

Pathwork Lecture 131: Interaction Between Expression and Impression

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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

03	<p><i>Greetings, my dearest, dearest friends.</i></p> <p><i>Blessings for every one of you.</i></p> <p><i>Blessed be this evening [i.e., Blessed be this time we now spend together in this lecture].</i></p> <p><i>May this lecture help all of you</i></p> <ul style="list-style-type: none"><i>• to progress on this path,</i><i>• to find</i><ul style="list-style-type: none"><i>• missing clues and</i><i>• enlightenment</i> <p><i>wherever you struggle in the dark.</i></p>
04	<p><i>The human struggle is a continuous striving toward light, whether or not you know it.</i></p>

by Eva Broch Pierrakos

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*When I say light,
I mean*

- *the light of truth –*
- *the truth of happiness.*

*For in truth [i.e., For when you are in truth]
you must be happy.*

*When you
lose truth
it is
always
because
you look for
much more*

- *complicated solutions
than*
- *the truth.*

*You look
much further ahead,
away from
where the answer is.*

05

*The concept
you are impressed with
is that happiness
is attainable
only
in the distant future.*

You strive toward

- *the future,*

while happiness

- *is in
the now.*

*I have said this before, my friends,
but it is not fully understood by most of you.*

	<p><i>So I want to</i></p> <ul style="list-style-type: none">• <i>talk about this a little more and</i>• <i>show you the way to experience it [i.e., the way to EXPERIENCE happiness in the NOW].</i>
06	<p><i>If you truly understand yourself in relationship to this very moment [i.e., understand yourself in relationship to this NOW], momentary unhappiness notwithstanding, you must be happy.</i></p> <p><i>In other words – and this may sound like a contradiction, but it is not – no matter how unhappy you are now,</i></p> <p><i>by understanding this now, you must be happy.</i></p> <p><i>Conversely, no matter</i></p> <ul style="list-style-type: none">• <i>how favorable circumstances are,</i> <p><i>and no matter</i></p> <ul style="list-style-type: none">• <i>how happy you may think you are at this moment,</i> <p><i>if you do not</i></p> <ul style="list-style-type: none">• <i>fully live in the moment and</i>• <i>understand it [i.e., and understand this moment, understand this NOW] in relationship to you,</i> <p><i>you cannot be fully happy.</i></p>

07

*When I speak
of the*
• *now*
and
of the
• *moment,*
this can mean only
one thing – that is,
• *you yourself.*

*Your view of
the world –*
your attitude
to
• *life,*
to
• *happenings*
and to
• *others –*
can only be a result of
your
• *view of,*
and
• *attitude to*
• *yourself.*

If you
understand
yourself
in relationship to
• *life,*
at this moment,
you cannot possibly be
in darkness.

08

I have given you
many tools for
• *reaching*
yourself
and thereby [i.e., and by reaching yourself thereby]
• *living in*
the now.

*This whole path [i.e., This entire pathwork] –
with all its*

- *methods and*
- *various approaches –*

is concerned with
*this primary goal [i.e., this primary goal of reaching and
realizing YOURSELF].*

*When you
realize*

- *yourself,*

*when you
find your*

- *real self,*

*you are
in the now –*
*in the very act of
being
in yourself.*

09

*We have, in our pathwork,
two fundamental approaches,
both of which
are necessary.*

One is [i.e., One approach in our pathwork is]

- *finding,*
- *expressing, and*
- *emptying out*

*what is within you,
so that it [i.e., so that what is within you]
can be
reexamined
as to its*

- *truthfulness and*
- *reality.*

The second is [i.e., The second approach in our pathwork is]

- *impressing,*
- *molding and*
- *directing*

*the powers within yourself,
so as to create*

- *favorable, or*
- *more variable,
circumstances.*

These approaches [i.e., These two approaches – 1) finding, expressing, and emptying out what is within you so it can be reexamined as to its truthfulness and reality AND 2) impressing, molding and directing the powers within yourself so as to create favorable or more variable circumstances]

*are
interdependent.*

*In order to
live*

- *meaningfully and*
- *dynamically,*

*an interrelationship between them [i.e., an interrelationship
between expressing and impressing]
is necessary.*

*I can recognize
that many of you, my friends,
are often
in confusion
regarding
this*

- *happy interaction,*

this

- *mutual interplay
between*

- *expressing and*
- *impressing,*

between

- *emptying out and*
- *putting in truth.*

	<p><i>When there is no harmony between these two activities [i.e., When there is NO HARMONY between these two activities – BETWEEN 1) finding, expressing, and emptying out what is within you so it can be reexamined as to its truthfulness and reality AND 2) impressing, molding and directing the powers within yourself so as to create favorable or more variable circumstances], there must be</i></p> <ul style="list-style-type: none">• <i>confusion and</i>• <i>darkness.</i>
10	<p><i>No matter how important each of these two approaches is by itself, using one instead of [i.e., using one where you should be using] the other makes the fulfillment you seek unattainable.</i></p> <p><i>It is not easy to know when</i></p> <ul style="list-style-type: none">• <i>one</i> <p><i>and when</i></p> <ul style="list-style-type: none">• <i>the other</i> <p><i>activity [i.e., when either expressing or impressing] is appropriate.</i></p> <p><i>Let us try to shed a little more light on this subject.</i></p>
11	<p><i>From our past endeavors you all know the importance of examining your unconscious</i></p> <ul style="list-style-type: none">• <i>thoughts and</i>• <i>reactions.</i>

**You all know that
taking a
• truthful concept
and impressing it
over
as yet unrecognized,
• untruthful ideas
is merely
• self-deception,
• superimposition.**

**It [i.e., Taking a TRUTHFUL concept and superimposing it over
UNTRUTHFUL ideas]
cannot create a
genuine
constructive attitude.**

**Your psyche
is like a
vessel.**

**If it [i.e., If your psyche, your vessel]
is filled with
muddy water [i.e., muddy water, representing UNTRUTHFUL ideas]
and you pour
clear water into it [i.e., and you pour clear water, representing
TRUTHFUL ideas, into your psyche that currently has
UNTRUTHFUL ideas, muddy water],
the clear water [i.e., the new TRUTHFUL ideas you now pour into your psyche]
becomes muddy too [i.e., becomes muddy, mixed with UNTRUTHFUL ideas
too, so all the water is now muddy with UNTRUTHFUL ideas].**

**So the muddy water [i.e., So the muddy water, representing
UNTRUTHFUL ideas currently in your psyche,]
must be emptied first.**

**When I say
it must be emptied,
this means
you must
understand
its contents [i.e., you must understand
the UNTRUTHFUL ideas in your psyche].**

	<p><i>You must understand</i></p> <ul style="list-style-type: none"><i>• that particular misconceptions [i.e., THAT particular UNTRUTHFUL ideas] make the water muddy,</i><i>• what these misconceptions are,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• in what way they are misconceptions [i.e., in what way these UNTRUTHFUL ideas are NOT TRUTHFUL].</i> <p><i>This [i.e., This coming to UNDERSTAND what is currently in your psyche] is</i></p> <ul style="list-style-type: none"><i>• the expressing,</i><i>• the emptying out.</i>
12	<p><i>Let us first examine expressing.</i></p> <p><i>One of the most important aspects to look at is your struggle to resolve problems on false premises.</i></p> <p><i>The question slumbering within yourself – the question you unconsciously pose regarding a certain attitude toward life – is based on an utterly false premise.</i></p> <p><i>It [i.e., The problem you struggle to resolve] is often a nonexistent problem in itself, or it [i.e., or the problem you struggle to resolve] exists in an entirely different way than you</i></p> <ul style="list-style-type: none"><i>• consciously, or</i><i>• unconsciously, consider.</i>

*When you build defenses
against a
nonexistent problem,
no matter
• how you struggle,
no matter
• how you defend yourself,
you
must
entangle yourself
deeper
into a web of confusion.*

*This [i.e., This building defenses against a nonexistent problem and as a result
entangling yourself deeper into a web of confusion]
is the general difficulty
confronting
• all humanity,
• even those
who are already on a path of self-realization.*

*For each one of you
has yet to get disentangled from
such predicaments:*

- struggling*
- and*
- defending*
- against*
 - false assumptions,*
 - nonexistent dangers.*

13

*• You have already made such discoveries
and
• some of you
have already liberated yourselves
from
some of
the false struggles.*

	<p><i>You have understood them [i.e., You have understood some of your false struggles] to some extent, but I venture to say that every one of you here – and every one of you who reads these words – still struggles against a problem that does not exist.</i></p>
14	<p><i>Let us take a very simple common example so as to make it easier for you to follow me.</i></p> <p><i>Every one of you is constantly afraid, in one way or another, of being</i><ul style="list-style-type: none"><i>• inadequate,</i><i>of being</i><ul style="list-style-type: none"><i>• rejected,</i><i>of being</i><ul style="list-style-type: none"><i>• looked down upon or</i><i>• not taken seriously [i.e., or of not being taken seriously].</i></p> <p><i>Whether or not you consciously consider this [i.e., consider fear of being inadequate, rejected, looked down upon, or of not being taken seriously] as a problem in you, you battle against it [i.e., you nonetheless battle against your fear of being inadequate, rejected, looked down upon, or of not being taken seriously], trying in your own way to solve it.</i></p> <p><i>Trying to solve a problem that does not exist must create real problems.</i></p>

*The predicament against which you battle
is a nonsensical idea,*

*for others
are
not
out to*

- reject or*
- diminish*

*you,
as you often
emotionally
perceive.*

*Whether or not you are aware of it
at this moment,
nine-tenths of your
attitudes*

- to
life –*
- to
yourself and*
- to
others –*

*are a struggle against
this false premise [i.e., against this FALSE premise that
others are out to reject or diminish you].*

*To defend yourself
against this dreaded happening [i.e., this dreaded happening of others
rejecting or diminishing you],
you build an elaborate structure.*

15

*When you enter upon such a path [i.e., such a path as this pathwork] –
and often when you have already been on it for some time,
without thinking about it specifically –*

*your endeavors
are geared to
make this dreaded event [i.e., make this dreaded event of others
rejecting or diminishing you]*

*not
come true.*

***In other words,
you hope to make your defenses more adequate
so as to be better equipped
to solve
your problem of
• rejection and
• inadequacy –
a problem that does not exist.***

***As long as you move in this direction [i.e., move in this direction of defending
against a problem of rejection by others and inadequacy – against
a problem that does not in fact exist],***

***real
relief [i.e., real “relief” to a “problem” that does not in fact exist]
cannot come.***

[For real relief to come to a “problem” that you merely imagine to be a problem,]

***You must first recognize that
all your
• energies,
all your
• aims,
are geared in a direction
that has no realistic justification.***

***You focus
on
• illusion,
not on
• reality.***

***When this recognition [i.e., When this recognition that you are focusing on
illusion, on a “problem” you merely imagine and that is not at all real]
dawns upon you,***

***you will
not
project into the future
• a perfection of yourself
and
• a perfect life experience.***

***You will no longer need to strain toward
being something
you are not [i.e., no longer strain toward being “perfect”].***

	<p><i>The now will then be fully satisfactory [i.e., satisfactory and problem free].</i></p> <p><i>Wherever you stand at that moment, this emptying out [i.e., this emptying out of the untrue belief that to be fully satisfactory means that you must be something you are not] must occur.</i></p>
16	<p><i>The emptying consists of recognizing that the problem you struggle against [i.e., the problem of believing that you must be OTHER than who you are in order to not be rejected or not to be “inadequate”] is not a</i></p> <ul style="list-style-type: none"><i>• real problem,</i> <p><i>but an</i></p> <ul style="list-style-type: none"><i>• imaginary one – an image!</i> <p><i>Out of this imaginary problem [i.e., Out of this imaginary problem of believing you must be OTHER than who you are in order to not be rejected or not to be “inadequate”]</i></p> <p><i>arise a number of</i></p> <ul style="list-style-type: none"><i>• general and</i><i>• particular</i><ul style="list-style-type: none"><i>• misconceptions and</i><i>• destructive attitudes.</i> <p><i>You will find the following factor connected with it [i.e., connected with this imaginary problem of believing you need to be OTHER than who you are in order to not be rejected or not to be “inadequate”], which I have discussed in the past but which needs to be discussed again in this context.</i></p>

	<p>When you have a</p> <ul style="list-style-type: none">• desire or• aim <p>which is</p> <ul style="list-style-type: none">• legitimate and• realistic, <p>yet remains</p> <ul style="list-style-type: none">• unfulfilled, <p>what blocks it [i.e., what blocks the fulfillment of a desire which is realistic] is the struggle against the nonexistent problem.</p> <p>As a result of the struggle [i.e., As a result of the struggle against the nonexistent problem of believing you need to be OTHER than who you are in order for the desire to be fulfilled],</p> <p>a no-current works against your conscious wishes.</p> <p>It is essential to become specifically aware of</p> <p>this connection [i.e., aware of this connection BETWEEN your struggle against the nonexistent problem of believing you need to be OTHER than who you are in order for the desire to be fulfilled AND how this belief becomes a NO-CURRENT against the fulfillment of your conscious wishes].</p>
17	<p>Whenever an aim for</p> <ul style="list-style-type: none">• self-expression and• fulfillment <p>stubbornly remains unfulfilled,</p> <p>a denying attitude that</p> <ul style="list-style-type: none">• does not want it [i.e., does not want the self-expression or fulfillment], <p>that</p> <ul style="list-style-type: none">• holds back from it [i.e., a denying attitude that holds back from the self-expression or fulfillment], <p>is overlooked.</p>

*There is an attitude that –
even without saying an outright
no
to it [i.e., without saying an outright NO
to that for which you consciously wish] –
refuses to
reach for it [i.e., there is an attitude that refuses to reach for
what you consciously wish],
for whatever*

- *motivations and*
- *reasons.*

*If you persist in
denying the fact
that you reject
your very wish,
you cannot eliminate
hopelessness
which is always a byproduct of
such an inner situation.*

As long as you are only aware of your

- *conscious desire*

and do not see the

- *unconscious*

*withholding of yourself from the desire,
there must be
hopelessness.*

*The only way you can
dissolve the hopelessness
is by directly going toward that side in you which says,*

"No, I do not want it [i.e., I do not want what I consciously wish]."

*This [i.e., This need to directly go toward the side in you which says,
"No, I do not want what I consciously say I desire" if the
hopelessness is to be dissolved]*

*still has
not occurred to
many of my friends
who*

- *linger and*
- *dwell*

in their hopelessness.

	<p><i>Instead</i> [i.e., <i>Instead of lingering and dwelling in your hopelessness</i>], say:</p> <p><i>"If I feel hopeless because I do not get what I want, what is it in me that says no to it?"</i></p> <p><i>I</i></p> <ul style="list-style-type: none">• <i>want and</i>• <i>intend</i> <p><i>to find this denial</i> [i.e., <i>to find the voice in me that says 'No' to what I consciously say I desire.</i>"]</p> <p><i>Then</i> [i.e., <i>Then, when you find the voice in you that says, "No" to what you consciously desire,</i>]</p> <p><i>the hopelessness will dissolve.</i></p>
18	<ul style="list-style-type: none">• <i>The negative attitudes toward the fulfillment must be unearthed,</i> <p><i>as well as</i></p> <ul style="list-style-type: none">• <i>the nonexistent problem that you battle against</i> [i.e., <i>the nonexistent problem of believing you need to be OTHER than who you are in order for the desire to be fulfilled</i>]. <p><i>Then</i> [i.e., <i>Then, when the negative attitudes toward the fulfillment AND the nonexistent problem that you battle against are BOTH unearthed,</i> <i>and then only</i> <i>will your blocks dissolve.</i></p>
19	<p><i>Now I come to</i></p> <ul style="list-style-type: none">• <i>the second approach,</i>• <i>the impressing,</i>• <i>the putting in.</i> <p><i>Where you are in untruth, truth must be understood.</i></p>

***Behind every
untruth,
truth exists.***

***It [i.e., Truth]
cannot be***

- blotted out, or***
- dissolved, or***
- made to disappear***

by erroneous assumptions on your part.

***Understanding
the truth [i.e., Understanding the TRUTH behind every UNTRUTH]
is extremely important.***

***When you discover
an untruthful concept,
you must
understand
what the untruth about it is [i.e., understand what the untruth about
the concept is].***

***In what way
is it [i.e., In what way is the untruthful concept]
untruthful?***

***What is the
truthful
concept
that exists behind it [i.e., behind the untruthful concept]?***

***I once compared this with
the sun
behind
the clouds.***

***If a person lives in a climate
where the sun rarely comes out
and they forget that the sun exists,
they will become
hopeless.***

*By realizing the sun exists
behind the clouds,
there is
no hopelessness,
even while
the clouds
prevail.*

It is the same with
• *truth*
and
• *untruth.*

*Realize that
no matter
how*
• *negative,*
how
• *hopeless,*
how
• *unhappy*
your momentary moods are,
the truth
*is the opposite [i.e., the TRUTH is the OPPOSITE of your momentary
negative, hopeless, and unhappy moods].*

Truth
is
happiness,
even if you
cannot experience it [i.e., even if
you cannot experience happiness]
at the moment.

- *This knowledge [i.e., This knowledge that truth IS happiness even if
you cannot experience happiness],*
- *the understanding of this principle [i.e., this principle that truth IS happiness],
will bring you
nearer to understanding
your particular momentary*
• *untruth*
and
the
• *truth behind it [i.e., the truth behind the momentary untruth].*

20

*You cannot
impress yourself with
a specific truthful concept
before
you understand
your particular untruthful concept.*

*Only then [i.e., Only then when you understand
your particular UNTRUTHFUL concept]
is the impressing of
your psychic substance feasible.*

*As long as you are
confused,
you do
not know*

- in what way
you are
in untruth,*
- in what way
the problem you fight against
is imaginary,*

and

- why this is so [i.e., why the problem you fight against.
is in fact IMAGINARY and not a real problem at all].*

*As long as you ignore
the fact
that the particular problem you struggle with
does not exist in reality,
how can you impregnate yourself with
the corresponding truthful ideas?*

21

*The constant interaction
between these two approaches [i.e., these two approaches of EXPRESSING
and IMPRESSING]
is of great importance, my friends.*

*It would be a mistake to assume
that these two activities
follow each other consecutively on this path –
first expressing,
then impressing.*

*Up to a certain point,
a person's pathwork concentrates on
bringing out
what is inside [i.e., on EXPRESSING].*

*Only then [i.e., Only then when what is inside is EXPRESSED]
does the*

- examination and*
- analysis*

*of this material [i.e., of this material that is inside]
begin.*

Both

- expressing*

and

- impressing*

*must exist
throughout,
from the beginning onward.*

*Both activities [i.e., Both EXPRESSING and IMPRESSING]
are always necessary.*

*At the very beginning of such a path
the personality
is still*

- filled with
misconceptions and*
- utterly unaware of
its confusions.*

*Then all this material
needs to be expressed.*

*In order to succeed in such
expression
it is necessary, at the time,
to*

- comprehend*

and

- impress the self with
truthful statements.*

This impressing [i.e., This impressing of truthful statements at the beginning] has the power to

- ***gather inner forces and***
- ***direct them [i.e., and direct these inner forces] into the proper channels.***

Your

intent

must be clearly formulated to activate the necessary inner powers.

This [i.e., This clear formulation of your INTENTION to activate the necessary INNER powers]

will prevent

- ***stagnation and***
- ***the possibility of giving up in***
 - ***despair and***
 - ***confusion.***

In order to accomplish this [i.e., to accomplish purification of the inner vessel], even at the early stages when the inner vessel is filled with

unclear substance

that needs to be emptied out,

constant interaction

between

- ***impressing –***
 - stating***
 - ***truth and***
 - formulating***
 - ***constructive intent –***

and

- ***expressing***
 - must prevail.***

22

As you

- *advance on the path and*
- *make progress,*
the inner vessel
brings forth the
 - *false ideas,*
 - *wrong conclusions,*
 - *problems*
 - *that do not really exist**and*
 - *against which you fight*
on wrong premises.

Then [i.e., Then when the inner vessel brings forth the false ideas, wrong conclusions, and problems that do not really exist and problems against which you fight on wrong premises]

it is even

more essential

that a harmonious interplay

between the two activities exist [i.e., that a harmonious interplay between EXPRESSING and IMPRESSING exist].

The correct timing

of when one or the other [i.e., of when EXPRESSING or IMPRESSING] is appropriate must be found.

23

There is

no rule,

my friends,

as to when to emphasize one

more than the other

of these two approaches to the self.

The only way you can discover

this balance [i.e., this balance between EXPRESSING and IMPRESSING] is by

• *feeling into yourself*

and

• *listening to*

your innermost

soul movements.

By doing that [i.e., *By feeling into yourself and listening to your innermost SOUL MOVEMENTS and thereby discovering the proper balance between ESPRESSING and IMPRESSING*]

you will not only

- **come to be sensitively attuned to the need of the moment**

in this respect [i.e., *in respect to this balance*

between expressing and impressing],

you will also

- **strengthen your selfhood.**

By honoring the individual rhythm of your personal path, you

assume

- **self-responsibility**

instead of

trying to fit into

- **prescribed rules.**

Your own

cosmic attunement [i.e., *Your cosmic attunement to the individual rhythm of your own personal path*]

can unfold

only when you

reach for it [i.e., *only when you reach for your own cosmic attunement to the individual rhythm of your own personal path*]

- **consciously and**
- **deliberately.**

It [i.e., *Your own cosmic attunement to the individual rhythm of your own personal path*]

cannot reveal itself

if you

- **ignore its existence** [i.e., *ignore your even having an individual rhythm to your own personal cosmic path to which you can attune*]

or

- **pursue**
 - **blind,**
 - **rigid**
- practices.**

24

*People have too ingrained a tendency
to obey
an authority.*

*We have discussed this amply in the past,
but never quite in this connection [i.e., but never quite in connection to your
having an individual rhythm to your own personal
cosmic path to which you can attune].*

In a

- *very subtle, and*
- *still vastly undetected way,
you pursue
even such a liberating activity as
the pathwork –
whose aim is to attain full selfhood
in every possible way –
without making use of the material
according to
the momentary needs
of your psyche.*

*[Instead of making use of material such as pathwork according to the needs
of your psyche in each moment,]*

*You try to use the material
as if it
contained rules
to be governed by.*

*This [i.e., Turning material such as pathwork into RULES to be governed by],
of course,
has a stifling effect.*

*Even though such an approach
cannot
kill*

*the vital stream within yourself,
it [i.e., turning material such as pathwork into RULES to be governed by]
does not encourage its manifestation [i.e., does not encourage the
manifestation of the vital stream within yourself].*

25

*The lectures –
all the*
• *material and*
• *help*
*given to you on this path –
only serve [i.e., only serve you]*
as you
freely
take one aspect at a time of the teachings,
appropriate
for
you
at a
particular moment.

*In other words, my friends,
there is a tremendous difference*
between
• *trying to use these words*
at the moment –
• *following through and*
• *listening into yourself,*
• *freely allowing for what may come up –*
and
• *recognizing*
that the evolving material [i.e., the evolving inner
material of your life, your soul movements]
fits into this or that
• *lecture or*
• *statement of the teachings.*

This [i.e., Recognizing that the evolving inner material of your life fits into
this or that lecture or statement of the teachings]

is a very opposite approach [i.e., is a very opposite approach to trying to
force the words of a lecture you happen to be reading at the moment
to fit whatever is happening in your life at that moment].

Too often,
in a

- **subtle and**
- **unrecognized**

way,
you try to

- **find and**
- **squeeze yourself into**

the tools given you,
rather than

- **locate your**

inner material
first
and

- **choose the tool** [i.e., choose the tool or teaching from a particular lecture you have read in the past]

afterward.

The latter approach [i.e., Finding and clarifying your inner issues or life situation first and then choosing the tool or teaching from a particular lecture you have read in the past and that seems to best fit your current life situation]
will make you
free,
while the former [i.e., while forcing whatever teaching you are reading now to fit whatever situation you are in at the present time, whether or not the teaching you are reading now applies to your current situation,]
continues to bind you.

Only the authority
has changed [i.e., you have given authority to the TEACHING to change your life RATHER than taking responsibility upon YOURSELF for changing anything in your life],
not

- **you and**
- **your attitudes**

[i.e., neither you nor your attitudes have changed by your trying to force teachings that may NOT even apply to your current situation to change you and make you happy in your current situation].

This [i.e., This matter of giving your authority over to these lectures and trying to make your life comply with their teachings] becomes even more confusing

because

everything you

- learn and***
- hear***

[in these lectures]

points to

- liberation and***
- selfhood and***
- self-responsibility.***

Therefore

it is easy to overlook

the subtle bondage of

squeezing your soul movements

into

- patterns and***
- stages***

of this work

rather than

letting them out [i.e., rather than letting the actual soul movements out (EXPRESSING them)]

and then seeing

the stages

into which they fit.

In order to do that [i.e., In order to let the soul movements out and then see the stages of the work into which they fit], you have to have the courage to ask:

"Am I now more in need of

emptying out [i.e., EXPRESSING my soul movements]

because

- heaviness and***
- depression***

indicate that I

ignore

what really bothers me,

or do I need to

instruct myself [i.e., IMPRESS myself with TRUTH]?"

26

Instruction [i.e., IMPRESSING TRUTH]

may also be necessary

when it is important to

empty out [i.e., when it is important to EXPRESS

soul movements from inside but you resist doing so],

***but its character [i.e., but the character of such IMPRESSING when it is revealing
the truth to you of the importance and need for you to
EXPRESS what is inside and examine it]***

is completely different.

Impressing

the need

for

• expressing –

for

• facing

what dwells inside,

for

• overcoming

• resistance and

• the unreal fear

to do so –

means using impression

in order to be

more capable of

expression.

***When you have sufficiently
expressed what is inside,***

the nature of impression

becomes that of

stating

• the truthful concept

as opposed to

• the false one.

<p>27</p>	<p>To recapitulate: impressing has two distinct facets.</p> <p>One [i.e., One facet of impressing] helps to overcome resistance to expressing.</p> <p>The other [i.e., The other facet of impressing]</p> <ul style="list-style-type: none">• reorients and• rebuilds the inner personality by<ul style="list-style-type: none">• deliberate formulation and• profound understanding of<ul style="list-style-type: none">• truth, as opposed to• untruth.
<p>28</p>	<p>Reorientation of</p> <ul style="list-style-type: none">• negative,• destructive consciousness can take place only after<ul style="list-style-type: none">• you understand that there is an inner struggle against a nonexistent problem [i.e., the nonexistent problem of believing you need to be OTHER than who you are in order for your desires to be fulfilled] <p>and</p> <ul style="list-style-type: none">• that struggle [i.e., and that inner struggle against a nonexistent problem of believing you need to be OTHER than who you are in order for your desires to be fulfilled] is finally given up.

**Whenever you come to
this understanding** [i.e., this understanding that there is an inner struggle
against a nonexistent problem of believing you need to be
OTHER than who you are in order for your desires to be fulfilled],

the second type of impressing [i.e., the impressing that reorients and rebuilds the
inner personality by deliberate formulation and profound
understanding of TRUTH as opposed to UNTRUTH]

is necessary.

Without it [i.e., Without this second type of impressing that reorients and rebuilds
the inner personality by deliberate formulation and profound
understanding of TRUTH as opposed to UNTRUTH,

- **the understanding** [i.e., the understanding that there is an inner struggle
against a nonexistent problem of believing you need to be
OTHER than who you are in order for your desires to be fulfilled]
fades away after a while

and

- **your**
 - **old,**
 - **habit-bound**
emotions
revert to
their fearfulness of long standing,
in blind automatism.

Only
knowing
the truth
will prevent this [i.e., prevent your old, habit-bound emotions from
reverting back to their fearfulness and blind automatism].

To
know
the truth,
you must fill
the now empty vessel
with

- **truth,**

so as to prevent its being refilled
with

- **untruth.**

29

The aim of this intercourse

between your

- *outer mind*

and your

- *innermost self*

is

- *finding the proper*

- *rhythm and*

- *balance*

between

- *impressing*

and

- *expressing,*

- *finding which kind of impressing [i.e., 1) impressing the NEED to express and empty out UNTRUTH or 2) impressing TRUTH, filling the now empty inner vessel with truth]*

is to be used

at what juncture.

When you go into your periods of

- *meditation and*

- *concentration*

in this work,

listen

into

- *yourself,*

into

- *your soul movements.*

Instruct

the deepest strata of your psyche

that you

want to

properly

express

and

that you also

- *request and*

- *wish*

awareness of

when to

- *impress and*

when to

- *express, and*

how to do either.

*Request inspiration
to know*

- *to what extent
your volitional mind
has to function*

and

- *when you must*
 - *let go of
your volitional mind*

and

- *let yourself float,
observing what is coming up.*

This

- *selfhood,*
- *trusting
your soul movements,
will exist in the measure
that you overcome
sluggish soul movements
that want to prevent you –*
 - *in false fears,*
 - *under false premises –*

*from doing just that [i.e., want to prevent you from
trusting yourself, from trusting your soul movements].*

*This is why
the imaginary problem
that you fight against,
with its concomitant
false fears,
keeps you from
the dynamic living
that results from this path.*

30

*Find this interaction [i.e., Find this interaction
between EXPRESSING and IMPRESSING],
my friends.*

*Once you are well launched
on the intercourse
between*

- the volitional impressing*

and

- the soul movement*

*that expresses from deep within,
you will find a*

- deep harmony and*
- reason to*

trust
your innermost self.

- The creative forces,*
- the positive elements*

*which you could
not truly express before,
will increasingly guide you
toward the light you seek.*

*You will continue
to*

- grow,*

to

- learn*

and

- extend yourself,*

and
*the useless struggle
will be finished.*

31

Are there any questions regarding this topic?

QUESTION:

Would you say that the act of

- *emptying*
is the surrender of
the outer self
saying,

"I am in confusion,
I ask

to know
from my

- *supreme will and*
- *supreme intelligence*
what
the truth
is in this?"

And that

- *impressing*
is

- *uniting,*
- *identifying*
with
this

- *inner*
intelligence,

this

- *true,*
- *higher*
self,

- *in acting*
with the force

purely as it comes from the source –

without

- *distortion,*

without

- *imaging,*

without

- *limiting?*

Is that the way it goes?

32

ANSWER:
That is quite right.

***In fact,
what I just said
is exactly that.***

***You must be
divided
within yourself
as long as you are in
this false struggle [i.e., a struggling brought on by your soul
movements following distortions, images, and limited ideas]
based on nonsensical premises –
and I deliberately use
such a strong term [i.e., as NONSENSICAL premises].***

***You will recognize that
every one of your images,
if examined from this point of view [i.e., your images, if examined
from the point of view of your soul movements following a
DISTORTION of what is TRUE rather than following TRUTH],
has a nonsensical premise [i.e., the nonsensical premise that following
a DISTORTION of the TRUTH will bring happiness].***

***This false struggle [i.e., This false and needless struggle brought on by your soul
movements seeking happiness by following and being guided by
distortions, images, and limited ideas instead of by following TRUTH]
not only
• concerns motivations –
energy currents going in conflicting directions –
but also
• separates you from
the highest self.***

***• Wisdom,
• intelligence,
• strength,
• happiness,
• love,
• abundance –
everything good that exists in the universe
is in
you.***

You cannot reach

this source [i.e., *You cannot reach this highest self, everything good that exists in the universe AND that is in YOU*],

which is so near,

unless

you

• **realize the false struggle**

and

• **understand it**

[i.e., *realize that this false and needless struggle is going on inside of you – that you are inwardly DIVIDED – and understand how this struggle results from your soul movements following and being guided by distortions, images, and limited ideas – UNTRUTH – rather than following and being guided by what is TRUE from the SOURCE, the higher self, that is also in you*].

This [i.e., *This realization and understanding that you have an inner struggle – that you are inwardly divided – which is being caused by your soul movements NOT following what is TRUE, not following this highest self within*]

can happen

only when you

• **turn inward and**

• **allow yourself**

to listen to

your soul movements [i.e., *listen to what your soul movements are actually doing and what they are following*].

Unless

you request this source [i.e., *Unless you request this highest self – everything GOOD that exists in the universe AND that is in YOU*]

to manifest,

you will remain

ignorant of it [i.e., *remain ignorant of this HIGHEST SELF that is in YOU*].

Your

• **outer,**

• **volitional**

intelligence

must call this

• **deep**

• **inner**

intelligence

into play.

Integration [i.e., Integration of the OUTER, volitional intelligence WITH the deep INNER intelligence – with the highest self, the source of all good in the universe AND that is in you] will occur.

• Outer
and

• inner
intelligence
will unify
after

all material is absorbed

that keep the two separated [i.e., after all the distortions, images, limitations, misunderstandings, and other material that keep the outer and inner intelligence separated is absorbed].

That [i.e., absorbing and DISSOLVING all the DISTORTIONS, images, limitations, misunderstandings, and other material that KEEP the OUTER and INNER intelligence SEPARATED] is the aim [i.e., the aim of this pathwork].

So long as
people harbor
false ideas,

the

original

oneness [i.e., the original oneness of INNER and OUTER intelligences] is split.

On either side, as it were,
one set of intelligence exists.

The two can meld [i.e., The “two intelligences” – INNER and OUTER – can meld] when the

- outer,***
- conscious***

one [i.e., when the OUTER conscious intelligence] deliberately reaches toward the

- inner,***
- still hidden***

one [i.e., the INNER, still hidden intelligence], removing those false elements [i.e., removing those false elements in the outer conscious intelligence] which have created the split in the first place.

Only through such a path as I show you [i.e., a path such as this pathwork] can this goal be accomplished.

33

I should like to take a common situation to demonstrate this point.

Let us assume you are

- tired,***
- depressed and***
- hopeless,***

at the point of giving up your efforts because

your struggle [i.e., your struggle to overcome your tiredness, depression, and hopelessness] does not bring relief.

You do not wish to do so [i.e., You do not wish to give up your efforts to overcome your tiredness, depression and hopelessness], but you just cannot see the way in which to search.

This stagnation is a result of your energies being geared to the unconscious false struggle.

Now what to do?

*Give up struggling
on a conscious level
to force yourself
to adopt truths
your psyche is, as yet,
unable to absorb.*

*The simple realization
that the highest of all wisdoms
must
exist in
you –*

*even if at the moment
you*

- *do not feel it [i.e., you do not feel
the highest of all wisdoms existing in you]
and perhaps even*

- *doubt its existence [i.e., even doubt the very
existence of any such “high wisdoms”] –*

*will
open the way.*

*Honestly acknowledge
your doubt,
but also*

*allow for the
possibility*

*that the wisdom [i.e., that this highest of all wisdoms]
does
exist in you.*

*Even when in doubt,
it is possible to*

- *request guidance from within and*
- *truly be open to it [i.e., open to guidance from the high wisdom within].*

*What usually happens, my friends,
is that when you examine yourself in such a situation
you do not even get to the point
of reaching for
the higher source of wisdom
within yourself.*

It does not occur to you [i.e., *It does not occur to you to reach for the higher source of wisdom within you*]

although you

- ***have discussed it*** [i.e., *discussed the higher source of wisdom within you*]
many times

and

- ***know of its theoretical existence*** [i.e., *know of the THEORETICAL existence of this higher source of wisdom within you*].

Why not [i.e., *WHY does it not occur to you to reach for the higher source of wisdom within you?*]

If you look deeper inside,
you will find that

at such moments [i.e., *at moments when you struggle unsuccessfully to overcome your tiredness, depression, and hopelessness and yet do NOT reach for the higher source of wisdom within you, wisdom that you know theoretically is there and could help you in this needless struggle*]

you do

not

want to believe

that this highest source of

- ***intelligence and***
- ***beauty***

exists in you.

For some strange reason,
you fight against

admitting it [i.e., *you fight against admitting that this highest source of intelligence and beauty exists in you*].

As long as there is something in you
not

wanting to accept this possibility [i.e., *not wanting to accept even the possibility that this highest source of intelligence exists in you*],

and

as long as you are unaware of it [i.e., *unaware of your “NO” to accepting even the possibility that this highest source of intelligence and beauty exists in you*],

you cannot give up the false struggle [i.e., *you cannot give up the false and needless struggle to overcome your tiredness, depression, and hopelessness*].

34

*You must ascertain
the tiny little voice
which says
no
to the possibility of
its own higher consciousness.*

*This negative voice
is frightened
even of the marvelous truth
that
you
carry
all you
• need and
• can possibly wish for
within
yourself.*

35

*My friends,
I do not mean
that you can get to such realizations [i.e., get to such realizations that you
carry WITHIN YOU all you need and can possibly wish for, this
higher consciousness, this highest source of intelligence and beauty]
without help.*

Of course not.

*In order to find
this perfect source [i.e., In order to find this highest source of intelligence
and beauty that is within you],
help
is necessary.*

*Since a healthy balance
between*

- *expressing*
- and*

- *impressing*
- does not mean*

*one [i.e. does not mean either expressing or impressing]
versus the other,*

*so a healthy balance
between*

- *accepting help*
- and*
- *accepting self-responsibility*
- does not mean*

*one [i.e. EITHER accepting help OR accepting self-responsibility]
versus the other.*

*The two [i.e. 1) accepting help and 2) accepting self-responsibility]
are*

*not
mutually exclusive,
but
interact
in harmonious interplay.*

*In both instances [i.e., In BOTH the instance of 1) expressing and 2) impressing
AND in the instance of 1) accepting help and
2) accepting self-responsibility],*

*to the degree
you learn the
harmonious interplay,
your
• innermost self
becomes
your
• outer self.*

*There is no longer
• separation or*

- *conflict*
- between the two [i.e., between your INNERMOST self
and your OUTER self].*

The
the

- *superimposed intellect,*
- *outer intelligence,*

is

- *filled*
with,
- *motivated and*
- *moved*
by
the

- *inner source of all,*

the

- *original source of all –*
which is
in you.

This must
never,
never
be forgotten.

It [i.e., The inner source of all, the ORIGINAL SOURCE of ALL]

- *exists in*
you
right now

and

- *is immediately accessible.*

To the degree that
you know it [i.e., To the degree that you know that the inner source of all,
the ORIGINAL SOURCE of ALL exists in you right now and is
immediately accessible to you],

to that degree
can it manifest.

36

QUESTION:

*What you have just expressed
perfectly fits the stage where I am at present,
the stage with which we are concerned
in my private work.*

*I have a feeling that I have a
fear of
self-responsibility [i.e., fear of accepting self-responsibility
as you just mentioned].*

Is that true?

37

ANSWER:

Yes, indeed.

*This fits the phase
many of my friends are in now.*

*In your case, as you very correctly surmise,
there is a great fear of
self-responsibility.*

*The fear is, of course,
completely unjustified.*

*It may help you
if I show the following:*

*Because you are
afraid of
self-responsibility,
you are
constantly
dependent on
circumstances outside your control.*

*Therefore
you feel helpless.*

*You feel like
a straw in the wind,
having no power over*

- *life and*
- *circumstances.*

*That much
you know.*

*But in order to understand this a little better,
it is important to
feel a resonance to
what I said this evening.*

*You are
so afraid
to acknowledge*

- *the highest source of all,*
- *the key to all beauty,*

*because
you feel this would
somehow mean
to be wrongly proud.*

*You fear that
the mere consideration of such a possibility [i.e., You fear that the mere
consideration of the possibility that the highest source of
intelligence and beauty, the inner source of all, the ORIGINAL
SOURCE of ALL could be in fact WITHIN YOU]
would infer
overestimation of yourself,
giving yourself
airs
that you do not deserve.*

*The possibility
that you can harbor such powers
within
might mean
gross overvaluation.*

*This [i.e., A possible gross overvaluation of yourself]
you fear.*

In order to be a

- ***good,***
- ***obedient***
child,

you negate this possibility [i.e., you negate this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could be in fact WITHIN YOU].

You are afraid of

- ***the pride***
for which you may be punished,

as well as

- ***the disappointment [i.e., you also fear the disappointment should it turn out that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL does NOT in fact exist within you].***

You do not take a chance
of being disappointed
and, therefore,

you cannot find the truth of it [i.e., you cannot find the truth of the whether or not the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL is WITHIN YOU].

Does that ring a bell?

{Yes. It helps me.}

38

Perhaps you can now approach this problem
with a new understanding.

Ask yourself:

"Am I willing to take a chance?

I cannot be worse off than I am now.

I do not need unjustified hope.

*Even if my doubts –
that I do
not have*

- *these powers and*
- *this source*

*within me –
should be justified,
it is
better to*

- *know and*
- *go on from there,*

than constantly to

- *keep this possibility [i.e., than constantly to keep this*
POSSIBILITY that the highest source of intelligence and
beauty, the inner source of all, the ORIGINAL SOURCE
of ALL is in fact WITHIN ME]

*dangling as a theory
I do not ever dare explore."*

*In other words,
commit yourself
honestly
to the problem of
your doubting.*

As long as you

- *doubt and*
- *do not give the positive side a chance,*

*you do
not
honestly
commit yourself to
the problem [i.e., to resolving once and for all
the problem of DOUBTING].*

How can a problem be

- *resolved, or*
- *dissolved,*

*if one does
not
give it every chance through
a full commitment to it?*

The full, honest commitment [i.e., *The full, honest commitment to resolving the problem of DOUBTING*]
is in testing it [i.e., *is in testing whether or not the possibility that what you doubt could in fact turn out to be true*]
**again
and again.**

Such fair testing [i.e., *Such fair testing of this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU*]
**cannot be terminated
the day after tomorrow
because too many**

- **misconceptions and**
- **false fears**

**clog up
the channel** [i.e., *the channel to this source within*].

Giving a full chance [i.e., *Giving a full chance to this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU*]
means
**deliberately reaching inside
to contact the source
for the immediate purpose of this Pathwork,**
[i.e., *for the purpose*]
of

- **self-realization,**
- **creative living.**

Honest testing [i.e., *Honest testing of this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU*]
means an attitude of

**"I give the possibility
every chance."**

*It [i.e., Honest testing of this possibility that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL could actually be WITHIN YOU] does not say
no
to it
before
such a chance
is extended,
in the false assumption
that disappointment
will then [i.e., that the disappointment, should it turn out that the highest source of intelligence and beauty, the inner source of all, the ORIGINAL SOURCE of ALL does NOT live within you, will then] hurt less.*

*Apart from the fact
that this is not so,
disappointment is
unavoidable
when you deny [i.e., when you deny even testing the possibility] before openheartedly trying.*

39

*You,
and so many people,
are constantly
in negativity
because they do not dare to find out,
once and for all,*

"Is it

- positive*

or

- negative?"*

Is it

- true*

or

- not true?"*

*They [i.e., People who do not dare to find out whether something is
positive or negative, true or not true]*

negate

*before they find a
true basis*

*for accepting
because*

they are so afraid

*their acceptance [i.e., their acceptance that
something may actually be positive or true
rather than negative or not true]*

may prove disappointing.

This is a very general situation.

*Have the courage
to assume the possibility of
a positive alternative.*

40

QUESTION:

You speak of

• the outer self

as

• "the child."

Is it not

*the very essence of life
that the child
must mature?*

In order

for

• maturity to take place,

for

• this growth pattern to be fulfilled,

there must be

this

• transition,

this

• uniting with the higher self?

41

ANSWER:

*Yes [i.e., Yes, for maturity of the child to take place there must be a transition,
a uniting with the higher self].*

*Only it might be misleading
to believe that
the child
is necessarily
the outer self.*

*This might not
always
be accurate.*

*The child exists
between a*

- superimposed, or*
- partly superimposed,
intellectual maturity*

and the

- highest source
of all*
 - wisdom and*
 - happiness.*

*It [i.e., The child]
dwells
in-between.*

*It [i.e., The child]
is not
completely*

- outer*

or

- inner.*

*It [i.e., Where the child is]
is relative to
the position of
the viewer.*

*In other words,
when considered
from*

- *the outer maturity,*

from

- *the level where you
know better,*

the child is

- *inner.*

*When considered
from the point of view of*

- *the innermost real self,*

it [i.e., the child]
is

- *outer.*

It is important to understand that.

*The outer maturity
may be
part*

- *genuine,*
- *integrated
maturity
interspersed with a*
 - *false,*
 - *superimposed,*
 - *intellectual
maturity –
not cemented by
emotional experience
in certain respects.*

- *The outer maturity
must try to ally itself with*
 - *the real self
in the endeavor
to teach the "child"*
 - *the truth.*

	<ul style="list-style-type: none">• <i>The outer maturity must not be confused with</i>• <i>the real self.</i> <p><i>It [i.e., The outer maturity] reaches a certain level, but where that level ends must come the expressing that I talked about.</i></p> <p><i>In order for the</i></p> <ul style="list-style-type: none">• <i>stubborn,</i>• <i>lost</i> <p><i>child,</i></p> <p><i>in its full</i></p> <ul style="list-style-type: none">• <i>irrationality and</i>• <i>ignorance,</i> <p><i>to grow up, it must learn what is</i></p> <ul style="list-style-type: none">• <i>true</i> <p><i>and what is</i></p> <ul style="list-style-type: none">• <i>false.</i>
42	<p><i>Many of you see the wrong conclusions partly [i.e., Many of you see, but only partly, that the conclusions of the immature child are wrong], but it is still a haphazard realization [i.e., a haphazard realization that the conclusions of the immature child are wrong].</i></p> <p><i>The entirety of the wrong assumption – that the problem itself is non-existent – is often overlooked.</i></p> <p><i>That comprehension [i.e., That comprehension that the problem itself is non-existent] must be attained.</i></p>

43

I say, my friends,

- *whenever you are
really stuck
on this path –*
 - *when you are
in*
 - *great anxiety,*
 - in a*
 - *resistance
that seems insurmountable –*
- you can be quite sure that
this [i.e., that this stuckness, great anxiety, or insurmountable resistance]
is based on
a wrong conclusion.*

You

*inordinately fear
something
that has no existence.*

Nothing

*true
needs
ever
be feared in such a way.*

Wherever

*you have made progress on this path,
you have found it to be so [i.e., found it to be so that nothing true
ever needs to be feared].*

You have found

*proof
that your actual faults
never
induce this kind of despair.*

Despair

*is a result of
an untruthful verdict
you have pronounced
against*

- *yourself*
- or*
 - *the world.*

	<p><i>It [i.e., Despair] is connected with an imaginary problem.</i></p> <p><i>Unfortunately, even though this fact [i.e., this fact that despair is connected with an imaginary problem] has already been ascertained by some of you, you may forget it by the next time [i.e., you may forget that despair is connected with an imaginary problem by the next time you run into despair], until you recapture it [i.e., until you recapture this fact that despair is connected with an imaginary problem] on the next level [i.e., on the next level of consciousness].</i></p>
44	<p><i>May this material –</i></p> <ul style="list-style-type: none"><i>• the lecture,</i> <p><i>as well as</i></p> <ul style="list-style-type: none"><i>• the answers to your questions –</i> <p><i>give</i></p> <p><i>new incentive to all of you who work so hard on your path of</i></p> <ul style="list-style-type: none"><i>• self-realization,</i><i>of</i><i>• coming into your own.</i> <p><i>May you find within you that which you falsely believed to be far away.</i></p>
45	<p><i>My dearest friends, be blessed.</i></p>

*May these blessings,
which are an actuality,
reach
everything in you
that needs to be
activated
in order to find
yourself.*

Be in peace!

*Realize
the truth,
which is so liberating,
that*

- there is
nothing
to fear,*

that

- fear and*
- unhappiness
are
error.*

Be in God!

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