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

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

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<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
</table>
|  | *Greetings,*  
*my dearest friends.*  
*Blessings*  
*and guidance*  
*are extended*  
*so that each and every one of you*  
• *finds*  
*your path*  
*easier and*  
• *reaches*  
*the goal*  
*with less*  
• *struggle and*  
• *resistance.* |
### What is the goal?

The goal, as far as you are concerned, can be only one thing:

- becoming your real self.

*We approach this task from many angles.*

### First

I wish to discuss how:

- the inner self differs from
- the outer self, or
- the real self from
- the ego.

What is their relationship to each other?

There are many confusing theories about the function of the ego.

According to some the ego is essentially

- negative and
- undesirable and

the spiritual goal is to get rid of it.
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.

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.
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.
It is more accurate to define the real self this way [i.e., to define the real self AS nature] than to say it [i.e. than to say the real self] is "a part" of nature.

• The real self and • nature are one and the same.

Whenever you function from your real self you are • in truth, you are • joyful.

The most • creative and • constructive contributions to life come from your inner self [also called your real self].

Everything that is • great and • generous, everything that is • life-expanding, • beautiful, and • wise comes from the • inner or • real self.
This [i.e., That EVERYTHING that is great, generous, life-expanding, beautiful or wise comes from the real self] cannot be emphasized often enough, even in your meditations.

Trying to understand this truth, not only with your mind but with your feelings, is essential.

Now then, my friends, if this is so [i.e., if EVERYTHING that is great, generous, life-expanding, beautiful or wise comes from the real self], what then is the function of the ego, meaning by this word [i.e., meaning by this word “ego”] the outer level of personality?

The ego level [i.e., The outer level of the personality] is more accessible to you and you are more acutely and more directly aware of it [i.e., aware of the ego level, the outer level of the personality].

The ego is the part [i.e., is the outer level of the personality] that thinks, acts, discriminates, and decides.
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.
It cannot be said that one person has too big an ego and another
• too small or
• too weak an ego.

Although this is so at times, most often an imbalance exists [within your personality]:
• underdeveloped in one area of your personality and
• overdeveloped in another.

In this way nature tries to reestablish balance.

The overdevelopment [in one area of your personality] may be nature’s attempt to straighten out the disturbance resulting from too weak an ego [in another area of your personality].

Only when the ego is sufficiently developed can it be adequately dispensed with.

Now, this may sound like a contradiction, my friends, but it is not.
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.

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.
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.
In your work on this path
you learn
through your meditations,
for instance,
to use
all the faculties of your ego
to reach beyond it.

What you
absorb from outside
must first pass
your ego faculties.

In practical terms:

you first
reach out
with your ego faculties
and
use them [i.e., use your ego faculties of thinking]
to grasp truths
that you
later
experience
on a deeper level of consciousness.

There are many human beings
who do not realize
that there is
anything
beyond the ego.

Their final goal
is to cultivate a strong ego,
whether or not
they think about it in these terms.
**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].

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**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.

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

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.

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.

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.
Out of
• need and
• weakness
the ego
forgoes the
• strength and
• fullness
that comes
when it deals adequately
with the
immediate now,
thereby
transcending it [i.e., thereby transcending the immediate now].

My dearest friends,
this lecture
is of very great importance
to all of you.

It may
not only
• dispel the confusion about apparent contradictions in philosophical ideas about life,
but, even more important, it may
• provide an essential key to your own development.

It may facilitate
a letting go that can happen only when you trust
your innermost self [i.e., when you trust your real self] as an integral part of
• nature and
• creation.
| 24 | When you • feel and • experience your real self, you will not • fear and consequently • overemphasize your ego faculties. Nor will you leave important underdeveloped ego faculties to slumber, untended. |
| 25 | Are there any questions, first regarding this topic? **QUESTION:** Am I right in thinking that to be in • a state of reality would be eventually equivalent to being in • a state of godhood? |
| 26 | **ANSWER:** Yes, of course. **But when this state** [i.e., when this state of godhood] is sought after artificially because the task of developing the ego seems too difficult, **it** [i.e., seeking the state of godhead artificially because the task of developing the ego seems too difficult] is **not the true way** [i.e., the artificial way is not the true way of actually reaching this state of godhood]. |
[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.

**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.

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?
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.

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?

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.

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
  ego,
* an
go
  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.
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.
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.
You must distrust yourself if you refuse to become a strong enough ego that adequately deals with the immediate issues around you.

Do you now understand the connection?

**QUESTION:**
I understand it; it is very clear.

Only I feel, isn't it a long way to go, in the sense that one wants a certain • experience, or a certain • pleasure, or a certain • power?

And then I would say, • must I accommodate myself to the present circumstances or • can I reach out for whatever I want?

**ANSWER:**
Yes, you • can and certainly • should reach out.
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
  - creation
  within 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
    functions
  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.

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.
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.
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].

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.

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.
As long as there is a veil over these links between
• cause and
• effect,
it is impossible to feel
how this law [i.e., this law of cause and effect]
operates over a wider time span.

42

QUESTION:
I suffer from occasional heart palpitations which have no organic cause.

I have found in my work that this is due to repressed guilt.

Is there self-punishment involved?

43

ANSWER:
Yes.

It is
• self-punishment,
at the same time
• fear of punishment,
and also
• fear of and
• resistance to giving up what causes the guilt in the first place.
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.
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.

Then
  • you will succeed.
    • You will no longer be a helpless prey.
    • You then take hold of yourself by using your ego in the proper way.

44

Bring your personal problems, my friends.

We can go into them more deeply at the question and answer sessions.

You will surely profit from such participation.

45

All the blessings are extended to every one of you.

These blessings are a reality that
  • transcend and
  • envelop you.
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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