

Gems from the Guide

238 How Does it Feel to Be My Real Self? (L96)

In this quote from L96 *Questions and Answers and Additional Comments on Laziness as Symptom of Self-Alienation*, the Guide speaks about the **true security** you **feel** when you are your **real self** and **not in pretense**.

(See also these paragraphs of L96 on *pages 17 - 25 of the Devotional Format*:
<https://www.garyvollbracht.com/wp-content/uploads/2022/03/L096GaryDevotional.pdf>)

- 21** QUESTION: In my search for my real self, when and how do I feel that I have really fully contacted it?
- 22** ANSWER: Before you can feel it, you will first become utterly aware of a falseness, no matter how subtle; a pretense not only of how you wish to appear in the eyes of others, but your whole mode of approaching life. Your mode of operation is often built on a subtle pretense. Once you are aware of it, you are much nearer to realizing your real self than you may think, provided you do not remain mired in this difficult phase. If you then make the inner decision of dispensing with such pretense, taking what first appears like a tremendous risk, you must eventually discover your real self. Only by stepping into the apparent nothingness without these pretenses, only by giving up their false security, do you have a chance of finding truth -- that is, your real self. Only after risking insecurity without pretense do you find real security in your real self. The decision must be made to take the chance of living on your own merits, rather than on the pretended ones. To begin with, you have to see that the pretense exists; that you seek to gain something particular through the pretense. And then you have to be willing to give up what you want to gain through pretense if you cannot have it solely on merit. Chances are that only after you have relinquished the pretense, and whatever you think you cannot get without pretense, will you find your real self.
- 23** A new strength will come into you with the ability to relinquish; a new force and security will grow in you. You will begin to experience yourself for the first time as being no longer helpless. Whenever you find an issue that bothers you, determine whether or not you feel helpless. If you do, you now know from all that has been said on the subject that here lies a nucleus of self-alienation, inability to relinquish, pretense that does not work in this instance. Once you have found, and fully realized, how you have contributed to this negative situation, you have arrived at a feeling of the real self. When you change inner direction by no longer feeling dependent on others, on circumstances, but actually comprehend your own causes and bring your problem back to yourself -- even this negative finding will give you the experience of reality, thus of the real self.
- 24** This is where you put up the greatest resistance. You go through great pains to convince yourself and others that this situation is different. Although theoretically you

may be convinced that no one is a helpless victim, that you all create your own life and fate, nevertheless there is always a reservation in your mind concerning your special problem. And there you go to great lengths to prove that your problem is different; that it has nothing to do with you. Once you change course and give up the resistance to seeing how you created this situation -- not alone, not without others who also contribute, and not by badness, but by ignorance, distorted concepts, and shortsighted defenses -- once you truly see that -- even long before destructive conditions have been changed -- in that full acknowledgement and experience you do find your real self. You feel a new strength. Does that answer your question?

25 QUESTION: Yes. You mentioned pretense. Is it only pretense that clouds the real issue?

26 ANSWER: Not only, but to a very great extent. There is some subtle pretense in every single person. Everyone has pseudo-solutions and an idealized self-image. Both are based on a form of pretense. Define this pretense clearly, and you have found a major key to your real self. Rationalizing is also a pretense, for instance. Can you understand that?

27 QUESTION: In the form of a motivation?

ANSWER: Yes. And in the form of using a truth and shifting the real issue to another point. In itself the truth you lean on may be valid, but you may use it as a rigid cover for something else. And thus it becomes a pretense.