

Pathwork Lecture 132: The Function of the Ego in Relationship to the Real Self

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><i><u>Greetings,</u></i> <i><u>my dearest friends.</u></i></p> <p><i><u>Blessings</u></i> <i><u>and guidance</u></i> <i><u>are extended</u></i> <i><u>so that each and every one of you</u></i></p> <ul style="list-style-type: none">• <i><u>finds</u></i> <i><u>your path</u></i> <i><u>easier and</u></i>• <i><u>reaches</u></i> <i><u>the goal</u></i> <i><u>with less</u></i><ul style="list-style-type: none">• <i><u>struggle and</u></i>• <i><u>resistance.</u></i>

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04	<p><u><i>What is the goal?</i></u></p> <p><u><i>The goal,</i></u> <u><i>as far as you are concerned,</i></u> <u><i>can be</i></u> <u><i>only one thing:</i></u></p> <p><u><i>becoming</i></u> <u><i>your real self.</i></u></p> <p><u><i>We approach this task</i></u> <u><i>from many angles.</i></u></p>
05	<p><u><i>First</i></u> <u><i>I wish to discuss</i></u> <u><i>how</i></u> <ul style="list-style-type: none">• <u><i>the inner self</i></u><u><i>differs from</i></u> <ul style="list-style-type: none">• <u><i>the outer self,</i></u><u><i>or</i></u> <ul style="list-style-type: none">• <u><i>the real self</i></u><u><i>from</i></u> <ul style="list-style-type: none">• <u><i>the ego.</i></u></p> <p><u><i>What is</i></u> <u><i>their relationship to each other?</i></u></p> <p><u><i>There are</i></u> <u><i>many confusing theories about</i></u> <u><i>the function of the ego.</i></u></p> <p><u><i>According to some</i></u> <u><i>the ego</i></u> <u><i>is essentially</i></u> <ul style="list-style-type: none">• <u><i>negative and</i></u>• <u><i>undesirable</i></u><u><i>and</i></u> <u><i>the spiritual goal</i></u> <u><i>is to get rid of it.</i></u></p>

Other theories,
particularly those that characterize
psychoanalytic thinking,
say that
the ego
is important.

The scientific view
is that
where there is

- no ego,
- there can be
- no mental health.

These [i.e., the spiritual view and the psychoanalytic or scientific view]
are
two entirely opposing views.

Which one is
correct?

Which one is
false?

Perhaps this lecture
will shed some light on
this important question.

06

Even if
such conflicting views
are not
consciously
held by you,
they nevertheless

- blur your vision and
- hinder you

from reaching
the important goal
of
your self-realization.

07

Let us briefly recapitulate
the essence of
the real self.

Your
inner self [i.e., Your inner or real self]
is
an integral
• part of nature,
bound to
• the laws of nature.

Therefore
to distrust
this innermost self
is unreasonable,
for
nature
can be wholly trusted.

If
nature
seems like
an enemy,
it is only because
you
do not understand
its laws.

• The inner self,
or
• the real self,
is
• nature;

it [i.e., the real self]
is
• life;

it [i.e., the real self]
is
• creation.

	<p><u><i>It is more accurate to define the real self this way [i.e., to define the real self AS nature]</i></u></p> <p><u><i>than to say it [i.e. than to say the real self] is "a part" of nature.</i></u></p> <p><u><i>• The real self and • nature are one and the same.</i></u></p>
08	<p><u><i>Whenever you function from your real self you are • in truth, you are • joyful.</i></u></p> <p><u><i>The most • creative and • constructive contributions to life come from your inner self [also called your real self].</i></u></p> <p><u><i>Everything that is • great and • generous, everything that is • life-expanding, • beautiful, and • wise comes from the • inner or • real self.</i></u></p>

	<p><u><i>This [i.e., That EVERYTHING that is great, generous, life-expanding, beautiful or wise comes from the real self]</i></u> <u><i>cannot be emphasized</i></u> <u><i>often enough,</i></u> <u><i>even in your meditations.</i></u></p> <p><u><i>Trying to understand this truth,</i></u> <u><i>not only with your</i></u> <ul style="list-style-type: none">• <u><i>mind</i></u><u><i>but with your</i></u> <ul style="list-style-type: none">• <u><i>feelings,</i></u><u><i>is essential.</i></u></p>
09	<p><u><i>Now then, my friends,</i></u> <u><i>if this is so [i.e., if EVERYTHING that is great, generous, life-expanding, beautiful or wise comes from the real self],</i></u> <u><i>what then</i></u> <u><i>is the function of</i></u> <ul style="list-style-type: none">• <u><i>the ego,</i></u><u><i>meaning by this word [i.e., meaning by this word “ego”]</i></u> <ul style="list-style-type: none">• <u><i>the outer level of personality?</i></u></p> <p><u><i>The ego level [i.e., The outer level of the personality]</i></u> <u><i>is more</i></u> <ul style="list-style-type: none">• <u><i>accessible to you and</i></u><u><i>you are</i></u> <u><i>more</i></u> <ul style="list-style-type: none">• <u><i>acutely</i></u><u><i>and</i></u> <u><i>more</i></u> <ul style="list-style-type: none">• <u><i>directly</i></u><u><i>aware of it [i.e., aware of the ego level, the outer level</i></u> <u><i>of the personality].</i></u></p> <p><u><i>The ego</i></u> <u><i>is the part [i.e., is the outer level of the personality]</i></u> <u><i>that</i></u> <ul style="list-style-type: none">• <u><i>thinks,</i></u>• <u><i>acts,</i></u>• <u><i>discriminates, and</i></u>• <u><i>decides.</i></u></p>

The person
whose ego
• has not sufficiently grown,
whose ego
• is weak,

is incapable of
• mastering or
• coping with
life.

And the person
whose ego is
• overgrown and
• overemphasized

cannot come to
the real self.

In other words,
both extremes of
the ego's
• weakness and
its
• inflation
must hinder
the reaching of
the real self.

Your
• problems and
• conflicts
always result from
either
• too big an ego
or
• too small an ego.

10	<p><u><i>It cannot be said that</i></u> <u><i>one person</i></u> <u><i>has</i></u> <u><i>too big</i></u> <u><i>an ego</i></u> <u><i>and</i></u> <u><i>another</i></u> <ul style="list-style-type: none">• <u><i>too small or</i></u>• <u><i>too weak</i></u><u><i>an ego.</i></u></p> <p><u><i>Although this is so</i></u> <u><i>at times,</i></u> <u><i>most often</i></u> <u><i>an imbalance exists</i></u> [<i>within your personality</i>]: <ul style="list-style-type: none">• <u><i>underdeveloped</i></u> <u><i>in one area of your personality</i></u><u><i>and</i></u> <ul style="list-style-type: none">• <u><i>overdeveloped</i></u> <u><i>in another.</i></u></p> <p><u><i>In this way</i></u> <u><i>nature</i></u> <u><i>tries to reestablish balance.</i></u></p> <p><u><i>The overdevelopment</i></u> [<i>in one area of your personality</i>] <u><i>may be nature's attempt</i></u> <u><i>to straighten out</i></u> <u><i>the disturbance</i></u> <u><i>resulting from</i></u> <u><i>too weak an ego</i></u> [<i>in another area of your personality</i>].</p>
11	<p><u><i>Only when</i></u> <u><i>the ego is sufficiently developed</i></u> <u><i>can it be adequately</i></u> <u><i>dispensed with.</i></u></p> <p><u><i>Now, this may sound like</i></u> <u><i>a contradiction,</i></u> <u><i>my friends,</i></u> <u><i>but it is not.</i></u></p>

For
if the ego
is underdeveloped,
your efforts
to compensate [i.e., your efforts to compensate for the underdeveloped ego]
create a

- weakness and
- evasion

that can produce
only
more weakness.

As long as
the ego
is not strong enough,
you lack
the faculties
characteristic of your outer self [i.e., faculties characteristic of the ego]
which are to

- think,
- discriminate,
- decide, and
- act appropriately

in any situation
you encounter in the outer world.

12

Anyone
who strives to reach
the real self
by rejecting
the development of a healthy ego,
does so
out of poverty.

Such people
do not yet
own
their outer self.

Perhaps they [i.e., Perhaps people who reject the development of a healthy ego and hence do not yet own their outer self or ego]

know that
their

- outer self, or
- ego,
is ceasing to be necessary,
so they try to
skip
the creation of a healthy ego.

This [i.e., Skipping the creation of a healthy ego]
may be due to

laziness
since

- ego development
is so difficult,
and they hope
that this vital step [i.e., this vital and difficult step
of ego development]
can simply be avoided.

But

this error,
like
all errors,
is costly.

It actually delays
reaching the goal [i.e., the goal of becoming your real self].

Only when
you are fully possessed
of

- your outer self,
- your ego,

can you

- dispense with it [i.e., can you dispense with your ego]

and

- reach
your real self.

13

This [i.e., *This statement that only when you are fully possessed of your ego can you dispense with your ego and reach your real self*]
is a law.

It is a
logical law,
for then [i.e. *for when you are fully possessed of your ego and can then dispense with it and reach your real self*]

you act out of
• *strength and*
• *abundance,*
not out of
• *weakness,*
• *need and*
• *poverty.*

Only when
the ego is
• *healthy and*
• *strong*
can you know
that it [i.e., *can you know that your ego, your outer self*]
is not
• *the final*
• *answer,*
• *the final*
• *realm of being.*

Only when
you possess a
• *strong and*
• *healthy*
ego
that is
not
• *overgrown and*
• *overemphasized,*

can you
use this ego
to
• *transcend itself and*
• *reach*
a further state of consciousness.

14	<p><i><u>In your work on this path</u></i> <i><u>you learn</u></i> <i><u>through your meditations,</u></i> <i><u>for instance,</u></i> <i><u>to use</u></i> <i><u>all the faculties of your ego</u></i> <i><u>to reach beyond it.</u></i></p> <p><i><u>What you</u></i> <i><u>absorb from outside</u></i> <i><u>must first pass</u></i> <i><u>your ego faculties.</u></i></p> <p><i><u>In practical terms:</u></i></p> <p><i><u>you first</u></i> <i><u>reach out</u></i> <i><u>with your ego faculties</u></i> <i><u>and</u></i> <i><u>use them [i.e., use your ego faculties of thinking]</u></i> <i><u>to grasp truths</u></i> <i><u>that you</u></i> <i><u>later</u></i> <i><u>experience</u></i> <i><u>on a deeper level of consciousness.</u></i></p>
15	<p><i><u>There are many human beings</u></i> <i><u>who do not realize</u></i> <i><u>that there is</u></i> <i><u>anything</u></i> <i><u>beyond the ego.</u></i></p> <p><i><u>Their final goal</u></i> <i><u>is to cultivate a strong ego,</u></i> <i><u>whether or not</u></i> <i><u>they think about it in these terms.</u></i></p>

This striving [i.e., this striving to cultivate a strong ego]
may lead them to
the distortion of
an over-developed ego.

It is a dead-end street:

the goal is misstated
because
it is much too limited in

- *scope and*
- *possibilities,*

so instead of
transcending
the stage of the powerful ego,
one's energies are used
to further aggrandize it [i.e., to further aggrandize the ego].

16

The law
that you have to

- *reach a certain state and*
- *fully be there*

before you can abandon it
for a higher state
is extremely important to understand,
my friends.

Humans
often

- *overlook it [i.e., often overlook this law that you have to reach*
a certain state and fully be there before
you can abandon it for a higher state]

and,
even more often,

- *totally ignore it [i.e., even more often totally ignore this law that*
you have to reach a certain state and fully be there
before you can abandon it for a higher state].

The importance of this law [i.e., The importance of this law that you have to reach a certain state and fully be there before you can abandon it for a higher state]
has not been made clear enough to humanity,
in spite of the discovery of many
• spiritual and
• psychological
truths.

This [i.e., The this law that you have to reach a certain state and fully be there before you can abandon it for a higher state]
is one of the
• great,
• important
laws
for you to
• know and
• deeply comprehend.

17

In a variant form,
the essence of this very law
can be seen
in the topic under discussion:

[i.e., the topic being:] **the function of the ego**
in relation to
the real self.

The real self

knows

- that the universe
has no limitations;

- that in truth
absolute perfection
does exist,
attainable for each individual;

- that unlimited expansion of
 - faculties and
 - forces,
in the
 - universe
 - as well as
in the
 - individual,makes this perfection possible.

When you

become

your

- real self,

your

- godself,

you become

omnipotent,

for you become

the master of

all existing laws.

Even people

who have never heard of such a philosophy

deeply

- sense and
- yearn for
 - this final reality,
 - this potential
of
 - life and
 - being.

18

It is possible
to perceive
this message
from the real self [i.e., *this message: “When you become your*
real self you become omnipotent”]
quite clearly
even without the ego.

But
without the ego
the meaning of the message
must be distorted.

Not only
• *have you all heard from*
psychological teachings
about the childish striving for perfection,

but
• *you have*
experienced
it [i.e., *you have EXPERIENCED the childish striving for perfection*]
within
yourselves.

The little child
at birth does
not yet possess an ego.

It [i.e., *The little child*]
seeks
• *omnipotence,*
• *pleasure supreme,*
• *the ultimate bliss*
that knows
neither
• *lack*
nor
• *unfulfillment or*
• *frustration.*

19

Without an ego
these strivings
are

- unrealistic,
- even
- destructive.

You all
have experienced
in your pathwork
that

- you first have to
shed these
 - desires or
 - strivings
- before you can
 - come to them all over again and
 - realize them.

20

In other words,
every one of you
who is on this path
has to

- come to terms with

and
has to

- accept
your limitations
as a human being

before
you can realize
that you have
an unlimited
fount of power
at your disposal.

You all have to
accept
• your own
imperfections,
as well as
• this life's
imperfections,

before
you can
experience
that absolute perfection
that you must
ultimately
realize
is your destiny.

But you can comprehend this
only after
you have shed
the childish distortion
of this knowledge
that is flawed
because of
a lack of ego.

You all have to
learn to
• let go of
a desire for pleasure supreme and
• make do with
limited pleasure
before
you can realize that
absolute pleasure
is your ultimate destiny.

Accepting less
is an acceptance of
this earthly reality.

For dealing with
this dimension [i.e., the dimension of earthly reality]
the ego faculties
are necessary.

Only when
your ego deals
adequately
with the realm
in which
your

- personality and
- your
- body
- now live

can you then
deeply comprehend
your
real

- faculties,
- possibilities, and
- potential.

21

When I speak of
the ultimate aim
of

- perfection,

of

- limitless power,

of

- pleasure supreme,

I do not mean
that you realize this [i.e., that you realize perfection, limitless power
and pleasure supreme]
in a distant future
when you
no longer possess a body.

I do not
speak of this state [i.e., I do not speak of this state of perfection,
limitless power and pleasure supreme]
in a measure of
• time,
but
in a measure of
• quality
that could exist
at any moment,
specifically
at the moment
when you
awaken to
truth.

Awakening to
truth
is possible
only when
you have
first
• found
and then
• let go of
the childish distortions
of
utter
• perfection,
utter
• power,
and
utter
• pleasure.

In the
underdeveloped ego,
these desires [i.e., these desires for utter perfection,
power, and pleasure]
are
not only

- illusory

but

- selfish and
- destructive.

They [i.e., These illusory, selfish, and destructive desires for utter perfection,
power, and pleasure in the underdeveloped ego]
have to be

- abandoned

before they can be

- attained.

22

This [i.e., This law that these illusory, selfish, and destructive desires for utter
perfection, power, and pleasure in the underdeveloped ego
have to be abandoned before they can be attained]
is the very same law
that determines
how
working from

- abundance

produces

- abundance,

but
working from

- poverty and
- need

produces more

- poverty and
- need.

The

- healthy,
- strong

ego

knows reality

without being upset

that fulfillment

may not

yet

be possible

because of

the obstructions to

the real self.

The

- weak

ego

considers itself

annihilated

when its wishes for

omnipotence

remain

unfulfilled;

therefore,

its [i.e., the weak ego's]

wish [i.e., wish for omnipotence]

is negative.

It [i.e., The weak ego]

will clutch to

- laws and

- conditions

of

the little ego,

thereby

distorting

the greater laws.

	<p><u>Out of</u></p> <ul style="list-style-type: none">• <u>need and</u>• <u>weakness</u> <p><u>the ego</u> <u>forgoes the</u></p> <ul style="list-style-type: none">• <u>strength and</u>• <u>fullness</u> <p><u>that comes</u> <u>when it deals adequately</u> <u>with the</u> <u>immediate now,</u> <u>thereby</u> <u>transcending it</u> [i.e., <u>thereby transcending</u> <u>the immediate now</u>].</p>
23	<p><u>My dearest friends,</u> <u>this lecture</u> <u>is of very great importance</u> <u>to all of you.</u></p> <p><u>It may</u> <u>not only</u></p> <ul style="list-style-type: none">• <u>dispel the confusion about</u> <u>apparent</u> <u>contradictions</u> <u>in philosophical ideas about life,</u> <p><u>but, even more important, it may</u></p> <ul style="list-style-type: none">• <u>provide</u> <u>an essential key</u> <u>to your own development.</u> <p><u>It may facilitate</u> <u>a letting go</u> <u>that can happen</u> <u>only</u> <u>when you</u> <u>trust</u> <u>your innermost self</u> [i.e., <u>when you trust your real self</u>] <u>as an integral part</u> <u>of</u></p> <ul style="list-style-type: none">• <u>nature and</u>• <u>creation.</u>

24	<p><u>When you</u></p> <ul style="list-style-type: none">• <u>feel and</u>• <u>experience</u> <p><u>your</u> <u>real self,</u></p> <p><u>you will</u> <u>not</u></p> <ul style="list-style-type: none">• <u>fear</u> <p><u>and consequently</u></p> <ul style="list-style-type: none">• <u>overemphasize your ego faculties.</u> <p><u>Nor will you</u> <u>leave important underdeveloped ego faculties</u> <u>to slumber,</u> <u>untended.</u></p>
25	<p><u>Are there any questions,</u> <u>first regarding this topic?</u></p> <p><u>QUESTION:</u> <u>Am I right in thinking that</u> <u>to be in</u></p> <ul style="list-style-type: none">• <u>a state of reality</u> <p><u>would be</u> <u>eventually</u> <u>equivalent to being in</u></p> <ul style="list-style-type: none">• <u>a state of godhood?</u>
26	<p><u>ANSWER:</u> <u>Yes, of course.</u></p> <p><u>But when this state [i.e., when this state of godhood]</u> <u>is sought after artificially</u> <u>because</u> <u>the task of developing the ego</u> <u>seems too difficult,</u> <u>it [i.e., seeking the state of godhead artificially</u> <u>because the task of developing the ego seems too difficult]</u> <u>is</u> <u>not the true way [i.e., the artificial way is not the true way of actually</u> <u>reaching this state of godhood].</u></p>

[To reach the state of godhead in a true way, first]

The ego
must be
mastered.

When I say
the ego [i.e., the ego in the statement, “The ego must be mastered”],
I mean
everything
it [i.e., everything the ego]
has to deal with [must be mastered].

Let us take an example.

In a distorted view,
the life
of the
outer
person
is often hard.

You have to
• work hard,
you have to
• struggle for
• survival and
• subsistence.

It was
• distortion and
• misconception
that have brought you to
this state [i.e., this state of hard work and state of
struggling for survival and subsistence].

At the same time,
you dream
of the state
you will eventually find
when
• struggle no longer exists,
where
• only bliss exists.

To attempt
to escape
the struggle
by
finding a shortcut to bliss
is an error.

The struggle
corresponds to
the ego [i.e., *Dealing with the struggle is the proper work of the ego*].

Only after
struggle
has been
positively accepted
will
it [i.e., *will the struggle*]
prove superfluous,
and

- work

and

- pleasure

will become one.

But
evading this work
leaves important
potentials
in

- the psyche

and

- the ego

- untended,
- unexplored.

After
acceptance of the struggle,
people discover
relatively quickly
that
tediousness
in daily survival
can in truth
come to an end.

It is then
that they realize
the godlike state
to some degree.

27

QUESTION:
Regarding the

- overdeveloped

and

- underdeveloped

parts of the ego:
would they be connected with

- overactivity

and

- passivity,

respectively?

ANSWER:
Yes.

The functions
of

- the ego

further
the state of

- becoming,

while

- the real self

is
the state of

- being.

Of course,
humans
misconstrue
the state of
being
as meaning
no activity.

But
the activity
is
within
the state of
being.

• Activity
and
• passivity
blend
as one harmonious cosmic movement.

28

QUESTION:
Where I am
unable to
• let go of my self-will
and therefore
unable to
• let go
and
• trust in God,
is where
my ego
is
• overdeveloped.

Where I
fear
• self-responsibility,
that is where
my ego
is
• underdeveloped.

Is that correct?

29

ANSWER:

Indeed.

Where you
do not dare
to make your own decisions,
where you
lean on
ready-made rules,
there
your ego
is
not sufficiently developed.

And here [i.e., And in such a situation]
you have a very good illustration of
what I spoke of
in this lecture:

- **one distortion**
creates
- **an opposite distortion.**

Because
your ego
is
underdeveloped
in the areas you mentioned,
something in you
tries to attain
the selfhood
you simultaneously deny
when you
refuse
- **self-choice and**
- **self-responsibility.**

Only it [i.e., Only this something in you that tries to attain selfhood]
does so
by choosing
the wrong way.

Since the entire process [i.e., Since the entire process of trying to attain selfhood]

- is blind, and
- lacks awareness,

the

- self-willed,
- wrong

way of attaining selfhood
is chosen,

instead of

- true independence [i.e., instead of the way of attaining selfhood
that comes out of and builds on true independence].

Concomitantly,

your deep psyche

feels

that there should be

a loosening up

as the clutching [i.e., as the clutching to ready-made rules]

becomes a strain.

Your psyche

seeks to loosen up

again in the wrong way,

by

not relying on

your discriminating ego

to make your own decisions.

Rather

you choose

the directives of others

in your

obedience to rules.

30

QUESTION:

I find it very difficult

to let go of

the dependency I feel

toward any person

possibly representing

• my father or

• my mother.

I have been

quite aware of this.

But what you said tonight

about

the reluctance

of letting go of

- **this childish desire for**
omnipotence,
- **the dream of**
pleasure supreme –

this [i.e., this reluctance of letting go of this childish desire
for omnipotence as well as of letting
go of the dream of pleasure supreme]

seems to me to be an important factor.

I don't think I realized this sufficiently

until today.

Could you perhaps explain to me

how these two [i.e., how 1) my reluctance to let go of dependency on my parents
and 2) my reluctance to let go of my childish
desire for omnipotence and pleasure supreme]

act together,

making it difficult for me

to let go?

31

ANSWER:

Now, of course,

it is very important

that in your work

you find

specifically in what areas

you do not wish to give up

- **omnipotence,**
- **pleasure supreme, and**
- **the ease the spirit longs for,**

a state where hardship does not exist.

You yearn more for

this state [i.e., this state where hardship does not exist]

than you know.

You do not want
responsibility
because
it [i.e., because self-responsibility]
still appears a burden to you.

In a corner of your being
you believe
that the childish state
where
no adult responsibility exists
can be maintained.

Simply by
insisting
that your parents
continue to care for you,
you believe
that the childish state [i.e., the state of depending upon your parents]
can be perpetuated.

In your self-observations
you must find
in what specific ways
this [i.e., this dependence on your parents or authority] manifests
in your emotional reactions.

32

Something
deep inside you
clamors
to have
all
the childish wishes [i.e., wishes for pleasure supreme, etc.]
fulfilled.

You do not want to give up
any
of these wishes [i.e., wishes for pleasure supreme, omnipotence, etc.],
not comprehending
that,
in this form [i.e., in this ultimate form their full potential],
the wishes are
unfulfillable.

At the same time,
on an equally deep inner level,
you fear
the consequences
of this

- weakness [i.e., the consequences of your weakness in not being able to fulfill your childish wishes for pleasure supreme, omnipotence, etc.]

and

- dependency [i.e., the consequences of your dependency on your parents for fulfillment of your every childish wish].

Therefore,
as an

inwardly

- weak and
- dependent

person,

how can you

afford

to let go [i.e., how can you afford to let go of

1) your dependency on your parents and 2) your desire for pleasure supreme, omnipotence, etc.]?

For the only way you can

appear

strong

in

your own concept of yourself

is

by

- insisting,

by not

- giving up and
- letting go

[i.e., by insisting that others give you what you want and not letting go of this desire for pleasure supreme, omnipotence, etc.].

The weakness [i.e., The weakness in your own concept of yourself]

creates

fear,

and fear

generates

distrust [i.e., distrust of yourself and life].

Therefore [i.e., Because of your distrust in yourself and in life]

you cannot

- let go and
- give yourself up
to the universal flow
that will bring you to
a state
where
the higher self
attains
these initially childish wishes
on a different level.

[To let go and give yourself up to the universal flow that will bring you to a state
where the higher self attains these initially childish wishes on a different level]

You must

first

determine to become

- a
 - strong,
 - self-responsible
- an
ego
that is mature enough
on
all
levels.

Of course, I emphasize that

I speak of

- this inner level,

and not of

- you as a
 - whole and
 - outer
- person,
for there are many levels
where you are
 - mature and
 - self-responsible
- enough
to give up
the childish version
of essentially realizable wishes.

33

Beware of
the feeling of resignation
that you
can never
have
any
of that [i.e., any of that fulfillment of these initially childish desires for pleasure supreme, omnipotence, etc.].

Know that
the fulfillment
exists.

You will come to realize
that
when you give up
the perfect dream [i.e., dream of pleasure supreme, omnipotence, etc.],
what you have
now
will be
so much
• better,
so much
• more pleasurable
[i.e., better and more pleasurable than striving for the
“perfect” childish dream you give up].

• Meditate and
• pronounce the words that
you truly wish to let go of
the immature wishes [i.e., wishes for pleasure supreme, omnipotence, etc.],

but without resignation,
in a positive spirit
that awaits
the good possibilities,

even though the
• rigid,
• childish
version
is abandoned.

34

Part of this maturing
lies in
establishing
• clearly and
• specifically
in what way
you have caused
a specific
• hardship,
• difficulty, or
• void.

When such meditation
is used,
you will see that
you
• become strong.

You will
then [i.e., You will then, seeing that you are strong,]
• trust yourself.

As you do so [i.e., As you trust yourself],
the innermost self [i.e., the real self]
becomes
a reality.

Being [i.e., Your real self's being]
part of
• life and
• creation,
you will
trust them all [i.e., you will trust your real self, life, and creation].

Your distrust [i.e., Your distrust in your real self, life, and creation]
now
prevents you
from
• giving yourself up,
from
• letting yourself be.

	<p><u>You</u> <u>must</u> <u>distrust yourself</u> <u>if you</u> <u>refuse</u> <u>to become a strong enough ego</u> <u>that adequately deals with</u> <u>the immediate issues around you.</u></p> <p><u>Do you now understand the connection?</u></p>
35	<p><u>QUESTION:</u> <u>I understand it;</u> <u>it is very clear.</u></p> <p><u>Only</u> <u>I feel,</u> <u>isn't it a long way to go,</u> <u>in the sense that</u> <u>one wants</u> <u>a certain</u> <u>• experience, or</u> <u>a certain</u> <u>• pleasure, or</u> <u>a certain</u> <u>• power?</u></p> <p><u>And then I would say,</u> <u>• must I accommodate myself</u> <u>to the present circumstances or</u> <u>• can I reach out</u> <u>for whatever I want?</u></p>
36	<p><u>ANSWER:</u> <u>Yes,</u> <u>you</u> <u>• can</u> <u>and certainly</u> <u>• should</u> <u>reach out.</u></p>

But
you can adequately reach out [for what you want]
only if
you

- **trust that**
it [i.e., trust that what you want to happen]
can happen,

and

- **let it [i.e., let what you want to happen]**
happen.

But
now
you want to do it [i.e., want to MAKE it happen]
with your
outer ego deficiencies.

In this case [i.e., When you want to MAKE it happen with your deficient outer ego]
the ego
cannot adequately serve you.

To want it [i.e., To want, and MAKE, what you want to happen, happen]
now
is a gross misunderstanding
of the functions of the ego.

You use your ego
where it

- **cannot serve you,**

and you refuse to use it
where it

- **must serve you.**

You want to attain
that pleasure
with

- the limited
 - scope and
 - vision
- of the ego,
rather than through
 - letting that most real part of nature:
 - life and
 - creationwithin you,
bring it to you
in its own way.

But you

do not entrust it [i.e., you do not entrust that most real part of nature: life
and creation within your real self, to bring to you what you want],
because

you do not let go [i.e., because you do not let go of the limited scope
and vision of the ego that wants to MAKE happen what you want].

And you can let go of

this part of your ego [i.e., let go of this part of the ego that wants to
MAKE happen what you want]

only

- when you have understood
these things and
- when you use
the ego faculties
in their proper way,
even
 - getting out of the way and
 - claiming that
 - different,
 - higher

fulfill their role [i.e., fulfill the real self's
faculties' role]

for you.

When this interplay [i.e., When this interplay between the ego faculties used in their proper way on the one hand and the higher functions of your real self, that real part of nature (life and creation within you) on the other hand]

is

- *learned and*
- *lived with,*
- *self-trust*
grows, and
- *positive chain reactions*
between
 - *ego,*
 - *real self, and*
 - *universal forces*
are set in motion.

37

When you reach into
the ego world
with your
ego faculties,
you limit yourself.

Reaching out into
the universe
must be done
by
a decision
of the ego,
but not with
ego limitations.

You
must reach into
another realm.

This is where
the ego
must be abandoned.

This was
the essence of this lecture.

The giving up of the ego
can happen only when
you fully possess it.

38

QUESTION:

Isn't

- the ego
- connected with
- self-will?

ANSWER:

Indeed.

- False ideas,
- as well as
- self-will,
- are naturally
- a result of
- the ego world,
- and not of
- the real self.

But

- it is also
- within
- the power of the ego
- to give up
- both
- self-will
- and
- false ideas.

Only the ego
can do so [i.e., Only the ego can give up
both self-will and false ideas].

- The ego
- plays a necessary part
- in changing
- its own
- mind and
- intent.

It [i.e., The ego]
plays a necessary part
in understanding
that it has
• a false idea;
that it does have
• self-will.

It is up to
the ego
to
• maintain
or
• abandon
either of these two [i.e., to maintain or abandon
either a false idea or the ego's self-will].

The ego
alone
is capable of
exchanging
• the false idea
for
• a truthful one.

This [i.e., Exchanging false ideas for truthful ideas]
means
• letting go of
• tense,
• anxious
self-will
and
• replacing it with a
• relaxed,
• free-flowing,
• flexible
will,
• based on discriminating reasoning power,
and
• calling upon
the intuitive levels of self
for higher inner guidance
from the real self.

39

QUESTION:

I cannot visualize

how

- the law of
 - karma and
 - heredity
- works

and

how

- the process of birth
takes place.

Does

- the soul
exist

before

- the baby
is born?

How does that work?

ANSWER:

Perhaps the best way for you
to understand these principles

would be

to realize

that

the human body

is a direct result of

the personality

which, of course,

exists

before

the baby's birth.

The personality's

- thinking,
 - attitudes,
 - emotions,
 - actions,
- all have their effects.

- The body
with its environment,
- the
 - life and
 - life situation,
- the personal fate –
all these
are
effects
of the
 - mentality and
 - personality and
 - character.

Not only
• your body,
but
• your life conditions
are
a result of
what you are.

If you look at the question [i.e., the question concerning karma, heredity,
birth, and soul]
from this point of view,
you will avoid
a great deal of confusion.

- Karmic law,
- heredity, and
- specific conditions of birth
are then
no longer a problem.

The way
you now perceive
the process of birth
is as if
a body
were built by
forces
outside
the personality.

*This [i.e., The perception that the process of birth is as if a body were built
by forces outside the personality]*

creates confusion

because such thinking

occurs

in a dualistic split

rather than

in the spirit of unity,

where you perceive

that

you

are an immediate result of

• yourself,

including

• your body,

• your country,

as well as

• every other factor in your life

[i.e., that you, including your body, your

country, as well as every other factor in your

life, are an immediate result of yourself].

40

QUESTION:

*It is difficult to
feel that.*

ANSWER:

Of course.

You must

not

try to enforce

such feeling.

It [i.e., Such feeling]

will come

by itself

if you

shelve this problem

now.

The more
you comprehend
• cause
and
• effect
in your immediate life,
where
blindness in this respect [i.e., where blindness in respect to
cause and effect in your immediate life]
still prevails,
the greater
your experience
will be
of
the self
as the
central cause
of
your life.

41

All my friends
still overlook
very immediate links of
• cause
and
• effect:
how you
• forfeit
• the results you wish for
and
• overlook
• patterns and
• attitudes
that create
certain undesirable conditions
in your immediate life.

	<p><u>As long as</u> <u>there is a veil</u> <u>over these links</u> <u>between</u></p> <ul style="list-style-type: none">• <u>cause</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>effect,</u> <p><u>it is impossible</u> <u>to feel</u> <u>how this law [i.e., this law of cause and effect]</u> <u>operates</u> <u>over a wider time span.</u></p>
42	<p>QUESTION: <u>I suffer from</u> <u>occasional heart palpitations</u> <u>which have</u> <u>no organic cause.</u></p> <p><u>I have found in my work</u> <u>that this is due to</u> <u>repressed guilt.</u></p> <p><u>Is there</u> <u>self-punishment</u> <u>involved?</u></p>
43	<p>ANSWER: <u>Yes.</u></p> <p><u>It is</u></p> <ul style="list-style-type: none">• <u>self-punishment,</u> <p><u>at the same time</u></p> <ul style="list-style-type: none">• <u>fear of punishment,</u> <p><u>and also</u></p> <ul style="list-style-type: none">• <u>fear of and</u>• <u>resistance to</u> <p><u>giving up</u> <u>what causes the guilt</u> <u>in the first place.</u></p>

You have made
good progress
in your work.

Now,
if you uncover a level
where you
do not want to give up
any of the facets
that create
the guilt,
you will have
a profound

- understanding and
- experience

of your basic problem.

The self-punishment
is a substitute
for giving up
the guilt-producing attitudes.

By doing so [i.e., by punishing yourself with guilt],
you
unconsciously
believe
that it is possible
to maintain these [destructive guilt-producing] attitudes
yet absolve yourself of
the guilt.

Therefore
you go on
punishing yourself,
believing
that this
makes up for the fact
that you do not give up
the destructive patterns.

- If you
say often enough
how bad you are,
- if you
suffer enough
from your guilt,
you feel
you are still
a nice person,
in spite of maintaining
what is,
in actuality,
of no conceivable advantage
to
 - you and
 - to
 - others.

The specific realization of this level [i.e., the level where you see that your
guilt does not make up for your destructive attitude]
will come
to the degree
that you truly wish to find it.

Your ego faculties
will help you
to shed
the guilt-producing patterns.

Even if
something in you
doubts [i.e. doubts the benefits of shedding the
guilt-producing patterns and attitudes],
you may
shed the patterns anyway
in the understanding
that at any time
you have the right
to reassume them [i.e., reassume the guilt-producing patterns],
should you so desire.

	<p><u><i>This [i.e., Using your ego faculties to help you shed the guilt-producing attitudes and patterns, even if something in you doubts the benefits of doing so] will strengthen your ego.</i></u></p> <p><u><i>Then</i></u></p> <ul style="list-style-type: none">• <u><i>you will succeed.</i></u>• <u><i>You will no longer be a helpless prey.</i></u>• <u><i>You then take hold of yourself by using your ego in the proper way.</i></u>
44	<p><u><i>Bring your personal problems, my friends.</i></u></p> <p><u><i>We can go into them more deeply at the question and answer sessions.</i></u></p> <p><u><i>You will surely profit from such participation.</i></u></p>
45	<p><u><i>All the blessings are extended to every one of you.</i></u></p> <p><u><i>These blessings are a reality that</i></u></p> <ul style="list-style-type: none">• <u><i>transcend and</i></u>• <u><i>envelop you.</i></u>

They [i.e., All these blessings that are extended to you]
are
the universal love,
responding to
your valiant efforts of
self-expansion.

Be in peace,
be in God!

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