

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

1996 Edition, Original Given May 7, 1967

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

by Eva Broch Pierrakos

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

- heard before*

*but that have*

- not as yet become  
personally  
experienced  
truth  
for you.*

04

*The*

- meaningfulness and*
- fulfillment*

*of one's life  
depend,  
in the last analysis,  
entirely on  
the relationship  
between*

- your 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.*

05

***Let us try to define again***

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

***The universal life principle [or the real self] is***

- ***life itself.***

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

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

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

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

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

- ***life,***

***it [i.e., The universal life principle or the real self] cannot***

- ***die.***

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

***of all that***

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

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

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

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

***continues***  
***• to exist and***  
***• to contain***  
***the universal consciousness,***

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

***oblivious to***  
***its***  
***• own nature,***  
***its***  
***• laws, and***  
***its***  
***• potentials.***

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

07

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

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

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

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

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

- *the ego intelligence*

*is by far inferior to*

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

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

08

- *Consciousness*

*and*

- *energy*

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

*But some people tend to be more receptive to*

- *one or*
- *the other*

*of them [i.e., more receptive to either consciousness or energy].*

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

09

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

- **autonomous consciousness**

**or as**

- **energy,**

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

**is spontaneous.**

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

**cannot possibly reveal itself  
through**

- **a laborious process or**

- **a**

- **cramped,**

- **overconcentrated  
state.**

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

**manifestation [whether expressed as autonomous  
consciousness or as energy]**

**is always an  
indirect  
result  
of effort.**

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

**occurs**

**when it is  
least expected.**

**By "indirect"**

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



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

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

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

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

12

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

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

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

***is***

***always***

- ***safe,***

***always***

- ***holds out***

***justified hope***

***that will***

***never***

***be disappointed.***

***There is***

***never any fear***

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

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

***from the universal life principle, the real self]***

***cannot be***

- ***pushed and***
- ***forced.***

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

***from the universal life principle, the real self]***

***happens***

***exactly to the degree***

***that you no longer***

***fear***

***the involuntary processes.***

13

***Humanity***

***finds itself***

***in the paradoxical position of***

- ***deeply yearning for***  
***the fruits of these involuntary processes,***

***yet***

- ***fearing and***
- ***battling***

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

|    |  |
|----|--|
|    | <p><b><i>The conflict</i></b> [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]</p> <p><b>is</b></p> <ul style="list-style-type: none"><li>• <b><i>terrible and</i></b></li><li>• <b><i>tragic.</i></b></li></ul> <p><b>It</b> [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]</p> <p><b>can be resolved only</b></p> <p><b>when you let go of the fear</b> [i.e., only when you let go of the fear of these involuntary processes of the real self].</p>  |
| 14 | <p><b><i>All psychological problems</i></b><br/><b>come, in the final analysis,</b><br/><b>from this</b><br/><b>much deeper</b><br/><b>existential conflict</b> [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],<br/><b>far beyond the</b></p> <ul style="list-style-type: none"><li>• <b><i>individual neuroses and</i></b></li><li>• <b><i>personal difficulties</i></b><br/><b>the child experiences</b><br/><b>that later cause</b><br/><b>inner</b></li></ul> <ul style="list-style-type: none"><li>• <b><i>conflicts and</i></b></li><li>• <b><i>misconceptions.</i></b></li></ul> <p><b><i>All life</i></b><br/><b>moves toward</b><br/><b>resolving it</b> [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].</p> |

***The precondition***

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

***is that  
first***

***the individual neurotic conflicts  
must be***

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

***You need to  
learn to***

- ***see***
- and***
- ***accept***

***whatever is real  
in***

- ***yourself,***
- in***
- ***others,***
- in***
- ***life.***

***Honesty***

***must prevail***

***to stop one's attempts  
to cheat life,  
no matter how subtly.***

|    |  |
|----|--|
|    | <p><i>All<br/>character defects<br/>have to be removed.</i></p> <p><i>And when I say<br/>removed,<br/>I mean</i></p> <ul style="list-style-type: none"><li>• <i>fully acknowledging and</i></li><li>• <i>objectively observing</i></li></ul> <p><i>them [i.e., acknowledging and observing all character defects],<br/>without</i></p> <ul style="list-style-type: none"><li>• <i>plunging into despair</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>denying the defects.</i></li></ul> <p><i>This attitude [i.e., This attitude of fully acknowledging and objectively observing<br/>all character defects, without plunging into despair<br/>and without denying the defects]</i></p> <p><i>in itself<br/>removes the defects<br/>infinitely more effectively<br/>than any other approach.</i></p> |
| 15 | <p><i>In other words,<br/>it is<br/>not<br/>a question of<br/>first having to<br/>remove the defects<br/>so that<br/>then [i.e., so that after the defects are removed]<br/>something else can happen.</i></p> <p><i>It is [rather]<br/>a question of<br/>being able to<br/>quietly<br/>see oneself<br/>in<br/>the defect.</i></p>   |

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

- **the ego**

**and**  

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

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

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

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

**When a person**  

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

**and**  

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

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

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

- **your immediate self**

**and from**  

- **your practical daily life.**



16

**People**  
**who are frightened of**  
**these alienating processes** [i.e., frightened of the alienating processes  
involved in these experiences of the  
spontaneously manifesting real self]  
**remove them**  
**by creating a vague theory** [i.e., creating a vague theory about how  
these experiences of the spontaneously  
manifesting real self come about].

**They wish to find**  
**a compromise**  
**between**  
• **their yearning,**  
**that comes from**  
**the deep sense of**  
**the present possibilities available to them**  
[i.e., possibilities available to them  
from the spontaneously manifesting real self]  
**and**  
• **their fear** [i.e., their fear of the spontaneously manifesting real self].

**This compromise** [i.e., This compromise between their yearning and their fear]  
**exists**  
**in every form of**  
**formalized religion**  
• **that removes God**  
**from**  
• **the self**  
**and from**  
• **daily life,**  
• **that splits**  
**human nature**  
**into**  
• **the spiritual**  
**and**  
• **the physical**  
**being.**

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

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

*All such*

- views and*
- approaches to life*

*are nothing but  
a compromise  
between  
what one*

- senses could exist [i.e., what one senses could exist, namely the spontaneously manifesting real self]*

*and  
what one*

- fears [i.e., what one fears, namely the spontaneously manifesting real self].*

*This fear [i.e., This fear of the spontaneously manifesting real self]  
goes beyond  
the neurotic fears  
that stem from  
• misconceptions and  
• personally experienced traumas.*

17

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

- unfold and*
- carry you?*

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

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

18

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

*Life  
is always*

- moving,*
- reaching out,*
- expanding and*
  - contracting,*
- finding new areas  
of experience and*
- branching into  
new territories.*

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

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

*As an individual consciousness  
separates itself  
further  
and further  
from its original source,  
it [i.e., this individual consciousness]*

- *"forgets"*  
*its essence*

*and*

- *becomes oblivious  
of  
its own*
  - *principles and*
  - *laws*

*until it [i.e., until this individual consciousness]  
seems  
to be  
a totally separate entity.*

- *Individual  
existence*

*is therefore associated  
only  
with*

- *separate  
existence.*

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

|    |  |
|----|--|
| 19 | <p><i>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.</i></p> <p><i>You live under the illusion that</i></p> <ul style="list-style-type: none"><li><i>• life,</i></li><li><i>• the sense of "I am,"</i></li></ul> <p><i>can be found only in your "separate" existence.</i></p> <p><i>This illusion [i.e., This illusion that life, the sense of "I am," can be found ONLY in your "separate" existence] has brought death into the human realm, for death is nothing but this illusion [i.e., this illusion that life, the sense of "I am," can be found only in your "separate" existence] being carried to its final absurdity [i.e., the absurdity of trying to live life as a an existence "separate" from the whole].</i></p> |
| 20 | <p><i>The realization of the illusory character of a separate ego-existence is an extremely important step in the evolution of humanity.</i></p> <p><i>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.</i></p>   |

*To the extent  
you look at  
the immediately available  
truth of yourselves  
as individuals,  
you will find  
that*

- *you*

*and*

- *the creative life principle [i.e., the real self]*

*are one.*

*You will then find  
that  
everything I say here  
is*

- *realizable*

*and*

- *ascertainable*

*right*

- *here*

*and*

- *now.*

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

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

21

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

*The separated state  
operates  
dualistically;  
it seems "logical"  
that*

- the more  
one gives,*
- the less  
one has*

*and*

- the more  
depleted one becomes.*

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

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



22

**By the same token,  
those who begin to  
experience  
these**

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

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

- **outer intellect**
- **as opposed to**
- **inner wisdom.**

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

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

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

**because**

**these channels  
had been clogged up  
due to**

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

**and**

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

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

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

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

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

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

26

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

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

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

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

*There is  
nothing  
to fear;  
you  
cannot be*

- crushed or*
- annihilated.*

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

27

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

- the world you live in,  
including*
- its physical laws.*

*You are so used to  
putting*

- effect  
first*

*and*

- cause  
later.*

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

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

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

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

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

*The law of gravity*

- parallels, or
- expresses on the physical level,
  - the emotional reaction to

and

- the apprehension of
  - falling and
  - crushing

[that appears to happen]  
when the ego  
is given up  
as the sole form  
of individual existence.

*Spheres of consciousness  
that have transcended  
the dualism of this plane  
have*

- different physical laws,  
corresponding to
- their overall consciousness.

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

*The science of space  
proves this.*

*In outer space  
there is no gravity.*

*Yours  
is not the  
• last and  
• only  
reality.*

28

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

*It is a sign  
that could widen your horizon  
in  
• thinking about, and  
• inwardly experiencing,  
new boundaries of reality,  
thus diminishing  
your  
• fear  
and  
your  
• illusion  
  
of being  
an isolated  
ego-existence.*



29

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

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

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

***The universal life principle [also called the real self]  
then becomes***  
***freer***  
***to disclose itself, and***  
***you***  
***become***  
***freer***  
***from***  
• ***fears,***  
• ***shames, and***  
• ***prejudices,***  
***so you***  
***can open yourself up to***  
***its [i.e., open yourself up to the universal life principle's or the real self's]  
availability.***

*Anyone can corroborate that  
the more  
courage is summoned  
to look at*

- *the truth of oneself*

*and*

- *nothing but the truth,*

*the easier it becomes  
to connect with a*

- *vaster,*
- *safer,*
- *more blissful  
life within.*

*The more  
connected you become  
with something that  
removes*

- *all uncertainty and*
- *all conflict,*

*the more  
you will  
feel*

- *a security and*
- *an ability to function  
that you never knew  
could exist within you.*

*Here [i.e., Here in the universal life principle, also called the real self]  
are*

- functions*
  - of*
    - *power,*
  - of*
    - *energy;*
- functions*
  - of*
    - *intelligence*
      - that*
        - *resolve  
all conflict and*
        - *furnish solutions to  
apparently  
unsolvable problems.*

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

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

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

30

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

*I used the following terms  
to describe certain*

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

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

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

*Then I discussed a third component  
which I first called*

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

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

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

31

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

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

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

*For many personality types*

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

32

*Today  
I can speak a little more about this topic [i.e., about shame of the higher self]  
on a  
• deeper and  
• more subtle  
level.*

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

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

*The specific personality  
I then discussed [i.e., The personality that I discussed in my earlier lectures]  
feels  
this shame  
primarily  
about  
• good qualities,  
about  
• giving and  
• loving.*

*Such people  
believe  
• they give into  
society's demands [i.e., believe that when they express good qualities  
and express generosity and love that they are merely giving  
in to society's demands rather than being their "true" self –  
believing they are NOT, in truth, loving or generous people]  
and  
• they thereby [i.e., they believe that by meeting society's demands they]  
lose the integrity  
of their individuality.*

*They fear their  
• submission to and  
• dependency on  
the opinions of others  
and therefore  
feel ashamed of  
any  
genuine  
impulse  
to please others.*

*They therefore  
feel more "themselves"  
when they are  
• hostile,  
• aggressive,  
• cruel.*

33

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

*This does  
not apply only to*

- *their  
actual*
  - *goodness and*
  - *loving generosity,*

*but also to*

- *all other  
real*
  - *feelings and*
  - *ways of being.*

*This strange shame  
manifests as*

- *embarrassment and*
- *a sense of exposure  
about the way one  
really  
is.*

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

- *naked and*
- *exposed.*

*This experience  
can be registered by  
everyone –  
and it is  
not the shame of one's*

- *deceits and*
- *destructiveness,*

*nor of*

- *one's compliance.*

*This shame is  
on an*

- *entirely different level, and*

*of a*

- *different quality.*

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

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

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

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

*the personality  
is*

- *less frightened of*
  - *annihilation or*
  - *danger,*
- *but more*
  - *ashamed.*



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

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

34

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

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

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

*This different kind of pretense  
is*

- *deeper,*
- *more subtle.*

*You may  
pretend things  
you  
actually feel.*

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

*You may  
really  
feel  
anger,  
as you are now.*

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

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

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

*This even applies to elements  
like*

- *confusion and*
- *puzzlement.*

*You*

- *intensify and*
- *dramatize*

*your emotions,  
as I explained in the last lecture [see Pathwork Lecture 151 – Intensity:  
An Obstacle to Self-Realization, given  
the month before on April 7, 1967],  
and so you  
falsify them.*

35

*Because the  
real feeling  
seems so*

- *naked and*
- *exposed,*

*you  
create  
a false one [i.e., a false feeling].*

*This falsification [of a real feeling]  
functions like  
a protective garment  
which  
no one  
but one's  
• deepest,  
• usually unconscious  
self  
knows of.*

*This "protective garment" [that one uses to cover one's real feelings]  
anesthetizes one  
to the  
• vibrancy and  
• buoyancy  
of life.*

*All such imitations  
build a screen  
between  
• you  
and  
• your life center.*

*This, too, [i.e., This screen between you and your life center, too,]  
separates  
• you  
from  
• reality,  
for it is  
the reality  
of your own being  
that you  
• cannot stand  
and  
• feel compelled  
to imitate,  
thereby  
counterfeiting  
your very existence.*

*The moving stream of life*

*seems*

*dangerous,*

*not only*

• *as far as*

*your safety is concerned,*

*but also*

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

*of your own being]*

*affects your*

• *pride and*

• *dignity.*

*But all this is*

• *stark and*

• *tragic*

*illusion.*

*As you can only find*

• *true safety*

*when you*

*unite with*

*the source of all life*

*within you,*

*so you can find*

• *true dignity*

*only when you overcome*

*the shame of being real –*

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

*may mean at the moment.*

36

*Sometimes*

*annihilation*

*seems a*

*lesser evil*

*than*

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

*and*

• *the exposure of one's real being.*

**When you**  
• **recognize this shame** [i.e., this strange shame of your real self]  
**and**  
• **do not push it away**  
    **as inconsequential,**  
**you take**  
    **a tremendous step, my friends.**

**Feeling this shame** [i.e., Feeling shame of the real self, shame of the higher self]  
**is the key**  
    **to finding a numbness of feelings**  
    **that causes**  
        • **despair and**  
        • **frustration, and**

**it** [i.e., feeling this shame of the real self, feeling this shame of the higher self]  
**leads to**  
    • **self-alienation and**  
    • **disconnectedness**  
        **of a particular kind.**

**It** [i.e., Feeling this shame of the real self, feeling this shame of the higher self]  
**is not translatable into**  
    **rational language**  
    **because there is nothing you can possibly say in mere words**  
    **that distinguishes**  
        • **the real** [i.e., the real feelings]  
**from**  
        • **the false** [i.e., the false or imitation feelings] –  
    **only**  
        • **the flavor of experience and**  
        • **the quality of being**  
            **are different.**

**The imitation feelings**  
**are often**  
    • **subtle and**  
    • **so deeply ingrained**  
        **that they have become**  
        **second nature.**

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

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

**and**

- **letting yourself**  
**feel,**

**as well as**

- **wanting to be discerning**  
**about your discoveries.**

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

- **exposure and**
- **nakedness**

**the real feelings**  
**cause in you.**

**The subtle imitation**  
**not only**  
**reproduces**

- **other, or**
- **opposite feelings**

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

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

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

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

**appear**

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

37

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

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

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

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

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



38

*You are  
already  
this universal life power.*

*Every conceivable possibility  
is contained in it.*

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

- immediate,*
- existential*

*reality  
that seems so naked.*

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

39

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

*applies to the*

- obvious and*
- crude*

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

- subtle*

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

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

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

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

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

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

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

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

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***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,*
- *another life*  
*in the beyond.*

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

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

- *the ingrained*
- *but subtle*

*habits*  
*with which one covers up*  
*one's*  
*inner*  
*nakedness.*

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

***But once you***

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

***and***

- *elicit the powers available in you, again*

*and again, so that you*

- *notice your shame and your hiding*

***and***

- *learn to uncover yourself,*

***you will finally***

- *step out of your protective shell*

***and***

- *become more real.*

***You will be***

*the naked you, as you are now – not*

- *better than you are, not worse than you are, and also not different from the way you are.*

*You will*

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

*and*

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

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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?"*

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

*Those who do  
not*

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

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

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

- *want and*
- *decide.*

*You will then discover  
the glory of  
living.*

*Be in peace,  
be in God!*

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