

Pathwork Lecture 152: Connection Between the Ego and the Universal Power

1996 Edition, Original Given May 7, 1967

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>Greetings,</i> <i>my dearest friends.</i></p> <p><i>May this lecture</i> <i>give you</i> <i>renewed</i></p> <ul style="list-style-type: none">• <i>insight and</i>• <i>strength,</i> <p><i>so that your attempts</i> <i>to find yourself –</i></p> <ul style="list-style-type: none">• <i>who</i> <i>you are,</i>• <i>where</i> <i>you belong,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>how to</i> <i>fulfill yourself –</i> <p><i>become a little easier.</i></p>

by Eva Broch Pierrakos

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May you find
a new shaft of light
through these words
by truly opening up to
new aspects of ideas
you have perhaps

- heard before

but that have

- not as yet become
personally
experienced
truth
for you.

04

The

- meaningfulness and
- fulfillment
of one's life
depend,
in the last analysis,
entirely on
the relationship
between
 - your egoand
 - the universal life principle –
 - the real self
as we also call it.

If this relationship [i.e., If the relationship between your ego and the real self]
is balanced,
everything
falls into place.

All these lectures
deal with this topic, in one way or another,
although I always try to discuss it
in different ways
in order to help you
finally
experience
the truth of these words.

05

Let us try to define again

- **what the universal life principle [i.e., what the real self] is and**
- **how it [i.e., how the universal life principle or real self] manifests in you.**

The universal life principle [or the real self]

is

- **life itself.**

It [i.e., The universal life principle or the real self]

is

- **eternal consciousness in its**
 - **deepest and**
 - **highest**
- **sense.**

It [i.e., The universal life principle or the real self]

is

- **eternal movement and**
- **pleasure supreme.**

Since it [i.e., Since the universal life principle or the real self]

is

- **life,**

it [i.e., The universal life principle or the real self]

cannot

- **die.**

It [i.e., The universal life principle or the real self]

is the essence

of all that

- **breathes,**
- **moves,**
- **vibrates.**

	<p><u><i>It</i></u> [i.e., <u><i>The universal life principle or the real self</i></u>] <u><i>knows all,</i></u></p> <p><u><i>for it</i></u> [i.e., <u><i>for the universal life principle or the real self</i></u>] <u><i>constantly</i></u></p> <ul style="list-style-type: none">• <u><i>creates and</i></u>• <u><i>perpetuates</i></u> <u><i>itself,</i></u> <p><u><i>because</i></u> <u><i>it</i></u> [i.e., <u><i>because the universal life principle</i></u> <u><i>or the real self</i></u>] <u><i>cannot be untrue</i></u> <u><i>to its own nature.</i></u></p>
06	<p><u><i>Every</i></u></p> <ul style="list-style-type: none">• <u><i>individual</i></u> <u><i>consciousness</i></u> <p><u><i>is</i></u></p> <ul style="list-style-type: none">• <u><i>universal</i></u> <u><i>consciousness</i></u> – <p><u><i>not just</i></u></p> <ul style="list-style-type: none">• <u><i>a part of it</i></u> [i.e., <u><i>individual consciousness is not just a part of</i></u> <u><i>universal consciousness</i></u>], <u><i>for a part implies only a little</i></u> – <p><u><i>but wherever consciousness exists,</i></u> <u><i>it is</i></u></p> <ul style="list-style-type: none">• <u><i>the original</i></u> <u><i>consciousness.</i></u> <p><u><i>This</i></u></p> <ul style="list-style-type: none">• <u><i>original</i></u> <u><i>consciousness,</i></u> <p><u><i>or</i></u></p> <ul style="list-style-type: none">• <u><i>creative life principle,</i></u> <u><i>takes various forms.</i></u>

**When in the process of
individualization
an entity
passes the point of remembering
its connection with
its origin,
a disconnection occurs.**

**[In the process of individualization, after an entity passes
the point of remembering its connection with its origin]
The particular consciousness [i.e., The particular consciousness
of the individuating entity]**

continues

- to exist and**
- to contain**
the universal consciousness,

**but it [i.e., but the particular consciousness of the individuating entity]
becomes**

**oblivious to
its**

- own nature,**

its

- laws, and**

its

- potentials.**

**This, in short,
is the state
of
human consciousness
as a whole.**

07

When you begin
to become aware of
the life principle [i.e., or begin to become aware of the real self],
you discover
that
it [i.e., you discover that the life principle or the real self]
has always been there
but
you have not noticed it [not noticed the life principle or the real self]
because
you were
under the illusion of
existing
separately [i.e., the illusion of existing separately from
the life principle or the real self].

It is therefore
not entirely accurate
to state that
the universal consciousness [or the universal life principle or
the real self]
"manifests."

It would be
more [nearly] correct
to say that you begin
to notice it [i.e., that you begin to notice the universal consciousness,
or the universal life principle, or the real self].

You may notice
the life principle's [or the universal consciousness's or the real self's]
ever-present
power
as

- autonomous consciousness

or as

- energy.

The
separated
ego-personality
possesses both [i.e., both autonomous consciousness and energy],
but
• the ego intelligence

is by far inferior to

• the universal intelligence [i.e., the real-self intelligence]
whether or not
you can
• recognize it [i.e. recognize the real-self intelligence]
and
• put it to use.

The same applies
to the energy [i.e., The ego energy is by far inferior to the real-self energy
whether or not you can recognize and put to
use the real-self energy].

08

• Consciousness
and
• energy
are not
separate aspects of
universal life;
they [i.e., consciousness and energy]
are
one.

But some people
tend to be
more receptive to
• one or
• the other
of them [i.e., more receptive to either consciousness or energy].

Both [i.e., Both consciousness and energy]
are
experienced
as part of
one's self-realization.

09

One of
the universal life principle's [or the real self's]
basic characteristics,
whether expressed

as

- **autonomous consciousness**

or as

- **energy,**

is that it [i.e. is that the universal life principle or real self,
whether expressed as autonomous
consciousness or as energy]

is spontaneous.

It [i.e. The universal life principle or real self, whether expressed as autonomous
consciousness or as energy]

cannot possibly reveal itself
through

- **a laborious process or**

a

- **cramped,**

- **overconcentrated**
state.

Its [i.e. The universal life principle's or real self's]

manifestation [whether expressed as autonomous
consciousness or as energy]

is always an

indirect

result

of effort.

It [i.e. The universal life principle's or real self's manifestation, whether
expressed as autonomous consciousness or as energy]

occurs

when it is

least expected.

By "indirect"

I mean that you must, of course,
make efforts.

	<p><u><i>You must</i></u> <u><i>overcome resistance</i></u> <u><i>in order to</i></u></p> <ul style="list-style-type: none">• <u><i>face yourself in truth,</i></u>• <u><i>admit your</i></u><ul style="list-style-type: none">• <u><i>problems and</i></u>• <u><i>shortcomings, and</i></u>• <u><i>shed your illusions.</i></u> <p><u><i>This</i></u> <u><i>does require</i></u> <u><i>a great deal of effort.</i></u></p>
10	<p><u><i>You must summon</i></u> <u><i>all the</i></u></p> <ul style="list-style-type: none">• <u><i>strength and</i></u>• <u><i>courage</i></u> <u><i>you can muster</i></u> <u><i>at all times.</i></u> <p><u><i>But the effort</i></u> <u><i>needs to be expended</i></u></p> <ul style="list-style-type: none">• <u><i>for the sake</i></u> <u><i>of</i></u><ul style="list-style-type: none">• <u><i>seeing the truth about oneself,</i></u><u><i>of</i></u><ul style="list-style-type: none">• <u><i>giving up a specific illusion,</i></u><u><i>of</i></u><ul style="list-style-type: none">• <u><i>overcoming a barrier to</i></u> <u><i>wanting to be</i></u><ul style="list-style-type: none">• <u><i>constructive</i></u> <u><i>rather than [wanting to be]</i></u>• <u><i>destructive,</i></u> <p><u><i>and</i></u></p> <ul style="list-style-type: none">• <u><i>not for</i></u> <u><i>an as yet theoretical process</i></u> <u><i>called</i></u> <u><i>self-realization</i></u> <u><i>that promises to</i></u> <u><i>feel</i></u> <u><i>good.</i></u>

	<p><u>If self-realization</u> <u>is arduously</u> • <u>forced and</u> • <u>looked for,</u> <u>it [i.e., self-realization]</u> <u>cannot come.</u></p> <p><u>It [i.e., Self-realization]</u> <u>comes</u> <u>as a byproduct, as it were,</u> <u>although it [i.e., although self-realization]</u> <u>is</u> <u>all</u> <u>that you can ever</u> <u>wish to attain.</u></p>
11	<p><u>Each step toward</u> <u>seeing the truth</u> <u>in the self,</u> <u>with</u> <u>a genuine desire</u> <u>for constructive participation</u> <u>in the creative process of life,</u></p> <p><u>frees</u> <u>the self.</u></p> <p><u>This [i.e., Seeing the truth in the self with a genuine desire for constructive</u> <u>participation in the creative process of life and thereby freeing the self]</u> <u>is how</u> <u>the spontaneous processes</u> <u>begin.</u></p>

They [i.e., The spontaneous processes]
are
never
consciously
volitional.

Hence,
the greater
the fear
of
• the unknown,
of
• letting go,
of
• involuntary processes
in one's own body,
the less possibility is there
of
experiencing
the spontaneous life principle in the self [i.e., or of experiencing
the spontaneous life of the real self].

12

The life principle [i.e. or the real self]
may take the form of
a previously unimaginable wisdom
• in solving one's
personal problems or
• in cultivating one's
creative talents.

Or it [i.e., Or the universal life principle or the real self]
may manifest [,whether expressed as autonomous consciousness or as energy,]
as a new vibrant way of
• experiencing life,
• giving a new flavor
to all one is
• doing and
• seeing.

The life principle [i.e., or *The real self*]

is

always

- safe,

always

- holds out

justified hope

that will

never

be disappointed.

There is

never any fear

in this new life experience [i.e., in this new life experience manifesting from the universal life principle, the real self].

Yet it [i.e., Yet this new life experience manifesting

from the universal life principle, the real self]

cannot be

- pushed and
- forced.

It [i.e., This new life experience manifesting

from the universal life principle, the real self]

happens

exactly to the degree

that you no longer

fear

the involuntary processes.

13

Humanity

finds itself

in the paradoxical position of

- deeply yearning for
the fruits of these involuntary processes,

yet

- fearing and
- battling

them [i.e., yet fearing and battling these involuntary processes].

	<p><u>The conflict</u> [i.e., <u>the conflict of deeply yearning for the fruits of these involuntary processes of the real self on the one hand yet on the other hand fearing and battling them at the same time</u>]</p> <p>is</p> <ul style="list-style-type: none">• <u>terrible and</u>• <u>tragic.</u> <p>It [i.e., <u>the conflict of deeply yearning for the fruits of these involuntary processes of the real self on the one hand yet on the other hand fearing and battling them at the same time</u>]</p> <p>can be resolved</p> <p>only</p> <p>when you let go of the fear [i.e., <u>only when you let go of the fear of these involuntary processes of the real self</u>].</p>
14	<p><u>All psychological problems</u> come, in the final analysis, from this much deeper existential conflict [i.e., <u>existential conflict of deeply yearning for the fruits of these involuntary processes of the real self on the one hand yet on the other hand fearing and battling them at the same time</u>], far beyond the</p> <ul style="list-style-type: none">• <u>individual neuroses and</u>• <u>personal difficulties</u> the child experiences that later cause inner <ul style="list-style-type: none">• <u>conflicts and</u>• <u>misconceptions.</u> <p><u>All life</u> moves toward resolving it [i.e., <u>resolving this existential conflict of deeply yearning for the fruits of these involuntary processes of the real self on the one hand yet on the other hand fearing and battling them at the same time</u>].</p>

The precondition

of such resolution [i.e., resolution of this existential conflict of deeply yearning for the fruits of these involuntary processes of the real self on the one hand yet on the other hand fearing and battling them at the same time]

is that

first

the individual neurotic conflicts

must be

- **found and**
- **understood.**

You need to

learn to

- **see**

and

- **accept**

whatever is real

in

- **yourself,**

in

- **others,**

in

- **life.**

Honesty

must prevail

to stop one's attempts

to cheat life,

no matter how subtly.

All
character defects
have to be removed.

And when I say
removed,

I mean

- fully acknowledging and
- objectively observing
them [i.e., acknowledging and observing all character defects],
without
 - plunging into despairand
 - denying the defects.

This attitude [i.e., This attitude of fully acknowledging and objectively observing
all character defects, without plunging into despair
and without denying the defects]

in itself
removes the defects
infinitely more effectively
than any other approach.

15

In other words,
it is
not
a question of
first having to
remove the defects
so that
then [i.e., so that after the defects are removed]
something else can happen.

It is [rather]
a question of
being able to
quietly
see oneself
in
the defect.

Only then [i.e., Only when one is able to quietly see oneself IN the defect]
is one able to perceive
the existential conflict
between

- **the ego**
- and**
- **the universal consciousness** [i.e., the real self].

The spontaneously manifesting
universal consciousness [i.e., The spontaneously manifesting the real self]
has nothing to do with

- **religious precepts**
of a removed deity, or
- **a life beyond**
this physical life.

These [i.e., These concepts that the spontaneously manifesting real self is due to
religious precepts of a removed deity or
to a life beyond this physical life]
are misinterpretations
that have arisen
as a result of
sensing this universal life principle [i.e., sensing or experiencing
the real self].

When a person

- **senses it** [i.e., When a person senses the spontaneously manifesting universal
consciousness (also called the universal life principle or real self)]

and

- **gropingly tries to convey**
this experience [i.e., this experience of the spontaneously
manifesting real self]

to those
whose ego
is still in conflict with
the creative life principle [i.e., in conflict with the real self],
misinterpretations do occur.

They [i.e., These misunderstandings of these experiences of the spontaneous
manifestations of the real self]
must alienate you
from

- **your immediate self**

and from

- **your practical daily life.**

16

People

who are frightened of

these alienating processes [i.e., frightened of the alienating processes involved in these experiences of the spontaneously manifesting real self]

remove them

by creating a vague theory [i.e., creating a vague theory about how these experiences of the spontaneously manifesting real self come about].

They wish to find

a compromise

between

• their yearning,

that comes from

the deep sense of

the present possibilities available to them

[i.e., possibilities available to them

from the spontaneously manifesting real self]

and

• their fear [i.e., their fear of the spontaneously manifesting real self].

This compromise [i.e., This compromise between their yearning and their fear]
exists

in every form of

formalized religion

• that removes God
from

• the self

and from

• daily life,

• that splits

human nature

into

• the spiritual

and

• the physical
being.

Thus [i.e., Thus by every formalized religion that removes God from the self and from daily life, and that splits human nature into the spiritual being and the physical being]

total fulfillment [in life]
is removed
from
the NOW
into
a life after death.

All such

- views and
- approaches to life
are nothing but
a compromise
between
what one
 - senses could exist [i.e., what one senses could exist, namely the spontaneously manifesting real self]
- and
what one
 - fears [i.e., what one fears, namely the spontaneously manifesting real self].

This fear [i.e., This fear of the spontaneously manifesting real self]
goes beyond
the neurotic fears
that stem from

- misconceptions and
- personally experienced traumas.

17

What is
this basic fear of
letting go of the outer ego
to let the universal processes [i.e., in order to let the universal processes of the real self]

- unfold and
- carry you?

It [i.e., This basic fear of letting go of the outer ego in order to let
the universal processes of the real self carry you]
is the misunderstanding

that
giving up
• the ego
means
giving up
• existence.

In order
to get a little better understanding
of this problem,
let us consider
how
the ego
formed itself
out of universal life [i.e., out of the universal life principle
or out of the real self].

18

Individualization
is an integral aspect of
the universal life force [or real self].

Life
is always
• moving,
• reaching out,
• expanding and
• contracting,
• finding new areas
of experience and
• branching into
new territories.

Creative life
is no different [i.e., is no different from life].

Thus it [i.e., Thus creative life]
finds
forever new ways
to
experience
itself.

As an individual consciousness
separates itself
further
and further
from its original source,
it [i.e., this individual consciousness]
• "forgets"
its essence
and
• becomes oblivious
of
its own
• principles and
• laws
until it [i.e., until this individual consciousness]
seems
to be
a totally separate entity.

• Individual
existence
is therefore associated
only
with
• separate
existence.

Giving up the ego
must
then
appear to the individual
as an annihilation
of its unique personal existence.

19

This [i.e., *This situation that INDIVIDUAL existence seems to be associated ONLY with SEPARATE existence, such that giving up the ego appears to the individual as an annihilation of its unique personal existence*]
is the current condition of human beings.

You live under the illusion that

- *life,*
- *the sense of "I am,"*
can be found only
in your "separate" existence.

This illusion [i.e., *This illusion that life, the sense of "I am," can be found ONLY in your "separate" existence*]
has brought death into the human realm,
for death is nothing but
this illusion [i.e., *this illusion that life, the sense of "I am," can be found only in your "separate" existence*]
being carried to its final absurdity [i.e., *the absurdity of trying to live life as a an existence "separate" from the whole*].

20

The realization of the illusory character of a separate ego-existence is an extremely important step in the evolution of humanity.

Any work of self-realization brings the issue [i.e., *the issue of the illusory nature of a separate ego-existence*]
into very clear focus.

To the extent
you look at
the immediately available
truth of yourselves
as individuals,
you will find
that
• you
and
• the creative life principle [i.e., the real self]
are one.

You will then find
that
everything I say here
is
• realizable
and
• ascertainable
right
• here
and
• now.

It [i.e., Everything I say here]
is
not
a theoretical teaching
that you can,
at best,
consider
intellectually.

The more
you
• look at yourself
in truth
and
• shed your illusions
about yourself,
the more
you will realize that
individual existence
is not surrendered
when
the involuntary processes
of
the creative life principle [i.e., the involuntary processes
of the real self]
are allowed to
• take over and
• integrate
with
the ego functions.

21

Some of my friends
have begun to experience
the immediacy
of this greater life
more
and more frequently.
They
• experience
a renewal of energy and
• find, paradoxically,
that
the more they give
of their energy,
the more
renewed energy
they generate within.
For that
is the law of
the universal life principle [i.e., the law of the real self].

The separated state
operates
dualistically;
it seems "logical"
that
• the more
one gives,
• the less
one has
and
• the more
depleted one becomes.

This comes from
the illusion
that
the outer ego
is all there is to
individuality.

This [i.e., The illusion that the outer ego is all there is to individuality]
is
the root of
the fear
to let go of
all tight ego defenses.

22

By the same token,
those who begin to
experience
these

- **powers and**
- **energies**

[of the universal life principle, the real self]
also begin to notice
the influx of
an inspirational intelligence
that seems to be
much vaster
than anything they know
in their

- **outer intellect**

as opposed to

- **inner wisdom.**

Yet it *[i.e., Yet this inspirational intelligence]*
is essentially
their "best self."

It *[i.e., This inspirational intelligence]*
first seems to be
a foreign power,
but it
is not.

It only seems so *[i.e., This inspirational intelligence only seems to be*
a foreign power]

because
these channels
had been clogged up
due to

- **one's ignorance of their existence** *[i.e., one's ignorance of the*
existence of channels to the inspirational
intelligence of the real self]

and

- **personal**
 - **little lies and**
 - **self-deceptions.**

	<p><i><u>This vaster intelligence</u> [i.e., <u>This vaster intelligence of the real self, of the universal life principle</u>]</i></p> <p><i><u>manifests as</u></i></p> <ul style="list-style-type: none">• <i><u>inspiration,</u></i>• <i><u>guidance, and</u></i>• <i><u>a new form of intuition</u></i> <p><i><u>that comes</u></i></p> <p><i><u>not</u></i></p> <p><i><u>in</u></i></p> <ul style="list-style-type: none">• <i><u>a vague feeling,</u></i> <p><i><u>but</u></i></p> <p><i><u>in</u></i></p> <ul style="list-style-type: none">• <i><u>concise words,</u></i> <p><i><u>in</u></i></p> <ul style="list-style-type: none">• <i><u>definite knowledge,</u></i>• <i><u>graspable and</u></i>• <i><u>translatable into daily living.</u></i>
23	<p><i><u>The discovery</u></i></p> <p><i><u>of this new life</u></i></p> <p><i><u>reconciles</u></i></p> <p><i><u>the apparent opposites</u></i></p> <p><i><u>of</u></i></p> <p><i><u>being</u></i></p> <ul style="list-style-type: none">• <i><u>an individual</u></i> <p><i><u>and</u></i></p> <p><i><u>being</u></i></p> <ul style="list-style-type: none">• <i><u>at one</u></i><i><u>with all others,</u></i>• <i><u>an integral part</u></i><i><u>of a whole.</u></i> <p><i><u>These</u> [i.e., <u>Being an individual AND at the same time being at one with all others, being an integral part of a whole</u>]</i></p> <p><i><u>are no longer</u></i></p> <ul style="list-style-type: none">• <i><u>irreconcilable opposites,</u></i> <p><i><u>but</u></i></p> <ul style="list-style-type: none">• <i><u>interdependent facts.</u></i>

	<p><u>All</u> <u>such opposites,</u> <u>all</u> <u>apparently mutually exclusive alternatives</u> <u>that cause so much heartache to humanity,</u></p> <p><u>begin to fall into place</u> <u>when</u></p> <ul style="list-style-type: none">• <u>the ego</u> <u>connects with</u> • <u>universal life</u> [i.e., <u>with the universal life principle,</u> <u>with the real self</u>].
24	<p><u>When I speak of</u> <u>letting go of the ego,</u> <u>I do</u> <u>not</u> <u>mean</u></p> <ul style="list-style-type: none">• <u>its annihilation,</u> <u>or even</u> • <u>disregarding its importance, or</u> • <u>letting it fall by the wayside.</u> <p><u>The ego</u> <u>has made itself</u> <u>a separated part of</u> <u>the universal life</u> [i.e., <u>The ego has MADE itself a separated part of the</u> <u>universal life principle, a separated part of the real self</u>] <u>which can be found</u> <u>deep within the self.</u></p> <p><u>It</u> [i.e., <u>The universal life (or the universal life principle or the real self)</u>] <u>is immediately accessible</u> <u>if so desired,</u> <u>when</u> <u>the ego</u> <u>is ready to reconnect itself</u> <u>to its original source.</u></p>

	<p><u>When the ego</u> <u>becomes strong enough</u> <u>to take the risk</u> <u>to trust faculties</u> <u>other than</u> <u>its limited conscious capabilities</u></p> <p><u>it [i.e., the ego]</u> <u>will find</u> <u>a previously undreamed-of</u> <u>new security.</u></p>
25	<p><u>The fear of</u> <u>[taking] this new step</u> <u>stems from the idea</u> <u>that</u></p> <ul style="list-style-type: none">• <u>the ego will</u><ul style="list-style-type: none">• <u>be crushed,</u>• <u>it will</u><ul style="list-style-type: none">• <u>fall into nothingness and</u>• <u>cease to exist.</u> <p><u>This fear</u> <u>appears</u> <u>to be alleviated</u> <u>by holding on to</u></p> <ul style="list-style-type: none">• <u>unmoving,</u>• <u>petrified</u> <u>psychic substances.</u> <p><u>The unmoving</u> <u>seems safe;</u></p> <p><u>the moving,</u> <u>perilous.</u></p> <p><u>This is why</u> <u>choosing to hold on to life [i.e., to life, which is moving, instead</u> <u>of holding on to unmoving petrified psychic substances]</u> <u>seems scary,</u> <u>for life</u> <u>is eternally moving.</u></p>

When you find
that the movement is safe
because
it carries you,
you have found
the only real security there is.

All other security –
• trust in,
or
• leaning on
the static –
• is illusory
and
• breeds forever
more fear.

26

The principle is the same
as the one that moves the planets,
which do not
fall into space.

At the core of the human predicament
there always lies
the feeling,

"If I do not hold on to myself
I endanger myself."

And once you
are conscious of this feeling,
you possess
an important key,
for [i.e., for when you are aware of this feeling, "If I do not
hold on to myself I endanger myself;"]
you can consider the possibility
that it [i.e., consider the possibility that this feeling]
is an error.

There is
nothing
to fear;
you
cannot be

- crushed or
- annihilated.

You
can only
be carried,
as planets
are carried in space.

27

As I so often say,
the state of humanity's
present consciousness
creates

- the world you live in,

including

- its physical laws.

You are so used to
putting

- effect

first
and

- cause

later.

This [i.e., Putting effect first and cause later]
is a result of [i.e., is caused by]
your dualistic state of mind,
which

- is unable
to see the whole picture and
- tends to think
in an either/or manner.

You are
not relegated to
this sphere;
rather,
this sphere,
with all it contains,
is an expression of [or is caused by or is a result of]
humanity's overall state of consciousness.

One of the physical laws
expressing [or being caused by]
this state of consciousness
is
the law of gravity.

It [i.e., The law of gravity]
is
a special law
that pertains only to [or that is caused only by]
your dualistic consciousness.

The law of gravity
• parallels, or
• expresses on the physical level,
• the emotional reaction to
and
• the apprehension of
• falling and
• crushing
[that appears to happen]
when the ego
is given up
as the sole form
of individual existence.

Spheres of consciousness
that have transcended
the dualism of this plane
have
• different physical laws,
corresponding to
• their overall consciousness.

Human science,
even from the merely materialistic point of view,
shows this to be so.

The science of space
proves this.

In outer space
there is no gravity.

Yours
is not the

- last and
- only

reality.

28

This analogy [i.e., This analogy with outer space]
is more than
merely symbolic.

It is a sign
that could widen your horizon
in

- thinking about, and
- inwardly experiencing,

new boundaries of reality,
thus diminishing
your

- fear

and
your

- illusion

of being
an isolated
ego-existence.

29

How do you apply this [i.e., How do you apply this idea about experiencing new boundaries of reality and thereby diminishing both your fear of and your illusion of being an isolated ego-existence],
my friends,
to where most of you are
in your search for
your real self?

This [i.e., Applying this idea about experiencing new boundaries of reality and thereby diminishing both your fear of and your illusion of being an isolated ego-existence]
immediately connects with
looking at the various layers
of your consciousness.

The more you succeed in
• making
previously unconscious material
conscious
and consequently
• reorienting
the faulty reflexes
of previously unconscious material,
the closer you come
to the reality of
the universal life principle [or the reality of the real self]
within you.

The universal life principle [also called the real self]
then becomes
freer
to disclose itself, and
you
become
freer
from

- fears,*
- shames, and*
- prejudices,*

so you
can open yourself up to
its [i.e., open yourself up to the universal life principle's or the real self's]
availability.

Anyone can corroborate that
the more
courage is summoned
to look at
• the truth of oneself
and
• nothing but the truth,
the easier it becomes
to connect with a
• vaster,
• safer,
• more blissful
life within.

The more
connected you become
with something that
removes
• all uncertainty and
• all conflict,
the more
you will
feel
• a security and
• an ability to function
that you never knew
could exist within you.

Here [i.e., Here in the universal life principle, also called the real self]
are
functions
of
• power,
of
• energy;
functions
of
• intelligence
that
• resolve
all conflict and
• furnish solutions to
apparently
unsolvable problems.

All
ifs and buts
in daily practical living
are loosened up –
not through
• outer magical means,
but through
• your
increasing capacity
to cope with everything that happens
as an integral part of yourself.

Moreover,
you develop
an increased ability
to
experience
pleasure,
as you are meant to.

To the extent
you have
disconnected yourself [i.e., disconnected yourself from the universal
life principle, also called your real self],
you must
yearn
for this way of living [i.e., yearn for the way of living that connecting to the
universal life principle, your real self, would enable you to live].

30

A few years ago [see Pathwork Lecture 14 - The Higher Self, the Lower Self, and the Mask, given about 10 years previously on October 11, 1957]

I used the following terms to describe certain

- *overall,*
- *fundamental levels of the human personality:*

- *the higher self, meaning*
 - *the real potential in everyone,*
 - *the universal life [i.e., the universal life principle or the real self]*
in every human core;

- *the lower self, made up of all your*
 - *deceits,*
 - your*
 - *character defects,*
 - your*
 - *illusions,*
 - *pretenses and*
 - *destructiveness.*

Then I discussed a third component which I first called

- *the mask self and later*
- *the idealized self.*

It [i.e., the mask self or the idealized self] is based on a pretense of being

- *what one wants to be, or*
- *what one feels one ought to be in order to be*
 - *liked and*
 - *approved of.*

31

During our discussions
we have come face to face
with many aspects
of this triad [i.e., of the higher self, the lower self, and the mask self].

Once [see Pathwork Lecture 66 – Shame of the Higher Self,
given about 7 years previously on May 27, 1960]

I spoke of
a frequent phenomenon,
that you are often
ashamed
of your higher self [i.e., your real self]–
of the best in yourself.

For many personality types

- *it seems*
shameful
to display
one's
 - *best,*
 - *one's*
 - *most*
 - *loving and*
 - *generous*
impulses;
- *it seems much*
 - *easier and*
 - *less embarrassing*
to show one's
worst.

32

Today
I can speak a little more about this topic [i.e., about shame of the higher self]
on a

- *deeper and*
- *more subtle*
level.

For this [i.e., shame of the higher self, of the real self, shame of the best in yourself]
is a very important point,
immediately connected with
the fear of exposing
the real self.

Some of my earlier lectures
merely described
certain features
of one kind of personality
on a relatively superficial level.

The specific personality
I then discussed [i.e., The personality that I discussed in my earlier lectures]
feels
this shame
primarily
about

- good qualities,

about

- giving and
- loving.

Such people
believe

- they give into
society's demands [i.e., believe that when they express good qualities
and express generosity and love that they are merely giving
in to society's demands rather than being their "true" self –
believing they are NOT, in truth, loving or generous people]

and

- they thereby [i.e., they believe that by meeting society's demands they]
lose the integrity
of their individuality.

They fear their

- submission to and
- dependency on
the opinions of others
and therefore
feel ashamed of
any
genuine
impulse
to please others.

They therefore
feel more "themselves"
when they are

- hostile,
- aggressive,
- cruel.

33

All human beings
have a similar reaction to
their real self.

This does
not apply only to
• their
actual
• goodness and
• loving generosity,
but also to
• all other
real
• feelings and
• ways of being.

This strange shame
manifests as
• embarrassment and
• a sense of exposure
about the way one
really
is.

It [i.e., This strange shame about the way one really is]
makes one
feel as though
one were
• naked and
• exposed.

This experience
can be registered by
everyone –
and it is
not the shame of one's
• deceits and
• destructiveness,
nor of
• one's compliance.

This shame is
on an
• entirely different level, and
of a
• different quality.

The only way
I can describe it [i.e., describe this different quality of shame]
is to say that
what one
really is
feels
shamefully naked –
regardless of your
• good
or
• bad
• thoughts,
• feelings, or
• behavior.

This [i.e., This concept of feeling shamefully naked in your very being or existence
independent of your good or bad thoughts, feelings, or behavior]
is extremely important to comprehend,
for it
explains
how artificial levels
are created.

These artificial levels
do not exclusively result from
misconceptions
in the usual sense.

When
the naked core of oneself,
as one is now,
is exposed,

the personality
is
• less frightened of
• annihilation or
• danger,

• but more
• ashamed.

The element of
danger
comes in
when the ego
yields to
the involuntary processes.

The shame
is felt most acutely
when it comes to
being
what one is
in the moment.

34

Because of
this feeling [i.e., Because of this feeling of shame of being what one actually is],
people
pretend.

This [i.e., This pretense – pretending to be someone other than what one is]
is a different kind of pretense
than the one that
covers up

- lack of integrity,
- destructiveness, and
- cruelty.

This different kind of pretense
is

- deeper,
- more subtle.

You may
pretend things
you
actually feel.

You may
really
feel
love,
but
to show this
real love
feels naked,
so you
create
a false love.

You may
really
feel
anger,
as you are now.

But this real anger
feels naked,
so you
create
false anger.

You may
really
feel
sadness,
but you
feel
mortified
to acknowledge this sadness,
even to yourself,
so you
create
false sadness,
which you can easily display to others.

You may
really
experience
pleasure,
but this, too,
is humiliating
to expose,
so you
create
false pleasure.

This even applies to elements
like

- confusion and
- puzzlement.

You

- intensify and
- dramatize

your emotions,

as I explained in the last lecture [see Pathwork Lecture 151 – Intensity:
An Obstacle to Self-Realization, given
the month before on April 7, 1967],

and so you
falsify them.

35

Because the
real feeling
seems so
• naked and
• exposed,
you
create
a false one [i.e., a false feeling].

This falsification [of a real feeling]
functions like
a protective garment
which
no one
but one's

- *deepest,*
- *usually unconscious*

self
knows of.

This "protective garment" [that one uses to cover one's real feelings]
anesthetizes one
to the

- *vibrancy and*
- *buoyancy*

of life.

All such imitations
build a screen
between

- *you*

and

- *your life center.*

This, too, [i.e., This screen between you and your life center, too,]
separates

- *you*

from

- *reality,*

for it is
the reality
of your own being
that you

- *cannot stand*

and

- *feel compelled*
to imitate,
thereby
counterfeiting
your very existence.

The moving stream of life

seems

dangerous,

not only

• as far as

your safety is concerned,

but also

• as it [i.e., but also as the moving stream of life, the reality

of your own being]

affects your

• pride and

• dignity.

But all this is

• stark and

• tragic

illusion.

As you can only find

• true safety

when you

unite with

the source of all life

within you,

so you can find

• true dignity

only when you overcome

the shame of being real –

whatever this [i.e., whatever this “being real”]

may mean at the moment.

36

Sometimes

annihilation

seems a

lesser evil

than

• the strange sense of shame [i.e., shame of the reality of your own true being, shame of your real self]

and

• the exposure of one's real being.

When you

- recognize this shame [i.e., this strange shame of your real self]

and

- do not push it away
as inconsequential,

you take

a tremendous step, my friends.

Feeling this shame [i.e., Feeling shame of the real self, shame of the higher self]

is the key

to finding a numbness of feelings

that causes

- despair and
- frustration, and

it [i.e., feeling this shame of the real self, feeling this shame of the higher self]

leads to

- self-alienation and
- disconnectedness
of a particular kind.

It [i.e., Feeling this shame of the real self, feeling this shame of the higher self]

is not translatable into

rational language

because there is nothing you can possibly say in mere words

that distinguishes

- the real [i.e., the real feelings]

from

- the false [i.e., the false or imitation feelings] –
only

- the flavor of experience and

- the quality of being
are different.

The imitation feelings

are often

- subtle and
- so deeply ingrained
that they have become
second nature.

Therefore [i.e., Since the imitation feelings (versus the real feelings)
are subtle and so deeply ingrained and have become second nature]
it takes

- a deeply sensitive
 - letting go,
 - letting yourself
be,

and

- letting yourself
feel,

as well as

- wanting to be discerning
about your discoveries.

All this is necessary
before you become
acutely aware of
the apparent

- exposure and
- nakedness

the real feelings
cause in you.

The subtle imitation
not only
reproduces

- other, or
- opposite feelings

from those [real feelings] you register,
but also,
and just as frequently,

- the identical ones [i.e., feelings identical with your real feelings].

Their [i.e., The false or imitation feelings']
intensification
then serves to make
the

- false [i.e. the false or imitation feelings]

appear

- real [i.e., appear to be the real feelings].

37

You first come in contact with
the center
of the universal life [i.e., center of the universal life principle or
center of the real self]
that you are
only when
you are real –
whatever this [i.e., whatever being real]
may mean
now.

But before
this experience [i.e., this experience of being real]
is possible,
you need to encounter
the phenomenon of

- shame and
- nakedness.

When you
meet
this momentary real self,
it is far from
"perfect."

This [i.e., Meeting this momentary real self]
is not
a dramatic experience –
yet it is crucial.

For what you are
now [i.e., For the real self that you are now]
contains
all the seeds you will ever need
in order to live

- deeply and
- vibrantly.

38

You are
already
this universal life power.

Every conceivable possibility
is contained in it.

What you are
now [i.e., Your real self that you are now]
is not shameful
because of
your faults;
it [i.e., rather, what you are now, your real self]
is much more shameful,
as it seems to you,
because of
its

- immediate,
- existential

reality
that seems so naked.

When you have
the courage
to be your real self,
a new approach
to your own inner life
can begin,
after which
all pretenses fall by the wayside.

39

This [i.e., All pretenses falling by the wayside when you have the courage
to be your real self]
applies to the

- obvious and
- crude

pretenses
that can usually be seen
by all but oneself,
as well as to the

- subtle

pretenses
I just described [i.e., the subtle imitation feelings, etc.].

These [i.e., These pretenses]
stand
between
• the ego
and
• the universal self.

They [i.e., These pretenses]
form
• a thin
but
• firm
screen
that blocks out
the life-giving force.

They [i.e., These pretenses]
are responsible for
your alienation from
the universal life principle [i.e., from the real self].

They [i.e., These pretenses]
create the
apparently
• dangerous and
• unbridgeable
chasm
between
• the ego
and
• the universal power.

They [i.e., These pretenses]
are responsible for
your
illusory
• fear and
• shame.

**This shame [i.e., This illusory shame of the real self, of the universal life principle]
is just as basic
as all the fears responsible for
• the misconceptions and
• the splitting
of the individual.**

**It [i.e., This illusory shame of the real self, of the universal life principle]
• originates from
some fears
and
• creates
others [i.e., creates other fears],
**but it [i.e., but this illusory shame of the real self, of the universal life principle]
is not exactly
the same as
the fears themselves.****

40

**The shame
of one's own nakedness
in showing
one's self,
as it [i.e., as one's real self]
is
in the now,
is explained by
the deep symbolism of
the story of Adam and Eve.**

**The nakedness
of reality
is
paradise.**

For
when that nakedness [i.e., that nakedness of the real self]
is no longer denied,
a new blissful existence
can begin –

- right here
and now,
- not in
 - another life
in the beyond.

But it takes some
acclimatizing
after one has become aware of
the shame.

It takes
a path
within the path
to become
more conscious of

- the ingrained
- but subtle
habits
with which one covers up
one's
inner
nakedness.

How easy it is
to revert back to the shame [i.e., revert back to the shame of one's inner
nakedness, shame of the nakedness of one's real self]
out of
long-standing
habit!

But once you

- pay attention to it [i.e., pay attention to your shame of your inner nakedness, your shame of the nakedness of your real self]

and

- elicit the powers available

in you,

again

and again,

so that you

- notice

your

- shame and

your

- hiding

and

- learn to

uncover yourself,

you will

finally

- step out of
your protective shell

and

- become
more real.

You will

be

the naked you,

as you are

now –

not

- better than you are,

not

- worse than you are,

and also not

- different from

the way

you are.

You will

- stop
 - the imitation,
 - the counterfeit
 - feelings and
 - ways of being,

and

- venture out
into the world
the way you happen to be.

41

Are there any questions in connection with this lecture?

QUESTION:

How can you

determine whether your feelings

are

- real

or

- put on?

ANSWER:

The only one

who can determine it [i.e. determine whether your feelings are real or put on]

is

you,

by

- seriously probing and,
first of all,
 - considering the possibility

that your feelings

may be

put on,

and

by

- not being frightened of this [i.e., not be frightened that
your feelings may not be real but rather put on].

For
people are
terrified
of the thought
that their feelings
are fake –
even in a subtle way [i.e., even if people are terrified
in a subtle way].

They fear that
if these feelings
are not real
then they have
no feelings.

They fear
their own emptiness.

And this fear [i.e., this fear of their own emptiness]
is devastating.

It [i.e., Their fear of their own emptiness]
exerts a
subtle pressure
to go on pretending.

But there is
always
a point inside
where you say,

"No, I do not want to feel."

Whether this [Whether the point inside where you say,
“No, I do not want to feel,”]

stems from

- childhood and
- personal traumatic experiences,

or connects with

- the deeper human problem
applying to all individuals

that I discussed in this lecture [i.e., shame of one’s real self],
there must always be
a resolve
not to feel.

This resolve [i.e., This resolve not to feel]
is often

totally unconscious,
so that one is

- disconnected from it [i.e., disconnected from this resolve
not to feel]

and

- helpless about the result –
which is, of course,
no feelings.

The terror [i.e., The terror of even the thought of having no feelings]
is infinitely greater

when

the conscious self

that

- wants feelings

is ignorant of

the side of the self

that

- fears feelings.

The terror
of being unable
to feel
cannot be compared to any other.

It is therefore
of enormous help
to realize that
• no one is
really without feelings
and
• these feelings
cannot ever
die permanently.

• Life
and
• feelings
are one;

where there is
• one,
there must be
• the other,
even if one
is inactivated
at the moment.

Knowing this [i.e., Knowing that life and feelings are one, and that hence knowing
that if one is alive one must have feelings somewhere]

makes it possible to
• search within and
• ask,

"Where have I
decided
not to feel?"

	<p><u><i>The moment</i></u> <u><i>you become acutely aware of</i></u> <u><i>your</i></u> <u><i>fear</i></u> <u><i>to feel,</i></u> <u><i>you will</i></u> <u><i>cease to fear</i></u> <u><i>that you</i></u> <u><i>have no feelings.</i></u></p> <p><u><i>It is then possible</i></u> <u><i>to reactivate your feelings</i></u> <u><i>with the help of</i></u> <u><i>reason,</i></u> <u><i>through</i></u><ul style="list-style-type: none">• <u><i>realistic and</i></u>• <u><i>rational</i></u><u><i>evaluation of the circumstances.</i></u></p>
42	<p><u><i>I have given you</i></u> <u><i>a lot to think about.</i></u></p> <p><u><i>This is quite a bit of material,</i></u> <u><i>which you can fruitfully use</i></u> <u><i>in the continuation of your pathwork.</i></u></p>
43	<p><u><i>Be blessed,</i></u> <u><i>every one of you.</i></u></p> <p><u><i>May your endeavors succeed</i></u> <u><i>to</i></u><ul style="list-style-type: none">• <u><i>become real,</i></u><u><i>to</i></u><ul style="list-style-type: none">• <u><i>find the courage</i></u> <u><i>to be nakedly real</i></u> <u><i>without any false covers.</i></u></p> <p><u><i>You cannot help but succeed</i></u> <u><i>if</i></u> <u><i>you</i></u> <u><i>really want to.</i></u></p>

Those who do
not

- *move and*
- *grow and*
- *liberate themselves*

do
not
want to –
and it is important to know this –
and find in you
the inner voice
that refuses to move.

May
all your false layers
fall away
because
this is what you
really

- *want and*
- *decide.*

You will then discover
the glory of
living.

Be in peace,
be in God!

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