## Pathwork Lecture 178: The Universal Principle of Growth Dynamics

1996 Edition, Original Given December 5, 1969

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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

## Gary Vollbracht

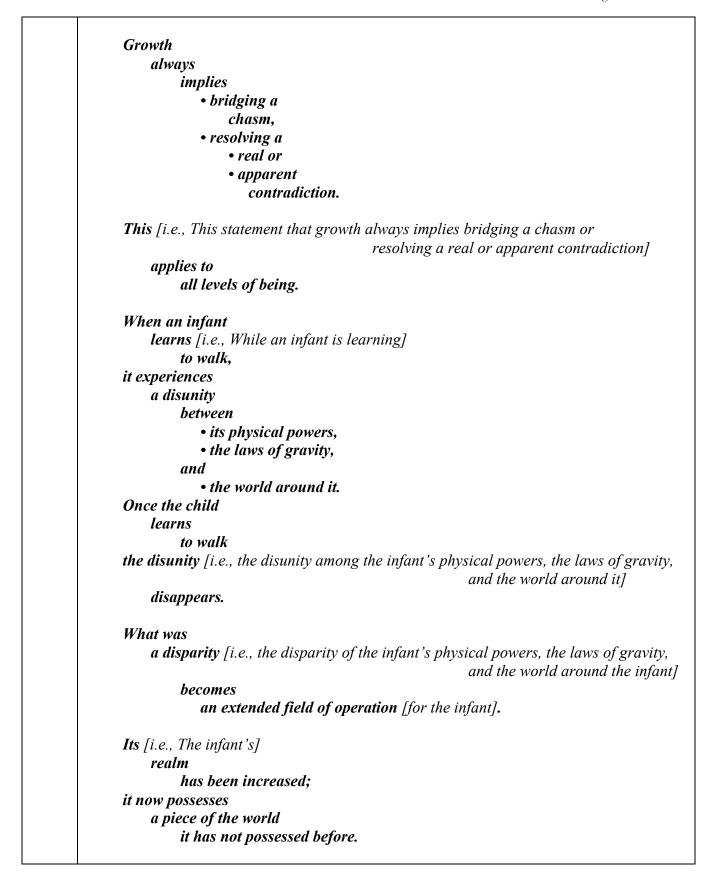
9	Content
03	
	• Greetings and
	• blessings
	for every individual
	who
	• searches and
	• struggles
	for
	inner unity.
	Everyone
	here
	is motivated by this
	inner urge [i.e., inner urge for inner unity],
	which is a
	pull
	of
	the life force.

04	
	The life force
	contains
	the urge
	that motivates people
	to go in certain directions.
	They may be
	unaware
	• of the deep meaning
	of this inner urge,
	or even
	• that it [i.e., or even that this inner urge]
	exists.
	CAISIS.
	Many people
	• experience
	a vague inner drive
	but
	• do not know its
	meaning.
	Everyone can
	consciously
	experience
	<i>this urgency</i> [ <i>i.e.</i> , <i>can experience this urgency that motivates people</i>
	to go in certain directions, can experience the inner urge
	of the life force that motivates people toward inner unity]
	at one time or another.
	Those
	who find their way
	toward
	a committed path such as this,
	in which
	they try to
	• resolve their
	deepest problems and
	• realize their
	dormant potentials,
	have made
	<i>the urge</i> [i.e., <i>the urge toward inner unity</i> ]
	quite conscious.

	Others
	are still grappling with
	the vagueness of the urge
	without
	really knowing
	what their
	inner unrest
	signifies.
	Those
	who
	steadily disregard
	<i>the clamoring of their inner voice</i> [i.e., the inner voice urging them toward inner unity]
	may confront
	deep crises in their lives.
	Many crises
	can be properly understood
	only when
	<i>this deep urge</i> [i.e., only when this deep inner urge motivating them toward inner unity]
	is recognized.
05	
	Tonight's lecture
	• is a sequel to
	all the lectures I gave this year [i.e., that I gave in 1969 – Lectures 169 (given in January 1969) through 177
	(given in November) – 9 lectures in all]
	and
	• can be fully understood only in that context.
	It [i.e., Tonight's lecture]
	will deal with the topic of
	• dynamic growth,
	<ul> <li>the spontaneous unification</li> </ul>
	inherent in the process of growth.

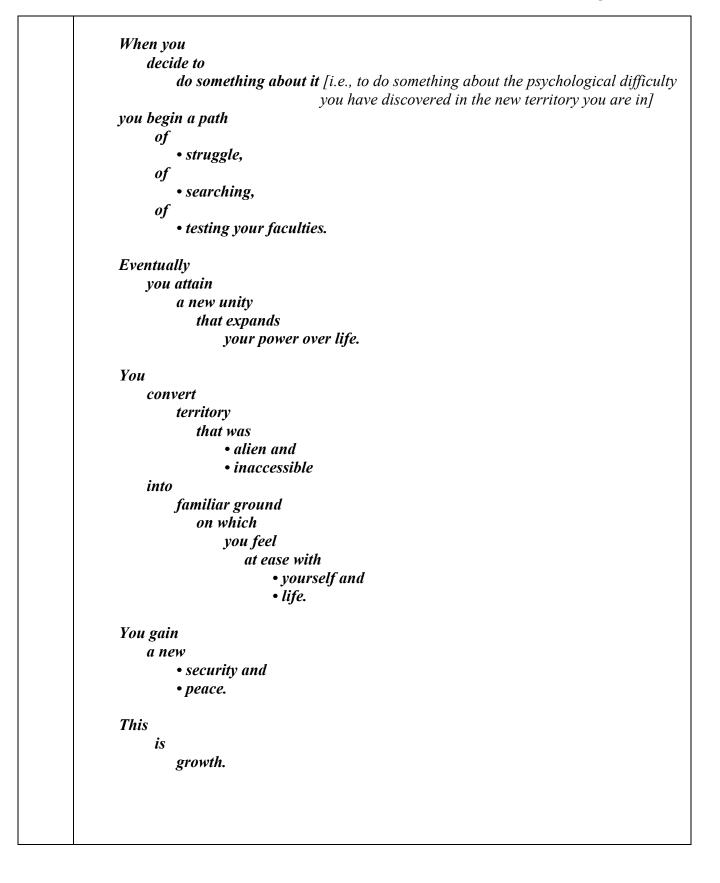
	All life
	is to some degree
	a growth process,
	either
	• quite deliberate and
	• committed
	or
	• haphazard and
	• unconscious,
	• obstructed by
	blind opposing forces
	that pull
	toward a state
	of stagnation.
06	Einst let us alouif.
	First let us clarify
	the real meaning of
	growth.
	Usually people do not think
	profoundly enough
	when they speak of
	• growth,
	• life,
	• death,
	• love and
	• pleasure.
	Growth
	is not merely
	an organism
	becoming bigger.
	It [i.e., Growth]
	is an
	expansion,
	but
	in a particular sense.
	-

	It [i.e., Growth]
	implies
	mastering something
	that one was
	unable
	to master before.
	[In growth]
	You convert
	obstruction –
	whether
	• inside the self
	or .
	• in your surroundings –
	into
	a part
	of the realm
	of the self.
07	
	When you
	do not
	master
	an obstruction,
	a disunity
	is present,
	either
	• within the self
	or
	• between
	• the self
	and • the outside world.
	• ine ouiside world.
	Growth
	unifies
	that disunity.



	Growth
	brings .
	• expansion,
	• increased capabilities,
	• more
	• power and
	• unity
	where there was
	• limitation and
	• disunity.
	Not
	learning to walk
	creates
	• unhappiness,
	• weakness,
	• pain and
	• limitation,
	which are all overcome
	when
	the ability to walk
	is acquired.
08	
	Each phase
	of a human being's life
	signifies
	venturing into
	a territory
	that has not been mastered before.
	The same applies
	to an entity's
	overall evolution
	from
	• one incarnation
	to
	• another
	and later on
	to
	• further stages of
	• being and
	• creating.

	At first
	the inability [i.e., the inability to master life in a new territory
	the entity finds itself to be in]
	is
	<ul> <li>taken for granted and</li> </ul>
	<ul> <li>not even recognized</li> </ul>
	as a problem.
	<b>Then it</b> [i.e., Then the inability to master life in a new territory the entity finds itself in]
	is recognized
	as an obstacle
	that
	could be
	overcome.
	Finally
	the entity
	<ul> <li>confronts the block [i.e., confronts the block to mastering life</li> </ul>
	<i>in the new territory the entity finds itself in]</i>
	and
	• makes an effort to overcome it [i.e., makes an effort to overcome the block to mastering life in the new territory the entity finds itself in].
	<i>This</i> [i.e., <i>This process: becoming aware, then confronting and overcoming blocks</i> ] <i>is the only way</i>
	to master
	new faculties.
09	
	Psychological conflicts
	follow the same pattern.
	Before
	a particular [psychological] difficulty
	has been recognized
	you experience
	• an unconscious helplessness
	and
	• a sense of limitation.
	Then
	you become aware of
	<i>the problem</i> [i.e., become aware of the psychological difficulty behind helplessness you experience in the new territory you find yourself in].



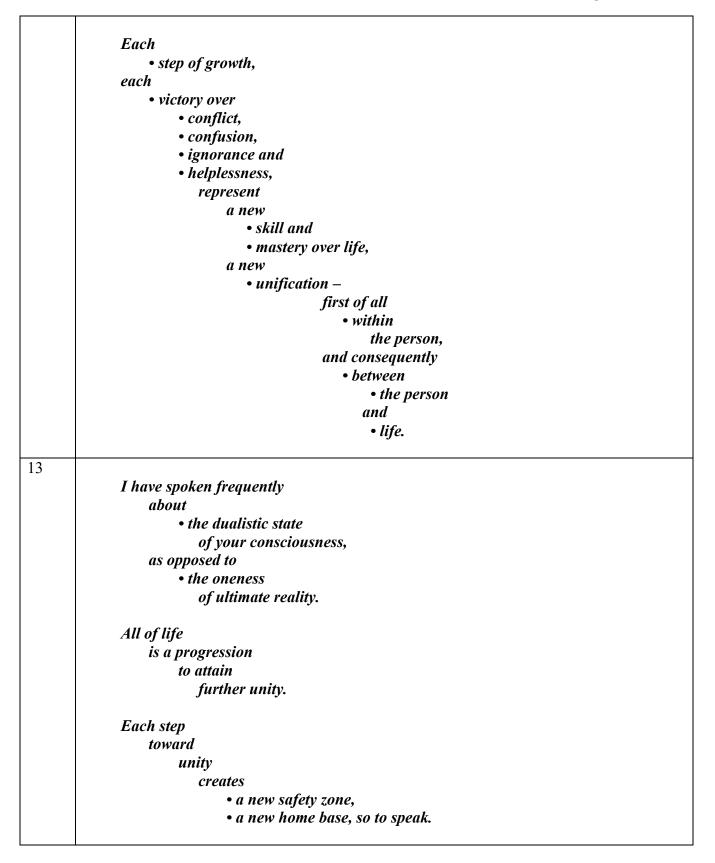
10	
10	All growth
	5
	must combine the
	<ul><li>voluntary and</li></ul>
	• involuntary
	functions.
	Growth
	cannot proceed
	harmoniously
	<i>if the emphasis</i> [i.e., the emphasis on the voluntary AND
	<i>involuntary functions</i> ]
	is not balanced.
	is not butunccu.
	<i>The result</i> [i.e., <i>The resulting growth when voluntary</i>
	AND involuntary functions are combined]
	appears
	effortlessly,
	a manifestation of
	• involuntary faculties
	responding to
	• voluntary ones.
	voluniary ones.
	The voluntary faculties
	require
	effort.
	<i>cjjor u</i>
	You must
	persist,
	• groping
	and
	• searching
	• searching for new approaches.
	joi new approaches.
	This calls
	for
	• self-testing,
	for removing
	• defenses and
	• vanity,
	for
	• courage and
	• truthfulness
	with the self.

11	
	You cannot discover
	a new dimension of life
	without
	birth pains,
	for
	each new unification
	is a
	spiritual rebirth.
	Being reborn
	is always
	a rediscovery of
	the self
	• in a
	new form,
	• with
	more faculties
	• revealed and
	• activated.
12	
	The actual unification
	happens
	involuntarily,
	as if it [i.e., as if the actual unification]
	had nothing to do with
	the previous [voluntary] efforts.
	ine previous [voluntary] efforts.
	<i>This</i> [i.e., This actual unification, this rebirth]
	can be
	so deceptive
	that people believe
	• it would have happened anyway,
	• without all the effort.
	Conversion
	Conversely,
	when the result [i.e., Conversely, when the result of unification or rebirth]
	is expected
	as a direct manifestation of
	your work,
	the expectation
	becomes
	• frustrating and
	• discouraging.

```
It is important, my friends,
    to be aware of
         these two sides [i.e., aware of both the voluntary and the involuntary sides]
            of the growth process.
The balance of
    • conscious effort
  and

    relaxation

         applies to
            • the smallest details
         as well as to
            • the most significant aspects
                of your spiritual development.
It [i.e., The balance of conscious effort and relaxation, the voluntary effort and
                                                              involuntary arisings]
    applies to
         • meditation,
            which must
                combine
                    the two sides [i.e., must combine conscious effort and relaxation],
    as well as to
         • the acquisition
            of any new skill.
You need to create
    a right attitude
         toward the
            • voluntary
           and
            • involuntary
                functions,
                     balancing
                        • poised effort and
                        • discipline
                     with
                        • relaxation.
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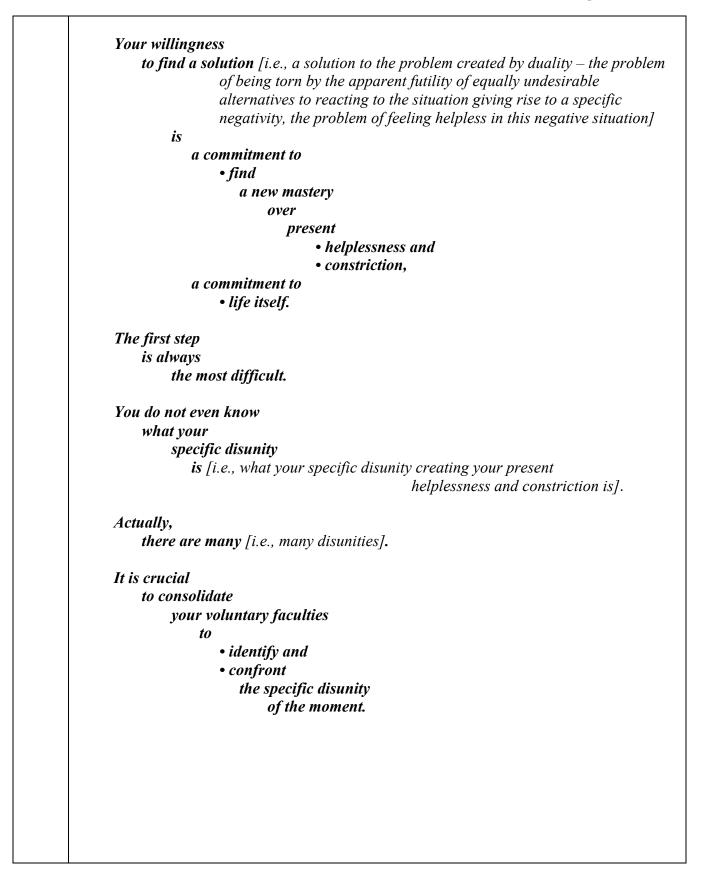
	As growth continues,
	you discover
	further disunities
	within you.
	Again
	you venture forth
	into
	new territory,
	struggling
	to unify
	the discovered disunity.
	And so it goes on
	until
	total unity
	is found.
14	
17	It may
	appear safer to
	• remain in the old disunity
	•
	than to
	• venture forth
	into
	a new unity
	because of
	the effort
	that is necessary [i.e., the effort that is necessary
	to move into the new unity].
	<i>If the effort</i> [i.e., If the effort that is necessary to move into the new unity]
	is perceived as something
	that you should not have to make,
	<i>it</i> [i.e., the effort that is necessary to move into the new unity]
	seems
	• malignant and
	• undesirable.

Т

	[Conversely,]
	If you perceive it [i.e., If you perceive the effort that is necessary to move
	into the new unity]
	as
	a movement
	that is part of life,
	<b>you will find it</b> [i.e., you will find the effort that is necessary to move into the new unity]
	• challenging
	and
	• pleasurable.
	Within this attitude [i.e., Within this attitude that holds that the effort that is necessary to move into the new unity is a movement that is a natural part of life and that the effort is both challenging yet pleasurable] you will find
	the right
	• distribution of
	• effort
	and
	• effortlessness,
	the right
	• balance of
	• voluntary
	and
	• involuntary
	faculties.
15	1171
	When
	the involuntary faculties
	finally manifest,
	the new skill
	becomes an
	• effortless,
	• natural
	part of you.
	puri oj you.

	On the physical level
	you experience
	• the voluntary hard labor
	giving way to
	• naturalness
	when
	the skill
	suddenly
	becomes second nature.
16	
	On the mental level,
	when you first deal with
	a specific negativity,
	you cannot change it
	simply by
	wanting to.
	<i>Instead</i> [i.e., Instead of just "wanting to" change a specific negativity] you must
	use your
	will
	to grope for
	a deeper understanding
	of the problem [i.e., a deeper understanding of the problem,
	the problem being: the specific negativity],
	• seeing
	• <i>its</i> [ <i>i.e.</i> , seeing the specific negativity's]
	• origin [i.e., seeing its origin or what is causing
	the specific negativity]
	and
	• <i>its</i> [ <i>i.e.</i> , seeing the specific negativity's]
	• effects,
	• facing
	<i>the results</i> [i.e., facing the destructive results of <i>the specific negativity's effects</i> ]
	and [i.e. and because you see the destructive results of
	the specific negativity's effects]
	• really wanting
	to change [i.e., change what is causing the negativity].
	All this is
	volitional.

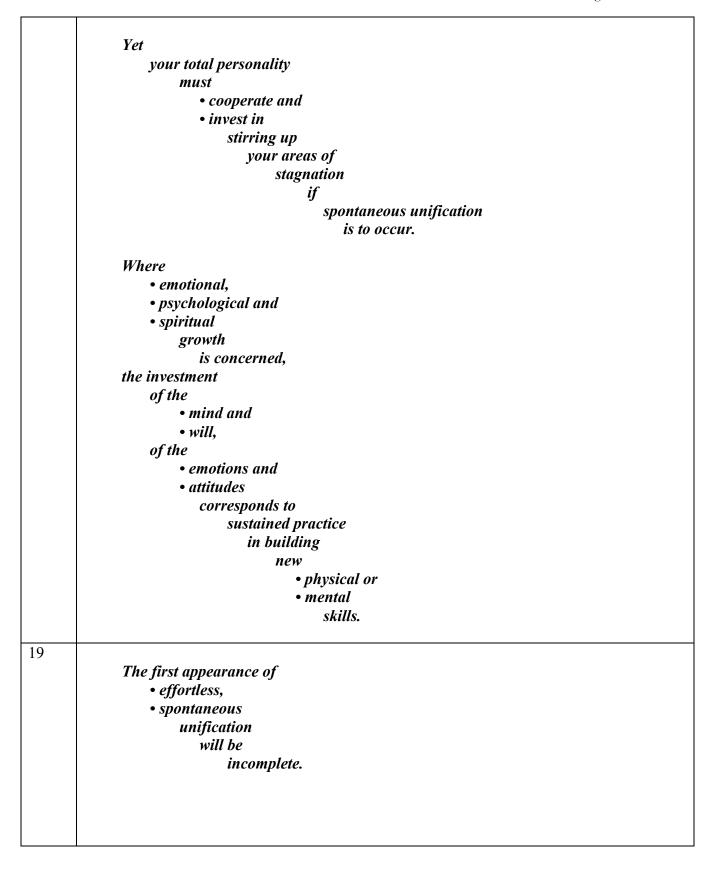
	Then
	suddenly
	you become aware of a
	• new
	• constructive,
	• positive
	way of reaction.
	<b>This</b> [i.e., This sudden awareness of a new, constructive, positive way instead of the old, destructive, negative way of
	reacting to the situation giving rise to the specific negativity]
	is spontaneous unification.
	Will an it [: _ Will an this museum and of a new construction monition and it is a second structure of the second structure of
	<i>When it</i> [i.e., <i>When this awareness of a new, constructive, positive way of reacting to a situation that previously caused negative reactions</i> ]
	occurs you no longer need to put
	laborious effort
	<i>into the new way</i> [ <i>i.e.</i> , <i>the new way of reacting per se is in fact effortless</i> ].
17	
	While you are torn
	by the apparent futility
	of equally undesirable alternatives
	which make life itself futile,
	you are in a state
	of the second seco
	• utter disunity,
	of L. P.
	• duality.
	Your assumption
	that there is
	no way out
	is a denial
	of the growth process
	[i.e., the growth process] that life
	always
	is.
	63.

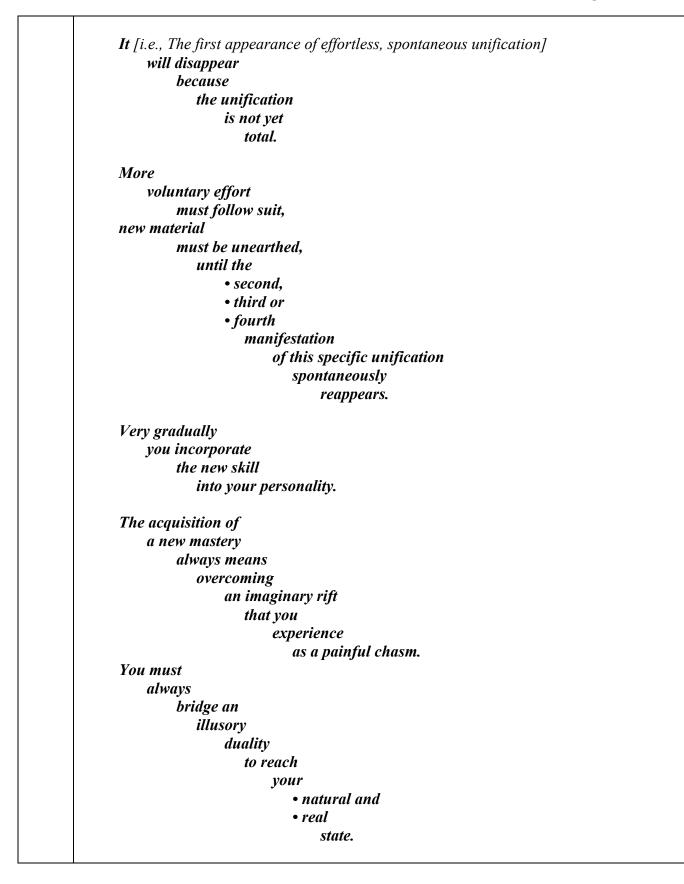


The .	
inner	•, ,
	mitment
to	ward overcoming that [specific] disunity
	is then the task
	of the volitional faculties.
Only after thi	is step [i.e., Only after the volitional faculties make the inner com
0 0	toward overcoming the specific disunity that is giving rise to the
	problem of being torn by the apparent futility of equally undes
	alternatives in reacting to the situation giving rise to a specifi
	negativity, the problem of feeling helpless in this negative situ
does an	
alter	native process [i.e., an alternative process for resolving the nega
	evelop.
[Being the sou	urce of this alternative process
[	for resolving the negative situation you face]
The	,
invol	luntary
	ields
2	• recognitions,
	• inspiration,
	• guidance and
	• revelation
	until
	the puzzle fits together.
In this altern	ation [i.e., In this alternation between the voluntary
	and involuntary functions]
every new	
requ	5
1	ew commitment
	to search
	until
	the next organic step
	reveals itself.
So it goes on.	
This is a desc	cription of
	·T·····J
the path of	

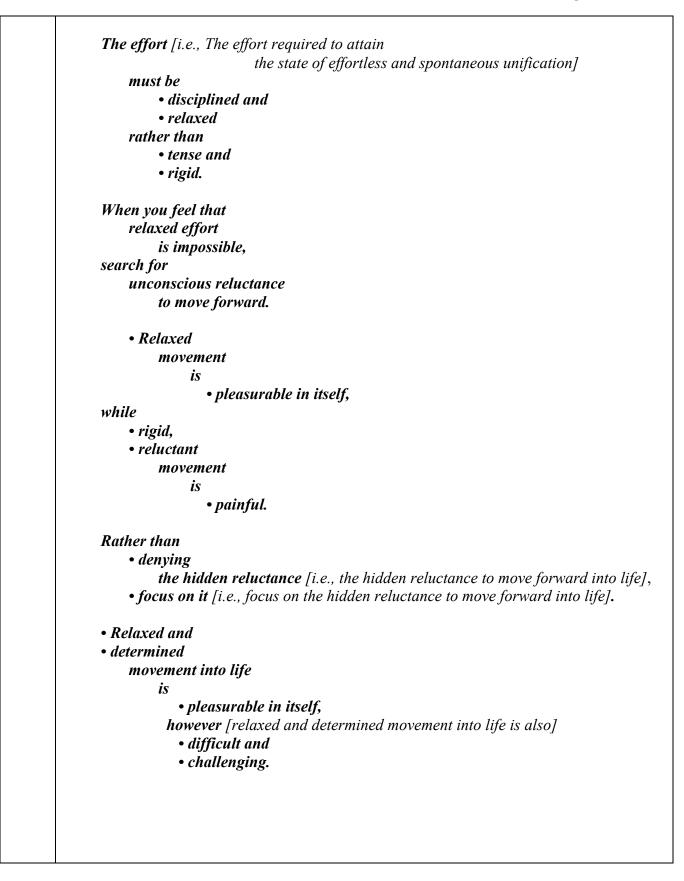
18 Use your voluntary faculties to make room in your mind for a • particular unity where there is now • disunity. Affirm that the • unity which still eludes you can be attained, and that • you will attain it [i.e., use your voluntary faculties to affirm that you will attain the unity which still eludes you]. *What you invest* [i.e., *What effort you invest with your voluntary faculties in order* both to make room in your mind for a particular unity and to affirm both that unity can be attained and that you will attain it] will determine the outcome. Humans often • desire a change but • avoid taking some of the more difficult steps out of a reluctance to face apparent unpleasantness. The self does not wish to expose its • vanity, its cherished • prejudices and • illusions.

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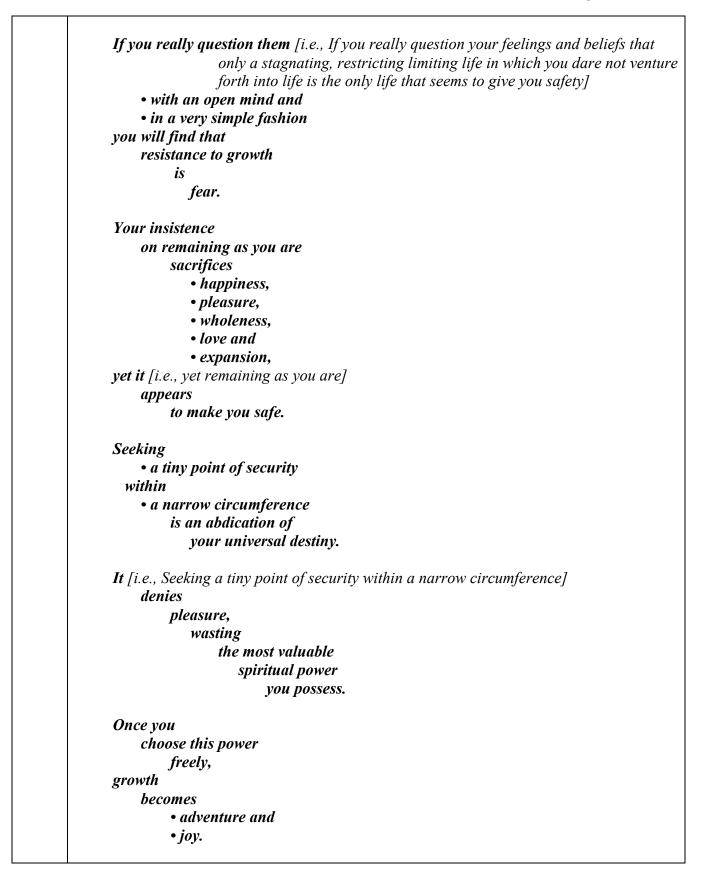
	- Discusión	
	• Disunity	
	is always	
	always	
	• painful.	
	• Pleasure	
	always	
	depends on	
	• unity.	
	Expansion into life	
	is a	
	constant forward movement	
	that turns an	
	• alien and	
	• apparently hostile	
	world	
	into your home.	
	It is	
	exceedingly important	
	to understand all this, my friends.	
20		
	To recapitulate,	
	• effortless and	
	• spontaneous	
	unification	
	is the result of	
	• effort and	
	• struggle.	
	It [i.e., Effortless and spontaneous unification]	
	requires a	
	• poised and	
	• relaxed	
	forward movement	
	into life.	



	Each completed unification
	brings further pleasure.
	Further pleasure leads to
	more unification.
	This benign circle
	is the stream of life.
	Unification brings
	pleasure
	when it [i.e., when unification]
	is no longer considered something
	that should already be over with.
	Ultimately
	• <i>you</i>
	and • the whole cosmos
	will be
	one.
21	
	• Constriction and
	• stagnation connote
	that you are
	content with
	a very limited state.
	Therefore,
	• dynamic growth
	is also
	• mastery over misconceptions.

**Misconceptions** always lead to more disunity. *They* [i.e., *Misconceptions*] stem from an erroneous attempt to find unity. Neurosis is in itself an erroneous attempt to find • health and • well-being. It [i.e., Neurosis] makes, in its own blind way, peace with something • traumatic and • painful. On your path you have found misconceptions that equate • love with • pain and • danger, • pleasure with • humiliation and • shame, • self-assertion with • unacceptable aggression.

	These [i.e., "Unifications" such as equating love with pain and danger; equating pleasure with humiliation and shame; and equating self-assertion with unacceptable aggression] are typical examples of false unifications that must first be disunited in order to find • harmony, • fullness and • real unification.
	As a result of such misconceptions [i.e., As a result of misconceptions such as false unifications of equating love with pain and danger; equating pleasure with humiliation and shame; and equating self-assertion with unacceptable aggression], all forward movement appears dangerous.
	The • stagnating, • restricting, • limiting life in which one dares not venture forth [i.e., dares not venture forth into life] seems to give safety.
22	Every one of my friends who is already involved in this pathwork has • gone through and • confronted such • hidden and • irrational feelings.



23	
	Many people
	increase their
	• physical and
	• mental
	skills.
	<i>This</i> [i.e., Increasing physical and mental skills] <i>is also</i>
	a valuable movement toward life
	that represents
	mastery over
	disunity.
	The steps leading to
	this new mastery
	are essentially
	the same as
	the ones you use to
	• discover and
	• enlarge
	the
	inner
	universe.
	One deals with
	• outer
	and often
	• mechanical
	aspects of living
	while the other [i.e., while steps you use to discover and enlarge your inner universe]
	represents
	one's innermost self.
	When
	• the outer
	serves as
	a mere substitute for
	<ul> <li>the inner enlargement of life,</li> </ul>
	it is still
	preferable to
	total stagnation.

Human beings go through several stages in their overall evolution.
When they are more primitive, they must deal with the outer levels.
Later their task lies in the unification of the inner world.
<ul> <li>Real spiritual <ul> <li>growth and</li> <li>mastery <ul> <li>on the inner level,</li> </ul> </li> <li>spontaneous unification of</li> <li>emotional,</li> <li>psychological,</li> <li>and therefore [spontaneous unification of]</li> <li>spiritual <ul> <li>rifts,</li> </ul> </li> <li>hold <ul> <li>the inner</li> <li>balance and</li> <li>harmony <ul> <li>out of which grow</li> <li>intuitive</li> <li>guidance and</li> <li>knowledge</li> <li>toward</li> <lu>true</lu></ul></li> <lu>outer</lu></ul></li> </ul> </li> </ul>

Т

	• Physical and
	• mental
	skills
	have their value,
	but they
	miss the mark
	as a substitute for
	inner growth.
	When
	inner growth
	is the center of one's being,
	everything else
	falls into place
	without the pendulum
	swinging from one extreme to the other.
	Inessential goals
	fall away.
25	
	Ignoring
	cosmic truth
	always
	creates
	disunity.
	It is
	every single entity's
	destiny
	to bridge ignorance
	by struggling toward
	these unifications [i.e., struggling toward emotional,
	<i>psychological, and spiritual inner unifications</i> ].
	psychological, and spiritual inner anificationsj.

	The most difficult challenges
	are on the
	most hidden
	emotional
	levels,
	since emotions
	<ul> <li>cannot be directly willed and</li> </ul>
	• are never quite conscious.
	You must
	identify
	the disunity
	before
	the work of unification
	can begin.
26	
	Trust in
	the involuntary functions
	can be gained
	only slowly,
	<b>but it</b> [i.e., but trust in the involuntary functions]
	is essential.
	Give yourself
	the opportunity
	to experience it [i.e., the opportunity to experience trust in
	· · · · ·
	the involuntary functions].
	All your effort will be wasted
	if you do not allow
	the involuntary functions
	to manifest.
	<i>Make room for them</i> [i.e., <i>Make room for the involuntary functions</i> ]
	in your consciousness and
	•
	<i>pay attention to them</i> [i.e., pay attention to the involuntary functions] <i>in a</i>
	• relaxed and
	• trusting
	way.
	This is
	a vital part of
	the growth process.

Т

27 **Once** you realize that the result of your efforts will be • unexpected and • spontaneous rather than • direct, then harmony between the • voluntary and • involuntary faculties will establish itself. **By harmony** [i.e., By harmony between the voluntary and involuntary faculties] I do not mean that *the effort* [i.e., *the effort of the voluntary and involuntary faculties*] is equal in measure. Months of groping with the voluntary processes of • mind and • will mav spontaneously bring forth an inner feeling that springs up in the fraction of a moment when you least expect it. *It [i.e., The inner feeling that arises spontaneously]* does not last long but its • depth and • intensity and • significance are so profound that you cannot measure them in terms of your volitional efforts.

	Hammann.
	Harmony
	between the
	• voluntary
	and
	• involuntary
	faculties
	exists primarily
	in making room
	for
	<b>both</b> [i.e., for BOTH voluntary and involuntary faculties] in your attitude.
	Wait
	with an
	inner readiness.
	It requires
	your intuitive groping
	to
	• combine and
	alternate
	<i>these two functions</i> [i.e., to combine and alternate the voluntary
	and involuntary functions].
28	
	The final step
	in giving up negativity,
	as I have suggested,
	is to
	want
	to
	• have
	• have • the positive attitude
	• the positive attitude
	• the positive attitude as opposed to
	• the positive attitude as opposed to • the negative one,
	• the positive attitude as opposed to • the negative one, to
	• the positive attitude as opposed to • the negative one, to • give up your
	• the positive attitude as opposed to • the negative one, to • give up your • fear of and
	<ul> <li>the positive attitude         <ul> <li>as opposed to</li> <li>the negative one,</li> <li>to</li> <li>give up your</li> <li>fear of and</li> <li>resistance to</li> </ul> </li> </ul>
	<ul> <li>the positive attitude</li> <li>as opposed to <ul> <li>the negative one,</li> </ul> </li> <li>to <ul> <li>give up your</li> <li>fear of and</li> <li>resistance to</li> <lu> <ul> <li>pleasure, and</li> </ul> </lu></ul></li> </ul>
	<ul> <li>the positive attitude</li> <li>as opposed to <ul> <li>the negative one,</li> </ul> </li> <li>to <ul> <li>give up your</li> <li>fear of and</li> <li>resistance to <ul> <li>pleasure, and</li> <li>give up the</li> </ul> </li> </ul></li></ul>
	<ul> <li>the positive attitude</li> <li>as opposed to <ul> <li>the negative one,</li> </ul> </li> <li>to <ul> <li>give up your</li> <li>fear of and</li> <li>resistance to</li> <li>pleasure, and</li> </ul> </li> <li>give up the <ul> <li>roles and</li> </ul> </li> </ul>
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The wanting must be affirmed in • calm trust and • firm conviction. • The voluntary must make room for • the involuntary until the spontaneous unification occurs. You will • let it [i.e., You will let the spontaneous unification] happen, • wanting it [i.e., wanting the spontaneous unification] in a • relaxed and • determined way. This is the marriage of • the voluntary and • the involuntary, • the active and • the passive principles.

29	
	If you see
	growth
	in this light
	you will eliminate
	a lot of
	• fear and
	hopelessness and     mastaful affort
	• wasteful effort.
	You will become
	more patient
	-
	<i>with the time it takes</i> [i.e., more patient with the time that growth takes].
30	
	The sequence of the lectures I have given this year [i.e., in 1969 – Lectures 169
	through this lecture, 178]
	began
	with
	• the creative process itself,
	with
	• every human's creation of
	• positive or
	• negative
	<i>life circumstances</i>
	through
	• beliefs,
	• thoughts,
	• feelings and
	• will.
	I have shown
	that
	• living
	inevitably
	means
	• creating.

The person • who ventures forth into life in the spirit of overcoming disunity creates an altogether different life than one • who is content within narrow confines. I also discussed how negativity creates misery and yet how fascination with the creative process makes it seem difficult to abandon negativity. Yet the creation of • negativity and • a narrowly confined life leads to • disunity rather than • unity, • pain rather than • pleasure.

31	
51	Unification
	depends on
	your inner commitment
	to create an
	• expanded,
	• unified
	life of
	• bliss and
	• pleasure
	rather than one of
	• narrowness,
	• disunity and
	• pain.
	<i>p</i>
	Pleasure
	is possible
	only in a
	• unified,
	• expanded,
	• ever-enlarging
	state.
	The
	• voluntary
	and
	• involuntary
	functions
	seem
	separate
	only when
	you
	split them
	in your consciousness.

	In your
	• present state of awareness
	in your
	• limited human frame,
	you seem to be dealing with
	two entirely different
	• faculties and
	two entirely different
	• "brains":
	• the inner
	and
	• the outer,
	• the conscious
	and
	• the unconscious,
	• the directly available
	and
	• the indirectly available.
	By taking down
	your self-imposed fences
	you make
	more
	and more of the universe
	your own, thereby [i.e., by making more of the universe your own you are] fulfilling
	your destiny.
32	
	You can create
	• spontaneous unification
	out of
	• disunity.
	Out of
	• a highly differentiated disunity,
	you can work toward
	• an undifferentiated unity.

It is a sin against life to not grow. You are an expression of the divine. You are God. It is your • birthright and your • destiny • to fulfill yourself by making • more and • greater unifications, • to expand your spiritual skills so that you can • do away with disunity and • create bliss by spreading unity.

33	
	As your life
	expands,
	you become
	• the master
	where you are now
	• weak and
	• dependent.
	You become
	• blissful
	where you are now in
	• pain,
	• truthful
	where you are now in
	• error.
	Commit yourself
	to
	• pleasure,
	• growth,
	• unification and
	• expansion,
	to that which is
	• truth,
	to that which is
	• love.
	Commit yourself
	to your choice
	over
	and over again.
	Be the God
	you truly are.

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