Pathwork Lecture 95 *Self-Alienation and the Way Back to the Real Self*


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 L**I**V**E** 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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

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| 03 | *Greetings,*  
*my dearest,*  
*dearest friends.*  

*God bless*  
*every single one of you.*  

*Blessed*  
*is your*  
*valiant struggle*  
*to find yourself.* |
| 04 | *At this time –*  
*for you the beginning of a new year* [i.e., January 5, 1962],  
*though for us*  
*the fragmentation of being*  
*you call time*  
*does not exist –*  
*I should like to give an overall understanding of*  
*your current work.* |
I will use an approach that is adapted to your new insights.

Let us first understand the human struggle as such.

The very state of being human is a problem because you find yourself in an in-between state.

You have awakened from a lower state, a plant or animal form where you were in a state of being and in harmony, but without awareness [i.e., you have AWAKENED from a state of having NO AWARENESS of REALITY, a state where you were living comfortably and in HARMONY with life though having no awareness of reality].

You have not yet reached a state of being in harmony with awareness.
This in-between state [i.e., This state of having AWAKENED from the state of having NO AWARENESS of REALITY, but NOT YET being in a state of having TOTAL AWARENESS of REALITY]
is the human struggle, a struggle not only for • those who are on any kind of path of attempting to find the self, but for • every single human being, regardless of their • state of development, their • character or their • endeavors.

The only difference between those who work actively toward finding themselves and those who do not [i.e., who DO NOT work actively toward finding themselves] is that the former [i.e., those who DO work actively toward finding themselves] bring this very struggle into awareness [i.e., bring the STRUGGLE itself, the STRUGGLE of LIVING in the in-between state, into AWARENESS],

while the latter [i.e., while those who DO NOT work actively toward finding themselves] are unaware of it [i.e., are NOT even AWARE of being in a STRUGGLE].

Your fight is to find the state of being while in awareness.
With awareness, you can reach a proper combination of:
- activity
and
- passivity,
- action
and
- inaction.

You are often confused about this [i.e., confused about when action is called for and when passivity and inaction are called for in a given life situation].

The human struggle attempts to overcome the obstructions that come from unawareness.

- Unawareness means:
  - unreality,
  - untruth.

- Untruth produces:
  - suffering.

This [i.e., This human struggle to overcome the obstructions that come from unawareness] might also be expressed as the struggle between:
- spirit
and
- matter.
Matter
is a result of
• unawareness,
• unreality,
• untruth.

Humanity
has attempted
mastery over
• matter
  in many ways,
but in the final analysis
it [i.e., mastery over matter]
must always mean
mastery over
• untruth –
  [untruth] in
    you,
  personally.

Only
when you become aware of
• your own
  untruth,
  not
    • general
      untruth [i.e., not untruth in general],
  can you finally overcome it [i.e., can you finally overcome
    your own specific untruth].

Only as you
discover
your own
• unreality –
  [your own]
    • wrong conclusions,
    • pseudo-solutions
    • evasions –
  will you reach
    the core of your being.
Slowly but surely you will begin to act and react from your core, rather than from [i.e., rather than act and react from] the erroneous and distorted superimpositions.

Only when you act and react from the core of your very individuality will you reach and affect the core of others, regardless of whether or not they themselves work on such a path.

This [i.e., This principle of interactivity between your core and the core of others] follows the law of affinity – the attraction of similar and repulsion of dissimilar substances.
Again
and again
you search
in vain
for
the
• real you,
the
• core of your being.

You are
classified
because
you take

the superimpositions [i.e., the superimpositions that cover your core]
to be
the real you,
simply because
you have become so used to them [i.e., you have
become so used to your superimpositions].

You may have discovered
their
• destructiveness,
their
• artificiality,
[i.e., the destructiveness and artificiality of your superimpositions]
but you are
as yet still
unable
to dispense with them [i.e., to dispense with your superimpositions].

You have
not yet
gained the
• sense,
• awareness, and
• experience
of
the real you.

You ask yourself,

"Who am I?"

Where is
my real self?"
I attempt
to guide you
to the core of your nature
from
• various angles,
through
• various approaches.

I can help you,
but
you [i.e., but YOU yourself]
have to do the work
of
• recognizing,
of
• facing,
of
• changing.

In short, it is
your
struggle.

If you want
to become
• happy,
to lead a
• fruitful,
• rich
life,
you
have to be
• whole,
• undivided.

And this [i.e., And being whole and undivided]
can be

only if
you
are
your real self.
It is
• logical and
• reasonable
  that
• the struggle and
• the effort
  [i.e., reasonable that both the struggle and effort to be your real self]
  have to be
  yours,
  if you wish to
  realize yourself.

The state of
  self-alienation –
  that [i.e., that state]
  of
  not
  being
  one's real self –
  is so predominant
  that its
  symptoms
  are not
  conspicuous.

You miss noticing them [i.e., You miss noticing the symptoms of self-alienation]
because
  they are
  so general
  that you assume them [i.e., you assume the SYMPTOMS of self-alienation rather than the EXPERIENCE of living life from your real self]
  to be
  "normal."
Let us again look at self-alienation,
• what it
  • means and
• how it
  • manifests, and
• how it
  • can be recognized.

One way of spotting self-alienation is by determining in what areas of life you feel
• helpless,
  • trapped in situations outside your control.

Wherever such a state of helplessness exists, there must be an
• underlying problem,
  an
• unresolved conflict.

To carry this a step further, you may see such
• an unresolved conflict as the result of
  • self-alienation,
  or see
• self-alienation as the result of
  • an unresolved problem.
Any way you wish to formulate it,
• helplessness,
• powerlessness,
• paralysis of your faculties
  are the results of
  self-alienation.

This [i.e., This self-alienation that causes helplessness,
powerlessness, and paralysis of your faculties]
is intimately connected with
unresolved problems
that are based on
error.

It is very easy
to misinterpret these words,
particularly for a person
who has chosen
  the pseudo-solution
  of power.

Not to be
• helpless
does not mean
  that you
  always
  • win,
that you
never
• suffer
  • frustrations,
  • unfulfillments,
that things
always
• go according to
  ideal plans.
On the contrary [i.e., On the CONTRARY to NOT BEING HELPLESSNESS meaning that you are NEVER DEPENDENT on others and that you ALWAYS win, NEVER suffer frustrations and unfulfillments, and that things ALWAYS go according to ideal plans],

if you adopt
the pseudo-solution of
power,

you are
more dependent than most
on
• others
and on
• life.

[If you adopt the pseudo-solution of power]
• You
  have to
  win!

• Your
  immediate
  aim
  has to be
  fulfilled.

If not [i.e., If you do NOT win or if your IMMEDIATE aim is NOT fulfilled],
you feel
• weakened and
• humiliated.

Since
such fulfillment of
• every
  wish,
such
• constant
  winning,
cannot possibly
depend on
  you
  alone,
you are
dependent.
[When you use the pseudo-solution of power,]
You invest
you own inherent strength in
others
whom you
• consciously or
• unconsciously
pressure
to do your bidding.

You put your
• strength,
• resourcefulness and
• reason
outside
yourself,
and direct them [i.e., and direct your strength,
resourcefulness, and reason]
at
• others
rather than using them [i.e., rather than using your strength,
resourcefulness, and reason]
for
• yourself.

This [i.e., This directing your strength, resourcefulness, and reason at OTHERS,
trying to manipulate them to do your bidding rather that using
these assets for YOURSELF,]
is
self-alienating.

It [i.e., This directing your strength, resourcefulness, and reason at OTHERS,
trying to manipulate them to do your bidding rather that using
these assets for YOURSELF,]
leads you to be
as
helpless
as the
outright
• submissive,
• compliant and
• weak
person.
By saying that being your real self will make you master of your life, I mean something other than a power-driven compulsion always • to win and never • to do without whatever you wish.

When your real self masters your life, your forces work • constructively and • productively, due to a minimum of inner problems.

They [i.e., Your forces] are not paralyzed by inner mismanagement.

The richness of your • spirit, of your • human individuality, will unfold with all its strength.
When you find yourself in a difficult situation, you will use your strength to find the • inner and • outer solution, for there is always a good solution.

All you have to do is see it [i.e., see a good solution].
When your experience of self, of others and of life is not distorted but in accord with reality, you will express all the benign forces – reason, love, understanding, insight, strength, resourcefulness, resiliency, flexibility, adaptability, self-assertion, creativity – that your real self is endowed with.

You will express yourself adequately and be understood because your real self is free.
You will be in a position to
discriminate –
to make
• choices and
• decisions –
because
• fear and
• anxiety
are gone.

In making a
• proper and
• mature
choice
you can
distinguish
between that which is
• real,
• valid,
• constructive
and that which is
• not [i.e., that which is NOT real, valid, constructive].

With such clarity,
• you will find
  a way out of
  any
difficulty,
and
• the difficulty itself
  will have become a
  steppingstone.

You can reach this stage
only when
non-fulfillment
does
not
annihilate you.
Why does it have this effect on you [i.e., Why does non-fulfillment seem to annihilate you]?

Because your experience of
• self and of
• others is so distorted that you feel any frustration as
  • personal rejection and as
  • proof of your inadequacy.

You can relinquish this attitude [i.e., this attitude that any frustration is a personal rejection and a proof of your inadequacy] only through fully understanding that your
• worth, • value and • lovability are not dependent on either • fulfillment or • non-fulfillment.
Non-fulfillment
    may be the result of
    your strength
    being inhibited.

That strength
    is
    your real self,
    but the
    inhibition
    has nothing to do with
    your real being.

Your real being
    is simply
    inactivated by
    your distorted perception
    of
    • reality,
    of
    • certain factors in your life.

The self-estranged person
experiences
    • frustration

as much more painful than
    • the unfulfillment
      of the
      • wish or
      • goal
      itself.
In other words, the pain of not having what you want is much less than the additional factor of seeming to receive proof of [i.e., is much less than the pain of “not having what you want” seeming to PROVE]
your
• worthlessness,
• inadequacy and
• unlovability –
your
• being
nothing.

Of course, this [i.e., this sense of DEEP PAIN that you are worthless, inadequate, and unlovable, and this being PROVED by your NOT having what you want] is unconscious.

In fact, you go to great pains not to be aware of this conclusion [i.e., not to be aware of this conclusion that not having what you want means you are worthless, inadequate, and unlovable].

You cover it up [i.e., You cover up this conclusion that not having what you want means you are worthless, inadequate, and unlovable] with
the very opposite
• trends,
• thoughts,
• feelings and
• attitudes.

Yet there is a part of you in which you perceive things in just such a painful way [i.e., the painful way that says NOT having what you want means you are worthless, inadequate, and unlovable].
This [i.e., This BELIEF that not having the acceptance and success
you want MEANS you are a worthless, inadequate, and unlovable person]
accounts for
the often
disproportionate pain of
• a failure,
• a rejection, or
• lack of success
in a particular field.

You may rationalize it [i.e., You may rationalize a failure, rejection, or lack
of success in a particular field]
by blaming
a truly stringent actual situation.

Nevertheless,
underneath
you will connect
your worth
with
the outer situation [i.e., connect your WORTH with your
success or failure, or with your acceptance or rejection].

Only after becoming aware
of this
• process [i.e., aware of this process by which you connect your WORTH
with your success or failure, or with your acceptance or rejection]
and [i.e., and becoming aware of]
of your
• faulty reasoning [i.e., your faulty reasoning by which you conclude that
your WORTH depends upon your success and your acceptance]
can you be in a position
first to
• perceive reality [i.e., perceive the reality that your WORTH
does NOT depend upon your success and
your acceptance by others]

and thus find your real self
in this respect

and
second, to
• no longer be alienated from
your real self.
Only then [i.e., Only then, when you perceive the reality that your WORTH does NOT depend upon your outer success and your acceptance by others and hence KNOW that you have no need to be alienated from your real self.] will you also alter the outer situation [i.e., will you also alter your outer success and your acceptance by others].

As you • go through this process [i.e., go through this process of coming to perceive the reality that your WORTH does NOT depend upon your outer success and your acceptance by others and hence coming to KNOW that you have no need to be alienated from your real self]

and • gain insight into your distorted sense of reality [i.e., gain insight into what your specific distortions are that keep you from seeing this reality about your WORTH NOT depending on outer success], your sense of reality itself will improve automatically.

The result of this will inevitably be that you ascribe less power to outside circumstances [i.e., you ascribe less power to your outer success and acceptance by others] than you did before.

You will feel less helpless as you become able to mobilize your • inherent strength and • other faculties that lead to a rich life.
The immobilization of these faculties [i.e., The IMMOBILIZATION of your inherent strength and other faculties that lead to a rich life]

resulted from self-estrangement which, in turn, was
• connected with and • resulted from
  • your distorted experience of
    • life and • self,
  • your inability to relinquish,
and • your illusion of being
  • crushed, • annihilated and • worth nothing if certain wishes are not fulfilled according to schedule, so to speak.

Your fear of failure is not so acute because of the failure itself, but because it [i.e., but because failure] implies that you have failed because you are inferior.
Your fear of responsibility
is not so great
because of
laziness,
but because
failure to fulfill [i.e., but because failure to fulfill a given task if you
dared to take on responsibility for it]
implies your
inferiority.

Fear of frustration
of pleasure
is not so acute
because
you cannot live without it [i.e., cannot live without pleasure],
but because it [i.e., but because living without pleasure]
implies
inferiority.

Once you
• see and
• experience
that this [i.e., see and experience that your FEAR of failure, of your taking
responsibility, and of your living life without pleasure is because you
believe any shortcomings in these outer aspects of life PROVE your
INFERIORITY and that you are a person of LITTLE WORTH]
is a
distortion,
you will eventually
grow out of it [i.e., grow out of this DISTORTION that says any outside
failure or rejection or your living life without pleasure PROVES you
to be INFERIOR and a person of LITTLE WORTH].
As you do so [i.e., As you grow out of this DISTORTION that says that any outside failure or rejection or your living a life without pleasure PROVES you to be INFERIOR and a person of LITTLE WORTH],

• your ability to
  • perceive and
  • experience
    such factors as
      • success,
      • responsibility and
      • pleasure
    in their reality
    will increase,

and

• you will have access to
  your
  real self.

You will no longer
have to live with
a cover of pretense
that alienates you
from
the core of your
individuality.

You will
realize
in you
that which had heretofore been only
a potential.

This [i.e., REALIZING all that in you which had heretofore been only a POTENTIAL] can happen
only when
you
• cease living
  on the periphery
and
• return to
  the center of your being.
As long as you live on the periphery, you put your power outside of yourself.

You may invest some authority with such powers, whether it is
• an individual or
• an institution.

You may simply project your own inherent powers onto
• life and
• fate and
• "unalterable circumstances."

Then you helplessly await fate's favor,

and if it [i.e., and if fate's favor] fails to come, you blame the world's
• injustice and
• arbitrariness rather than your own
• error.

You are looking in the wrong direction.

It does not occur to you to look where you might find many solutions.
### You prefer
to remain
helpless,
thrusting
your own
• powers,
• forces and
• faculties
to the periphery.

Thus you are
never able
to solve anything.

### Self-estrangement
exists also in the form of
projecting
your own
• faculties and
• powers
onto aspects of
the self.

Now, you may think that
this cannot be
because
if it is
the self [i.e., because if it is an aspect of the SELF onto which you are projecting your own faculties and powers],
it [i.e., such a projection] is not
estrangement from
the self.
Yet it is estrangement from yourself to project

• faculties,
• authority,
• dependency and
• strength
upon

• isolated fragments of your personality instead of upon
• its entirety [i.e., instead of projecting these faculties, authority, dependency and strength upon the ENTIRETY of your SELF].

If you expect

• a good rich life,
if you expect

• the solution of your
• problems and
• difficulties
to come out of

• only one or
• just a few
of your assets rather than from a

• harmonious combination of the whole,

you become rigid

in such over-emphasis [i.e., in over-emphasis of just a few of your assets].

You thereby

• neglect other faculties and

• are thus alienated from the self, in that you leave an integral part of your entire self out of commission.
This [i.e., This alienating yourself from your ENTIRE SELF by leaving one or more aspects of your entire self out of commission]
holds true
   even more
      when you use
         your various pseudo-solutions.

If you now reread
  the lectures dealing
  with
    • that topic [i.e., lectures dealing with various pseudo-solutions]
  and
    with
      • the idealized self-image,
you will understand
  what this means [i.e., understand what “pseudo-solution”
                     or “idealized self-image” means]
in terms of
  self-alienation.

[In creating and using your “pseudo-solution” or “idealized self-image” by
alienating yourself from your real self by leaving one or more aspects
of your entire self out of commission]
You focus your concentration on
  something
    • unreal and
    • unreasonable,
  something
    • foreign to
      the real self
       whose nature is
         • reality and
         • reason.
Moreover,
• the pseudo-solutions
  and
• the idealized self
  are
  • selfish and
  • loveless
  in their very nature,
  and as such
  are foreign to
  the real self,
  whose intrinsic nature
  is
  love.

• The pseudo-solutions
  and
• the idealized self-image
  are
  pretenses.

The real self
  is
  intrinsically
  genuine.

Most of you, in the course of this work,
  have become aware
  that
  in some situations
  you do not function as you do
  in other areas
  where you are
  free from such problems.
[In areas of your life where you do NOT function as well as you do in other areas]

- You are inhibited.

- You cannot express yourself.

- You cannot
  - communicate and
  - relate
    either to
    - others
    or to
    - yourself.

- You are
  - confused and
  - anxious.

- Your faculties
  are paralyzed.

This [i.e. Your being in a situation where you are inhibited or cannot express
yourself, or relate either to others or to yourself, where you are confused
and anxious, and where your faculties are paralyzed]

is

not because
you really

- are that way
and

- cannot help it.

It [i.e. Your being in a situation where you are inhibited or cannot express
yourself, or relate either to others or to yourself, where you are confused
and anxious, and where your faculties are paralyzed]

is because
your real self
does not function
in these situations.
[You are in a situation where you are inhibited or cannot express
yourself, or relate either to others or to yourself, where you are confused
and anxious, and where your faculties are paralyzed BECAUSE]

You are
alienated from
your real self
due to
your
• unreality,
your
• pretense,
your
• insistence on
remaining
at the periphery
and seeking a "solution"
from there [i.e., from the periphery and
NOT from your real self].

People who are
not alienated from themselves
experience
• the richness
of their
individuality.

They [i.e., People who are NOT alienated from themselves]
experience
• their own power.

They [i.e., People who are NOT alienated from themselves]
trust in
• themselves
because
they can
• relinquish and
• be free from
• compulsion and
• anxiety.
They [i.e., People who are NOT alienated from themselves]
• relate to
  themselves,
• are in touch with
  the core of their beings,
and thus can
• relate to
  others.

All this happens
without
overestimating themselves.

They [i.e., People who are NOT alienated from themselves]
do not have to be in
• glory and
• perfection,
and because of that
ey [i.e., people who are NOT alienated from themselves]
utilize the
infinite richness of their being.

This could be expressed by saying:

"I am strong.

My possibilities are manifold,
and if outer difficulties come to me,
I can overcome them,
first by
• facing them fully,
then by
• my willingness to cope with them
  truthfully,
  not
  • superciliously,
  nor
  • for the sake of appearance.

I do not have to be
great.

I do not have to be
• glorious or
• special.
I am
   a simple human being,
   like many others,
   but as such [i.e., but as a simple human being]
   I am endowed with
   great powers
   that I have
   as yet
   not realized.

These powers
   cannot
   • express and
   • unfold
   because of
     my
     • unreality,
     my
     • distorted view.

They [i.e., These powers]
   are in me,
   but can only become manifest
   when
     my perception of reality
     becomes
     more truthful."

This is how
   people who are
   not alienated from themselves
   will experience themselves.

They [i.e., People who are NOT alienated from themselves]
   are equipped to deal with
   all situations life brings.

They [i.e., People who are NOT alienated from themselves]
   will also experience themselves
   in a realistic relationship
   to
     • the world at large and
   to
     • other individuals.
Alienated people experience themselves as either
• too small
or
• too big,
   fluctuating between these two distortions.

Other people will either
• make them feel
  • worthless and
  • dependent,
or will
• inflate their egos.

This [i.e., This influence of others, making you either feel worthless and dependent or, just the opposite, inflating your ego] is so subtle that you cannot be aware of it [i.e., cannot be aware of the influence of others on you] right away.

Intellectually, you know better [i.e., INTELLECTUALLY you know better than to let others affect your moods and feelings] and are utterly unconscious that, emotionally, you experience the effect others have on you in that way [i.e., unconscious to you, EMOTIONALLY others either make you feel worthless and dependent or they inflate your ego]

It takes a bit of
• self-accounting and
• observation in this respect [i.e., in respect to how others affect your moods and feelings] to become aware of what goes on in you all the time.
Once you function from out of your real self, you will not experience yourself as less or more than others.

You may observe their shortcomings, but this has nothing to do with feeling superior to them.

You may observe in others qualities that you lack, but this has nothing to do with feeling inferior.

The more you feel worthless and as nothing in some hidden crevice of your personality, the more you will tend to overinflate your ego.

The less impaired your real ego is, the less you will need to inflate it.
And your relationship to others depends on how you perceive them and how you regard yourself in relationship to them.

In the fluctuation of being either
• more
or
• less than you really are, you are alienated from yourself.

You do not experience
• yourself in your real situation.

How then can you experience
• others in their reality?

You experience certain facets of them which you may overemphasize in proportion to how these facets seem to
• lessen or • heighten your own personality.
In other words, somebody who appears
  • powerful,  
  • strong and  
  • invulnerable,
  whose acceptance
    you may particularly desire,
  takes on
    an aura of awe for you
    that is out of proportion to reality.

You
  • are
    • tense and
    • anxious
    with such a person
and
  • perceive them
    in a very distorted way.

Your
  • intellectual
    evaluation
    may be pretty accurate,
yet your
  • emotional
    experience
    is colored by your
    • fears and
    • desires
    in connection with this person –
    even if you have no other aim
    than using
    the other
    • to elevate yourself,
    • to pull yourself out of
      the inferiority
      which engulfs you.
In short, when you are alienated from yourself, you do not experience others in their reality;

[when you are alienated from yourself]
they [i.e., others]
affect you according to your own problems.

You cannot possibly communicate in this condition, yet communication is often essential for eliminating an outer problem.

In a crass way, you may experience others as potential:
• enemies or
• slaves – as you yourself are alternately one or the other [i.e., as you yourself are alternately their enemy or slave].

How can you
• enjoy life and
• rejoice in its richness
if your perception is so beclouded?
Only by being yourself are you capable of happiness.

This you can now easily see.

Becoming aware of
• these conditions [i.e., these conditions for self-alienation],
of
• this limited outlook and
• experience –

which [i.e., an AWARENESS of how you alienate yourself from your real self, an awareness which]
is the prerequisite
for changing your ability to experience
• yourself and
• others
  in reality [i.e., in reality instead of in unreality] –

requires a great deal of
• self-observation on your part,
on a new level
  of your
  emotions.

It [i.e., Becoming aware of how you alienate yourself from your real self] also requires
• a certain amount of
  progress on this path
  before you can proceed organically to this stage.

Entering this realm [i.e., Entering this realm where you no longer alienate yourself from your real self but rather move in harmony with your real self] comes about gradually,
as a consequence of
  previous progress.
It [i.e., Entering this realm where you no longer alienate yourself from your real self but rather move in harmony with your real self] happens so subtly that, at first, you may not even realize that you have actually entered into such a phase [i.e., have actually entered into this phase where you no longer alienate yourself from your real self but rather move in harmony with your real self].

But let me assure you, my friends, the moment you experience yourself in your unreality once you truly see how you do not relate to yourself and to others, how you are alienated from yourself in these particular respects you take a greater step toward reality than if you tried to force yourself into it [i.e., into reality] before you were ready.

Here again, as always, you first have to fully experience the distortion before you can come out of it.
The very fact that you are aware of your unreality is an important step out of it [i.e., an important step out of unreality and into reality].

You cannot come in touch with your real self before you fully experience how you are as yet not in touch with it [i.e., not in touch with reality, that is, not in touch with your real self].

Use the various indicators of your self-alienation that I have given you to experience it [i.e., to EXPERIENCE self-alienation].

Take any of your current problems and look at it [i.e., and look at this problem] from the point of view of how you truly feel yourself • victimized, • a prey to circumstances.

Then observe how you feel frustrated when expressing your • wants and your • ideas to others.
See how
• uncertain and
• confused
  you are
  about
  • the issues and
  • what it is you really want.

Consider
  where you
  • can change things
  and
  where you
  • cannot [i.e., where you can NOT change things].

Have you really explored
  all the possibilities
  at your disposal?

Are you
  entirely open to
  new
  • ideas,
  new
  • solutions?

Is your
  inner will
  • active
  and
  • able to receive
  new inspiration
  in order to
  change
  an old ill
  brought on by
  your own course of action,

or do you
  insist on
  having the solution
  handed to you?
Such dependency [i.e., Such a dependency brought on by your insisting that the solution be handed to you by someone or something outside of yourself]

will show

not only your

• self-alienation,

but also your

• will

to remain that way.

Furthermore,

observe

• your emotional reactions to others and

• how they [i.e. observe how others] affect you.

Do they

make you

• small

or

• big?

Do you experience people as

• many-faceted

• complex

beings

with

their own

• vulnerabilities,

their own

• struggles,

or are they

for you – emotionally –

just more or less,

• better

or

• worse,

• more

or

• less

powerful than you?
When you feel dissatisfied with your life, ask yourself if this is not due to your feeling that you have not realized all your potentials.

If the answer is yes [i.e., yes, my dissatisfaction I feel is because I have NOT realized ALL my potentials], then you are estranged from yourself.

Otherwise [i.e., If you were NOT estranged from yourself and self-alienated], you would never feel dissatisfied with your life, regardless of temporary storms.

You have the power to change this [i.e., power to change this self-alienation that leads to dissatisfaction with your life], step by step, through the pathwork process.

The word "self-finding," which we use constantly, will now take on a new meaning for you.
In the true sense of the word, it [i.e., “self-finding”] means the finding of the real self.

No such self-finding can occur unless you actively change something in you.

Basically this path [i.e., pathwork] can be divided into two major phases.

The first phase is • recognizing and • becoming aware of the roots of your • problems, your • errors, your • unreality – understanding • them [i.e., understanding your problems, errors, and unreality] in their full • scope and • depth, • their • significance [i.e., understanding the significance of your problems, errors, and unreality] and • their • causes, • effects, • links, and • connections [i.e., understanding the causes, effects, links, and connections of your problems, errors, and unreality].
The second phase [i.e., After becoming aware of your problems, errors, and unreality in the first phase of this pathwork, he second phase]

is
change.

The change can happen
in various ways.

It [i.e., The actual change]
can be
• very gradual and
• automatic,
so that
you are not even aware of
when it occurs [i.e., not even aware of when change occurs].

It [i.e., Change]
happens through the
• mere insight into
and
• understanding of
your
• unreality and
• distortions.

The fuller your understanding [i.e., The fuller your understanding of your unreality and distortions],
the more you automatically change.

Such change is based on
• the laws of evolution
and
• organic growth.
But there is also
another type of change
that applies to
certain facets of
personality problems.

This type [i.e., This other type of change that happens beyond
your merely understanding your unreality and distortions]
requires a
• new and
• different
  way of
  • action and
  • reaction
  after
you have gained a
  sufficient amount of
  • insight and
  • understanding.

Such change
is less gradual [i.e., less gradual and more rapid than the gradual change that
comes from your mere understanding of your unreality and distortions].

It [i.e., This more rapid type of change]
consists of a
• new and
• very decisive
  way of acting,
  whether
  • outwardly or
  • inwardly.

It [i.e., This more rapid type of change]
requires
your determination
to no longer follow
the old pattern of behavior.

It [i.e., This more rapid type of change]
requires
your will
to institute
a new pattern.
However,
you should never do this [i.e., you should never make this more rapid type of change, a change which requires your WILL to institute a NEW PATTERN]
as long as
you are
not fully convinced
of its [i.e., not fully convinced of this new pattern’s]
value
for
• yourself
and
for
• others,
as long as
the decision [i.e., as long as the decision to institute a NEW PATTERN]
is not fully yours
but based on [i.e., but rather is based only on]
outside authority.

But once you
have reached this point of conviction [i.e., conviction that this new pattern of behavior has real value for yourself and for others],
you must use
a certain
self-discipline.

This [i.e., This certain self-discipline],
too,
• is subtle and
• can easily lead to
misinterpretation.

If you
force
discipline,
without
• independent decision and
• full conviction,
the motives [i.e., the motives for such forced self-discipline to implement
this new pattern]
• are unhealthy and
• will not yield
constructive results.
The motives [i.e., the UNHEALTHY motives for self-discipline to implement this new pattern]

may
• be wanting to
• obey and
• appease others

and
• come from your idealized self-image.

The result [i.e., WHEN the MOTIVES for self-discipline to implement this new pattern are those of wanting to obey and appease others and when they come from your idealized self-image, the RESULT]

will be
• anxiety and
• new destructive patterns.

Nevertheless, there comes a point when repeated
• self-discipline and
• determination are necessary because otherwise you cannot uproot old ingrained habits, in spite of your
• free will and
• understanding.

Whether or not you are ready for this more drastic change, only you yourself can know.
As long as your emotions still doubt the • validity and • advantage of the new way, you are not ready.

As long as great anxiety exists in you when trying to dispense with the old way, you are not ready for • a forceful relinquishing and • a drastic change.

In this case [i.e., In this case where great anxiety exists in you when trying to dispense with the old way], you must continue bringing further hidden errors to light.

Asking "Why do I feel that way [i.e., Why do I feel so anxious about trying to dispense with the old way]?"

will always yield results, if you fully want to find the answer.
As long as
the goodness of the right course
fills you with anxiety,
you are still under the impression,
in this respect at least [i.e., under the impression in respect to
taking the right and good course at least],
that
goodness
is to your
disadvantage.

Of course,
in reality
this is not so [i.e., in REALITY goodness is NEVER to your disadvantage].

But first
you have to get to the point of
applying
the outer knowledge
that
goodness
means
productive living
to
your specific
inner problem.

No
real
• growth and
• happiness
can exist
unless a
change in the personality
takes place.

I can read some of your thoughts.

Do not say [i.e., Do NOT think, as I see you are, and then say]
change
does not exist.
It [i.e., Saying “change does NOT exist”] is so wrong.

The universe, and everything in it,
• changes constantly,
• is constantly in flux.

Even your body is not the same as it was several years ago.

Everything changes, even in physical matter, though you may not be aware of it.

When you are always together with a • living, • growing being,
you do not see the growth taking place.

You notice it [i.e., You notice growth] only retrospectively.

But the very essence of life is change.

If there is no • change, there is no • life.
<table>
<thead>
<tr>
<th>If you remain static,</th>
</tr>
</thead>
<tbody>
<tr>
<td>• you are in a predicament.</td>
</tr>
<tr>
<td>• You are unhappy.</td>
</tr>
<tr>
<td>• You are not alive.</td>
</tr>
</tbody>
</table>

To a large degree, the human struggle exists because
• a part of you grows organically and healthily according to the laws of nature, while
  • another part remains static.

| You often ask the question why some people, who obviously are still in a low state of development, live in a certain harmony, while much more highly developed people are struggling, disharmonious, unhappy. |
The reason, my friends [i.e., The reason why people in a lower state of development live in a certain harmony while more highly developed people are struggling, disharmonious and unhappy, my friends],

is that

• the former [i.e., people in a LOWER state of development and who live in a certain HARMONY] develop steadily [i.e., develop steadily across ALL areas of their personality], according to their potentiality.

• Their life is on an even keel.

• There is no discrepancy [i.e., no discrepancy among their equally developed personality traits].

• More highly developed people often do not realize their potential,

• they do not fulfill their inherent possibilities.

Because they [i.e., Because more highly developed people] are further up on the scale, they could do much more.

Yet they [i.e., Yet more highly developed people] overemphasize parts of their being which • are already developed, which • do not need development at this point, while a neglected area of their being remains static.
There is no change because they [i.e., because these more highly developed people] do not will it so [i.e. do NOT WILL change to happen in the neglected areas of their being].

They [i.e., These more highly developed people] concentrate on what they enjoy because it is already free, while what requires work lies barren.

It is not only the discrepancy as such [i.e., the discrepancy as such between the developed parts and the neglected parts of their being] that causes the disharmony, but the fact that they have the ability to accomplish more [i.e., they could accomplish more by developing areas that have potential but which been neglected and which they refuse to change and develop].

They [i.e., These more highly developed people] could bring to life what lies • dead and • static.

This factor [i.e., This factor that people enjoy what they have developed but do not do the hard work required to continue their development in order to reach their full potential in ALL areas of their personality] is an essential part of the human struggle.
If you find
• growth and
• change
pleasurable
because of
past development
that has already
freed you of shackles
in one area,
you are in
constant flux [i.e., you are in constant flux in this one area of your being].

At the same time
your resistance to
• change and
• growth
where the hard work of
• facing and
• initiating
change
still has to take place
causes you
to remain
• frozen and
• rigid
in another part of your personality.

This lopsidedness
is more painful to endure
than if
the entire personality
were still asleep, so to speak.

Once you have reached certain stages,
you cannot possibly
go back
and make yourself
artificially "asleep."

You have to follow
the rhythm of
• nature and
• the cosmos.
The only solution to reach harmony again is by fuller and fuller awareness of:
- reality,
- growth,
- change,
  on all levels of your being.

So do not say change is impossible. It [i.e., CHANGE] is the only thing that is possible, I might say.

Change is the only organic, natural process of creation, and therefore it [i.e., and therefore CHANGE] is also within you.

If you work properly on this path, you constantly thaw out the substance in your soul that was heretofore frozen.
You put it [i.e., You put the substance in your soul that was heretofore frozen] into motion and thus enable it [i.e., and thus enable this substance in your soul that was heretofore frozen] to grow, so that eventually a • real and • noticeable change occurs.

Let me say one more thing about the real self, a further hint as to how to find it.

I want to show you a certain rhythm of development in a specific phase which is appropriate at this time, because many of you, my friends, either are • already in this phase or are • about to approach it.

We recently discussed your needs.

To begin with, you are not even aware of any particular needs.
Of course, in theory you know that everyone has needs, • physical and • otherwise,

but you do not feel any specific emotional needs.

This unawareness [i.e., This unawareness of any SPECIFIC EMOTIONAL needs] does not apply only to a person who just begins such a path.

Even after you have already progressed considerably in other ways, you may still be unaware of what you need [i.e., unaware of what you need EMOTIONALLY].

Becoming aware of your needs even superficially requires • focused attention, • considerable self-honesty, and • much digging on your part.
Now, my friends,
  if you have to remove
  outer layers of awareness
  in order to find
  • false needs
    before you find the
  • real ones [i.e., before you find the real needs],

  isn't this [i.e., isn't this fact that you have to REMOVE OUTER layers of
  AWARENESS in order to find FALSE needs
  BEFORE you find the REAL needs]

  another substantial proof of
  your self-alienation?

• If you were
  related to
  your real self,
• if you were
  in contact with
  its reality [i.e., If you were in contact with the REALITY of
  your REAL SELF],

  you would be in
  absolute awareness of
  your real needs,
  whether or not
  they are fulfilled.

As you thus proceed [i.e., As you thus proceed to get in contact with
the reality of your REAL SELF],

  you become aware of
  your
  real
  needs.

The real needs
can also be
subdivided.
First,
you will become aware of
the need to
receive,
be it [i.e., be it the need to RECEIVE]
• love,
• understanding,
• closeness to others or
• creative fulfillment.

You strive for
all this
through
an act of
receiving.

In your
emotional
awareness
it seems to you
that you need
• someone or
• something
that makes it possible for you
to fulfill these needs
by something,
however subtle,
that is
given
to you.

All the needs I just cited [i.e., the needs to RECEIVE love, understanding,
closeness to others, or creative fulfillment]
can be
• real
or
• false;

you know that.
And then [i.e., And then, after becoming aware of your need to RECEIVE,] you will become aware of the need to give.

You may need to
• give
  what you need to
• receive,

but the emphasis in your emotions changes [i.e., the emphasis in your emotions changes when you go from needing to RECEIVE to needing to GIVE].

The need to
• give love,
  rather than to receive it [i.e., rather than to RECEIVE love], enters more into your consciousness.

The need to
• relate to and to
• understand others,
  rather than being understood by them, becomes clearer.

In this respect too [i.e., In this respect to GIVING, too, as with receiving], you may find no outlet.

You are dependent on finding the subject [i.e., finding the RECIPIENT of your GIVING] and as long as you do not, your needs [i.e., your needs to GIVE] remain unfulfilled.
The only difference between
• now
and
• before
is that
now
you are
acutely aware of
• the needs
and
• the unfulfillment,
while before
you were
• befogged and
• hazy,
experiencing the
unfulfillment
in an indirect way.

The stringent awareness of
unfulfillment
may, in fact,
have entirely different roots
than the
unfulfillment of
the real needs,
for the latter [i.e., for the unfulfillment of the REAL needs] will
never
create
• anxiety and
• urgency.

Only
real needs
shifted into
false ones
have that power [i.e., only REAL needs shifted into FALSE needs have the power to create anxiety and urgency from their unfulfillment].
Thus

being aware of
your real needs,

• long before
  you can possibly fulfill them
  and
• while you consciously
  experience unfulfillment [i.e., and WHILE you consciously
  EXPERIENCE the UNFULFILLMENT of your REAL needs],

is bound to bring [i.e., This AWARENESS of your REAL needs
  is bound to bring]

• relief,
• harmony and
• peace,
  because you have entered a
  further stage of
  • reality and
  • truth.

You run away from
awareness of
your real needs
not only
because facing
unfulfillment
is painful,
but more so
because
unfulfillment
means
proof of
your inferiority.
Once you have reached the
• strength,
• courage,
• humility,
• determination,
and the
• reality
  • to face your
    real needs –
    to
    • receive
    and
    to
    • give –
and
  • to stand the
    temporary
    frustration [i.e., to stand the temporary frustration of the
    unfulfillment of your real needs],
you have reached a
much greater area
of your real self
than you may think.

For
this [i.e., For this strength, courage, humility, determination, and reality to
face your real needs and stand their temporary unfulfillment]
is
your real self.

Your problem of
unfulfillment
in itself
recedes into the background
in comparison with
the strength
you gain
by finding your
home.
The stranger – your alienated self – finds home within the reality of the core of your being.

To reach this point [i.e., To reach home within the reality of the core of your being] you have to travel many
• byroads and
• detours,
and once you have reached it [i.e., once you have reach this point, that is HOME], you will have to go through a period of
• emptiness,
of
• awareness of your unfulfilled
  • need and
  • longing.

But as you
• look at the unfulfillment and
• bear it,
  not in
• false humility and
• weakness,
but in
• the strength of being able to endure it [i.e., endure the unfulfillment] as long as is required in consequence of
  the patterns you set in motion
  whose effects
  have not yet worn off – you will not suffer
  the agonies you suffered before such awareness.
The unfulfillment
will not weaken you.

On the contrary,
through gaining
• deeper,
• fuller
insight
and thus
coming closer to
reality,
you will
slowly
begin to cause
different effects.

The old negative effects
do
not
dissolve immediately
after you find
the cause
that produced them.

It will take some time
before
• new,
• constructive,
• positive
causes
can go into force
and produce comparable effects [i.e., and produce new, constructive, positive effects].

This does
not
happen overnight.
After a certain period of conscious unfulfillment of real needs — as opposed to previous unconscious unfulfillment of real needs and conscious unfulfillment of false needs — while you • search and • learn and • gain further hold of the reality of yourself, a period of partial fulfillment [i.e., a period of partial fulfillment of REAL needs] will occur.

There will be • setbacks and • occasional disappointments in which you have the opportunity to observe your inner relapse into the old patterns which might have occurred without your knowing it.

Thus, these outer • relapses and • disappointments are a necessary period of strengthening the new way of life, so to speak.
<table>
<thead>
<tr>
<th>They [i.e., These outer relapses and disappointments]</th>
</tr>
</thead>
<tbody>
<tr>
<td>• integrate it [i.e., integrate the new way of life into your current life],</td>
</tr>
<tr>
<td>• make it [i.e., make the new way of life]</td>
</tr>
<tr>
<td>part of you</td>
</tr>
<tr>
<td>until it [i.e., until the new way of life]</td>
</tr>
<tr>
<td>becomes</td>
</tr>
<tr>
<td>your</td>
</tr>
<tr>
<td>&quot;first nature,&quot;</td>
</tr>
<tr>
<td>as in essence,</td>
</tr>
<tr>
<td>it truly is.</td>
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</table>

<table>
<thead>
<tr>
<th>At this point,</th>
</tr>
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<tbody>
<tr>
<td>you have</td>
</tr>
<tr>
<td>• discovered the way home.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You have</th>
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<tbody>
<tr>
<td>• made some tentative steps toward it –</td>
</tr>
<tr>
<td>and therefore</td>
</tr>
<tr>
<td>occasionally</td>
</tr>
<tr>
<td>reaped its fruits –</td>
</tr>
<tr>
<td>but</td>
</tr>
<tr>
<td>you are still</td>
</tr>
<tr>
<td>• not</td>
</tr>
<tr>
<td>firmly planted</td>
</tr>
<tr>
<td>in this new ground.</td>
</tr>
<tr>
<td>You still</td>
</tr>
<tr>
<td>• fluctuate and</td>
</tr>
<tr>
<td>• move away from it [i.e., You still move away from this new ground],</td>
</tr>
<tr>
<td>tempted by</td>
</tr>
<tr>
<td>your old habits.</td>
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<table>
<thead>
<tr>
<th>In this alternation</th>
</tr>
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<tbody>
<tr>
<td>between</td>
</tr>
<tr>
<td>• fulfillment</td>
</tr>
<tr>
<td>and</td>
</tr>
<tr>
<td>• unfulfillment,</td>
</tr>
<tr>
<td>you have the opportunity</td>
</tr>
<tr>
<td>to gain a firm hold on</td>
</tr>
<tr>
<td>your home ground,</td>
</tr>
<tr>
<td>if</td>
</tr>
<tr>
<td>you wish to utilize this time</td>
</tr>
<tr>
<td>in such a way.</td>
</tr>
</tbody>
</table>
Thus

you pave the way
to set up
• an entirely new pattern,
• a new cause,
in
• health,
• reality and
• productivity.

However,

the effects
will not manifest
until
the cause
has ripened, so to speak.

QUESTION:
In disciplining yourself
when you reach the point
when you want to
change a pattern
because you have made certain recognitions,
a battle begins.

You may do it [i.e., You may change a pattern],
but you don't feel good about it [i.e., don’t feel good about making the change].

Although you
know
you are unhappy
in the old way
and you
want to change,

yet in doing
the right act
you don't feel good either.
Now, I heard you say that

in this stage [i.e., this stage when you do not yet believe the

good and right act serves your and others’ best interests]

you are not ready [i.e., you are NOT ready to discipline yourself

as required to make a change],

but

when

are you going to discipline yourself?

**ANSWER:**

In this stage,

the discipline should take the form of

finding

why

you cannot feel right about it [i.e., use discipline to find out WHY you

cannot feel right about changing to the right action].

What stands in the way of your understanding?

There must be something in you

• that is not yet convinced [i.e., is not yet convinced that the right action serves

your and others’ best interests],

• that still doubts

that this [i.e., still DOUBTS that right action] is

• good

or

• advantageous

or

• safe

or

• whatever.

There must be a part in you

that still clings to

the old destructive way,

in spite of your seeing it

also

as destructive.
**Bring that** [i.e., Bring that part in you that still clings to the old destructive way despite seeing this way also as being destructive]

**to the surface** [i.e., to the surface where you can see and understand the error or belief as to WHY you still emotionally cling to the old destructive way],

and then

you can eliminate
the error in this respect.

Therefore,
do

not
• force yourself, or
• discipline yourself
  in your actions toward others,

but rather
use discipline
in finding out
more about yourself.

**QUESTION:**
When you
• suffer grief,
when you
• are separated from someone
  and
    • you know this must be
  and
    • you accept it,
you still
suffer deep pain,
even more so
when
  you are aware of
    • your own feelings and
  you are aware of
    • the depth of love you have –
      this is healthy, is it not?

Doesn't it take time to heal?
ANSWER:
I cannot answer the question by saying it is [i.e., by saying such grief is] either
• healthy
or
• unhealthy.

It [i.e., Whether such grief is healthy or unhealthy] depends entirely on how it is felt.

It [i.e., Such grief] may be something utterly healthy.

But it [i.e., But such grief] may also contain certain unhealthy currents.

This [i.e., Whether such grief is healthy or unhealthy] is very hard to determine in a general answer.

It [i.e., Whether such grief is healthy or unhealthy] is completely individual.

My advice is, in order to determine whether or not it [i.e., in order to determine whether or not such grief]
is healthy,

that the person ask where there may be feelings of
• helplessness,
• weakness,
• self-pity,
of
• being subjected to the misery of life.
If you feel impoverished, if your personality feels impoverished by such a separation, then there must be an unhealthy grief, perhaps in addition to healthy grief.

But if the loss is felt as painful without a feeling of self-impoverishment, then it [i.e., then the grief over such a loss] is purely healthy.

**QUESTION:**
If a human being finds two conflicting currents within, if one recognizes the falsity of one current and then the second current [i.e., and then the second truthful current] kicks in, where does the discipline come in?

**ANSWER:**
As I said before, the use of the word "discipline" might lead to misunderstanding.
It [i.e., The use of the word “discipline”] may lead to
• repression,
• suppression,
to a
• forceful,
• superimposed action
that cannot be helpful to genuine growth.

Your
• concentration and
determination should go rather [i.e., rather than towards forceful and superimposed ACTION, your concentration and determination should go] in the direction of further understanding of why this current [i.e., WHY this false current of holding onto the old and resisting change and truth] exists.

The
• outer answer may be quite obvious, and yet there must also be an • inner answer having very little to do with the outer one.

This current [i.e., This false current of holding onto the old and of resisting change and truth] may be some sort of pseudo-protection.

It [i.e., This false current of holding onto the old and of resisting change and truth] may fulfill a certain false need.

Find this meaning, and you will know how to go on from there.
The first answer you may find deep within [i.e., The FIRST answer you may find deep within as to WHY this false current of holding onto the old and of resisting change and truth STILL EXISTS]

may still not be the final answer.

It [i.e., The final answer to this question] may still contain a further "why."

The stage you describe indicates that you have not finished the phase of search in this area and therefore change, with its necessary discipline, is premature.

Look only for further awareness here [i.e., Look only for further awareness as to WHY this false current of holding onto the old and of resisting change and truth still exists in this area of your personality].

Change may already have occurred in another area, but not in this respect [i.e., but change has not yet occurred in this area of your personality].
I repeat, such search [i.e., Such SEARCH for further awareness as to WHY this false current of holding onto the old and of resisting change and truth still exists in this area of your personality, in and of itself] constantly creates change in your
• emotional,
• mental,
• spiritual
and even
• physical being
because [i.e., because in such SEARCHING] you face yourself in utter candor.

But this is the first type of change I discussed [i.e., the gradual change through AWARENESS], and not the second [i.e., NOT the second more rapid type of change I discussed] which requires a more direct form of discipline.

In the first stage [i.e., In the first stage regarding the first type of change I discussed] discipline also must exist, but with emphasis on
• further self-facing,
on
• giving account of
• what you really feel and
• why.

QUESTION: I see. So, as long as two conflicting currents exist, there is still a need to go deeper [i.e., go deeper to discover WHY]?

ANSWER: Oh, yes. {Thank you.}
| 55 | QUESTION:  
I hesitate to ask any  
questions  
owning to the recent stir my questions brought.  

It seems that they [i.e., It seems that my questions]  
are not considered exactly intelligent.  

Before I ask my questions,  
I would like to ask you frankly  
if you more highly developed souls  
are employing a reason [i.e., a “more advanced” type of reason]  
I am not capable of,  

because  
unless we are talking on a  
common ground,  
I'm afraid  
we have  
no means of  
communication with one another. |
|---|---|
| 56 | ANSWER:  
My dear friend,  
in the first place,  
I do not think anyone can say,  
when someone does not understand something,  
that this indicates  
a lack of intelligence.  

The most intelligent people  
are blocked  
where they have problems.  

The intelligence  
that exists otherwise [i.e., intelligence that functions ELSEWHERE in the person]  
does not  
function  
here [i.e. does NOT function HERE in this area of the personality  
where they are having problems]. |
That [i.e. That intelligence that functions healthily in other areas of the personality does NOT function in areas of the personality where the person is having problems]

happens to
every single person –
to some more obviously than to others –
but nevertheless to
everyone.

There is no human being
entirely free of this.

I have never yet seen a human being
in whom
there is
not somewhere
• a tightness,
• a prejudice,
• a closeness [i.e., a place where one is closed],
• a fear of relinquishing a preconceived idea.

This [i.e. This tightness, prejudice, being closed, or fear of relinquishing a preconceived idea], of course,
is due to
the defense mechanism
that chooses
a particular view
as
• necessary and
• safe,

but this [i.e., but this understanding that some view of life requires a defense mechanism] is only an explanation.

It [i.e., This EXPLANATION] does not do away with
the fact as such [i.e., the FACT that the person is blocked in this problem area of life].
People who are blocked will
  • misunderstand,
  • misinterpret,
  • be
    • anxious and
    • conflicted about the issue
  or
  • hear
    the very opposite
    of what is said.

Only the degree [i.e., Only the degree of such misunderstanding] differs,

and

anyone who judges [i.e., anyone who judges someone else as being “less intelligent”] may possibly have the same condition to a
  • lesser or
  • less noticeable degree
    perhaps concerning a different topic.

So you are in very good company.

You may perhaps put your questions in a more belligerent way,

but
  • I do not mind this and
  • I encourage you to ask these questions, as long as you are
    • sincere and
    • in good faith, regardless of what some of our human friends may say.
**It** [i.e., Asking questions]

is

necessary.

**It** [i.e., Asking questions]

is good for

you.

**And it** [i.e., And asking questions]

is good for

everyone.

---

As to

- different kinds
  of reason,
  there is only
  one
  reason.

There are

not

several kinds [i.e., There are NOT several “kinds” of reason].

Again

it is only a question of

degree.

The difference [i.e., The difference between our reason and

the reason of human beings]

is that

human beings,

still in the human struggle,

have their reason

impaired.

Their intelligence [i.e., Human beings’ INTELLIGENCE]

may

not

be impaired,

but their reason

is [i.e. but human beings’ REASON IS impaired].
Reason comes from the real self,

so to the degree of their self-alienation,
to that degree reason does not function.

The real self is pure reason and pure love.

You might also call it [i.e., call pure reason] wisdom.

One is not thinkable without the other.

There cannot be reason, or wisdom, without love, and vice versa [i.e., There cannot be LOVE without REASON or wisdom].

So we all have the same organs to communicate with.
If one being has developed more than the other, due to struggles already overcome, it does not mean that communication [i.e., communication between these two beings] is impossible.

Communication depends to a very large extent on the willingness of the persons involved.

If the willingness to

• understand

and to

• make oneself understood is present, half of the battle is over.

I do not think that any of you ever found me difficult to communicate with.

I would then suggest that you ask your questions the next time.

If all of you have sufficient questions, we might again put in a period for questions and answers.
My dearest friends,

all of you,

be blessed
in
• spirit,
in
• soul,
in
• body.

May these words
help you
to continue your
• self-realization actively,
to bring out
all the wondrous
• strength,
• reason,
• love,
• creativity,
• resourcefulness,
• joy,
• capacity for happiness
that exists in you
already.

You do
not
have to grab for these things
outside.

They lie
as a
treasure
within you.

Free them [i.e., Free all the WONDROUS QUALITIES that are within you]
from
• error,
• evasion,
• the fear of
facing the truth about yourself.
Desist
from living
superficially
in the sense of
satisfying
• the world
rather than [i.e., rather than satisfying]
• your own standards.

Do not live for
appearance's sake in
any
area of your life.

Live in
• truth
and
• reality.

Face
every issue
in its entirety.

Look at it [i.e., Look at every issue in its entirety]
with
objective eyes.

Do not
hasten over it [i.e., Do not hasten over ANY ISSUE],
and you will
find the way home
to your real self.

Be blessed.

Rejoice in
all that is
waiting to be liberated in you.

You have
nothing but joy
to look forward to.
Soon you may reach the point where
  • the human struggle
    will be a
    source of joy [i.e., the struggle will be a source of joy in and of itself]
  and
  • each step onward
    will mean
    further realization of
    • growth and
    • happiness.

Be in
  • peace,

be in
  • God!

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