

Pathwork Lecture 120: The Individual and Humanity

1996 Edition, Original Given December 13, 1963

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and 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 – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. **I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.**

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

¶	Content
03	<p>Greetings, my dearest friends.</p> <p>God bless every one of you.</p> <p>Blessed be your</p> <ul style="list-style-type: none">• path, <p>your</p> <ul style="list-style-type: none">• development, <p>your</p> <ul style="list-style-type: none">• continuous growth as individuals.

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*Most of my friends
who have*

- *pursued this path for some time, and*

who have

- *truly been desirous of
understanding
their most hidden problems,*

*again
and again
experience phases
of*

- *relief,*

of

- *enlightenment*

*when they encounter
within themselves
factors which at last
unquestionably
explain*

- *discontent,*
- *unfulfillment,*
- *tension,*
- *frustration, and*
- *other hindrances
to full living.*

*The deep insight
which comes as a result of
relentless self-confrontation
truly
sets you free.*

It [i.e., The deep insight which comes as a result of relentless self-confrontation]

- *liberates you from*
 - *confinement and*
 - *compulsion,*

and

- *enables you to
freely choose your*
 - *inner and*
 - *outer*

course in

- *life and*
- *being.*

*Change
becomes possible
only when
it is a free choice.*

*This [i.e., Having a free choice to change],
in turn, is possible
only when
you have attained
deep understanding.*

04

*Many of you have
already experienced the*

- *joy and*
- *freedom*

*of being able to cope with
aspects of life
you could not cope with previously.*

At the beginning, when

- *deep and*
- *thorough*

*understanding
is*

- *still lacking*

or is

- *only partial,*

*such periods [i.e., such periods of joy and freedom when you
are able to cope with troublesome aspects of life]
are short-lived.*

*They [i.e., These experiences of joy and freedom]
alternate with
periods of*

- *confusion and*
- *depression.*

***But the more you
master
the dark phases
by the will to
understand their [i.e., to understand these dark phases']
inner significance,
and
by not shirking
to overcome
the resistance to do so [i.e., by not shirking from overcoming the
resistance to understand these dark phases' inner significance],
the negative periods
will be
• less frequent,
as well as
• shorter, and
the phases of
• liberation,
• peace and
• joyfulness
will grow
longer.***

*The more you realize
that*

- *each negative phase
contains
a special lesson,*

that

- *each disturbing happening
harbors
a knowledge
you desperately need
in order to*

- *find yourself
and*
- *live the*
- *full and*
- *satisfying
life*

*you are
destined
to live,*

*the easier will it become
to make*

- *disturbances and*
- *crises*

*productive experiences
of short duration.*

*All this
is not new,
I have said it before,*

*but it is only too easy
to forget it
if you have not
repeatedly experienced
the blessings of
working yourself out of*

- *unpleasant moods,*
- *irritations or*
- *depressions,*

*rather than
waiting for life
to remove the outer provocation.*

05

Certain unalterable laws of
• *growth and*
• *development*
apply
to all living organisms
in the universe.

They [i.e., These unalterable laws for GROWTH and DEVELOPMENT]
are identical in
• *principle and*
• *procedure*
for
the
• *physical,*
the
• *mental,*
the
• *emotional and*
the
• *spiritual*
organism.

They [i.e., These unalterable laws for GROWTH and DEVELOPMENT]
apply to
• *the macrocosm*
and
• *the microcosm –*
to the
• *one-celled life organism,*
to the
• *individual human entity, and*
to
• *humanity as a whole.*

There are many life organisms
whose mechanism
you cannot possibly
• *see,*
• *understand, or*
• *evaluate.*

Therefore [i.e., Because there are many life organisms whose mechanism you cannot possibly see, understand, or evaluate, therefore]
you cannot compare the growth processes of

- **these organisms**

with

- **your own** [i.e., with your own growth process].

But you can make a comparison between

- **the individual**
 - **laws and**
 - **processes**

of growth
and

- **those** [i.e., those laws and processes of growth]
of
 - **humanity as a whole.**

Sufficient historical data offer such an extended view, if you apply to them [i.e., if you apply to these historical data]
your present knowledge with the help of this lecture.

This [i.e., This extended view when you apply to these historical data your present knowledge with the help of this lecture]
will give you

- **greater understanding**

and

- **a wider vision**
of the relationship between
 - **the individual**

and

- **the totality of**
all individuals.

It [i.e., This greater understanding and wider vision of the relationship between the INDIVIDUAL and the totality of ALL INDIVIDUALS, or humanity as a whole] will enable you to visualize that humanity as a whole is an

- **entity,**
[and that that “entity as a whole” – or “entity humanity” is] **governed by the same laws as**
- **the individual who [in turn] is a part of the bigger body – humankind [i.e., the “individual” is an integral part of the “entity humanity”].**

There are aspects within the individual that you

- **do not fully understand and therefore [i.e., and because you cannot fully understand these aspects, these aspects you]**
- **cannot control, thereby [i.e., and having aspects you cannot control, thereby] destroying**
 - **union,**
 - **peace and**
 - **integration of the personality.**

This [i.e., Having aspects that you do not fully understand and therefore aspects you cannot control, thereby destroying union, peace, and integration] also applies to humankind as a whole.

06

*The same relationship exists
between*

- *the totality of one human being*

and

- *each of his*
 - *cells, or*
 - *particles of being,*

*as [i.e., as exists]
between*

- *humankind*

and

- *the individual.*

*They [i.e., The “whole” and the “part”]
conform to
identical laws of*

- *living and*
- *growing.*

*This concept [i.e., This concept that “whole” and the “part”
conform to identical laws of living and growing]
is perhaps
more understandable to you at this time,
when it is known that*

- *every atom*

is a replica of

- *the universe.*

*But
full understanding of this factor [i.e., This factor that “whole” and the “part”
conform to identical laws of living and growing]
can come
only when you
extend your range of consciousness
to a wider dimension.*

*For the moment,
it suffices to attempt
an overall comparison
between*

- *the individual human being*

and

- *humanity as a whole.*

07

*Let us begin with
infancy.*

*An infant
lacks*

- *ego-consciousness.*

*There is
no*

- *self-consciousness,*

no

- *sense of self.*

*All a baby
experiences
are*
sense impressions –

- *pleasure*

and

- *pain.*

*Its reactions to both [i.e., A baby's reactions to both pleasure and pain]
are*
strong.

*It [i.e., A baby]
obviously
rejoices
when*

- *pleasure is given*

and
*[just] as obviously
objects
when*

- *pleasure is withheld*

or
when it experiences

- *any degree of pain.*

- *Frustration of pleasure*
- or
- *infliction of pain*
cause
violent anger.

*The infant knows
nothing beyond this [i.e., nothing beyond this violent anger].*

*[For the infant]
There is*

- *no reason,*
 - *no sense of
how*
- *its pleasure
may have a relationship with*
 - *the pain of another.*

*[For the infant]
There is*

- no*
- *logic and*
- no*
- *sense of responsibility.*

*The infant is
completely isolated
in its own
sensing of*

- *pleasure*

or

sensing of

- *pain.*

Even

- *pain and*
- *pleasure –*
*this limited range of experience [i.e., this limited range of
sensation and experience of pain and pleasure] –*
do not exist on [i.e., do not exist on levels beyond sensation, that is, on]
- *emotional,*
- *intellectual and*
- *spiritual
levels.*

	<p><i>The infant is not only</i> • <i>entirely a physical creature,</i> <i>but also</i> • <i>utterly self-centered.</i></p>
08	<p><i>The same condition exists in any form of immaturity [i.e., not only in the immaturity of an infant].</i></p> <p><i>When you</i> • <i>explore</i> <i>the recesses of your psyche as an adult</i> <i>and</i> • <i>find the</i> • <i>undeveloped,</i> • <i>problematic</i> <i>areas,</i> <i>you must encounter</i> <i>this identical infant living within yourself.</i></p> <p><i>[However]</i> <i>It [i.e., the inner infant]</i> <i>is subdued by</i> <i>other parts of your personality which have</i> • <i>grown up,</i> <i>which</i> • <i>know better [i.e., know better than the inner infant living within].</i></p> <p><i>But while this</i> • <i>selfish,</i> • <i>self-centered and</i> • <i>limited</i> <i>infant</i> <i>dwells within,</i> <i>it [i.e., this infant that dwells within]</i> <i>must always</i> <i>be in conflict with</i> <i>the whole personality.</i></p>

*The infant
can grow
only*

- *if it is allowed to
manifest in the person's consciousness,*
- *if it is
no longer suppressed [i.e., no longer suppressed by other mature
parts of the whole personality].*

*Hence,
one cannot say that
infantile traits
cease to exist
when a person
becomes an adult.*

*It [i.e., Infantile traits ceasing to exist when a person becomes an adult]
is only a question of degree.*

09

*To the degree that
this infantile attitude toward the world
exists,
the person is
dependent.*

*An infant is,
as you well know,
utterly dependent.*

*Concomitantly,
the*

- *so-called neurotic,*
- *conflicted,*
- *immature*

*person is
emotionally
dependent.*

You all

- *know,*
- and constantly*
- *experience,*
- how your*
inner
- *problems and*
 - *conflicts*
- rob you of*
- *freedom,*
 - *selfhood,*
 - *self-sufficiency,*
 - *independence.*

Many of you
begin to

- experience*
the meaning of
- *gaining true independence*
- through*
- *giving up*
 - *childish,*
 - *limited*
- self-centeredness.*

Hence,

- *self-centeredness*
- and*
- *dependency*
- are*
interconnected.

You cannot have

- *the one [i.e., You cannot have either self-centeredness or dependency]*
- without*
- *the other.*

Many an inner conflict
rages

- just because of*
this interconnection [i.e., just because of this interconnection of
“self-centeredness” and “dependency”].

*You struggle
against
the dependency
that you
simultaneously
insist upon
as a result of your*

- infantile self-centeredness*

and

- subjectivity in outlook.*

10

*As you
mature,
you develop a
sense of
self.*

*The more
aware of*

- yourself*

*you become,
paradoxical as this may seem,
the more
concerned with*

- others*

you must become.

*Just think of this
great spiritual truth, my friends:*

- lack of selfhood*

means

- self-centeredness.*

**Full selfhood
means**

- **concern for others,**
- **fairness in evaluating**
 - **advantages**
- and**
 - **disadvantages**
- of**
 - **others**
- and**
 - **self.**

**It [i.e., Full selfhood]
does**

- not mean**
annihilation of
 - **self****for the sake of**
 - **others****in a distorted sense of martyrdom –**
which is [i.e., martyrdom is]
always a
"remedy" for
 - **inherent and**
 - **hidden**
 - **selfishness and**
 - **self-centeredness.**

**But it [i.e., But full selfhood]
does imply a**

- sense of fairness**
in which one is capable of
foregoing
an advantage
if it [i.e., if the advantage to one]
creates
 - **undue pain and**
 - **unfair disadvantage****for another.**

So,

- *on the one side of the scale,
we have*
 - *the infant
who has*
 - *no sense of selfhood,*
 - *no awareness of itself,
accompanied by*
 - *utter self-centeredness and*
 - *complete dependency on
stronger beings.*

- *On the other side of the scale
we have*
 - *the mature person
who has*
 - *a sense of selfhood,*
 - *an awareness of the self
beyond the pleasure/pain principle.*

*This [i.e., This mature person's presence]
results in*

- *a social sense,*
- *responsibility*
 - [and]*
 - *concern for,*
 - *understanding of,*
 - and*
 - *feeling with
others*
 - so that they [i.e., the mature persons]
form a harmonious whole
with others around them
in mutuality of*
 - *purpose and*
 - *interest.*

*They [i.e., Mature persons]
are*

- *free and*
- *independent,
which is not to be confused with
omnipotence.*

	<p><i>They [i.e., Mature persons] do not rule, nor are they [i.e., nor are mature persons] ruled.</i></p> <p><i>Instead, a healthy interdependence exists between</i></p> <ul style="list-style-type: none">• <i>them [i.e., between mature persons]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>their fellow creatures.</i>
11	<p><i>For this growth process [i.e., For this growth process in infants] to take place, the infant must develop its</i></p> <ul style="list-style-type: none">• <i>mind,</i> <p><i>its</i></p> <ul style="list-style-type: none">• <i>intellect,</i> <p><i>its</i></p> <ul style="list-style-type: none">• <i>reason,</i> <p><i>as well as</i></p> <p><i>its</i></p> <ul style="list-style-type: none">• <i>emotional nature.</i> <p><i>When all of them [i.e., When all four of these factors: the mind, intellect, reason and emotional nature]</i></p> <p><i>mature in harmony,</i></p> <ul style="list-style-type: none">• <i>growth takes place on all levels</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the individual is integrated.</i>

	<p><i>But as you know only too well, this [i.e., this harmonious growth of all four factors at the same rate] is rarely the case.</i></p> <p><i>Part of the development always lags behind.</i></p> <p><i>This [i.e., This situation where the four factors (the mind, intellect, reason and emotional nature) develop at different rates and where parts lag behind] then creates crisis.</i></p>
12	<p><i>It [i.e., This situation where the four factors (the mind, intellect, reason and emotional nature) develop at different rates and parts of the development lag behind] is the identical process with humanity as a whole.</i></p> <p><i>Primitive humanity can be likened to the infant.</i></p> <p><i>I do not have to repeat the words, but you can safely apply all that has been said about the</i><ul style="list-style-type: none"><i>• infant</i><p><i>to</i><ul style="list-style-type: none"><i>• primitive humanity.</i></p><p><i>History will bear me out.</i></p><p><i>Primitive people lived in a much more secluded manner [i.e., more secluded than society today], but even within their own circle of immediate family, their growing [i.e., primitive people's growing, developing, and maturing] became a necessity, for otherwise they could not survive.</i></p></p>

*Thus [i.e., Because they could not otherwise survive],
primitive people
were forced
to develop
some mental processes
which immediately*

- reduced their
selfish primitive drives*

and

- made them
more responsible for others*

and

- less self-centered.*

13

*Humanity thus
began to form a
society
for the sake of which it functioned [i.e., the society functioned
for the sake of preserving the society],
often with much effort
to overcome
the infantile drives
to destroy what stood in the way
of its [i.e., to overcome the infantile drives to destroy
anything that stood in the way of society's]
immediate gratification.*

*Up to this day,
there are always those*

- who act
according to these infantile drives*

and

- whose sense of responsibility for others
is lacking.*

	<p><i>But on the whole, present</i></p> <ul style="list-style-type: none">• <i>society and</i>• <i>civilization</i> <p><i>derive from these first attempts of primitive man to find a mode of survival by taming the</i></p> <ul style="list-style-type: none">• <i>primitive and</i>• <i>self-centered</i> <p><i>instincts [i.e., taming instincts that are determined to destroy anything that stands in the way of society's immediate gratification].</i></p>
<p>14</p>	<p><i>If the child were</i></p> <ul style="list-style-type: none">• <i>self-sufficient [i.e., not dependent on anyone for anything the child needed]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>independent [i.e., free from any control from any outside authority]</i> <p><i>while [at the same time] possessing self-centered drives, you may imagine what would happen.</i></p> <p><i>It [i.e., The self-sufficient, independent child] would</i></p> <ul style="list-style-type: none">• <i>rule over all those who are weaker</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>destroy them.</i> <p><i>Therefore its [i.e., Therefore, the child's]</i></p> <ul style="list-style-type: none">• <i>weakness and</i>• <i>resulting dependency</i> <p><i>are</i></p> <ul style="list-style-type: none">• <i>a necessity and</i>• <i>a protection.</i>

*Similarly, for a long time
humanity [i.e., humanity as a whole]
was governed by
the law of*

- *strength and*
- *power.*

*You can see this
again
and again
in history.*

*Rulers at first
were removed by others
who were
no different than themselves,
but eventually they [i.e., but eventually rulers]
could gain power
only by
offering their subjects
some rights also.*

Hence,

- *responsibility and*
- *concern*

*for others [i.e., responsibility and concern for their subjects]
developed
first
as a
necessity,
for without it [i.e., without concern for their subjects]
• *power and*
• *advantages*
could not be gained,
and then, eventually, [i.e., and then, eventually, responsibility and
concern for their subjects developed]*

*as a
true
inner*

- *development and*
- *conviction.*

15

*A child
will hit a smaller child
because it wants the latter's possessions.*

*To an infinitely greater degree,
the identical tendency [i.e., this tendency of a child to hit a smaller child
because it wants the smaller child's possessions]
existed in former times,
as it does today.*

*Primitive humanity
was also
much more*

- *helpless and*
- *dependent*

than it is today.

*It [i.e., Primitive humanity]
had fewer means of
controlling the*

- *elements and*
- *forces*

of nature.

*Primitive people
had fewer means at their disposal
to defend themselves
against the*

- *injustice and*
- *brute force*

of other people.

*There was
no civil law
for protection.*

*There was
no code of ethics
which ostracized an offender.*

*Humans fluctuated
between*

- *ruling*

and

- *being ruled.*

16

*Their [i.e., Primitive people's]
general, overall development
was such that
life was a question of*

- *who ruled
whom,*
- *who was*
 - *stronger
and therefore*
 - *better equipped to
pursue selfish drives
at the expense of others.*

This

- *limitation and*
- *ignorance*

*[of primitive people] –
just like the infant's –
made them
dependent.*

*The more they [i.e., The more primitive people]
manifested
brute force
in the absence of*

- *mental and*
- *emotional
development,*

*the weaker
they became.*

*Their [i.e., Primitive people's]
God-concept
was based on
being ruled;
government
was arbitrary,
and
the individual
lived accordingly.*

	<p><i>[In primitive society]</i> Each person ruled weaker ones and was in turn ruled by stronger ones.</p> <p>They [i.e., Primitive people] may have violently resented their rulers, but could not help obeying, while simultaneously even needing the stronger ones [i.e., even NEEDING the stronger rulers over them, all the while RESENTING the stronger rulers].</p>
17	<p>When the child • leaves infancy behind and • enters childhood proper, it [i.e., the child] has to learn • consideration of others and • the curbing of its selfish instincts.</p> <p>The feelings [i.e., The deeper, more mature, inner intuitive feelings] may be lacking [i.e., may be lacking initially], but at least by gesture [i.e., by gesture and outward behavior], the child learns to get along with others.</p> <p>Similarly, at a certain point in history, humankind [i.e., humankind as a whole] became more aware of the needs of others.</p>

*Here, too [i.e., Here, too, as with the child, so also for humanity as a whole],
it was first
a question of*

- *self-preservation*

*rather than
a matter of*

- *inner feeling [i.e., for primitive humanity, consideration for others was a question of self-preservation rather than a matter of behaving from a base of deeper, more mature, inner intuitive feelings].*

*The transition
from*

- *utter self-centeredness*

to

- *concern for others*

*is a crucial period in the
development of an entity,
be it*

- *an individual human being*
- or
- *humankind as a whole.*

18

Each transition in growth,

- *small or*
- *big,*

*is fraught with
crisis.*

*Humankind [i.e., Humankind as a whole]
went through
many crises –
the crises of growth.*

*Let us look at
transitional periods of growth
in the
individual
from the point of view of
crisis.*

*When the child
is being born [i.e., in the process of being born, for example],
it is not only
a crisis for the
• mother,
but even more so
[a crisis] for the
• little entity.*

*I said in a different context that
birth
is a
traumatic shock
for
the baby.*

*[Also,]
When the infant is
weaned from the mother's breast,
it is a
crisis.*

*Each such phase [i.e., Each such phase of the child's growth]
is a step toward
• further independence,
• going
into the
• world,
away from
• seclusion.*

*When the child
starts school,
this is again
a step
into
• the world,
toward
• selfhood,
away from
• seclusion.*

	<p><i>The child [i.e., In school, the child] begins to learn responsibility;</i></p> <p><i>for the first time it [i.e., the child] is, to some extent, away from the</i></p> <ul style="list-style-type: none"><i>• complete shelter</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• protection of the parents.</i> <p style="text-align: center;"><i>Again it is a crisis.</i></p>
19	<p><i>To the degree that you</i></p> <ul style="list-style-type: none"><i>• resist</i> <p><i>such growing periods and</i></p> <ul style="list-style-type: none"><i>• fight against them,</i> <p><i>they [i.e., such growing periods] will</i></p> <ul style="list-style-type: none"><i>• be painful and</i><i>• present</i><i>• conflict and</i><i>• disharmony.</i> <p><i>[Conversely]</i></p> <p><i>To the degree that you</i></p> <ul style="list-style-type: none"><i>• embrace them [i.e., embrace these painful growing periods],</i> <p><i>the new way of life will</i></p> <ul style="list-style-type: none"><i>• become desirable</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• offer new</i><i>• vistas,</i><i>• experience</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• challenge.</i>

20

*The physical system
also undergoes
crisis in growth.*

[For example:]

- *A teething baby
experiences pain.*

- *Puberty
is psychologically
a painful process.*

*It [i.e., Puberty]
is, again,*

- *[a growth step,]*
- *a step toward
individuation.*

21

*This path [i.e., This path, pathwork,]
is the best demonstration of
the law of growth.*

*In fact, my introductory words to this lecture
demonstrate this [i.e., demonstrate how pathwork is the best demonstration
of the law of growth]
on the level of
humanity's psyche.*

*You all know that
the more*

- *you hold on to
destructive patterns,
even [i.e., even going so far as]
resisting
understanding their mechanism,*

the more

- *painful
these*
- *old,
obsolete
patterns
finally become.*

**Conversely,
the more
willing you are
to be [fully] in the growth process
by your
inner determination to**
• understand
and [then actually to]
• change,

the more
• exciting and
• rich,
the more
• meaningful and
• fulfilling
life becomes.

**In the latter alternative [i.e., To be in and fully experience the growth process
through your inner determination to UNDERSTAND your destructive
patterns and then actually to CHANGE these destructive patterns],
the crisis [i.e., the crisis of course still comes, but it]
is
short-lived.**

**It [i.e., The crisis you experience when you are willing to be in
and fully experience the growth process]**

**lasts only until you
summon the strength to
overcome the resistance [i.e., to overcome 1) the resistance to fully
experience the growth process with its inevitable growing pains,
2) your resistance to commit to UNDERSTAND your destructive
patterns, and 3) your further resistance to actually CHANGE your
destructive patterns into constructive patterns].**

But if [i.e., But if on the other hand]

you give in to the
• blind,
• faulty
**reasoning
of resistance,**

**you
drag out
the crisis.**

*[Of course,]
Gradually it [i.e., Gradually the crisis caused by your resistance to
the growth process]
becomes more acute
until*

- you can
no longer bear it,*

and

- you are forced to*
- take yourself in hand,*
- discard*
 - worn out and*
 - incorrect
concepts,*

and

- leave behind
your childish seclusion
which can no longer work
for the adult
you now are.*

22

*Humanity [i.e., Humanity as a whole]
has now
left behind*

- infancy and*
- childhood.*

*It [i.e., Humanity as a whole]
is just about
coming through its*

- adolescence,*

*but is
not yet a*

- mature,*
- adult
entity.*

	<p><i>If you compare the</i></p> <ul style="list-style-type: none">• <i>individual's</i>• <i>period of adolescence</i> <p><i>with</i></p> <ul style="list-style-type: none">• <i>humankind's</i>• <i>present development,</i> <p><i>you will see that</i></p> <p><i>this [i.e., that this stage of just about coming through adolescence]</i> <i>is where humankind</i> <i>is today.</i></p> <p><i>This [i.e., Seeing that the stage where humanity is today is comparable to</i> <i>an individual's stage of just about coming through adolescence]</i></p> <p><i>will</i></p> <ul style="list-style-type: none">• <i>prove helpful</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>widen your understanding.</i>
23	<p><i>Many individuals</i> <i>who grow into adults [i.e., who grow into adults physically]</i> <i>are not mature.</i></p> <p><i>Their body has</i></p> <ul style="list-style-type: none">• <i>grown up,</i> <p><i>but their psyche</i></p> <ul style="list-style-type: none">• <i>limps behind.</i> <p><i>So it is with</i> <i>the world [i.e., Humanity as a whole has grown up PHYSICALLY but humanity's</i> <i>PSYCHE limps behind and is IMMATURE emotionally].</i></p>

***The average individual
who grows into adulthood
may have***

***a number of aspects
which are quite***

- mature,***
- responsible,***
- concerned,***
- free,***
- independent,***

***while [at the same time]
harboring problem areas***

in which the

- selfish***
- ruling***

child

reigns.

- The world,***
- your earth sphere,***
- [humanity as a whole]***

***is the same [i.e., has the same variety of aspects each at a different level
(mature, responsible, concerned, free, independent) as the individual
and also problem areas in which the selfish, ruling “child” aspects reign].***

There are

- groups,***
 - countries,***
 - nationalities,***
 - religions,***
 - sects,***
 - sections –***
 - geographically and***
 - ideologically –***
- with different***
- outlooks and***
 - attitudes.***

***They [i.e., These subgroups of humanity as a whole]
can be likened to the
different aspects of
an individual.***

***On this path,
you [i.e., you, as an individual,]
have discovered
how you
must
lack inner peace
due to***

- split aims,***
- mutually exclusive drives,***
- contradictory concepts.***

***You now know that
the human personality
lacks***

- integration,***
- wholeness and***
- union***

***due to
unconscious divisions.***

***In the course of your
self-exploration,
you find areas within [i.e., within your psyche]
which
completely contradict
your conscious convictions.***

***Emotional reactions
either***

- contradict conscious views,***

or

- [i.e., or these emotional reactions] are split within themselves.***

When you find these

- contradictions and***
- splits,***

it is easy to see

- why you are
disturbed,***
- why you are
at war
with yourself.***

24

This [i.e., This state of having internal contradictions and splits within the individual] is exactly what happens to humanity on the planet earth.

It [i.e., Humanity as a whole], too, is divided within itself.

The organism [i.e., The organism, be it an individual or humanity as a whole,] which,

in perfection,

- *could*

and

- *will*

function

- *harmoniously,*

- *in union with itself,*

must be

at war with itself

as long as it is

divided within by

- *unrealistic concepts,*

- *wrong conclusions,*

- *self-centered and*

- *infantile pursuits,*

- *limited outlooks,*

- *lack of concern,*

- *subjectivity and*

- *unfairness*

due to

- *blind,*

- *isolating*

tendencies.

If two nations have opposite aims,

it is as

- *unrealistic and*

- *senseless*

as opposite aims

within one individual's unconscious.

It is just as

- *destructive and*

- *wasteful.*

25

*Humanity [i.e., Humanity as a whole]
is beginning to leave
the adolescent stage.*

*This does not necessarily mean that
its whole organism
is any more unified
than is the average adult [i.e., than is the average individual adult].*

*Nevertheless,
the approach of a
more mature state [i.e., more mature state in humanity as a whole]
can be felt on earth,
in spite of
the remnants of
immature trends
in the psyche of humanity [i.e., immature trends
in the psyche of humanity as a whole].*

*Many aspects
in the entity
humankind
will be comparable to
the conscious concepts
an individual
has gained
through absorbing*

- good education,*
- good influences, and*
- intellectual truth.*

- *Certain groups*
within the human sphere
- and*
- *their aims*

will represent this maturity,

while

- *other groups [i.e., other groups within the sphere of humanity]*
- and*
- *their aims*

will represent

the entity's [i.e., the entity humankind's]

- *unconscious*
- *infantile,*
- *erroneous,*
- *short-sighted and*
- *destructive*
elements.

But the more
humanity
grows,
the less

confused it will be about
what is

- *constructive and*
- what is*
- *destructive.*

Its [i.e., The entity humankind's]
discrimination
will improve.

***In the past,
while [i.e., while the entity humankind was]
in the***

- child and***
- young adolescent stage,
it was often difficult
for humankind
to distinguish***

***• truth
from
• falsehood,***

***between
what is
• constructive
and
what is
• destructive.***

***• Crass injustice and
• cruelty
could often parade as a
righteous cause,
while the truly
• meaningful and
• mature
solutions for humankind's problems
were too often discarded
as wrong.***

The child's mind [i.e., The entity humankind's childish mind]

- lacks the power
of
• independent thinking,
of
• discriminating, and***
- it shirks the labor [i.e., it shirks the labor required]
of
• even making an attempt to do so [i.e., of even
making an attempt to reason and understand].***

26

As

- *the individual grows capable of dissolving*
 - *destructive,*
 - *childish trends*
- through*
- *reason and*
 - *the power to understand,*

so will

- *humankind [i.e., so will humankind grow capable of dissolving immature, destructive, childish trends through reason and the power to understand].*

Hence,

humanity is now

- *on the threshold of greater maturity*
- and is therefore*
- *in a state of crisis [i.e., a state of crisis that inevitably comes with growth toward maturity].*

As everyone [i.e., As every individual]

on the path

experiences

periods of

darkness

before

the dawn,

so does humanity –

over and

over again.

Adolescence
is a particularly
• painful and
• trying
period

because
the individual
• leaves the
• accustomed and
• safe
period of childhood
behind,
• without possessing, as yet,
the necessary equipment
to be an adult.

A similar adolescent crisis [i.e., adolescent crisis for the entity humankind]
has especially marked
the last
hundred or
two hundred years.

Do you think that this world you live in
would have
• wars,
• upheavals,
• crime,
• starvation, and
• all sorts of other difficulties
if humanity's organism [i.e. if the entity humankind's organism]
were not similarly
• split and
• partly operating on
unconsciously false premises,
just as you do
as an individual?

27

You still see

- *life*
- too much as a
process
separate from
• yourselves.*

*This is why I draw this parallel [i.e., this parallel between
the individual and the entity humankind],*

- which is not*
- *symbolic or*
 - *arbitrary.*

*It is an actual fact
that the*

- *individual human*
 - *body,*
 - *soul, and*
 - *spirit*
- is identical with the*
- *body,*
 - *soul and*
 - *spirit*
- of*
- *humanity as a whole.*

*Contemplation of this
will not only*

- *help you to understand
the world you live in
better,*

but will [also]

- *deepen your
self-understanding.*

Identical processes

*are at work
in all organisms.*

One
apparently single
cell
also consists of
many aspects.

It, too, [i.e., One apparently single cell, too,]
becomes sick
if it is split.

The many aspects
in one cell
are a replica of
the bigger organism
it forms a part of,
[just] as
the individual
[is a replica of and]
forms a part of
the larger body,
[the larger body being the entity]
humankind.

28

True individuation
occurs
when you gain access to
your inner
• brain,
your inner
• will,
your inner
• conscience.

This [i.e., True individuation, gaining access to your inner brain, will, and conscience]
occurs
when you thoroughly
• explore and
• understand
all levels:
• the outer conscious,
• the semi-conscious and
• the unconscious.

*The moment you have
penetrated the
layers of consciousness
that cover
your*

- *real self,*

your

- *real conscience,*

by using

- *profound understanding and*
- *truthful evaluation,*

*you reach
the inner reality
of any particular situation.*

*This [i.e., Reaching the inner reality of any particular situation]
is a profoundly*

- *elevating,*
- *peaceful and*
- *joyful*

*experience,
but it [i.e., but reaching the inner reality of any particular situation]
requires the labor of
stringent honesty
with yourself.*

*A few of my friends
have already experienced this phenomenon.*

After

- *thorough exploration and*
- *self-confrontation
about a problem
in which you are involved,*

the

- *inner will
functions better.*

*[After thorough exploration and self-confrontation
about a problem in which you are involved]*

The

- **inner brain,**
so to speak,
located in the solar plexus,

gives you

the most enlightening

- **guidance,**
- **wisdom,**
- **understanding and**
- **creative outlet.**

Your

- **inner conscience**

conveys

the truth

without the burden of

destructive guilt feelings,

[thereby] showing a way to

truly absolve yourself

from wrongs

you have committed.

**The freer you are of
inner unresolved**

- **problems and**
- **misconceptions,**

the more accurately

**will these inner faculties [i.e., will your inner will, brain, and conscience]
function.**

*The more you are
in touch with
these inner faculties [i.e., The more you are in touch with
your inner will, brain, and conscience],*

- *the more reliable
the guidance throughout your life
must be,*
 - *the more constructively
you will live your life,*
 - *the greater understanding
you will gain
about*
 - *yourself,*
 - *your*
 - *disturbances,*
 - *your*
 - *interrelationship with others,*
- and
about*
- *the world as a whole.*

*In short,
the deeper you go
within yourself,
the more capable
you will become to*

- *go out into the world*

and

- *have fruitful*
 - *contact and*
 - *union*

with others.

*Conversely,
the more you live*

- *on the outer fringes
of your consciousness –*
- *on the superficial level
of manifestation –*
- *the more withdrawn you
must be
from the world,*
- *the less
a part of it [i.e., the less a part of the world].*

29

*A human
is not capable
of taking this
inner direction [i.e., is not capable of taking this inner direction from
the inner faculties – the inner will, brain, and conscience]
as a*

- *child,*

and hardly even as an

- *adolescent.*

*In adolescence
you could,
with proper*

- *guidance and*
- *education,*

*begin
to channel your forces
in the right direction,*

*but it [i.e., but channeling your forces in the right direction as an adolescent]
is still a greater effort
than for
an adult.*

*Humankind, too, [i.e., The entity humankind, too,]
has to learn to
direct the solution of its problems
by looking
inward,
behind
the effect,
into
the inner causes.*

*So far,
humanity
does not usually resolve
collective problems
in this manner.*

	<p><i>In</i></p> <ul style="list-style-type: none">• <i>politics,</i>• <i>economics,</i> <p><i>and even</i></p> <ul style="list-style-type: none">• <i>religion,</i> <p><i>humanity</i></p> <ul style="list-style-type: none">• <i>approaches</i><ul style="list-style-type: none">• <i>life and</i>• <i>its problems</i> <p><i>on the</i></p> <ul style="list-style-type: none">• <i>outer,</i>• <i>superficial</i> <p><i>level of manifestation,</i></p> <p><i>and therefore</i></p> <ul style="list-style-type: none">• <i>cannot find</i> <p><i>true solutions.</i></p> <p><i>But since humankind</i> <i>is approaching maturity,</i> <i>it too [i.e., humankind in approaching maturity, too,</i> <i>like the individual in approaching maturity]</i></p> <p><i>will learn to develop</i> <i>its inner</i></p> <ul style="list-style-type: none">• <i>conscience,</i> <p><i>its inner</i></p> <ul style="list-style-type: none">• <i>will,</i> <p><i>its inner</i></p> <ul style="list-style-type: none">• <i>thinking process.</i>
<p>30</p>	<p><i>You who are in this group,</i> <i>diligently working on this path,</i></p> <p><i>have you not experienced</i> <i>time and again</i> <i>how fruitless it is</i> <i>to try resolving a problem,</i> <i>either</i></p> <ul style="list-style-type: none">• <i>within yourself</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>with others,</i> <p><i>by being concerned with</i> <i>the outer factors alone?</i></p>

*[When solving a problem, either within yourself or with others,
by being concerned with OUTER factors alone,]*

Either

- *the solution is
a very short-lived one,
only to
manifest stronger than ever
in a different guise
later,*

or

- *you become
more*
 - *negatively involved and*
 - *confused
than ever,
running around in circles.*

But

*when you make the effort
to look*

behind the

- *appearance –*

behind the

- *outer manifestation –*

when you truly

face the issues

you encounter there [i.e., you encounter BEHIND the appearance],

although it may at first seem

- *difficult and*
- *unpleasant,*

you soon see

- *that the situation
is not hopeless at all,*

- *that there is a*

- *wonderful,*
- *realistic*

way out

in which

none of the involved people

are dependent on

circumstances

beyond their control.

*When
the world spirit
begins to operate that way [i.e., begins to face the issues that are
BEHIND outer appearances],
all existing problems
will genuinely find a solution.*

*Permanent peace
on this earth
can exist
only when
the overall maturity of humankind
has reached this avenue of
resolving problems [i.e., has reached the avenue of resolving
problems by facing the issues that
are BEHIND outer appearances].*

*Then you will
dispense with
brute force
because
you can
rely on
• reason and
• fairness,
rather than on
• power.*

*But to make this possible,
each
• nation,
each
• government,
each
• group,
will have to
• probe itself [i.e., probe its own house and self]
for its own shortcomings,
rather than
• blame the other,
regardless of how much
appearances
may lend a hand
for such rationalizations [i.e., for rationalizations
justifying such blame of the other].*

	<p><i>By the same token, the growing selfhood of humanity will also enable it [i.e., will also enable humanity] to</i></p> <ul style="list-style-type: none"><i>• assert its rights, to</i><i>• be aware of its values without guilt.</i> <p><i>It [i.e., Humanity] will not weaken when false accusations are made.</i></p> <p><i>This process [i.e., This process of growing for the entity humanity] is identical with the growing selfhood of the individual.</i></p>
31	<p><i>The more each one of you pursues this path in the manner you are doing [i.e., in the manner of pathwork], being forever more determined to overcome resistance to facing the truth in yourself,</i></p> <p><i>the more do you [i.e., the more do each of you as an individuals] contribute to the whole of humankind's reaching the phase when humanity [i.e., when humanity as a whole] can really resolve problems by</i></p> <ul style="list-style-type: none"><i>• adequate means,</i> <p><i>not by</i></p> <ul style="list-style-type: none"><i>• temporary,</i><i>• shallow ones.</i>

32

*You may ponder the question
of what will happen to humankind
when it has
truly matured
in all its aspects.*

*This can, of course,
only be discussed in principle,
for it will take
millions
and millions of years
before
complete individuation
of the world spirit
is reached.*

*After the entire span of time
of humanity's existence,
it [i.e., the entity humanity]
is only
now
about to leave
adolescence,
so what will happen
at maturity
is not an immediate consideration.*

*Nevertheless
you need to pose the question
in order to
understand
certain spiritual laws
in connection with
humanity's fate
on this planet.*

33

*You may also wonder
why it must
necessarily
take all that time [i.e., take millions and millions of years].*

*The answer to this question is
that there are
so many individual souls involved.*

*For the totality of humankind
to reach maturity,
all individual parts of it [i.e., all individual parts of humanity]
have to do so [i.e., have to reach maturity],
just as your personality [i.e., just as your individual personality]
remains
conflicted
until you
integrate
each aspect [i.e., integrate each immature aspect]
of your being
with
aspects
that have already reached maturity.*

*This integration [i.e., this integration of immature aspects with
mature aspects of your being]*

must be a

- willing,*
- free
choice,*

not a

- compulsive
one.*

*Too often
you try to
force yourself [i.e., force yourself to a higher state of maturity than you are]
by blind compulsion,
while
certain emotional reactions
rebel.*

This [i.e., This trying to force yourself to a higher state of maturity than you are by blind compulsion while certain emotional reactions rebel] does not mean [i.e., does not result in]

- *individuation and*
- *wholeness.*

If the world spirit is truly mature, forcing still immature aspects of itself into submission would contradict the freedom of spiritual reality.

However, the more humanity reaches overall maturity, the faster progress will be for those limping behind.

The

- *general atmosphere and*
- *influence*

will be conducive to faster development.

Again, this [situation for the entity humanity] can be likened to the individual who finds

- *the pathwork*

and

- *self-confrontation*

becoming easier as more of his or her major problems are

- *faced and*
- *resolved.*

*Therefore,
the time element [i.e., the time required for growth, individuation, and maturation]
cannot be fixed
nor
rules made
that each period
must take
an equal amount of time.*

*The period of infancy
may be
relatively
much longer than
growth periods of adulthood.*

*The time element
cannot be compared to
the fixed time
that a
physical organism
takes
to grow from one state
into the next.*

34

*Now, as to the question of
the fate of
humankind as a whole
after it reaches full maturity,
again
let us compare it with the individual.*

*An individual entity
is bound to the earth sphere
until
it has reached
full maturity.*

*[Until FULL maturity is reached,]
It [i.e., The individual entity]
returns
again
and again [i.e., returns again and again to the earth sphere].*

*The more it [i.e., The more the individual entity]
develops its inner faculties [i.e., develops its INNER brain, will, and conscience],
thereby
relating
• more and
• better
to others,
the higher it [i.e., the higher the individual entity]
raises its consciousness.*

*A highly developed human being
begins to perceive
a new dimension
which is already
outside
the human sphere.*

*As this evolutionary process continues,
the individual's
• emanations
become
finer and
finer.*

*Its [i.e., The individual's]
• matter
becomes
more subtle,
dissolving the
• harsh,
• coarse
matter,
as you
now
know it.*

*Almost imperceptibly,
as evolution grows,
the individual
creates
a new kind of
• body matter –
• soul matter –
thus being drawn into
a different world.*

Such individuals [i.e., Such individuals who have evolved and created a new kind of body matter – soul matter – and who are being drawn into a different world]

are no longer drawn into this sphere [i.e., into this dualistic earth sphere of consciousness].

Their

subtler

- ***emanations and***

subtler

- ***matter***

pull them into a corresponding environment.

This is

not,

as is often said, a change from

- ***one geographical abode***

to

- ***another [i.e., to another geographical abode],***

but [rather]

a change in

- ***spiritual and***
- ***psychological outlook,***

a different

- ***state of being.***

As

- ***the world spirit,***

as a totality,

reaches this state,

it too

will undergo

an identical change [i.e., an identical change to that of the individual].

- *The earth sphere itself*
will become
 - *finer,*
 - *its matter*
 - *more*
and more subtle,
 - *its vibration*
 - *faster*
- due to*
its correspondingly
higher degree of consciousness.

35

- At this time of the year [i.e., December – going into the next year],*
indicating
- *a new phase,*
 - *a new segment of time,*
this lecture
 - *will offer you*
a better
overall view
- and*
- *will give you*
much food for thought
which will be useful
not only for
 - *general speculation,**but [also] will prove helpful for*
 - *your most personal problems*
in your
 - *pathwork,**in your*
 - *life.*

*In the discussion we are going to have on this lecture,
it may be fruitful
if you think of*

- your personal problems*

and

- how they run parallel
to*
- world history,
to*
- the development of humanity as a whole.*

*If we receive such examples from some participants,
this may prove of great value, my friends.*

36

Are there any questions now?

QUESTION:
*You mentioned
millions of years to come
in order to complete the cycle.*

In what way can

- infancy and*
- childhood*

*be counted
from your vantage point?*

Also in millions of years?

ANSWER:
Of course.

Just think how long

- the earth and*
- humanity*

are known to have existed already.

37

QUESTION:

*How do you account for
the rise and fall of*

- *civilizations and*
- *races*

*if you generalize now
the state of
adolescence?*

Did they [i.e., Did civilizations and races]

- *rise*

and

- *die?*

ANSWER:

*Part of the answer is that
some of the souls in these civilizations
have already completed their development
in this specific sphere.*

*Others come again
in different*

- *civilizations and*
- *races*

for the completion of their evolution.

*It is not necessary
to come back into
the same environment.*

*Another part of the answer
is a comparison [i.e., a comparison of a group or civilization within humanity]
with
the individual.*

*Let us assume that
as a young person,
you adopt*

- *a way of life,*
- *an attitude*
to
- *life and*
to
- *others,*
in which you wish to
cope with
- *your personal difficulties*
and
- *the world's difficulties.*

*This attempt [i.e., This attempt to cope with your personal difficulties
and the world's difficulties]*

*may combine
a number of facets,*

- *constructive*
and
- *destructive,*
- *realistic*
and
- *unrealistic.*

*For a while,
you appear to get by
with this solution [i.e., this solution to your personal difficulties],
but as*

- *you grow older and*
- *circumstances change,*
the solution
no longer works.

*So you discard it [i.e., So you discard this solution to your personal difficulties]
in order to adopt
a new way of life,
perhaps still distorted,
so that,
at a still later period,
you have to discard it again.*

*We may liken
civilizations
which have*

- risen and*
- fallen*

to

the young person's

- outer or*
- inner*
- pseudo-solutions,*
- ways of life*

*which combine
conflicting elements
in the*

- self*

and

in the

- world.*

38

QUESTION:
*Could you explain
the role of Egypt?*

*I can see the theory of
pseudo-solutions
where*

- Greece and*
- other cultures*

are concerned,

*but with Egypt
something has been
lost,*

*where there seems to have been
an inner knowledge.*

39

ANSWER:
*Nothing real
can ever be lost.*

*It may perhaps
appear
to be lost
because of
not associating it with Egypt,
but that does
not mean
it is lost to the world.*

*It is just as in
the individual
who is bound to
retain
constructive facets
of an attempt to resolve problems,
even if
the whole nucleus
does not work out.*

*When you preserve
this constructive element,
you do not recall each time
that, at a particular period,
you combined*

- a temporary way of life
that proved unsatisfactory*

with

- this specific constructive trend.*

One

- individual or*

one

- civilization*

*does not
invent truth.*

*Truth
is.*

	<p><i>It [i.e., Truth] exists, to be used by the created beings.</i></p> <p><i>It [i.e., Truth] cannot be extinguished.</i></p>
40	<p><i>My dearest friends, specifically at this time of year [December 13], receive very special blessings for your</i></p> <ul style="list-style-type: none"><i>• continuous development</i><i>and</i><i>• self-realization.</i> <p><i>This time indicates one of those times of crisis I have spoken about.</i></p> <p><i>The spirit Jesus Christ acted out visibly one of those crucial periods of change.</i></p> <p><i>This [i.e., This crucial period of change at the coming of Jesus Christ] marked – in history – a shift [i.e., a shift in humanity] between</i></p> <ul style="list-style-type: none"><i>• childhood</i><i>and</i><i>• adolescence.</i>

*It may seem disproportionate
that [i.e., that for humankind]
so much more time has elapsed
from*

- *infancy*

to

- *childhood,*

and again
from

- *childhood*

to

- *adolescence,*

*while only two thousand years have gone by
and*
humankind is now on the

- *threshold of maturity.*

*But I repeat that
phases of growth
cannot be measured in
fixed states
as with
the physical organism.*

*Besides, as I have also said,
the individual too
may be*
more or less

- *adult and*
- *mature,*

while continuing to harbor

- *very immature and*
- *destructive*

elements.

*The fact that humankind
is on the verge of entering
maturity as a whole
is bound to bring a
great deal of betterment
in this world,
but it [i.e., but the fact that humankind is on the verge of entering maturity]
does not do away with
its destructive aspects.*

41

*There is a significance in the fact
that I chose this particular topic
for this night.*

*The incarnation of
the spirit of Jesus Christ
indicated
the same kind of*

- upheaval and*
- turmoil*

*that the human organism goes through
when a child reaches
puberty.*

*At such periods,
the entity [i.e., the child in puberty]
discovers a
great deal of
idealism.*

Young people are full of

- strength and*
- ideals*

and, at the same time, they have

- violent,*
- rebellious and*
- cruel*

impulses.

*This is exactly the stage
humankind
went through at that period [i.e., at the incarnation of Jesus Christ].*

42

*With this thought in mind,
go your way in peace.*

*Keep the inner light burning so that
further
• growth,
further
• individuation,
can proceed
within each one of you,
thus enabling you to
• reach out and
• contact others
in their
true inner state.*

*You will become
more
• independent,
more
• free,
more
• responsible,
less
• isolated.*

*Our
• love,
our
• blessings
go to all of you.*

Be in peace.

Be in God!

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