

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 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/>

Gary Vollbracht

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03	<p style="text-align: center;"><i>Greetings, my dearest, dearest friends.</i></p> <p style="text-align: center;"><i>God bless every single one of you.</i></p> <p style="text-align: center;"><i>Blessed is your valiant struggle to find yourself.</i></p>
04	<p style="text-align: center;"><i>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></p>

by Eva Broch Pierrakos

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	<p><i>I will use an approach that is adapted to your new insights.</i></p>
05	<p><i>Let us first understand the human struggle as such.</i></p> <p><i>The very state of being human is a problem because you find yourself in an in-between state.</i></p> <p><i>You have awakened from a lower state, a</i></p> <ul style="list-style-type: none"><i>• plant or</i><i>• animal</i> <p><i>form where you were in a state of being and in harmony, but without awareness</i></p> <p><i>[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].</i></p> <p><i>You have not yet reached a state of being in harmony with awareness.</i></p>

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 .

	<p><i>With awareness, you can reach a proper combination of</i></p> <ul style="list-style-type: none"><i>• activity</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• passivity,</i> <ul style="list-style-type: none"><i>• action</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• inaction.</i> <p><i>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].</i></p>
06	<p><i>The human struggle attempts to overcome the obstructions that come from unawareness.</i></p> <ul style="list-style-type: none"><i>• Unawareness means</i><ul style="list-style-type: none"><i>• unreality,</i><i>• untruth.</i> <i>• Untruth produces</i><ul style="list-style-type: none"><i>• suffering.</i> <p><i>This [i.e., This human struggle to overcome the obstructions that come from unawareness] might also be expressed as</i></p> <p><i>the struggle between</i></p> <ul style="list-style-type: none"><i>• spirit</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• matter.</i>

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].

07

**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.

08

*Again
and again
you search
in vain
for
the
• real you,
the
• core of your being.*

*You are
confused
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?"*

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.*

	<p><i>It is</i></p> <ul style="list-style-type: none"><i>• logical and</i><i>• reasonable</i> <p><i>that</i></p> <ul style="list-style-type: none"><i>• the struggle and</i><i>• the effort</i> <p><i>[i.e., reasonable that both the struggle and effort to be your real self]</i></p> <p><i>have to be</i> <i>yours,</i> <i>if you wish to</i> <i>realize yourself.</i></p>
10	<p><i>The state of</i> <i>self-alienation –</i> <i>that [i.e., that state]</i> <i>of</i> <i>not</i> <i>being</i> <i>one's real self –</i></p> <p><i>is so predominant</i> <i>that its</i> <i>symptoms</i> <i>are not</i> <i>conspicuous.</i></p> <p><i>You miss noticing them [i.e., You miss noticing the symptoms of self-alienation]</i> <i>because</i> <i>they are</i> <i>so general</i> <i>that you assume them [i.e., you assume the SYMPTOMS of</i> <i>self-alienation rather than the EXPERIENCE</i> <i>of living life from your real self]</i></p> <p><i>to be</i> <i>"normal."</i></p>

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.*

	<p><i>Any way you wish to formulate it,</i></p> <ul style="list-style-type: none">• <i>helplessness,</i>• <i>powerlessness,</i>• <i>paralysis of your faculties</i> <p><i>are the results of self-alienation.</i></p> <p><i>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.</i></p>
12	<p><i>It is very easy to misinterpret these words, particularly for a person who has chosen the pseudo-solution of power.</i></p> <p><i>Not to be</i></p> <ul style="list-style-type: none">• <i>helpless</i> <p><i>does not mean that you always</i></p> <ul style="list-style-type: none">• <i>win,</i> <p><i>that you never</i></p> <ul style="list-style-type: none">• <i>suffer</i>• <i>frustrations,</i>• <i>unfulfillments,</i> <p><i>that things always</i></p> <ul style="list-style-type: none">• <i>go according to ideal plans.</i>

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
your 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 than 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 than using
these assets for YOURSELF,]**
leads you to be
as
helpless
as the
outright

- **submissive,**
- **compliant and**
- **weak**

person.

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
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].*

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.

*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.

15

*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.**

	<p><i>Non-fulfillment may be the result of your strength being inhibited.</i></p> <p><i>That strength is your real self, but the inhibition has nothing to do with your real being.</i></p> <p><i>Your real being is simply inactivated by your distorted perception of</i><ul style="list-style-type: none"><i>• reality,</i><i>of</i><ul style="list-style-type: none"><i>• certain factors in your life.</i></p>
16	<p><i>The self-estranged person experiences</i><ul style="list-style-type: none"><i>• frustration</i><p><i>as much more painful than</i><ul style="list-style-type: none"><i>• the unfulfillment of the</i><ul style="list-style-type: none"><i>• wish or</i><i>• goal</i><i>itself.</i></p></p>

***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.***

	<p>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].</p>
17	<p>As you</p> <ul style="list-style-type: none">• 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] <p>and</p> <ul style="list-style-type: none">• 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], <p>your sense of reality itself will improve automatically.</p> <p>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.</p> <p>You will feel less helpless as you become able to mobilize your</p> <ul style="list-style-type: none">• inherent strength and• other faculties that lead to a rich life.

	<p><i>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</i></p> <ul style="list-style-type: none"><i>• connected with and</i><i>• resulted from</i><ul style="list-style-type: none"><i>• your distorted experience of</i><ul style="list-style-type: none"><i>• life and</i><i>• self,</i><i>• your inability to relinquish,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• your illusion of being</i><ul style="list-style-type: none"><i>• crushed,</i><i>• annihilated and</i><i>• worth nothing if certain wishes are not fulfilled according to schedule, so to speak.</i>
18	<p><i>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</i></p> <p><i>because you are inferior.</i></p>

**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.

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.*

	<p><i>You prefer to remain helpless, thrusting your own</i></p> <ul style="list-style-type: none"><i>• powers,</i><i>• forces and</i><i>• faculties</i> <p><i>to the periphery.</i></p> <p><i>Thus you are never able to solve anything.</i></p>
20	<p><i>Self-estrangement exists also in the form of projecting your own</i></p> <ul style="list-style-type: none"><i>• faculties and</i><i>• powers</i> <p><i>onto aspects of the self.</i></p> <p><i>Now, you may think that this cannot be because if it is</i></p> <p><i>the self [i.e., because if it is an aspect of the SELF onto which you are projecting your own faculties and powers],</i></p> <p><i>it [i.e., such a projection] is not estrangement from the self.</i></p>

*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.

21

*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.*

	<p><i>Moreover,</i></p> <ul style="list-style-type: none">• <i>the pseudo-solutions</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the idealized self</i> <p><i>are</i></p> <ul style="list-style-type: none">• <i>selfish and</i>• <i>loveless</i> <p><i>in their very nature,</i> <i>and as such</i> <i>are foreign to</i> <i>the real self,</i> <i>whose intrinsic nature</i> <i>is</i> <i>love.</i></p> <ul style="list-style-type: none">• <i>The pseudo-solutions</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the idealized self-image</i> <p><i>are</i> <i>pretenses.</i></p> <p><i>The real self</i> <i>is</i> <i>intrinsically</i> <i>genuine.</i></p>
22	<p><i>Most of you, in the course of this work,</i> <i>have become aware</i> <i>that</i> <i>in some situations</i> <i>you do not function as you do</i> <i>in other areas</i> <i>where you are</i> <i>free from such problems.</i></p>

[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].

23

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 they [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

- *superficially,*

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,*
- *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*
- *other individuals.*

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.*

	<p><i>And your relationship to others depends on how you perceive them and how you regard yourself in relationship to them.</i></p>
26	<p><i>In the fluctuation of being either</i></p> <ul style="list-style-type: none"><i>• more</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• less</i> <p><i>than you really are, you are alienated from yourself.</i></p> <p><i>You do not experience</i></p> <ul style="list-style-type: none"><i>• yourself</i> <p><i>in your real situation.</i></p> <p><i>How then can you experience</i></p> <ul style="list-style-type: none"><i>• others</i> <p><i>in their reality?</i></p> <p><i>You experience certain facets of them which you may overemphasize in proportion to how these facets seem to</i></p> <ul style="list-style-type: none"><i>• lessen or</i><i>• heighten</i> <p><i>your own personality.</i></p>

	<p><i>In other words, somebody who appears</i></p> <ul style="list-style-type: none"><i>• powerful,</i><i>• strong and</i><i>• invulnerable,</i> <p><i>whose acceptance you may particularly desire, takes on an aura of awe for you that is out of proportion to reality.</i></p> <p><i>You</i></p> <ul style="list-style-type: none"><i>• are</i><i>• tense and</i><i>• anxious</i> <p><i>with such a person</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><i>• perceive them</i> <p><i>in a very distorted way.</i></p>
27	<p><i>Your</i></p> <ul style="list-style-type: none"><i>• intellectual</i> <p><i>evaluation may be pretty accurate,</i></p> <p><i>yet your</i></p> <ul style="list-style-type: none"><i>• emotional</i> <p><i>experience is colored by your</i></p> <ul style="list-style-type: none"><i>• fears and</i><i>• desires</i> <p><i>in connection with this person – even if you have no other aim than using the other</i></p> <ul style="list-style-type: none"><i>• to elevate yourself,</i><i>• to pull yourself out of the inferiority which engulfs you.</i>

***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].***

28

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].*

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 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].*

30

*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?

31	<p><i>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.</i></p> <p><i>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.</i></p> <p><i>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.</i></p> <p><i>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.</i></p>
32	<p><i>The word "self-finding," which we use constantly, will now take on a new meaning for you.</i></p>

***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, the 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.***

33

***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.

34

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.

	<p><i>The motives [i.e., the UNHEALTHY motives for self-discipline to implement this new pattern]</i></p> <p><i>may</i></p> <ul style="list-style-type: none">• <i>be wanting to</i>• <i>obey and</i>• <i>appease others</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>come from your idealized self-image.</i> <p><i>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]</i></p> <p><i>will be</i></p> <ul style="list-style-type: none">• <i>anxiety and</i>• <i>new destructive patterns.</i>
35	<p><i>Nevertheless, there comes a point when repeated</i></p> <ul style="list-style-type: none">• <i>self-discipline and</i>• <i>determination are necessary because otherwise you cannot uproot old ingrained habits, in spite of your</i>• <i>free will and your</i>• <i>understanding.</i> <p><i>Whether or not you are ready for this more drastic change, only you yourself can know.</i></p>

*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
remain
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.*

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.**

38

**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.*

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.*

	<p><i>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]</i></p> <p><i>to grow, so that eventually a</i></p> <ul style="list-style-type: none"><i>• real and</i><i>• noticeable</i> <p><i>change occurs.</i></p>
40	<p><i>Let me say one more thing about the real self, a further hint as to how to find it.</i></p> <p><i>I want to show you a certain rhythm of development in a specific phase which is appropriate at this time, because</i></p> <p><i>many of you, my friends, either are</i></p> <ul style="list-style-type: none"><i>• already in this phase</i> <p><i>or are</i></p> <ul style="list-style-type: none"><i>• about to approach it.</i>
41	<p><i>We recently discussed your needs.</i></p> <p><i>To begin with, you are not even aware of any particular needs.</i></p>

*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.*

42

*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.

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].*

	<p><i>Thus</i> <i>being aware of</i> <i>your real needs,</i> <i>• long before</i> <i>you can possibly fulfill them</i> <i>and</i> <i>• while you consciously</i> <i>experience unfulfillment [i.e., and WHILE you consciously</i> <i>EXPERIENCE the UNFULFILLMENT of your REAL needs],</i></p> <p><i>is bound to bring [i.e., This AWARENESS of your REAL needs</i> <i>is bound to bring]</i></p> <p><i>• relief,</i> <i>• harmony and</i> <i>• peace,</i> <i>because you have entered a</i> <i>further stage of</i> <i>• reality and</i> <i>• truth.</i></p>
44	<p><i>You run away from</i> <i>awareness of</i> <i>your real needs</i> <i>not only</i> <i>because facing</i> <i>unfulfillment</i> <i>is painful,</i> <i>but more so</i> <i>because</i> <i>unfulfillment</i> <i>means</i> <i>proof of</i> <i>your inferiority.</i></p>

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.**

	<p><i>The stranger – your alienated self – finds home within the reality of the core of your being.</i></p>
45	<p><i>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.</i></p> <p><i>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.</i></p>

*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

- 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.*

They [i.e., These outer relapses and disappointments]
• **integrate it** [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

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.

50

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?

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.

	<p><i>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.</i></p> <p><i>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.</i></p>
52	<p>QUESTION: <i>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?</i></p>
53	<p>ANSWER: <i>As I said before, the use of the word "discipline" might lead to misunderstanding.</i></p>

***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.***

54

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
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
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.

	<p><i>It [i.e., Asking questions] is necessary.</i></p> <p><i>It [i.e., Asking questions] is good for you.</i></p> <p><i>And it [i.e., And asking questions] is good for everyone.</i></p>
57	<p><i>As to</i></p> <ul style="list-style-type: none"><i>• different kinds of reason, there is only one reason.</i> <p><i>There are not several kinds [i.e., There are NOT several “kinds” of reason].</i></p> <p><i>Again it is only a question of degree.</i></p> <p><i>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.</i></p> <p><i>Their intelligence [i.e., Human beings’ INTELLIGENCE] may not be impaired, but their reason is [i.e. but human beings’ REASON IS impaired].</i></p>

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].

58

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.*

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.*

60

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.

61

Be blessed.

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

You have
nothing but joy
to look forward to.

	<p><i>Soon you may reach the point where</i></p> <ul style="list-style-type: none">• <i>the human struggle will be a source of joy [i.e., the struggle will be a source of joy in and of itself]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>each step onward will mean further realization of</i>• <i>growth and</i>• <i>happiness.</i> <p><i>Be in</i></p> <ul style="list-style-type: none">• <i>peace,</i> <p><i>be in</i></p> <ul style="list-style-type: none">• <i>God!</i>
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