

# Pathwork Lecture 38: Images

1996 Edition, Original Given October 24, 1958

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

*Blessings on your journey, Gary*

¶	Content
03	<p data-bbox="375 898 748 968"><b><u>Greetings</u></b> <b><u>in the name of the Lord.</u></b></p> <p data-bbox="375 1010 1403 1079"><b><u>Blessed</u></b> <b><u>is this hour</u></b> [i.e., <i>Blessed is this time we now spend together in this lecture</i>].</p> <p data-bbox="375 1121 829 1190"><b><u>Blessings</u></b> <b><u>for all of you, my dear friends.</u></b></p> <p data-bbox="375 1268 1073 1556"><b><u>Most of you have made</u></b> <b><u>serious efforts</u></b> <b><u>on your path of development,</u></b>  <b><u>and</u></b> <b><u>the spirit world</u></b> <b><u>has decided that you are ready for</u></b> <b><u>stronger medicine.</u></b></p> <p data-bbox="375 1591 695 1661"><b><u>So I shall take this work</u></b> <b><u>a step further.</u></b></p>

by Eva Broch Pierrakos

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04

*There comes a point when  
your struggle on the path  
becomes  
a bit discouraging.*

*You have begun to recognize  
your faults;*

*you are full of  
good intentions  
to overcome them [i.e., to overcome your faults];*

*and you may even have  
succeeded [i.e., succeeded in overcoming some of your faults]  
in a small measure.*

*You recognize  
some of your  
wrong attitudes, and  
you wish to change them  
with all the willpower  
at your disposal.*

*Yet you must  
face the fact  
that  
the outer willpower  
is insufficient  
to do so [i.e., the outer willpower is insufficient to change the  
wrong attitudes you now recognize  
and strongly want to change].*

*No matter  
how hard you try,  
you seem  
unable to make changes,  
and  
you ask yourself  
why.*

	<p><b><u>Ignorant of</u></b> <b><u>the causes</u></b> <b><u>behind this inability</u></b> [i.e., <u>behind this inability to change</u> <u>the wrong attitudes you now recognize and strongly want to change</u>], <b><u>you are often inclined</u></b> <b><u>to give up altogether,</u></b> <b><u>and</u></b> <b><u>you tell yourself</u></b> <b><u>that it is useless to try</u></b> [i.e., <u>useless to try to change the wrong</u> <u>attitudes you now recognize</u>].</p> <p><b><u>And that</u></b> [i.e., <u>And giving up trying to change the wrong</u> <u>attitudes you now recognize</u>] <b><u>is where your gravest mistake lies.</u></b></p>
05	<p><b><u>My dear friends,</u></b> <b><u>it is important to realize</u></b> <b><u>that over the course of a lifetime,</u></b> <b><u>usually even in</u></b> <ul style="list-style-type: none"><li>• <b><u>earliest childhood or</u></b></li><li>• <b><u>infancy,</u></b></li></ul><b><u>every personality</u></b> <b><u>forms certain impressions</u></b> <b><u>due to</u></b> <ul style="list-style-type: none"><li>• <b><u>environmental influences</u></b></li></ul><b><u>or to</u></b> <ul style="list-style-type: none"><li>• <b><u>sudden,</u></b></li><li>• <b><u>unexpected</u></b></li></ul><b><u>experiences.</u></b></p>

	<p><u>These</u></p> <ul style="list-style-type: none"><li>• <u>impressions or</u></li><li>• <u>attitudes</u></li></ul> <p><u>usually take the form of</u> <u>conclusions</u> <u>in the mind of the person.</u></p> <p><u>Most of the time</u> <u>these conclusions</u> <u>are</u> <u>wrong.</u></p> <p><u>You</u></p> <ul style="list-style-type: none"><li>• <u>see and</u></li><li>• <u>experience</u></li></ul> <p><u>something unfortunate,</u> <u>one of the unavoidable hardships of life,</u> <u>and you then make</u> <u>generalizations</u> <u>from them</u> [i.e., <u>you generalize one of the unavoidable hardships of life</u>].</p> <p><u>These generalizations</u> <u>later establish themselves</u> <u>as preconceived ideas.</u></p>
06	<p><u>The conclusions</u> <u>are</u></p> <ul style="list-style-type: none"><li>• <u>not thought out;</u></li></ul> <p><u>rather they</u> [i.e., <u>rather, the generalized conclusions from one of</u> <u>the unavoidable hardships of life</u>]</p> <p><u>are</u></p> <ul style="list-style-type: none"><li>• <u>emotional reactions,</u></li><li>• <u>general attitudes toward life.</u></li></ul>

They [i.e., The generalized conclusions from one of  
the unavoidable hardships of life]

are

not

completely

devoid of

a certain logic,

albeit

• limited and

• erroneous

[i.e., albeit limited and erroneous logic].

As the years go by,

these

• conclusions and

• attitudes

[i.e., these generalized conclusions and attitudes from one of

the unavoidable hardships of life]

sink more

and more

into the unconscious.

From there [i.e., From the unconscious],

they [i.e., these generalized conclusions and attitudes from one of

the unavoidable hardships of life]

mold the life

of every person

to some extent.

We call each such conclusion [i.e., We call each such generalized conclusion

and attitude from one of the unavoidable hardships of life]

an "image,"

since we spirits

see the whole thought process

as a spiritual form –

or image.

07

You might contend that  
people can also have  
• positive,  
• healthy  
images  
engraved on their soul.

That [i.e., That people can also have positive, healthy images  
engraved on their soul]

is seldom true  
because  
in the absence of  
a wrong image,  
all  
• thoughts and  
• feelings  
are  
• fluctuating,  
• dynamic and  
• relaxed:

They [i.e., In the absence of a wrong image  
all thoughts and feelings]

are  
• flexible.

The whole universe  
is suffused with  
a number of  
divine forces.

• Thoughts,  
• feelings, and  
• attitudes

that are unconnected with  
an image

flow harmoniously with  
the divine currents,

adapting themselves  
spontaneously  
to your immediate needs.

**But**  
**the forms of**  
**the thought/feelings**  
**emanating from**  
**wrong images**  
**are**

- **static and**
- **congested.**

**They** [i.e., **The forms of the thought/feelings emanating from wrong images**]  
**do not "give"**  
**in accordance with**  
**changing circumstances.**

**Thus,**  
**they** [i.e., **Thus the forms of the thought/feelings emanating from wrong images**]  
**create**  
**disorder.**

**The pure currents**  
**flowing**  
**through**  
**a human soul**  
**become**

- **disturbed and**
- **distorted.**

**A short circuit is established.**

08

**This is the way**  
• **we in the spirit world**  
**see images.**

**The way**  
• **you** [i.e., **The way you humans in the earth sphere**]  
**see and feel them** [i.e., **The way you humans see and feel images**]  
**is through**

- **unhappiness,**
- **anxiety, and**
- **puzzlement**  
**over many**  
**apparently**  
**inexplicable things in your life.**

	<p><u>For instance,</u></p> <ul style="list-style-type: none"><li>• <u>your inability to change what you wish to change</u></li></ul> <p><u>or</u></p> <ul style="list-style-type: none"><li>• <u>certain kinds of events that seem to reoccur regularly without an obvious reason</u></li></ul> <p><u>are just two examples [i.e., two examples of how you humans experience images].</u></p> <p><u>There are many more [i.e., There are many more examples of how you humans experience images].</u></p>
09	<p><u>The wrong conclusions that form an image are drawn from</u></p> <ul style="list-style-type: none"><li>• <u>ignorance and</u></li><li>• <u>half-knowledge</u></li></ul> <p><u>and thus [i.e., thus since they are drawn from ignorance and half-knowledge of the still immature developing consciousness] they [i.e., the wrong conclusions] cannot remain in the conscious mind.</u></p> <p><u>As the personality grows up, your</u></p> <ul style="list-style-type: none"><li>• <u>intellectual knowledge [i.e., your intellectual knowledge develops, becomes increasingly conscious, and more and more]</u></li></ul> <p><u>contradicts your</u></p> <ul style="list-style-type: none"><li>• <u>emotional "knowledge."</u></li></ul> <p><u>You therefore [i.e., Because as you mature your consciousness becomes more and more filled with intellectual knowledge that contradicts your immature emotional "knowledge," you push down the emotional knowledge until it [i.e., until your undeveloped and immature emotional knowledge] disappears from consciousness.</u></p>



The more  
emotional knowledge  
is hidden [i.e., is hidden in the unconscious],  
the more  
potent  
the image  
becomes.

10

How can you be sure  
that such images  
exist in you?

In the first place,  
your inability  
to overcome certain faults,  
no matter  
how much you want to,  
indicates that  
an image exists.

I have sometimes mentioned that  
people love  
some of their faults.

• How  
and  
• why  
would they love them [i.e., How and why would they love  
some of their faults]?

For the simple reason that  
according to the image,  
certain faults  
seem  
necessary  
as

- a defense,
- a protective measure.

	<p><i><u>This [i.e., That certain faults are necessary as a defense, a protective measure], of course, is</u></i></p> <ul style="list-style-type: none"><li>• <i><u>unconscious reasoning.</u></i></li></ul> <p><i><u>The</u></i></p> <ul style="list-style-type: none"><li>• <i><u>conscious effort</u></i> <i><u>to overcome the fault</u></i> <i><u>remains fruitless</u></i> <i><u>because</u></i></li></ul> <ul style="list-style-type: none"><li>• <i><u>the roots of the image</u></i> <i><u>are unconscious</u></i></li></ul> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><li>• <i><u>the whole inner reasoning process</u></i> <i><u>is hidden from</u></i> <i><u>the intellect.</u></i></li></ul> <p><i><u>And it will remain so [i.e., And the whole inner reasoning</u></i> <i><u>process will remain hidden from the intellect]</u></i></p> <p><i><u>until</u></i> <i><u>the image is recognized.</u></i></p>
11	<p><i><u>Another indication of an image</u></i> <i><u>is</u></i> <i><u>the repetition of</u></i> <i><u>certain incidents in one's life.</u></i></p>

An image  
always  
forms some sort of pattern,  
whether it is  
• a behavior pattern  
in response to  
certain occasions,

or [i.e., or it is a pattern in]  
• events that seem to happen to you  
without your doing anything  
to invite them [i.e., without your doing anything  
to invite the events].

In fact,  
consciously  
you may fervently wish for  
the very opposite of  
your image.

But the  
• conscious desire  
is the weaker of two impulses,  
since  
• the unconscious  
is always stronger [i.e., since the unconscious desire  
of your emotional “reasoning” in the image  
is always stronger than the conscious desire  
you may fervently wish for in your intellect].

12

The unconscious  
does not realize  
that  
its attitude  
prohibits  
the very wish  
you  
• consciously express  
but  
• cannot fulfill.

The price  
for your  
unconscious pseudo-protection  
is the frustration  
of the legitimate desire.

This [i.e., That your unconscious attitude that serves as pseudo-protection  
actually frustrates and blocks fulfillment of your legitimate desire]  
is very important to understand,  
my friends;

it is equally important to understand  
that  

- people and
- events

can be drawn to a person  
as if to a magnet  
on account of  
such inner images.

This may be difficult for you to see,  
but it is so.

The only remedy  
is to find out  

- what your image is,
- on what basis it was formed, and
- what your wrong conclusions were.

13	<p><u>Often you do not notice</u> <u>the repetitive pattern in your life, my friends.</u></p> <p><u>You pass over</u> <u>the</u> <u>obvious.</u></p> <p><u>You still keep assuming</u> <u>that</u> <ul style="list-style-type: none"><li>• <u>certain occurrences</u> <u>are due to coincidence</u></li></ul><u>or that</u> <ul style="list-style-type: none"><li>• <u>some arbitrary fate</u> <u>is testing you,</u></li></ul><u>or that</u> <ul style="list-style-type: none"><li>• <u>other people are responsible for</u> <u>your repeated mishaps.</u></li></ul><p><u>You therefore</u> <u>pay much more attention to</u> <ul style="list-style-type: none"><li>• <u>the slight variations of each incident</u></li></ul><u>than to</u> <ul style="list-style-type: none"><li>• <u>the common denominator underlying them.</u></li></ul></p></p>
14	<p><u>Most psychologists</u> <u>have verified this process.</u></p> <p><u>But what they have often</u> <u>failed to realize</u> <u>is that images</u> <u>seldom form</u> <u>in this life,</u> <u>no matter how early they began.</u></p>

Most of the time  
an image  
is carried over  
from one lifetime  
to another.

That is why  
certain incidents  
do not form an image  
in people  
who are free of  
a particular conflict.

Yet  
they [i.e., Yet these very same incidents or conditions]  
will form one [i.e., will form an image]  
in a person's soul  
who has brought  
that conflict into this life.

Although it is essential to find  
• the image and  
• its origin  
in the present life  
to adequately dissolve it,  
there are still cases  
where the knowledge of all the pertinent facts  
would be very useful to the therapist.

In other words,  
an image can often be successfully treated  
without  
the knowledge of its origin  
in a previous life.

But there are cases  
where  
the knowledge of the carry-over principle  
would be invaluable.

15

*In an earlier lecture [see Lecture 34 – Preparation for Reincarnation, originally given July 25, 1958]*

*I explained*

- *how an entity is prepared for life on earth;*
- *how plans for what should be*
  - *accomplished and*
  - *overcome in the next incarnation are made according to previous existences;*
- *how the subtle bodies surrounding the physical vehicle of the incarnate being are prepared so that the conflicts should bring the inner problems of the particular person to the surface.*

*This [i.e., The plans for what should be accomplished and overcome in the next lifetime and corresponding conflicts that should manifest to bring inner problems to the surface so that they can be seen and overcome] is the basis on which*

- *families and*
- *other life circumstances are chosen.*

When an image  
carries over from previous lives,  
the incarnation  
takes place in an environment  
where provocations to that image  
are bound to occur,  
perhaps in response to  
similar images  
in  

- the parents or
- others around the growing child.

That [i.e., Being born in an environment where provocations to that image are  
bound to occur, perhaps in response to similar images  
in the parents or in others around the growing child]  
is how  
the image  
brings out a problem;

and  
only if  
something becomes a problem  
will the person  

- pay attention to it [i.e., will the person pay attention to the image]

instead of  

- looking away [i.e., instead of looking away from the image].

If the image  
is ignored,  
circumstances  
will be  
much more difficult  
in the following life on earth  
until  
the conflicts  
become so overwhelming  
that  
outside factors  
can no longer be blamed for  
the pain  
inflicted by  

- the wrong conclusions and
- misconceptions

of the image.



	<p><u><i>This [i.e., The pain due to wrong conclusions and misconception of the image becoming so overwhelming that outside factors can no longer be blamed for the overwhelming pain]</i></u></p> <p><u><i>is when the person begins to turn</i></u></p> <ul style="list-style-type: none"><li>• <u><i>upward and</i></u></li><li>• <u><i>inward.</i></u></li></ul>
16	<p><u><i>The only solution to your life's problems is to make your images conscious.</i></u></p> <p><u><i>I can give you advice on how to begin, but you will not be able to accomplish it [i.e., you will not be able to make your images conscious] completely by yourself.</i></u></p> <p><u><i>You will need help.</i></u></p> <p><u><i>If you are serious in your desire to</i></u></p> <ul style="list-style-type: none"><li>• <u><i>find and</i></u></li><li>• <u><i>dissolve</i></u></li></ul> <p><u><i>the images in your soul – for your life is not without problems –</i></u></p> <p><u><i>then pray to God.</i></u></p> <p><u><i>He will</i></u></p> <ul style="list-style-type: none"><li>• <u><i>give you further guidance and</i></u></li><li>• <u><i>lead you to the proper person with whom you can cooperate in your quest to find your images.</i></u></li></ul>

17

**This work** [i.e., **This work of finding and dissolving images**]  
**requires, among other things,**  
**humility,**  
**which**  
**as we all know**  
**is a very important asset**  
**for**  
**your spiritual development.**

**Those who are**  
**constantly**  
**reluctant to work with**  
**another person**  
**lack**  
**humility,**  
**even if only**  
**in this one respect** [i.e., **lack humility, if only in respect to**  
**being reluctant to work with another person to**  
**help one find and dissolve one's images**].

**Perhaps you also**  
**fear**  
**to face your images.**

**But how shortsighted this is** [i.e., **But how shortsighted it is not to face your images**],  
**my friends!**

**It is**  
**this very image** [i.e., **It is this very image, that is, the image that finding, facing**  
**and dissolving images is dangerous and should be avoided**]  
**that causes you so much trouble,**  
**although**  
**unconsciously**  
**you do not think so** [i.e., **although unconsciously you do NOT**  
**think this image, the image that finding, facing and dissolving**  
**images should be avoided, is causing you so much trouble**].

**Unconsciously**  
**you are convinced**  
**that your images**  
**protect you** [i.e., **Unconsciously you are convinced that your images**  
**protect you and should be kept in placed, not dissolved**].

18

Let me give you a very primitive example:

A child has taken a bath;  
the water was boiling hot  
and therefore  
has injured the child.

This child  
may come to the conclusion  
that  
taking baths  
is dangerous.

The child  
will never take another bath  
if it can avoid it.

Out of this misconception [i.e., Out of this misconception  
that taking baths is dangerous]  
conflicts  
will arise.

In youth  
the parents  
force the child  
to take a bath,  
and every time this happens  
the child  
will go through  

- untold and
- quite unnecessary

misery.

**In later life**  
**other conflicts** [i.e., conflicts other than the misery the child experienced  
when forced by the parents to take a bath]  
**will come up.**

**Either**  
**the person will**  
**actually follow**  
**the inner conclusion** [i.e., follow the wrong conclusion that  
taking a bath is dangerous],  
**which is no longer conscious,**  
**or**  
**perhaps** [i.e., or perhaps the person]  
**may find more rational explanations** [i.e., find more rational explanations  
for why taking a bath is dangerous and should be avoided].

**But the uncleanness** [i.e., But the uncleanness that results from not taking a bath]  
**will create**  
**new conflicts:**  
**rejection from others**  
**will set in motion**  
**a new chain reaction.**

**Or the person**  
**represses**  
**knowledge about the childhood incident** [i.e., represses knowledge about  
the incident of being hurt by boiling bath water]  
**but**  
**realizes intellectually**  
**that resistance to bathing**  
**is unreasonable.**

**He will**  
**force himself to bathe**  
**in spite of**  
**his strong emotional revulsion** [i.e., in spite of his strong emotional  
revulsion to bathing].

Thus [i.e., Thus, by forcing himself to bathe in spite of his strong emotional revulsion to bathing], he will develop certain symptoms in connection with bathing that he cannot explain.

- The mystery of such "unreasonable" reactions
- and
- the anxiety connected with them [i.e., and the anxiety connected with such "unreasonable" reactions and symptoms in connection with bathing] will present difficulties that cannot be overcome unless the image is found.

19

Now, this is a very primitive example.

Most of the time the emotional reactions [i.e., emotional reactions to childhood events] are much more

- subtle and
- complicated.

I cannot stress enough that you are no longer aware of the original reasoning behind your conclusions [i.e., from the previous example, you are no longer aware of the original reasoning behind your conclusion that bathing is dangerous].

If you were confronted with the contents of your soul [i.e., from this example, confronted with your soul's conclusion that bathing is dangerous],

- you would laugh.
- You would say that they [i.e., the contents of your soul – here "bathing is dangerous"] are
  - entirely untrue,
  - a wild fantasy.

**It is also important to understand**  
**that**  
**the chain reaction of consequences**  
**resulting from**  
**the original impression** [i.e., from the example, that the chain  
reaction of consequences resulting from the  
original impression that “bathing is dangerous”]  
**creates**  

- **mishaps and**
- **hardships.**

**These** [i.e., These mishaps and hardships arising from the chain reaction of  
consequences resulting from the original impression – from the  
example, the original impression that “bathing is dangerous”]  
**will be**  
**even harder for you to understand**  
**because**  
**your unconscious**  
**is so convinced**  
**that**  
**avoiding certain**  

- **actions and**
- **reactions**

[i.e., from the example, avoiding certain  
actions and reactions connected with bathing]

**will protect you against**  
**the hurts of life.**

20

**Now how can you find**  
**your personal images?**

**Not**  
**by trying to**  
**change**  
**the symptoms,**  
**whatever they may be,**

**but rather**  
**by working with them** [i.e., by working with the symptoms  
arising from your images].

*These symptoms [i.e., These symptoms arising from your images]*

*include*

- *your inability to overcome certain*
  - *faults and*
  - *attitudes;*
- *your lack of control over certain patterns in your life;*

*and*

- *fears and*
- *resistances*  
*on specific occasions.*

*The harder you try to eliminate the symptoms without having understood their roots, the more you will exhaust yourself in useless efforts.*

*The symptoms are merely one part of the price you pay for your ignorant inner conclusions [i.e., from the example, your ignorant inner conclusion that “bathing is dangerous”].*

21	<p><u><i>Start searching for the image</i></u> <u>by</u></p> <ul style="list-style-type: none"><li>• <u><i>thinking back on your life</i></u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u><i>finding</i></u> <u>all</u> <u>the problems.</u></li></ul> <p><u><i>Write them down.</i></u></p> <p><u><i>Include problems of all sorts.</i></u></p> <p><u><i>You cannot do this</i></u> <u>unless</u> <u><i>you take the trouble</i></u> <u><i>to put them down</i></u> <u><i>concisely</i></u> <u><i>in black and white.</i></u></p> <p><u><i>If you merely</i></u> <u><i>think about them,</i></u> <u><i>you will not have</i></u> <u><i>the overview</i></u> <u><i>necessary for</i></u> <u><i>comparison.</i></u></p>
22	<p><u><i>The written work</i></u> <u><i>is essential.</i></u></p> <p><u><i>It [i.e., The written work]</i></u> <u><i>is certainly not too much to ask.</i></u></p> <p><u><i>You do not have to do it in one day.</i></u></p> <p><u><i>Take your time,</i></u> <u><i>even if it takes</i></u> <u><i>a few months.</i></u></p>



Then,  
when you have all the  
• big  
and  
• small  
troubles  
in front of your eyes,  
even the most  
• nonsensical and  
• insignificant  
ones,  
start to look for  
the common denominator.

You will find  
one common denominator [i.e., You will find one common denominator behind  
all your big and small troubles and problems]  
in most instances,  
and sometimes  
even more than one [i.e., even more than one common denominator].

23

I do  
not  
say that a difficulty  
cannot occur  
• only once in your life,  
• independent of  
any inner image.

That is possible.

This, too, [i.e., A difficulty occurring only once in your life,  
independent of any inner image, too,]  
is based on  
cause and effect  
as everything in the universe is,  
but it  
may not  
be connected with  
your image.

	<p><b><u>But be careful, my friends.</u></b></p> <p><b><u>Do not put an occurrence aside</u></b> <b><u>superficially,</u></b> <b><u>assuming it is unconnected with</u></b> <b><u>your personal image</u></b> <b><u>merely because it appears that way [i.e., merely because it appears</u></b> <b><u>that an occurrence is unconnected</u></b> <b><u>with your personal image]</u></b></p> <p><b><u>at first sight.</u></b></p> <p><b><u>It is</u></b></p> <ul style="list-style-type: none"><li><b><u>• very possible,</u></b></li></ul> <p><b><u>and even</u></b></p> <ul style="list-style-type: none"><li><b><u>• probable,</u></b></li></ul> <p><b><u>that there are</u></b> <b><u>no</u></b> <b><u>unconnected happenings in your life.</u></b></p> <p><b><u>All</u></b> <b><u>unpleasant experiences</u></b> <b><u>are probably connected with</u></b> <b><u>your image</u></b> <b><u>at least in some way.</u></b></p>
24	<p><b><u>The common denominator [i.e., The common denominator of your problems,</u></b> <b><u>difficulties and unpleasant experiences]</u></b></p> <p><b><u>may not be easy to find.</u></b></p> <p><b><u>Only after</u></b> <b><u>you have thoughtfully grasped</u></b> <b><u>your image</u></b> <b><u>will you be in a position to judge</u></b> <b><u>which of your experiences, if any,</u></b> <b><u>have something to do with it [i.e., have something to do with</u></b> <b><u>your image].</u></b></p> <p><b><u>Until then [i.e., Until you have thoughtfully grasped your image and are in a position</u></b> <b><u>to judge which, if any, of your experiences have</u></b> <b><u>something to do with your image]</u></b></p> <p><b><u>you must refrain from</u></b> <b><u>final judgments about</u></b> <b><u>the events in your life.</u></b></p>

In  
in  
in  
through

- meditation,
- serious self-probing,
- checking your emotional reactions about the
  - past and
  - present, and
- prayer,

you will find,  
after a

- long and
- arduous

search,  
the common denominator.

It [i.e., The common denominator of your problems, difficulties, and unpleasant experiences]  
is pride.

Your self-will says:

"I do not want

- the risk of life;

I do not want the

- pain of life;

therefore,  
I draw this conclusion [i.e., I draw this conclusion that I must avoid the pain or risk of life]  
which seems to safeguard me  
against it [i.e., seems to safeguard me from LIFE, with its pains and risks]."

In fact, it [i.e., In fact, the conclusion that I must avoid risk the pain of life]  
is not a safeguard,  
for it [i.e., for trying to avoid the inherent pain and difficulties of life]  
will bring you  
the very trouble [i.e., the very troubles, difficulties, and pains of life]  
you are trying to escape from,  
since life cannot be cheated [i.e., you cannot escape the troubles, difficulties, and pains that are inevitable and inherent in life].

	<p><b><u>This</u></b> [i.e., <u>This not being allowed to cheat life by trying to AVOID life's inherent problems, difficulties and pains rather than growing from and through them</u>] <u>is the merciful law of God.</u></p> <p><b><u>Otherwise</u></b> [i.e., <u>If you were allowed to cheat life by avoiding life's inherent problems, difficulties and pains rather than growing through them</u>] <u>you could</u> <u>never emerge from</u> <u>the misery of the</u> <ul style="list-style-type: none"><li>• <u>lower,</u></li><li>• <u>darker</u></li></ul><u>planes of consciousness.</u></p>
25	<p><b><u>Only when you</u></b> <ul style="list-style-type: none"><li>• <u>begin to</u> <u>face your own</u><ul style="list-style-type: none"><li>• <u>wrong conclusions and</u></li><li>• <u>fears</u></li></ul></li></ul><b><u>and</u></b> <ul style="list-style-type: none"><li>• <u>are ready to</u> <u>accept life</u> <u>for what it is</u></li></ul><b><u>will you be able to</u></b> <b><u>cure your soul.</u></b></p> <p><b><u>It is a</u></b> <b><u>necessary step</u></b> <b><u>in your development</u></b> <b><u>to give up</u></b> <b><u>some of the self-will</u></b> <b><u>that wishes to</u></b> <b><u>deny life</u></b> <b><u>in its present form</u></b> [i.e., <u>its present form, which</u> <u>includes pains, troubles, and difficulties</u>].</p>

	<p><b><u>Only then</u></b> [i.e., <u>Only then when you have given up some of your self-will that wishes to deny life in its present form, which includes pains, troubles, and difficulties</u>]</p> <p><b><u>will you have acquired</u></b> <b><u>the humility</u></b> <b><u>not to wish for</u></b> <b><u>protection from the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>risks and</u></b></li><li>• <b><u>hardships</u></b></li></ul> <p><b><u>of life.</u></b></p> <p><b><u>Your difficulties</u></b> <b><u>will cease to be necessary</u></b> <b><u>once you can</u></b> <b><u>fearlessly</u></b></p> <ul style="list-style-type: none"><li>• <b><u>accept and</u></b></li><li>• <b><u>shoulder</u></b></li></ul> <p><b><u>them</u></b> [i.e., <u>once you can fearlessly accept and shoulder your difficulties</u>].</p>
26	<p><b><u>It is a good beginning</u></b> <b><u>to review your life,</u></b> <b><u>concisely</u></b> <b><u>enumerating</u></b> <b><u>all</u></b> <b><u>your troubles</u></b> [i.e., <u>ALL your troubles, difficulties, problems, pains, and disharmonies</u>].</p> <p><b><u>And then go on</u></b> <b><u>to search for</u></b> <b><u>the common denominator.</u></b></p> <p><b><u>Do not turn away from</u></b> <b><u>anything</u></b> <b><u>hastily,</u></b> <b><u>even if</u></b> <b><u>it</u></b> [i.e., <u>even if a particular happening or experience</u>] <b><u>appears to be</u></b> <b><u>unconnected to</u></b> <b><u>your problems.</u></b></p>

**Probe** [*i.e., Probe ALL of your happenings and experiences*]  
**and you may experience**  
**a surprise.**

**The most apparently unconnected happenings**  
**often turn out to have**  
**a single common denominator.**

**When you have found that** [*i.e., When you have found that common denominator*],  
**you have made**  
**a major step forward in your search,**  
**for then**  
**you possess**  
**a clue to**  
**the image.**

**But the common denominator**  
**by itself** [*i.e., BUT the COMMON DENOMINATOR to all your troubles,*  
*difficulties, problems, pains, disharmonies,*  
*happenings and experiences BY ITSELF*]  
**is not yet**  
**the key to the image.**

**It** [*i.e., The common denominator to all your troubles, difficulties, etc.*]  
**is a strong directive,**  
**but by no means**  
**does it open the door**  
**that will make you**  
**fully understand**  
**your whole life.**

**In order to get**  
**to**  
**• the image itself,**  
**to**  
**• all the devious ways in which it was formed, and**  
**to**  
**• understanding**  
**the processes of your reactions**  
**when you formed it,**

**you will have to explore**  
**your unconscious**  
**more thoroughly.**

27

**There are various ways**  
**to do this** [i.e., There are many various ways to explore your unconscious].

**It is impossible to do it** [i.e., It is impossible to explore your unconscious]  
**by yourself.**

**But if you**

- **begin the way I have suggested here** [i.e., If you begin by finding the common denominator to all your troubles, difficulties, problems, pains, disharmonies, happenings and experiences]

**and**

- **then pray for guidance,**  
**being ready to overcome your pride**  
**so you can**  
**be open with another person**  
**whom the spirit world**  
**will choose to help you,**

**then God**  
**will lead you**  
**to further victory.**

28

**Do not let yourself be dissuaded**  
**by your inner resistance** [i.e., your inner resistance to do this work of finding the common denominator of all your troubles and problems and praying to find a person to help you explore your unconscious].

**For that resistance** [i.e., For your inner resistance to do this work]  
**is just as**

- **erroneous and**
  - **shortsighted**
- as**
- **the image itself.**

**In fact,**  
**the very same quality**  
**that makes you resist** [i.e., the quality that makes you resist doing this work of finding the common denominator of all your troubles and problems and praying to find a person to help you explore your unconscious]

**is the one**  
**that**

- **created the image in the first place**  
**without your knowing it**

**and**

- **will continue to create**  
**untold misery for you,**  
**counteracting**  
**your**  
**conscious**  
**wishes.**

**Indeed,**  
**your resistance** [i.e., your resistance to this work of finding the common denominator of all your troubles and problems and praying to find a person to help you explore your unconscious]

**causes you**  
**to lose**  
**what could be rightfully yours.**

**So have enough wisdom**  
**to**

- **see through your resistance and**

**to**

- **evaluate it for what it is worth.**

**Do not let yourself**  
**be governed by it** [i.e., Do not let yourself be governed by your resistance].



How can you be  
a spiritual person,  
who is  
• developed and  
• detached in the right sense,  
if you remain governed  
by your  
• unconscious  
• forces  
and  
by the  
• erroneous and  
• ignorant  
• conclusions  
that have formed  
such a painful image  
within you?

This image  
is the one factor in your life  
responsible for  
every  
unhappiness.

No one but  
you  
is responsible for  
your images.

True,  
you did not know any better  
when you formed them,  
but  
you do [i.e., but you do know better]  
now.

Therefore  
you are  
now equipped  
to eliminate  
the source  
of your unhappiness.

29

And please do not say,

"How can I be responsible for  
other people  
repeatedly  
acting in certain ways  
toward me?"

As I said before,  
your image  
draws these happenings to you,  
as inevitably as  
night must follow day.

It [i.e., Your image drawing these unpleasant happenings to you]  
is

like  
• a magnet,  
• a physical law,  
like  
• the law of gravity.

Your images  
influence  
the universal current  
entering  
your personal life sphere  
so that  
certain effects  
must follow.

30

*If you do not have  
the courage to  
delve into*  
• *your unconscious,*  
*face*  
• *your image,*  
*dissolve*  
• *it [i.e., dissolve your image],*  
*and thus*  
*make*  
• *a new person out of yourself,*  
• *you will*  
*never be*  
• *free*  
*in this life.*

• *You will*  
*always be*  
• *chained and*  
• *bound.*

*The price for freedom*  
*is the*  
• *courage and*  
• *humility*  
*to face up to things.*

*When you have taken all the necessary steps,*  
*the victory of freedom*  
*brings such joy*  
*that*  
*nothing*  
*can mar your happiness.*

*Furthermore,*  
*you can be quite sure*  
*that*  
*the image*  
*you do not dissolve in this life*  
*will have to be dissolved*  
*in a future one.*

31

**This** [i.e., That the image you do not dissolve in this life  
will have to be dissolved in a future one]  
**should not be taken as**  
**a threat, my friends.**

**It** [i.e., That the image you do not dissolve in this life  
will have to be dissolved in a future one]  
**is just**  
**a logical consequence.**

**Besides,**  
**how can anything be a threat**  
**that liberates you**  
**from your own chains?**

**You must not take it that way** [i.e., You must not take as a threat the fact that the  
image you do not dissolve in this life will have to be dissolved in a future one].

**You must merely see realistically**  
**that**  
**the sooner you find your images**  
**of your own accord –**  
**and not** [i.e., and do not wait so that you find your images  
only when and] **because your images keep acquiring**  
**new twists so that life is becoming too much for you –**  
**the easier**  
**your life will become.**

**That you may safely believe.**

32

You may say in certain moments,

"All this about being born again  
with the same problems  
may be speculation.

There may not be another life after all.

Why should I go through all the trouble now?"

But I say to you  
that

you should undertake this work  
for the sake of  
this life,  
for it is

• never too late

and

• always well worth the effort!

Your remaining years  
will mean  
a different kind of life:

you will be

• free

instead of

• chained.

33

Even those

who have no more doubts about  
the reality of reincarnation

should consider this [i.e., should consider your reincarnation]

as an additional incentive [i.e., as an additional incentive to

find and dissolve your images in this lifetime].

Actually,  
it would be a very good exercise in meditation  
to think about  
what your next karma may be.

You are always  
extremely concerned with  
your  
previous  
incarnations.

It might be  
even more beneficial  
to be concerned with  
your next one [i.e., be concerned with your NEXT incarnation].

With  
some  
• spiritual knowledge and  
some  
• intuition about yourself,  
you shall be able to reap more benefits.

34

In addition,  
by finding your image,  
even to some degree,  
you may form a pretty accurate idea  
of  
• what you have yet to fulfill  
and  
• what your next life may be.

Consider  
what conditions you require  
to resolve your conflicts  
in order to fulfill  
your life task.

Of course,  
the actual next existence  
will depend on your development  
during the rest of this life, too.

35

Do not forget

that

- the law of cause and effect or
- the law of karma

specifies

that people are always given the chance  
to solve their problems

in the easiest circumstances possible.

When not enough

- courage and
  - willpower
- are mustered

in easy circumstances,

the life that follows

must necessarily be

a little more difficult.

And if again the

- courage,
- humility, and
- willpower

are not mustered,

the life afterward

will be more difficult still.

Ultimately,

when the going gets  
really hard,

you will be

forced to

- face your troubles
- instead of
- fleeing them.

So by law

your lives become  
increasingly difficult.

You violate divine law

when you

- escape from yourself
- instead of
- facing yourself.

36

*This [i.e., The fact that when you escape from yourself instead of facing yourself you violate divine law and thereby make your lives increasingly difficult] should also bring into clearer focus a controversial subject among people interested in the spiritual life.*

*People are*

- *uncertain and*
- *confused*  
*about how to react to*
  - *tests,*
  - *trials, and*
  - *hardships.*

*One school of thought claims*

- *God does not send tests.*
- *God is love;*  
*how could He*  
*want*  
*us to be*  
*unhappy?*

*This is*

*true, my friends [i.e., God does NOT send tests, God is love, and God wants us to be happy].*

*The other school of thought says that*

- *it is necessary that we experience tests and therefore they are God's will.*
- *As tests come, we should*
  - *accept them in humility*  
*and thus*
  - *prove our worthiness of God's*
    - *mercy and*
    - *bliss.*

*This is*

*equally correct, my friends [i.e., tests ARE necessary and thus are God's will – we should accept tests in humility and thus prove our worthiness of God's mercy and bliss].*



37

But  
the full truth lies in  
• the middle,  
or rather in  
• an extension of these two concepts.

God has  
• made perfect laws  
and  
• given His children free will.

If the laws  
could not be violated,  
then free will  
would not exist.

The perfection of the law  
is that  
the long-term remedy  
is an effect of  
these very violations.

For  
the more you twist these laws,  
• consciously  
or  
• unconsciously,

the more they  
work against  
your interests,  
until  
you finally reach a point  
where you  
• cannot twist them further  
and  
• must eventually  
change the direction of your will.

*In God alone*  
*lies*  
*infinity,*  
*and if you choose*  
*any other direction* [i.e., *if you choose any direction other than strict obedience*  
*of God's perfect laws, made possible by union with the divine*]  
*you must eventually*  

- *turn around and*
- *seek union with*  
*the divine,*  
*because*  
*only strict adherence to*  
*the divine*  
*can be*  
*infinite.*

*Violation*  
*of anything divine*  
*must therefore*  
*perforce be*  
*finite.*

*You cannot*  
*infinitely twist*  
*the law.*

*Your violation of divine law*  
*finally*  
*reaches a point*  
*where you*  
*automatically*  
*again*  
*begin to work for*  
*the good.*

38

It is very true  
that to take a test  
in a spirit of humility  
with the attitude of

"Father, Thy will be done"

is the right thing.

But this [i.e., But taking a test in a spirit of humility with the attitude of  
"Father, Thy will be done"]

is not enough  
if you want to attain  
a higher level.

The

• highest

and the

• best

you can do

is

not only to

• take the test

but also to

• search for your images.

39

Your  
unconscious wrong conclusions  
are directly responsible for  
the tests you are experiencing at any given time.

And in order to  
find your images,  
you cannot  
be impatient with yourself,  
for it is

utterly impossible to

• find,

• comprehend, and

• dissolve

an image

in a short time.

It [i.e., Finding, comprehending, and dissolving an image]  
is  
a long drawn-out process.

And even after you have  
understood your images,  
the  
reeducation of your  
emotions,  
long-conditioned  
to follow a distortion,  
takes  

- time,
- effort, and
- patience.

So, as one school of thought says,  

- patience and
- humility

are absolutely necessary.

You may  
revolt against  
unhappiness,  
yet  
when you realize  
that  

- you,
- not
  - God
- and
  - the fates,

are to blame [i.e., YOU, and NOT God and the fates  
are to blame for your unhappiness],  

- your revolt  
may turn against  
yourself

and  

- you thus will also become  
impatient  
with  
yourself.

**With such currents [i.e., With such negative currents of impatience and turning against yourself for causing your own unhappiness],**  
**you will**  
**never succeed in**  
**• finding and**  
**• dissolving**  
**your image.**

**[In order to find and dissolve your image]**  
**You must be in**  
**a relaxed state of mind.**

**Such a state of mind [i.e., Such a relaxed state of mind]**  
**can be yours**  
**if you**  
**• understand**  
**and**  
**• accept**  
**the length of the search.**

**Once you accept**  
**your inability**  
**to become perfect**  
**quickly,**  
**you humbly accept**  
**temporary**  
**unhappiness.**

40

**There is a**  
**vast difference**  
**between**  
**• resigning yourself to**  
**unhappiness**  
**without understanding why,**  
**and**  
**• the course I have shown you here:**  
**acceptance [i.e., acceptance of**  
**your temporary unhappiness].**

To accept the tests [i.e., To accept the tests that involve your unhappiness]

- without understanding  
their underlying roots,

but nevertheless

- in a spirit of devotion,

is already

a great deal for some people.

This attitude [i.e., This attitude of acceptance without understanding,

yet in a spirit of devotion to God]

also conditions you for the

- patience and
- humility  
that are so necessary

to do the work

whenever you are ready to do it.

It is certainly

healthier for the soul

not to revolt against

- God and
- creation.

However, the

- last,
- best, and
- highest

stage of this earth plane

is the approach I have outlined here, my friends [i.e., the approach  
of finding, accepting, and dissolving your image].

Purification

cannot come cheaply

and it would, indeed,

be cheap

if a mere

- list of faults

and

- attempts

to overcome them

were all that comprised it [i.e., were all that

comprised purification].

41

**Purification**

**is more than that** [i.e., Purification is more than merely listing your faults and then attempting to overcome them].

**You cannot become**

**purified**

**unless**

**you**

**• understand and**

**• control**

**your own unconscious.**

**And that** [i.e., And coming to understand and control your own unconscious]  
**is a long journey.**

**You will receive help**

**if you are willing**

**to embark on this journey, however.**

**And you should understand**

**that**

**you are doing this work**

**for**

**• God**

**and**

**for**

**• yourself.**

**What God**

**wants for you**

**must be**

**your own best interest,**

**so you are**

**not really**

**making a sacrifice to God,**

**since**

**• God**

**and**

**• the true you**

**are**

**one!**

**Think about that** [i.e., Think about the fact that God and the true you are one],  
**my friends!**

42

Some people  
are so selfish  
that they do not want to do  
anything for God  
that inconveniences them.

At the same time,  
they [i.e., At the same time, some people who are so selfish that they  
do not want to do anything for God that inconveniences them]  
are blind enough  
to believe that what God wants for them  
is contrary to  
their own happiness.

Others  
are willing to sacrifice  
anything  
for God –  
although  
without understanding their images  
they will  
never  
truly succeed [i.e., will not feel truly happy and  
fulfilled by their willingness to sacrifice  
anything at all out of their devotion to God].

The more happiness  
results from their sacrifices,  
the worse  
their guilt becomes  
until  
true  
inner  
happiness  
is conceived.



**Such guilt** [i.e., Such guilt for having more happiness as a result of their willingness to sacrifice anything at all out of their devotion to God]

**is always**

• **a twist of the emotions**

**and is connected with**

• **the image.**

**Actually,**

**true happiness**

**cannot come**

**before**

• **the image**

**and**

• **the guilt**

**are**

• **understood and**

• **dissolved.**

**But in their present state of mind,**

**such people** [i.e., people who feel guilt for having more happiness as a result of their willingness to sacrifice anything at all out of their devotion to God]

**feel very heroic**

**if**

**their**

• **guilt**

**mingles with**

**their**

• **devotion.**

43	<p><b><u>QUESTION:</u></b> <b><u>You mentioned</u></b> • <b><u>willpower and</u></b> • <b><u>courage</u></b> <b><u>twice tonight.</u></b></p> <p><b><u>Are the batteries of both</u></b> <b><u>recharged</u></b> <b><u>by prayer?</u></b></p>
44	<p><b><u>ANSWER:</u></b> <b><u>Of course!</u></b></p> <p><b><u>If you pray</u></b> <b><u>specifically</u></b> <b><u>for</u></b> • <b><u>willpower and</u></b> • <b><u>courage</u></b> <b><u>for a good purpose,</u></b> <b><u>as outlined in this lecture [i.e., for the good purpose of finding,</u></b> <b><u>accepting, and dissolving your images],</u></b></p> <p><b><u>the prayer</u></b> <b><u>will certainly be answered.</u></b></p> <p><b><u>If you pray for</u></b> <b><u>something else,</u></b> <b><u>you will get</u></b> <b><u>something else,</u></b> <b><u>provided</u></b> <b><u>it [i.e., provided that “something else”]</u></b> <b><u>is</u></b> • <b><u>good and</u></b> • <b><u>according to law.</u></b></p>

*It is so very important  
to know  
what to pray for  
at any given stage of your development.*

*People seldom realize  
that they  
must pray  
to get ahead.*

*Often  
it is not clear to you  
what you need most  
at specific phases of your development.*

*You may put emphasis on  
something that is  
less important  
• now  
than it was  
• two months ago.*

*Your needs  
may have changed.*

45

*As Jesus Christ said,  
"Knock  
and it will be opened unto you."*

*The knocking  
symbolizes  
being  
• alert and  
• interested  
enough  
to figure out  
what you need most  
at various stages of your path.*

	<p><i><u>The path changes</u></i> <i><u>constantly.</u></i></p> <p><i><u>And you</u></i> <i><u>surely</u></i> <i><u>cannot pray</u></i> <i><u>with equal concentration</u></i> <i><u>on everything at once.</u></i></p>
46	<p><b>QUESTION:</b></p> <p><i><u>Are</u></i> <i><u>all</u></i> <i><u>our limitations</u></i> <i><u>a result of</u></i> <i><u>the image?</u></i></p>
47	<p><b>ANSWER:</b></p> <p><i><u>Most of them</u></i> [i.e., <i><u>Most of your limitations</u></i>] <i><u>are,</u></i> <i><u>but not entirely.</u></i></p> <p><i><u>You will</u></i> <i><u>always</u></i> <i><u>have limitations,</u></i> <i><u>as long as</u></i> <ul style="list-style-type: none"><li>• <i><u>you are still in</u></i> <i><u>the cycle of incarnations</u></i></li></ul><i><u>and</u></i> <i><u>as long as</u></i> <ul style="list-style-type: none"><li>• <i><u>you have not reached</u></i> <i><u>the state of divinity.</u></i></li></ul><p><i><u>You cannot be</u></i> <i><u>a universal genius.</u></i></p></p>

	<p><u>Limitations</u> <u>on a broader scale</u> <u>have nothing to do with</u> <u>your images.</u></p> <p><u>But if you</u> • <u>encounter limitations placed on</u> <u>your talents</u> <u>and</u> • <u>cannot make sufficient use of them,</u></p> <p><u>then that</u> [i.e., <u>then encountering limitations placed on your talents and finding you</u> <u>cannot make full use of your talents</u>] <u>certainly has something to do with</u> <u>your images.</u></p>
48	<p><u>I will retire now</u> <u>with blessings</u> <u>of a special kind</u> <u>that are coming to</u> <u>each one of you, my dear ones.</u></p> <p><u>It</u> [i.e. <u>This special kind of blessing that is coming to each one of you</u>] <u>is the blessing of</u> <u>courage</u> <u>that you all so badly need.</u></p> <p><u>And I beg of you</u> <u>to use it</u> [i.e., <u>I beg you to use this special blessing of courage</u>] <u>in the right way.</u></p> <p><u>For if you</u> <u>open your</u> • <u>heart</u> <u>and</u> • <u>soul</u> <u>to the strength</u> <u>flowing to each one of you,</u> <u>you will</u> <u>feel</u> <u>courage.</u></p>

And if you keep  
that strength,  
you can make it [i.e., if you keep that strength, you can make that strength, the  
strength that is flowing to your open heart and  
soul, the strength that enables you to feel courage]  
last for a while.

But use it [i.e., But use that strength that is flowing to your open heart and soul  
and that enables you to feel courage]  
where it does the  
most real good for you.

Do not use it [i.e., Do not use that strength  
that is flowing to your open heart and soul]  
for nonessentials!

It is up to  
you  
how you use this force [i.e., how to use this force  
that enables you to feel courage].

You  
• receive it [i.e., You receive this force that enables you to feel courage]  
and you  
• have free will  
to open yourself to it [i.e., you have free will to open yourself to this force  
that enables you to feel courage].

You should know  
what to do with it.

It will be a test  
of how you  
use the strength [i.e., It will be a test of how you use the strength that  
enables you to feel courage]  
if you accept it now willingly.

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The love of God  
touches all of you, my dear ones.

Be in  
peace;  
be in  
God.

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