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

1996 Edition, Given January 5, 1962

This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, *devotionally*.

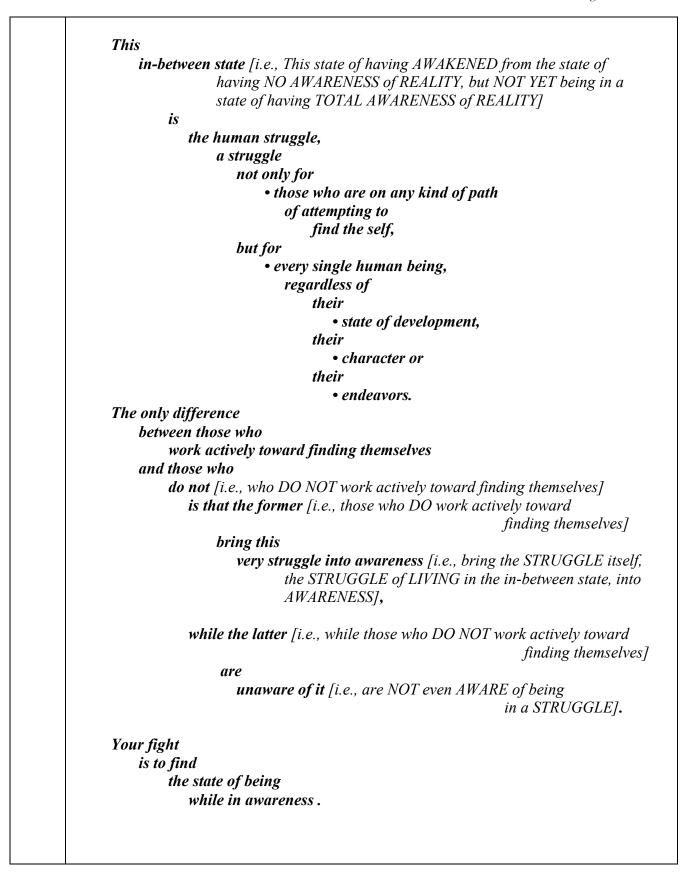
The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.* 

*For clarity:* The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

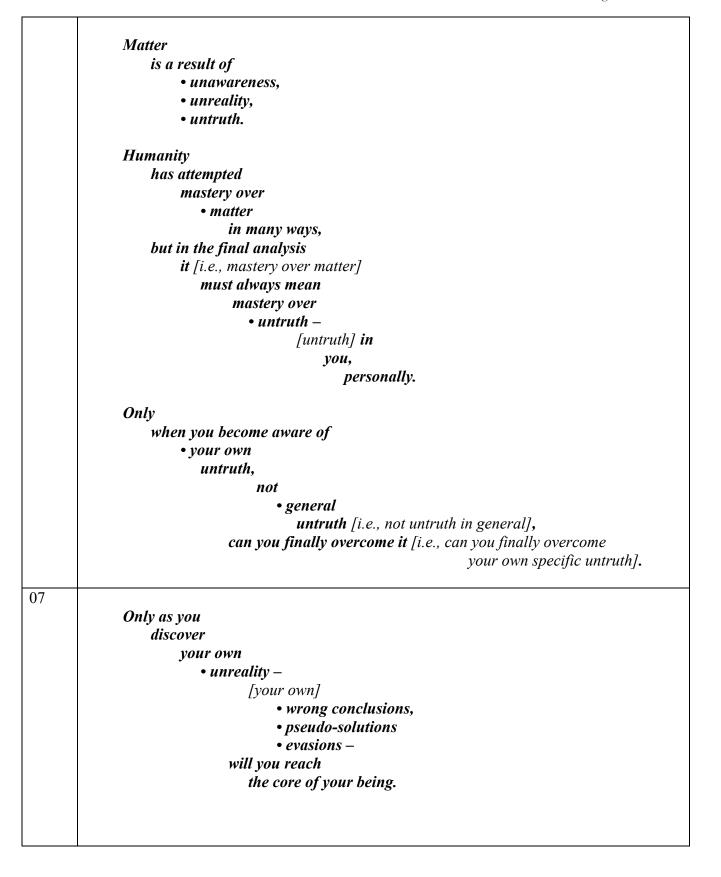
## Gary Vollbracht

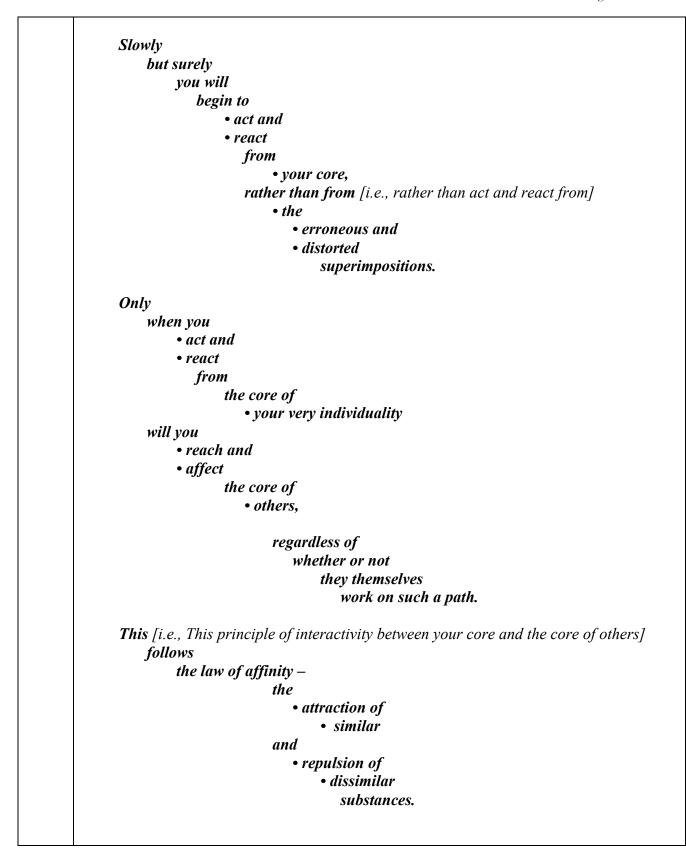
ſ	Content
03	
	Greetings,
	my dearest,
	dearest friends.
	God bless
	every single one of you.
	Blessed
	is your
	valiant struggle
	to find yourself.
04	
	At this time –
	for you the beginning of a new year [i.e., January 5, 1962],
	though for us
	the fragmentation of being
	you call time
	does not exist –
	I should like to give an overall understanding of
	your current work.

	I will use an approach that is adapted to your new insights.
05	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.



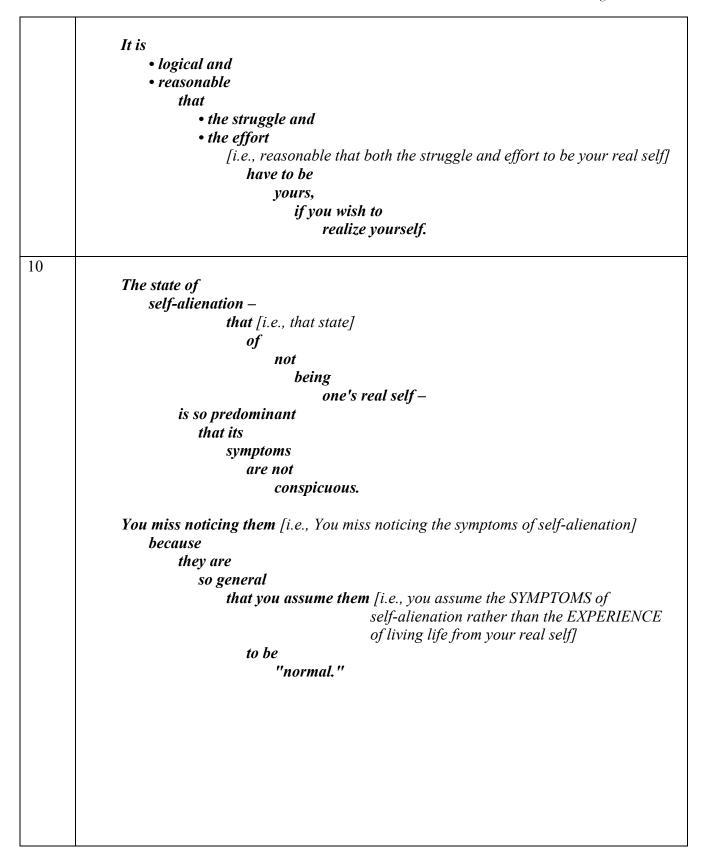
	With
	awareness,
	you can reach a
	proper combination
	of
	• activity
	and
	• passivity,
	• action
	and
	• inaction.
	You are often confused about this [i.e., confused about when action is called for and when passivity and inaction are called for in a given life situation].
06	
	The human struggle
	attempts 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.
	- muner,





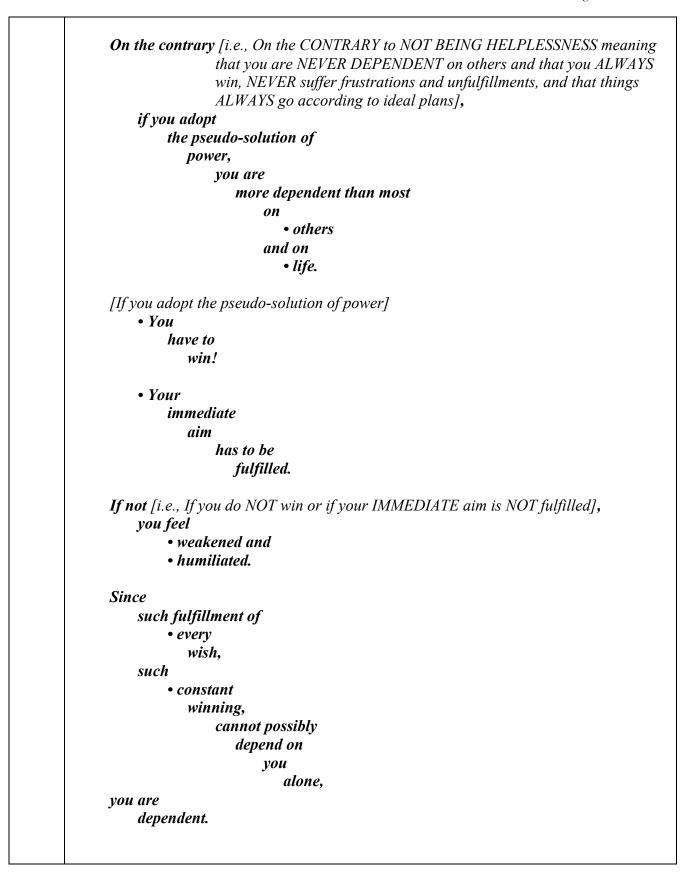
08	
	Again
	and again
	you search
	in vain
	for
	the
	• real you,
	the
	• core of your being.
	You are
	confused
	because
	you take
	<i>the superimpositions</i> [ <i>i.e.</i> , <i>the superimpositions that cover your core</i> ]
	to be
	the real you,
	simply because
	you have become so used to them [i.e., 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] <b>but you are</b>
	•
	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?"
	my real self.

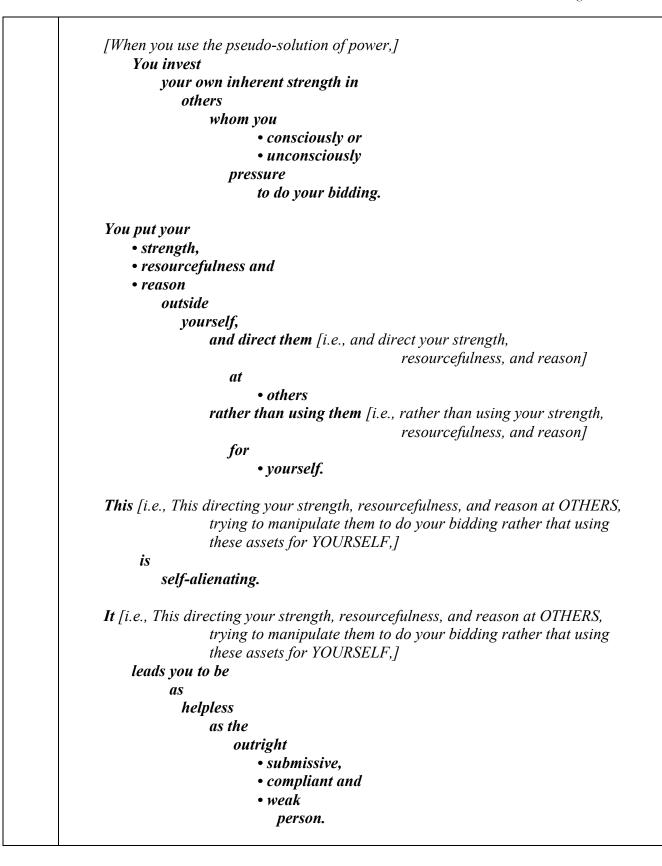
09 I attempt to guide you to the core of your nature from • various angles, through • various approaches. I can help you, but you [i.e., but YOU yourself] have to do the work of • recognizing, of • facing, of • changing. In short, it is your struggle. If you want to become • happy, to lead a • fruitful, • 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.



11 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.

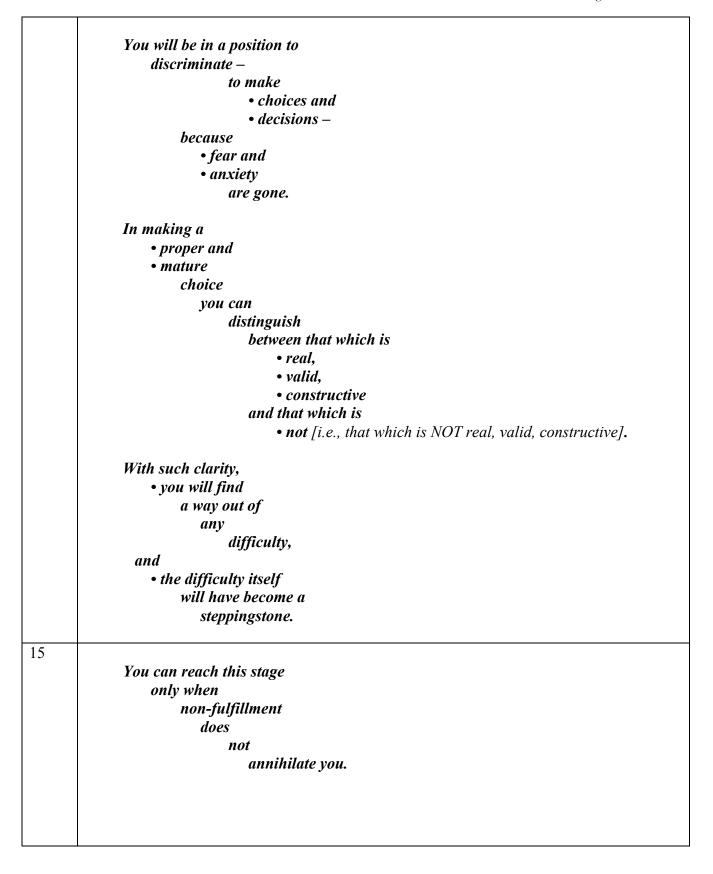
	Any way you wish to formulate it,
	<ul> <li>helplessness,</li> </ul>
	• powerlessness,
	• paralysis of your faculties
	are the results of
	self-alienation.
	<i>This</i> [i.e., This self-alienation that causes helplessness,
	powerlessness, and paralysis of your faculties]
	is intimately connected with
	unresolved problems
	that are based on
	error.
12	
	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.





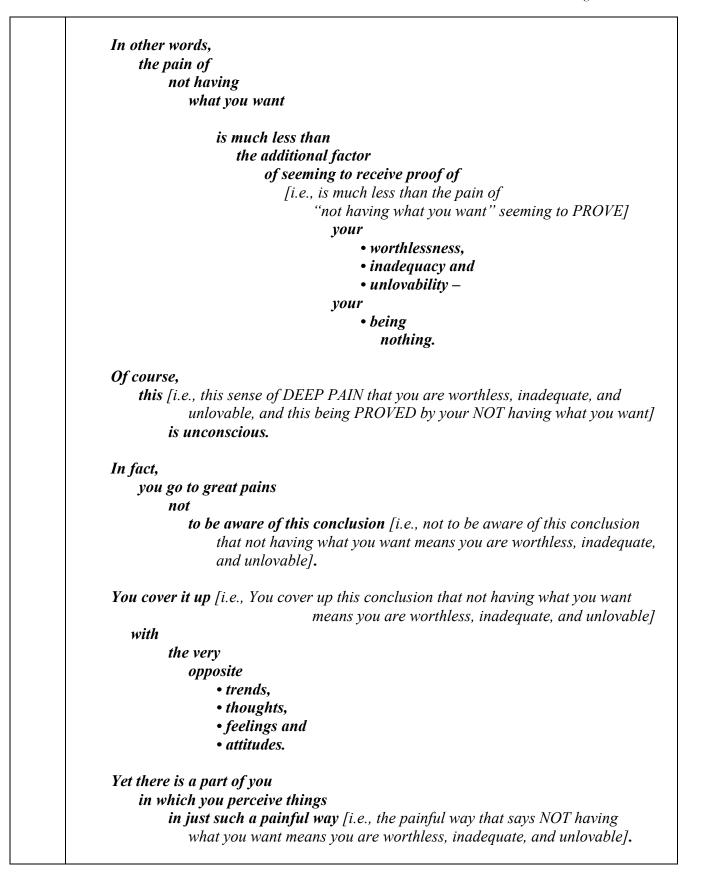
13	
	By saying that
	being your
	real self
	will make you
	master of your life,
	I mean something
	other than a
	power-driven compulsion
	always
	• to win
	and
	never
	• to do without
	whatever
	you wish.
	When your
	real self
	masters
	your life,
	your
	forces
	work
	• constructively and
	• productively,
	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
	will unfold
	with all its strength.
1	

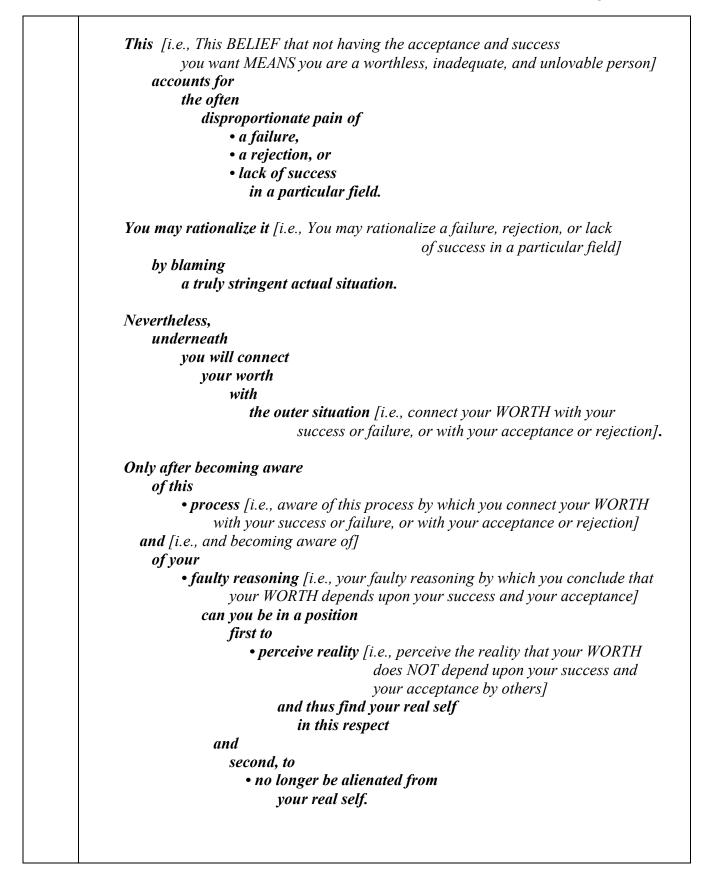
When you find yourself in a difficult situation, you will use your strength to find the • inner and • outer solution, for there is always a good solution. All you have to do is see it [i.e., see a good solution]. 14 When your experience of • self, of • others and of • life is not distorted but in accord 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.



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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.
16	
	The self-estranged person
	experiences
	• frustration
	as much more painful than
	• the unfulfillment
	of the
	• wish or
	• goal
	itself.
	useij.
	usey.
	userj.
	usey.

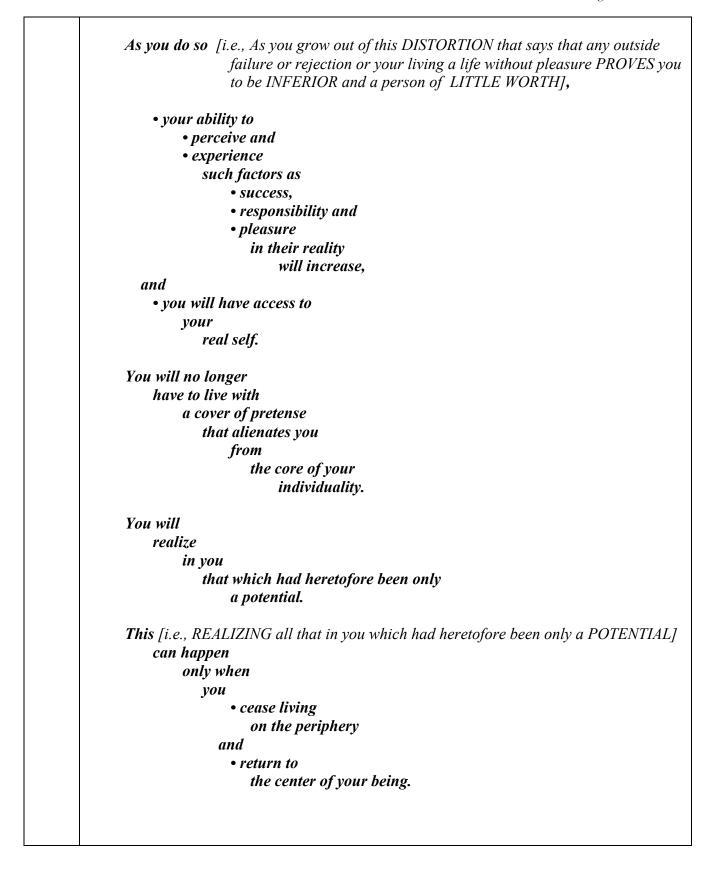




	Only then [i.e., Only then, when you perceive the reality that your WORTH does NOT depend upon your outer success and your acceptance by others and hence KNOW that you have no need to be alienated from your real self,] will you also alter the outer situation [i.e., will you also alter your outer success and your acceptance by others].
17	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 IMMOBILIZA strength and other faculties the resulted from self-estrangement which, in turn, was • connected with and • resulted from	
resulted from self-estrangement which, in turn, was • connected with and • resulted from	at lead to a rich lifej
self-estrangement which, in turn, was • connected with and • resulted from	
which, in turn, was • connected with and • resulted from	
was • connected with and • resulted from	
<ul> <li>connected with and</li> <li>resulted from</li> </ul>	
• resulted from	
• υριμε αιστρετρα ανηρειομορ	
• 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 schedu	ule. so to speak.
18	
Your fear of failure	
is not so acute	
because of	
the failure itself,	
<i>but because it</i> [i.e., but because failure]	
implies that	
you have failed	
L sources	
because	
you	
are	
inferior.	

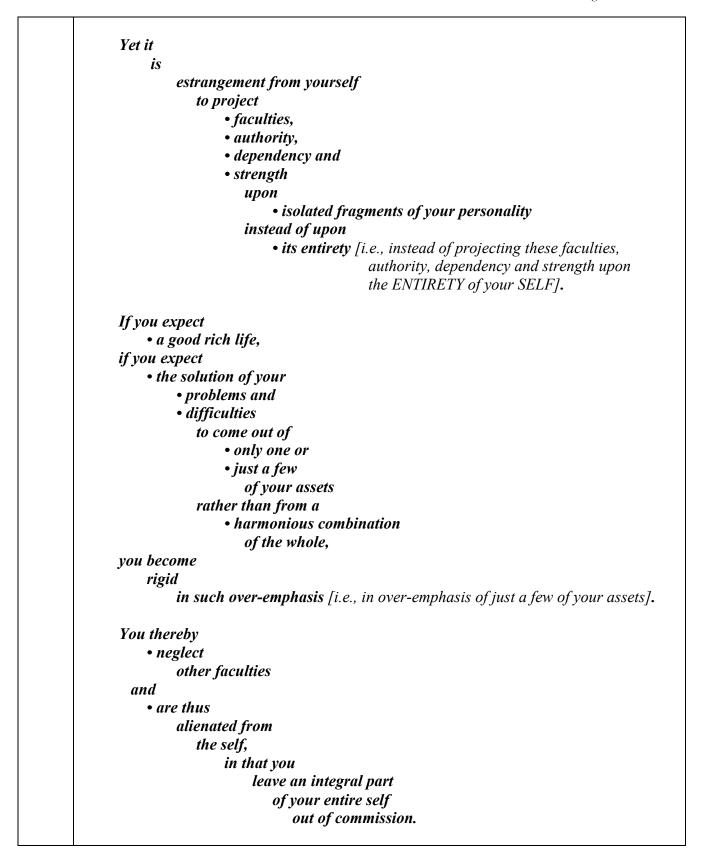
Your fear	of responsibility
-	so great
	ecause of
	laziness,
h	ut because
D	
	failure to fulfill [i.e., but because failure to fulfill a given task if you
	dared to take on responsibility for a
	implies your
	inferiority.
Fear of fr	ustration
of plea	
• -	s not so acute
15	
	because
	you cannot live without it [i.e., cannot live without pleasure],
	<b>but because it</b> [i.e., but because living without pleasure]
	implies
	inferiority.
Once you	
• see a	and
-	rience
th	hat this [i.e., see and experience that your FEAR of failure, of your taki
	responsibility, and of your living life without pleasure is because
	believe any shortcomings in these outer aspects of life PROVE ye
	INFERIORITY and that you are a person of LITTLE WORTH]
	is a
	distortion,
you will	
eventi	ıally
	row out of it [i.e., grow out of this DISTORTION that says any outside
	failure or rejection or your living life without pleasure PROVES
	to be INFERIOR and a person of LITTLE WORTH].



19		
	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.	

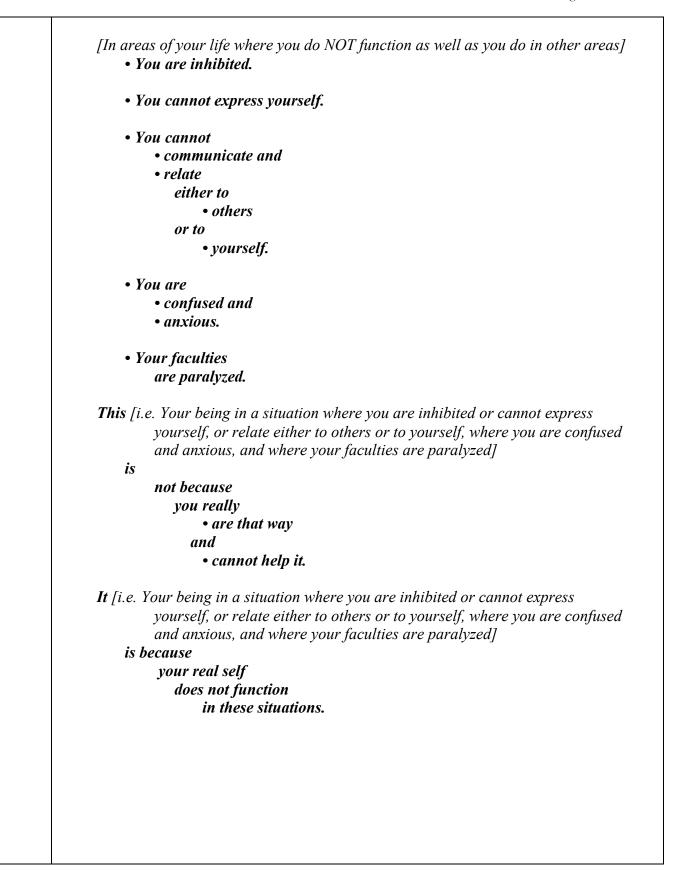
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	You prefer
	to remain
	helpless,
	thrusting
	your own
	• powers,
	• forces and
	• faculties
	to the periphery.
	Thus you are
	never able
	to solve anything.
	to solve unyming.
20	
	Self-estrangement
	exists also in the form of
	projecting
	your own
	• faculties and
	• powers
	onto aspects of
	the self.
	ine seg.
	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],
	<i>it</i> [i.e., such a projection]
	is not
	estrangement from
	the self.

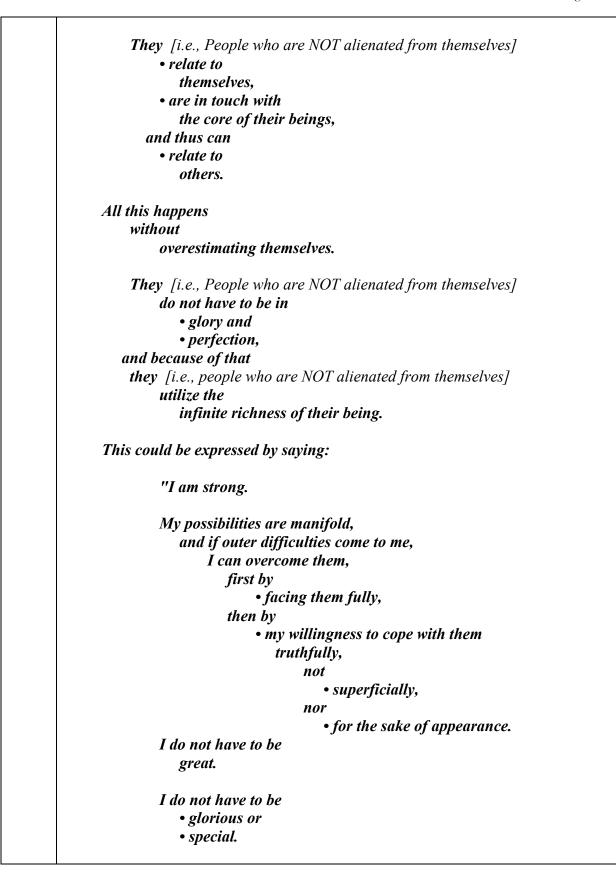


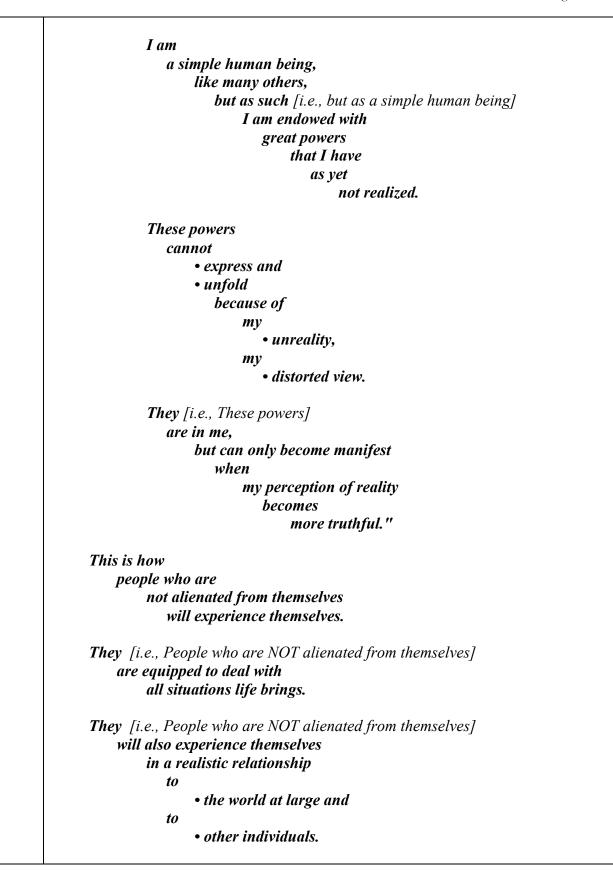
г	
21	This (i.e. This alignating neuroalf from neur ENTIPE SELE by logging one or
	<i>This</i> [i.e., This alienating yourself from your ENTIRE SELF by leaving one or more aspects of your entire self out of commission]
	holds true
	even more
	when you use
	your various pseudo-solutions.
	If you now reread
	the lectures dealing
	with
	• that topic [i.e., lectures dealing with various pseudo-solutions]
	and
	with
	<ul> <li>the idealized self-image,</li> </ul>
	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.
22	
	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.



	[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"
	<i>from there</i> [i.e., from the periphery and
	NOT from your real self].
23	
	People who are
	not alienated from themselves
	experience
	• the richness
	of their
	individuality.
	<b>They</b> [i.e., People who are NOT alienated from themselves]
	experience
	• their own power.
	<i>They</i> [i.e., People who are NOT alienated from themselves]
	trust in
	• themselves
	because
	they can
	• relinquish and
	• be free from
	<ul> <li>compulsion and</li> </ul>
	• anxiety.





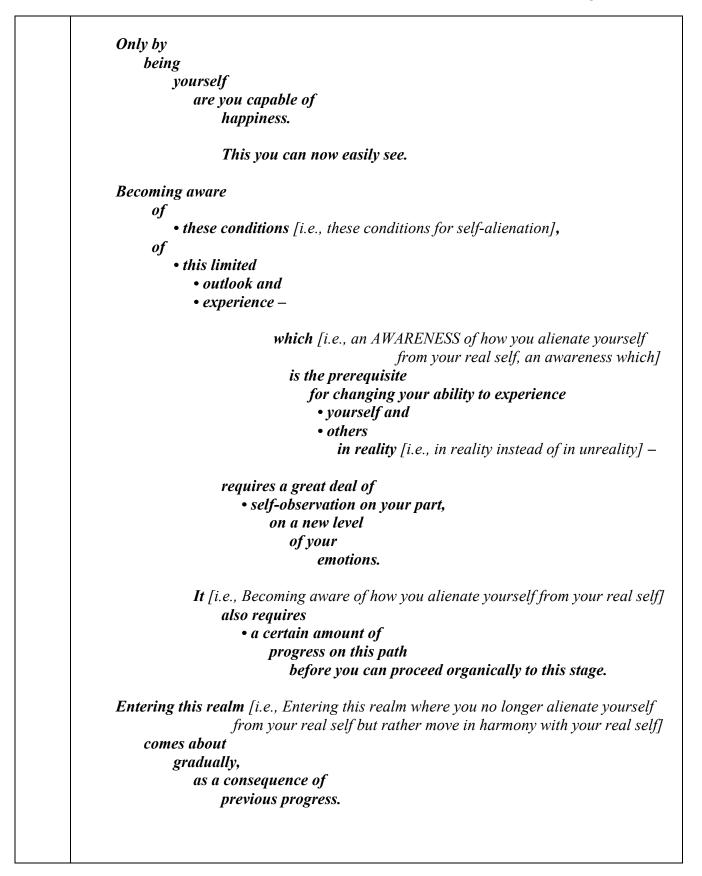
24 Alienated people experience themselves as either • too small or • too big, fluctuating between these two distortions. **Other people** will either • make them feel • worthless and • dependent, or will • inflate their egos. *This* [*i.e.*, *This influence of others, making you either feel* worthless 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.

25 **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.
	1
26	
	In the fluctuation of being
	either
	• more
	0r
	• 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.
27	
21	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, vet 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]. 28 How can you • enjoy life and • rejoice in its richness if your perception is so beclouded?



	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].
29	
	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 real 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 set	lity].
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<i>not</i> <i>in touch with it</i> [i.e., not in touch with reality, that is, not in touch with your real set	
<i>not</i> <i>in touch with it</i> [i.e., not in touch with reality, that is, not in touch with your real set	
<i>in touch with it</i> [i.e., not in touch with reality, that is, not in touch with your real se	
not in touch with your real set	
20	
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	
vour	
• ideas	
to others.	
io omers.	

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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?
```

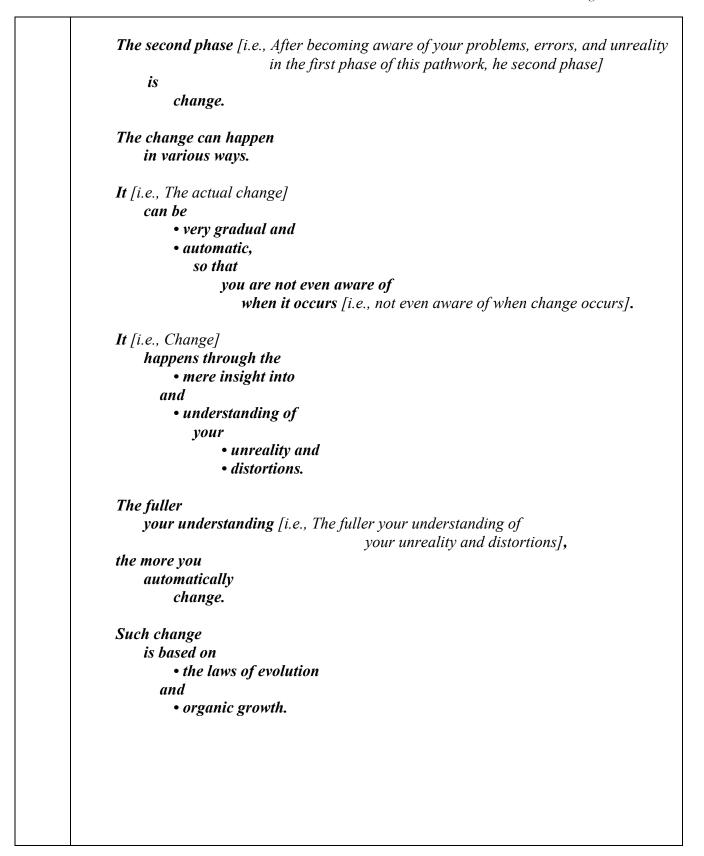
```
Such dependency [i.e., Such a dependency brought on by your insisting that the
             solution be handed to you by someone or something outside of yourself]
    will show
         not only your
            • self-alienation,
        but also your
            • will
                to remain 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?
```

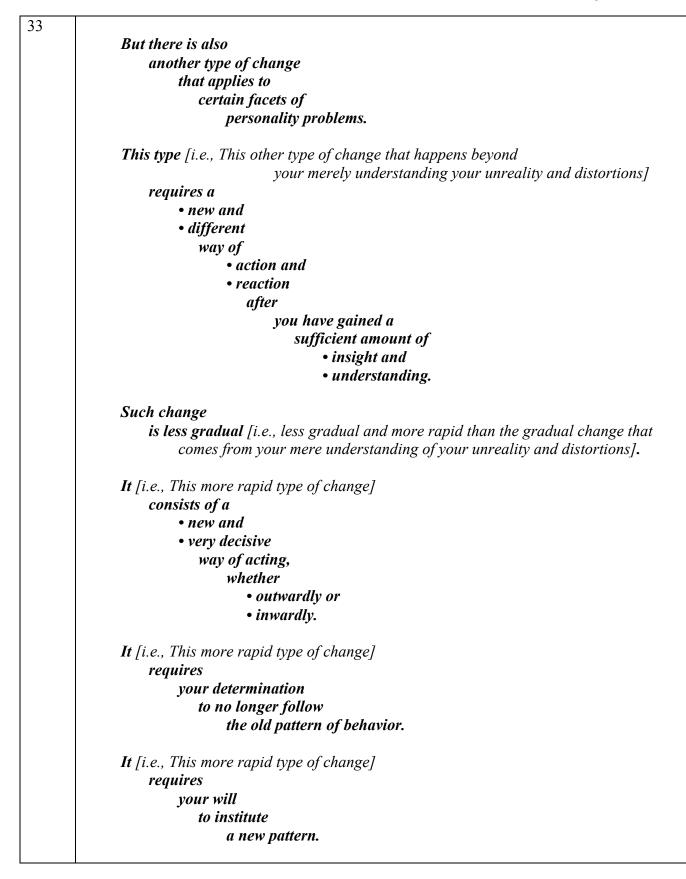
31	
	When you
	feel
	dissatisfied with your life,
	ask yourself
	if this is not due to
	your feeling
	that you have
	not realized
	all
	your potentials.
	your potentiuls.
	If the answer is
	yes [i.e., yes, my dissatisfaction I feel is because I have NOT realized ALL
	my potentials],
	then you are
	estranged from
	yourself.
	yourseij.
	<b>Otherwise</b> [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.
32	
52	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].
```





-

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 PATTE	
	M
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	
6	77
the decision [i.e., as long as the decision to institute a NEW PATTERN	<i>\</i> ]
is not fully yours	
<b>but based on</b> [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.	
<i>This</i> [i.e., <i>This certain self-discipline</i> ],	
<i>too</i> ,	
• is subtle and	
• can easily lead to	
misinterpretation.	
If you	
force	
discipline,	
without	
• independent decision and	
• full conviction,	
<i>the motives</i> [ <i>i.e.</i> , <i>the motives for such forced self-discipline to implement</i>	
this new pattern]	
• are unhealthy and	
• will not yield	
constructive results.	

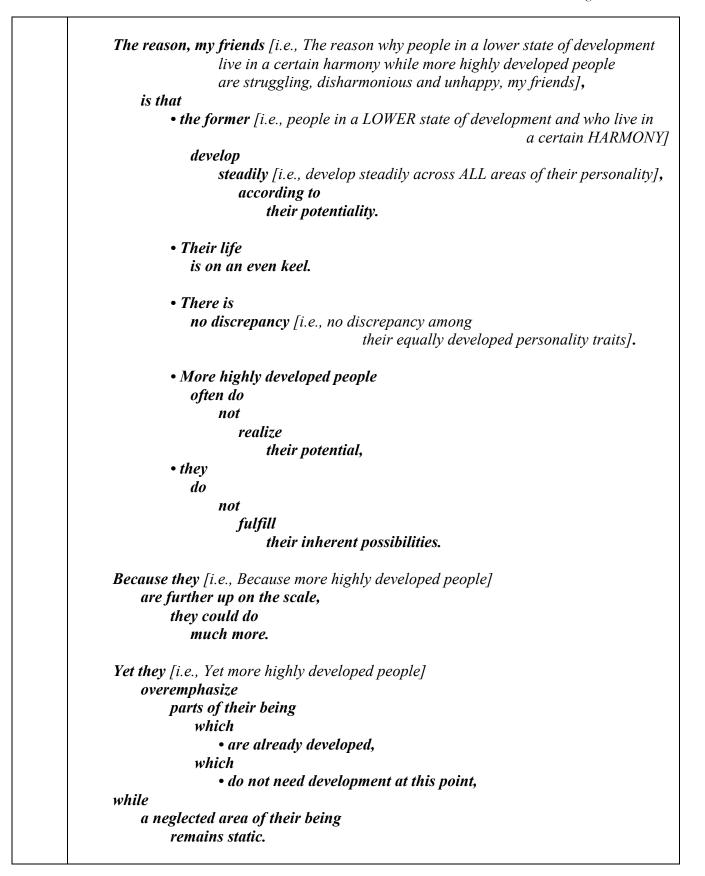
	<i>The motives</i> [i.e., the UNHEALTHY motives for self-discipline to implement this new pattern]
	may • be wanting to • obey and • appease others
	and • come from your idealized self-image.
	The result [i.e., WHEN the MOTIVES for self-discipline to implement this new pattern are those of wanting to obey and appease others and when they come from your idealized self-image, the RESULT] will be • anxiety and • new
	destructive patterns.
35	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 your • 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. 36 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.

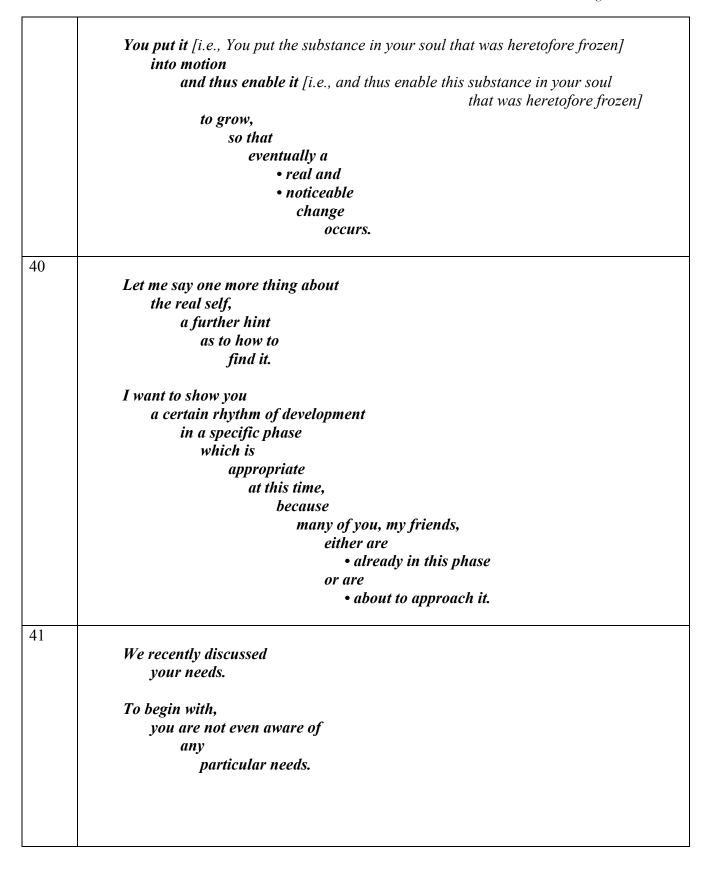
	If you
	If you remain
	static,
	static,
	• you are
	in a predicament.
	• You are
	• unhappy.
	• You are
	• not alive.
	To a large degree,
	the human struggle exists
	because
	• a part of you
	• grows
	• organically and
	• healthily
	according to the laws of nature,
	while
	• another part
	• remains static.
37	
	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.
	1



	<b>There is</b> <b>no change</b> <b>because they</b> [i.e., because these more highly developed people] <b>do not will it so</b> [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.
38	<b>This factor</b> [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] <b>is an essential part of</b> <b>the human struggle.</b>

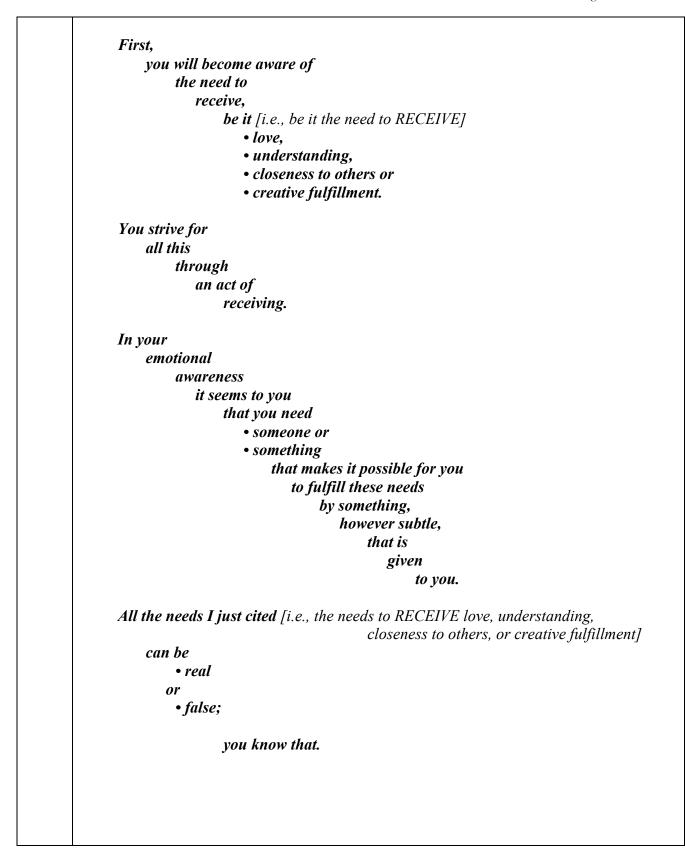
If you find • growth and • change pleasurable because of past development that has already freed you of shackles in one area, you are in constant flux [i.e., you are in constant flux in this one area of your being]. At the same time your resistance to • change and • growth where the hard work of • facing 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
	The only solution to reach harmony again
	is by fuller
	and fuller
	awareness of
	• reality,
	• growth,
	• change,
	on
	all
	levels of your being.
39	
	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.



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],
	<b>isn't this</b> [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
	<i>its reality</i> [ <i>i.e.</i> , 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.
42	As you thus present [i.e. As you thus present to get in contact with
	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.



43 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	
your real needs, • long before	
long before	
you can possibly fulfill them	
and	
• while you consciously	
<i>experience unfulfillment</i> [i.e., and WHILE you c EXPERIENCE the UNFULFILLMENT of you	
is bound to bring [i.e., This AWARENESS of your REAL	
	nd to bring]
• relief,	
<ul> <li>harmony and</li> </ul>	
• peace,	
because you have entered a	
further stage of	
• reality and	
• truth.	
44	
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.	
your agenerativ	

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 –
	5
	your alienated self – finds
	home
	within
	the reality
	of the core
	of your being.
45	
	<b>To reach this point</b> [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.

46	
	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
	<ul> <li>occasional disappointments</li> </ul>
	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.
	so io spean.

	They (i.e. These outer relanges and disappointments)
	<i>They</i> [i.e., These outer relapses and disappointments] • <i>integrate it</i> [i.e., integrate the new way of life into your current life],
	• make it [i.e., make the new way of life]
	part of you
	until it [i.e., until the new way of life]
	becomes
	your
	"first nature,"
	as in essence,
	it truly is.
47	
	At this point,
	you have
	• discovered the way home.
	You have
	• made some tentative steps toward it –
	and therefore
	occasionally
	reaped its fruits –
	but
	you are still
	• not
	firmly planted
	in this new ground.
	You still
	• fluctuate and
	• move away from it [i.e., You still move away from this new ground],
	tempted by
	your old habits.
	In this alternation
	between
	• fulfillment
	and
	• unfulfillment,
	you have the opportunity
	to gain a firm hold on
	your home ground,
	if
	you wish to utilize this time
	in such a way.

	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.
48	
	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.

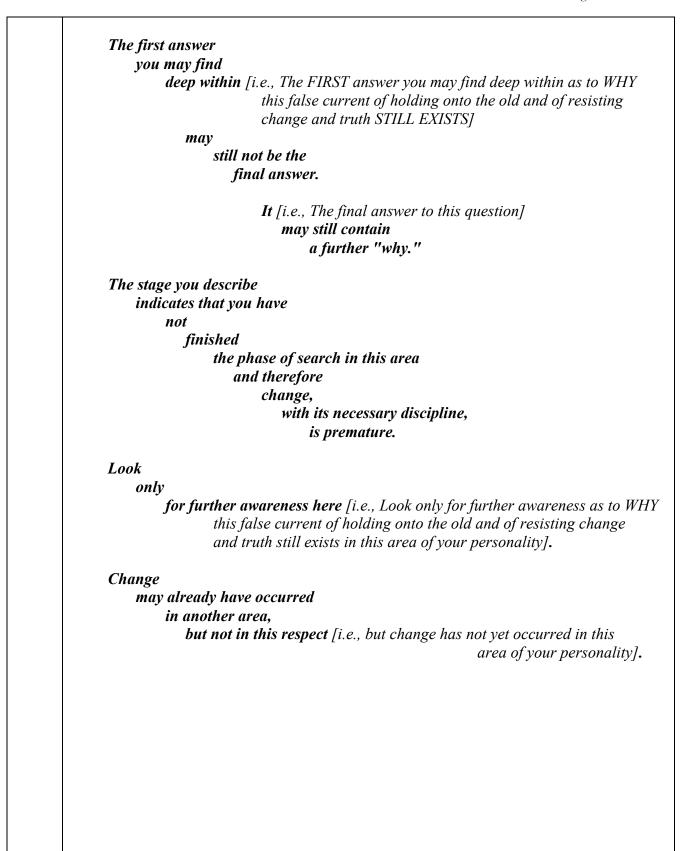
	Now, I heard you say that
	in this stage [i.e., this stage when you do not yet believe the
	good and right act serves your and others' best interests]
	you are not ready [i.e., you are NOT ready to discipline yourself
	as required to make a change],
	but
	when
	are you going to discipline yourself?
49	
	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
	0ľ
	• safe
	or and the second se
	• 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.

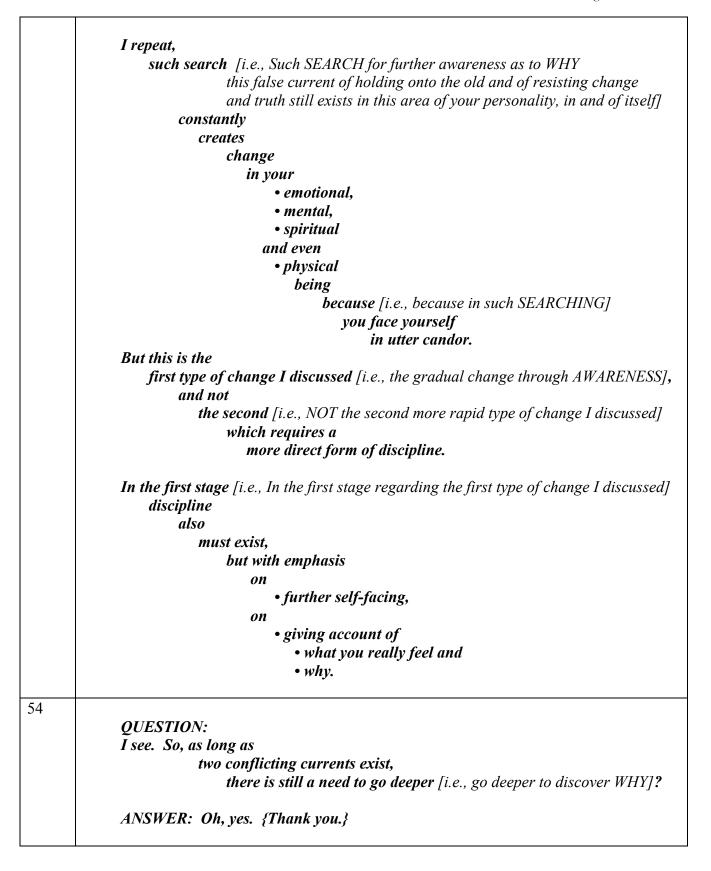
	<b>Bring that</b> [i.e., Bring that part in you that still clings to the old destructive way despite seeing this way also as being destructive]
	<i>to the surface</i> [i.e., to the surface where you can see and understand the error or belief as to WHY you still emotionally cling to the old destructive 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.
50	
	QUESTION:
	When you
	• suffer grief,
	when you
	<ul> <li>are separated from someone</li> </ul>
	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
	• the depth of love you have – this is healthy is it not?
	this is healthy, is it not?
	Doesn't it take time to heal?

51 **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.

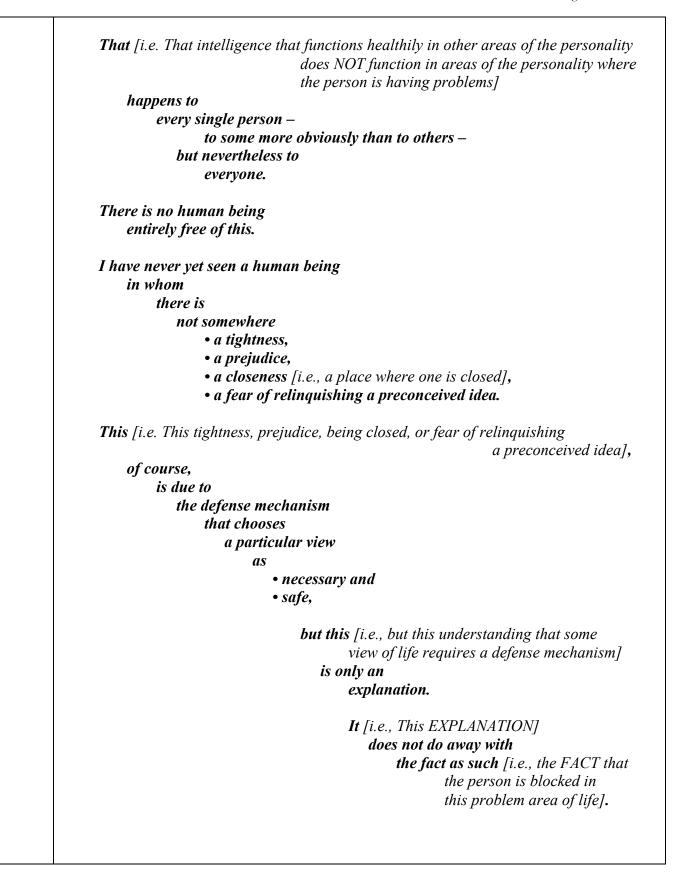
	If you
	feel impoverished,
	if your personality
	feels impoverished by such a separation,
	then there must be an
	unhealthy grief,
	perhaps in addition to
	healthy grief.
	But if the loss is felt
	as painful
	without
	a feeling of
	self-impoverishment,
	then it [i.e., then the grief over such a loss]
	is purely healthy.
52	
_	QUESTION:
	$\tilde{I}_{f}$ a human being finds
	two conflicting currents within,
	if one recognizes
	the falsity of one current
	and then
	<i>the second current</i> [ <i>i.e.</i> , and then the second truthful current]
	kicks in,
	where does the
	discipline
	come in?
53	
	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.



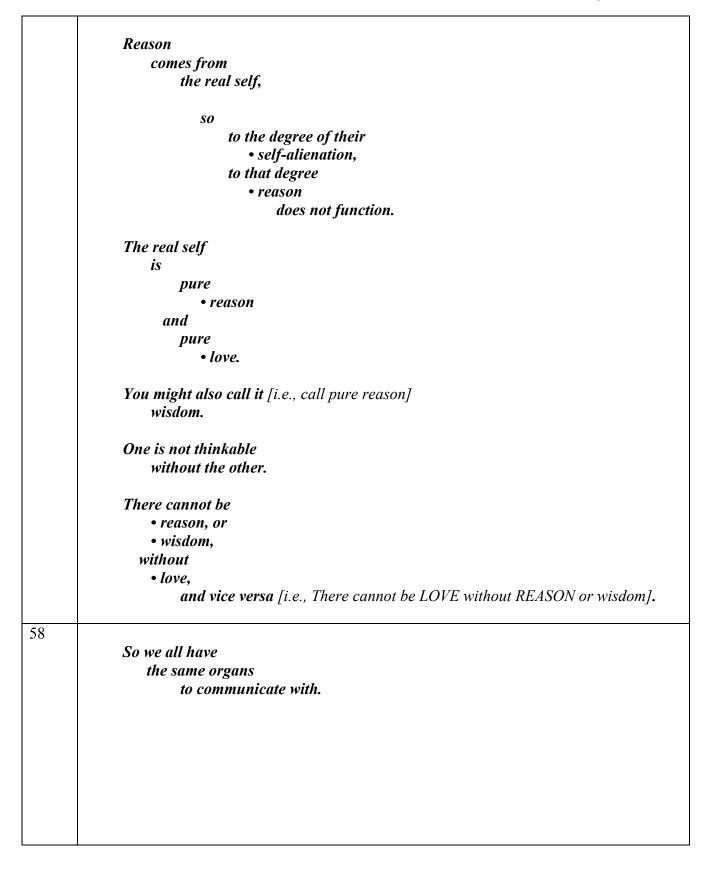


55	
	QUESTION:
	Thesitate to ask
	any
	questions
	owing to the recent stir my questions brought.
	It seems that they [i.e., It seems that my questions]
	are not considered exactly intelligent.
	Before I ask my questions,
	I would like to ask you frankly
	if you more highly developed souls
	are employing a reason [i.e., a "more advanced" type of reason]
	I am not capable of,
	because
	unless we are talking on a
	5
	common ground,
	I'm afraid
	we have
	no means of
	communication with one another.
56	
50	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
	<i>that exists otherwise</i> [ <i>i.e.</i> , <i>intelligence that functions ELSEWHERE in the person</i> ]
	does
	not
	function
	here [i.e. does NOT function HERE in this area of the personality
	where they are having problems].

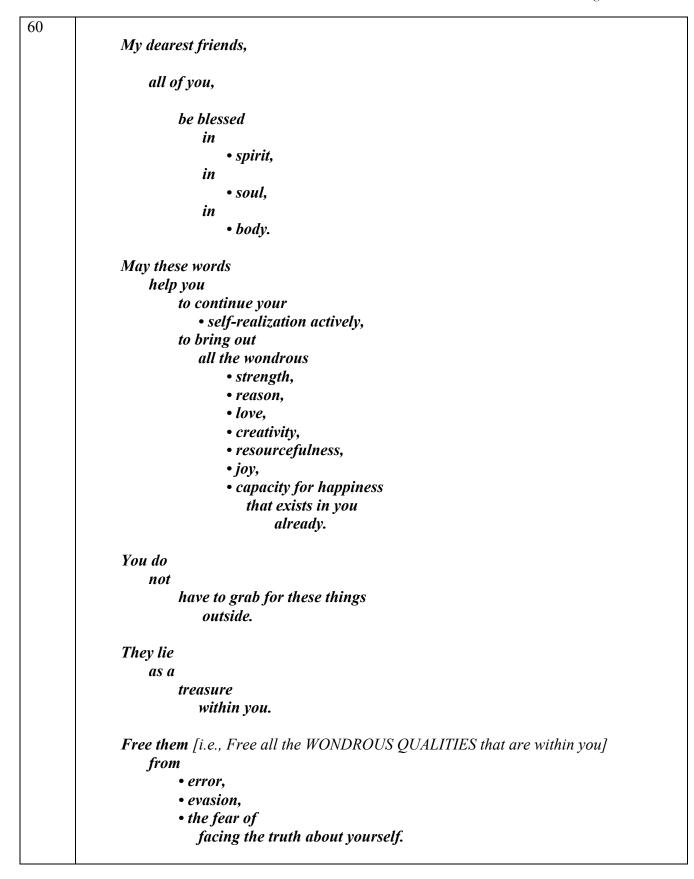


```
People
    who are blocked
         will
           • misunderstand,
           • misinterpret,
           • be
                • anxious and
                • conflicted
                   about the issue
          or
           • hear
                the very opposite
                   of what 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.
```

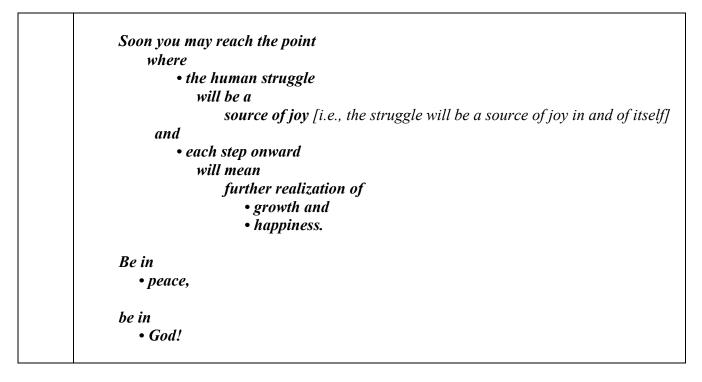
	It [i.e., Asking questions] is necessary.
	It [i.e., Asking questions] is good for you.
	And it [i.e., And asking questions] is good for everyone.
57	As to • different kinds of reason, there is only one reason. There are not several kinds [i.e., There are NOT several "kinds" of reason].
	Again it is 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,
	<i>but their reason</i> <i>is</i> [i.e. but human beings' REASON IS impaired].



	If one being		
	has developed		
	more than		
	the other,		
	due to struggles already overcome,		
	it does		
	not		
	mean		
	<i>that communication</i> [ <i>i.e.</i> , <i>communication between these two beings</i> ]		
	is impossible.		
	Communication		
	depends		
	to a very large extent		
	on the		
	willingness		
	of the persons involved.		
	If the		
	willingness		
	to • understand and to		
			<ul> <li>make oneself understood</li> </ul>
			is present,
			half of the battle
	is over.		
	I do		
	not		
	think that		
	any of you		
	ever		
	found me difficult to communicate with.		
59			
	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.		



	Desist
	from living
	superficially
	in the sense of
	satisfying
	• the world
	rather than [i.e., rather than satisfying]
	• your own standards.
	- 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.
	<i>Look at it</i> [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.
61	
	Be blessed.
	Rejoice in
	all that is
	waiting to be liberated in you.
	You have
	nothing but joy
	to look forward to.



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