Pathwork Lecture 199: The Meaning of the Ego and Its Transcendence

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/

<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
</table>

Greetings.

Blessed be all of you, my beloved friends.

The force of
• love and
• truth,
elicited by
your seeking,
is pouring forth to
• forge another link in the chain,
to
• give you what you need at this juncture in your path.
The average state of the human mind is only a fragmented piece of total consciousness.

In this fragmented state you are cut off from reality.

You inevitably live in • fear and • limitation.

Yet • you believe that this is all there is to your life and • you frantically clutch at this limited fragment.

You resist the natural inner movement of the soul to • go beyond, to • expand this state, because the split-off ego-consciousness fears that doing so [i.e., fears that going beyond and expanding this limited state of consciousness] will annihilate you.

You ardently protect this limited consciousness, yet this very limitation creates • fear and • suffering.
This [i.e., Holding onto this split-off limited state of consciousness because of the separated ego-consciousness’s fear of annihilation] is, broadly speaking, humanity's plight.

It is your task, in the cycle of incarnations, to

- reintegrate this split-off ego-consciousness and

- regain forever
  - wider and
  - deeper portions
    - of
      - your real self,
      - your cosmic existence, with its infinite possibilities for
        - experience,
        - joy, and
        - creation of the self.

Humanity believes that

- this split-off ego-consciousness is
- the real self.
You identify with
  your
    • brain,
  your
    • outer intelligence,
  your
    • will,
  your
    • mind,

all those faculties
  immediately available,
  not realizing that
    • to whatever degree
      you now possess these [i.e., these faculties immediately
      available to you now],
    • it was
      you
      who
      in the past
      made them [i.e., made these faculties]
      available for yourself
      through
      a deliberate effort.

For there
  was a state
  in which you possessed
  much less
    • awareness,
  less
    • power to create,
  less
    • ability to experience joy.

Your consciousness
  was much more
    • limited and
  • confined.
You had to use whatever consciousness you had to
• enlarge your faculties and
to
• avail yourself of dormant possibilities.

This process [i.e., This process of enlarging your faculties and availing yourself of dormant possibilities]
must continue until
• there is no longer any split-off fragment and
• humanity has reached cosmic consciousness, which means that humanity itself has become one with ultimate reality.

The process of
• self-enlargement,
of
• making apparently foreign territory your own domain,

constitutes the Pathwork – any valid pathwork.
Ego means fragmentation.

As I mentioned, it is the task of all beings who are caught in this fragmentation, and that means anyone in the cycle of • being born and • dying, to enlarge their • field of operation, their • perception, their • awareness, and their • power to create.

The problem is that in the limited state of the separated ego, enlargement appears, contrary to reality, to be annihilation of • your very existence, of • your sense of self.
To penetrate this illusion [i.e., this illusion that enlargement of your field of operation, of your perception, of your awareness, and of your power to create, is annihilation of your very existence, annihilation of your sense of self], you need all the
• force,
• commitment,
• goodwill and
• help available – help that you must
  • want and
  • request.

This is truly humanity's
• search and
• struggle.

Only as you venture forth step by step, overcoming the inherent resistance to transcend this separated state, do you find out gradually that there is another life beyond the ego state.
You then find out that this other life is reality and that this reality is not to be feared.

It [i.e., This other life, which is reality] is good;

it [i.e., this other life, which is reality] is to be utterly trusted.

It means that there is ongoing life, self-awareness, and ever-increasing joy.

You find out that the limited ego state you have so ardently protected is an illusion: the illusion of death and aloneness.

Awareness has to be fought for.

It [i.e., Awareness] does not come easily, nor does it come gratuitously.
### Remaining in the isolated ego state

- **May appear**
  - safe and
  - easy,
- **but it** [i.e., but remaining in the isolated ego state]
- **leads to**
  - stagnation and
  - death –
  - ever recurring death.

---

### The ego

- **Uses any number of tricks**
  - in order
    - to maintain
      - its
        - separated,
        - limited
      - state
  - and [in order]
    - to avoid
      - moving beyond it \[i.e., in order to avoid moving beyond the ego’s separated limited state]\.

- **I would like to show them to you** [i.e. I would like to show you these tricks of the ego].

---

### In the first place, the ego uses every conceivable negativity known to humanity:

- any
  - fault,
  - any
  - violation of
    - integrity,
    - truth,
    - love, and
    - divine law.
Since all these negativities can be summed up in the triad of

- pride,
- self-will, and
- fear,

I shall show how the ego uses these traits to avoid self-transcendence.

The ego fears losing its present state, meaning its self-awareness [i.e., meaning losing its present self-awareness], so much that the fear displaces the instinct of self-preservation.

The ego misuses this instinct [i.e., misuses this instinct of self-preservation] to preserve its present awareness.

Fear always distorts

- truth and
- reality.

Thus the ego maintains itself [i.e., maintains itself in its present state of limited self-awareness] with pride.
It [i.e., The ego] maintains its separateness by creating an artificial conflict between
• the self
and
• others.

It [i.e., The ego] says,

"I must prove to the world that I am
• admirable and
• better than others;
I must
outdo others;
I must
not be worse than others;
my interests
counteract
those of others, and vice versa."

All these attitudes are pridefully put in the service of maintaining the ego's separation.

It is always

"I versus you,"

and this inevitably creates a spirit of one-upmanship.
Whether or not

in your current incarnation
your development
happens to be
• ahead
or
• behind
another's,
to use this [i.e., to use this difference in levels of development]
as a wedge
between
• your own ego
and
• those [egos] of others,
is completely missing the point.

For,
in principle,
there is no difference [i.e., there is no difference or differentiation
between the development levels of two individuals’ egos].

It does not even take very long on this path
to find out
that
• one's interests
conflict with
• those of others
only on
the most superficial level.

What is
really
• right and
• good
can be seen
just beneath the surface.
According to divine law this
deeper good is right for all concerned.

Therefore all
• comparing and
• competing to best others
  • increases the separation and
  • sharpens the illusion that this pitiful existence is all there is to life.

People's prevalent tendency to live for the sake of
• appearances,

rather than for the sake of
• truth and of
  • real feelings and
  • interests,

is also caused by pride.
The illusion of separation is so strong at this point that it seems more important to people to create an impression than even to consider what a tragic, wasteful sacrifice you make to achieve an entirely imaginary gain.

All masks and defenses, pretenses and false shame of exposure, embarrassment about real feelings and one's inner reality regarding the spiritual self, belong in the category of pride; they are tricks of the ego to maintain its limited state.

Self-will comprises stubbornness, resistance, spite, defiance, rigidity.
All these attitudes [i.e., attitudes of stubbornness, resistance, spite, defiance, and rigidity that comprise self-will]

connote

a stiffening
against
• change,
against
• expanding into
new spiritual territory.

These traits
express the attitude,

"I will stay
• where and
• as
I am."

This ego-trick
makes
• rigidity
appear
• desirable

and
makes
• open,
• flexible
movement
appear
• threatening and/or
• humiliating.

• Pride
and
• fear
are necessarily
coupled to
• self-will,
just as
• self-will
must be present
where either of the other two dominates.

Each of these attitudes
harbors the other two as well.
The refusal to move may be evaluated on a more superficial level in terms of personal
• idiosyncrasies and
• neuroses, as
• spite against a specific
  • person or
  • people – let us say
    • parents or
    • parent substitutes or
    • general authority figures.

Or there might be a spiteful attitude toward life itself.

But on a deeper level the ego's trick [in refusing to move] is to remain isolated.

Under the category of fear belong all
• worries,
• anxieties, and
• apprehensions.

The ego's trick is to make change appear
• threatening and
• life-annihilating.
• Worrying and anxiety also prevent you from attaining joyousness, peace, and freedom – the cosmic reality that opens up when the present state is expanded.

Negative intentionality is also part of the ego's trickery to preserve your present limited state.

Whatever the specific negative intention may be, it always indicates spite [i.e., a malicious desire to harm, frustrate, or humiliate another person] – hence self-will, which always

• blurs and falsifies reality, denying all desirable life experience.
Other ego tricks that serve to maintain its [i.e., to maintain the separated ego’s] present "safe" position are:

- denying
  - pleasure,
  - bliss,
  - joy,
  - expansion, and
  - creative movement into life.

The fear of experiencing all these states [i.e., fear of experiencing pleasure, bliss, joy, expansion, and creative movement into life] is obviously also a trick of the ego.

This [i.e., This fear of experiencing pleasure, bliss, joy, expansion, and creative movement into life] is

- a well-known phenomenon applying to all human beings
  and is
- easy to observe.

More such tricks of the ego are:

- inattentiveness,
- lack of concentration,
- abstractedness,
- absent-mindedness.

These attitudes prevent the focusing necessary for the ego to transcend itself.
To transcend its present limited state, the ego requires a good deal of
• one-pointed focusing,
of
• being all there, as it were.

• Laziness,
• tiredness, and
• passivity are, too, tricks of the ego.

They [i.e., Laziness, tiredness, and passivity] make movement
• impossible,
• undesirable, and
• exhausting.

We shall come back to this later.

• Fear of exposure and
• denial of real feelings not only
  • stem from pride
  but also
  • directly perpetuate isolation and are therefore
  • used as ego tricks to deny oneness with others.
Negative reactions
to the negativity of others is another trick of the ego to maintain its isolation.

The moment negativity appears, the energy system begins to function to deny the ego's expansion, which would effect self-transcendence.

The ego denies the joyousness of true being by making something more of other people's behavior than necessary.

It [i.e., The ego] cuts off the vision of real life that exceeds the limited present state.

Only the
• isolated
• ego-bound entity experiences the terror of finiteness.
Distrust and suspiciousness are not only part of the general fear that makes the ego wish to remain immobile and resort to trickery in order to defy the natural movement toward the being's ultimate fate.

While distrust caused by fear is the motivating force [i.e., While distrust caused by fear is the motivating force to defy the natural movement toward the being’s ultimate fate], the ego simultaneously uses the distrust as a trick to stop the movement toward union.

The ego assumes a preposterous and paradoxical position.

It [i.e., The ego] is intrinsically unhappy, precisely because of its finiteness, or what seems finite in its present limited state.
It is self-evident that the ego can see only what is within its present scope of awareness. And what it sees is, to varying degrees, • limited and • falsified.

Hence the ego • sees and • experiences only finiteness: the • disconnected, • meaningless universe in which it [i.e., in which the ego] is senselessly • suffering and • powerless.

This perception of life can alter only to the degree that the ego overcomes the temptation to stay put.
But

the paradoxical position of the ego
is that
it fights to remain
in the very state
that often makes your life
unbearably
• lonely,
• fearful, and
• meaningless.

Unfathomable death
is terrifying,
and although
it is possible
to deny this terror,
it [i.e., this terror of an unfathomable death] cannot be dissolved
as long as the ego remains
within its present narrow confines.

Sooner or later everyone is faced with this terrifying illusory end [i.e., illusory end in an unfathomable death], both
• their own
and
• others'.

22
But even if this terror [i.e., this terror of an illusory end in an unfathomable death] is not acute, it [i.e., this terror of an illusory end in an unfathomable death] remains
• a gnawing force in your soul,
• a force that must always exist until the ego gives up its resistance [i.e., gives up its resistance to its transcendence into an expanded state of consciousness].

In spite of the ego's extreme discomfort, it clings to
• that very condition,
• the very state that makes true vision beyond the imaginary line of demarcation between
  • life
  and
  • death impossible.

This [i.e. This situation where the ego clings to its present state of consciousness even though there is so much fear of death in this state of consciousness] is
• the sickness of the ego state and
• the perversion of it – to cling to the very thing it battles against [i.e., to cling to this limited state of consciousness it is in even while it battles against the terror of death brought on by this limited state of consciousness].
All my friends can easily recognize themselves in this description, for the pathwork makes this incongruity [i.e., the incongruity in which the ego clings to the state of consciousness it is in even while it battles against the terror of death brought on by this state of consciousness] very obvious.

I believe it will greatly help you all
• to see your plight in this light and
• to know that this is a universal state which you are called upon to transcend.

On this path you must
• be concerned with, and
• grope for an understanding of,
  • how to transcend the ego, and
  • what that [i.e. what “transcending the ego”] really means.
• Isolation and
• separateness
are,
  • without a doubt
  and
  • without exception,
  • tragic
  and
  • ironic –
    • tragic
      because unnecessary [i.e., tragic because isolation and separateness are unnecessary],
    and
  • ironic
      because the ego
      clings to
        • what it
          hates
        and
        • what
          hurts it most.

It [i.e., The ego]
lacks
  the
  • discipline and
  the
  • perseverance,
  the
  • commitment and
  the
  • faith
    to venture beyond
      its present scope of awareness.

Suffering
must exist
as long as
you
  • cling to this state
  and
  • indulge in it.
As long as
* all the tricks of the ego are
  * acted out,
  * rationalized,
  * denied,
  * perpetuated and
  * nurtured – as is usually the case –
you cannot help but suffer.

You all know, my friends, and many of you have indeed experienced it, that every step forward on the path reveals new vistas that are very real, much more real than the previous state that you thought was the ultimate reality.

Every step of the way this newly gained reality opens to a life * wider and * fuller for you.
The result [i.e., The result of this opening to a wider and fuller life for you as you take each next step on the path]

is
more
- joy,
more
- peace,
more
- consciousness,
more
- understanding of the beautiful deep meaning of life,
more
- creativity and
more
- intrinsic knowledge of life's eternality versus the illusion of
  - death,
  - the illusion of
  - finiteness.

But every one of these steps [on the path] could have been won only by a tremendous amount of investment on your part.

Whoever still wants
  - indulgence [i.e., still wants a life of indulgence in shortcuts, in following the path of least resistance and requiring no self-facing]
  and
  - easy,
  - cheap results

can never, never attain this new state.
You [who want easy, cheap results]
    will look wistfully
    at the possibilities
yet doubt
    that anything else could exist
    that would warrant
    • the effort and
    • the lowering of your pride.

This doubt [i.e., This doubt that anything else could exist that would warrant your effort and the lowering of your pride]
    then becomes
    the excuse for
    the artificially maintained status quo.

This [i.e., This doubt that becomes the excuse for the artificially maintained status quo]
    is the sin against
    life,
    defeating
    life's
    natural movement
    toward
    • evolution and
    • unification.

• Discipline,
• courage,
• humility, and
• the ability to commit yourself –
 these are not attitudes you do not possess,
 my friends.
Everyone of you possesses every conceivable attribute in the universe.

The question is, do you wish to avail yourself of these potentials within you, or [instead] do you wish to claim • that you do not possess them and • that someone has to "give" them to you magically?

You often hold the • misplaced and • confused idea that • self-discipline hampers your freedom, and, conversely, that • a free person does not need self-discipline.

Nothing could be further from the truth.
Freedom,
in its real sense,
is unthinkable
without
discipline.

And, conversely,
the people
  • who indulge themselves [i.e., indulge themselves in the easiest path of life, the path of least resistance requiring no self-facing or self-reflection]
  and
  • who reject discipline
    are inevitably
      • dependent,
      • weak,
      • powerless,
    and consequently
      • afraid.

They [i.e., People who indulge themselves in the easiest path of life, the path of least resistance requiring no self-facing or self-reflection, and who reject all discipline]
lack
  freedom.

Freedom
can be gained
only to the degree
one uses
  voluntary
self-discipline –
uses it [i.e., uses voluntary self-discipline]
for
  • one's own sake
  and not to
    • appease and
    • appear good
  in the eyes of others.
The latter attitude [i.e., the attitude of appeasing others and trying to appear good in the eyes of others]

often leads
   either to
   • actual
   or [to]
   • imaginary discipline
     being imposed upon the person by others.

When such imposition [i.e., imposition of discipline upon the person by others] happens –
   and this is of course undesirable –
   it is always a result of the denial of
     • voluntary self-discipline,
     which goes together with
     • self-responsibility.

Every expansion
   must be fought for
   with self-discipline,
   by overcoming the embedded resistance against expansion.

The discipline must be used
   • for stringent recognition of the ego tricks
   and
   • against giving in to them.
This expansion is always a step beyond a known territory.

The ego has evolved to its present state, which varies, of course, from person to person, as a result of what humanity has already achieved.

The "territory" people have gained determines • their degree of functioning, • the scope of their experience and • awareness.

When I speak of "territory," I mean a state of • awareness and [a state] of • available • creative life force and • influx from the real world, all of which make experiencing life • deeper and • more meaningful.

The word "territory" is thus not to be understood • in a geographical sense, but • in a total sense.
The fences around this territory indicate the degree of the ego's self-transcendence [i.e., the degree to which ego-imposed fences have limited the ego’s self-transcendence].

Every incarnation, on whatever level, requires increasing the scope of one's "field of operation."

- To widen the fences around the fragmented ego,
- to bring in more reality from the world beyond the illusory confinement

is the task.

Indirectly, this [i.e., this widening of fences around the fragmented ego and bringing in more reality from the world beyond the illusory confinement] applies to all levels.
Even the

• most mundane,
• outer,
• physical and
• intellectual
• knowledge and
• skills
to be acquired

increase in some way
your present ability to
• function and
• experience life,

and thus
indirectly
contribute to
the ultimate task
of
self-transcendence.

The acquisition
of new
• knowledge and
• skills
also demands
the cultivation of the
attitudes
necessary for
self-transcendence.

Every bit of
• new knowledge or
• a new skill
yields,
• directly or
• indirectly,
more
• spiritual power and
• awareness,
more
• experience of joy and
• realization of
• your own adequacy and
• your potential.
To acquire new
• knowledge or
• skills,
on whatever level,
always means
overcoming
laziness.

It [i.e., Acquiring new knowledge or skills, on whatever level.]
means
self-discipline:
the more
• desirable a new aspect of life is,
the more
• real and
• durable
it is [i.e., the more real and durable
a new aspect of life is],
the more
• you must invest in it [i.e., the more you must invest in
this new aspect of life].

It [i.e., Acquiring new knowledge or skills, on whatever level.]
means
• trial and error, and
• the ability to
  convert
• failure
into
• success.

It [i.e., Acquiring new knowledge or skills, on whatever level.]
means
• perseverance,
• patience,
• faith.
It [i.e., Acquiring new knowledge or skills, on whatever level.] means

- overcoming fear
  until
  the new thing
  becomes
  - one's own natural possession,
  until
  it [i.e., until the new thing]
  becomes
  - part of the personality,
  - second nature, so to speak.

The ego's task is always first
to accept
- the difficulties,
- the hardships
  of the learning process.

Only when the ego has learned the more mechanical aspects of this process can
the influx of the spiritual self make the new acquisitions a
- spontaneous,
- living,
- effortless experience.
• Ego
  means
  • effort;

• spiritual self
  means
  • effortlessness.

This desirable effortlessness
  is not given
  by magic, however,
  for this would mean
  that
  the ego
  is not being
  • transcended
  but [rather the ego is being]
  • avoided.

The ego
  must change its
  • lazy,
  • resistant
  attitudes
  in order
  to
  • transcend itself
  to
  • become able to
    unify with
    the
    cosmic,
    greater self.

The ego
  must lay
  the arduous groundwork
  until
  the real self
  can come through.
This [i.e., The ego’s need to lay the arduous groundwork until the real self can come through]
can be noted
in every
• activity or
• skill.

First
there is
always
effort.

It [i.e., The work of transcending the ego]
becomes
pleasurable
only when
it [i.e., only when the work of transcending the ego]
• seems,
and
• actually is,
"happening through you."
If you are learning
a manual task,
the manual rules
have to be learned
until
they become part of the ego;

if [you are learning]
a mental task,
mental knowledge
has first to be painstakingly acquired,
often through
quite mechanical processes.

Then [i.e., When the new knowledge has been painstakingly acquired]

• the new knowledge
will become
the person's own
and

• the spirit can use
this newly expanded
  • vision,
  • knowledge,
  • skill,
  • energy, and
  • accomplishment
to play
creatively.

An artist
who wants to bypass
the effortfulness of
learning the ground rules
can never unfold
any creative ability,
no matter
how real
it [i.e., how real the artist’s creative ability] may initially be.

These creative abilities
will wither
because
that person
wants to cheat life.
The spiritual path itself
demonstrates
the identical principles.

As mentioned before,
the ego
must
• learn and
• adopt
attitudes
compatible with
the
• universal,
• divine
ones.

This is, as you know,
not easy.

The inspiration
of the spiritual self
is blocked off
to the degree
the ego
is blindly involved in
its negativity,
including
• laziness,
• pride,
• self-will,
• fear,
• wish to cheat life, and
• escapist tendencies.

But as these [negative] tendencies
are
• honestly recognized and
• gradually given up,
the influx of
the world of
eternal
• truth,
• love, and
• beauty
becomes possible.
The arduous task of
- making the ego flexible
  always comes first:
  - teaching it [i.e., teaching the ego],
  - bending,
  - changing it [i.e., bending and changing the ego];
  - making it [i.e., making the ego]
    • receptive and
    • vibrant;
  - letting new
    • life energy and
    • creativity
    flow through it [i.e., letting new life energy and creativity
      flow through the ego]
    by
    • identifying and
    • abandoning
      the ego’s tricks.

Whether it [i.e., Whether the change in the ego]
takes shape as
new
- knowledge,
new
- skills,
or
- a new attitude toward
  • life and
  • the universe,
this change
always means
a new territory
has become your own.
People truly wither away when they remain in the narrow confines of their present state because

- they feel it [i.e., they feel their present state] is safe and
- they think they have eliminated the need for
  - effort and
  - investment.

They [i.e., People, when they remain in the narrow confines of their present state,] do not permit life to regenerate them.

Regeneration can happen only where inner movement exists.

It always seems frightening at first to go beyond the ego's present confines.

The new territory is
- foreign,
- unknown.
People want to avoid the unknown, and they would rather • cower in fear of it [i.e., rather cower in fear of the unknown] than • have the courage to • learn about it [i.e., than have the courage to learn about the unknown] and • make it their own [i.e., than have the courage to make the unknown their own].

To make the unknown known, • outside as well as • inside, is the beauty of the spiritual path.

The ego is under the illusion that to stay in the • stagnant, • narrow confines of the already known territory — for regardless of how much wider it may be [i.e. how much wider one’s known territory may be] compared to • the territory of others, it is still narrower as compared to • one’s potential — is • easy and • relaxing.
To
  • pull yourself up by your bootstraps
and
  • move beyond [i.e., to move beyond your current confined stagnant state] seems terribly tiresome.

This feeling [i.e., This feeling that to move beyond your current confined stagnant state would be terrible tiresome]
  is illusory
  because
    • the stagnant state
      is really
      a contraction,
  and
    • contraction
      is by no means
      • relaxing and
      • restful,
        although it may
        seem so [i.e., contraction may seem relaxing and restful] to the confused mind.

True restfulness
  is always
    • alive and
    • effortlessly moving.

This [i.e., True restfulness, a state in which one is always alive and effortlessly moving]
  is impossible
  in a state of contraction.

You can verify this
  by looking around you.

The people
  who do the least
  are always
  the most tired.
And the people who do most are always most energized and relaxed—provided their activity does not serve as an escape from the self.

Harmonious movement is not tiring or exhausting, although you may experience such symptoms [i.e., you may experience symptoms of tiredness or exhaustion] at first, because to go from • stasis to • motion on any level first requires accepting a temporary effort with • self-discipline, • faith, • courage, and • humility until • the effort becomes • effortless.
Spiritual movement is effortless.

By
- spiritual movement
I mean
- the movement
  of
    - ultimate reality,
      of
    - the totally unified entity.

The stagnation is really very effortful, because it [i.e., because stagnation] requires
- an enormous and
  - often unconscious effort
    in order to sustain
      the resistance
      against
      the soul's
      natural inclination
      to follow its destiny.

This unconscious effort [i.e., This unconscious effort to sustain the resistance against the soul’s natural inclination to follow its destiny]
then manifests as
- tiredness,
  - exhaustion,
    - weakness,
      which furnish the excuse [i.e., the excuse of being tired or weak]
        to remain still longer
        in the status quo.

The ego uses the results of its own errors [i.e., the results of its errors being tiredness, exhaustion, and weakness]
as tricks.
• All life
  is
  movement,
and
• movement
  is
  not effortful
  when the entity
  is in harmony with
  life.

But
movement
seems
temporarily
  effortful
  until
  this harmony [i.e., until this harmony with life]
  has been established
  by
  reorienting
  the ego.

[When the ego has been reoriented]
You then
move
within
  the rhythm
  of your own life stream.

When you
can
feel
  the rhythm of your life stream,
• you have
  already
  acquired
  a certain amount of
  self-awareness and
• you are
  already
  within
  the expansive movement.
Those who are on paths such as yours will find that
  • some parts of them are already joining the cosmic movement;
  • other parts still resist and stagnate.

Your moving parts are the aware parts.

These [moving] parts are capable of recognizing the significance of the resistance.

These [moving] parts can meditate
  • on seeking a deeper understanding of your task in life;
  • on the meaning of your life in the light of this lecture.

You will find greater motivation to request guidance so that
  • your stagnating parts will yield to
    • the moving parts.

Little by little you will energize the contracted consciousness that has separated itself from the whole.
When I speak of ego,
I do not wish to imply
that it should be
totally
• negated,
• denied, and
• insulted.

The ego
• is part of
divine consciousness and
• holds all aspects of
the greater self
from which
it has separated itself,
even if they [i.e., even if aspects of the greater self which
the ego holds]
are
• distorted and
• misused
[i.e., distorted and misused by the ego].

The basic
• energy and
• consciousness
of the ego
is made of the same substance
with which
you ultimately reunite.

The ego
must be
healthy
in order
to
• venture beyond its present confines,
to
• transcend itself, and
• learn and
• own
as yet
unknown spiritual territory.
It [i.e., The ego]

needs to expand its

• knowledge,
• experience, and
• creative potential.

In order to do this [i.e., In order to expand its knowledge, experience, and creative potential],

the ego must adopt attitudes compatible with its original nature.

All the

• tricks of the ego,

all the

• negativity and
• evil

that are embedded only in the ego,

have to be recognized with a

• very incisive,
• sharp self-honesty for what they are.

• Denial,
• rationalization, and
• projection

must be given up.

The searchlight must be ruthlessly turned on the little self.
Only when you use your ego consciousness to put the strong light of truth on other areas of your ego consciousness can you adopt
• healthy,
• truthful
attitudes.
Only a healthy ego can
• transcend itself and
• unify with
  the naturally healthy
divine consciousness.

The
• weak,
• sick,
• distorted
ego
  very often
  wants to give itself up
  simply because
  it cannot bear itself any longer.

It [i.e., The weak, sick, distorted ego] adopts various forms of escape, such as
• drugs or
• other means of false transcendence.

But such [i.e., But false] ego transcendence is
• highly dangerous and
is
• just a variation of insanity.
For insanity itself
   is the attempt of the ego to
   • lose or
   • transcend
   itself
because
   it can no longer
   • bear
   itself.

In all these
   • false and
   • dangerous
   attempts [i.e., In all these false and dangerous attempts by the ego to lose or
   transcend itself],

the entity
   always
   seeks to avoid
   • effort,
   • pain,
   • inconvenience, and
   • those aspects of life
   • with which it does
     not agree or
   • which it does
     not understand.

It [i.e., The ego or entity]
   seeks to cheat,
   using shortcuts,
   which
   • can never work and
   which
   • exact a very high price.
Consequently [i.e., Because using shortcuts never works and exacts a very high price],

the entity
may hold on
even tighter to the
• immobile,
• rigid
 state,
perhaps for
many incarnations,
thus [i.e., thus by holding on even tighter to the immobile, rigid state for many incarnations]
making
• healthy ego transcendence
as impossible as
• the false kind [i.e., the false kind of transcendence – via drugs or other means of false transcendence].

You can succeed only
• by using
  the healthy part of the ego
to shed light on
  the sick part;

• by using
  the honest part of the ego
to shed light on
  the dishonest part.

Then [i.e., Then when you use the healthy part of the ego to shed light on the sick part and use the honest part of the ego to shed light on the dishonest part] ego transcendence takes place in the safest possible way.
Then [i.e., Then when you use the healthy part of the ego to shed light on the sick part and use the honest part of the ego to shed light on the dishonest part] you acquire new territory: a territory that was at first frighteningly • foreign, • unknown, and • apparently dark but will become • familiar and • light.

With this new safety, a sense of eternality is created in the self. The deepest • feelings, • knowledge, and • experiences of life's continuum will • grow and • automatically eliminate an enormous amount of • pain and • fear.

But this growth cannot come cheaply.

It [i.e., This growth] requires full • investment and • commitment on your part. And whoever does this [i.e., whoever makes this full investment and commitment] genuinely must reap the fruits
in a most concrete way.

46

**The greater your efforts become, the more of a spiritual force you**

- lawfully elicit and
- make your own.

**Every step of**

- truth and
- goodwill activates
  - automatically and
  - inexorably
    - **power and creative spiritual force**
      - **within and around you.**

47

**Blessings and love for all of you, my dearest ones.**

---

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

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

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

**Trademark/Service Mark**

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

**Copyright**

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.
Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.