

Pathwork Lecture 40: More on Image-Finding: A Summary

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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><u>Greetings</u> <u>in the name of the Lord.</u></p> <p><u>I bring you blessings,</u> <u>my dear friends.</u></p> <p><u>Blessed is</u> <u>this hour [i.e., Blessed is this time we now spend together in this lecture].</u></p>
04	<p><u>This lecture continues</u> <u>a series that was started some time ago.</u></p> <p><u>For the benefit of those who missed the preceding lectures in this series,</u> <u>I would like to say a few words about</u> <u>the spiritual work</u> <u>at this stage</u> <u>on</u> <u>the path of purification.</u></p>

by Eva Broch Pierrakos

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05	<p><u>What does purification mean in its true sense?</u></p> <p><u>It means the elimination of every</u></p> <ul style="list-style-type: none">• <u>current and attitude</u> <p><u>in the soul that is contrary to divine law.</u></p> <p><u>These currents can not merely be regarded as</u></p> <ul style="list-style-type: none">• <u>sinful</u> <p><u>but also as</u></p> <ul style="list-style-type: none">• <u>causes of suffering and personal disadvantage to whoever violates the laws, even when this violation happens unconsciously.</u>
06	<p><u>We are not concerned in this group with</u></p> <ul style="list-style-type: none">• <u>wrong actions, or even crimes.</u> <p><u>All of you, without exception,</u></p> <ul style="list-style-type: none">• <u>know what the proper action is, and most of the time you try your best to perform only proper actions.</u>

	<p><u>But</u> <u>none of you</u> <u>are as yet</u> <u>able</u> <u>to</u> <u>• control your emotions,</u> <u>to</u> <u>• understand their hidden meaning</u> <u>and</u> <u>to</u> <u>• recognize</u> <u>how these emotions</u> <u>have influenced your life.</u></p>
07	<p><u>Many of you</u> <u>constantly</u> <u>doubt God's justice</u> <u>because</u> <u>you have to</u> <u>endure so much suffering</u> <u>while you are trying your best</u> <u>to be</u> <u>• good and</u> <u>• decent.</u></p> <p><u>You may think of others</u> <u>whose ethical standards</u> <u>are infinitely lower than your own</u> <u>and yet</u> <u>they seem to fare better.</u></p> <p><u>You do not understand</u> <u>• the reason for this</u> [i.e., <u>You do not understand the reason why those who you think have ethical standards infinitely lower than your own seem to fare better in life than you do</u>],</p> <p><u>nor</u> <u>• the "justice"</u> [i.e., <u>nor do you understand the "justice" in this happening</u>].</p>

The reason [i.e., The reason why those who seem to have much lower ethical standards than you do and yet who, unjustly it seems to you, fare far better in life than you do]

is that

in the unconscious
the personality
creates

• reactions [i.e., creates emotional reactions]

and

• conclusions
that assume
a rigid form.

We call this rigid form
an "image."

The image

consists of
certain impressions
from which
general conclusions
have been drawn.

These [i.e., These general conclusions about how life works]
not only

• cause a chain reaction
within your soul,

but eventually
they also

• control and
• direct
your outer life.

This [i.e., The image (consisting of these rigid general conclusions about how life works) causing a chain reaction within your soul and eventually controlling and directing your outer life]

happens

• even though –

and

• because –
the image
is

unconscious.

	<p><u>On this path</u> <u>we are concerned with</u> <u>seeking out</u> <u>the wrong images</u> [i.e., <u>seeking out and making conscious</u> <u>the unconscious wrong images</u>] <u>that the human soul harbors.</u></p> <p><u>There are practically</u> <u>no exceptions to this rule</u> [i.e., <u>this rule that the human soul has unconscious</u> <u>wrong images that eventually direct one's outer life and cause suffering</u>] <u>unless we think of</u> <u>the very few purified beings</u> <u>who come to this earth</u> <u>in order to fulfill a mission.</u></p>
08	<p><u>In the two previous lectures</u> [see Lectures 38 – Images and 39 – Image-Finding] <u>I started to indicate</u> <u>how the images can be found.</u></p> <p><u>This</u> [i.e., <u>This process of finding images</u>] <u>cannot be an easy process,</u> <u>for</u> <u>what dwells in</u> <ul style="list-style-type: none">• <u>the unconscious</u><u>is hidden from</u> <ul style="list-style-type: none">• <u>conscious awareness.</u></p> <p><u>I have given you methods</u> <u>to bring these</u> <u>unconscious images</u> <u>to the surface.</u></p> <p><u>This</u> [i.e., <u>Bringing unconscious images to the surface</u>], <u>my friends,</u> <u>is the only way</u> <u>to control your life</u> <u>to some extent.</u></p>

09

Some people –
often those who are
devoutly religious –
think that they
must accept
any
difficulty
as a sign of humility.

This [i.e., That people must accept ANY difficulty as a sign of humility]
is true
only to the extent
that they have
accepted
the law that they violated.

The willingness to
accept a difficulty,
• recognizing
one's own responsibility [i.e., recognizing and accepting
one's own responsibility for one's difficulty]
instead of
• vaguely blaming
the "injustice of the law," [i.e., instead of blaming the "injustice of
the law" for one's difficulty]
constitutes
true humility,
my dear ones.

True humility
cannot be
a completely passive state,
which has just as little to do with humility
as outright rebellion.

True humility
is
• passive
only inasmuch as it
accepts
the temporary
state of suffering,
understanding that
it is self-inflicted;

but it [i.e., but true humility]
is also

- completely active
in the willingness
to
 - work,
- to
 - overcome,
- to
 - fight,
- and
- to
 - recognize self-responsibility
for all suffering
in the most direct way possible.

This is a good example of
harmonious interplay
between the

- active

and the

- passive
currents.

10

So
you cannot

- sit with your hands in your lap,
waiting for things to change,

instead of

- changing
yourself
from the inside out.

You have
the power
to change
whatever mishap occurs in your life.

You have
the power
to alter your life
completely,
but
not
if you merely change
superficially,
by trying to alter
only
your
actions.

You can
change your
life
only if
you search
first
for

- the inner causes,
- the wrong conclusions;

in short,

- your images [i.e., your images, which are unconscious].

11

Before you can
change anything,
you must understand
what
in you
brings all the suffering.

Only then [*i.e., Only when you understand what in you brings all the suffering*]
will you
gradually
be able to

- **reeducate your**
emotions,
- **dissolve your**
images and
- **create**
 - **new,**
 - **productive**

forms in your soul
that correspond to
divine law.

But you must
comprehend fully
that this wonderful possibility [*i.e., this wonderful possibility of*
creating new, productive forms in
your soul that correspond to divine law]
cannot come to you
cheaply.

It [*i.e., Creating new, productive forms in your soul that correspond to divine law]*
is worth
every

- **effort,**

every conceivable

- **sacrifice,**

for then
you truly master yourself.

If you are
willing
to do this [*i.e., If you are willing to make the effort and every conceivable*
sacrifice necessary to create new, productive forms
in your soul that correspond to divine law],
the help
will be given to you.

But do not expect that
God
will change your life for you.
God has given you
free will,
and it is up to
you
to find out
first
what these wrong images are
and then,
with
the

- **methods,**

the

- **help**

and
the

- **guidance**

I am giving you,

it becomes possible
to change them [i.e. to change these wrong images].

12

During

- **the search [i.e., During the search for wrong images, which are unconscious]**

and

- **the ensuing change [i.e., during the ensuing change from wrong images to productive forms in your soul that correspond to divine law],**
 - **you need**
the right kind of humility
to accept
the unhappiness
you have produced
without getting angry at yourself
for still being imperfect,

and

- **you need to**
 - **vigorously and**
 - **actively**
direct yourself into
the channel of self-knowledge.

	<p><u><i>You have to learn to accept on all levels of your emotions that you are imperfect at this moment.</i></u></p>
13	<p><u><i>I have said this often, my friends, but I want to make it quite clear, that although you all know consciously that you are fallible, your emotions do not know it [i.e., your emotions, of which you are unconscious, do not know that you are fallible].</i></u></p> <p><u><i>In your emotions you want to be perfect, and when you discover an imperfection that seems new to you, everything in you revolts against the recognition.</i></u></p> <p><u><i>One of the many symptoms of this revolt [i.e., one symptom of this revolt against the recognition of any imperfection that seems new to you] is guilt.</i></u></p>

When you approach
your own
• inner,
• hidden [i.e., unconscious]
images –
the causes of
• your suffering,
the causes of
• all the repetitive patterns running through your life –
you have to
anticipate
coming across
inner misconceptions
that will first
give you an
unpleasant sensation.

To encounter them [i.e., To encounter your unpleasant sensations]
with a feeling of guilt
will get you nowhere.

Realize that
guilt
is really
• the rejection of
the state in which you find yourself at this time,
• an unwillingness
to accept yourself
as you are.

14

When you
feel uncomfortable
doing this work,
ask yourself,
"What
do I feel?"

Often you are not even aware
that your emotional reaction [i.e., not aware that your emotional reaction, this
uncomfortable feeling you feel while doing this work of image finding,]
is
guilt.

And if you are [i.e., if you are aware that your emotional reaction, this uncomfortable feeling that you feel while doing this work of image finding, is guilt], you do not realize what the feeling of guilt really means.

In fact, it [i.e., In fact, guilt] is often confused with

- *humility and*
- *repentance.*

This

- *knowledge of what to expect,*

this

- *healthy attitude,*

this

- *analysis of your feelings*
will lead you to a major recognition.

15

Formulate the feelings [i.e., Formulate the feelings you feel while doing this work of image-finding].

Be aware that the unpleasant reaction [i.e., Be aware that the unpleasant emotional reaction that you feel while doing this work of image finding,] often occurs before you are aware of what the recognition [i.e., what the image you are beginning to recognize] actually is.

The formulation of your feelings
into
concise thought
is a major part of the work on this path,
my friends.

I cannot stress this enough.

When you do this [i.e., When you formulate your feelings
into concise thought],
you will find
that you
feel guilty
at having erred.

And then ask yourself again,

"Why
do I feel guilty
of
• being fallible,
of
• making mistakes,
of
• having faults?"

The answer must invariably be,

"Because
I wish to be
more
• than I am,
more
• perfect,
more
• highly evolved.

Something in me
does not accept
my own
• ignorance or
• selfishness or
my
• desire to find the easy way out."

	<p><u><i>If you analyze your reactions this way [i.e., If you analyze your emotional reactions this way], you will facilitate matters greatly.</i></u></p>
16	<p><u><i>And now some further advice about finding your images.</i></u></p> <p><u><i>The task [i.e., The task of finding your images] is hard.</i></u></p> <p><u><i>I am not trying to make it easier for you.</i></u></p> <p><u><i>You could rightly be suspicious if you were to hear that the</i></u><ul style="list-style-type: none"><u><i>• greatest and</i></u><u><i>• most perfect</i></u><u><i>treasure can come easily.</i></u></p> <p><u><i>But your efforts [i.e., But your efforts to find your images], as many of my friends</i></u><ul style="list-style-type: none"><u><i>• have already found out</i></u><u><i>and</i></u><ul style="list-style-type: none"><u><i>• can confirm,</i></u><u><i>will be well rewarded.</i></u></p> <p><u><i>Nothing will give you as great a</i></u><ul style="list-style-type: none"><u><i>• power,</i></u><u><i>as great a</i></u><ul style="list-style-type: none"><u><i>• feeling of security</i></u><u><i>as surging ahead on this road [i.e., this road of finding your images], at least after the beginning stages.</i></u></p>

17

First
you will gather
a vast amount of
isolated information
about your
inner reactions [i.e., about your inner emotional reactions].

By

- letting your
emotions [i.e., By letting your emotional reactions]
come to the surface and
- putting them into
concise words,
instead of
 - pushing them aside and
 - covering them up,

you will find things
you have never been aware of.

They [i.e., These things you find out by letting your emotional reactions
come to the surface and by putting them into concise words]
will often surprise you.

These
isolated bits of information
may not connect
for quite a while.

You will not know
what to do with them [i.e., what to do with these isolated bits of information
that come up when you let your emotional reactions
come to the surface and put them into concise words].

You will be inclined to say,

"What next?

How does it help me
to have found out
that I actually feel this way
when I thought that
my motives
were different?"

18

You must not be dismayed [i.e., You must not be dismayed by not knowing how all the pieces of information that you are discovering as you follow your emotional reactions fit together into a whole picture].

On the contrary,
finding
the pieces of information
will be extremely useful,
even if
at the beginning
they do not add up.

Continue on searching,
and
you will receive
the necessary help.

Again I emphasize,
no one is capable of
doing this work alone.

That [i.e., Doing this work of searching for your images alone]
is impossible.

But whoever is willing,
• will receive help
and
• ways will be found
to bring such a willing person
to another member of this group
so a team can be formed.

19

If you continue the work,
you will see that
all the isolated pieces of information
will connect.

You will find
• a chain reaction,
• a vicious circle
in yourself.

One reaction [i.e., One emotional reaction]
leads to
another [i.e., leads to another emotional reaction]
until the circle closes.

When you have found
several such vicious circles,
you will have made
a major step forward.

Slowly but surely
you will begin to understand
certain things
about

- yourself and
- your life.

But even this [i.e., even when you have found several such vicious circles and
as a result understand certain things about yourself and your life, this]
is not sufficient.

You have merely found
the

- barest structure,

the

- overall plan

that will make it a lot easier
for you to continue.

The work of
filling in [i.e., filling in the structure and the details of the overall plan]
has yet to start.

At this point,
you will still be unable really
to grasp,
on all levels of your being,

- what
your
 - life and
- your
your
 - conflicts

mean and

- how you have caused them [i.e., how you have caused your conflicts].

You may grasp some perhaps [i.e., some of how you have caused your conflicts],
but not all [i.e., but not all of the ways you have caused your conflicts in life].

20	<p><u>Some of you, my friends,</u> <u>have already arrived at this stage</u> [i.e., <u>arrived at this stage where you grasp</u> <u>some of the ways you have caused conflicts and problems in your life</u>], <u>so I would like to discuss</u> <u>how to proceed from here.</u></p> <p><u>Those for whom this material is new</u> <u>may not be able to understand what I am saying,</u> <u>but something might still reach them</u> [i.e., <u>may reach those who may not yet be able</u> <u>to understand what I am saying</u>] <u>as an echo in their souls.</u></p> <p><u>My words may open the door a little wider,</u> <u>so that</u> <u>the new friends, too,</u> <u>may cross the threshold</u> <u>from</u> <ul style="list-style-type: none">• <u>dependency on their</u> <u>unconscious motives</u> [i.e., <u>from dependency on their</u> <u>unconscious motives that are causing</u> <u>their emotional reactions</u>] <u>to</u> <ul style="list-style-type: none">• <u>their independence as</u> <u>free children of God.</u></p>
21	<p><u>My first advice, my dear friends,</u> <u>is,</u> <u>once you have found some of these vicious circles:</u></p> <p><u>Put into words concisely</u> <u>the wrong conclusions</u> <u>they contain.</u></p> <p><u>Write them down,</u> <u>so that they</u> <u>cannot dissolve.</u></p> <p><u>Then you can start meditating on</u> <u>how these wrong conclusions</u> <u>have influenced your life.</u></p>

For you know that
nothing
is so powerful as
the images [i.e., as the images, of which you are unconscious].

You know that
if desires are contained
in the images
that contradict
your most cherished
conscious desires,
the image-desires
overrule
the outer ones,
no matter
how strong
the latter may be [i.e., no matter how strong your most
cherished outer conscious desires may be].

Your images
draw you into circumstances
that correspond to them [i.e., that correspond to your images];

they [i.e., your images, of which you are unconscious]
draw
• the people
and
• the circumstances
to you.

Therefore,
it should not be too difficult for you
to understand,
when you formulate
the wrong conclusions,
what
• was
and
• is
responsible for
your problems in life.

22	<p><i><u>It goes without saying</u></i> <i><u>that you should</u></i> <i><u>keep your lists of</u></i> <i><u>• problems and</u></i> <i><u>• conflicts</u></i> <i><u>in front of you</u></i> <i><u>in black and white.</u></i></p> <p><i><u>First,</u></i> <i><u>find a common denominator</u></i> <i><u>in all these conflicts.</u></i></p> <p><i><u>You will</u></i> <i><u>not yet</u></i> <i><u>know</u></i> <i><u>• what caused them [i.e., what caused these problems and conflicts],</u></i> <i><u>• how they came about [i.e., how these problems and conflicts</u></i> <i><u>came about].</u></i></p> <p><i><u>But once you have found</u></i> <i><u>these vicious circles,</u></i> <i><u>further search</u></i> <i><u>will uncover</u></i> <i><u>a single common denominator.</u></i></p>
23	<p><i><u>Once you have made this list [i.e., this list of problems and conflicts],</u></i> <i><u>you will probably</u></i> <i><u>be puzzled</u></i> <i><u>to find that</u></i> <i><u>certain problems</u></i> <i><u>have recurred.</u></i></p> <p><i><u>They [i.e., These certain problems and conflicts that have recurred]</u></i> <i><u>may have taken</u></i> <i><u>various forms,</u></i> <i><u>but there is</u></i> <i><u>always</u></i> <i><u>a repetitive pattern.</u></i></p>

*This [i.e., That certain problems and conflicts have recurred and
keep recurring in your life]*
*is the first indication
that an image is involved.*

*If a problem occurs
just once,
it does not
necessarily
have anything to do with
an image.*

*But
be careful in judging that [i.e., judging whether or not a problem that occurs
just once has anything to do with an image].*

*You should be able to
understand clearly
how the wrong conclusions
that have become
conscious
have
• affected and
• caused
your various conflicts.*

*This process [i.e., This process of making wrong conclusions conscious and then
coming to understand how these now-conscious wrong
conclusions have affected and caused your various conflicts]*
*should be painstakingly undertaken
by all my friends
who work together.*

*This [i.e., Your working together as a group to painstakingly undertake this process
of making wrong conclusions conscious and then
coming to understand how these now-conscious wrong
conclusions have affected and caused your various conflicts]*
*will indicate
where the breaking point of the image
lies.*

24

Once
• the wrong conclusion
is clear in your mind
and
• you have recognized
how it has influenced your life,
start to
reverse
• the circle
and
• the conclusion
into its opposite –
at this point
in theory only.

For, of course,
emotionally
you are not yet capable of
living
according to
the right reactions.

But
if you face
your wrong conclusions
by
• feeling them [i.e., by feeling your wrong conclusions],
by
• re-experiencing
all the emotions [i.e., by re-experiencing all the emotional
reactions connected with your wrong conclusions]
consciously,
you can then see
what
the right conclusion
would be.

If you will
meditate on this
daily,
eventually
your reactions [i.e., your emotional reactions]
will change.

25

It is
not sufficient
that your
thinking
changes;
your
thinking
might have been
absolutely correct
long before
you ever found out
anything
about an image.

The important thing
is that your
emotions [i.e., that your emotions and spontaneous emotional reactions]
change.

The wrong conclusions
always contain several of
your faults,
some of which
you may be aware of,
but you have
not been aware of
how they [i.e., how your faults]
played into
your images.

Your images
may contain
a whole nucleus of faults.

But although
you should
not look for your faults
when you search for the images –
for the unconscious
does not like a moralizing attitude –
at this point [i.e., at this point when you are
still searching for the images],
once
the bare structure of the image
has become conscious,
you should see
which of your faults
also play a role in it [i.e., play a role in your image].

26

One of the universal elements of images
is
fear.

If you analyze
how a particular fear
is connected with your
personal faults,
if you also understand

- where your
ignorance
lies

and

- the resulting
wrong conclusion,

you will have again
advanced a major step
toward the dissolution of your images.

27

There are
several generalizations
that apply to images.

One is that
human beings are
afraid of

- being hurt,

afraid of

- things going against their will.

Because of this fear [i.e., Because of this fear of being hurt or this fear of
things going against their will] –
which, of course, can exist
only because of

- self-will and
- pride –

the personality
builds defenses.

People think
that by adopting
a certain attitude
they will avoid
what they fear in life:

- pain,
- suffering,
- disappointment.

The

- error [i.e., the error in thinking that by building certain defenses or adopting
certain attitudes one will avoid pain, suffering, or disappointment],

the

- wrong conclusion [i.e., the wrong conclusion contained in such thinking]
lies in
failing to realize
that by building these defenses [i.e., these defenses against pain,
suffering, or disappointment]
 - you not only
do not avoid the suffering,
 - but it [i.e., but your pain, suffering, or disappointment]
actually becomes worse.

To the

- ignorant lower self of the human being

to the

- childish and
- immature

side of the personality,

the protective measure [i.e., the protective measure to protect against
pain, suffering, and disappointment]

seems

very

- good and
- logical.

Still,

you cannot help but realize

how faulty your defense mechanism was

when you built your image,

if

you will think it through consciously [i.e., if you will think
through this image with its associated defenses],

viewing the whole problem

from this angle [i.e., from this angle of defenses against
pain, suffering, and disappointment, defenses
that you now see are associated with your images].

Not only

were you unable

to avoid pain,

but

in the long run

it [i.e., the defense mechanism against pain contained in this image]

brought you

infinitely greater pain

than you would have had

if you had

not

built the defenses
of this image.

28

It is very important, my friends,
when you reach this stage [i.e., when you reach this stage where you realize
how faulty your defense mechanism was when you built your image]
that you consider
your images
from this viewpoint [i.e., from this viewpoint of the defense
mechanisms contained in your images].

Ask yourself,

"Why did I build it [i.e., Why did I build this particular image]?

What was the occasion?

What did I want to protect myself from [i.e., What pain, suffering,
or disappointment did I want to defend myself against]?

How did it work out in reality [i.e., How did my image with its defenses
work out in reality]?

And how would my life work

if I did

not

have

this

• false,

• protective

measure –

this

• image?"

29

The answer will always be:

There is

no iron-clad insurance

for warding off pain [i.e., warding off pain, suffering, and
disappointment].

You cannot go through life

without it [i.e., You cannot go through life without pain, suffering, and
disappointment].

You all know this.

Since
no ordinary human being
is pure,
pain is,
to some degree,
unavoidable.

But

if

• you

accept life

with its pain [i.e., with its pain, suffering, and disappointment],
always trying to understand

what

in you

called it forth,

and

• you meet it [i.e., and if you meet life's inevitable and unavoidable pain]
voluntarily,

you will not only

• encounter much less pain [i.e., much less pain, suffering, and disappointment],

but

• the pain [i.e., but the pain, suffering, and disappointment]
that is unavoidable

will not hurt half as much.

• Remember that [i.e., Remember that if you accept life with its pain, always trying
to understand what in you called this pain forth, and if you meet this pain
voluntarily, then you will not only encounter much less pain, but the pain
that is unavoidable will not hurt half as much],

my friends, and

• look at

your own

• conclusions,

• defense mechanisms, and

• images

from this angle:

• "What did I try to avoid [i.e., What pain, suffering, or
disappointment did I try to avoid in my wrong conclusions,
my defense mechanisms, and my images]?"

• How well did I succeed [i.e., How well did I succeed in avoiding
this pain, suffering, or disappointment by means of my wrong
conclusions, my defense mechanisms, and my images]?"

30

Then

think about pain [i.e., Then think about pain, suffering, and disappointment]
a little differently.

Try to think about it [i.e., Try to think about pain, suffering, and disappointment]
with

- a maximum degree of detachment,
- or with
- a fresh new outlook.

You will all realize that

pain [i.e., that pain, suffering, or disappointment]
is also
relative.

Fear of pain [i.e., Fear of pain, suffering, or disappointment]
is always

infinitely worse than
the pain itself [i.e., than the pain, suffering, or disappointment itself].

It is the same with
physical pain.

If you

push against it [i.e., If you push against physical pain],
if your muscles
tense up,
an incision
will be much more painful
than
if you relax.

There are certain people
who have such control
over their
• minds and
• bodies
that they can endure
dreadful injuries
without feeling any pain.

They have learned to
accept the oncoming pain
without any revolt,
giving themselves up to it.

Thus they are in
such a high state of relaxation
that
what would ordinarily
hurt badly
does
not hurt anymore.

It is exactly the same
with
pain in the soul.

Apart from this [i.e., Apart from the fact that pain in the soul would not hurt nearly
as much if you would not fear such pain but rather could
accept such soul pain in a high state of relaxation],

many of your
• problems and
• worries
would not exist
if you understood
• yourselves
and
• your images.

31	<p><u><i>My dear friends,</i></u> <u><i>finding out</i></u> <u><i>that</i></u> <u><i>you yourself</i></u> <u><i>are responsible</i></u> [i.e., <u><i>you yourself are responsible for your life</i></u>] <u><i>is a major point of this work.</i></u></p> <p><u><i>Many misunderstandings of this concept</i></u> [i.e., <u><i>Many misunderstanding of this</i></u> <u><i>concept that you yourself are responsible for your life</i></u>] <u><i>are possible.</i></u></p> <p><u><i>In the first place,</i></u> <u><i>many people think that</i></u> <u><i>the concept of self-responsibility</i></u> <u><i>eliminates</i></u> <u><i>God.</i></u></p> <p><u><i>They either</i></u> <u><i>think that</i></u></p> <ul style="list-style-type: none">• <u><i>there is a God who directs their lives,</i></u>• <u><i>if they suffer,</i></u> <u><i>they have to</i></u> <u><i>take it on the chin –</i></u> <p><u><i>or they</i></u> <u><i>turn to</i></u></p> <ul style="list-style-type: none">• <u><i>atheism.</i></u>
32	<p><u><i>This</i></u> [i.e., <u><i>The concept that self-responsibility eliminates God</i></u>] <u><i>is not necessary,</i></u> <u><i>my dear ones.</i></u></p> <p><u><i>Self-responsibility</i></u> <u><i>represents a burden to you</i></u> <u><i>as long as</i></u> <u><i>you</i></u> <u><i>feel guilt</i></u> <u><i>at finding</i></u> <u><i>your inner errors.</i></u></p>

But

once you have overcome

this error [i.e., once you have overcome this error of feeling guilt

at finding your inner errors]

by

accepting yourself

• as you are

now,

without

• revolt and

• anger,

without

• the wrong kind of

• shame or

• guilt,

• as having the courage

to be yourself

in every respect,

then

self-responsibility

will liberate you.

Understanding

what

in you

has caused

your

• problems,

your

• worries,

your

• discontent and

• unhappiness,

will make you stronger

than

any false security

ever could.

Whether you have looked for
this false security [i.e., this false security to avoid your problems, your pain,
your worries, your discontent, or your unhappiness]
in
• your relationships with others [i.e., looking for false security in
your relationships with others],
in
• ideas, [i.e., looking for false security in ideas,] **or**
in
• a distorted concept of God [i.e., looking for false security in
a distorted concept of God,]
does not make any difference.

• Strength
and
• freedom
will come to you
long before
you are able to
change
your
• emotions [i.e., your emotions or emotional reactions],
your
• images, or
your
• habitual inner reactions.

It [i.e., Strength and freedom]
will come to you
the moment
you have
fully understood
your own
• causes and
• effects.

33

Self-responsibility
is crucial
in this connection [i.e., Self-responsibility is crucial in connection with your
coming to understand fully your own causes and effects as
related to your life and your problems],
my dear ones.

There is hardly a human being
who does not want to
avoid it in some way [i.e., who does not want to avoid in some way
the self-responsibility required to come to
understand fully one's own causes and effects in
creating one's own life and its lack of freedom,
its unhappiness, its pain, and its problems],
despite
your revolt against
your self-inflicted
lack of freedom.

This conflict [i.e., This conflict between 1) revolting against your self-created lack
of freedom on the one hand, and, on the other hand, 2) wanting to
avoid self-responsibility for your life and its lack of freedom, its
unhappiness, its pain, and its problems]
can be resolved
only by finding out
• why
and
• how
you have
• curtailed your own freedom,
• given up self-responsibility
in order to
choose
what seemed like
an easier way of life.

The reactions to
taking responsibility for one's life
vary with each individual.

Everyone is made up
of different

- currents,
- faults, and
- qualities

that interplay differently
in different relationships.

So one person may,
for the same basic reason,
have a completely different reaction [i.e., emotional reaction]
than another,
although they are both motivated by
the desire
to escape self-responsibility.

And the more you escape this [i.e., the more you escape self-responsibility]
in your inner life,
the more chained
you become.

Straining in these chains,
you

- kick against
the world,
feeling it [i.e., feeling the world]
unjust,

and often even

- wallow in self-pity
while you prevent yourself from
breaking the chains.

35	<p><u>The first step to freedom</u> <u>is to recognize</u></p> <ul style="list-style-type: none">• <u>how,</u>• <u>where, and</u>• <u>why</u> <p><u>you</u> <u>have inflicted</u> <u>this dependency</u> [i.e., <u>this dependency for your life on people</u> <u>and events outside yourself</u>]</p> <p><u>on</u> <u>yourself.</u></p> <p><u>If you understand</u></p> <ul style="list-style-type: none">• <u>your</u> <u>inner motivations</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>how they</u> [i.e., <u>how your inner motivations</u>] <u>have actually</u> <u>brought you</u> <u>more suffering</u> <u>than</u> <u>what you had hoped to avoid</u> [i.e., <u>more suffering than</u> <u>the suffering you had hoped to avoid</u>], <p><u>you will become</u> <u>free.</u></p> <p><u>So,</u> <u>for the time being,</u> <u>approach image-finding</u> <u>from the angle</u> <u>I have just shown you:</u></p>
36	<p><u>(1) Self responsibility:</u> <u>find out</u></p> <ul style="list-style-type: none">(a) <u>where you have caused your suffering</u> [i.e., <u>your suffering, pain, etc.</u>] <p><u>and</u></p> <ul style="list-style-type: none">(b) <u>how it is in your power</u> <u>to change it</u> [i.e., <u>how it is in your power to change your suffering</u>].
37	<p><u>(2) Find out about</u> <u>your fear of</u> <u>being hurt</u> [i.e., <u>your FEAR of being hurt, disappointed, etc.</u>].</p>

Realize that this [i.e., Realize that your FEAR of being hurt, disappointed, etc.]
causes
all
your misery.

This excessive fear [i.e., This excessive FEAR of being hurt, disappointed, etc.]
makes you behave
like a person
so afraid of death
that he commits suicide.

That [i.e., Committing suicide]
is what you
all
are doing
with your images,
my friends.

You are
so afraid of hurt
that you create forms in your soul
that bring you
more
needless
hurts
than would befall you
without
your imagined defenses.

38

My friends,
hurt
has to be accepted

- not because
God gives it to you
- but because
you have given it to yourself.

This [i.e., That you have given hurt to yourself],
however,
should not lead you
to revolt
against

- *yourself*

or
against

- *the wise law*

that created the situation.

You need to
accept
that you are

- *imperfect*

and
that you

- *suffer*

according to the measure
of your imperfection.

The more
you work
toward your purification,
the more
you will
alleviate the suffering.

Among other requirements,
that [i.e., the fact that you must work toward your purification
to alleviate the suffering]
means
not expecting
a miracle overnight.

Understand that you learn
also
by

- *meeting the pain,*

by

- *accepting it [i.e., by accepting the pain caused by your imperfection]*
as long as
you are in this stage [i.e., in this stage of purification].

The more relaxed you can be

in

- viewing
 - yourself
- and
- your suffering,
- finding out

the causes [i.e., finding out your imperfections that are causing the pain]
and

- eliminating them [i.e., eliminating the causes of your pain, that is, doing the work of purification required to gradually eliminate your imperfections],

the faster

you will get over it [i.e., get over your suffering].

And then [i.e., And by accepting your pain, and then taking self-responsibility for going through this relaxed process of purification in which you SLOWLY eliminate the imperfections causing your pain, thereby SLOWLY getting over your suffering]

you will have
the proper attitude
toward pain.

Only by

accepting pain – and this [i.e., and accepting pain while taking self-responsibility for the purification required to remove the imperfections causing your pain]

is the only healthy way [i.e., is the only healthy way of accepting pain],

avoiding

both

- masochism

and

- cringing revolt –

will pain
finally cease.

When you completely
accept pain,
you
go through it;
and only by going through something
can you
reach beyond it.

All the great philosophers of this world
teach you
that

- pain
- and
- pleasure

become
one
in the absolute;

I am showing you
the way to reach that state [i.e., the way to reach that state of oneness where
pain and pleasure become one in the absolute].

39

You cannot attain
pleasure
by avoiding pain,

but you certainly can [i.e., but you certainly can attain pleasure]
by going through it [i.e., by going through the pain]
in full understanding
of how you yourself
produced it [i.e., how you yourself produced the pain
through your imperfections].

So as to avoid misunderstanding,
I emphasize once more
that acceptance of pain
does
not deny
your power
to avoid it [i.e., acceptance of pain does not deny
your power to avoid pain]
on this path of purification.

Quite the contrary.

But pain
cannot be dealt with
superficially;

it [i.e., dealing with pain]
calls for

- *hard and*
- *patient*

work,
going into
the depth of your soul.

This work [i.e., This work of dealing with pain]
demands
your best, my friends,
for that [i.e., for giving your best]
is the only way
you can
receive
the best of life.

40	<p><u>And now to your questions, my dear friends.</u></p> <p>QUESTION: <u>You said several times that the cause of sickness is in ourselves.</u></p> <p><u>I am meditating on this subject and I can't figure it out.</u></p> <p><u>Let's say a disfiguration of a bone....</u></p>
41	<p>ANSWER: <u>You must differentiate between</u><ul style="list-style-type: none">• <u>karmic sickness</u><u>and</u><ul style="list-style-type: none">• <u>non-karmic sickness.</u><p><u>This does not apply only to</u><ul style="list-style-type: none">• <u>physical sickness</u><u>but to</u><ul style="list-style-type: none">• <u>every other hardship in life – and hardship is always disease, spiritually speaking.</u><p><u>The technicalities of cause and effect work the same way in</u><ul style="list-style-type: none">• <u>karma [i.e., where causes occurred a previous lifetime]</u><u>as within</u><ul style="list-style-type: none">• <u>a single lifetime.</u></p></p></p>

	<p><u><i>In both cases [i.e., In the cases both where the causes occurred in a previous lifetime as well as in the cases where the causes occurred in the current lifetime] it is up to you to eliminate the negative causes.</i></u></p>
42	<p><u><i>There are, however, certain difficulties you cannot overcome in this life; you just have to bear them.</i></u></p> <p><u><i>That [i.e., That there are certain difficulties you cannot overcome in this lifetime but simply have to bear] does not mean that you cannot eliminate the causes – that [i.e., eliminating the causes of CURRENT difficulties, CAUSES that occurred in a PREVIOUS lifetime] has to be done at one time or another anyway – but the effects [i.e., the current effects and difficulties due to those causes that occurred in a previous lifetime] have to be borne.</i></u></p>
43	<p><u><i>Other, non-karmic effects can be eliminated.</i></u></p> <p><u><i>A karmic debt manifests as a single event.</i></u></p>

An effect [i.e., An effect, difficulty, pain, or problem due to various causes]
that can be dissolved
usually recurs

- **constantly,**
- **in a pattern.**

This [i.e., An effect or difficulty that usually recurs constantly, in a pattern]

- **does not mean**
that the causes
were not
started in former lives

and

- **are thus**
karmic too,
technically speaking.

But you can find
a starting point
in this life,
and by
following through this work,
you often can

- **change your life and**
- **eliminate your conflicts.**

Besides,
it is not even necessary
for you to know [i.e., to know whether your problem or difficulty is caused
by a karmic debt or whether its causes started in this lifetime].

	<p><u>Since</u></p> <ul style="list-style-type: none">• <u>it [i.e., Since the cause of your problem or difficulty, whether it occurred in this life or in previous lives]</u> <u>is actually</u> <u>quite the same,</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>any ill-effect</u> <u>must be dissolved by you</u> <u>in any event,</u> <u>you should approach your purification</u> <u>in the same spirit,</u> <u>whether it concerns</u><ul style="list-style-type: none">• <u>a karmic debt</u><u>or whether it applies to</u><ul style="list-style-type: none">• <u>causes started in this life,</u> <u>perhaps with a seed</u> <u>you have brought over</u> <u>from former incarnations.</u>
44	<p><u>The definite knowledge</u> <u>that a certain state</u> <u>is karmic</u> <u>would only make you</u><ul style="list-style-type: none">• <u>lazy</u><p><u>and</u></p><ul style="list-style-type: none">• <u>say, “I have to bear this [i.e., I have to bear this, since it is a karmic debt and not something I caused in this lifetime],”</u> <u>instead of</u> <u>doing the necessary work [i.e., necessary work of purification],</u> <u>no matter what the cause.</u></p>
45	<p><u>I can safely say that</u> <u>very few of my friends</u> <u>have karmic circumstances</u> <u>that cannot be changed.</u></p>

Here is
a room full of people,
and
not one person
is completely happy.

There is
not one person
who would not want
some kind of change,
perhaps not

- a pronounced change,
- a conscious
"I want this instead of that,"

but you may feel

- an unhappiness,
- unrest,
- disharmony,
- fear,
- insecurity,
- loneliness,
- yearning.

All of you, my friends,
including those who will read these words,
have the power to change this
if you want to.

And if
your unconscious immature nature
were not so unreasonable
that it
wished for
effortless change,
you would be
much further advanced.

46	<p><u><i>It is my advice</i></u> <u><i>for all those</i></u> <u><i>who are still</i></u> <u><i>struggling on this threshold</i></u> [i.e., <u><i>on this threshold of whether or not to</i></u> <u><i>choose to take self-responsibility for their life</i></u> <u><i>by finding and dissolving images</i></u>] <u><i>to ask themselves,</i></u></p> <p><u><i>"What do I really want?"</i></u></p> <p><u><i>What does</i></u> <u><i>• my uncertainty,</i></u> <u><i>• my indecision</i></u> <u><i>actually mean?</i></u></p> <p><u><i>Doesn't it mean that</i></u> <u><i>• I revolt against unhappiness</i></u> <u><i>and</i></u> <u><i>• I wish for change</i></u> <u><i>but I am unwilling to bring it about myself?"</i></u></p> <p><u><i>Anyone who has this resistance</i></u> <u><i>should pose that question.</i></u></p>
47	<p><u><i>If you can answer</i></u> [i.e., <u><i>If you can answer the above question</i></u>], <u><i>you have attained</i></u> <u><i>the first victory</i></u> <u><i>because</i></u> <u><i>you will then see</i></u> <u><i>what an</i></u> <u><i>• unreasonable and</i></u> <u><i>• childish</i></u> <u><i>streak</i></u> <u><i>lives within you.</i></u></p> <p><u><i>For that</i></u> [i.e., <u><i>For whatever this unreasonable childish streak</i></u> <u><i>that lives within you wants</i></u>] <u><i>is what</i></u> <u><i>you</i></u> <u><i>actually desire.</i></u></p>

Yes my friends,

that [i.e., whatever this unreasonable childish streak that lives within you wants]
is what all of you would want,

that

- the work [i.e., that any work required to get
what the child within wants]
be done

for you,

that

- the dear God in Heaven
give it to you [i.e., that the “dear God in Heaven” give you
whatever this unreasonable child in you wants].

48

QUESTION:

One of my students asked:

What is more important,

- knowledge in the form of
 - general knowledge,
 - science,
- knowledge of
 - the universe,
 - the manifested world,

or

- emotional self-knowledge?

Clearly,

emotional self-knowledge
is more important.

But what do you have to say to those spiritual aspirants
who in some way
disregard science?

They claim that

spiritual development alone
would bring the highest good
without it being integrated with
the knowledge of the manifested world.

49	<p><u>ANSWER:</u> <u>There are many</u> <u>whose call it is</u> <u>to concentrate mainly</u> <u>on their spiritual development</u> <u>and they fulfill their task</u> <u>by doing so.</u></p> <p><u>There can be</u> <u>no doubt about it.</u></p> <p><u>Certainly this [i.e., Certainly spiritual development]</u> <u>is the most important thing</u> <u>for</u> <u>all</u> <u>human beings.</u></p> <p><u>But it is a mistake</u> <u>• to transfer their own task [i.e., to transfer</u> <u>their own task of spiritual development]</u> <u>on all others,</u></p> <p><u>or</u> <u>• to make</u> <u>a general rule of it [i.e., to make a general rule about spiritual development</u> <u>being the most important task for everyone].</u></p>
50	<p><u>The unfoldment of</u> <u>the universal forces</u> <u>is</u> <u>• manifold and</u> <u>• varied.</u></p> <p><u>Nothing must be curtailed.</u></p> <p><u>Many have</u> <u>different tasks:</u> <u>one in</u> <u>• the arts,</u> <u>others in</u> <u>• science,</u> <u>and so on.</u></p>

Oneness
must eventually
result from
such diversity
throughout Creation.

The ideal case
would be that

- scientists,
- artists, or
- whoever else is contributing to
the final oneness,
 - follow
their own spiritual development
 - while they simultaneously worked on
their particular
 - talent and
 - task.

This [i.e., Working simultaneously on their spiritual development WHILE they
work on their particular talent and task]
certainly can be done.

In fact,
their work [i.e., their work on their particular talent and task]
would increase many times in

- quality and
- creativity
if it were combined with
 - purification and
 - self-development.

There are many talented human beings
who have not yet
progressed that far, however.

They may have a
great talent
in one direction
and eventually
they contribute with it
to the unfoldment of
the spiritual forces,
even though
the connection [i.e., the connection between their
talent and the unfoldment of the spiritual forces]
cannot always be discovered
right away.

In a roundabout way
• scientific improvement
must lead to
the same spiritual reality
as
• self-knowledge,

no matter how much
science may be abused
temporarily.

Therefore
it is a mistake
to advocate
one's own inclination
for all.

51	<p><u>So</u> <u>some human beings</u> <u>may combine their</u> <u>• spiritual development</u> <u>with</u> <u>• science,</u> <u>others</u> <u>with</u> <u>• an art,</u> <u>still others</u> <u>perhaps</u> <u>• in the kitchen,</u> <u>• in nature,</u> <u>and so on.</u></p> <p><u>In much later stages</u> <u>all these will become</u> <u>one,</u> <u>but this oneness</u> <u>can never be accomplished</u> <u>if you are not first</u> <u>one</u> <u>with yourself.</u></p>
52	<p><u>You have often heard</u> <u>the expression</u> <u>"to be one."</u></p> <p><u>How can you follow this through</u> <u>in practice?</u></p> <p><u>By this work of</u> <u>image-finding.</u></p>

*It will be much easier
to understand
how
you are
not "one"
at this time
when you find your images.*

*You will then see
how
your
• intellect,
your
• conscious layers,
are convinced of
your good motives
because of
the rationalizations
you have concocted for yourself.*

*But when you dig deeper
you will find out
that your
• reactions [i.e., your emotional reactions]
and
• desires
take an entirely different direction [i.e., a direction that is entirely
different from the direction of your intellect and your
conscious layers that are convinced of your good motives].*

*So you are split
in several respects.*

53

*If you cannot
become one
within yourself –
and that can be done
only in this work –
then how can you
become one
in all the divine manifestations
much later?*

First things must come first.

54

There are now several thoughts in this room:

"Why should it be possible to purify
only in this way [i.e., only by finding and dissolving images]?"

There are many people
who do not know anything about images,
yet they also develop."

True, my friends,
but in the last analysis
it always comes back to this:

No matter

- what period of history,
- what part of the earth you live in,

no matter

• what names are chosen [i.e., chosen for the purification process],
the idea [i.e., the idea of "finding and dissolving images" for purification]
always remains the same:

to find

how you deviate in your

- unconscious

from your

- conscious
mind.

55

Those who do not take
this wonderful opportunity now [i.e., this wonderful opportunity to find and
dissolve images now in their pathwork]

cannot escape this work
at a later time.

Granted,

the same purification is possible

- in the spirit world

and

- by coming back incarnation after incarnation
with the same images

until

life

- teaches the entity and
- thus gradually dissolves them.

*But think how much you can save yourself,
if you are willing to do this work [i.e., willing to do this work of image-finding].*

*Only those who have understood some of their images
will have an inkling
of how much they would have had to go through
until they learned*

• what they have to learn

and

*• what they could learn in this search [i.e., in this search
for images].*

56

*You are always so concerned with
finding out about
your previous incarnations.*

*It would be more useful
if you would*
• meditate and
• think
about your future.

By

*• knowing
your images*

and

• finding

and

*• understanding
them truly,*

*you can very well figure out
what your future incarnations might be
if you were
not*

*to take this great opportunity [i.e., if you were NOT to take this
wonderful opportunity to find and dissolve
your images NOW in your pathwork].*

57	<p>QUESTION: <u>Could there be a person</u> <u>almost without manifested knowledge</u> <u>who could still reach into</u> <u>the highest sphere?</u></p>
58	<p>ANSWER: <u>But of course!</u></p> <p><u>Erudition</u> <u>has nothing to do with</u> <u>self-knowledge,</u> <u>unless it [i.e., unless such erudition – such extensive book learning]</u> • <u>serves and</u> • <u>helps</u> <u>development.</u></p> <p><u>If erudition</u> <u>is an end in itself,</u> <u>it does not enhance</u> <u>spiritual development.</u></p> <p><u>Of course,</u> <u>a natural intelligence</u> <u>is necessary for this path</u> <u>but that [i.e., but natural intelligence]</u> <u>is something completely different.</u></p> <p><u>Erudition</u> <u>is sometimes</u> <u>even more</u> • <u>a hindrance</u> <u>than</u> • <u>an asset.</u></p> <p><u>It [i.e., Erudition and extensive book learning]</u> <u>may serve as a</u> • <u>subterfuge</u> <u>and</u> • <u>rationalization,</u> <u>even as</u> • <u>an escape.</u></p>

59	<p>QUESTION: <u>Also, erudition</u> <u>does not stay with the monad [i.e., with the individual].</u></p> <p><u>In other words,</u> <u>it [i.e., erudition and extensive book learning]</u> <u>can be discontinued.</u></p> <p><u>Is that so?</u></p>
60	<p>ANSWER: <u>Certainly.</u></p> <p><u>Anything that is</u> <u>superficial</u> <u>is</u> <u>discontinued.</u></p> <p><u>Only what reaches</u> <u>the deeper layers of your being</u> <u>remains.</u></p> <p><u>That is why it is</u> <u>so important</u> <u>that you integrate</u> <ul style="list-style-type: none">• <u>your emotions</u><u>with</u> <ul style="list-style-type: none">• <u>your superficial outer knowledge,</u> <u>if the latter [i.e., if your superficial outer knowledge]</u> <u>follows a higher ethical line</u> <u>as is often the case.</u></p>

61

That [i.e., Integrating your emotions with your superficial outer knowledge] is the whole point on this path.

You know that when you die, not only

• your physical body disintegrates

but

• the outer subtle body

as well [i.e., but the outer subtle body disintegrates as well] at some later time.

None of it [i.e., None of your physical body or outer subtle body] constitutes your real personality.

These outer layers [i.e., Your physical body and your outer subtle body] are necessary to fulfill your work on this earth plane,

therefore

they [i.e., therefore your physical body and your outer subtle body] should bring out the inner person.

The inner subtle bodies remain.

These [i.e., These inner subtle bodies] are the very layers you reach by digging into your emotions.

62

An entity may be incarnated with a certain amount of knowledge.

Your present environment may offer you additional knowledge.

It is up to you what you do with it.

Do you use it [i.e., Do you use the knowledge you brought into this incarnation and the knowledge you picked up from your present environment] on a superficial level?

Then this knowledge will be gone after the outer subtle body disintegrates.

But if you use it to integrate
• your real self
with
• this new outer knowledge for the purpose of development,
then the knowledge you are privileged to absorb in this environment will have served its only valuable use.

63

Every one of my dear human brothers and sisters gathered here:

• Receive
and
• absorb
this divine blessing streaming to you.

Let it [i.e., Let this divine blessing streaming to you] strengthen you
in the one way you need it best,
namely
to go out
and
break your prison walls.

Be
willing
to do it [i.e., Be willing to go out and break your prison walls]
and then
go to God.

But do not expect
God
to do it for you.

God will
• show
you
the light of love
and
• help.

• Courageous
and
• noble
is the person who has said yes
to this search.

And may many more of my dear friends
enter this threshold
and
leave the dark tunnel behind.

Joyful blessings
of love
• envelop
and
• penetrate
you.

Be in peace,
my dear ones,
be in God.

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The Pathwork* Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

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