takes all their efforts to do just that. It is all they are capable of in this incarnation. Such a person finds more fulfillment than one another who goes the path only halfheartedly and stops midway. The latter may not do his best. You human beings are always inclined to judge everyone alike. We cannot do that because everyone is of a different spiritual age; everyone has reached a different stage of development in different respects of their personality. There are different basic factors to be considered; the characteristics, the strength, and the task is different, according to former incarnations. But if, on the other hand, someone would be capable of searching and facing the self but gives in out of laziness, out of pride, or whatever the reasons may be, thus following the line of least resistance, then the result must be felt by the entity. This is not because we in the spirit world judge against them in a moralizing way or because we punish -- all that is wrong. There is no such thing. You punish yourself because if you go against your own plan, if you do not do what you set out to do when you came into this life, you draw circumstance towards you that will finally corner you for your own good. And many of my friends could observe this with some people. Life corners them, not because God punishes them, but because they have set certain forms in motion

that contradict their life plan. When this life plan is violated, it is the life plan itself that begins to work so as to bring about fulfillment. If the ways of the personality are chosen against it, the life plan must work differently than if the plan would have been adhered to. But the result must always be the same.

The intervening experience is certainly different, as is the time element, but the end result must be the same. For the life plan works to establish balance and harmony. The more the personality works ignorantly against this balance and harmony, the more disharmonious the process of establishing balance and harmony must be, but come it must in the end. Thus is the healing force of nature. The same healing force works in the elements, in the body, as well as in the soul. Whenever something is done that wants to bring the universal forces out of balance, the healing forces of nature set in to bring balance back. But this very balancing out may often seem like an upheaval. When you have a thunderstorm or an earthquake, it is exactly the same as what happens in the soul when you go against your plan. But in the end it reestablishes the balance. For nothing else can make you see and reconsider the direction you have taken except the apparent upheavals of your own making that are the medicine of nature. (Of course, I speak generally now and not to any one person in particular.) For a long time you may delude yourself into believing that all the mishaps in your life are due to injustice, due to malice and the faults of others. But there is a limit as to how long you can go on believing that, and finally the situation must come about when you are cornered in your own errors, when you are confronted with the undeniable facts that you yourself have produced the misery. And that will wake you up and make you change your course. That is the way we view it. It is not so much a question of viewing it. We know that this benevolent healing law in the universe simply exists. And when we see a human being, we know at once by the forms in the soul, the pictures within, whether he is going entirely according to his plan; partly so, deviating a little bit, but not enough to lose course entirely; or whether he is completely away from his own road and thus produces and slowly builds up the conditions that finally appear to him like tragedy but that are nothing but nature's healing forces.

My dearest friends, I am allowed to bring to all of you as well as to all of your dear ones here on earth as well as in the spirit world, blessings -- blessings of healing, blessings of love, strength, and courage. Go on on this path, my dear ones. And those of you who have not yet found the way pray that God may show you His will and His truth which is the only truth. Open yourself to be receptive for this truth only. Go in peace, my dearest ones, receive our love which envelopes every one of you. And if you send out your inner feelers, you will all know that you are not alone. Be in God!

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