

Pathwork Lecture 190: Importance of Experiencing All Feelings, Including Fear – The Dynamic State of Laziness

1996 Edition, Original Given March 26, 1971

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><i>Greetings, my dearest friends here.</i></p> <p><i>There is a great power of</i></p> <ul style="list-style-type: none"> <i>• blessing and</i> <i>• love</i> <ul style="list-style-type: none"> <i>• forthcoming</i> <p><i>and</i></p> <ul style="list-style-type: none"> <i>• generated</i> <p><i>in this room.</i></p>
04	<p><i>Every once in a while I give a lecture which is an</i></p> <ul style="list-style-type: none"> <i>• outline or</i> <i>• blueprint</i> <ul style="list-style-type: none"> <i>• shedding new light on the path as an overall venture,</i> <p><i>and also</i></p> <ul style="list-style-type: none"> <i>• casting light on the specific stage in which you happen to be at the time you hear it.</i>

by Eva Broch Pierrakos

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I mean, of course,
[the lecture sheds light for the overall venture and for stage you are in]
[for] those of you
who are really

- ***committed to and***
- ***involved in***
your own intensive work
of
 - ***self-development,***
 - ***self-confrontation, and***
 - ***growth –***

in short,
[for those committed to and involved in]

- ***the path.***

I will attempt to give
an overview of

- ***all that we have covered so far,***

and also
an outline of

- ***the principles governing***
 - ***human life and***
 - ***your relationship to***
the universe.

Some of the material I touch upon
must be necessarily
a repetition,
but this [repetition] is
so that you
can be helped
on a

- ***new and***
- ***deeper***
level

to

- ***perceive,***
- ***connect,***
- ***unify and***
- ***comprehend***
 - ***the principles of life,***
 - ***your own growth within it [i.e., within life],***

and

- ***the spiritual laws***
that govern the soul.

05

*We all know, my friends,
how*

- *important and*
- *essential*

it is to

- *face and*
- *accept*

those

- *aspects,*
- *feelings,*
- *convictions and*
- *attitudes*

in you

which are

either

- *not at all conscious*

or

- *not sufficiently so [i.e., not
sufficiently conscious].*

Unless

*this awareness [of what is not yet sufficiently conscious]
is cultivated,*

it is

impossible

to free

- *the innermost center of your being,*
- *the nucleus*

from which

all life springs.

This has been said

many times and

you have

done much work already.

Let us now try to see

where you are

with respect to

the ground still to be covered

within yourself.

How much

have you unearthed [already]?

*How much
are you aware of
• what is really going on in you,
as opposed to
• the superficial explanations
you have so handy?*

*When I address
all of you together,
I do
not mean to convey
that everyone
is at the
identical
• place or
• phase
within his or her
own path.*

*But an overall picture
can nevertheless be conveyed
that is applicable
to every one of you.*

*Even those of you
who started relatively recently
can be included,
for you have benefited from
the work
that others have done before.*

*It is as though
the efforts of others
have paved your way
to some extent,
so that
if you are truly willing
you can accomplish
• more, and
• faster
[than you could have accomplished
had they not done this work
before you started your work].*

06

*As far as it is possible
to generalize,
I can say that
by now
many of you
are in a position
to acknowledge
your*

- destructive,*
- negative,*
- cruel,*
- hostile, and*
- selfish*
 - feelings and*
 - attitudes.*

*You are able to see
the mechanisms
of your defenses
to some extent.*

*But even
this partial awareness [of the mechanism of your defenses]
makes so much difference!*

*It [i.e., this partial awareness of the mechanism of your defenses]
shifts
your entire position
toward yourself.*

*You no longer
require yourself*

- to defend
your defenses*

or

- to pretend
to be so perfect
that everything in you
ought to be
"right."*

*The capacity
to own up to
being*

- *fallible,*
- *human,*
- *vulnerable,*
- *irrational,*
- *wrong,*
- *needy,*
- *defenseless,*
- *weak and*
- *unhappy*

*must
by necessity
increase your capacity to be*

- *strong,*
- *truly right*

*and not
self-righteous,*

- *truly independent, and*
- *fulfilled.*

*The admission
of heretofore
apparently inadmissible
feelings*

*is
the bridge to*

- *inner unity and*
- *fulfilling self-expression of life.*

The acceptance of your

- *hate*

will make you

- *more loving,*

the acceptance of your

- *weakness*

will make you

- *stronger,*

the acceptance of your

- *pain*

will allow you to be

- *more blissful.*

*I have pointed out
these
apparent
paradoxes
often
and I believe that
many of you
have actually begun
to experience
their truth.*

*To whatever degree
you
• have accomplished
this shedding of defenses
and
• have thus
become
that much more real,
you
have gained
significant ground.*

*This will make
the further steps
in that direction
easier,

for
the beginning
of any given phase
is always
the most difficult
in every respect.*

07

*To remove
self-illusions
seems at first
insurmountably difficult,
since
all human beings
vaguely believe
that*

- *the underlying truth [i.e., the truth underlying their illusions
about themselves]*

*is
unacceptable
and therefore
that*

- *they themselves
are
unacceptable.*

*Thus
a double illusion
must be removed:*

- *the underlying belief in question [i.e., the illusory belief that
underneath your illusion you yourself are unacceptable],*
- as well as*
- *the cover you put over it [i.e., the illusory cover itself that you
put over your belief that you yourself are unacceptable].*

*And this [i.e., seeing and removing this double illusion – the illusion that you
are your illusion and the illusion that what your illusion
covers, the real you, is unacceptable]*

*is always
the most arduous part of the pathwork.*

*Nor can it [i.e., Nor can removing this double illusion]
be accomplished
in one fell swoop,*

*but rather it [i.e., But rather than all at once, removing this double illusion]
proceeds in*

- *stages and*
- *sections.*

08

*In conjunction with
a continuation of this phase of the work on yourself [i.e., the phase
of identifying and dissolving the double illusion within you],
it is necessary
for you to comprehend
on a deeper level
where the*

- negative attitudes*
- and*
- destructiveness
come from.*

*What is
the real origin
of evil?*

*You know
and have often heard me say
that*

- the denial of
your vulnerabilities,*
- your shame of
feeling helpless, and*
- your feeling
of being unlovable*

create

- evil and*
- destructive*
 - attitudes and*
 - feelings.*

*In other words,
evil
is a defense
against suffering.*

	<p><i>All defenses [including defenses against suffering, i.e., defenses brought about by evil]</i></p> <p><i>create</i></p> <ul style="list-style-type: none"><i>• more suffering</i> <p><i>as well as</i></p> <ul style="list-style-type: none"><i>• confusion,</i> <p><i>since [your wall of defenses protecting you from suffering also blocks out all other feelings]</i></p> <p><i>you can</i></p> <p><i>no longer be connected with</i></p> <p><i>the real feelings in the self.</i></p>
09	<p><i>It is therefore obvious</i></p> <p><i>that your further direction on the path</i></p> <p><i>can now be</i></p> <p><i>more directly concerned</i></p> <p><i>with the</i></p> <ul style="list-style-type: none"><i>• hurts and</i><i>• sufferings</i> <p><i>you</i></p> <ul style="list-style-type: none"><i>• have endured</i> <p><i>in your early life</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><i>• have defended against</i> <p><i>so far [your entire life].</i></p> <p><i>You who have learned</i></p> <p><i>to emotionally re-experience</i></p> <p><i>past feelings</i></p> <p><i>can corroborate</i></p> <p><i>as a felt reality</i></p> <p><i>what I have reiterated</i></p> <p><i>for so many years:</i></p> <p><i>the denial</i></p> <p><i>of the original experience [that caused you hurt and suffering]</i></p> <p><i>compels you</i></p> <p><i>to re-experience it [i.e., to re-experience the original experience</i></p> <p><i>that brought you hurt and suffering early in your lifetime</i></p> <p><i>and against which you built walls to defend yourself]</i></p> <p><i>over</i></p> <p><i>and over again.</i></p>

	<p>You</p> <ul style="list-style-type: none">• recreate <i>the denied experience [i.e., You recreate the experience that had originally caused you hurt and suffering and which you denied in order not to feel the pain and suffering it caused],</i> and thus [i.e., and thus by recreating this original experience again and again you]• increase <i>the accumulated</i><ul style="list-style-type: none">• pain and• hurt. <p>More of this re-experiencing must still be done, and now it [i.e., and now this re-experiencing] can be done safely [since you are an adult and not a child, and are conscious of what is going on in this re-experiencing].</p>
10	<p>Too much of what you suffered as children, especially the extent of your unhappiness [caused by this suffering], is still only intellectual knowledge for you.</p> <p>You do not feel how unhappy you really were as a child,</p> <p>and for a long time you believed just the opposite about your childhood [i.e., you believed you were really quite happy as a child].</p>

**Gaining this knowledge [about how unhappy you were as a child]
first
intellectually
is the necessary preparation
to
experiencing
it [i.e., to experiencing and feeling how unhappy you were as a child].**

**Without
such intellectual awareness
of the truth
of your childhood [i.e., the truth of the unhappiness of your childhood]
the defenses [against feeling the true unhappiness of your childhood]
cannot be sufficiently weakened
for safe re-experiencing [of your unhappiness as a child]
on the
emotional level.**

**When the defenses [against feeling the true unhappiness of your childhood]
are still strong
they block
the path
to the emotional experience
so that**

- the attempt
to get to the feelings
is choked off,**

or

- the sudden
crashing through the defense
causes injury to the psyche
which**

- can, and**
- should
be,
avoided.**

*You are
now
truly ready, my friends,
to venture into
the depths of your being.*

*There [i.e., In the depths of your being]
you can*

- let go, and*
- give yourself freely
to all the accumulated feelings
which up to now
could never leave your system.*

*They [i.e., Your accumulated feelings regarding the unhappiness of your childhood]
could not be transformed
before now
into their
natural energy-stream
precisely because
you had
locked the gates
against feeling
your feelings.*

11

*Some time ago,
I was asked to discuss
the problem of laziness.*

*There is
an intimate connection
between*

- the problem of laziness*

and

- feelings
that have not been
fully experienced.*

*Do not look at laziness
as an attitude
to be given up
at will,
if only
the person would
finally
come around to being*

- *reasonable and*
- *constructive.*

*This [i.e., Laziness]
is not a
moralistic [i.e., “good” vs. “bad”]
issue at all.*

*Laziness
is*

- *a manifestation of*
 - *apathy,*
 - *stagnation and*
 - *paralysis,*
- *a result of*
stagnant energy
in the soul substance.

*Stagnant soul substance
is the result of
feelings
that have
not been
fully*

- *experienced or*
- *expressed,*

and therefore their [i.e., therefore these unexperienced or unexpressed feelings']

- *significance and*
- *true origin*
have not been totally understood.

	<p><i>When feelings are not thus</i></p> <ul style="list-style-type: none">• <i>experienced,</i>• <i>understood and</i>• <i>expressed,</i> <p><i>they</i></p> <ul style="list-style-type: none">• <i>accumulate and</i>• <i>stop the flow of the life force.</i>
12	<p><i>It is not enough to deduce [intellectually, logically and rationally] that you must have in you certain past feelings which must have logically brought about the present circumstances.</i></p> <p><i>Such deductive knowledge, however, is often the necessary opening to allowing yourself the deeper experience [of certain past feelings of which you are unaware and have not as yet fully experienced].</i></p> <p><i>It [i.e., Such deductive knowledge that you must have within your being of certain past feelings which must have logically brought about present circumstances] permits you to make room for the possibility of</i></p> <ul style="list-style-type: none">• <i>existent</i>• <i>but defended [and denied, hence as yet unfelt and unexperienced]</i> <p><i>feelings to emerge in a full emotional experience.</i></p>

*However,
the knowing,
by itself,
can be a barricade
when you
replace*

- the feeling*

with

- knowing.*

*In this case [i.e., When you know about the feeling
but have not fully experienced the feeling]
the unity
of these two functions [i.e. the unity of the two functions of
knowing and feeling]
is interrupted*

*in the same way
as when you*

- feel*

and do

- not know*
 - what the feelings mean,*
- why and*
- how*
 - they came about,*

nor

- how they still*
 - direct your life now.*

*• Feeling
and
• knowing
are
not
really
two separate functions
but rather
tail ends
of the same phenomenon.*

*Thus [i.e., since feeling and knowing are not two separate functions but rather
tail ends of the same phenomenon],*

- *knowing [that a feeling must exist]*

can be as much

a defense against

feeling [i.e., a defense against experiencing and feeling a feeling]

as

- *not knowing the feeling [i.e., not knowing that the feeling exists at all]*

or

- *denying the knowledge of the feeling [i.e., denying any knowledge you
may have about the feeling's existing]*

can be [i.e., can be a defense against experiencing the feeling].

This shows that

no rules can be established

to ascertain

when an emotion

is blocked out

by knowledge

and vice versa.

You will

always

have to look into yourself

to see how you

- *use*

or

- *misuse*

a given approach.

13

There still exist

many defenses

against

the full experience

of accumulated feelings in you, my friends,

in spite of

all your progress.

Keeping this in mind [i.e., Keeping in mind this fact that many defenses still exist in you that block your full experience of accumulated feelings in you] will help you

to focus your

- *attention and*
- *awareness*

upon these defenses

to overcome them

more and more.

You can

systematically

lower the threshold

of defending against

your deep

accumulated experiences

which have become

poisonous

from not being released.

These

painful experiences

cannot be released

if they are

not

- *felt,*
- *known,*
- *expressed, and*
- *lived through*

as fully as possible.

14

To recapitulate:

all

that is

- *evil,*
- *destructive, and*
- *negative*

in human nature

is a result of

defending against

experiencing

- *painful,*
 - *undesirable*
- feelings.*

*This denial [of painful, undesirable feelings]
stagnates
energy.*

*When
feelings
stagnate,
energy
stagnates;
and if
energy
stagnates,
you
cannot move.*

*As you know,
feelings
are
moving
energy currents.*

*They [i.e., Feelings]
transform
constantly
from
one
• set or
• type
of feeling
into
another
[set or type of feeling],
as long as
the energy
flows freely.*

*Not experiencing
feelings
stops
• the movement of those currents [i.e., stops the movement of those
energy currents, energy currents that are feelings]
and therefore
stops
• the living energy.*

*When
the natural energy flow
is halted
within your soul substance,
you find yourself
in the position
of feeling laziness,
that state
where movement is possible
only when
it is forced painfully
by the outer will.*

*This explains
the hankering
that exists in so many people
for a
seemingly
desirable
inactive life.*

*It is
not enough
to say
that these people
find the difficulties of life
too much for them
because
they are
immature.*

*This [i.e., "Immaturity"]
is merely*

- a label or*
- an explanation*

*of
an effect.*

Natural movement
is a
spontaneous
expression
of the inner energy flow
that is
never
experienced as

- arduous or
- painful,

nor as

- tiring or
- undesirable

in any way.

So, my friends,
when you find yourself

- stagnating,
- lazy,
- passive, or
- inert,

and when you

- desire to do nothing,

which is often
confused with
the spiritual state
of
just being,

you have
a good gauge
that there are
feelings in you
which have created
psychic toxicity
because
you were
loath to

- experience and
- acknowledge

them.

15

*The stagnation
of energy currents
traps
not only
• feelings
but
• concepts
as well.*

*You
• generalize
from single occurrences
and
• hold on to
the resulting
false beliefs.*

*It is
rare
that
stagnant
• feelings
do not also include
stagnant
• conceptualizations of life.*

*These [i.e., These stagnant conceptualizations of life]
may exist
in the deepest recesses of the soul,
totally hidden
from consciousness.*

*This is what I called years ago
the "images"
that are held
within the psyche.*

*I helped you
find these images,
and you saw
how you were
compelled
to re-experience
• misconceptions and
• stagnant feelings.*

*Over
and over again
you are entrapped
in the cycle
of reproducing the past
in one way or another
until
you can summon the courage
to choose
to live through
• now
what was
not lived through
• before
because of
your defenses.*

*You
cannot come out of these repetitive cycles,
no matter
• how good
your intentions are
and
• how much effort
you use in other ways
as a substitute for
experiencing
your [earlier] feelings,
unless
you
• really
• fully
re-experience
your earlier feelings.*

*You
must cross
the barrier
behind which
you still harbor
deep feelings
so tucked away
that you are
not at all aware of them [i.e., you are not at all
aware of your earlier feelings].*

	<p><i>And for that reason [i.e., And for the reason that you are not at all aware of your feelings experienced earlier in your life]</i></p> <p><i>you can still delude yourself that</i></p> <ul style="list-style-type: none"><i>• unhappiness and</i><i>• bad moods</i> <p><i>just befall you out of nowhere, or that</i></p> <ul style="list-style-type: none"><i>• you have bad luck.</i>
16	<p><i>We mentioned many times that the human predicament is the dualistic split, which is nothing but a delusion of perception.</i></p> <p><i>This delusion has many facets, one facet being a split in the human consciousness itself.</i></p> <p><i>Human beings may</i></p> <ul style="list-style-type: none"><i>• feel</i><i>one thing,</i><i>• believe</i><i>another, and</i><i>• act</i> <p><i>without knowing how both these functions [i.e., how both the feeling and believing functions] govern them.</i></p> <p><i>Lack of awareness of</i></p> <ul style="list-style-type: none"><i>what you</i><i>• feel and</i><i>what you</i><i>• really believe</i> <p><i>creates another manifestation of the split.</i></p>

	<p><i>When you unify</i><ul style="list-style-type: none">• <i>knowing</i><i>and</i><ul style="list-style-type: none">• <i>feeling,</i><i>you work toward</i><ul style="list-style-type: none">• <i>mending and</i>• <i>integration,</i><i>which</i> <i>manifests as</i> <i>a wonderful</i><ul style="list-style-type: none">• <i>new awakening and</i>• <i>sense of wholeness.</i></p>
17	<p><i>When feelings are not experienced in their full intensity, the inner life flow must become stagnant.</i></p> <p><i>People [whose inner life flow is stagnant because they have not experienced their earlier feelings in their full intensity] will find themselves inexplicably</i><ul style="list-style-type: none">• <i>paralyzed.</i></p> <p><i>Their actions will become</i><ul style="list-style-type: none">• <i>ineffectual;</i></p> <p><i>life will seem to</i><ul style="list-style-type: none">• <i>obstruct</i><i>all</i> <i>their</i><ul style="list-style-type: none">• <i>goals and</i>• <i>desires.</i></p>

They [i.e., People whose inner life flow is stagnant because they have not experienced their earlier feelings in their full intensity] find

- *closed doors to realizing their*
 - *talents, their*
 - *needs, their*
 - *selves.*

So-called

- *laziness may be one manifestation of this paralysis.*

- *A lack of creativity*

or

- *a feeling of general despair may be another.*

In this latter instance [i.e., In this latter instance of the manifestation of a feeling of general despair],

people

may often use

- *a current event*

or

- *difficulty*

to explain away

their inner state [of general despair].

*The truth is that
a sense of*

- *futility and*
- *confusion*

about

- *life and*
- *your role in it*

must
envelop you

when you
resist
living through
the feelings you harbor;

you go on harboring them
because
you delude yourself
that

- *avoiding*
the feelings
will hurt you less

than

- *exposing*
them.

There are many other manifestations [i.e., There are many other manifestations of closed doors to one's talents, needs, and even one's very self when one's inner life flow is stagnant because one has not experienced one's earlier feelings in their full intensity].

The inability
to

- *feel pleasure or*

to

- *fully experience life*

is one of the most widespread general effects.

However, there is
no other way
to become fully alive
than to
keep experiencing
your real feelings.

18

*The necessity
of bringing together
• feeling
and
• knowing
must become
more obvious to you, my friends,
also
as a result of
the progress
of your own
inner journey.*

*You have already
tasted how it feels
when you
release
the waste material
of years
of accumulated feelings.*

*Such waste material
has its own toxicity
which you
accumulate
when
you do
not feel
your feelings.*

*You also
think thoughts
you do
not know
you think,
and
act
without knowing
what motivates your actions,
subsequently
contriving
explanations for them.*

19

*The total experience
of a feeling
is as available
as your*

- *willingness and*
- *readiness*

to venture into it.

*These feelings
are often
accumulations of*

- *centuries and*
- *millennia –*

not just

- *decades.*

*Each
life incarnation
presents the task
of cleansing yourself
by*

- *experiencing and*
- *understanding*

*them [i.e., by experiencing and understanding these
unexperienced feelings which have
accumulated in one's soul substance over
the past centuries and millennia].*

*You are purified
when there is
no more
waste material.*

*After you terminate
this life cycle,
the*

- *conditions,*
- *circumstances, and*
- *environment*

*of your next life
into which you are drawn
by an inexorable law of life
will afford you the opportunity
to bring to the fore
any previously accumulated waste material.*

	<p><i>But memory of previous incarnations is blotted out, so that you have only this life's past experiences to draw on.</i></p>
20	<p><i>The dimming of memory [of previous incarnations] is a byproduct of the life/death cycle in which everyone is caught who denies feeling experience.</i></p> <p><i>When you go on</i></p> <ul style="list-style-type: none"><i>• denying awareness and</i><i>• refusing to feel the experience of what you have lived through in this very life,</i> <p><i>you perpetuate</i></p> <ul style="list-style-type: none"><i>• the process of dimming memory.</i> <p><i>Thus [i.e., By perpetuating the process of dimming memory by denying awareness and refusing to feel the experience of what you have lived though in this very life]</i></p> <p><i>you perpetuate</i></p> <ul style="list-style-type: none"><i>• the cycle of</i><i>• dying</i><i>and</i><i>• being born,</i> <p><i>and this process [i.e., this cycle of dying and being born] always manifests as a break in the continuity of awareness.</i></p>

*Conversely,
you eliminate
• this discontinuity of awareness,
and with it
• the entire cycle of
• dying
and
• being born,
by
living through
whatever has accumulated from this life
wherever it is possible
to re-establish
the links of memory.*

*If all the feelings
of this lifetime
are fully experienced,
all residual matter
of previous lives
will automatically be dealt with
because
the trauma of
the now
is only a trauma
because
the previous pains
had been denied.*

21

*You
can do this, my friends,
if you trust
in
• the process
and
in
• the venture of
• letting go,
• truly
letting go.*

And here [i.e., And here in trusting the process and the venture of truly letting go] again is the problem.

You cannot let go if your innermost being defends against feeling your feelings, [feelings] which you know exist inside of yourself.

Actually you defend against establishing a connecting link between

- those feelings,*
- your inner knowledge,*

and

- your current action patterns.*

The paralysis

- that is often deemed laziness,*

and

- about which you moralize as if it [i.e., as if laziness] were that [i.e., were actually just a bad habit of laziness],*

is therefore to be viewed as a very indirect symptom [i.e., a symptom of your defending against feeling all your feelings].

*It seems as though
this [i.e., this symptom of paralysis or laziness,]
as well as
many other symptoms
have prevented you from
living.*

*But
what really prevents you from
fully living
is your*

- fear of*
- and*
- resistance to
living the feelings
you did not accept
when they first came to you
so painfully.*

22

*Laziness
is a protection against
the movement of
the soul substance
which [i.e., the movement of the soul substance which]
threatens
to bring up the feelings
you think you can
go on avoiding
without blocking your very life.*

*Thus laziness
is simultaneously an*

- effect [i.e., laziness is the resulting effect of not letting go and
of the stagnation of the soul that follows]*

as well as a

- defense [i.e., laziness is a defense against feeling all one's feelings].*

	<p><i>Movement stirs up what lies stagnant.</i></p> <p><i>By fully understanding this [i.e., By fully understanding that movement stirs up what lies stagnant], you can redirect your</i></p> <ul style="list-style-type: none"><i>• inner will and</i><i>• intent</i> <p><i>toward overcoming this self-induced protective stagnation [i.e., overcoming this laziness], by mustering the courage to feel what is there to feel.</i></p>
23	<p><i>The</i></p> <ul style="list-style-type: none"><i>• true,</i><i>• serene</i> <p><i>state of being which every soul unconsciously longs for is not cautious passivity which</i></p> <ul style="list-style-type: none"><i>• must avoid movement and</i><i>• makes movement appear undesirable.</i>

The

- *true*
 - *spiritual*
- state of being*
is a
very active state,

although

it [i.e., although the true spiritual state of being]
is a

- *calm and*
- *relaxed*

state
at the same time.

It [i.e., the true spiritual state of being]

is joyous

- *movement and*
- *action.*

It is only

the passivity
of the fearful self
that creates
frenzy
as a counter-action
against
the stagnation.

*It is as though
the personality
• fought hard
against the stagnation
by superimposing
compulsive action,
and then
• became
more alienated
from
• the truth of
its stagnation, and
from
• the reason for
the stagnation,

which is
the fear of
feeling
• all feelings
including [the fear of feeling]
• fear.*

*Only
when
this truth [i.e., the truth that the personality's superimposed compulsive
action to overcome stagnation only led the personality to
discover that in so doing it became even more alienated
from both the truth of and reason for its stagnation]
is fully
• felt and
• understood,
when you
• stop fighting against
it [i.e., when you stop fighting against the stagnation] and
• dissolve
what causes it [i.e., dissolve what causes the stagnation]
by feeling
your feelings,
can you come out of
both
• the frenzy
of overactivity
and
• the paralysis.*

*In other words,
you
must
come to
feel the fear
that lies
in
• laziness
and
in
• all types of stagnation.*

24

*This fear [that lies hidden in laziness and in all types of stagnation]
sits in
• everyone,
even in
those of you
• who are
not
overtly
lazy, or
• who are
not aware of
other symptoms
which this
denied fear
creates.*

*This basic human condition
of fear [i.e., the fear of feeling all of one's feelings]
must be allowed
to express itself
outwardly.*

*You must allow it [i.e., You must allow your fear of feeling all of your feelings]
to take over,
in the right setting of course.*

*And when you
experience
this fear [i.e., this fear of feeling all of your feelings],
you will find
two basic elements
within it [i.e., within this fear of feeling all of your feelings].*

*The first [basic element within this fear of feeling all of your feelings]
is
the childhood conditions
which were so painful
that you thought
you could
not
let yourself
feel them,
so you cut yourself off from them.*

*And the second
even more
• important and
• significant
element
is
• the fear of
the fear;
• the fear of
experiencing
the fear.*

*This [fear of experiencing the fear of feeling all
your feelings]
is where
the real harm lies.*

25

*A number of years ago I spoke to you
in a lecture on the phenomenon of self-perpetuation [Reference: Pathwork
Lecture 142: The Longing For And The Fear Of Happiness –
Also, The Fear of Releasing the Little Ego – April 15, 1966],
and I illustrated
how a denied feeling
compounds itself
so that it multiplies.*

*For example:
denied fear
creates
fear of
fear,
and then
the fear of
feeling the fear of
the fear,
and so on.*

*The same is true
about other feelings.*

*Denied anger
creates anger
at being angry.*

*Then when this [anger at being angry]
is denied,
one becomes
even angrier
for being unable
to accept the anger,
and on
and on.*

***Frustration itself
is bearable
when you
fully go into it.***

***But when
you are frustrated
because
you "ought" not to be frustrated,
and then
are even more frustrated
because you deny it [i.e., you deny that you are frustrated
when you think you "ought" not be frustrated],
the pain [of frustration]
extends.***

***This process [of self-perpetuation of unfelt feelings]
is so significant
because it points clearly
to the necessity
of feeling directly [and immediately the feelings that are there
so they do not, by your denying them, self-perpetuate],
no matter
how undesirable
feelings may be.***

***If you
compound your pain
because
you deny
feeling your pain,
this secondary pain [i.e., the compounded pain, or the pain of
resisting feeling the original pain]
must become***

- bitter,***
- twisted, and***
- unbearable.***

If you

- accept and***
- feel***

***the pain,
a dissolving process
begins automatically.***

	<p>Many of you have experienced this truth [i.e., this truth that if you accept and feel the pain instead of resisting or denying it, a dissolving process begins automatically so that the pain begins to lessen in intensity] a number of times in your pathwork.</p> <p>The same is true [not only with the feeling of pain but also] with [the feelings of]</p> <ul style="list-style-type: none">• fear,• anger,• frustration, or• whatever the feeling may be.
26	<p>Thus, when you • feel the fear of [feeling] your [original] fear</p> <p>and • can let yourself drop into [and feel] the [original] fear itself [i.e., drop into feeling the original fear instead of staying in the secondary fear, the fear of feeling the original or primary fear],</p> <p>this [primary or original] fear will very quickly give way to another denied feeling.</p> <p>The denied feeling [i.e., this feeling beneath the original fear] – whatever it [i.e., whatever this denied feeling beneath the original fear] may be – will become easier to bear than</p> <ul style="list-style-type: none">• its denial [i.e., easier to bear than the denial of feeling beneath the original fear],• the [original] fear [i.e., the denial of the feeling beneath the original fear IS the original fear and this original fear is harder to bear than the feeling it is covering].

***And the [original] fear itself
is more bearable
than the [secondary fear,]
[the] fear
of the [original or primary] fear.***

***In that way [i.e., By working down
from
(1) feeling the secondary fear, the fear of feeling, and hence
denying, the primary or original fear;
to
(2) feeling the primary fear, the fear of feeling, and hence
denying, the feeling that is beneath the primary fear,
to
(3) feeling the feeling itself that is beneath the primary or original
fear, which is the fear of feeling the underlying feeling,
whatever that underlying feeling may be.]***

***you can progress
to the nucleus
of the accumulated waste energy
of denied feelings [i.e., the accumulated waste energy of
feelings that have been denied and not yet been felt].***

***• Fighting
your feelings
and
• defending against
them [i.e., defending against feeling your feelings]
creates
a whole extra layer of experience [i.e., the extra layer of experience
of fighting and defending against feeling your feelings]
that is
• alienated from
your core
and therefore
• artificial and
• more painful
than the original experience [i.e., the original experience of
feeling all the feelings that are present]
it [i.e., the extra layer of experience of fighting against
feeling all the feelings that are present]
fights against.***

*Your whole conscious self
has to*

- *gather
all its
faculties,
all its
resources,*

and

- *use all the ground
you have gained*

*in order
to be fully determined
to experience
the fear of*

- *deep,
painful,
hurtful,
frightening
feelings in you.*

27

I have often said to you,

*"The only way out
is*

- *in
and
through."*

*Few of you, my friends,
were able to
completely
heed these words,
but sufficient progress has been made
to facilitate
the new influx of energy
which will now permit
all those who want to go deeper into their selves
to do so
and come out*

- *freed and
cleansed and
able to truly live.*

28

*It is important now
to focus
your meditation.*

*Those of you
who have become convinced
of the great power
you thus generate [i.e., the great power you generate through
focused meditation]*

*have learned
that the*

- *specific focusing and*
- *conscious direction*

*you give
to your meditations
evokes*

*an inner guidance
in the*

- *right and*
 - *balanced*
- measure,*

*which you can then apply
to your life.*

*The proper direction
is twofold.*

*First
you need a commitment
to go*

- *in*

and

- *not around*

yourself.

*Humankind is,
with few exceptions,
continually
going*

- *around*

rather than

- *through.*

*This voluntary commitment to
going
• in
and
• through
your feelings
should be
the driving force
in this specific meditation.*

*Your
• declaration and
• statement
that this [i.e., that going in and through your feelings]
is what you
• want
and
• intend
to do
must create
a new condition
in your soul substance.*

*You can then [i.e., You can then, when you have declared that you want and
intend to go in and through your feelings,]
request
specific guidance
which will
immediately
loosen up
some of the stagnant matter.*

*The laziness
that makes you
• avoid,
• postpone, and
• procrastinate
will disappear sufficiently
at this point
to set
a new energy influx
in motion.*

	<ul style="list-style-type: none">• <i>The voluntary attitude of commitment [i.e., the commitment to going in and through your feelings]</i> <p><i>will create</i></p> <ul style="list-style-type: none">• <i>an involuntary energy influx</i> <p><i>and activate</i></p> <ul style="list-style-type: none">• <i>the guiding wisdom of your spiritual self.</i> <p><i>Stating in your meditation</i></p> <p><i>your</i></p> <ul style="list-style-type: none">• <i>intent</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>wish</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>experience all accumulated feelings</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>rid yourself of waste</i> <p><i>is the</i></p> <ul style="list-style-type: none">• <i>best and</i>• <i>most effective beginning [for your meditation].</i>
29	<p><i>In addition to right</i></p> <ul style="list-style-type: none">• <i>balance and</i>• <i>timing,</i>• <i>inner</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>outer</i> <p><i>guidance</i></p> <p><i>will be set up</i></p> <p><i>in just the way you need it</i></p> <p><i>for your personal situation.</i></p>

You will learn to

- *become attuned to
this [inner and outer] guidance*

and

- *sense it [i.e., sense this inner and outer guidance],*

rather than

- *miss out*

and

- *be*

- *blind and*

- *deaf*

to it [i.e., rather than be blind and deaf to this inner and outer guidance].

For it [i.e., For this inner and outer guidance]

always exists

as a waiting potential –

not just for

- *this phase of the path, of course,*

but for

- *every single, specific phase*

that is necessary

for you to go through.

The

- *outer,*

- *volitional*

self

must

voluntarily

play its part

so that the

- *involuntary*

self

can then take over.

This involuntary self [that takes over after the volitional self has played its part of stating its wish and intent to experience all accumulated feelings] manifests

in two entirely different ways:

- ***the higher***
 - ***wisdom and***
 - ***guidance***
- just mentioned,***

and

- ***the surfacing of the self that often writhes in pain but denies the experience of the residual pain of long ago [i.e., pain of childhood].***

The first [i.e., the involuntary self manifesting as the higher wisdom and guidance]

- ***helps and***
- ***guides***

the latter [i.e., the involuntary self surfacing as the self writhing in pain but who denies the experience of the residual pain of long ago].

30

Through this meditational approach [i.e., this meditational approach in which you voluntarily state your intention to experience all your accumulated feelings and rid yourself of waste and wait both for the involuntary response of your higher self for guidance and also for the surfacing of that self that writhes in pain but at the same time denies and refuses to feel the experience of the residual pain of long ago],

energy is released

that can be directed

to this all-important purpose [i.e., the purpose of feeling all your feelings and thereby purifying the self by disposing of all the accumulated waste energy of feelings that have been denied and not yet been felt].

*You often persuade yourself
that you
lack*

- the energy*

and

- the time*

*to go into
the depths of your feelings [through such a meditation process].*

*At the same time
you spend a lot of energy
on other activities
which may well
seem
more important at the moment.*

*No matter
how vitally important
the other activities are,
they can
never
be more important
than this exploration [of your deepest accumulated unexperienced
feelings from long ago],
for attending to
this life task [i.e., this life task of purification by the removal of
your waste of accumulated unexperienced
feelings from long ago]
is your
true reason
for living.*

*In addition, it [i.e., the removal of your waste of accumulated
unexperienced feelings from long ago]
is the key
to productive living for you
right now.*

31

*The second important aspect of meditation
is to summon
your faith
that "going in"
will not annihilate you.*

*What I say about this now
may help you to do so [i.e., may help you to summon your faith that "going in"
will not annihilate you].*

*Without this act of faith
you will not have the courage
to do it [i.e., will not have the courage to "go in" to your denied and
unfelt accumulated feelings of long ago].*

*To put it differently,
if the*

- *safety and*
- *validity*

*of this course
is not clearly conceived
at the outset,
your disinclination
to experience
painful feelings
will inadvertently lead you
to manufacture an artificial doubt
about the safety of the process.*

*Together with this [i.e., with this artificial doubt about the safety of the process]
comes
an artificial illusion
that "going in"
can be avoided
and still permit you
to achieve*

- *integration,*
- *health, and*
- *a full life.*

	<p><i>Avoidance of feelings always creates such dualistic paradoxes of false</i></p> <ul style="list-style-type: none">• <i>doubt [i.e., a false doubt about the safety of feeling all your accumulated feelings]</i> <p><i>and false</i></p> <ul style="list-style-type: none">• <i>hope [i.e., a false hope that “going in” and experiencing all your accumulated feelings can be avoided and still permit you to achieve integration, health, and a full life].</i>
32	<p><i>Many years ago in a lecture called "The Abyss of Illusion" [Reference: Pathwork Lecture #60 The Abyss of Illusion – Freedom and Self-Responsibility, March 4, 1960], I said that the path of</i></p> <ul style="list-style-type: none">• <i>self-realization and</i>• <i>unification</i> <p><i>contains many junctures where it is necessary to let the self fall into what appears to be a bottomless abyss.</i></p> <p><i>Falling into it [i.e., falling into the abyss of illusion] threatens to annihilate the entity.</i></p> <p><i>I said that up to a certain point in the individual's evolution, he or she crouches in front of this abyss,</i></p> <ul style="list-style-type: none">• <i>holding on</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>not daring to jump.</i>

*The individual is
very,
very miserable
in this state [i.e., this state of crouching in front of the abyss of illusion,
holding onto the edge and not daring to jump in],
but
still believes
that the pseudo-safety
of this
• cramped,
• fearful
position [at the edge of the abyss of illusion]
is preferable to annihilation [i.e., the annihilation he or she
expects if he or she were to jump into
the abyss of illusion].*

*Only after
finally
summoning sufficient trust
to risk the jump
can the person find out
that he or she
actually floats.*

*Many
such junctures are necessary
for making the discovery
all over again
that
it is safe to jump.*

33

*The same applies
to letting yourself
fall into
the apparent abyss
of your blocked feelings –
• painful,
• frightening
feelings.*

*Unless you do so [i.e., Unless you let yourself fall into
the apparent abyss of your blocked painful and frightening feelings],
you will*

remain in the

- *crouched,*
- *uncomfortable
position*

in which

it is really

quite impossible

to

- *live and*
- *enjoy yourself.*

*The necessary faith
to take the jump
can be activated
by*

- *confronting the issue squarely and*
- *examining what is at stake.*

*You have to
give consideration
to the fundamental question
which can be summed up
as follows:*

*"Is there really
a bottomless pit
of*

- *negativity,*
- *destruction, and*
- *evil*

*at the foundation
of the human condition?"*

*Or are these [i.e., or are negativity, destruction, and evil]
aspects of
a distortion
that need not exist?"*

*If the universe
is*

- *benign and*
- *trustworthy,*
- *good and*
- *safe,*

then you

- *cannot and*
- *need not*

*fear to
let yourself be
what you are.*

*There are
many junctures
where a human being's faith
is put to the test.*

*You have to face
the discrepancy
between
what you*

- *claim to believe*

*and
what you*

- *actually do believe.*

*If you believe in
humanity's
ultimate
spiritual nature,
then you have
nothing
to fear.*

*If you do not [believe in humanity's ultimate spiritual nature],
it is necessary to*

- *be aware of*

this underlying doubt
and

- *confront its [i.e., confront the doubt's]
real nature.*

*Having your doubts [i.e., your doubts about humanity's ultimate spiritual nature]
in the open
will, at least,
protect you from
the illusory nature of
your faith in*

- *humanity and*
- *its [i.e., humanity's]
spiritual destiny.*

*If you then come out
with the conviction
that you really believe
human nature
is
ultimately*

- *bad,*
- *destructive,*
- *fearsome, and*
- *chaotic,*

the true

- *motive and*
- *reason*

*for this belief
must also be examined.*

*Such confrontation with
what one
• truly believes*

*versus
what one
• thinks one believes
must always be
honestly
worked through.*

	<p><i>This [i.e., This distinguishing between what one truly believes and what one thinks one believes] is true for any single issue of importance.</i></p> <ul style="list-style-type: none">• <i>Help and</i>• <i>guidance</i> <i>can and should also be activated through meditation for this specific purpose [i.e., for the specific purpose of distinguishing between what one truly believes and what one thinks one believes].</i>
34	<p><i>Also state in your meditation</i></p> <ul style="list-style-type: none">• <i>that you wish to be aware of your special methods of avoidance [i.e., your special methods by which you avoid jumping into the abyss of feeling your accumulated unfelt feelings],</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>that you no longer want to deceive yourself in this regard [i.e., in regard to your methods of avoiding jumping into the abyss of feeling your accumulated unfelt feelings from long ago].</i> <p><i>It is better to go on</i></p> <ul style="list-style-type: none">• <i>avoiding the jump into the abyss [i.e., the abyss of feeling your accumulated unfelt feelings from long ago]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>knowing</i><ul style="list-style-type: none">• <i>that you do so</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>why [you do so],</i> <p><i>than to</i></p> <ul style="list-style-type: none">• <i>deny your fear of it [i.e., deny your fear of jumping into the abyss of feeling your accumulated unfelt feelings from long ago]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>pretend to be unafraid [of doing so].</i>

By freely admitting

***your fear [i.e., admitting your fear of jumping into the abyss of
feeling your accumulated unfelt feelings from long ago],***

***you are
more in touch with
yourself
than when
you deny the fear.***

By confronting

***the validity of the fear,
you may often find that
the real reason
behind the fear***

is

- shame***

and its partner,

- pride.***

Denied

- pride and***
- shame***

***often create
fear.***

- The idea
that it is
humiliating
to***
 - have certain feelings or***
 - be in certain
vulnerable states,***

along with

- the idea
that you ought not to be
where you are [i.e., the idea that you ought to be more developed],***

and

- the feeling
that your past suffering as a child
is due to
your being***
 - unacceptable and***
 - unlovable,***

***all create the tendency
to deny***

the state you are in.

*The pressure of this denial [i.e., The pressure of this denial of
the real state you are in]
then creates
fear,
and the fear
in turn
requires the person
to concoct theories
to justify the fear.*

*If people
convince themselves
that it is indeed
dangerous
to feel their feelings [and to jump into the abyss],
this conviction [that it is indeed dangerous to feel their feelings]
may bring about*

- a breakdown and*
- a crisis*

*that is merely a result of
this deep conviction [i.e., this deep conviction that it is indeed
dangerous to feel their feelings].*

It says in Scripture,

*"According to thy belief
it will be done unto thee."*

*This is
not
a magical process.*

*If
the fear
of feeling your feelings
is very strong,
it leads to
terror,
and the terror
can bring the person
into an acute state of crisis.*

	<p>But the true underlying core feeling [i.e., the feeling underlying the fear of feeling all feelings]</p> <p>is often merely</p> <ul style="list-style-type: none">• shame/pride and• the misconception <p>that the childhood pain existed because of personal inadequacy [i.e., because the child believed he or she was unacceptable and unlovable] which the individual [as an adult still believes is true and] is too ashamed to expose.</p>
35	<p>Crossing the barrier of</p> <ul style="list-style-type: none">• embarrassment,• humiliation,• shame, and• pride <p>will often dissolve fear.</p> <p>You must</p> <ul style="list-style-type: none">• confront and• squarely face <p>these issues [i.e., squarely face these feelings that underlie the fear of feeling all these feelings].</p> <p>Only thus [i.e., Only by squarely facing undesirable feelings that underlie the fear of feeling all these undesirable feelings] can the way be smoothed to let yourself go into yourself [and feel all your feelings and truly live].</p> <p>Meditation [in the way I have described here] is a requirement without which the way [i.e., the path to full aliveness] becomes unnecessarily difficult.</p>

Such an

- *approach [i.e., Such meditation] and*
- *attitude*

will build

the climate you need

to go into the abyss of

- *fright,*
- *loneliness,*
- *helplessness,*
- *pain, and*
- *the anger generated*

by the suffering

you had to endure.

- *Every tear*

not shed

is a stoppage.

- *Every protest*

not voiced

• sits in you

and

• makes you express it

where it is inappropriate.

All these feelings

seem like

bottomless pits,

but once you

jump into them [i.e., jump into all these painful negative feelings]

you are bound to find

that there is

deep inside of you

that divine nucleus

• which dwells

in you

and

• of which

you are an expression.

*It [i.e., That divine nucleus deep inside of you]
is*

- a*
- light,*
- a*
- warmth,*
- an*
- aliveness,*
- and a*
- security.*

*All these [i.e., Light, warmth, aliveness, and security]
are*

*stark realities
but can be
experienced
only when
you go through
the heretofore denied
reality
of
avoided feelings.*

36

*Your spiritual self
with all its*

- joy,*
- safety and*
- peace*

is right behind the

- sadness and*
- pain.*

***It [i.e., The spiritual self]
cannot be activated
by
• a direct act of will,
nor by
• practices and
• actions
that leave out
the necessity
to
experience
all
your feelings.***

***But your
spiritual center
does manifest
inexorably
as a byproduct,
the result of
the direct act of will
to go through
your denied feelings.***

37

***I will end this lecture
by telling you
that the fear [of feeling your feelings]
is not real.***

***It [i.e., The fear of feeling your feelings]
is truly
an illusion,***

***but you
must go through it [i.e., go through the fear of feeling your feelings]
by feeling it [i.e., by feeling the fear of feeling your feelings].***

*Through the gateway of
feeling your*

- *weakness*
lies your
 - *strength;*

*through the gateway of
feeling your*

- *pain*
lies your
 - *pleasure and*
 - *joy;*

*through the gateway of
feeling your*

- *fear*
lies your
 - *security and*
 - *safety;*

*through the gateway of
feeling your*

- *loneliness*
lies your capacity to have
 - *fulfillment,*
 - *love and*
 - *companionship;*

*through the gateway of
feeling your*

- *hate*
lies your capacity to
 - *love;*

*through the gateway of
feeling your*

- *hopelessness*
lies true and justified
 - *hope;*

*through the gateway of
accepting the*

- *lacks of your childhood*
lies your
 - *fulfillment now.*

*When you
experience
all
these*

- feelings

and

- states,

*it is essential
that you
do not delude yourself
into believing
they [i.e., all these feelings and states]
are caused by
anything you*

- experience
[now]

or

- fail to experience
now.

Whatever

- the now
brings forth

is only the result of

- the past
which
still resides in your system.

38

*Through these gateways
you will find
true life.*

*All the many temptations
that beckon you
to follow paths
which imply
that it is possible
to find
the spiritual reality of yourself
without
going through these gateways
are wishful thinking.*

*There is
no way around
what
has
• accumulated in you
and
has
• poisoned
your whole system –
your
• spiritual,
your
• psychological,
and often also
your
• physical
system.*

*This poison [in your spiritual, psychological, and physical system]
can be eliminated
only
by feeling
what you hoped
you could
avoid feeling.*

*Then [i.e., Then when you are really feeling what you hoped you could avoid feeling]
a new energy influx
comes
in ever greater measure.*

*Many of you
have experienced to some degree
what I am saying here,
and therein [i.e. in your having experienced to some degree this new
energy influx that occurs when you have really felt
what you had hoped you could have avoided feeling]
lies your growth.*

*But you all
have to go further in this regard.*

	<p><i>The self-punishment</i> <i>for</i></p> <ul style="list-style-type: none">• <i>hatred and</i>• <i>spite,</i> <p><i>for</i></p> <ul style="list-style-type: none">• <i>cruelty and</i>• <i>greed,</i> <p><i>for</i></p> <ul style="list-style-type: none">• <i>selfishness and</i>• <i>one-sided demands upon others</i> <p><i>must be released</i> <i>so you can</i> <i>go into</i> <i>the terror</i> <i>of</i></p> <ul style="list-style-type: none"><i>your</i><ul style="list-style-type: none">• <i>fear,</i><i>your</i><ul style="list-style-type: none">• <i>shame,</i><i>your</i><ul style="list-style-type: none">• <i>pain.</i> <p><i>When you</i> <i>stop fighting this</i> [i.e. <i>stop fighting this process of going into the terror of</i> <i>your fear, shame and pain</i>],</p> <p><i>you will become</i></p> <ul style="list-style-type: none">• <i>real,</i>• <i>open, and</i>• <i>truly alive.</i>
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