

The Ego's Cooperation With -- or Obstruction of -- the Real Self

Study Guide for Online Meetings on PL 158

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Week 1: Ego's Relationship to Real Self

Week 2: Function of the Ego

Week 3: Fear of the Real Self

Week 4: Transcendence Requires a Healthy Ego

Week 1: Ego's Relationship to Real Self

Man's unhappy condition is due primarily to the ignorance about the existence of what we may also call "*the real self*."

Man is vastly ignorant of it. He ignores the fact that there is anything else alive in him but his ego. Even those of you who have for years formed a concept of the real self, of the creative substance that enlivens every human being, forget in 95 percent of your daily lives that this creative being lives and moves in you and you live and move in it. You forget its existence. You do not reach for its wisdom. You stake all your reliance on your limited outer ego self. You neglect to open yourself for the deeper self's truth and feelings. You go blithely ahead as though there really were nothing else but your conscious mind, your ego self with its immediately accessible thinking processes and will force.

With that attitude, you shortchange yourself greatly. This inevitably has various consequences. The first one is the question of identification.

When man identifies himself exclusively with the ego, with the outer conscious self, when his sense of self is predominantly associated with the ego functions, he becomes completely imbalanced, and his life becomes emptied of substance and meaning.

Since the ego cannot replace --or in any way come near the resourcefulness of the real self -- it is inevitable that such a person (and this comprises the majority of human beings) becomes tremendously frightened and insecure. The individual must feel inadequate, and his sense of life, of living, of self must become very flat and unenjoyable. Substitute pleasures are then -- often frantically -- looked for, which are hollow and leave him exhausted and dissatisfied.

PL 158

Four Fundamental Human Fears

These fears come into being as a result of being cut off from the real self -- in ignorance and in false ideas." They are:

1. Fear of Death
2. Fear of Life
3. Fear of Pleasure
4. Fear of letting go

PL 158

Download Pathwork Lecture 158 from www.pathwork.org for a description of these fears

The real self is actually so much nearer to you than you realize. In fact, there are areas in your life where you do act out of your real self, but you do not know it because it is such a natural process.

As yet, you cannot distinguish between this kind of action and the action coming forth from the superficial layers.

True Self vs Superficial Personality Layers PL 94

Exercise 1a: Each day for at least a week, spend a few minutes remembering any moments during the day that prompted feelings of fear, as these are exclusively generated by the Ego and may help you to distinguish it more clearly.

Try to categorize the results into what the Guide calls ‘Four Fundamental Human Fears’.

The written Daily Review procedure outlined in PL 28 (sample below) is a way to track of such feelings, fears, sensations, or ‘coincidences’. Having a written log facilitates finding common denominators, or subtleties that occur over a wide variety of circumstances and situations and may not seem related at first. Two other versions of Daily Review are also summarized.

Exercise 1b: Alternatively, track any sense of being hollow, exhausted, or dissatisfied. See if you can identify the source of these feelings as ‘substitute pleasures’.

When you review the entries after one week, try to imagine what these substitute pleasures were intended to replace. See if you can categorize them. Notice any recurring themes.

Daily Review 1.0

Let the whole day pass in front of your eyes, in your memory, and think of everything that has happened that has given you in some way a disharmonious feeling or reaction. No matter how wrong the other person may have been, the moment you have been touched by it, there must be something wrong within you.

If you follow this through for some time to come, really faithfully (not just once or twice -- that will not do you any good) but regularly and faithfully for some time, you will, after a while, see a clear pattern coming out of it. Pray for enlightenment and guidance every time you conduct this daily review, [The Call](#) PL 17

Daily Review 2.0 PL 28 <http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Track your daily experiences of disharmonies. After keeping logs for several weeks, see if you can notice any common denominators.

Daily Review Graphic created by Shakila F.				
DATE	SITUATION	REACTION	BEHAVIOR/ RESPONSE	JUDGMENT
	Facts/Circumstances of Disturbance	Feelings, thoughts, emotions	How You Acted (Exaggerated/Minimized)	Affirmed/Negated My Belief That...
10/01/20	Late for work	Fear/anxiety about job	Yelled at kids	I'm a bad mom
10/01/20	Fight re dinner cleanup	Felt let down by family	Didn't speak for hours	People are inconsiderate

Daily Review 3.0 Learn to investigate your reactions, and ask yourself what the meaning and further significance of them may be. What do they imply? What lies behind the emotions you register in the most casual incidents of your life? What is the emotion you register just at first, and what is behind it?

The Capacity to Wish: Healthy and Unhealthy Motives in Desire PL 56

Week 2: The Function of the Ego

Its main function is to deliberately seek contact with the greater self within. It must know its position. It must know that its strength, possibility, and function is to seek contact, to decide for it, to request the help from the greater self to establish contact permanently with it.

Moreover, its task is to discover the obstructions between it and the greater self. Here, too, its task is limited. The realization always comes from within, from the real self, but it comes as a response to the ego's wish to comprehend and to change falseness, destructiveness, error.

In other words, the ego's task is to formulate the thought, the intent, the desire, the decision. But its limitation is in the execution of the thought, the intent, the desire. After its task is fulfilled of deciding to pay the price of truthfulness, integrity, honesty, effort, and good will, it must step aside and allow the real self to come forth with its intuition and inspiration that set the pace and direct the individual path. The ego must, again and again, select, decide, intend in order to follow this way of development.

It must be willing to learn from within, and to comprehend the deeper language of the unconscious, which is first quite obscure but later becomes increasingly more obvious. It must learn to interpret the messages of the destructive unconscious, as well as of the still deeper unconscious real self with all its wonderful creativity and constructiveness.

The ego must lend its wholehearted support, its one-pointed effort, its most constructive attitude and undivided attention to the inner path. It must know its limitation as to the deep wisdom, the individual rhythm of the path, the timing, the strength to persevere in difficult times, and call upon the unlimited resources of the real self. The ego can be likened to "arms," arms that move toward the source of life and stop moving when their function is no longer anything else but to receive.

It also means exploring the conditions which make a connection with the real self possible. The ego self must be compatible with the real self.

Ego can	Ego cannot (and the Real Self CAN)
Memorize	Feel, Produce deep feelings
Learn	Deeply experience
Collect creative knowledge	Give a deep flavor to living
Repeat / Copy	Deeply know
Remember	Be creative
Sort out	Be spontaneous
Select	Reconcile all apparent opposites
Make up the mind	Always have answers
Move towards a certain direction	Always have solutions
Die	Render man more alive, fulfilled

The ego cannot produce deep feelings and a deep flavor to living. Nor can it produce profound and creative wisdom. The ego can only memorize, learn, collect other people's creative knowledge, repeat, and copy. It is equipped to remember, to sort out, to select, to make up the mind, to move toward a certain direction -- outwardly and in inner emphasis and approach. These are its functions.

PL 158

Spiritually Immature Ego:

Ego relies on Self-Will
Happiness = getting what I want now
Happiness comes from outside me
Unhappiness = I am a victim

Spiritually Mature Ego:

Ego relies on connection to Real Self = Divine
Happiness = being aligned with Spiritual Law
Happiness comes from inside me
I am responsible for my attitude towards life

Self-Knowledge; Inner Guidance PL 11

Exercise 2a: Spend some time identifying the Ego; what it does and doesn't do, how it approaches different situations, when it feels confident and when it questions itself. Notice whether the Ego seems spiritually mature or immature. This may vary from one circumstance, event, or day to another. See if you notice any limitations of the Ego, or where the Real Self 'steps in'

Actually, the ego is a particle, an isolated aspect of the master intelligence, of the real, inner self. It is not different from it, only there is less of the real self in it. Since it is separated, disconnected, and limited, it is less reliable and secure than that from which it stems. It will integrate with the real self so that there is one -- this "one" being fuller, better equipped, wiser, having more and better of all assets imaginable. Yet the separated ego thinks this means its annihilation, its ceasing to exist. In its ignorant, limited way, it feels existence only as the separated being -- hence it pursues further separateness.

Unity and Duality PI 143

Exercise 2b: Meditate on this mature concept of happiness: *"I am independent of outer circumstances, regardless of what they are. I can be happy under any circumstances because even the disadvantageous or unpleasant events will have a purpose, bringing me that much nearer to complete freedom and infinite happiness."* Thus even difficult times will have the power to make you happy. *The Desire for Happiness and the Desire for Unhappiness* PL 58

The Spiritual Function of the Ego

The real self transcends the flat laws of outer morality; therefore you must have the courage to be in your own truth rather than paying allegiance to public opinion, to an authority, to society at large. Such submission only happens out of fear and greed, cowardice and opportunism. Thus outer morality is not necessarily a sign of real, inner morality.

PL 158

The ego's main function is to deliberately seek contact with the greater self within. Every incarnation, on whatever level this may pertain, requires the entity to increase the scope of his "field of operation," to widen the fences around the fragmented ego, to bring in more reality from the world beyond the illusory confinement. Indirectly this applies to all levels.

The ego's task is always first to accept the difficulties, the hardship, the overcoming, the learning process. Only when the ego has learned the more mechanical aspects of the venture can the influx of the spiritual self make the new acquisitions a spontaneous, living, effortless experience. Ego means effort; spiritual self means effortlessness. However, this desirable effortlessness is not given by magic, for this would mean that the ego is not being transcended, but avoided. The ego must change its own lazy, resistant attitudes in order to transcend itself and become compatible to unify with the cosmic, greater self. The ego must lay the arduous ground work until the real self can come through. This can be noted in every activity or skill.

First there is always effort. It becomes pleasurable only when it seems, and actually is, "happening through you." If it is a manual task, the manual rules have to be learned until they become part of the ego. If it is a mental task, mental knowledge has to be painstakingly acquired first through often quite mechanical processes. Then the new knowledge will become the person's own, and the spirit can use this newly acquired expansion with its accompanying wider vision, knowledge, skill, energy, and accomplishment, to play creatively. An artist who wants to by-pass the effortfulness of learning the ground rules can never unfold his real creative ability, no matter how real it may initially be. These creative abilities will wither because he wants to cheat life.

The influx and the inspiration of the spiritual self are blocked off to the degree the ego is blindly involved in its laziness, pride, self-will, fear, negativity, wish to cheat life, tendency to escape, etc. But when these tendencies are being honestly recognized and gradually given up, the influx of the world of eternal truth, love, and beauty becomes possible. So what comes first is always the arduousness of making the ego flexible; teaching it, bending and changing it; making it receptive and vibrant; letting new life energy and creative flow come through to it **by identifying and abandoning its tricks**. This changing of the ego always means that a new territory has become your own.

Meaning of the Ego and its Transcendence / Ego Tricks PL 199

TRICKS OF THE EGO from [Meaning of the Ego and its Transcendence](#) PL 199 and
[Pride, Self-Will and Fear](#) PL 30 *Chart by Andi Kiva for the PTH*

PRIDE: Creating artificial conflict between self and others. Better/worse than	Maintaining a separate state by the trick of creating an "I versus you" and a spirit of one-upmanship. "I'm better than you, I must outdo you", etc. creating separateness
PRIDE: Living for the sake of appearances	Trick is in believing its more important to create an impression, and appearance, rather than rely on truth, real feelings and interests.
PRIDE: Shame of exposing real feelings and spiritual self	Ego trick to maintain the limited state by creating attitude of pretense, false shame of exposure, mask, embarrassment.
SELF WILL: Stubbornness, resistance, spite, defiance, rigidity	These cause stiffening up against change. Stating " <i>I will stay where and as I am</i> ". Trick is to make this rigidity desirable and to make open, flexible movement appear threatening or humiliating.
SELF WILL: Negative intentionality	Whatever the negative intentionality is, it indicates spite which always blurs the real view and falsifies the situation so that all desirable life experience is denied
FEAR / SELF WILL: Laziness, tiredness, passivity	Trick is to make it appear as if movement was undesirable and exhausting. In actuality, the stagnation is more exhausting as its holding back the natural inclination towards growth.
FEAR: Instinct of self-preservation is displaced	The FEAR of losing one's present state of awareness; this ego trick displaces the instinct of self-preservation, using it to preserve the present awareness
FEAR: Worry, anxiety and apprehension	Trick of the ego is in making movement appear threatening.
FEAR Distrust and suspicion	Ego trick that creates suspicion and lack of trust, creating wish to remain unmoving and in present limited state.
Creating fear of positive states	Ego trick of maintaining "safety" by denying pleasure, bliss, joy, expansion, creative movement, etc. Ego creates fear of these states.
Inattentiveness, lack of concentration, abstractedness, absent-mindedness	Trick is to deny the one pointed focus necessary for the ego to transcend itself.

Exercise 2c: See if you notice these Ego Tricks in yourself or others. Once engrained, they may be described as character flaws, or brushed off as 'normal' because they are so prevalent in a culture.

Week 3: Fear of the Real Self

When we think of the real self, we know that it stands for the divine spark. Unconsciously, your concept of it is that this real self is so lofty and so holy that it is utterly foreign to the “you” with which you are familiar. This not only frightens you a little, but it also discourages you. This is one of the greatest stumbling blocks in finding your real self. The real self is actually so much nearer to you than you realize.

The real self is actually so much nearer to you than you realize. **In fact, there are areas in your life where you do act out of your real self, but you do not know it because it is such a natural process.** As yet, you cannot distinguish between this kind of action and the action coming forth from the superficial layers.

Perfection in the real divine sense is relative, and depends rather on one's attitude toward oneself and one's acts than on a perfect act as such. **It is never what you do, but how you do it.**

Whenever you act out of your real self, you are in complete unity with yourself. There is no doubt, no confusion, no anxiety, no tension. You are not concerned with the appearance of the act in the eyes of others. Nor are you concerned about the principle or rule.

You **are** concerned, however, with the **effect of your action** on others and yourself, about the **consequences**. And you chose this alternative because, even though you recognize its imperfections, it seems less imperfect to you than another alternative. It corresponds to your innermost nature. This does not apply, of course, to destructive actions of a crass nature.

True Self vs Superficial Personality Layers PL 94

Exercise 3a: Lack of awareness is one of the tricks of the Ego! Try to get in touch with your fear of the real self. It may also disguise itself as an indifference to God, a distrust of authority, or skepticism about spiritual law.

How to find the Real Self

Find and become aware of your forcing current, the current of "I want" on one hand, and "I fear that I will not get what I want" on the other.

Once you are clearly aware of this current in you, not as a generality but how, in what particular way, it manifests in you, you will be able to let go of it. Then and then only can you give it up. If you do that again and again, soon you are bound to become aware of the feelings of your real self, which slowly rise to the surface after you have banned them in fear for such a long time. You did not trust them, therefore you could not trust yourself. If you cannot trust yourself, you cannot trust life, the world, or God.

The real feelings are calm. They do not mind being patient. When they express themselves, there will be no doubt, no wavering. Since they are one with the stream of life, they will carry you in the right direction, and you will have no doubt about it -- if you are but willing and patient enough to trust them.

Once you reach that state, you will experience certain feelings which are almost impossible to convey in words. You simply have to experience them. All I can say is that the relief of a burden

you have unnecessarily carried will be so tremendous that your joy and liberation will be a strongly felt reality. You will spontaneously be the best you can be: poised, unrepressed, without inhibitions. You will say the right thing at the right time and know when not to speak. You will be relaxed and concentrated at the same time, fully aware and alive to the moment and its requirements. You will know that nothing that should be yours could fail to come to you. You will not need to be in a frenzy about it, worrying whether or not you do too much or too little. You will just do what is necessary and eliminate that which is unnecessary, without fear and worry. This serenity sounds like an ideal that is impossible to attain on this earth. And I do not say that you will reach its perfected state overnight. But gradually and surely you will increase it, having more and more seldom the first unavoidable setbacks.

[Self Confidence](#) PL 77

Fear is a Feeling; Feelings Can Change

Whenever one fears the real self, one must fear life and death, pleasure and fulfillment, happiness and unfoldment, one's feelings and the creative process itself.

Feelings and the creative process are inner movements, which I also termed soul movements. They have their messages and signs which cannot be sufficiently heeded for the individual to effect self-realization and to establish contact with the real self.

Feelings cannot be controlled by the ego. Whoever attempts this merely deceives himself. He superimposes and kills the spontaneity and freedom of the real self. This is why feelings can never respond to any must, issued either by other people or by the self. They come about indirectly and seem to have their own, independent life, their own laws, their own logic and wisdom. Man would do better to explore and understand this law and wisdom rather than to deny them and superimpose over them his puny ego logic, ego law, and pseudo-wisdom. For feelings are an expression of the creative process itself, and this process cannot be forced. It can only be encouraged or discouraged, just as feelings can.

PL 158

So often man remains in a bottleneck on his path because he does not move away from the wrong conclusion. He has found it, he knows in principle that it is wrong, but he remains with it under the guise, *"This is the way I feel,"* waiting to feel different without any effort on his part.

But change can come only when he seriously questions his conclusions, and he admits that it can be different, and he looks at this eventuality. The challenge of an assumption must take place after the assumption is put into precise words, *"I expect life to be in this or that way, at least as far as I am concerned."* Then you make room for truth that could never enter into the closed chambers of your dark, dismal misconceptions about life and your own innermost nature.

[Spiritual Fearlessness](#) PL 146

Exercise 3b: Real feelings are not forcing currents. The Ego interprets them based upon its own agendas, exaggerating and then focusing them into strong emotional reactions, like 'whipping up a crowd'. We each have a familiar set of commonly used forcing currents.

Find your forcing currents by relaxing completely, and allowing some time for the real self to 'float' forward. Notice any excuse or invitation to stop the process, such as impatience, worry, apprehension, or an inability to concentrate. These are forcing currents.

Consciously CHOOSE to feel differently about the process. What happens?

Fear of Self

Every kind of fear amounts, in the last analysis, to fear of self. For if there is no fear of your own innermost self, you could not possibly fear anything in life. Therefore you could not fear death either. Fear of self is the key.

Fear of Self: Giving and Receiving PL 155

The real self exudes and transmits a vital flow of energy consisting of many subdivisions of specific energy kinds. It is what I usually call the life force. This life force is not only a tremendous power, it is consciousness. It contains deep wisdom, and it contains inexorable lawfulness, eternal and immutable. It is necessary to explore and understand these laws. This enriches life in a most wondrous manner to a degree you cannot imagine.

Denying the intense ecstasy of this life force, which manifests on all levels of existence, in all facets of living -- in some areas more intensely than in others -- means courting various degrees of death. Therefore he who fears letting go of the ego, he who fears pleasure and denies pleasure because of this fear must court death. This is the true meaning of death. It is a denial of the true original life kernel. Embracing this life force means living deathlessly.

All this, my friends, may lead to the misunderstanding that the ego should be dispensed with. Nothing can be further from the truthful way than a disregard or neglect of the ego. Doing this would merely lead to the opposite extreme. The person who has, throughout a lifetime and often during several lifetimes, overemphasized his ego in the mistaken idea that this is not only safety but life itself, becomes tired. He becomes tired because every wrong soul movement, based on misconception, is exhausting. It makes him cramp up in order to desperately hang on.

PL 158

The Self-Regulating Nature of the Spiritual Process

The only way these involuntary processes can be trusted is when you realize that they are self-regulating, as perfectly and as completely as many of your biological functions which you take for granted, and whose self-regulating nature you never even bother to think about. It would not occur to anyone to want to regulate his blood stream, his nervous system, his heartbeat, the functioning of his liver or any other inner organ. They do their work perfectly by themselves.

When the self-regulating nature is experienced, the involuntary processes integrate with the ego functions. Then and then only can life be truly fulfilling and rich. A new freedom exists to receive what comes from within. One is being lived from within, as it were. This is self-realization.

The Self-Regulating Nature of Involuntary Processes PL 153

Exercise 3c: Consider the possibility that happiness is the result of coming into alignment with your natural state of being, just as sleep is part of the natural rhythm of life, versus something you have to work for or find.

Spend some time noticing where you feel the need to strain to be happy (or happier!).

Notice what you want to avoid. Find the 'or' in your argument (what you are against / what you are for / why making a choice or taking action feels or for something).

Find an 'and' where you can accept most of what is going on, for the moment. You may have to 'tweak' things a bit so that you are comfortable not taking action (like shifting your body a few times before you can fall asleep more easily).

Week 4: Transcendence Requires a Healthy Ego

The ego is necessary to change its own mind and intent. The ego alone is capable of exchanging the false idea for a truthful one. Only when your ego deals adequately with the realm in which your personality, your body, now lives can you then deeply comprehend your real faculties, potentials, and possibilities.

Only when you are in possession of a strong and healthy ego -- not overgrown, not overemphasized -- can you use this ego in order to transcend it. Only when the ego is healthy and strong can you know that it is not the final answer, the final realm of being. You then use it in order to pass it, to transcend it, to reach a further state of consciousness.

[The Function of the Ego](#) PL 132

Map Out the Strengths and Weaknesses of the Ego

Whatever the various false ways of relief from a cramped ego are, they always mean the weakening of the ego. If, on the one hand, the ego is too strong, it inevitably must be too weak on the other. To the extent you are frightened of letting go of ego control (in the false idea that this makes you lose strength), to that extent you are unable to assert yourself because you are afraid.

The more capable you are of self-surrender -- to your feelings, to the creative process, to the unknown qualities of life itself, to a mate -- the stronger you must be. You will then not fear to make decisions, to make mistakes, to meet difficulties. You will rely on your own resources, will have the integrity of your own views, will pay the price for selfhood, will assert your rights as you fulfill your obligations freely and willingly, not out of fear of authority or of the consequences of disapproval.

The ego strength of such healthy self-assertion makes self-surrender possible. Conversely, the weakness of an ego that fears self-responsibility makes self-surrender -- and thus pleasure -- impossible.

The person who habitually overcharges and exhausts the ego faculties will then seek false relief. Such false relief can take many forms. One of the more crass forms is insanity, where the ego is completely disabled. In less crass cases, it takes the form of neurotic manifestations, where the ego is unable to use its faculties of strength, selfhood, self-responsibility, etc. Or it can take the form of alcoholism, drug addiction, and all the artificial ways of obtaining relief from an overly tense ego that is deprived of pleasure because it is too frightened to surrender to the creative process.

It is therefore of primary importance to comprehend what the ego faculties are, how to use them, and where the ego's limitations are.

PI 158

The only way is to use the healthy part of the ego to shed light on the sick part, to use the honest part of the ego to shed light on the dishonest part. Then ego transcendence takes place in the safest possible way. With this new safety, a sense of eternity is being created in the self: the deepest feeling, knowledge, and experience of life's continuum grows and thereby an enormous amount of pain and fear are automatically eliminated.

[Meaning of the Ego and its Transcendence / Ego Tricks](#) PL 199

That part of you which is doing all this watching is certainly more in charge, has more power, is more active and real than the part that is being observed, evaluated, changed, etc. The ego makes the identification, but gives itself up voluntarily so that it is integrated into the spiritual self.

Identification and Intentionality:

Identification of the Spiritual Self to Overcome Negative Intentionality PL 195

<p>Weak Ego Incapable of coping with life; cannot maintain integrity. Becomes dependent</p>	<p>Healthy Ego Understands its function in relation to the Real Self and life; wants to understand and improve itself</p>	<p>Overgrown or Overblown Ego Attempts more than it is able to handle; sees asking for help as helplessness so lives in defense and denial. Has to fill in ALL the space available ALL the time!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!.....</p>
<p>Integrated Ego Integrated with divine consciousness. Moves out into life as the Real Self</p>		

Exercise 4a: An individual may manifest different levels of development in different aspects of life under different kinds of circumstances with different people.

Have some fun here -- almost as if you are tracking multiple personalities! Create a chart or an imaginative 'map'. When, where, who or what triggers or precedes a shift?

The Process of Transcendence

The ego must know that it is only a servant to the greater being within. Its main function is to deliberately seek contact with the greater self within. It must know its position. It must know that its strength, possibility, and function is to seek contact, to decide for it, to request the help from the greater self to establish contact permanently with it. Moreover, its task is to discover the obstructions between it and the greater self. Here, too, its task is limited. The realization always comes from within, from the real self, but it comes as a response to the ego's wish to comprehend and to change falseness, destructiveness, error. In other words, the ego's task is to formulate the thought, the intent, the desire, the decision. But its limitation is in the execution of the thought, the intent, the desire.

After its task is fulfilled of deciding to pay the price of truthfulness, integrity, honesty, effort, and good will, it must step aside and allow the real self to come forth with its intuition and inspiration that set the pace and direct the individual path. The ego must, again and again, select, decide, intend in order to follow this way of development. It must be willing to learn from within and to comprehend the deeper language of the unconscious, which is first quite obscure but later becomes increasingly more obvious. It must learn to interpret the messages of the destructive unconscious, as well as of the still deeper unconscious real self with all its wonderful creativity and constructiveness. The ego can be likened to "arms," arms that move toward the source of life and stop moving when their function is no longer anything else but to receive.

PL 158

Study Guide © Jan Rigsby: 2021

Guide Quotes © The Pathwork Foundation 1999

Full text of this plus all other lectures may be downloaded from www.pathwork.org