Greetings.

Blessings
for all of you here.

There is a lot of
• energy,
• love, and
• healing power –
  healing for
  • soul,
  • spirit, and
  • body –
  accumulated here.
It [i.e., The energy, love, and healing power] comes from the unity of your own desire to reach forever new levels of:
- consciousness,
- feelings, and
- experiences
  - within and
  - without.

And it [i.e., And the energy, love, and healing power] stems from entities
- who are not in the body and
- who are also present here.

As I have said to you occasionally, there are many more entities involved in this venture of communication than there are human beings here.

Like you, some [of these entities who are here but who are not human beings]
- help and
- fulfill tasks,
others
- only learn at this stage.

But every step of their [i.e., every step of these other learning entities’] development
- has a beneficial influence and thus
- teaches others, whether they realize it or not.
Tonight's lecture is a summary of meditation.

I will speak about:
- what meditation is,
- some of the laws inherent in it;
and then specifically:
- how meditation is best used to fulfill
  the aim of this particular pathwork:
  the unification of the whole person with the as yet
  separated part, [that is,]
  the lower self.

Much of it [i.e., much of this teaching] will sound, perforce, repetitious,
but this [i.e., but the fact that much of this teaching will sound repetitious] cannot be avoided in any summary.

Yet it [i.e., Yet this teaching] will prove helpful because it will
  give all of you a better understanding of
  - the meaning of meditation and
  - its [i.e., meditation’s] laws

and
  will make easier your attempts to put meditation into practice.
Meditation is conscious and deliberate creating.

It [i.e., Meditation] is one of the most dynamic and creative acts imaginable.

You constantly create, whether you know it or not.

You create by what you are, by what the sum total of your feelings, your conscious and unconscious opinions and convictions are, by your conceptions, which determine your actions and reactions, by your goals and attitudes.
Every thought
• is a creation and
• has its consequence;

it [i.e., every thought]
• brings about
  a specific result
  that expresses
  this thought.

Since people
  consist of
  many conflicting thoughts, and
since their
• thoughts and
• beliefs
  often vary drastically from
  their emotions,
• the result,
• their creation,
  must vary accordingly [must vary because the final result will be a mixture of results due to thoughts and results due to emotions, emotions which often vary drastically from thoughts and beliefs].

The
• mixed-up,
• conflicting, and
• confusing
  lives
  most people lead
  testifies to this fact [i.e., testify to this fact that some parts of their lives are a result of their thoughts and beliefs and other parts are of their lives are a result of their very different emotions.
There are those who create unwittingly [and unconsciously], never knowing that their
• unwise,
• erroneous
• thoughts,
their
• destructive
• feelings,
and their
• unchecked
• wishes
bring about a negative result just as surely as if they were to commit a conscious [negative or destructive] act.
Between
• them [i.e., Between those who unconsciously create negatively and unwittingly] and
• those people
  • who attempt to
    • check, 
    • test, and
    • challenge
      their [own] concepts,
  • who
    • seek the truth and
    • adjust their
      • ideas and
      • aims
      to it [i.e., adjust their ideas and aims to what is really the truth],
and
• who purify their feelings
  by going through them [i.e., by going through their feelings]
  with
    • courage and
    • honesty,
    • wisdom, and
    • the knowledge that
      what exists inside,
      no matter how painful,
      cannot simply be avoided
      but must be experienced,

there is
an enormous difference.

This latter attitude toward life [i.e., this attitude of being in truth in thoughts, aims, and feelings, no matter the pain] can then result in
the deliberate creation [rather than unconscious and unwitting creation]
 of one's life.

And that [i.e., And that attitude of being in truth and the resulting deliberate, as opposed to negative and unwitting, creation of one's life] is
meaningful meditation.
Meditation is creating because you live in a
• highly potent creative substance,
  which is what I have also called
  • soul substance.

You
• live in it [i.e., You live in soul substance, this highly potent creative substance],
you
• move in it [i.e., you move in soul substance,
  this highly potent creative substance],
you
• have your being in it [i.e., you have your being in soul substance,
  this highly potent creative substance].

Everything that consciousness sends forth into this substance [i.e., into this soul substance] must take form.

• The word you
  • speak or
  • think,

• the emotionally charged thought you
  • know and
  • pronounce

  are creative acts.

The creative substance [i.e., The soul substance]
• in which you live
  and
• which lives in you

  is then impressed by
    the thought form,
      which molds it [i.e., which molds the creative soul substance].
This substance [i.e., This soul substance, this highly potent creative substance] changes constantly as it becomes impregnated by conscious • thought and • intent.

This [i.e., This creative soul substance changing in response to constantly changing conscious thoughts and intent which impregnate and impress it] is how creation unfolds in its myriad forms.

In conscious creation you express various • thoughts, • feelings, and • attitudes, and their sum total creates the totality of your life.

All • concepts and • opinions, all • views and • desires, create a will direction, and this creative force [i.e., the creative force of this will direction] activates the receptive substance of your soul [i.e., activates your receptive and creative soul substance].
If you understand this principle [i.e., this principle of creation in which your concepts, opinions, views, and desires combine to create a will direction, a force that activates your receptive and creative soul substance], it will become obvious that you can tell exactly what other people • think, • feel, and • believe – • consciously and • unconsciously – when you see in their lives where they have • fulfillment and • abundance, and [conversely] where [they have] • impoverishment and • want.

It is therefore one of the most important aims on this path to make conscious all you • think and • know, • perceive and • conceive, • believe in and • want.

Only then [i.e., Only when all these thoughts, perceptions and feelings are conscious] can you see all the • conflicts and • misconceptions.
Only then [i.e., Only when all these thoughts and feelings are conscious and you see all the inner heretofore unconscious conflicts and misconceptions] can you begin to create a good life.

Meditation
• can and
• should, of course, be used for the very purpose of eliminating
  • misconceptions and
  • destructive attitudes.

With the help of meditation you can become aware of
  • what your misconceptions are and
  • why they are erroneous.

With the help of meditation you can gradually impress correct beliefs [as opposed to negative, destructive, and incorrect beliefs] upon your soul substance.

You first use meditation to eliminate whatever prevents you from meditating.

This sounds like a paradox, but it is not.
If you hold
- incorrect,
- negative beliefs,
you cannot create
  a good life;

rather, [if you hold incorrect, negative beliefs]
you unwittingly
- destroy creative substance
  or
- turn it [i.e., or you unwittingly turn creative substance]
  into
  a negative manifestation.

Once the misconceptions are eliminated,
you can actively create
- more desirable experiences,
- better and deeper feeling capacity,
- more creative self-expression,
- more joy and serenity.

All this [i.e., All this: more desirable experiences, better and deeper feeling capacity, more creative self-expression, and more joy and serenity] exists in truly limitless abundance
- in the universe
and is completely available
- to you.
The only limitation [to what you manifest in your life] is your own mind which, because of
• its [i.e., because of your own mind’s]
  false ideas
and
• the negative
  • feelings and
  • attitudes
deriving from them [i.e., deriving from these false ideas], ignores
this abundance [i.e., ignores this abundance that is freely available to all in the universe].

Every act in the universe comes about because the
• active
and
• receptive
  principles
  • fuse
  and
  • create something new.

This [creative process in which the active and receptive principles fuse and create something new] applies to everything, from the
• smallest and
• apparently most insignificant
act
to the
• most sublime.
Whether it is
• you
  who creates
  a tiny object,
or [it is]
• the cosmic intelligence
  which creates
  new galaxies,
or [it is]
• you
  who creates
  your own evolutionary process,
both the
• active
and
• receptive
  principles
must always merge
  harmoniously.

The same [i.e. That both active and receptive principles
  must always merge harmoniously]
applies to
  the act of meditation,
  of course.

Each level of your personality
  can,
  at various stages in your development,
  use different approaches to
  meditation.

Each approach [to meditation]
can vary
  according to
    which level [of your personality]
    plays
    • the active part
and
    which [level of your personality]
    [plays]
    • the receptive [part].
I shall be more specific about this later.

Now let me say only that

in the first stage

the conscious mind

almost always

assumes

the active part

by

• speaking the word,

by

• concisely formulating the

• thoughts and

• intents.

The more concisely

the conscious mind

• claims and

• states,

and the more

• constructive and

• truthful

the

• thoughts and

• intents

are,

[then] the more

• inner,

• unconscious

obstructions

will dissolve,

provided they [i.e., provided the inner, unconscious obstructions]

are dealt with

• realistically and

• honestly.
Let us assume, for example, that you meditate for more fulfillment with a mate.

The force of your own conviction that
• you deserve this [i.e., that you deserve more fulfillment with a mate],
that
• this [i.e., that more fulfillment with a mate] is indeed
  • possible and
  • in keeping with divine law,
will depend on the extent you have faced your own wish not to love.

When you are unaware of this wish [in you not to love], your request for more fulfillment [with a mate]
• must lack conviction and
• will be infiltrated with doubt.

But if you
• face your incommensurate attitude [i.e., if you face your attitude that is incommensurate with your desire for more fulfillment with a mate] –
  • your hatred,
  • your demanding love [i.e., your demanding love from the other] –
and
• truly give it up [i.e., give up the incompatible attitude – your wish not to love], you can meditate first [i.e., before you meditate for more fulfillment with a mate] for your own increased capacity to love.

Thus [i.e., by first meditating for your own increased capacity to love]
• the obstruction to fulfillment [i.e., the obstruction that is your wish not to love] is realistically dealt with and
• all
  • resistance and
  • doubt that you indeed deserve the best will vanish.
The soul substance
functions according to
the receptive principle.

The more
  • one-pointed,
  • unconflicted,
  • uncontaminated by secret doubts
due to
  unrecognized negativities
your statement is,
the more
  • deeply and
  • clearly
  the receptive part –
    the soul substance –
will be imprinted.

Soul substance
will be molded by
consciousness
according to
its [i.e., according to consciousness’s]
  • strength,
  • conviction, and
  • clarity.

The
all-permeating
Creator
uses precisely
the same principle
all human beings use,
whether
they know it
or not.
The higher
the development, and
the more truthful
an entity's
• thoughts and
• concepts
are,
the more powerful
will be the energy
with which
the entity creates.

In the case of
the ultimate Creator,
the energy
will never be eliminated
by
• conflict,
by
• the limitations of the mind, or
by
• faulty visualization.

There is also
a correlation
between, on the one hand,
• the accuracy of
  • knowledge,
  • visualization of
    new possibilities of
    • expansion and
    • experience, and
  • correct concepts

and, on the other hand,
• receptivity
  of soul substance.
When
• concepts are real and
• the limitless abundance of the universe is therefore correctly perceived,
attitudes will
• be positive and
• accord with the cosmic laws of
  • truth and
  • love.

Therefore [i.e., Because attitudes will be positive and accord with the cosmic laws of truth and love.]
defenses will be unnecessary.

In this defenseless state
the soul substance becomes
• loose,
• resilient, and
• receptive.

It [i.e., The soul substance] will be
• easily impressed and
• malleable,
  and
creation can continuously flow forth.
Conversely [to times when concepts are real and hence undistorted and truthful], when concepts
  • are distorted, and
  • foster
    • destructive attitudes and
    • negative feelings,
cosmic law
  is broken.

This [breaking of cosmic law] causes
  • guilt and
  • fear,
which in turn require
defenses.

The defenses
make the surface of soul substance
  • hard and
  • brittle,
therefore
  • much harder to
    • impress and
    • imprint.

To comprehend
this [creative meditation] process
to at least some degree,
even if at first
  such comprehension is merely
    • theoretical and
    • intellectual,
will be very helpful for your further attempts at meditation.
Creative meditation thus consists of the following:

- stages or
- phases:

  1. concept
  2. impressing and allowing to be impressed
  3. visualization
  4. faith.

Let us see how this works.

Meditation must begin with your conscious mind.

Like all acts, it follows from a decision of will and intent.

The concepts and thoughts you form with your conscious mind are your initial tools in creative meditation.

I repeat:

- clarity and conviction,
- concise statement and unconflicted directive determine the force and energy of the creative meditation process.
If you feel
• weakness and
• doubt
  in your statement of intent,
it is
  an immediate sign
  that you must first deal with
  your obstructions,
and your attention
should be turned, for instance,
to uncovering
  unconscious
  • negativities,
  • aspects of the lower self, or
  • distorted concepts.

When you have
  removed the obstructions
  by dealing with them,
when your conscious mind
formulates
  • strongly and
  • concisely,
your
  inner will [i.e., your inner self-will]
needs to relax,
  allowing
  the soul substance
  to be impressed.

You can then
create
  • good life,
  • new attitudes,
  • better
    • experiences and
    • events,
  • infinite expansion.
[Conversely]

When the mind remains within the narrow framework of its present state,
• expansion and
• creation
are impossible.

Meditation therefore requires that the mind take a leap into conceiving
• new possibilities,
• new states of consciousness for the self.

If you now cannot conceive yourself free from a certain attitude that blocks your way,
you must first consider intellectually that
• things could change
and
• you wish they would [change].
First,
you must
• know and
• believe
  that you have
• the right and
• the ability
to
• mold and
• create
  substance
  with your mind.

You may
never even have thought of this possibility,
so now
when you
examine your attitude [toward this possibility that you have the ability to
mold and create substance with your mind],
you may find
  that you strongly doubt
  that you can do it.

Accept this possibility [that you have the ability to mold and
create substance with your mind]

as a hypothesis
to begin with,
until you
know
  that it is indeed
  true.

If your
unconscious
mind
rejects
a thought
  that your
  consciousness
has superimposed on it,
this process [of creating substance with your conscious mind]
will not work.
You can quite easily determine whether you reject a conscious thought by the way you feel about it.

If you sense [or feel] rejection [i.e., feel or sense a rejection of or resistance to a conscious thought] you must
• deal with your inner contradiction [i.e., the inner contradiction between your conscious mind and your unconscious mind that rejects it]

and
• use the creative process of meditation to resolve it [i.e., use meditation to resolve the inner contradiction between your conscious mind and your unconscious mind that rejects what your conscious mind thinks].

You can thus [i.e., You can, by resolving this inner contradiction through meditation.]

• overcome
  • fear and
  • resistance and
• face the truth that must be faced,
• feel the feelings that must be felt.

It may seem unnecessary [for me] to repeat this, but it is such an important point.

Many people give up meditation because it does not seem to work.

They disregard their unconscious ambivalence and • give up.
If, for example, you have a
  * strong
  * unconscious
  * neurotic
desire
  that conflicts with
    your conscious wish,
your conscious mind
  may
  * refute this [strong, unconscious, neurotic] desire
  and
  * battle against
    * acknowledging it,
      let alone
    * ousting it.

As long as
  this battle continues
    in the unconscious,
the conscious wish
  will be
    impotent.

At best, it [i.e., the conscious mind]
  will battle against
    the unconscious counterforce,
      vacillating between
        the two states of
          * fulfillment
            and
          * deprivation,
            at least until
              the hidden [i.e., the unconscious]
                wish
                  for deprivation
                    is unearthed.
Meditation is a wonderful way to test how much you [unconsciously] resist your conscious positive desire for fulfillment.

- To what degree do you really want it [i.e., really want the fulfillment you say you desire]?

- To what degree do you perhaps fear certain aspects of what you most desire?

- To what degree are you really willing to pay the price [of the fulfillment you desire]?

Meditation can set your mind on the right track, provided you do not overlook your emotional reaction to the thought you issue forth.

Thus the conscious concept must also prevail in the unconscious.
When you choose as your topic of meditation
* a goal,
* a wish, or
* a state into which you want to expand,
it is essential
to determine whether there is
any conflict
between
* the conscious
and
* the unconscious
concept.

The unity between the
* conscious
and
* unconscious
directly affects the second stage:
* impressing
and
* being impressed.

With a unified consciousness [i.e., With unity between the conscious and unconscious minds],
* impressing
will be strong.

[And further, with a unified consciousness] No
* defenses and
* hiding
are needed,
so
your soul substance
will be readily impressed with the truthful concept you send into it.
[With a unified consciousness, that is with unity between the conscious and unconscious minds]

You will actually feel the concept you issue "sink into you," like a seed that falls into the soil to germinate.

With no defenses, you will let the germination process take its course.

You will not disrupt it [i.e., will not disrupt the germination process] with:
  • doubt,
  • fear, and
  • impatience.

The less you are burdened with unconscious destructive attitudes, the more you will feel the creative process at work.

You will:
  • trust it [i.e. You will trust the creative process at work within you],
  • allow it [i.e. You will allow the creative process at work within you] to happen in its own organic way, without hindering it with:
    • self-will and
    • preconceived ideas that stem from the limited outer mind.

Thus the new creation will slowly unfold, perhaps a bit differently from the way you thought it would.
This [i.e., This meditation approach to creation]

is

• the most desirable way to create;
indeed,
• the only possible way [to create].

It may well be that

your first response
to meditation
points out
more hindrances.

Since

you may not be prepared for
such an answer [from your meditation],
you may at first

• tend to overlook it [i.e., overlook the hindrances pointed out in meditation]
and

• fail to comprehend
that certain
• occurrences or
• reactions
are indeed
the answer you now need [from your meditation to create
the fulfillment you desire].

The more

you are prepared to accept difficulties
should they occur,
the easier
it will be
to understand
the language
of the creative process
you have deliberately set in motion [through meditation].
It cannot be emphasized enough that meditation, like all creative acts, consists of both
• impressing by the active principle,
and
• receiving the impression by the receptive principle.

The more you can feel this interaction [between impressing and receiving the impression], the more effective your creative act must be.

This is why the people with strong defenses cannot meditate, no matter how well-intentioned they may be.

Their conscious mind may be active enough to formulate the proper concepts, they may imprint strongly,

but inwardly nothing happens.

They cannot be impressed because they have not removed the defenses that still hide what they do not wish to acknowledge.
The third stage [of this creative meditation process]

is

visualization.

Let us first understand clearly
what visualizing
is not.

It [i.e., Visualizing]
does
not mean
• wishful thinking,
• daydreaming,
• fantasizing,
• illusory hope.

All of these [i.e., Wishful thinking, daydreaming, fantasizing, illusory hope]
are attempts
to whisk away
hopelessness,
which, in turn,
exists
because of
• destructive
• attitudes and
• traits
one does not wish to
• face and
• give up,
or [because of]
• residual feelings
one does not wish
to experience.
Visualization means
• perceiving yourself in the state you wish to attain,
  experience, become:
• feeling yourself in that state.

You can experience yourself in meditation as
• loving, as opposed to resentful;
• fulfilled, as opposed to eternally wanting and empty;
• joyful and content, as opposed to anxious and depressed;

or whatever else you are concerned with.
Visualization follows proper conceiving.

Conceiving means considering the desired
    • state or
    • experience
      as a possibility,

visualization means
    feeling yourself in that state.

It [i.e., Visualization] does not mean picturing particulars,
    for that [i.e., for picturing particulars]
      may easily lead to
        wishful daydreaming,
          which is
            more a
              • hindrance
                than a
                  • help.
If you find yourself incapable of visualizing the desired state of mind, feeling, or experience, that is an immediate sign that you are unconsciously blocking yourself, using a "countertruth" and therefore maintaining a hardened, unimpressionable soul substance, and/or weak thought-power.

You should then work on that.

The process of visualization requires a constant tuning in to awareness of your inner responses.

The fourth stage [of this creative meditation process] is faith.

At the beginning, you can only grope for faith by an honestly experimental attitude.
You cannot enforce faith as an act of will.

That [i.e., Enforcing faith as an act of will] would be dishonest.

It [i.e., Enforcing faith as an act of will] would mean superimposing a wishful kind of faith over inner
• doubts,
• negativities,
• negation.

Unfortunately, this [i.e., this enforcing faith as an act of will] is what happens all too often in religions, with very undesirable results.

It [i.e., Enforcing faith as an act of will] discredits spirituality itself among those who cannot distinguish between
• superimposition and
• real experience.
If you lack faith because you
• live in
  • blindness and
  • negation and
• are therefore cut off from the truth of the universe,
you must deal with
  this attitude [i.e., you must deal with this attitude of intending to live in
  a state of blindness and negation, a state in which you cut yourself off from the truth of the universe]
in the most honest way there is.

• Examine courageously
  this attitude [i.e., Examine courageously this attitude of intending to live in
  a state of blindness and negation, a state in which you cut yourself off from the truth of the universe]

• and test yourself
to find
  • whether you have a stake
    in maintaining it [i.e., a stake in maintaining this attitude of intending to live in a state of blindness and negation, cut of from truth],
    and
  • what this stake might be.

Since it is
basic human nature
• to love,
  not to hate;
• to be joyful,
  not to despair,
so it is also
your inherent nature
• to know
  the benign presence
  of the cosmic spirit
  • within yourself
  and
  • in the universe.
If you do not know this [i.e., If you do not know the benign presence of the cosmic spirit within yourself and in the universe], at one point you have decided not to know it.

This dishonesty must be
• ascertained,
• admitted,
and finally
• given up.

You need then [i.e. Then, after ascertaining, admitting, and giving up dishonesty by deciding to know the truth of the benign presence of the cosmic spirit within yourself and in the universe, you need to]

adopt the attitude of
• openness,
of
• honest questioning.

Openness always means considering a possibility that you have not yet experienced.

You must then give this possibility [i.e., give this possibility for having a new and unfamiliar experience you have not yet experienced and cannot yet know]

a chance – an honest chance.
• The wisdom of patience,
• the intelligence to know that there are many possibilities beyond your scope of experience, and
• the good will to grope for the way should help you.

If you honestly seek answers
• you will receive them, and
• the true universe will communicate itself to you.

When you cultivate this attitude [i.e., this attitude of patience, of openness to new possibilities, of willingness to grope your way, and of honestly seeking truthful answers], positive results have to occur.

The human being who is still in a very gray state of doubt is apt to believe that the first
• manifestations and
• answers are coincidences,
that they [i.e., that the first manifestations and answers that come in your groping for truth and fulfillment of your desires]
• would have happened anyway and
• do not really constitute an answer.
This reaction [i.e., Seeing as mere coincidences the first manifestations and answers that come to you as you grope for truth and fulfillment of your desires in your creative meditation process]

• is predictable
  and even
• inevitable.

It [i.e., This reaction of seeing as mere coincidences the early manifestations and answers from your creative meditation process]

should

not

make you

feel guilty,

and, certainly,

you should no more hide it [i.e., you should no more hide this reaction of seeing answers to your creative meditation process as coincidences]

from yourself

than [you might hide]

any other reaction.

Rather,

• confront these thoughts [i.e., confront these reactions]

and again

• use

  • honesty and
  • intelligence.
For instance, you can say:

"Yes,

it seems miraculous [that creative meditation can manifest my desires and answer my questions about what is truth].

There is indeed a

• living process and
• intelligence
  at work
    that surpasses
    what might possibly be
    a fantasy.

It seems

too good to be true [that creative meditation can manifest my desires and answer my questions about what is truth].

It is what I
  would like.

But there is also another part in me
  that doubts it
    could be true [i.e., there is a part of me that doubts that creative meditation could manifest my desires and answer my questions about what is truth].

Yet

I will give it [i.e., I will give creative meditation] a further chance."

Right here
  at this point,
  where you are
  • conflicted and
  • doubtful,
    meditation should be used.
<table>
<thead>
<tr>
<th>Examine</th>
<th>what the doubtful side [of you]</th>
</tr>
</thead>
<tbody>
<tr>
<td>• wants</td>
<td>and</td>
</tr>
<tr>
<td>• does not want.</td>
<td></td>
</tr>
</tbody>
</table>

Let it [i.e., Let the doubtful side of you] express itself.

Request guidance for this [i.e., Request guidance for inquiring what the doubtful side of you wants to express, for what it wants and what it does not want], and request further answers for yourself.

Answers may come in various ways:

- inspiration,
- sudden new ideas, usually when you least expect them;
- new realizations of feelings, or
- through a word you hear or read somewhere.

As you go on, you will recognize that these answers [i.e., inspiration, sudden new ideas, new realizations of feelings, a word you hear or read somewhere] are the manifestation of a live process that is so profoundly meaningful and organic that nothing the intellect can think up can ever match it.
You will recognize that
  • such answers and
  • the enlightenment they bring
    are pieces
    in a jigsaw puzzle,
    forming
    little by little
    a comprehensive picture.

Eventually you will rely
  • on this process [i.e., on this process of creative meditation from which you receive answers in many forms and which leads to enlightenment]
    as [you rely]
    • on nothing else.

It [i.e., this creative meditation process from which you receive answers in many forms and which leads to enlightenment]
  is more real
  than anything in the material world.

It [i.e., This creative meditation process]
  is your own path
  that unfolds,
and it
  eventually
  reveals
    • the reason for your being here on this earth now,
    • the meaning of your present incarnation.

When this inner
  • experience and
  • certainty
    comes,
    you have faith.
Until then [i.e., Until this inner experience and certainty comes],
you must learn to deal with
the stages
that prevent you from reaching faith.

This may take years.

In the meantime,
you must
constantly
examine the content
of your own
• unconscious, or
• partly conscious,
  • beliefs and
  • attitudes,
  • feelings and
  • reactions.

The incontrovertible [and indisputable]
experience [i.e., experience of feeling the meaningfulness and purpose of
your life, the experience of creative meditation leading to the
manifestation of the fulfillment you desire]
we call
faith
can come only
when you
  • give yourself the chance,
when you
  • keep an open mind and
  • are honest with yourself.
In these days, people often keep a closed mind [i.e., a closed mind to the possibility of one experiencing the feeling of the meaningfulness and purpose of one’s life, to the possibility that the process of creative meditation could lead to the manifestation of the fulfillment one desires] because they fear ridicule from others.

Thus their disbelief [i.e., their disbelief in the possibility of one experiencing the feeling of the meaningfulness and purpose of one’s life, in the possibility that the process of creative meditation could lead to the manifestation of the fulfillment one desires] is often every bit as • unnatural, • dishonest, and • superimposed, as • opportunistic and • conformist, as false religion used to be.

By the same token, just as frequently people will not allow the answer to an honest question to come to them out of fear • that the answer may be "no," [i.e., “no,” one’s life is not meaningful] and • that they might find out that there is nothing beyond the • grasped and • material.
They are so afraid of this alternative [i.e., the alternative that they may find out that there is nothing beyond the graspable and material world] that they will not let go enough to
• stay open and
• receptive
[i.e., to stay open and receptive to the possibility that there is indeed something beyond the graspable and material world].

True answers can come only
• when there is no tight,
• fearful attitude
and
• when the readiness to deal with whatever the answer may be is really there.

Since you fear the negative answer, you prefer to keep it [i.e., to keep the possible negative answer] constantly in abeyance.

You
• vacillate,
• theorize,
• stay on the edge before going into the apparent abyss of commitment to test the truth.

Staying with the theory may sometimes last for many lifetimes.
To risk obtaining a perhaps undesirable answer, you need to muster your courage.

Then [i.e., when you muster your courage to risk obtaining a perhaps undesirable answer] truth will prevail.

Theory allows only
• illusory faith,
never
• the real [faith].

Real faith is
• knowledge,
• inner experience about which there is no longer any doubt.

Real faith can be acquired only by those who
• are ready to risk an undesirable answer and then
• are determined to deal with it [i.e., determined to deal with any undesirable answer that may prove to be the truth].
If you are truly prepared to deal with whatever comes in life, in yourself, you can take chances and will find truth.

If you are not prepared to do this [i.e., not prepared to deal with whatever comes in life and in yourself] and content yourself with theorizing sophistry [i.e., with theorizing subtle, tricky, superficially plausible, but generally fallacious method of reasoning], living by proxy in "as-if" land, you can never go beyond the step of inner argumentation.

You need also understand that such honest commitment and readiness to deal with what really is goes hand in hand with a similar attitude toward the lower self.
To the degree
you
 • hide from
  the lower self
 and
 • are unwilling to face it [i.e., unwilling to face the lower self],
you will
 not find the courage
 to deal with anything else –
 universal truth included.

All four stages [of creative meditation: (1) concept, (2) impressing and allowing to be impressed, (3) visualization, and (4) faith]
 are, of course,
 directly interdependent.

Now I will present
a few laws of meditation
to give an overall picture
of its [i.e. overall picture of meditation’s]
 • sequence and
 • continuity.

One of the most important laws [of creative meditation]
is what all Scripture reiterates:

According to
 your belief
 you shall
 experience.

This [i.e., That according to your belief you shall experience]
is actually
 already quite clear
 from all I said before.
Since you are living in an infinitely malleable substance of
• creative,
• impressionable
• mass or
• substance [i.e., soul substance]
your belief
• molds and
• creates.

The
• powerful,
• sizzling
sea of energy in which you
• move,
• breathe,
• think, and
• express yourself, can therefore manifest
anything you can conceive of:

from
• the most dismal state of hell
to
• the most sublime state of heaven,
and
• every degree in-between.

This realization [i.e., This realization that you can manifest anything of which you can conceive] can truly bring
a profound change in your life.
I would suggest that you
  • think deeply about this [i.e., about this realization that you can manifest anything of which you can conceive and that this means you can bring about quite profound changes in your life]

  and
  • request
    • inspiration and
    • guidance
      about it
        in mediation.

This is where visualization comes in.

In
  • conceiving,
  • impressing and being impressed,
  • visualizing and
  • having faith,
    you
      • express and
      • act upon
        a specific belief,
          which you must then experience
            as the created response [i.e., as the response you created from your beliefs].
If your belief, as
  • conceived and
  • visualized,
    is
      that
        • you cannot change,
        that
          • the universe is hostile,
          that
            • your ultimate fate is tragedy,

then indeed
  • you will,
  • you **must**, experience
    just that [i.e., you **must** experience a tragic life].

All your
  • actions and
  • reactions
    are geared to bring this [tragic life] about.
Conversely, if you truly believe that you can change and grow out of negativity, destructiveness, hopelessness, misery and poverty, that the universe is abundant joy in every respect and that you can experience this truth, then, indeed, you cannot help but do so [i.e., you cannot help but experience growth out of negativity, destructiveness, hopelessness, misery, and poverty and into a life of abundant joy in every respect].

This belief needs to include your willingness to remove your own obstructions.

If you are honestly committed to it [i.e., honestly committed to this work], you will feel increasingly free to believe in the possibility of experiencing the abundance of the universe.
A finely calibrated inner mechanism prevents you from violating the divine laws beyond a certain degree.

So, for instance, if you are unconsciously launched on a road of • hate and • spite, you cannot believe in the possibilities of • love and • fulfillment.

[Or]
If you unconsciously want to cheat life by wanting more than you are willing to give, you violate another important cosmic law, so that no matter how much you may try to believe in the possibility of life's abundance,

it [i.e., believing in the possibility of life’s abundance] will not work.

It [i.e., Believing in the possibility of life’s abundance] will not take, your [soul] substance will refuse the impression [of believing in the possibility of life’s abundance] until you remove this violation of law.

Life cannot be cheated – and it is well that way.
Another law is that you cannot skip a step.

If you want a result that depends on eliminating obstructions which violate a law, the obstruction must first be dealt with.

Therefore your meditative aim may have to be altered along the way.

If you are not willing to correct what stands in the way,

- the result cannot come;
- creation cannot take place in this area.

Here you have the choice of either

- a vicious or
- a benign circle.
The vicious circle is:

"If I unconsciously

• hold back and
• do not wish
to make the commitment
to
• truth and
• honesty,
to
• giving as much as
  I wish to receive,
but want [instead] –
• childishly and
• unfairly –
to
• get more than
  I am willing to give,
then
my conviction
will be lacking.

Or, if
I want
a positive result
without wanting to
make the necessary change
in my own being,
I will
inevitably
doubt
that change is possible for me.
Thus
• my concept,
• my belief
• my visualization
  will be too weak and
• my soul substance
too brittle
to be impressed.

This will reinforce my
• doubt and
• negation."

"If I unconsciously

• hold back and
• do not wish
to make the commitment
to
• truth and
• honesty,
to
• giving as much as
  I wish to receive,
but want [instead] –
• childishly and
• unfairly –
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Thus
• my concept,
• my belief
• my visualization
  will be too weak and
• my soul substance
too brittle
to be impressed.

This will reinforce my
• doubt and
• negation."
Conversely [i.e., As opposed to the vicious circle, the benign circle is],

"When I
  • fulfill the law
    of
    • truth and
    • love,
    of
    • honesty and
    • openness,
when I
  • remove
    the defenses and
  • face
    my lower self,
when I
  • am willing to change,
then I will
  feel my birthright
  to experience
  • absolute abundance,
  • the intrinsic nature of the universe.

If I
  • am stuck along the way and
  • am blind,
it is
  up to me
  to find the answer.

It [i.e., The answer]
  is never as obscure
  as a part of me
  wants to believe.

A clear answer
  is always possible to find
  when I
    really
    want to."
One of the most helpful things to remember is
• that you can meditate to meditate;
• that you can ask for
  • guidance and
  • inspiration
  to find
  the right
  • topic,
  • concentration,
  • concern,
  • word and
  • attitude
  at any given phase of your path.

You can meditate
for awareness
in your soul substance
• where it is
  • walled in and
  • cluttered up with untruth,
• where it
  • needs to receive help to loosen up.

Meditation
• can and
• should
  be used
  for every step along the way.

Where you feel the resistance is too great,
you must know that you
• do not want the positive,
  but
• wish to remain in the negative.

Then this wish [to remain in the negative] has to be dealt with.
Meditation becomes really problematic when you
  • deny your negative desire,
  but
  • complain about not getting the wished for result.

The moment you know you want the negative you are one step further, because then you can meditate about that [i.e., about wanting the negative].

The more you progress in the art of meditation, the more aware you must become that it [i.e., aware that meditation] is a constant interaction between the
  • active and
  • receptive principles,
between the
  • voluntary and
  • involuntary faculties.
After this first stage of meditation [i.e., After this first stage in which you decide to pursue a particular aim such as guidance to find the right topic or area of concentration, or awareness of where your soul substance is walled in or where it needs help to loosen up],

[a stage] in which
your mind
• performs the
  • active,
  • impressing
    part and
• affects [i.e., impresses]
  • the receptive soul substance,
other possibilities arise
where
  the various levels of human consciousness
  assume varying roles of
  • active
    and
  • receptive
    interaction.

Your conscious ego-mind
can
• activate
  the divine process and
• let it [i.e. let the divine process]
  respond.

[Here.]
The spiritual self
is being
• impressed and
• called forth
  by
  • the conscious good will
    and
  by
  • the mind.

But then
another interaction
must come about.
The manifesting spiritual self must [now] become the active principle, and the conscious mind must become
• receptive,
• listening,
• pliable,
• impressionable.

It [i.e., The conscious mind] must
• tune into
and
• understand the spiritual messages that come forth [from the manifesting and impressing spiritual self].

Still another possibility is that you actively use your conscious ego-mind, but [instead of addressing the spiritual self] address it this time to the
• lower,
• destructive part of the self, asking it [i.e., asking the lower destructive part of the self] to
• manifest and
• express itself.

Subsequently, you must again
• become receptive and
• listen with your conscious mind, so the lower self can truly be heard.
This [i.e., Listening to the lower self] does not mean that
the conscious mind
• gives in to it [i.e., gives in to the lower self],
• identifies with it, or
• is in that sense impressed by it.

Rather,
the conscious mind
• listens and
• absorbs,
• evaluates and
• discriminates
  [i.e., evaluates and discriminates among
   points and attitudes expressed by the lower self].

As your conscious mind lets itself be instructed by the spiritual self,
so the lower self can be instructed by both
• the conscious ego-mind and
• the divine self—perhaps in that order.
After
you have listened to
the destructive nonsense
of the lower self,
without impinging on
its [i.e., on the lower self’s]
free expression,
you can tell
• where it [i.e., where the lower self]
is wrong;
• why it is so [i.e., why and in what ways
what the lower self expresses is wrong];
• what its [i.e., what the lower self’s]
misconceptions are
as well as
• the damage it [i.e., the damage the lower self]
causes.

• An interaction,
• a dialogue
develops [between the conscious ego-mind and the lower self].

Perhaps a bit later
you
can request
the divine self
to issue instructions
to the lower self.

Let
the divine self
talk to
• your conscious mind
and
• your
undeveloped
lower self.
Listen
to it [i.e., Listen to the divine self];

let it [i.e., let the divine self]
• teach
and
• inspire
  you
  on all levels.

Let it [i.e., Let the divine self]
• talk or
• write
to you
  through
  your ego-mind.

The divine self
can instruct
  the usually unconscious
  lower self
  in various ways.

You may actually
hear
an inner dialogue
conducted by
these two levels of consciousness
in your being.

The ego
can then
actively
ally itself with
the divine self.

Or the process [i.e., Or the inner dialog process between the higher self and
lower self levels of consciousness in your being]
can happen during your sleep
without your conscious mind
being directly involved.
The process [i.e., the inner dialog process between the higher self and lower self levels of consciousness in your being] may create some momentary turmoil you may at first not understand.

It [i.e., the inner dialog process between the higher self and lower self levels of consciousness in your being] may come from your wish to purify the lower self.

After you have fully recognized how the process works [i.e., After you have fully recognized how the inner dialog process between the higher self and lower self levels of consciousness in your being works] –

• this [understanding] is always necessary,
• it [i.e., this understanding] cannot be skipped, since you must assume responsibility for it [i.e., you must assume responsibility for this inner dialog process happening within you] –

the influence of the divine self may take place on the involuntary level.

You need to become very • tuned in,
very • receptive,
[in order] to become aware of it [i.e., in order to become aware of this inner dialog process between the higher self and lower self levels of consciousness in your being happening involuntarily].
This much more advanced state [i.e., the state in which the influence of the divine self takes place on the involuntary level] comes about only when the previous stages [i.e., the stages in which the conscious ego participates in the dialog process between the higher self and lower self levels of consciousness] are already • mastered and • practiced.

There are occasional periods in the lives of all human beings when such an inner process [i.e., when the process in which the influence of the divine self takes place on the involuntary level] may go on even when they are not involved in a path such as this.

It [i.e., the state in which the influence of the divine self takes place on the involuntary level] may arise from an intent stemming from before the present incarnation.

The entity may have reached a specific crossroads where this inner guidance [from the higher self] becomes instrumental for an outer • decision and • commitment to a real path, with all that it [i.e., with all that a real path] implies.
Such guidance [from the higher self] may come
• in periods of upheaval,
• through powerful dreams or
• a specific succession of events.

However,
if you are not already
• deeply involved with
and
• attuned to
your inner reality,
you will not be able
to decipher its meaning [i.e., not be able to decipher the meaning of the guidance you receive from the higher self].

You need
• help and
• guidance
from others.

Even then [i.e., Even with help and guidance from others],
the full significance
of such a guidance [from the higher self or from others]
may become clear
only much later.

If your
• conscious
and
• unconscious
mind
• do not obstruct
such an inner guidance [from the higher self]
• but
• wait and
• listen,
tremendous development can take place following such periods.
More
  • unfoldment,
more
  • enlightenment
  must come.

But [conversely.]
  if
  • conscious
    • resistance
  and
  • unconscious
    • negation,
    • fears and
    • blocks
    bar the way,
then
  a very harmful process
  is set in motion
  because
  • the
    inner
    expansion
    pushes forward
  and
  • the
    outer
    blocks
    stifle it [i.e., stifle the inner expansion].

This [stifling of the inner expansion by the outer blocks]
leads to
  crisis.

It [i.e., this resulting crisis]
may occur
  on
  • any
  or
  • all
  levels.
It [i.e., the crisis resulting from the inner expansion being stifled by the outer blocks] may cause a breakdown if

• the pull into expansion on the one hand
and
• obstruction on the other are too strong.

It is always

• the outer,
• the obstructing side

that must give way to the inner urge to expand, for the latter [i.e., for the inner urge to expand] is the

• divine and
• true voice that knows the right timing.

All crises should be viewed in this way.
The farther you go on your path,

• the more receptive to the inner process you will be;

• the more you will be able to alternate between
  • receptivity
  and
  • initiating, from level to level.

The increasing awareness of and attunement to the inner processes, and thus [the increasing awareness of and attunement] to the inner world of truth,

finally eliminates the strong wall that separates your ego from the greater reality.
Meditation can be applied
  • to all life experiences,
  • both
  • inner
  • and
  • outer,
and [also]
  • to self-expression.

If it [i.e., If meditation] is rightly practiced,
  it [i.e., the inner and outer application of meditation rightly practiced] alternates.

If the outer fulfillment is not obstructed inside,
meditation for fulfillment will immediately bring about
  • the proper concept,
  • with
  • impressing and
  • being impressed,
  • visualizing and
  • faith in the result.
The creative process will work,
  and you will feel it.

But when there are inner obstructions,
meditation must turn its focus on them [i.e., focus on the inner obstructions],
  so that meditation on the outer desirable goal can later be resumed.
Whether you use meditation first for the express purpose of experiencing life in a more meaningful way, or whether your primary concern is to experience the Creator within you, it matters not.

For both [i.e., both experiencing life in a more meaningful way and experiencing the Creator within you] mean the same inner state, and bring about the same outer experience.

If you • experience God in you and • know that you are God's manifestation, your [outer] life must be • rich and • fulfilled.

Or, [conversely,] if you start with conceiving the richness of [your outer] life, you will succeed only when you know that abundance is • the nature of Creation and • the will of God.
In order to attain both aims [i.e., both the inner aim of experiencing God in you and the outer aim of experiencing the richness of your outer life], you have to remove inner obstructions to true unity, rather than trying to maintain the false unity that comes from splitting off [and therefore denying] the undesirable part [i.e., the inner obstructions to true unity] you do not wish to deal with.

You may use meditation to
• meet your deepest fears and
• deal with them [i.e., deal with your deepest fears].

You can ask for
• guidance and
• enlightenment,
• strength and
• courage.

You do not need to live in fear, but the fear vanishes only when you
• go into it [i.e., go into the fear] and
• expose it [i.e., expose the fear] as the phantom it really is.
There is not a human being who does not fear death.

A wall within separates
• people from
• the process of life beyond death.

That [i.e., The wall within that separates people from the process of life beyond death],

too,
can become
a topic of meditation.

You may want to
• remove this wall and
• ask for necessary guidance,
but
are you truly willing
to fulfill the conditions [for removing this wall]?

If you are [truly willing to fulfill the conditions for removing this wall within that separates people from the process of life beyond death],
you can
indeed
remove the wall.

You can live without fearing death.

You can experience the truth of eternal life,
right here and now, in the body.
But it [i.e., But experiencing the truth of eternal life right here and now in the body] means
giving up
• all the ego attitudes;
• all the tremendous preoccupation
  with everything that
  • sustains and
  • cultivates
  the ego:
  • pride,
  • self-will,
  • fear,
  • vanity,
  • separateness,
  • duality,
in sum [giving up],
• the belief
  • that there is a difference
    between
    you
    and
    others,
• that
  either
  you
  or
  the other
  should be
  more important.
All these
  • erroneous,
  • illusory
  attitudes
    • are part of
      the ego consciousness
    and
    • keep out
      the awareness of
      who you really are:
      [namely.]
      the greater consciousness
      that
      • knows
        no wall [i.e., knows there is no wall within that
        separates people from the process of
        life beyond death]
      and therefore [the greater consciousness that]
      • fears
        nothing.

You may delude yourself [into believing]
  that you
  do
    not
  fear death
    by not looking at it [i.e., by not looking at death],
  but your fear [of death]
  will manifest
    in all sorts of ways.

As long as
  you are encased in
  the ego’s walls [that separate you from the process of life beyond death],
  you must fear death,
  even as
  you destructively wish for it [i.e., even as you destructively wish for death],
  motivated by
    • hostility and
    • the wish to escape.

You can truly
  remove this fear
  when you abandon
  the ego attitudes.
• Playing
  fair and square with life,
  without cheating,
• not setting yourself above others
  and therefore
  not feeling below them

  will indeed
  make you fearless.

For your fear
  is conditioned by
  your ego,
  as you know
  but choose to forget.

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Any
  • question,
any
  • problem,
any
  • conflict,
any
  • darkness,

  • can
  and
  • should
  be
    • taken into meditation
    and
    • dealt with
    honestly.

The only problem here,
my dearest friends,
is that
  even when you have already
    • experienced the truth of meditation and
    • have genuine faith in it,
you still tend to forget to use
  this wonderful communication.
It simply does not occur to you
  to use it \textit{[i.e., to use meditation]} at all times;

you forget
  how effectively
    it \textit{[i.e., how effectively meditation]} can be used
    for
      • the smallest
      and
      • the biggest
        issues of living.

In reality
  there is
    no
      • small
    or
      • big.

  Everything
    is important.

Every issue
  makes room for
    the alternatives of
      • constructive
    or
      • destructive
        attitudes.

You can choose to adopt
  • truthful
    or
  • erroneous
    \textit{ones} \textit{[i.e., truthful or erroneous attitudes]},

  • divine
    or
  • demonic
    \textit{ones} \textit{[i.e., divine or demonic attitudes]}.  
Since everything can be
• important
or
• unimportant, depending on your vantage point,
everything can be taken into meditation.

As you meditate to remove your blocks, you will increasingly be
• lived through,
• lived by,
and be
• a manifestation of the divine expression as this particular entity you are now.

Then there is no more
• wall,
no more
• ego:
you are the divine consciousness.
[Then, as the divine consciousness you are,]

You no longer
need to go into
specific acts of meditation,
in the sense of
• thinking and
• concentrating,
• consolidating your thoughts and
• listening,
• shutting out
  the vagaries of the mind
  that want to take you away.

You will
not have to make an effort.

You will just
emanate
creating.

You will
• live it [i.e., live creating],
• breathe it [i.e., breathe creating],
• be it [i.e., be creating].

Every
• expression
  and
• thought
  and
• feeling
  will be
  a creative meditative act
  when
  the real you [i.e., the divine consciousness you are,]
  is free.

There are other stages [i.e., There are other stages of enlightenment leading up to
  this stage of enlightenment in which the real you is free]
I wish to discuss briefly
  [and] that are important to know.
The least enlightened people use petitionary prayer.

We do not need to go into this, for none of you are in that state any longer.

The concept [in this least enlightened state] that an outer entity
• hears,
• rewards you arbitrarily,
and so on,
is obviously the result of a
• childish,
• undeveloped state.

If such people plead humbly enough, they imagine the wish will be granted by this separated other entity [i.e., will be granted by a “god” outside and separate from themselves].

Even these primitive petitionary prayers may often be heard [i.e., seemingly “answered”] because
• the power of conviction,
• the visualization,
• the law that "according to your belief you shall experience," is followed.

The power of the thought does it [i.e., results in the request seemingly being granted by a “god” outside and separate from the individual who is praying].
• Love,
• humility of spirit, and
• honesty
  may also help
  the power of thought
  to be effective,
in spite of
  the primitive belief [i.e., the belief that an outer entity or “god”
  has arbitrarily chosen to “answer yes” to one’s prayer].

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The next stage [i.e., the second stage of enlightenment]
is already
  much more enlightened,
  and that is
  a request.

It means
• that you request
  your self
    to go in a certain direction [of personal development or fulfillment];
• that you know that
  • these processes [i.e., these processes of development and meditation]
    are bound to respond and
  • what you desire
    is in keeping with
    the immutable divine laws.

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The third stage [of enlightenment]
is knowing
• that your wish
  will be fulfilled;

• that you
  • have a right to fulfillment
  and
  • deserve it [i.e., deserve fulfillment]
    because
    you are willing to give up
      all
      • negative,
      • obstructing
        attitudes.
This total commitment leads you to believe that the divine
• power and
• consciousness within you is bound to respond.

In the fourth and most advanced stage [of enlightenment] you know your wish has been fulfilled even before it has manifested.

This [knowing] occurs with an inner click in which you experience the
• ongoing,
• immutable divine process.

This [fourth] state has eliminated all doubt because your negativity has been eliminated.
You may
   in some areas of your life
       be in the second [stage of enlightenment],

   in other areas [of your life]
       in the third [stage of enlightenment],

   and still others [i.e., and in still other areas of your life]
       in the fourth stage [of enlightenment].

This is
   a good gauge for you.

The fourth stage [of enlightenment]
   means
       you are in a stage of
           union.

My dearest friends,
   when
       • I withdraw
           and
       • you stay here together for a while,
           • maybe one of you
               will spontaneously feel like
                   meditating aloud
               • and little by little
                   others can participate.

Let it [i.e., Let this meditating aloud together]
   become
       a spontaneous expression.

You can thus generate
   a marvelous energy here
       which can be used for
           any purpose
               on your path.
You can eventually
use it [i.e., use this marvelous energy that you generate
when you spontaneously meditate aloud together]
directly on someone
who needs it
for a specific purpose,
similar to the way
I now give my power [i.e., the way I now give the force]
to you.

It [i.e., this marvelous power from the group when it spontaneously meditates aloud
directly on someone who needs it for a specific purpose]
will
in its own way
be an even stronger tool [i.e., stronger than the force I give].

The energy
of many
is
not only
more powerful than that of one,
but it [i.e., the energy of many]
will also help you to realize
what power
you [i.e., you as a group]
can generate
when rightly channeled.

Let yourself
be inspired
and let come
what comes.

Be blessed
with
• love,

and
• truth,

and
• power.
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