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## OUTER WILL AND INNER WILL -- MISCONCEPTION ABOUT SELFISHNESS

Greetings, I bring you blessings, my dearest friends. Blessed is this hour.

Tonight we discuss the question of will power. It is said that with the proper application of will power practically anything can be achieved. Yet, you all know and have had the experience that you wish very much for something without achieving it. This is due not only to unconscious contrary will-currents that divide your will, but also to something that is vastly overlooked. It is the fact that two different kinds of will exist: the inner will and the outer will. This is very important for you to understand.

Let us first see what the difference is and how to distinguish between the two. You will again be able to confirm the truth of my words if you examine your feelings and reactions in the proper light. Each of you has surely experienced both kinds of will power, but without awareness that there is a definite distinction and difference between the two. A knowing of this difference will open further doors for your understanding of self, of others, and of the laws of the universe.

The outer will is tense, impatient, and cramped. The inner will is calm, relaxed, unhurried. The outer will is anxious and doubtful. The inner will is certain, knowing neither anxiety nor doubt.

Impatience arises out of doubt as to the desired result. Upon examination, we find that impatience cannot exist where there is certainty. Because of uncertainty or doubt as to results, one cannot afford to wait with calmness. Hence, impatience, doubt, and anxiety are closely linked. Since the inner will knows no doubt, it can bide its time and will ultimately prevail.

To succeed, the outer will must be sustained, at least to some extent, by the inner will. In the measure that the inner will functions, to that extent will success result. If the degree of inner will power is small in relation to the outer will (with all its conflicting currents), the desired result will fail in its realization.

The inner will comes from the solar plexus. The outer will comes partly from the intellect and partly from superficial soul regions. The outer will is often motivated by immature feelings, desires, reactions, and reasonings. The inner will comes entirely from your higher self.

Let us consider now why the inner will is kept from functioning. This prohibition is caused by the various layers of error, deviation from truth, and illusions that are prevalent in the manifest world. In short, it is because of the images, wrong conclusions, and misconceptions you carry with you in your conscious and unconscious mind. These always make you uncertain and divided within because deep inside you know that something is wrong. Although you will feel it but vaguely, you know it is not in accord with truth and will not clear unless you do the work of self-search and

self-finding. This vague feeling of something wrong makes you altogether uncertain even as to your desires and your wish fulfillments. Even if the desires are quite legitimate and healthy, you are still uncertain about them. This is not only because part of the motivation for the desired result may be so immature and truly selfish as to overshadow the good and healthy motives, but also because the unconscious deviations and misconceptions, apart from the desire itself, suffice to cover the inner will so that it cannot function.

Let us suppose that you have a desire which is relatively little or not at all disturbed by unhealthy motives. Yet, your inner will is kept from functioning fully due to your existent images which may have no direct bearing on the particular wish. In short, the healthier your psyche, the better can your inner will function. The unhealthy psyche is always confused, uncertain not only about others and about the world, but mostly and foremost about itself. Confusion creates doubt; doubt, impatience; impatience, anxiety and tension. In addition to this chain reaction, we have other currents as well to consider. If doubt exists about a desire, it is accompanied by a feeling of guilt. Yet the desire may be doubly strong, due in part to the healthy and good motive and partly to the unhealthy motive. The latter always creates compulsion. Thus guilt and compulsion -- two contrary directions -- further afflict the inner will.

You may with all your might desire a certain result, but due to the conditions indicated your inner will cannot penetrate. What you outwardly wish is at the same time inwardly questioned by yourself. You not only doubt that you can gain what you wish, but you also doubt the rightfulness, the justification of it. Your vague, unconscious feeling as to your possible selfishness (due to immaturity) makes you doubt that you deserve the advantageous result. Needless to say, these doubts are the gravest hindrance to your inner will power.

The more the inner will is hindered, the more do you try to make up for it by strengthening your outer will. But the strength of the outer will is always unhealthy. It is a poor substitute. It is full of tension, anxiety, and impatience. Since it cannot function, it brings frustration as well, and with that a renewed doubt in yourself. Inadequacy and inferiority are thus fed anew.

Outer will can be composed of healthy motives too. Unhealthy motives such as self-importance, pride, vanity, the rulership principle, etc. can exist only in the outer, but never in the inner will. The inner will is pure, healthy, and without doubt. It flows quietly. It knows. The outer will does not flow. It pushes and pulls in all directions. Seen from our vantage point, it is a harsh, uneven current, like a lightning flash, sometimes stronger, other times weakening. It is angular, often pointed, undulating in direction and frequency. In contrast, the inner will maintains a slow and even flow, always rounded

This will again show the need for you to heal your soul of all unhealthy and erroneous attitudes and reactions. It is important for your happiness. It is true as stated that you can move a mountain with will power strong enough, but that will has to come from within. And that presupposes the existence of a healthy soul. This should shed additional light and understanding about yourself, provided you investigate where your will comes from. If and when you discover that it comes from the outer person, you can then look further as to why it is, what it is, what motives and uncertainties exist that block your inner will. It will prove most useful for you, once again, to make a list of your desires. Then listen deep into yourself, and by being very finely attuned to how your will power "feels," try to determine which will it is. If it is the outer will, you will have a slight

feeling of doubt, scruples, a certain guilt, and a question perhaps, as to whether or not you are entitled to it. Or else, your outer will is so impatient, so urgent, so tense that you are all tied into knots when you think of this particular desire. Behind this urgency, you are bound to find the same uncertainty and doubt that in other instances may be more obvious. Only, this time they are covered up by the compulsion and urgency that appear on the surface. In either case, you will be well advised to look into the unhealthy motives which can exist side by side with the healthy ones. As you well know, the latter always serve as rationalization for the former. The realization that you cannot get what you desire unless you free yourself of the unhealthy and erroneous motives may give you a renewed incentive for doing this work.

If you discover that your inner will functions in certain cases, you will feel very different. You will feel absolutely no qualm; you will feel a very calm serenity in your wish. You will also feel the certainty that you will get it. It may call for time, but you will not be impatient, nor will you be resigned. You will be at one with yourself. In the inner will, there is a pure strength, a strength that does not make you tense. This work is very important for you, my dear friends. This is the only way you can eliminate the outer levels of will that hinder the inner will. Even if both will-currents pursue the same goal, even if outer and inner will desire the same thing, the mere fact that the outer will functions at all in its tense impatience prohibits the inner will from unfolding, from floating, from affecting the cosmic forces.

As already stated, your personal images and misconceptions often hinder the inner will, but so do certain mass images that you have adopted because of your personal inner conflicts. I would now like to discuss one of these mass images or mass misconceptions. This is a very widespread one, affecting practically everybody in some degree. It is also a very strong factor in prohibiting the inner will from functioning. This is the concept of selfishness and unselfishness. There is such a distortion in most people as to what is selfish and what is unselfish.

It is very frequently thought -- and if not consciously thought, at least unconsciously felt -- that whatever brings you happiness must be damaging to another person. Hence, it is inevitable that your conscience bothers you every time you are happy, whether you were actually selfish or not. This guilt is bound to afflict your inner will for happiness. It is your unconscious concept that if you enjoy something, if you get something that brings you pleasure or happiness, it is automatically at the cost of another person. Since you were taught that it is wrong to be selfish, then you must suppress your "selfish" desire. Thus you fail to distinguish whether your desires are actually selfish or not, and you indiscriminately suppress all desires. In the belief that all desires for happiness are selfish, you do not dare to desire at all. In the process of suppression, unable to distinguish one from the other, you lump together the really selfish with the really healthy desires which have nothing whatever to do with selfishness. Thus you have no way of sorting them out, of judging, of coming to terms with them. Only then would you be in a position to freely decide for some desires and against some others. In short, desires aim for happiness, happiness is "selfish" (in your unconscious concept), therefore all desires are suppressed. Thus are they driven out, but continue their existence underground. The really selfish desires in your subconscious mind give you an equal feeling of guilt as do the rightful desires. Both continue to claim and clamor, although often without your awareness. On top of all this, the prohibition you inflict upon them makes you resentful. You resent the world for not allowing you to be happy, while in reality it is your wrong conclusion which is the cause. By the process of suppression of all desires and impulses, the childish and therefore actually selfish ones cannot mature and refine themselves. This can happen only if they are faced

and dealt with in awareness. On the other hand, your legitimate and healthy desires and impulses, not being selfish in the least, cannot find fulfillment.

You are all weighed down by the unconscious conclusion that something is selfish merely because it makes you happy. This is very tragic, my friends. It is a needless cost you pay in happiness and joy. You do not dare to wish for your happiness simply because you fail to discriminate between actual and imagined selfishness. Every time a rightful and healthy impulse for self-expression manifests, you feel and think of it in the same way as you treat and consider your really immature and crude selfishness.

The question now is how to treat the real selfishness that exists in the immature part of every human being. The usual and wrong way to handle this question is by suppressing it and superimposing a compulsive unselfishness that is not really felt. Out of this stems the unconscious concept that it would actually be very pleasant to be allowed to be selfish. This notion gets a foothold within you, and you unconsciously believe this would bring you happiness, but alas, you are not allowed to. You wrongly think that should you give in, you will not be loved or approved of. Since love and approval are necessary for you, you would rather forsake "happiness." The inner conflict can be stated thus: "If I could be selfish, I could do anything I want. That would mean happiness. On the other hand, I cannot be happy if I am not loved and approved of. Therefore I must become unhappy in order to be happy." This sounds completely illogical, but the immature subconscious is just so illogical and so contradictory. You can now see what utter confusion exists in man's soul. I am sure you will not have too much trouble confirming similar feelings in yourself. I venture to say that this conflict exists to some extent in all human beings without exception. With some, it may be less, but it is there nevertheless. The existence of this wrong conclusion accounts for the hopelessness you so often feel. This utter hopelessness finds outlet in occasional moods for which you sometimes find outer reasons and rationalizations. This very conflict is the underlying reality of that hopelessness. Were this misconception true, happiness would indeed be an impossibility. You would be justified in being hopeless if you cannot be happy without being loved and you cannot be loved if happy (happiness being selfish according to this erroneous concept). There is unhappiness either way. You may fluctuate between these two alternatives, but either way you turn, you find yourself unhappy and frustrated. You often rebel inwardly and try to force the world and people around you to break this "law," or what seems law. But your conviction regarding this insoluble situation causes you to go about it in the wrong way. The irony is that you try to come out by sometimes actually living out your most childish and selfish impulses rather than your legitimate healthy ones. This must offend others and provoke them to react negatively towards you. And this in turn convinces you anew that your predicament is indeed hopeless. Since your rebellion is of an unconscious nature, it does not occur to you to choose the really healthy impulses. In this unconscious process, you choose the most drastic examples for your "experiment." These drastic examples are the selfish impulses. Only by a growing awareness and conscious discrimination and selection can you be in position to make the proper choice and thereby receive the proof that your conclusion is wrong. It becomes self-evident that this conflict frustrates your inner will and the deserved success of your desire.

The idea that selfishness, if allowed, would be a happier state may be only in your unconscious mind, while at the same time you consciously know all the right answers. In these cases, a questioning in the proper way will finally bring you close to the inner contradiction and your block in this respect. By going deeply enough, your answers will be more and more built up and less and

less convincing, even to yourself. When this happens, you will approach the afflicted area. But some of you, if you but take the trouble to think about it for a while, may even be consciously convinced of this wrong conclusion.

Whether this misconception exists in your conscious or unconscious mind, how can you be free in the unselfish act you are called upon to do day in and day out? Whether you always carry them out or not is not the point now, for either way may find you in conflict. Not doing the unselfish act makes you feel guilty; doing it seems to be a violation of your will and conviction. It cannot be a free act independently chosen. Whenever you do something out of such compulsion and not because you say "yes" to it, how can you be at one with yourself? You must be divided, you must be in conflict with yourself, you must lose your inner peace and this sense of rightness. How can you be happy either in doing something that makes you feel guilty or in doing something that appears to be against your personal interests. Either alternative brings dissatisfaction as long as you live in that conviction.

Let us now examine why this concept is wrong. These words are addressed to that part of your personality in which you hold the misconception, on whatever layer of consciousness it may be.

First, not everything that makes you happy is automatically selfish and damaging to another merely because it makes you happy. Quite the contrary, as a happy person, you are better able to bring happiness and joy to others. You have the same right for consideration of yourself that another person has. Only as a free, strong, and happy person can you have fulfillment in life and be constructive in your environment. In order to accomplish this, you have to give yourself consideration, you have to respect your own rights. And these will really not conflict with the interests and rights of others. Sometimes it may appear that way. The only way to determine this is by absolute self-honesty. There are no fixed rules as to when your actions are right or wrong because they seem to be against the interests of another person. However, it is essential for you to become completely aware of all your wishes, impulses, and motives. Only in that way can you discriminate and judge which is selfish and which is not so.

As to actual selfishness that seems to be so desirable and advantageous (consciously or unconsciously), I have this to say. In reality, selfishness cannot offer any advantage to you even if it seems so at the moment. The higher your consciousness is raised, the more absolute will this conviction be in you. At the moment, you may have difficulty in understanding this truth, and you can only strive towards this fuller vision of truth as a goal. But this outlook cannot become part of you as long as you try to force it upon yourself, as long as you act in the right way because you think you must, as long as the decision is not wholly your own and therefore free. In the meantime, all you can and should do is be honest with yourself. When it still seems to you that the selfish act would be more desirable, you can contemplate it in the following way. If you live out an isolated event, this event with all its causes and effects will have a different aspect than when you see the same event in its larger context. In other words, a particular incident may actually seem to warrant the view that selfishness is advantageous. But if you follow through the chain reactions, you are bound to gain a different perspective. This different view will give you the desire and free will to decide for yourself for the unselfish act rather than be driven to it as formerly. This in itself will make a tremendous difference. It will automatically open a new vista, showing you that selfishness is not advantageous, either in the immediate or in the long run. It is divorced from reality. As long as you see only the first effects of the act, you do not possess a view of the whole picture. It is only

a segment. The segment cannot convey the whole. Let us say you are being shown a little stone of a big house. You can pronounce certain facts by looking at the stone. You can tell the quality and material of the stone, as well as the color. But you cannot say what kind of a house it is because you have seen that little stone. You can judge neither of its beauty, taste, architecture nor what the house is like inside, the proportion and furnishings of the rooms, etc. In other words, the segment gives you only limited judgment possibility. It is the same with inner and outer actions, attitudes, and reactions of the human being. By considering only the immediate effect, you take it upon yourself to pronounce judgment upon the whole picture with only a segment available. You need to extend your view so that you are in a position to have a truer vision. This does not mean to accept something by faith, nor does it mean that by being good, your life in the hereafter will be a good one. The effect of right action can be seen right here and now, while you are still on this earth plane.

When you think, or feel, that selfishness would be to your advantage, you leave out the obvious. You fail to connect cause and effect. This is why your view is so blurred. You do not need supernatural vision or metaphysical knowledge in order to tie up the obvious. You need only to think, reach a little further, and make contact with what is right in front of your eyes.

Let us suppose you have to make a choice between a selfish and an unselfish act. The unselfish act does not seem to bring you benefit, at least not directly. However, if you are objectively convinced that it is beneficial as such, be it for the world at large, be it for a small group, be it just for one other person, it is bound to benefit you too in some way, perhaps not always immediately, but often much sooner than you think. This conviction will grow in you. It will become a fact, but only if your decision for the unselfish act is free and not compulsive, is done out of conviction and in wholehearted agreement with yourself that the action you are undertaking is right. Decide for it only because you are convinced it is right and not because you want to receive a reward, whether in the form of affection, love, approval, and obligation from others, or in the belief that God will reward you for having been a good child. In other words, your action must be a self-chosen one for its own sake (no matter who seems to benefit from it immediately) rather than for something else you wish to gain from it. When you do so, you will be at one with yourself. This will widen your horizon and will raise your consciousness to the necessary maturity. The truth will then dawn on you that selfishness is not advantageous and is definitely not in your interest. Or to put it differently, unselfishness is healthily "selfish."

I said before that performing an unselfish act for a reward turns the act into a selfish one. However, if you commit the right act in the right and mature way, without ulterior motives and out of free choice, there will nevertheless be a reward of a sort, namely the good feeling of being at one with yourself, the security that only self-respect can offer. To do something you wholeheartedly approve of gives you added self-respect that is a decided advantage manifesting in many, many ways. It will give you, among other things, the strength to overcome many a weakness for which you may despise yourself. It will reduce certain fears and anxieties, especially when dealing with other people. Your fear of others is always based on your feeling of weakness and inadequacy. By coming to terms with your confusions, by making an independent decision for carrying out an unselfish act, thus being at one with yourself, you gain the self-respect which reduces the very inadequacy and self-contempt that makes you weak and fearful towards others.

I cannot emphasize strongly enough that it is all-important whether or not the unselfish act is executed because you truly want to or because you think you have to. As long as the conviction is lacking that makes you want to, you have to continue the work of self-search, of examining your motives and concepts in comparison with objective truth until you arrive at the point of conviction. Then and then only will you be in a position to ask yourself whether or not you agree with, approve of, and condone the issue in question. Only then are you capable of making a free choice that is not driven by your own compulsions. This in turn will show you that unselfishness is not a yoke that you have to take on against your inner conviction. Instead, you will see without a doubt that unselfishness is really "selfish" in a healthy sense and that it is to your advantage, provided your motives are right, your decision free, your reactions mature.

This will free you of the misconception that selfishness could make you happy if you were allowed to indulge in it. Because of this misconception, the other misconception exists, namely "happiness is selfish" and is therefore forbidden. Because of these wrong conclusions, your inner will cannot function, cannot float out of you. Each time the desire for happiness manifests, an inner little voice prohibits it so that the inner will is broken. The desire may be "reborn" on an outer level, but as I said before, the outer will cannot suffice in bringing you to any goal. It will only tear you apart. It will destroy your inner strength, serenity, and peace.

Try, all of you, to recognize your will, where it comes from, how it feels. If and when you find the inner will is blocked, search wherein you doubt the rightfulness of your desire and why you think so. At times, this suspicion may be justified because your desire may actually be harmful to others or to yourself. At times, your desire may be justified, but many an unconscious unhealthy motive exists together with the healthy ones. At times, a wish may be wholly right and good, but your misconception -- the one about selfishness, as well as others -- may prohibit the inner will to function.

Tonight's subject is concerned with a problem that is very widespread and very crucial. We shall probably have to work on this subject with each one of you individually, how it affects each one of you personally. The approach will have to vary with the person. But you can all prepare yourselves by thinking about it, by feeling how these words apply to you.

Are there any questions now, dealing with this subject?

QUESTION: You may be doing an unselfish act, knowing that it isn't your true self, yet you want to do it in order to change. You don't want to have compulsions because, at the same time, you get so tired, so exhausted, and you don't understand what's lacking.

ANSWER: The very fact that you get tired and exhausted is a sign that you still commit the unselfish act against an inner conviction and really out of compulsion. You want to be good, and unselfish, but you still feel deep inside that the selfish act would be to your advantage. Thus you force yourself, and this makes you tired. You cannot immediately lose your compulsion and reach the state in which you freely choose. This free choice can be made only after you realize that the unselfish act is to your advantage, while the selfish one is not. This misconception may be deeply buried and has to become conscious first. You cannot by-pass this stage. If you try it, your unselfish action will remain compulsive and unfree. In other words, you first have to become completely aware that you do not want to do the unselfish act, and why. You have to become aware

of your rebellion in complying with the unselfish acts in the past, as well as with the guilt of your selfish actions. This part of the work is essential, although sometimes a bit painful for a while. But it cannot be dispensed with. Only after this stage is thoroughly surmounted will you be in a position to discriminate, judge, and choose your own actions and attitudes. You will then be able to re-form your concepts.

In many a human analysis, people remain in the stage where they find out that their legitimate desires and impulses were suppressed, but along with these legitimate desires, they also bring out the selfish ones which they now live out, thus going from one wrong extreme to another. In such cases, the person does not follow through. He remains stuck halfway. Besides, it is not necessary to act out selfish impulses. You have more than the two alternatives of either suppressing or acting out your selfishness. You can recognize and judge without giving vent to any selfish or damaging conduct. But you must recognize, in all honesty; otherwise you cannot proceed. Incidentally, this is the reason why analysis is often accused of making people more selfish. If properly handled, this need not be the case. You do not now have to do the wrong actions simply because in the past you have done the right actions out of the wrong motives. You can, if you wish, continue to do the right actions even while you are in the process of becoming aware that you do not like to do it. It is a temporary state anyway, no matter what your outer action is going to be. It is a period of transition. More important than anything else, for the moment, is that you become aware of why you are doing an act and what you feel when you are doing it.

To summarize, at first, before the search, you are convinced that you do an unselfish act, and you hate it without being aware of your hate and rebellion for this act. The next stage is that you find out your hate and rebellion for this act. You will further find that you probably blame other people who (so you wish to believe) force you into it. The next step will be that you reconsider why you are doing this act in reality and what your real motives are. This will, in most cases, bring to the fore that you do so because it is expected of you and that you do not wish to offend people because you want their approval, etc. Upon further investigation, it will show that apart from these reasons, you would really much rather do the selfish act. When asking yourself why, the answer must be because you think it is more advantageous or more pleasant for you. By that time, you have arrived at the misconception that can be corrected only by means of the true concept if and when you are entirely aware of the misconception in all its facets and degrees. Also, when you arrive at this point, you will have to recognize that the act in question was not only not unselfish because it was compulsive and unfree, but the more so because you wished approval and therefore the apparent unselfish act was really selfish. The selfishness was merely shifted. This process, outlined broadly here (it may vary with the individual), has to be gone through. You can decide for yourself as to whether or not you wish to continue to do the act or not. That may vary too, according to what the case may be. In the process of this work, you may discover that you have done things that are unjustified and unnecessary, that other people have taken advantage of you in a way that will ultimately prove damaging to themselves. But there may be other instances where the action as such is valid and reasonable, and you may choose to continue it even while your motives are still confused. In either case, the important thing is to recognize your feelings, motives, and reactions; your inner, and often unconscious, concepts; and, most important of all, your self-deception.

Only in allowing your true emotions to come to the surface will you finally reach the point where your inner concept will change and the conviction of truth will be yours.

QUESTION: Although I have made the free choice myself, knowing all these wrong motives but at the same time desiring to change, I still feel it is a little selfish. It is not so much for wanting approval or love, but perhaps that I want to try a new way.

ANSWER: Perhaps you do not want approval or love so much, although you may not be fully aware of it, but you may wish to do God's will, to be a spiritually advanced person. It does not matter what the motive is. Such a motive may also be superimposed. The moment you do feel that selfishness is still there, in spite of the recognition of your negative motives, it means that you are not fully aware of all your feelings, unconscious conclusions, and thoughts. You may not yet be aware to what extent a part in you still thinks your original selfish desire would actually be more pleasant. For that matter, you may not even be fully aware of what these desires are. Because of this misconception, the desires themselves are often suppressed and have to be brought out of hiding. This has to be found out. What is it you really wish, and why do you wish it? Simple as this first sounds and later is, it is, at the start, of greatest difficulty for many. This necessary initial work is often more difficult than you may now think. When this is accomplished, it will become much easier. The trouble always is that before a certain point is reached in this work, man does not really know what is going on within himself. He feels disturbed, but he cannot put his finger on the reason. You are often utterly unaware of what your desires really are and why. If and when you learn to become aware of this each time you feel disturbed and anxious, you will have made great progress on the path. You cannot go deeper and analyze these factors if you are not first aware of what it is you want. When you find that, you will often experience that the disturbance diminishes greatly by the mere fact that you now know what you want and what it is that really disturbs you behind the rationalization.

My dearest friends, may my words give you further material and food for your inner progress. They contain a very, very important seed for all of you. These words may open new vistas toward a new freedom. They contain one of the important keys to letting your real self out of its imprisonment. Be blessed all of you, my dear ones. Be in peace, be in God!

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The Pathwork® Foundation  
PO Box 6010  
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