

Pathwork® Steps

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

Part 2 of Study Guide for Online Meetings on PL 158

Full text of this plus all other lectures may be downloaded from <http://www.pathwork.org/>

Part 1 ([previous study guide here](#)):

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

Part 2 (*this study guide*):

Week 5: Partnering with the Real Self

Week 6: Real Self, Real Feelings

Week 7: Pride, Self-Will, and Fear

Week 8: Four Fundamental Fears

Week 5: Partnering with the Real Self

[A vicious circle - PL 50](#) comes into existence when the ego is given undue importance in man's sense of being alive. If one cannot conceive of any other reality of thinking, feeling, and being in oneself but the reality of the ego, one cannot, of course, experience the higher faculties and the greater reality of the real self. Therefore hearing that the ego faculties, which one considers the only real ones, cease to exist must seem frightening.

But for those of you who have experienced the stark reality of the real self, this statement can never be frightening. Because you then know perfectly well how inferior, fleeting, and insufficient the ego is as compared to the reality of the inner eternal being, which you will experience as eternal whenever you encounter it.

Therefore fear of death must exist when one's sense of self is exclusively attached to the ego self. I want to add here that an intellectual acceptance of the real self -- as I mentioned before, a philosophical precept -- will not alleviate fear of death because it cannot give a sense of reality and true experience of the existence of the real self. It requires more. It requires the actualization of the faculties of the real self.

PL 158

Exercise 5a: Put down in writing everything that you dislike about yourself. Have it down in black and white. Look at those traits when they are written down.

Then feel into yourself and ask: *"Do I really believe that this is all there is to me? Do I really believe that I must be these traits all my life? Do I believe I have the possibility to love? Do I hold forces locked up in me that contain all the good imaginable?"*

By raising these questions seriously, you will get an answer on a deeply feeling level, a level where the answer is more than a theoretical concept. You will experience a new power in you that you do not need to fear, and a new gentleness and softness that does not need hostility or other defenses. Then you will know how much there is in you to love and respect.

Self Esteem PL 174

Daily Review 3.0 PL 56

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

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

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

Exercise 5b: A spiritually mature ego can be mistaken for the Real Self because it feels so much more enlightened than others, even its own previous stage of maturity. Feel into the qualities of the Real Self and see if you can discern a different energy between the Real Self and the Ego (the energy that is trying to identify it).

The lower self should be identified; the spiritual self, identified WITH. For 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 moment you identify something -- good, bad, or indifferent -- the identifier is more you than what is being identified. The observer is more real and in charge than the observed. This is the vast difference between identifying and being identified with. The ego makes the identification, but gives itself up voluntarily so that it is integrated into the spiritual self.

Identification and Intentionality: Identification with the Spiritual Self to Overcome Negative Intentionality PL 195

Exercise 5c: Develop your ability to discern the difference (energetically) between the Ego and the Real Self. Have fun with this, and find your own examples! For instance:

Shakespeare’s skill in verbalizing his creativity has resonated with millions of people over the centuries – with the help of hundreds of thousands of actors, directors, and production designers, each contributing a different ‘take’ on the same exact text, each magnifying the original spark with their OWN creativity. Glance through the dozens of ‘[To be or not to be](#)’ monologues on YouTube and notice the differences, i.e. Christopher Plummer’s [3 mins](#) from the BBC’s 1964 [Hamlet at Elsinore](#) vs. Andrew Scott’s 2018 [version](#). Or this interlaced [collage](#) of 4 different actors’ interpretations of another scene. Each individual spirit adds their truth, helping others to find their own way to truth.

How would you describe the difference between the Ego of the actor and their Real Self? What functions must the Ego perform in order for the Real Self to manifest it’s creativity? There are lesser productions (by students and amateurs) online as well. It can sometimes be easier to see the Real Self when the Ego skills are not well developed – that’s why we may see the Real Self of children more easily than in adults.

Week 6: Real Self, Real Feelings

Thoughts are Energy, Experienced as Feelings

Every thought is energy. You *experience* this energy as feeling. There cannot be a thought, even the most mechanical, dead, sterile, cut-off thought, that does not also contain feeling. Cut-off thought is a defense *against* feelings and undesirable aspects of the self. It can never be divorced from feeling -- that is, energy content. The underlying feeling might be fear, apprehension, anxiety about the complexity of what the self suspects to exist and wishes to avoid, and concomitantly with that, self-hate, and a variety of other feelings, which you well know. **The more subjective the thought is, the more tinged with negativity the feeling becomes.** A subjective thought is one that is created from personal desire and personal fear, from a state of egotism and separation -- "me versus the other." It is therefore never in truth.

The Phenomenon of Consciousness PL 217

The higher the development, the more truthful and real an entity's thoughts and concepts are, the more powerful will be the energy with which the entity creates. Attitudes will be positive and in accordance with the cosmic laws of truth and love; hence no defenses are required.

Meditation: Its Laws and Various Approaches PL 194

Exercise 6a: Consider the koan 'think about your thoughts'. Notice the energy of / within the thought itself. Then notice any feelings that are generated by *experiencing* this energy.

Real Feelings

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. [*Self Confidence, It's True Origin and What Prohibits It*](#) PL 77

Real Feelings

1. Are in reality; 50/50; accepting human condition
2. Are not 'only' about thoughts; feelings are experiences *of* thought; spontaneous "soul movements" PL 158
3. Relate to the present; are in the immediate now
4. Are flowing, relaxed; pass through us; change from one moment to the next
5. Come from healthy desire to accept 50/50 responses to the human condition (50/50 **plus** memory of perfection)
6. Are based on reality, objective healthy detachment
7. Are constructive
8. Are impersonal
9. When in real feelings we are undefended
10. Are real responses to life and need to be experienced and expressed
11. Rage at the Human Condition
12. Are pleasure and unpleasure
13. We are our own real responses to life, to both the negative and positive (law of personal responsibility)
14. Allow soft pain
15. Are permanent in essence; from real self; part of eternal spirit
16. Are in truth

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Feelings Can Change

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. 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. [*The Positive Concept of Life; Fearlessness to Love*](#) PL 146

Emotional Reactions, subjective / cut-off thoughts, channelled emotions

When you channel your emotions, you force them to run according to what you decide with your mind how they should run. The moment you *have* to channel them, you distrust them. [*Intellect and Will as Tools or Hindrances for Self-Realization*](#) PL 104

Emotional Reactions

1. Come from misconceptions reactions to 100/100 (illusion) life or death reactions
2. Have to do with subjective or cut-off thoughts PL 217 or channeled emotions PL 104
3. Are from the past; are history; are transference reactions
4. Are charged, stuck -even when expressed don't change, comeback again and again
5. Have unhealthy desire within them (to get rid of one side of duality)
6. Are not based on reality, subjective
7. Are destructive
8. Are personal
9. When in emotional reaction we are defended
10. Need to be experienced and expressed but not to others (acting out)
11. Rage at somebody
12. Are pleasure *or* unpleasure
13. We think emotional reactions are about others (blame)
14. Create hard pain
15. Are superficial conditions in soul: reactions
16. Are distorted

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Exercise 6b: Emotional Reactions are caused by projecting our history and our fears onto what is going on in the Now. Notice how the qualities of emotional reactions (above) are reflected in your fears about death, life, pleasure, or of letting go.

Recognizing how you channel emotions, cut off your thought processes, or allow personal desires and fears to color your perceptions of reality will help you distinguish these Ego processes from the Real Feelings of your Real Self. Notice any resistance to letting these go – *"this is the way I feel", "I expect life to be in this or that way, at least as far as I am concerned."*

Exercise 6c: Consider that plans can be objective realities (when reasonable, they are useful) while expectations about how those plans will work out are subjective (reflecting hopes, desires, or emotional agendas). Using the example above, practice differentiating objective goals from subjective goals, especially in situations where these overlap. In fiction or non-fiction media, or in observing people interacting, see if you can detect examples of where a goal is stated as if it were objective, when it is actually subjective. Hint: objective goals may feel – and be - urgent and important, building tension. Subjective goals are (by definition) designed to be life-affirming for the Ego / Self-Will, so carry a strong ‘charge’ against failure because it feels like death.

Week 7: Pride, Self-Will, and Fear

Three major stumbling blocks in man's soul are **pride, self-will, and fear**. The more man unifies, the more does he always reach one basic point. The same applies to this triad. Pride and self-will are easily overcome when there is no more fear. If you do not fear to have your dignity impaired, there will be no need for false pride. And if you do not fear to be controlled by elements you have no influence over, you will have no need for self-will. Fear is the great locked door which prohibits man from entering -- right here and right now -- into all that which is immediately available, the moment fear is uprooted from his heart and soul.

[Abundance vs. Acceptance](#) PL 130

In order to avoid the humbling truth that the little self is not all-powerful, man holds on to it in pride and self-will, thereby creating ever stronger waves of fear.

Liberation and Peace by Overcoming Fear of the Unknown PL 123

Exercise 7a: For one week, imagine any fear that you experience as if it were a 'wild card' that you 'play' in order to avoid a painful, ugly or dispiriting experience.

Clearly state, in each case, what must be avoided.

Notice any additional need for validation or approval you seek in order to SUPPORT your USE of fear, such as fact-finding, convincing others (or yourself), or looking for evidence that 'everybody does it'.

Pride

Pride means that ego is more important than the other person; not only in the sense that may apply to self-will (namely that you desire advantages of any sort) but also in the sense of vanity. Yet he who feels the humiliation of another person *less than his own* still has too much pride. And who is really and truly equal, in his reactions to other people's humiliations as he is to his own? None of you. All of you feel that if you yourself are humiliated, you are hurt; if the other person is humiliated in the same way, you may feel sorry, but it certainly gives you an entirely different reaction no matter how much you try to tell yourself that this is not so.

But as long as you feel differently for your brother than for yourself, it means, the violation of the spiritual law of justice, along with the law of brotherhood. So thus you do feel injustice; you put yourself emotionally on a higher plane than your brother. And the moment your vanity and pride has such an importance, again you must be in constant fear, being afraid that the gratification of your pride will not be granted to you by your surroundings.

You must give up this desire to have your own person on an elevated level compared to your fellow creatures, emotionally speaking. Only in that way will you be free of fear.

How Pride, Self-Will, and Fear are connected:

If you have one, you must have all of these attributes. You may have one stronger than the other or more apparent or more conscious, but it is impossible that you have only two, let us say, and the third is entirely missing. Each single day brings you a number of possibilities to observe your feelings in exactly this way.

[Pride, Self-Will, and Fear](#) PL 30

Exercise 7b: See a bothersome situation from the viewpoint of pride. In what respect are you in pride? Then visualize this same situation focusing on how it would feel to give up this pride. If the only alternative seems being humiliated, then start probing for other possibilities. Ask for inner guidance and experience yourself without pride, yet also in dignity and without humiliation. You have to make a real inner, volitional step to be able to see yourself in a new way that conciliates dignity and humility and leaves out both pride and humiliating submission.

Aspects of the Divine Light PL 203

Self-Will

Self-will bars the way in your apprehension that what you find may force you to do something that your little self is not inclined to do, to give up, or to assume a way of life that seems unwelcome, often merely because it is new and unfamiliar. Self-will wants the little ego to be in control, and it must therefore cling to the known. Fear bars the way in that both pride and self-will indicate a lack of trust, believing rather that the final reality is not to be trusted. Pride applies because, whether man or woman, you fear the apparent helplessness, and therefore shame, of being given up to a force of experience greater than your little self.

Liberation and Peace by Overcoming Fear of the Unknown PL 123

If one's sense of self derives exclusively from the ego, the personality is unable to let go. Letting go would then mean annihilation. But to him who has begun, first here or there, little by little, to see the truth and reality of the real self, letting go will not only be no danger, it will be life itself.

Only gradually does man become acclimatized to the new condition, the new climate, the new vibrations, to the new ways of functioning of the real self. But this is certainly not incompatible with living in a body on this earth sphere, not at all. It merely means harmonious interaction between the ego and the real self. It means knowing the ego's functions, its limitations, as well as its power. I shall return to this question.

PL 158

The child in you imagines that you can only be happy if your will is done. So you grow from childhood with this deeply hidden, rarely consciously felt conviction: *"In order to be happy, my will has to be done."*

This misconception creates a tight, tense current -- the one I call the forcing current. It creates a constant struggle, tension, and anxiety. The more unaware you are of this aspect, the more potent it is within your psyche. Unconsciously, you feel that getting your will is a matter of life or death. Not to get it represents the abyss. Not to get your will spells annihilation for you -- unconsciously, of course. This is so strong that you often do not permit yourself to admit you have not gotten your will. You go to all sorts of means of pretending that what you *really* wanted is no longer desirable for you. This is not merely pride, it is based on this misconception: not getting what you want means terror, darkness, unhappiness, perdition.

Self Confidence PL 77

Exercise 7c: See the SAME bothersome situation from the viewpoint of Self-Will. Notice where your 'little' Ego has conflated a fear of death with not getting its way, by exaggerating what would be lost. For each instance you can find, consider -- what does it **actually** want to gain? What would **actually** be lost if this goal was thwarted or denied?

Envisage yourself in a new state of reaction in which you are neither self-willed nor

spineless and exploited, in which you assert yourself and can let go and give in. The proper balance will come from your core in specific ways for specific situations. But the mind must be open and flexible enough to let in new possibilities, and the spiritual capacities in you cultivated, so that you entrust yourself to the inner guidance.

Have the courage to go through the anxiety that will be the first result when attempting to give up pride and self-will. [Aspects of the Divine Light](#) PL 203

Fear

In the last analysis, all fears derive from the fear one has of his innermost being -- that part which he does not yet fully know and acknowledge. As long as an individual keeps a part of himself hidden and secret, he cannot possibly be free. He then must constantly be on guard, and he must pretend. Therefore where man has his distortions, he lives a lie -- a lie he need not live, but does due to his false fear of himself. This fear of the self is the basic fear behind the fear of life and even the fear of death. Neither could the fear of others possibly exist if man were free of the fear of himself.

[The Illusory Fear of Self](#) PL 136

Exercise 7d: See the same bothersome situation from the viewpoint of Fear.

Then, last but not least, you come to the fear. The fear cannot possibly vanish before pride and self-will are being abandoned. For fear is a product of both. See the fear in terms of distrust of the universe. Question this premise, and experiment with new alternatives in this respect. Open yourself for the divine reality to flood through you.

Do an exercise in trust in which you open yourself for the possibility that the universe will yield you whatever you need. Experiment for the moment with this thought: *"How would it be if I were to trust the universe, if in this particular situation I gave up the fear that is a result of my distrust and therefore of pride and self-will?"* Allow your central core to fill you with an inkling of a state in which you can react without self-will, pride, and fear.

[Aspects of the Divine Light](#) PL 203

Daily Review 1.0 from The Call PL 17

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. Find a common denominator after keeping logs for several weeks

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

Week 8: Four Fundamental Human Fears

Resistance is, in one way or another, always connected with "*I do not want to be hurt*" -- whether this hurt is an actual one or an imagined one, whether this hurt is due to self-will that says, "*I must not be hurt,*" or to the pride that says, "*I will never admit that I can be hurt,*" or to the fear that says, "*if I am hurt, I must perish.*" It is again an expression of distrusting the universe. In reality, hurt must pass, for it is no more an ultimate state than evil is. The more pain is experienced in its full intensity, the faster it must dissolve itself into its original components -- flowing, moving energy which creates joy and bliss.

Fear assumes that acceptance and acknowledgment of the ugliness will make this ugliness overwhelming. So fear also denies the justified faith in the way the world is created.

The Meaning of Evil and Its Transcendence PL 184

Fear of truth -- hence resistance -- negates the benign quality of the universe. It negates the truth of the self, with all its thoughts, feelings, and intents. This self-negation -- a result of resistance -- is and creates evil. When you want to avoid your feelings and your hidden thoughts and intentions, you create resistance. Resistance obstructs God, good, the flow of life. It creates walls, and the walls create separation from truth and from love -- from your inner unity.

Energy and Consciousness in Distortion – Evil PL 197

He who is caught in guardedness and defensiveness and who is constantly watching over himself so that these forces cannot express themselves, numbs himself to a greater or lesser degree. He becomes dead. Self-alienation, lack of aliveness, or disconnectedness is a deadness that also brings in its wake a sense of emptiness and meaninglessness. It is deadness because the life force -- in its vibrant flow -- is willfully interrupted and prohibited by an overwatchful, denying attitude of the outer ego.

You can only become alive to the degree you overcome the fear of self.

[*Fear of Self; Giving and Receiving*](#) PL 155

Exercise 8a: It is easy to ascertain the truth of this statement when you ponder a minute about the heightened moments in your life: *Whatever was truly pleasurable, inspired, effortless, fearless, creative, and deeply joyful was precisely due to this letting go and being animated by something other than the usual faculties under the direct determination of the outer self. Then happiness is not only possible, but it is a natural by-product.*

PL 158

Four Fundamental Fears

These fears come into being as a result of being cut off from the real self -- in ignorance and in false ideas: **Fear of Death, Fear of Life, Fear of Pleasure, and Fear of Letting Go.** No human being who has activated his real self and experiences it as a daily reality is ever afraid of death. One feels and knows its immortal nature; one is filled with its eternal quality. It cannot be a continuum, for this is its inherent nature. This cannot be explained by the logic the ego is used to. Such logic is much too limited to comprehend this.

1. Fear of death must exist when one's sense of self is exclusively attached to the ego self. I want to add here that an intellectual acceptance of the real self -- as I mentioned before, a philosophical precept -- will not alleviate fear of death because it cannot give a sense of reality and true experience of the existence of the real self. It requires more. It requires the actualization of the faculties of the real self. PL 158

Death has many facets. For he who is afraid, holding tightly to the little self, death may be experienced as fearful seclusion and separateness. From this basic predicament derive all other problems, difficulties, fears, and the tensions that man has to contend with.

Liberation and Peace by Overcoming Fear of the Unknown PL 123

Exercise 8b: What feelings come up when you hear the metaphor “the Ego must die”?

2. Fear of Life: He who fears life must fear death, and he who fears death must fear life -- because they are really both the same. This statement can also be truly understood only when one experiences the real self, which reconciles all apparent opposites

Now, the fear of life is justified when one's sense of identification is exclusively attached to the ego. For the ego's capacities to cope with life and to live life productively are extremely limited. In fact, they are downright insufficient, and must leave the individual uncertain, insecure, inadequate.

The real self, on the other hand, always has answers, always has solutions no matter what the problem is. It always makes any experience, regardless of how unnecessary and futile it may seem at first, deeply meaningful and a steppingstone toward further expansion. It increases the experience of life and the realization of one's inherent potentials. It therefore has the capacity to render man more alive, more fulfilled, and steadily growing stronger.

All this can certainly not be said about the ego. The ego is constantly ensnared and entangled in apparently insoluble situations, problems, and conflicts. The ego is adapted exclusively to the level of duality -- this versus that, right versus wrong, black versus white, good versus bad. The ego is incapable of transcending this level, of bringing into harmony the truth of both sides, as it were. Therefore it cannot find solutions and is perpetually trapped and anxious. Thus, an ego identification brings fear of life automatically in its wake.

PL 158

3. Fear of pleasure, of happiness, of fulfillment is a reality applicable to all human beings. At first, it is only a question of connecting consciously with this fear. The moment you do so, you will then, at least, understand why your life does not yield what another part of you so ardently wishes. The more the ego cramps up to get what you want consciously, forgetting that it is not the ego alone that can attain it, the less will fulfillment be possible.

Yet it is not the conscious ego that necessarily obstructs it, but some other part of your being which is neither the ego nor the real self. However, the conscious ego is often blindly driven to act in the way that the unconscious, fearful, life-refusing part dictates. This is then rationalized and explained away. Even when one pays allegiance only to the active ego self with its consciousness, even then the ego self is no more than an obeying agent, whether man knows it or not. The question is only whether the ego follows erroneous destructive drives, or whether it is activated by the real self.

Hence, it is absolutely essential that you be open to your own inner reactions which shrink back from happiness and pleasure. In order to understand this in the context of tonight's lecture, I should like to say that if the individual derives his sense of self only from the ego faculties, giving up the ego must seem terribly frightening. And right here is where you are caught in an insoluble conflict as long as you remain stuck in it.

PL 158

Exercise 8b: Find your fear of pleasure by noticing where and when your body contracts and holds in; the body will reflexively resist what the Ego perceives as dangerous. Then let yourself relax slightly, *without giving in*, to get a sense of what your resistance might be about.

4. Fear of Letting Go: If one's sense of self derives exclusively from the ego, the personality is unable to let go. Letting go would then mean annihilation. 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. PL 158

Properly letting go can exist only with a healthy ego, which is in balance and which is not indoctrinated with false concepts, false fears, and destructive attitudes. Only then does giving up the direct overcontrol become possible and actually desirable. The deep longing man has for the happiness and the harmony of letting go of ego faculties comes from that fact that, deep down, man knows that all great human experience is a result of letting go to some degree of the ego faculties, of a too tight control. ... He must learn the fine balance between when and how to use the outer ego and when to let it step aside.

The Longing for and the Fear of Happiness -- Fear of Releasing the Little Ego PL 142

There is a lawfulness that makes it indeed hazardous for the ego to let go of itself as long as the ego is attached to attitudes which are incompatible with the laws of the greater reality. Without the ego, there is no will (if either the greater divine will is negated or unconsciously defeated). This is why there is such a deep fear of letting go. An overactive ego prevents

- deep, profound meditation
- sleep = rest from the ego tensions and ego chores.
- mutual involvement and love between the sexes, in terms of total acceptance of, the transcending good will toward, and the consequent melting into another human being.

All of these replenish through melting the ego with the universal forces, giving up the mind to the divine. Fear of letting go of the ego diminishes proportionately because man has then something much larger and more reliable to trust in. This undivided intelligence and inexorable fulfillment is deeply safe and trustworthy.

Unconscious Negativity Endangers Surrender of Ego to Involuntary Processes PL 161

Fear of letting go means that the real self cannot manifest. It can only manifest as a spontaneous expression. Such spontaneity exists, for example, when knowledge manifests intuitively from within yourself, not through a learning process from outside.

[Fear of Self; Giving and Receiving](#) PL 155

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