

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

1996 Edition, Original Given March 19, 1965

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/>

Gary Vollbracht

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

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Format Posted 10/17/17

04	<p><i>What is the goal?</i></p> <p><i>The goal, as far as you are concerned, can be only one thing:</i></p> <p><i>becoming your real self.</i></p> <p><i>We approach this task from many angles.</i></p>
05	<p><i>First</i></p> <p><i>I wish to discuss how</i></p> <ul style="list-style-type: none"><li><i>• the inner self</i></li></ul> <p><i>differs from</i></p> <ul style="list-style-type: none"><li><i>• the outer self,</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• the real self</i></li></ul> <p><i>from</i></p> <ul style="list-style-type: none"><li><i>• the ego.</i></li></ul> <p><i>What is their relationship to each other?</i></p> <p><i>There are many confusing theories about the function of the ego.</i></p> <p><i>According to some the ego is essentially</i></p> <ul style="list-style-type: none"><li><i>• negative and</i></li><li><i>• undesirable</i></li></ul> <p><i>and</i></p> <p><i>the spiritual goal is to get rid of it.</i></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><i>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.</i></p> <ul style="list-style-type: none"><li>• <i>The real self</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>nature</i></li></ul> <p><i>are one and the same.</i></p>
08	<p><i>Whenever you function from your real self you are</i></p> <ul style="list-style-type: none"><li>• <i>in truth,</i></li></ul> <p><i>you are</i></p> <ul style="list-style-type: none"><li>• <i>joyful.</i></li></ul> <p><i>The most</i></p> <ul style="list-style-type: none"><li>• <i>creative and</i></li><li>• <i>constructive</i></li></ul> <p><i>contributions to life come from your inner self [also called your real self].</i></p> <p><i>Everything that is</i></p> <ul style="list-style-type: none"><li>• <i>great and</i></li><li>• <i>generous,</i></li></ul> <p><i>everything that is</i></p> <ul style="list-style-type: none"><li>• <i>life-expanding,</i></li><li>• <i>beautiful, and</i></li><li>• <i>wise</i></li></ul> <p><i>comes from the</i></p> <ul style="list-style-type: none"><li>• <i>inner or</i></li><li>• <i>real</i></li></ul> <p><i>self.</i></p>

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

*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><i>It cannot be said that one person has too big an ego and another</i></p> <ul style="list-style-type: none"><li><i>• too small or</i></li><li><i>• too weak an ego.</i></li></ul> <p><i>Although this is so at times, most often an imbalance exists [within your personality]:</i></p> <ul style="list-style-type: none"><li><i>• underdeveloped in one area of your personality</i></li><li><i>and</i></li><li><i>• overdeveloped in another.</i></li></ul> <p><i>In this way nature tries to reestablish balance.</i></p> <p><i>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].</i></p>
11	<p><i>Only when the ego is sufficiently developed can it be adequately dispensed with.</i></p> <p><i>Now, this may sound like a contradiction, my friends, but it is not.</i></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>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.</i></p> <p><i>What you absorb from outside must first pass your ego faculties.</i></p> <p><i>In practical terms:</i></p> <p><i>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.</i></p>
15	<p><i>There are many human beings who do not realize that there is anything beyond the ego.</i></p> <p><i>Their final goal is to cultivate a strong ego, whether or not they think about it in these terms.</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.*

	<p><b><i>In the underdeveloped ego, these desires [i.e., these desires for utter perfection, power, and pleasure] are not only</i></b> <b><i>• illusory</i></b> <b><i>but</i></b> <b><i>• selfish and</i></b> <b><i>• destructive.</i></b></p> <p><b><i>They [i.e., These illusory, selfish, and destructive desires for utter perfection, power, and pleasure in the underdeveloped ego] have to be</i></b> <b><i>• abandoned</i></b> <b><i>before they can be</i></b> <b><i>• attained.</i></b></p>
22	<p><b><i>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</i></b> <b><i>working from</i></b> <b><i>• abundance</i></b> <b><i>produces</i></b> <b><i>• abundance,</i></b> <b><i>but</i></b> <b><i>working from</i></b> <b><i>• poverty and</i></b> <b><i>• need</i></b> <b><i>produces more</i></b> <b><i>• poverty and</i></b> <b><i>• need.</i></b></p>

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

24	<p><i>When you</i></p> <ul style="list-style-type: none"><li><i>• feel and</i></li><li><i>• experience</i></li></ul> <p><i>your</i> <i>real self,</i></p> <p><i>you will</i> <i>not</i></p> <ul style="list-style-type: none"><li><i>• fear</i></li></ul> <p><i>and consequently</i></p> <ul style="list-style-type: none"><li><i>• overemphasize your ego faculties.</i></li></ul> <p><i>Nor will you</i> <i>leave important underdeveloped ego faculties</i> <i>to slumber,</i> <i>untended.</i></p>
25	<p><i>Are there any questions,</i> <i>first regarding this topic?</i></p> <p><b>QUESTION:</b> <i>Am I right in thinking that</i> <i>to be in</i></p> <ul style="list-style-type: none"><li><i>• a state of reality</i></li></ul> <p><i>would be</i> <i>eventually</i> <i>equivalent to being in</i></p> <ul style="list-style-type: none"><li><i>• a state of godhood?</i></li></ul>
26	<p><b>ANSWER:</b> <i>Yes, of course.</i></p> <p><i>But when this state [i.e., when this state of godhood]</i> <i>is sought after artificially</i> <i>because</i> <i>the task of developing the ego</i> <i>seems too difficult,</i> <i>it [i.e., seeking the state of godhead artificially</i> <i>because the task of developing the ego seems too difficult]</i> <i>is</i> <i>not the true way [i.e., the artificial way is not the true way of actually</i> <i>reaching this state of godhood].</i></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**
  - ego,**
  - **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><i>You must distrust yourself if you refuse to become a strong enough ego that adequately deals with the immediate issues around you.</i></p> <p><i>Do you now understand the connection?</i></p>
35	<p><b>QUESTION:</b> <i>I understand it; it is very clear.</i></p> <p><i>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?</i></p> <p><i>And then I would say, • must I accommodate myself to the present circumstances or • can I reach out for whatever I want?</i></p>
36	<p><b>ANSWER:</b> <i>Yes, you • can and certainly • should reach out.</i></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***
    - ***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.***

	<p><b><i>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]</i></b></p> <p><b><i>is</i></b></p> <ul style="list-style-type: none"><li><b><i>• learned and</i></b></li><li><b><i>• lived with,</i></b></li><li><b><i>• self-trust</i></b> <b><i>grows, and</i></b></li><li><b><i>• positive chain reactions</i></b> <b><i>between</i></b><ul style="list-style-type: none"><li><b><i>• ego,</i></b></li><li><b><i>• real self, and</i></b></li><li><b><i>• universal forces</i></b> <b><i>are set in motion.</i></b></li></ul></li></ul>
37	<p><b><i>When you reach into the ego world with your ego faculties, you limit yourself.</i></b></p> <p><b><i>Reaching out into the universe must be done by a decision of the ego, but not with ego limitations.</i></b></p> <p><b><i>You must reach into another realm.</i></b></p> <p><b><i>This is where the ego must be abandoned.</i></b></p> <p><b><i>This was the essence of this lecture.</i></b></p> <p><b><i>The giving up of the ego can happen only when you fully possess it.</i></b></p>



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><i>As long as there is a veil over these links between</i></p> <ul style="list-style-type: none"><li>• <i>cause</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>effect,</i></li></ul> <p><i>it is impossible to feel how this law [i.e., this law of cause and effect] operates over a wider time span.</i></p>
42	<p><b>QUESTION:</b> <i>I suffer from occasional heart palpitations which have no organic cause.</i></p> <p><i>I have found in my work that this is due to repressed guilt.</i></p> <p><i>Is there self-punishment involved?</i></p>
43	<p><b>ANSWER:</b> <i>Yes.</i></p> <p><i>It is</i></p> <ul style="list-style-type: none"><li>• <i>self-punishment,</i></li></ul> <p><i>at the same time</i></p> <ul style="list-style-type: none"><li>• <i>fear of punishment,</i></li></ul> <p><i>and also</i></p> <ul style="list-style-type: none"><li>• <i>fear of and</i></li><li>• <i>resistance to</i></li></ul> <p><i>giving up what causes the guilt in the first place.</i></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*
  - *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><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></p> <p><i>Then</i></p> <ul style="list-style-type: none"><li>• <i>you will succeed.</i></li> <li>• <i>You will no longer be a helpless prey.</i></li> <li>• <i>You then take hold of yourself by using your ego in the proper way.</i></li></ul>
44	<p><i>Bring your personal problems, my friends.</i></p> <p><i>We can go into them more deeply at the question and answer sessions.</i></p> <p><i>You will surely profit from such participation.</i></p>
45	<p><i>All the blessings are extended to every one of you.</i></p> <p><i>These blessings are a reality that</i></p> <ul style="list-style-type: none"><li>• <i>transcend and</i></li><li>• <i>envelop you.</i></li></ul>

*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!*

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: [www.pathwork.org](http://www.pathwork.org)

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

#### Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

#### Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.