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

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

<table>
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|    | Greetings,  
|    | my dearest friends.  
|    | May this lecture give you renewed  
|    | • insight and  
|    | • strength,  
|    | so that your attempts to find yourself –  
|    | • who you are,  
|    | • where you belong,  
|    | and  
|    | • how to fulfill yourself –  
|    | become a little easier.  

by Eva Broch Pierrakos

Edited by Judith and John Saly; Devotional Format Posted 10/23/17
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.

The
□ meaningfulness and
□ fulfillment
□ of one's life
□ depend,
in the last analysis,
□ entirely on
□ the relationship
□ between
□ □ your ego
□ and
□ □ 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.
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.
It [i.e., The universal life principle or the real self]
knows all,

for it [i.e., for the universal life principle or the real self]
constantly
• creates and
• perpetuates
  itself,

because
it [i.e., because the universal life principle or the real self]
cannot be untrue
to its own nature.

Every
• individual
  consciousness
is
• universal
  consciousness –

not just
• a part of it [i.e., individual consciousness is not just a part of
  universal consciousness],

for a part implies only a little –

but wherever consciousness exists,
it is
• the original
  consciousness.

This
• original
  consciousness,
or
• creative life principle,
takes various forms.
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,
- laws, and its
- potentials.

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

• 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.
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.
You must
overcome resistance
in order to
• face yourself in truth,
• admit your
  • problems and
  • shortcomings, and
• shed your illusions.

This
does require
a great deal of effort.

You must summon
all the
• strength and
• courage
  you can muster
  at all times.

But the effort
needs to be expended
• for the sake
  of
    • seeing the truth about oneself,
    of
    • giving up a specific illusion,
    of
    • overcoming a barrier to wanting to be
      • constructive
      rather than [wanting to be]
      • destructive,

and
• not for
  an as yet theoretical process called
  self-realization
  that promises to feel
good.
If self-realization is arduously
• forced and
• looked for,
it [i.e., self-realization] cannot come.

It [i.e., Self-realization]
comes
as a byproduct, as it were,
although it [i.e., although self-realization]
is
all
that you can ever
wish to attain.

Each step toward
seeing the truth
in the self,
with
a genuine desire
for constructive participation
in the creative process of life,
freed the self.

This [i.e., Seeing the truth in the self with a genuine desire for constructive participation in the creative process of life and thereby freeing the self] is how
the spontaneous processes begin.
They [i.e., The spontaneous processes] are never consciously volitional.

Hence, the greater the fear of
- the unknown,
- letting go,
- 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].

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.

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].
The conflict [i.e., 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]
is
- terrible and
- tragic.

It [i.e., 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] can be resolved only when you let go of the fear [i.e., only when you let go of the fear of these involuntary processes of the real self].

All psychological problems come, in the final analysis, from this much deeper existential conflict [i.e., 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], far beyond the
- individual neuroses and
- personal difficulties
the child experiences that later cause inner
- conflicts and
- misconceptions.

All life moves toward resolving it [i.e., 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].
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 despair
  and
  • 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.

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 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.
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.

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?
<table>
<thead>
<tr>
<th>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.</th>
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<tr>
<td>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].</td>
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<th>Individualization is an integral aspect of the universal life force [or real self].</th>
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<td>Life is always • moving, • reaching out, • expanding and • contracting, • finding new areas of experience and • branching into new territories.</td>
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<td>Creative life is no different [i.e., is no different from life].</td>
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<td>Thus it [i.e., Thus creative life] finds forever new ways to experience itself.</td>
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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.
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 separate existence from the whole].

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.

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.
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.
This vaster intelligence [i.e., This vaster intelligence of the real self, of the universal life principle] manifests as
- inspiration,
- guidance, and
- a new form of intuition
  that comes
  not
  in
  - a vague feeling,
  but
  in
  - concise words,
  in
  - definite knowledge,
  - graspable and
  - translatable into daily living.

The discovery of this new life reconciles the apparent opposites of
- being
  - an individual
  and
  being
  - at one
    with all others,
  - an integral part
    of a whole.

These [i.e., Being an individual AND at the same time being at one with all others, being an integral part of a whole] are no longer
- irreconcilable opposites,
  but
- interdependent facts.
All such opposites, all apparently mutually exclusive alternatives that cause so much heartache to humanity, begin to fall into place when
- the ego connects with
  - universal life [i.e., with the universal life principle, with the real self].

When I speak of letting go of the ego, I do not mean
- its annihilation,
  or even
- disregarding its importance, or
- letting it fall by the wayside.

The ego has made itself a separated part of the universal life [i.e., The ego has MADE itself a separated part of the universal life principle, a separated part of the real self] which can be found deep within the self.

It [i.e., The universal life (or the universal life principle or the real self)] is immediately accessible if so desired, when the ego is ready to reconnect itself to its original source.
When the ego becomes strong enough to take the risk to trust faculties other than its limited conscious capabilities it [i.e., the ego] will find a previously undreamed-of new security.

The fear of [taking] this new step stems from the idea that
- the ego will
  - be crushed,
  - it will
    - fall into nothingness and
    - cease to exist.

This fear appears to be alleviated by holding on to
- unmoving,
- petrified psychic substances.

The unmoving seems safe;

the moving, perilous.

This is why choosing to hold on to life [i.e., to life, which is moving, instead of holding on to unmoving petrified psychic substances] seems scary, for life is eternally moving.
When you find
d 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.

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.

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.

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.
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].
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.
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,
  • most loving and generous impulses;

• it seems much easier and less embarrassing to show one's worst.

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,
• 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.
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.

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.

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.

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].
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.
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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.

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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.

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.
<table>
<thead>
<tr>
<th>You will</th>
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<tbody>
<tr>
<td>• stop</td>
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<tr>
<td>• the imitation,</td>
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<td>• the counterfeit</td>
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<tr>
<td>• feelings and</td>
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<td>• ways of being,</td>
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<td>and</td>
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<td>• venture out</td>
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<tr>
<td>into the world</td>
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<td>the way you happen to be.</td>
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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?"
The moment
you become acutely aware of
your
fear
to feel,
you will
cease to fear
that you
have no feelings.

It is then possible
to reactivate your feelings
with the help of
reason,
through
• realistic and
• rational
evaluation of the circumstances.

I have given you
a lot to think about.

This is quite a bit of material,
which you can fruitfully use
in the continuation of your pathwork.

Be blessed,
every one of you.

May your endeavors succeed
to
• become real,
to
• find the courage
to be nakedly real
without any false covers.

You cannot help but succeed
if
you
really want to.
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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