My beloved friends.

Divine blessings are given to all of you, as this lecture is flowing through the human instrumentality.

The blessing lasts;

• it [i.e., the blessing] stays and slowly awaits your readiness.

• It [i.e., The blessing] will come to its full flowering in you as you prepare the ground.
The topic of this lecture –
cause and effect –
is not an easy one to discuss
on the three-dimensional level [i.e., on the level of the three-dimensions
of TIME, SPACE, and MOVEMENT].

Let me begin by saying that
on the lowest level
of the scale of development
of consciousness
• there is
  no
cause and effect,
or
• there does
  not seem
to be.

As consciousness is raised,
new horizons appear;

• effects
  are seen to be connected to
• causes
  that were previously considered
  nonexistent.

On the crest of development,
where consciousness
has become
totally God-infused,
• cause
  and
• effect
  [again, as with the lowest level of
  the scale of development of consciousness.]
  no longer exist.
As in so many other aspects of cosmic reality, here too
• the lowest
and
• the highest forms of consciousness have
  common features.

Yet they [i.e., Yet the lowest and the highest forms of consciousness]
differ enormously in
• content,
in in
• attitude,
and
• their underlying
  • thoughts
  and
  • feelings.

It might be quite easy for you to understand that
• primitive consciousness sees the world as a series of unconnected events, unrelated to cause and effect.

It is probably much more difficult for you to understand that
• in the highest realm of being cause and effect no longer exist.

It is extremely difficult to describe this state [i.e., to describe this highest realm of being, this highest state of consciousness where cause and effect no longer exist] in human language.
In the sphere of your present reality every act has its consequences.

It is much more difficult to see the same relationship between your thoughts, or your subtle inner attitudes, and your overall life circumstances.

The more developed a person is, the more he or she can perceive cause and effect on the less obvious levels.

On this path [i.e., in pathwork], the development of this perception [i.e., the DEVELOPMENT of this perception of CAUSE and EFFECT on the less obvious levels of thoughts and subtle inner attitudes being causes of your overall life circumstances] is very strongly emphasized and becomes gradually more acute.
If you commit an overt act –

[say, for example,] you kill someone –

the consequences

will be obvious.

But

if you

• malign another human being
  by
  • questionable accusations,
  • ill will,
  • blindness
  or
  • stubbornness;

if you

• refuse to give him or her
  the benefit of the doubt

and

• do not attempt to
  • be open
  and
  • create a different reality
    through
    honest communication with this person,

your

thoughts

are killing him.

This secret "killing" [i.e., This secret “killing” through your unloving thoughts

and feelings]

has just as severe consequences as a

physical killing.

At first

the effects of such actions [i.e., the EFFECTS of such actions, such subtle actions

as thinking and feelings which are CAUSES of

effects that you experience, effects which]

may not be

easy to perceive.
But as you
• progress in your development
and
• raise your consciousness,
you will see that there is a
definite connection
between
• cause
and
• effect
even when
the cause
is
• not an overt act
but [i.e., but rather only]
• a hidden thought
previously ignored.

In your
• three-dimensional world [i.e., In your three-dimensional world
of TIME, SPACE, and MOVEMENT],
representing
• a certain state of consciousness,
you find yourself
"in the middle,"
as it were.

This applies to
many areas.

• Your world is
  neither
  • all good
  nor
  • all bad.

• Your personality is
  neither
  • all good
  nor
  • all bad.
You neither live in heaven nor in hell.

You represent a combination of both extremes.

Many of you doubt that there are other worlds, other realms, and therefore other states of consciousness.

Your being half-way should be a clear indication that your sphere cannot possibly be the only reality in the universe.

If some good exists in you and in your world, greater degrees of goodness must exist.

Therefore, a plane of all-pervading goodness must also exist.
The same applies to the bad:

If there is a little bad in

• you

and

• your world,

there must also exist spheres of consciousness in which there is

• more bad,

and, finally, where

• all is bad.

You are also half-way as to

• cause and effect, or rather

• your perception of it [i.e., half-way as to your PERCEPTION of cause and effect].

It is not

• the object of your perception that changes.

It is

• your vision [i.e., It is your VISION or PERCEPTION of that OBJECT] that changes as you grow.
An act
is irreversible.

Its momentary consequences
are irreversible.

You may
later
modify the act [i.e., modify the original act],
you may
try to correct it [i.e., you may subsequently try to take further ACTION
in order to reverse or correct the original ACT]
if you see that it [i.e., that the original act]
was a mistake.

You may see
the inner current
that led you to the act [i.e., led you to the original act].
you may use
• this act [i.e., this original act]
and
• what led to it within you
  as material to
    • raise your consciousness
     and
    • widen your
      • vision
       and
      • perception.

This way you may,
in time,
neutralize the effects
of a negative act.

But at the moment [i.e., at the moment that the original act occurred]
• the act
  is irreversible [i.e., the act itself is irreversible],
• the consequences
cannot be annulled.
If consequences
• exist
  • at the moment
    • as a result of the act,
• but
  • can be eliminated
    • in time,
    • after the elapse of some time,
you can
gradually
begin to see that
• cause and effect
  • is very much connected to
    • time.

Your
• state of development
  creates a
    • corresponding reality.

This reality [i.e., This reality that you are in]
contains three dimensions:

It consists of [i.e., The reality corresponding to
your state of development consists of the three dimensions of]
• time,
• space,
  and
• movement;

it also contains the
• particular degree of
  cause and effect
    you can experience.
If you cannot see that
  • your acts have
  • specific consequences,
it is impossible to
  • see them [i.e., see the acts and their specific consequences]
  and
  • use them [i.e., use the acts and the specific consequences]
    as indispensable tools for the development of your soul.

For example, if you do not believe that a
  • negative thought has
    • specific and
    • actually quite tangible results [i.e. has specific and quite tangible corresponding negative results, effects, or consequences],
  how could you possibly be motivated to correct the thought [i.e., correct the negative thought, which is the CAUSE of these specific negative EFFECTS, results, or consequences]?

In time your perception will alter,
  [and when it does]
  you can undertake the correction of these thoughts [i.e., of these original negative thoughts that are the CAUSE of the specific negative EFFECTS you experienced],
  so that,
    again
    in time,
    the effects will be eliminated.
In the same way, your
  • life-affirming,
  • positive and
  • truthful
   • thoughts,
   • attitudes and
   • actions
have corresponding desirable effects.

If you are
  • unaware of the relationship between
    • cause and
    • effect in all
  areas of your life
but [instead]
  • perceive the effects as
    • coincidental and
    • haphazard,
you will not be
  • encouraged and
  • strengthened in the truth that
    • love and
    • goodness are the supreme power.
Let us say [for example] you are compelled by inner forces to commit an
• impulsive
• destructive act.

The
• pain
and
• remorse
that this act will cause may be instantaneous.

You long for a state of being in which you can undo this act, as if it never happened.

Yet you know that in the world you live in this is impossible.

How then can it be that in higher realms there is no cause and effect?
Perhaps at certain times you can deeply sense that "underneath" this level of cause and effect there exists a level in which you can be completely untouched by either
• the cause you have set in motion or by
• the effect you have brought about.

It is
• your higher self which is unaffected,
• the divine part of you that
  • does not participate in any
    negative thoughts,
  and
• is not part of your destructive
  • attitudes or
  • actions.
But those layers of your personality [i.e., those lower-self layers of your personality] that are still involved in

- false perceptions
- untruthful attitudes
- unloving, destructive acts,

must work themselves out of this morass.

This [i.e., This working out of lower-self negativity, this morass of false perceptions, untruthful attitudes, and unloving, destructive acts] will happen in time.

- Cause and effect

and

- time are intrinsically connected as different manifestations of the same reality.
You can perhaps also begin to perceive that the three-dimensional world

- with its limitation of [i.e., its limitation of its three dimensions of]
  - time,
  - space
  and
  - movement,

- with its
  - duality,

- with its
  - cause and effect,

is

- directly related to
  and
- connected with
  - impurity,
  - distortion,
  - limitation of
    - vision
    and
    - perception.

Your three-dimensional perception [i.e., your perception in the three dimensions of time, space, and movement]

is an untruthful overall view of the world.
At the same time

• the limitations of
  • time,
  • space
  and
  • movement,

• the struggle attached to
  • duality,

and

• the law of
  • cause and effect

become the
very tools
the soul needs
to transcend
this entire realm of consciousness [i.e., to transcend this entire realm of consciousness in which you exist].

• Perception
is the
• cause of
  • certain
    • actions,

which create [i.e., which in turn create and CAUSE] certain
  • effects.

The effects
  can be
the medicine
  needed to overcome
• distorted perceptions
  which create [i.e., which create and cause]
• the causes [i.e., the FURTHER causes, or actions]
  which in turn create
  • these effects.
I have spoken to you before about

• cause
and
• effect
and
• the medicine.

In the highest state of consciousness only the
• highest,
• best,
• most
  • creative
  and
• beautiful
  causes
are set in motion.

In this enlightened state of consciousness,
• cause
and
• effect
are
  • immediately discernible
  and
• almost simultaneous;

there is
no time-lapse between
• cause
and
• effect.
The cause
   is
   the effect.

The thought
   is
   the act.

The most
   • subtle
   and
   • secret
   attitude
   creates
   immediate
   • results
   and
   • consequences.

There is
   no space
   to travel
   in-between
   • cause
   and
   • effect.

They [i.e., CAUSE and EFFECT]
   become
   truly
   one,
   as
   all
   becomes
   one
   on this level of being [i.e., on this enlightened
   level of being].
This [i.e., This existence of an “ultimate reality,” which is a term used in several other pathwork lectures, this existence of a reality where ALL becomes ONE] is why you can sense, at certain times of grace, that somewhere deep within exists a realm of being in which no matter what happens, you remain unalterably • pure, • divine and • good in your essence.

For your essence is the essence of all.

It [i.e., Your essence and the essence of all] is God.

Conversely, in the most primitive state of consciousness even the most • obvious and • overt act appears isolated • without • connections or • consequences, • without either • cause or • effect.
The primitive person who commits murder may truly believe that his act has no further consequences, either for • himself or for • his victim.

It will not occur to him to search for the causes within himself that create his desire to commit the act.

Therefore • the act is never given the chance to become • the medicine that would, in time, • cure the disease of evil.
My beloved friends,
   it will be of great help
   for your enlightenment
to
   • consider all this very deeply,
to
   • meditate about it,
to
   • profoundly take in these words,
   and
   • ask God to
     • guide you
     and
     • help you absorb them.

I would now like to discuss
total surrender to God.

You all
   battle with
   this central question [i.e., this central question concerning your total surrender to God].

The resistance to
   follow this
call of your soul [i.e., your RESISTANCE to follow this CALL of your SOUL, this call to surrender totally to God]
   is exactly
   what causes
   all
   • discomfort,
   • pain,
   • suffering,
   • anxiety
   and
   • discontent.

Surrender to God
   is an
   innate
   movement of the soul.
It [i.e., Total surrender to God] is your ultimate fate and without it you can neither fulfill • yourself, nor can you fulfill • your task.

I wish to discuss this topic [i.e., this topic of total surrender to God] in connection with cause and effect.

• Surrender to God, or • the lack of it, affects every conceivable aspect of your • inner and • outer life,

and it is particularly enlightening to examine it [i.e., to examine “surrender to God,” or the lack of it] in the framework of this lecture [i.e., in the framework of “Cause and Effect on Various Levels of Consciousness”].

Let us now consider some natural effects of total surrender to God.
Since it [i.e., Since total surrender to God] is
the natural movement
of your soul,
surrendering to God means
fulfilling your destiny.

It [i.e., Total surrender to God] brings about
• balance
and
• harmony
in your
entire organism.

Your mental organism will be ruled by
• truthful perception,
• clarity of vision,
and
• realistic understanding.

You will gain great
• harmony
and
• peace of mind.

• Conflicting perceptions,
• confusion,
and therefore
• frustration,
will disappear.

• Enlightenment and
• insight into apparent conflicts make all the pieces of the great puzzle of life fall into place.
On the emotional level,
this mental
clarification of opposites
creates
an entirely new mode
of
• being,
of
• reacting,
of
• feeling.

For example,
• loving
  no longer appears
  • weakening
  and
  • humiliating.

On the contrary,
it [i.e., loving]
creates
• a healthy pride
  and
• dignity.

By
surrendering to God,
one avoids
one of the greatest pitfalls
of humankind,

which is
  the temptation
to surrender to
superior
negative
power structures.
The moment you
• resist
and
• obstruct
  • your natural soul movement,
  • your innate destiny – which is
    surrender to God –
you must succumb to
• a substitute,
• a false surrender.

My friends,
  this is important to understand.

If you
  fear
  a human authority –
  whether this authority
  • really abuses power
  or
  • you only imagine he or she does so
  hardly matters –
it [i.e., your FEAR of a human authority]
is because
  you depend on this authority
  in some
  • tangible
  or
  • intangible
  way.
You may then [i.e., Then, when you fear and hence depend on some human authority, you may]
respond to your
• dependency
and
• fear
• either by
  • submitting,
  • selling out,
    and hating yourself for it,
• or by
  • blind rebellion
    against the authority,
    in order
    • to avoid self-hatred and
    • to preserve your dignity.

But this [i.e., But this “dignity” obtained by rebellion against authority]
is not
ture dignity;
[rather]
it [i.e., rather, this “dignity” obtained by rebellion against authority]
is merely a
blind reaction
based on
• emotional reflexes
and
• turbulent feelings
  that you are mostly unaware of.

In both instances [i.e., in both the instance of SUBMITTING to the authority and the instance of REBELLING against authority]
you are
• not clear about the issues,
you
• lack the true insight
you
• cannot distinguish
  • whether the authority is indeed abusive
  or
  • whether you react like a child.
If your total surrender to God is
• genuine,
• all-encompassing,
you will perceive with utter clarity the unworthiness of an authority who tries to
• subdue you,
• abuse you,
• exploit you,
or
• trample upon your human dignity.

It does not matter whether this person is
• a boss on whom you are financially dependent,
or
• a mate whose love you crave and
• need.

If your surrender to God is
• your primary position in life,
• your main emphasis and
• attitude,
you
• will trust God and
• will know that your trust [i.e., your trust in God] is completely justified.

You can then find the courage to risk losing the object of your need.
By setting God above all,
you will clearly see
    that the human authority
    may be abusive,
and
    you can then
    choose
    to pay the price,
    which may be
    to give up
    what this authority
    holds out for you
    because
    your
    • dignity
    and
    • inner freedom
    are more important.

Your autonomy
can only grow
out of
    total surrender to God.

A further consequence
of giving over to God

will be a need to
    change your situation
    in order to
    fulfill your real needs
    without the enslavement
    of your soul.
This might mean [i.e., This change in your situation to fulfill your real needs might mean]

- a new position,
- a new boss,
- a new relationship or
- a new mate.

The new authorities in your life will be,

- like you,
- autonomous people
- whose inner soul movement [i.e., whose inner soul movement, like yours,] follows the call to set
  - God ahead of all else.

They will not need

- to abuse their power,
- a power invested in them
  - by virtue of
  - other people's needs.

Or you may even find that [i.e., that, without even having to change your boss or mate.]

- the very same people [i.e., the people by whom you felt abused before] –
  - boss or mate –
  - will react differently
  - to your
  - changed attitude.

They may also [i.e., They may also, like you experienced.]

- have a conflict
  - between their
    - higher-self
  - and
    - lower-self
  - attitudes.
They may [i.e., The people by whom you felt abused before, now may]
  • set you
    inwardly free
  and
  • respect your dignity,
    so that the relationship
    between you
    will become
    a mutual
    • giving
    and
    • receiving.

If your perception is distorted and [i.e., and because of this distorted perception]
you assume that
  any
  authority
  is out to
    • humiliate
    and
    • abuse
    you,
  your
  total surrender to God
  will show you
  your misconceptions [i.e., will SHOW you your misconceptions
  and distorted perception that ANY authority is out to abuse you]
  and
  your perception [i.e., your initially distorted perception – that ANY authority
  is out to abuse you]
  will adjust to
  reality.

Thus
you will no longer
be compelled
to rebel against

a rightful authority
who merely expects
your rightful part
in the mutual venture.
Rebellion  
against any authority  
often masks your own  
hidden desire  
• to have power over others  
and  
• to abuse this power.

You may never have thought of it in this way,  
but when  
• your self-will  
governs your life,  
and  
• you have  
strong feelings of  
• humiliation  
and  
• powerlessness  
whenever  
your self-will  
is not fulfilled,  
then you  
will be led to believe  
that you  
must  
either  
• become the greatest power in your universe – God –  
or you must  
• be annihilated.

To avoid  
total annihilation,  
you may tend to  
bow  
• to substitute powers,  
rather than  
• to God’s will.
You may choose to submit to
  • another,
  • stronger
  or
  • seemingly stronger
    person:
      a
        • mate,
      a
        • boss,
      a
        • dictator.

By serving
  them,
  you hope to gain
  the superior position
  yourself.

Or you may seek
  the power of
    • money
  or
    • position,
      which then become
      substitutes for God.

Or you may
  feel powerful
  by
    • staying aloof from others,
    • never fully opening your heart,
  but
    • making yourself desirable,
      playing into
        other people's
          • misconceptions
          and
            • neurotic needs.
• Submission to substitute
  • authority
  and
  • power,
as well as
• indiscriminate rebellion
  against
  all
  authority,
are both
• results — effects —
  of the
• cause
  that is set in motion
when your
  natural soul movement
  of surrendering to God
  is
  • denied
  and
  • obstructed.

When
  God
  is recognized
  as the highest authority,
all
  falls into place.

Otherwise [i.e., Otherwise, when you do NOT recognize God as the highest authority.] you must be
confused
  about the authority
  you
  • need
  and
  • serve,
not knowing
  • when it is appropriate
    to follow the lead
and [i.e., and, on the other hand.]
  • when self-assertion is called for.
When surrender to God is your primary position,
• you are clearly aware of what is what,
and
• you can then follow suit with your action without inner conflict.

You will admit that
• you have needs,
that
• in certain areas of your life an authority or leader is necessary,
that
• you have a role to play in this relationship [i.e., in this relationship with this authority or leader],

and in accepting it [i.e., in accepting this role with the leader] you can only heighten your
• selfhood and your
• true dignity.

By following this leader you can never lose your soul, because your soul belongs to God,

who returns it to you
• stronger,
• cleaner, and
• with greater autonomy than ever.
Resistance
to your destiny
to surrender
all
of yourself to
• God
and
• His will for you

must create a
• real,
• permeating
and
• weakening
guilt.

So much of
your
• weakness,
• hesitation,
• self-doubt,

so many of
your
• self-punishing patterns

are a direct result of this [i.e., a direct result of your RESISTANCE to surrender ALL of yourself to God and the GUILT you feel for this resistance].
No matter how many psychological explanations you may find – and they may be true on their level – this self-defeating pattern [i.e., this self-defeating pattern of weakness, hesitation, self-doubt, and self-punishing] can never be
* reversed
and
* transformed

unless

you heal yourself spiritually

by giving over all of yourself, in
* all areas of your life
and in
* all respects,

to the Creator.
When this [i.e., When this total surrender to God] happens –
and of course it is not a one-time endeavor, but one that needs to be repeated • daily and • in all issues of your life – you will experience • a new strength and • a sense of self that you never knew before.

This [i.e., This experience of a new strength and sense of self that you never knew before] will appear almost paradoxical.

Deep down you always feared that by giving over to God you would lose yourself.

But now you find, as palpable reality, that Jesus’ words are true:

You must • lose yourself – in God – in order to • find yourself.
This new strength will suddenly become a spontaneous movement.

The wisdom to choose
• when to use positive aggression and
• when to give in gracefully,

will be in you as an almost instantaneous knowing,

out of which the appropriate act will flow.

The • positive, • energetic, • aggressive movement will replace • childish and • destructive • rebellion and • denial.
Graceful
• giving in,
• yielding,
• following,
• accepting –
  even when your self-will may not like it –
will replace
• humiliation,
• self-denial,
• submission based on
  • fear
  and on
  • distrust of life.

In both instances [i.e., in BOTH instances of positive, energetic, aggressive movement AND instances of giving in, yielding, following, and accepting]
you may make choices in new ways.

Where you would formerly have submitted weakly, you may now
• follow and
• yield with your dignity intact.
Or you may find
that
positive aggression
is in order.

Then,
where formerly you
would have
• blindly
and
• destructively
rebelled,
you may now
stand up,

but this time
• in a new spirit,
• out of different motives,
• with a clearer
  • vision
  and
  • knowledge.

Your stance
will thus have
an entirely different effect
on
• others
and
on
• yourself.

The tenor of your aggression
will be different.
Or you may come to see that after all the situation requires not • fighting but • giving in,

that it [i.e., that giving in] is • fair, • right, • necessary, • justified and • good for all concerned, and that there was no • injustice or • abuse that would require your aggression.

Positive aggression is not only necessary to expose • injustice and • abuse, however.
It [i.e., Positive aggression] is not merely
• a responsive action,
but must also be
• an initial [i.e., an initial or initiating] action.

This kind of positive aggression [i.e., This kind of INITIATING positive aggression] is necessary to
• move out,
to
• expand,
to
• improve,
to
• create –

whether within
• yourself
or in
• your environment.

No negative inner material can be transformed without this energetic movement surging forth.

When this movement surges forth in a
• healthy,
• organic way,
it [i.e., this positive aggressive movement surging forth] is
neither
• depleting
nor
• effortful.
It [i.e., Rather, this positive aggressive movement surging forth] is

• a release
and
• a liberation
  that energizes
  the entire organism.

But this is only so with the

• appropriate,
• organic
  aggression
  that is in accordance with God's will.

The new positive reality you all strive to create can come to pass only when you are free from the confusions that inevitably arise as a result of denying

• your soul movement,
• your inner call
to give over to God.

In the new reality you will no longer have to ask

• when you should
  • stand up
  and
  • assert yourself

and

• when you should
  • give in
  and
  • follow.
[In the new reality]
You will no longer
doubt the nature of
• a human authority
or
• person
  you
    • depend on
    and
    • need,
  and
  • his or her motives.

You will not have to
grapple with
your intellect only,
which could never
give you this insight.

You will
know
spontaneously.

The knowledge will
be there,
• in front of you,
  • clear
  and
  • strong,
  • without a doubt.
You will flow out of the center of your being, where
- God reigns,
where
- Christ is king,
and where
- all is right with
  - you,
    - your actions,
    - your perceptions,
    - your knowledge,
    - your reactions
  and
    - your feelings.

The peace and one-pointedness that you long for lies in this key,
my beloved friends.

Use this key.

We hope that this lecture will have brought you a step nearer to making your
- surrender to God
- primary goal.
Your entire life will change
• in the sense I discussed,
and also
• in many other ways
    which I will touch upon in the future.

You thus set a
• new cause
  in motion
    that will bring
      • new effects.

Many of your
life circumstances
that you
no longer like
are
• the result,
or
• the effect,

of holding back from
• trusting God

and [i.e., and holding back from]
• giving over to Him.

You may have done so [i.e., You may have trusted God and given over to Him]
in
some areas of your life,
and
there [i.e., and there, in those areas where you may have trusted God and given over to Him,]
the effects are
• desirable
  and
• joyous.

The cause [i.e., The CAUSE, here trusting God and giving over to Him]
creates
  commensurate effects [i.e., commensurate EFFECTS, here joy].
But your soul is divided, and there are many areas in which this [i.e., in which this trusting God and turning matters over to Him] may not have happened as yet.

It is there [i.e., It is there in these areas where you have NOT trusted God] that you need to change your fundamental relationship to your Creator.

Where you have
• fear,
• insecurity,
• anxiety,
• self-doubt,
• conflict with others,
• altercations with your environment,
or any kind of
• unfulfillment
or
• frustration,

the underlying cause must be that you deny the call of your soul [i.e., the CALL of your SOUL, which is to trust God and turn all matters over to Him].

Use this [i.e., USE any place where you experience fear, insecurity, anxiety etc., this] • clear and • simple gauge [i.e. this gauge to show you where you need to trust God and turn matters over to Him].
My beloved friends, 
the blessings 
extended to all of you 
are specifically directed 
at this time 
toward 
helping you to 
give over to Him 

Who 
• holds you, 
Who 
• contains you, 
Who 
• makes you 
  • safe 
  and 
  • secure, 
Who 
• infuses 
  His 
  • truth 
  and 
  His 
  • love 
  into 
  all 
  your being, 
  so that you 
  become 
an instrumentality 
  for 
  Him.

Make it [i.e., Make becoming an instrumentality for Him] 
a reality.

Be blessed.

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