

Pathwork Guide Lecture No. 75  
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## THE GREAT TRANSITION IN HUMAN DEVELOPMENT

Greetings, my dearest friends. Blessings for all of you. Blessed is this hour.

At the very beginning of this path, you learned to recognize your faults, your weaknesses, your shortcomings on the most superficial, the most obvious level. This was not so easy, then. You were untrained and unused to any kind of self-observation and self-honesty.

From that stage onward, you learned to go into deeper levels and find the greater subtleties of your nature. Much ground has been covered since these early stages of finding your faults. You may remember at one point when we discussed human shortcomings, my telling you that all faults stem from three basic ones: self-will, pride, and fear. No matter what fault you take, if examined profoundly, you will always find that, in the last analysis, it comes from one of these three basic faults.

When we went into the second major phase of this path -- dealing with your complexes, your images, your unconscious confusions and conflicts, your misconceptions -- I stressed the necessity of doing this work in self-search without judging yourself, without moralizing, without evaluating the right and the wrong, the good and the bad from an ethical standpoint, but rather to evaluate these findings as to correctness in thinking. There are good reasons for such a recommendation. For, human guilt, destructive guilt, is a burden strong enough in itself to generate an excess of resistance to your finding yourself. So if you were to approach your inner findings in a spirit of moralizing with yourself before these findings are sufficiently profound and transcendent, it would make your work harder than it already is.

Now comes a third major phase on this path. For those who have already gained the necessary overall understanding about their inner problems, it will become necessary again to evaluate their hidden images and complexes with respect to which of their faults are imbedded in them. You may find the very same faults you had discovered at the very beginning of your work and which you thought you have overcome. And indeed you might well have done so on a surface level. But you will undoubtedly find the same mistakes, or variations of them, deeply hidden within your innermost conflicts. This stage is very important, my friends. But it can be undertaken only after you are capable of acknowledging and understanding to the fullest possible extent what these inner conflicts and images are. When you recognize their misconceptions, their wrong conclusions as compared with reality and fact; when also you understand where they came from and why; and when you further see what damage this unconscious wrong thinking causes you and others around you; if you can see and thoroughly understand all that without a feeling of guilt and oppression but rather in the spirit of joy, release, and victory that gives you strength and understanding about your own life and life in general; then the time has come for a new evaluation from an ethical and spiritual viewpoint. Look inward to see and determine where you are selfish and proud, fearful and

withdrawn. Search deep within your inner conflicts, regardless of how otherwise it may appear on other levels of your personality.

This is a very important step forward, my friends. There are two basic currents in the universe, perhaps the two most basic ones. One is the love force. This means to give out, to communicate, to rise above the little self which considers itself the center of all things, but which is actually but part of a stupendous whole. Your real self never considers you as the ultimate end. When you reach the height of that which you are capable of being, you no longer see and experience life within the confines of your restricting, separating barriers. You find union with all people. You feel and experience and think in an entirely different way than before. You have become a different person, while yet remaining the same individual, essentially.

The second of these basic forces is the inverted, egocentric principle in which most human beings still live. In this state, you suffer and "enjoy" life alone. That is, no matter how many dear ones may be around you, love you, and share with you, life's experience is essentially unique and peculiarly your own, unsharable, untransmittable. You are the only one who experiences this particular pain or joy in quite that way. You may not ever think so consciously. In fact, your outer knowledge may contradict this inner state of experiencing life. Yet, when it comes to your real feelings, this is the way you experience life as long as you are still in the state of self-centered separateness.

The transition from one state to the other is the most essential step on the path of evolution of an individual spirit entity. At one time, in one life or another, it has to come. When this transition is to occur, one can never determine. It varies with each individual. But on this path, a time has to come sooner or later -- and let us hope while you are still embodied in this life, in this particular incarnation -- when you do swing over from the one state to the other.

The mere words of "self-centeredness versus love" will not convey to you what this really means. You have heard these words many times from many philosophies and teachings. You may even be capable of speaking about this subject quite intelligently and seem to know what you are talking about. In isolated moments, you may even have experienced what I am talking about. For a fleeting second, you may have envisioned this other state of being. But then it is gone again, and you still live in the old state of illusory isolation. It takes a lot more to make the transition permanent, and the most essential prerequisite is the finding and solving of one's hidden conflicts.

Moreover, it is of vital importance that you think about all this and realize what the ultimate aim is -- the transition from the one state into the other. In order to do so, you have to become fully aware that you still live in the old, undesirable state. As long as you have illusions about that or as long as you are confused and do not even know that there are these distinctly different basic states, you will have a much harder time.

When you reach the first glimpses of the new state of being, you will experience a breaking free from the confining wall of self-centeredness in which you find yourself an isolated being. You will feel a deep purpose in life, your life, all life! You will understand the purpose of all your experiences, the good and the bad, and evaluate it with a completely new point of view. You will deeply experience the union with all beings and the importance of their purpose, as well as your own. A new joy will penetrate you, and a security such as you have never known to exist. In this

new kind of security, you will not be deluded into believing that no more suffering can come to you, but you will not fear nor cringe from such suffering. You will know that it cannot do anything to you.

Perhaps a common first experience, as a small beginning so to speak, is the inherent feeling that whatever your experience is at the moment, it is felt also by millions of others now. It was felt by millions in the past and will be felt by millions in the future. Ever since the world of matter began, all these feelings -- good or bad, positive or negative, joyful or painful -- were there, and people partook of what was there to begin with. The fact that you seem to produce a feeling does not mean that you have actually done so. But what you do produce is the condition to tune into that particular force or principle of already existing emotion. This may appear like hairsplitting, but it is not. To perceive life in that new outlook is essentially different. As long as you harbor the illusion that you produce the respective emotion or life experience, you are still unique, alone, and separate. When you begin to feel in the new way, you automatically become a part of the whole and can no longer be the separate individual you felt yourself before.

I do not expect for a moment that these words will immediately produce this new state. But provided your work on the path progresses steadily and, in addition to that, you train your inner outlook in this direction by meditating and trying to feel these words, you may accelerate the transition period. It will widen your horizon considerably. It will give you a new outlook on your passing sorrows. It will help you to make use of any negative finding within yourself constructively. It will heighten your creative abilities.

Man's fundamental longing is to reach the new state of being, to actually be in this new state, following the transition. He may obstruct and fear it in his ignorance, but the longing always remains. For in the state that is really the natural one for all of God's creatures -- the state of union -- there is no aloneness anymore. In your state, you are essentially alone. The best you can occasionally achieve is the realization that others go through similar experiences and feel the same way. But that is not at all what the new state really is. In the new state, you will know deeply that all things, feelings, emotions, thoughts, and experiences already exist and that you, in common with many others, share this existing force, principle, or current, due to self-produced conditions. These forces and principles are there, all over, around you, and within you. It is up to you to bring forward which one of them will affect you, again in common with so many other beings in your world or in other worlds.

Visualize any kind of emotional experience, from the lowest to the highest, as streams or currents. You, according to your personal frame of mind, state of emotion, general development, character tendencies as well as passing moods or outer happenings, tune into one of these currents -- while often simultaneously partly tuned into another conflicting one. With that approach, a drastic change is bound to occur in your entire inner and outer outlook. From a separate, self-centered being, you are bound to become, little by little, the being you actually are; and that is so difficult to describe in words.

In your limited thinking capacity, you feel that only as a unique individual do you have dignity and the chance for happiness. You also feel (often unconsciously) that if you are but a cog in a wheel, you do not count. You are still under the illusion that you are but one part out of billions, therefore unimportant, and your happiness is therefore not important. Another illusion is that you

have the right to individuality. As such you are a separate being and therefore essentially separate, alone, and unique. At best, others may be in a similar plight. This alternative is all wrong, but it exists in most of you in some measure. As long as this misunderstanding exists within yourself, it is an unnecessary battle that you undergo (unconsciously), and it is tragic. Of course, you are opposed to giving up your individual right to be happy and important. If this inner error were cleared up, it would make the fight easier. It would still go on, but it would be easier.

The truth is -- and you will experience it at one time -- that in the new state you will see that just because you are no more and no less than a part of a whole, sharing with so many others something that already exists, you are a happier person; you have the right for happiness; you have more rather than less dignity and individuality because of this fact. Your dignity will increase in the measure that your pride of separateness decreases. The fullness and richness of life will increase in the measure that you leave your state of separateness out of the wrong assumption (again unconscious) that separateness and uniqueness will afford you more. But in order to have more, you think you have to take away from others, and that is the error and the conflict. In the old state, this is the way it works out. In the new state, after the transition, it is not true. The importance of your welfare is infinitely greater just because you are a part of a whole. The moment you gain but a momentary glimpse of that truth, you will never be torn again in the old conflict that your happiness is selfishness, or if you refrain from this "selfishness," it is unimportant. But your concept of what is happiness may drastically change, at least in some respects. Due to this inherent misunderstanding in the human soul, a deep guilt exists because of your desire to be happy. This conflict must vanish the instant you train your outlook toward this new approach. The instant you have experienced that, at first, perhaps, very weak and very short glimmer of understanding, the moment this insight comes, only then will you recognize how steeped in separateness you were. You will truly see that the old state of separateness was, and still is, your world. Then your conscious desire to leave this world behind will increase. When I say self-centeredness, I do not mean it in a moralizing, blaming, admonishing way. I mean it in a philosophical way. It indicates one essential state of being, as opposed to an entirely different state of being -- one world as against another, one soul principle as against another.

As you gradually go through this transition, your values are bound to change. Your purpose and your aim, your concept of life are bound to change. This change will not be one of superficially assumed new opinions, but it comes as a very natural, gradual, organic, inner growth. The change comes slowly, but it is inner rather than outer. Often, outer opinions do not even have to undergo a drastic revision. They may essentially remain the same, but you will experience and feel them differently. The inner motivation for having these very same opinions will be different.

Man is so afraid of change. But he has nothing to fear. When I say change, I mean that much of your life, just as many of your opinions, may remain the same while you change. This sounds like a paradox, my friends, but it is not. Unfortunately, human language is too limited to express it more adequately. He who has experienced all this but fleetingly, knows exactly what I mean. The others will have to wait until they have their first glimpse of experience in this respect. You remain the same and you change. That is possible in a good, constructive, and natural way because it is the call of your life -- to grow to the maximum. But it is also possible to change and remain the same in a wrong and destructive way. Truly, you have nothing to fear in approaching this great transition. For that which is valuable and valid, that which is essentially you, will remain the same, only enriched. Only that which was not essentially you will gradually fall off, like an old worn cloak. There will

flow out of you most creative forces that you are still completely unaware of as existing within yourself.

The direction of your innermost currents will be utterly reversed when you attain the new state. In your present state, however, many creative forces -- whether of love or talent or of any asset -- try to stream out of you, but due to your basic inner state (the state of self-centered separateness), they turn back. After the initial effort of streaming out and reaching the cosmos, reaching others, they are withdrawn, held back, and made inactive. This is a great frustration against which your innermost nature rebels. It has to rebel because it is against nature, against creation, against harmony. This basic rebellion causes many conflicts that can never be solved entirely by recognizing your images and conflicts created through childhood conditions. While the dissolution of these childhood conflicts is essential in order to bring about this new state of being, it is important to recognize that the former objective is not an end in itself. It cannot be the ultimate result. And since it is not, if you stop short with that aim (solving childhood conflicts, psychological deviations), you are bound to be stopped short in fulfilling yourself. In many instances, you will not even succeed in really solving these conflicts if this is an end in itself and not a means towards the greater aim: the transition from the self-centered isolated state into the state of union with all, the recognition of yourself as an integral part of a whole in a creation that strives endlessly and ceaselessly toward this greater fulfillment.

Only when you take this greater aim into consideration for your personal goal will you be capable of utterly fulfilling yourself. You will develop all your capacities, and the great stream of life, of health, and of strength will flow through you. When this ultimate outlook on life is distorted or not clearly formulated within yourself, your creative and health-giving forces cannot be regenerated by the great cosmic forces. These cosmic forces are constantly blocked and halted by your ignorance, confusion, lack of outlook, or wrong outlook on the real meaning of life. With the proper outlook, you are bound to approach the transition and finally make it.

In the new state, your own creative forces will naturally flow out of you; thereby the cosmic forces will constantly flow into you and renew and regenerate your entire being on all levels. Your outgoing forces will touch other beings wherever they are and whoever they are. They will touch those who are attuned to them.

I know that this topic is difficult to understand for many. It is abstract and not easily put into practice. It needs all your inner senses, your intuitive nature, as well as your sincere desire, to really understand the deeper meaning of these words. But even if you cannot succeed now to understand beyond your intellect, even if you are as yet incapable of experiencing and knowing that this is truth; by studying and meditating, by trying to feel, and by using your own inner findings from this point of view, you will come to the point when these words will be a revelation to you. Then a new door will open to you through which you will gladly enter. You will then see how long you battled to go past this threshold.

The cultivation of this new approach to life will eventually reveal to you an understanding, not only about yourself and others, but also as to your purpose in the universe and your function in it. Nothing else but that understanding, in the final analysis, can give you the real security you are still searching for.

All great teachers and sages of all times have spoken in various words and forms about this great transition. You who are on this path, even long before you are able to execute it, should envision it, should know about it, should think about it, and know that this time is bound to come.

How the human soul struggles against this ultimate fate of every being! How afraid it is to leave a state of unhappiness for a state of happiness and security! How foolish of you to feel, deep within your hearts, that in leaving the old world and attaining the new, you have to leave something precious behind! How pathetic this struggle is! Try to find that unreasonable, irrational fear and resistance. It is right there in you. All you have to do is look at it. There will be many opportunities to recognize it in your daily life. You do not have to reach very far nor deep to find this fear. This basic, ultimate resistance to, and fear of, the transition is expressed in innumerable little ways in your everyday life. Find it, and you will have found a valuable key.

It is necessary first that you become aware of how you are struggling to maintain the isolated life in which, at best, you want to share your life with a few chosen individuals. If you can give some manner of love to those individuals, you are already a step beyond many who cannot do even this. I hope my words will not be misunderstood to mean that you should undertake a drastic measure of change in your outer life. It is much more subtle than that. But once you begin to recognize the symptoms of your old, self-centered, isolated way of life, you are bound to see how every impulse related to this outlook creates fear and insecurity, futility and senselessness. The new state is one of continuous joy and deep inner security. When I say continuous joy, I do not mean that difficulties cannot come your way anymore. I have said that many times before, and I do not ever want to be misunderstood on that subject. No one should contemplate this path and the development taking place on it with the idea that if he proceeds properly, his difficulties will cease. That, of course, is utterly unrealistic and wrong so long as you are incarnated as a human being. But that which has to be gone through will not frighten you anymore. You will see a sense in it, and you will go through it courageously, growing with and from it. You will accept it as a part of life, instead of shrinking away from it.

So you see, my dear friends, what humanity is actually doing is struggling to maintain a state of isolated darkness, senseless struggle, and it reaps unhappiness out of it. This very fact proves more and more that the direction is wrong and must be changed. By changing the inner direction; freedom and joy, purpose and security are the results. It appears as though you are actually giving up something that you are holding on to frantically; but once you decide to give it up, you will see that you have given up nothing.

The first tentative steps in the direction towards transition from one state or world into another are self-knowledge and the understanding of your unconscious problems, concepts, and attitudes. Self-knowledge and self-acceptance are the prerequisites. Everything else arises from that. But you also have to realize that there is a further goal beyond the mere dissolution of your inner problems. Or to put it differently, you cannot truly solve these problems unless you envisage this great basic transition.

If you occasionally try to feel what I am talking about here tonight, it may help you to open a little window out of which you glean a new perception.

Now, are there any questions?

QUESTION: You were speaking about tuning in. How does one "tune in" from one state to another? I mean the technicalities.

ANSWER: It becomes an automatic process when you pursue this work of self-search while also envisaging the ultimate aim. If you have reached certain depths of understanding of your innermost problems and deviations, just by thoroughly understanding them you begin to solve them to some extent. Your concepts begin to change. Your outlook and values begin to change, subtly and slowly, but surely. And in that different outlook and concept with a higher degree of awareness, the "tuning in" takes place automatically. You cannot tune in simply by forcing yourself to feel or think something. You can help it along by trying to feel and perceive, but in a natural and relaxed way without expecting immediate results, just for the sake of perceiving reality to a better degree rather than in expectation of a drastic change. There is no magic formula. It is a question of increasing awareness that follows as a by-product of the work of self-development and self-knowledge. You can accelerate this automatic growth process a little by cultivating certain thoughts, by obtaining spiritual nourishment, by using this lecture as additional material. All this together is bound to bring a different vibration, you will tune into a different force or current. Instead, the vibrations emanating from you now, with all their disturbances and contradictory feelings, tune into negative currents. These are just as much part of your world as are the positive ones. You automatically tune into that which corresponds to your own vibration. Your own vibration is the sum total of your personality, character, general outlook on life, inner health or lack of it; your healthy, constructive, and creative abilities or lack of them; your awareness and the feeling of being alive and fulfilling a purpose and knowing or sensing this purpose or the lack of it. That aggregate causes your vibration. That vibration in turn determines the forces or currents that you tune into.

Perhaps you expected a particular formula? That I cannot give.

QUESTION: In other words, it is a state of mind and emotion. According to that emotional state, I will attract certain currents. Now suppose the state of mind is such that one rather attracts the negative forces, the question is how do I go about it to gradually change these currents? Because if I start to think and visualize that there are positive and negative currents, it makes me think that I have to be careful not to tune into these negative forces. If I find myself in that state of mind, how do I switch in order to contact the positive?

ANSWER: What I spoke about tonight does not change your own approach to your work in the slightest. You seem to feel that you are in greater danger and more exposed to forces beyond your control because you now consider the factor that these forces exist already; while the idea that you simply produced negative emotions on your own gave you a feeling of greater protection. This is all wrong. The fact that you produce the condition that makes you tune into already existent forces does not make you more helpless, rather the contrary. If rightly understood, it will give you greater strength and insight so as to become one with the positive currents. In fact, your very reaction is the proof of the basic human struggle and unfounded fear of leaving the state of separateness. It is just what I was trying to convey. You erroneously feel that you are safer in your isolation and become more exposed as part of one whole. In such an attitude, you feel that you are the victim of other people's influence upon you, of existing factors beyond your control. You will

have this wrong impression so long as your inner self-responsibility is not fully established. When that comes about, you will automatically see that the truth is not at all in the way you see it now.

Your immediate approach to the problem is always the same. First is understanding the basis of your fears. When you go deeply enough, not shying away from following through, you are bound to see that you are in error. All fears (with the exception of the healthy fear of self-preservation), psychological fears, are always based on illusion, on misconception. When you understand the basis of your fears, you will be able to give them up naturally. You will then have the transcendent insight that it is unnecessary, futile, illusory, and completely senseless. In that realization, you will again, not abruptly but little by little, cease being afraid. Thus you will tune into a different current. The awareness and understanding of the negative is the essential part. All fears and other negative emotions are the result of confused and untrue thinking (consciously or unconsciously). By going deeply enough in analyzing such negative emotions, you are finally bound to reevaluate your thinking, your concepts, and thereby you straighten out the existing confusion.

The greatest difficulty often is that people are not even aware that they are afraid. When you know you are afraid, it is so much better. So the first step is to gain awareness that you have fears. The second step would be to pin down exactly what it is you are afraid of -- why and where it comes from. This is hard work, I admit. It needs patience and perseverance. It needs the absolute will to find out. Then you will find the origin and the underlying misconception. In that moment, the fear begins to vanish. Many of my friends have experienced that, at least to some degree. That is the only way. But, harboring the fear that you might tune into the wrong current would be the most unproductive approach imaginable. By thinking you must guard yourself against it by forceful measures would avail you nothing. You cannot protect yourself by isolating yourself even more. The only way to master that which you fear is the willingness to go through it if it cannot be avoided. Therein lies the acceptance of one's present imperfection. It means acceptance of life as a whole -- also the necessary negative manifestations due to one's remaining imperfection. This is the only healthy approach.

QUESTION: I was talking about the transition time, to be afraid that there is fear. It takes a long time to find out where that fear is. In the transition time, one automatically attracts these negative currents. I'm looking for help during the particular time of transition. Because as you said, it does not come overnight. So how do I go about it?

ANSWER: Do you mean that the inwardly existing fear of leaving the old state will attract you to new negative currents? But you are mistaken in believing that the transition state produces new fears. The same old fears have existed all along. You may merely become more conscious of them now. This battle in man has been going on since time began. As long as he has not made the transition, he fights against it because he is unconsciously afraid of it. This fear may manifest in many outer symptoms, yet deep down it is the basic fear of leaving the old state.

Man always thinks that because he is more conscious of a negative condition, he is more endangered by it. It is just the opposite. The more you are conscious of this or any other fear or other negative condition, the less negative effect it will have on you. At any rate, you cannot impress yourself enough with the fact that you are never, never a helpless prey to the influence of others, nor others to you.

QUESTION: If I understand correctly, may I attempt an additional answer to both these questions which ask for specific instruction how to tune in. I don't feel that this lecture was about instructions other than to proceed with the general psychological work, to study and think upon it. It is rather a projection of what is bound to happen by itself and as a result of this work. It is not a matter of tuning in to a fearful mood or a joyful mood. There is no such thing. It is a gradual work, and if one has fear for a while, there is just no help for the time being other than the work we are doing anyway. If we do the work right over a period of time, then slowly it will begin to change by itself.

ANSWER: That is exactly right. Thinking about it may help create new perspectives. It may help to gain new understanding from a different angle so as better to assimilate the findings you make on this path. That is all it can do. That is all any of these lectures can do.

QUESTION: I would like to ask a question about fear of success.

ANSWER: Of course, any such question can only be answered very generally. Anyone with a problem like that would have to work it out in his personal work because there are many variations, many factors possible. And even if this general explanation should happen to hold true exactly for one individual, it would still not suffice. It would have to be felt through in the personal work.

Broadly speaking, fear of success would indicate a fear of not being adequate to the success. You all know that the child in you wants something handed to him on a silver platter without the necessary responsibility, work, decision, and cost. When mature, you accept all these factors, but if the child in you does not, then fear of success may be the result of this nonacceptance of maturity. Therefore an additional fear is being created. It is the fear of losing any possible success that may be gained. The deeper knowledge of your soul transmits to you that you can only rightfully keep what you rightfully earn by a mature attitude towards it. If this mature attitude is lacking in any way, deep down one knows that the success will be fleeting. Therefore he tries to avoid the sham and exposure, the failure and grief by sabotaging the success at the outset by fearing it.

So the factors would be mostly (1) feelings of inadequacy, (2) lack of self-responsibility, however subtly expressed within (not necessarily outwardly), (3) guilt. The feeling "I do not really deserve it," this too is connected with the factor I discussed here. Because one is unwilling to assume mature responsibility, one naturally feels guilty in desiring the goal nevertheless. If a person accepts full adult self-responsibility, is willing to pay the price for anything, thus being capable of making a mature decision, there will be no such guilt.

Whenever such a problem exists, if one goes deep enough, one is bound to find the elements discussed here. You may find them in variations, particular personal variations, but basically the aspects covered here are bound to be present in some form.

On a deeper spiritual level, however, another element enters as well. This is very closely connected with the psychological factors I just discussed and with the subject I talked about tonight -- and which I also mentioned in previous lectures, in different connections.

You may remember that in a previous talk I discussed the fear of happiness that exists to some degree in every human being. That fear of happiness is closely connected with the new state I

discussed tonight. It is the state in which you are a part of a whole instead of an end for yourself. The blind and ignorant part in the human soul is struggling against the unknown new state which is pure happiness. Any real kind of happiness must in some way be connected with that new state of being which will be yours after transition. Any kind of real success, not just superficial, that is not looked for and experienced in that spirit of your being a part of the whole with the common aim of bringing the entire universe towards that fulfillment, will be shallow, unsatisfactory, and very temporary. It will not be rewarding, and it is bound to be frightening in some way. True satisfaction and safety, which should be the by-product of real success, are incompatible with the separate state even though this separate state may not show clearly. It is a subtle, unpronounced, and unconscious factor. That incompatibility creates a fear of success.

I shall now retire with special blessings for this season. Of course, for us in our world, we do not have or know "seasons." But you in your world have chosen this particular time of the year to celebrate the birth of one who has come to demonstrate in the best possible way the transition I have talked about. He has demonstrated it in symbols. For life in itself is a symbol, much more so than your dreams. So with this special blessing of Christ who was love, and is love, and who will always be love, I leave you with strength and our love and with our wishes that you may continue and struggle on this one path, this path of finding yourselves and developing yourselves to become that person you are meant to be! For there is nothing more worthwhile and purposeful that you could possibly do as long as you are truly honest with yourself. For self-honesty is the first step towards love. So be blessed, my dearest ones, be in peace, be in God!

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