

# Pathwork Lecture 113: Identification With the Self

1996 Edition, Original Given March 29, 1963

This lecture is given in an **expanded poetic format**, what I call a **Devotional Version** 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, usually italicized**. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht

| ¶  | Content   |
|----|---|
| 03 | <p><b><i>Greetings,</i></b><br/><b><i>my dearest friends.</i></b></p> <p><b><i>Blessings for every one of you.</i></b></p> <p><b><i>Blessed be this hour</i></b> [i.e., <b><i>blessed be this time you now spend with me in this lecture</i></b>]!</p> <p><b><i>May all of you again</i></b><br/><b><i>derive benefit from these words,</i></b><br/><b><i>even though</i></b><br/><b><i>the real understanding</i></b><br/><b><i>often comes only later,</i></b><br/><b><i>when you reach</i></b><br/><b><i>within yourself</i></b><br/><b><i>those levels to which</i></b><br/><b><i>the contents of a particular lecture apply.</i></b></p> |
| 04 | <p><b><i>When you find</i></b><br/><b><i>your corresponding</i></b><br/><b><i>inner conflicts,</i></b><br/><b><i>then these lectures</i></b><br/><b><i>really make sense.</i></b></p>   |

by Eva Broch Pierrakos

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*Sometimes this [“making sense”] happens  
only years after  
you have  
• heard or  
• read  
a lecture.*

*But when it [i.e., when this “making sense”] does happen,  
you reach an  
entirely new  
understanding.*

*You then grasp the difference  
between  
• intellectual  
and  
• emotional  
understanding.*

05

*For my new friends,  
this lecture  
will not be easy to follow,  
for the very reason just mentioned.*

*Even those  
who already pursue this path  
are not always able to  
really understand  
the material.*

*How much more difficult then  
is it  
for someone  
who is not involved in  
self-exploration.*

*Even  
intellectual understanding  
is not possible  
if you are unfamiliar with  
the talks leading up to this one.*

|    |   |
|----|---|
|    | <p><i><u>Still,</u></i><br/> <i>you might</i><br/> <i><u>feel</u></i><br/> <i>a <u>deep inner echo</u></i><br/> <i>from some thought advanced here,</i><br/> <i>which might</i><br/> <i>sooner or later</i><br/> <i><u>help bring you to</u></i><br/> <i><u>this path of liberation.</u></i></p> <p><i><u>A seed may be sown</u></i><br/> <i>that will <u>come to fruition later on.</u></i></p>  |
| 06 | <p><i>And now, my friends,</i><br/> <i>I wish to discuss a topic I have not gone into before,</i><br/> <ul style="list-style-type: none"> <li>• <i><u>identification with oneself,</u></i></li> </ul> <i>as <u>opposed to</u></i><br/> <ul style="list-style-type: none"> <li>• <i><u>identification with others.</u></i></li> </ul> <p><i><u>Last time I talked about</u></i><br/> <i><u>humanity's relationship to time.</u></i></p> <p><i>I said, in essence, that</i><br/> <i><u>very rarely</u></i><br/> <i><u>do people live</u></i><br/> <ul style="list-style-type: none"> <li>• <i><u>in the now.</u></i></li> </ul> <p>[Rather,]</p> <ul style="list-style-type: none"> <li>• <i><u>They push into the future.</u></i></li> <li>• <i><u>They pull back into the past.</u></i></li> </ul> <p><i><u>Often these</u></i><br/> <i><u>two contradictory movements</u> [i.e., pushing into the <u>future</u> and</i><br/> <i>pulling back into the <u>past</u>]</i><br/> <i>happen <u>simultaneously.</u></i></p> <p><i>In <u>both alternatives,</u></i><br/> <i>you <u>strain away from</u></i><br/> <i><u>the now.</u></i></p> </p></p> |

07

Only when you  
• live in the now  
do you  
• live in reality.

You cannot live in reality  
when you strain into the future,  
because such a future  
may never come to pass  
in exactly the way you  
• hope,  
• imagine, or  
• fear  
it [will come to pass].

But let us suppose, theoretically,  
that it were possible  
to imagine the future  
exactly as it will be –  
which, of course, can never be the case.

Even then,  
you would still be  
living in illusion,  
because the outcome  
does not happen  
at the moment you think of it.

Therefore you  
do not  
experience  
the future  
• in reality,  
but only  
• in fantasy.

|    |  |
|----|--|
| 08 | <p><i>Likewise, if you<br/><u>pull backward,</u><br/>into the <u>past,</u><br/>even if you try to relive it<br/><u>exactly the way it was</u> –<br/>if this were possible,<br/>which again it is not –<br/>you would still be<br/><u>living an illusion,</u><br/><u>because that moment</u><br/><u>of your recollection</u><br/>is a <u>new segment of time</u><br/>[and not the segment of<br/>time when it occurred].</i></p> <p><i><u>You</u></i></p> <ul style="list-style-type: none"><li>• <i><u>react in fantasy,</u></i></li><li>• <i><u>live in fantasy,</u></i></li></ul> <p><i>and not</i></p> <ul style="list-style-type: none"><li>• <i><u>in the reality</u></i><br/><i>of the <u>now.</u></i></li></ul> <p><i>One of the characteristics of reality</i><br/><i>is its</i></p> <ul style="list-style-type: none"><li>• <i><u>constant state of flux;</u></i></li></ul> <p><i>it is</i></p> <ul style="list-style-type: none"><li>• <i><u>not static.</u></i></li></ul> |
| 09 | <p><i>Needless to say,<br/>you <u>cannot</u></i></p> <ul style="list-style-type: none"><li>• <i><u>exactly duplicate the past,</u></i></li></ul> <p><i>any more than you can</i></p> <ul style="list-style-type: none"><li>• <i><u>imagine a future</u> and</i></li><li>• <i><u>live it.</u></i></li></ul>   |

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|----|--|
|    | <p><u><i>Your own</i></u><br/><u><i>subjective colorings,</i></u><br/><u><i>stemming from your</i></u></p> <ul style="list-style-type: none"><li>• <u><i>desires and</i></u></li><li>• <u><i>fears,</i></u><ul style="list-style-type: none"><li>• <u><i>distort reality,</i></u></li><li>• <u><i>blind you to factors that</i></u><ul style="list-style-type: none"><li>• <u><i>existed [in the past] or</i></u></li><li>• <u><i>will exist [in the future],</i></u></li></ul></li><li>• <u><i>make you ignore changes in</i></u><br/><u><i>your own state of</i></u><ul style="list-style-type: none"><li>• <u><i>mind and</i></u></li><li>• <u><i>feelings,</i></u></li></ul></li></ul><p><u><i>even though you</i></u><br/><u><i>deliberately try to deny these changes</i></u><br/><u><i>[i.e., deny changes in your mind</i></u><br/><u><i>and feelings over time]</i></u><br/><u><i>and thus stunt growth –</i></u><br/><u><i>in order to</i></u><br/><u><i>live your fantasy.</i></u></p><p><u><i>You are afraid to</i></u><br/><u><i>allow</i></u><br/><u><i>the natural flux of time</i></u><br/><u><i>to become</i></u><br/><u><i>part of your soul</i></u><br/><u><i>because of your misconceptions.</i></u></p></li></ul> |
| 10 | <p><u><i>If you could</i></u><br/><u><i>trust</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the flux of time,</i></u></li><li>• <u><i>the benign quality of its movement and</i></u></li><li>• <u><i>the growth it can foster,</i></u></li></ul> <p><u><i>you could</i></u><br/><u><i>allow yourself</i></u><br/><u><i>to bring your inner faculties</i></u><br/><u><i>in harmony with it [i.e., into harmony with time].</i></u></p>  |

|    |  |
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|    | <p><u><i>You would then</i></u> [i.e. by <u>trusting the flux of time and the growth time can foster</u>, you would then]<br/><u>not need to</u><br/><u>manipulate time by</u></p> <ul style="list-style-type: none"><li>• <u>holding it back or</u></li><li>• <u>pushing it forward.</u></li></ul> <p><u>You would</u><br/><u>not need to</u></p> <ul style="list-style-type: none"><li>• <u>fear, or</u></li><li>• <u>wish for fulfillment in the future.</u></li></ul> <p><u>Nor would you</u><br/><u>have to</u></p> <ul style="list-style-type: none"><li>• <u>reach back into the past for fulfillment.</u></li></ul> <p><u>This</u> [reaching back into the past for fulfillment],<br/>after all, <u>happens</u><br/><u>only because</u></p> <ul style="list-style-type: none"><li>• <u>you do not trust the future;</u></li><li>• <u>you do not trust yourself</u><br/><u>to live the</u><br/><u>now</u><br/><u>when the future comes.</u></li></ul> |
| 11 | <p><u>This distrust</u> [of yourself to live the now when the now of the future comes]<br/><u>is often partly justified,</u><br/><u>because your</u></p> <ul style="list-style-type: none"><li>• <u>destructive,</u></li><li>• <u>unrealistic</u><ul style="list-style-type: none"><li>• <u>concepts</u> and</li><li>• <u>attitudes</u></li></ul></li></ul> <p><u>prevent fulfillment</u><br/><u>in the now.</u></p> <p><u>But by</u><br/><u>either</u></p> <ul style="list-style-type: none"><li>• <u>pulling back into the past</u></li></ul> <p><u>or</u></p> <ul style="list-style-type: none"><li>• <u>pushing forward into the future</u><br/><u>you seek</u><br/><u>the wrong remedy for</u><br/><u>these obstructions</u> [to your fulfillment].</li></ul>   |

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|    | <p><i>[By pulling back into the past or pushing forward into the future]</i><br/><b><u>You seek</u></b><br/><b><u>an easy way out</u></b><br/><b><u>rather than</u></b><br/><b><u>tackling</u></b><br/><b><u>whatever prevents you</u></b><br/><b><u>from living as fully</u></b><br/><b><u>as you are meant to</u></b><br/><i>[i.e., prevents you from experiencing fulfillment in each and every now].</i></p>   |
| 12 | <p><b><u>In order to live</u></b><br/>• <b><u>in the now,</u></b><br/>• <b><u>in reality,</u></b><br/><b><u>you have to have</u></b><br/><b><u>a keen sense of</u></b><br/><b><u>your own reality.</u></b></p> <p><b><u>All too often</u></b><br/><b><u>you lack this</u></b> <i>[keen sense of your own reality].</i></p> <p><b><u>In fact,</u></b><br/><b><u>most people</u></b><br/><b><u>do not experience themselves</u></b><br/><b><u>in reality.</u></b></p> <p><b><u>This</u></b> <i>[not experiencing oneself in reality]</i><br/><b><u>happens mostly through a</u></b><br/><b><u>subtle process.</u></b></p> <p><b><u>It</u></b> <i>[i.e., not experiencing oneself in reality]</i><br/><b><u>can rarely be</u></b><br/>• <b><u>pinpointed</u></b> or<br/>• <b><u>proven,</u></b><br/><b><u>except in very advanced states.</u></b></p> |

*[In fact,] Most of you are probably convinced that you do have a sense of your own reality;*  
*however,*  
*upon closer examination of certain symptoms, you will eventually find that you do not.*  
*Discovery [that you do not have a sense of your own reality] is always the first step toward eliminating a destructive condition [blocking your sense of your own reality].*

13

*All my friends have gone through similar experiences before.*

- *Outwardly and*
- *consciously*  
*nothing*  
*seemed to indicate that anything was amiss.*

*You were convinced all was well with you in a given respect.*

*Only after closer inspection did you find, deeply hidden, the very opposite to be true.*

*You then understood how this hidden distortion destroyed so many possibilities for*

- *fully living, for*
- *happiness and*
- *meaning.*

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| 14 | <p><b><u>Finding</u></b><br/><b><u>what is</u></b><br/><b><u>can never harm you.</u></b></p> <p><b><u>It is not seeing</u></b><br/><b><u>what actually is</u></b><br/><b><u>that harms you!</u></b></p> <p><b><u>You will eventually discover this.</u></b></p>   |
| 15 | <p><b><u>Before I talk further</u></b><br/><b><u>about self-identification,</u></b><br/><b><u>I would like to describe</u></b><br/><b><u>a few symptoms</u></b><br/><b><u>by which you may begin to detect</u></b><br/><b><u>the lack of</u></b><br/><ul style="list-style-type: none"><li>• <b><u>living in the now</u></b></li></ul><b><u>and therefore</u></b><br/><ul style="list-style-type: none"><li>• <b><u>feeling real.</u></b></li></ul><p><b><u>The crassest symptom</u></b> [<b><u>of not living in the now and not feeling real</u></b>]<br/><b><u>is not feeling</u></b><br/><b><u>that your own death</u></b><br/><b><u>is a reality.</u></b></p><p><b><u>To experience oneself as</u></b><br/><b><u>mortal</u></b><br/><b><u>is not</u></b><br/><ul style="list-style-type: none"><li>• <b><u>negative or</u></b></li><li>• <b><u>morbid,</u></b></li></ul><b><u>as is commonly believed.</u></b></p><p><b><u>A realistic sense</u></b><br/><b><u>of one's own mortality</u></b><br/><b><u>is never</u></b><br/><ul style="list-style-type: none"><li>• <b><u>a burden.</u></b></li></ul><b><u>It is never</u></b><br/><ul style="list-style-type: none"><li>• <b><u>depressing or</u></b></li><li>• <b><u>fear-producing.</u></b></li></ul><b><u>It never diminishes</u></b><br/><ul style="list-style-type: none"><li>• <b><u>the now, nor</u></b></li><li>• <b><u>the reality of living,</u></b></li></ul><b><u>regardless of what beliefs one holds</u></b><br/><b><u>about the afterlife.</u></b><br/><b><u>Quite the opposite.</u></b></p></p> |

*Those who  
never  
experience  
the reality  
of their mortality  
are morbidly afraid of death.*

*For if you do not  
feel  
your mortality  
as real,  
you cannot possibly  
feel  
your aliveness  
as real.*

16

*There are, of course,  
many other less extreme symptoms  
that indicate  
your lack of  
self-identification.*

*For instance,  
in a fleeting moment  
you may discover that  
how your  

- thoughts,
- feelings, or
- words

in a conversation  
appear  
is more important than  
what they [i.e., your thoughts, feelings or words]  
actually are.*

***The distinction [between appearance and actuality  
of your thoughts, feelings or words]  
is not easily drawn  
because it is  
subtle,  
but once you discover it [i.e., discover the distinction],  
it [i.e., the distinction between appearance and actuality]***

- ***stands out and***
- ***is bound to show you  
the vital difference  
between identification  
• with self  
and  
• with others;  
between experiencing yourself as  
• real  
and  
• not [real].***

***Even the  
most vital  
• feelings,  
• thoughts, and  
• inner experiences  
are often shifted this way [i.e., shifted to appear to be something  
different from what they actually are, even to oneself],  
to obtain  
• an effect,  
• an impression  
on others.***

17

*Or you may discover, in a*  
• *fleeting and*  
• *vague*  
*way,*  
*that your*  
*attitude*  
*about your*  
• *actions,*  
• *thoughts, and*  
• *feelings*  
*is governed*  
*by the idea of,*  
*"If only others*  
*could see me*  
• *act,*  
• *think, and*  
• *feel*  
*this way."*

*In such a*  
*moment of discovery,*  
*you will detect*  
*that you shift your*  
*sense of identity*  
*from*  
*yourself*  
*to*  
*others.*  
  
*Therefore*  
*your sense of your own reality*  
*becomes dependent on others.*

*You live*  
*through others.*

18

*Now, please, my friends,*  
*I do not want to be misunderstood.*

*I do not want you to believe*  
• *that when I mention these symptoms,*  
*I reprimand you,*  
• *that you are invited*  
*to change quickly.*

|    |   |
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|    | <p><u>As with</u><br/><u>any other</u><br/><u>inner distortion</u><br/><i>we have been concerned with on this path,</i><br/><u>trying</u><br/>• <u>forcefully</u> and<br/>• <u>deliberately</u><br/><i>to eliminate it</i><br/><u>will only</u><br/><i>make the condition worse</i><br/><u>because you would then</u><br/><u>identify</u><br/>• <u>with me,</u><br/><u>instead of</u><br/>• <u>with yourself.</u></p> <p><u>You merely obey</u><br/><u>another authority.</u></p> <p><u>You have merely</u><br/><u>shifted your identification [from yourself to me].</u></p> |
| 19 | <p><u>Rather than</u><br/><u>immediately</u><br/><u>trying to correct</u><br/><i>what you observe,</i><br/><u>greet it</u><br/><i>as a symptom</i><br/><i>that will lead you,</i><br/><i>like a well-marked road,</i><br/><u>into deeper</u><br/>• <u>understanding</u> and<br/>• <u>awareness</u><br/><u>of yourself.</u></p>  |
| 20 | <p><u>And now we will approach</u><br/><u>the topic of identification</u><br/><u>more directly.</u><br/><u>To a degree, your present-day psychology</u><br/><u>has, of course, addressed this subject,</u><br/><u>but I wish to go into it a little deeper.</u></p>   |

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| 21 | <p><i><u>When the infant</u></i></p> <ul style="list-style-type: none"><li>• <i><u>is born and</u></i></li><li>• <i><u>grows into a child,</u></i><br/><i><u>its ego</u></i><br/><i><u>is still so weak</u></i><br/><i><u>that it cannot sustain itself.</u></i></li></ul> <p><i>As we have discussed in other contexts,</i><br/><i><u>the child is</u></i><br/><i><u>dependent on</u></i><br/><i><u>the more powerful adult world.</u></i></p> <p><i><u>Everyone</u></i><br/><i><u>understands this dependency.</u></i></p> <p><i><u>Children are dependent</u></i></p> <ul style="list-style-type: none"><li>• <i><u>for nourishment,</u></i></li><li>• <i><u>for protection against danger,</u></i></li><li>• <i><u>for shelter.</u></i></li></ul>  |
| 22 | <p><i><u>But</u></i><br/><i><u>the subtle bodies</u></i><br/><i><u>have their own life,</u></i><br/><i><u>which functions</u></i><br/><i><u>according to laws</u></i><br/><i><u>similar to the physical laws.</u></i></p> <p><i><u>The child is dependent</u></i><br/><i><u>not only for its</u></i><ul style="list-style-type: none"><li>• <i><u>physical existence,</u></i></li></ul><i><u>but also for its</u></i><ul style="list-style-type: none"><li>• <i><u>emotional,</u></i></li><li>• <i><u>intellectual,</u></i> and</li><li>• <i><u>spiritual</u></i><br/><i><u>existence.</u></i></li></ul><p><i><u>Children need</u></i><ul style="list-style-type: none"><li>• <i><u>love</u></i></li></ul><i><u>as much as they need</u></i><ul style="list-style-type: none"><li>• <i><u>food.</u></i></li></ul><p><i><u>They cannot obtain either</u></i><br/><i><u>solely from the fruits</u></i><br/><i><u>of their own resources.</u></i></p></p></p> |

23

Mature adults  
do not wait  
helplessly  
to be loved, however.

Love comes to them  
by their own capacity for  
• loving and  
• relating.

They never  
feel  
• insecure and  
• helpless  
because they do not have love.

Whenever  
you  
find such  
insecurity  
in yourself,  
you now know that it indicates  
emotional immaturity.

Love  
is an essential ingredient in life.

But the  
weak ego of the child  
is in reality  
dependent.

The mature adult  
is no more dependent on others for  
• love  
than for  
• physical subsistence.

24

*Similarly,  
children  
are not capable of  
• forming their own ideas.*

*They  
cannot discriminate between  
• reason,  
• common sense,  
• logic, and  
• their opposites.*

*They  
depend on being supplied with the  
• ideas and  
• principles  
that serve as guideposts  
to growing up.*

*To deny children such guideposts  
would  
not  
promote independence.*

*On the contrary,  
if you let children starve,  
they do not become  
better equipped  
to cope with  
the struggle for existence.*

*If you do not give children love,  
they do not become  
better able  
to love.*

*Just the opposite is true.*

|    |   |
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|    | <p><u>Only when children</u><br/><u>grow,</u><br/><u>provided this growth occurs</u><br/><u>organically,</u><br/><u>will they</u><br/><u>gradually</u><br/><u>cut the ties to the parents</u></p> <ul style="list-style-type: none"><li>• <u>by standing on their own feet</u><br/><u>financially;</u></li><li>• <u>by developing their capacity to love</u><br/><u>so they do not depend on love</u><br/><u>being given to them;</u></li><li>• <u>by discriminating among the ideas they have learned</u><br/><u>and discarding what they cannot accept, or</u><br/><u>perhaps returning to</u><br/><u>the same ideas</u><br/><u>after discovering them by themselves.</u></li></ul> |
| 25 | <p><u>This process</u><br/><u>establishes</u></p> <ul style="list-style-type: none"><li>• <u>soul</u> and</li><li>• <u>spirit.</u></li></ul> <p><u>The bond of dependency</u><br/><u>on parental authority</u><br/><u>is cut.</u></p> <p><u>The healthy spirit</u><br/><u>will cut this bond,</u><br/><u>even if the parents</u></p> <ul style="list-style-type: none"><li>• <u>do not encourage such severance,</u><br/><u>but [instead]</u></li><li>• <u>possessively try to hold it intact.</u></li></ul>  |

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*Yet the*

- *spirit*, or
- *soul*,

*that is burdened with  
unresolved problems  
will not*

*desire to cut this bond,*

*but instead*

*will do its best*

*to maintain it [i.e., to maintain the bond to the parents],  
often in*

- *precarious,*
- *hidden, and*
- *distorted  
ways.*

*Unfortunately,*

- *emotional independence  
is often misunderstood as*
- *isolation,*

*whereas*

- *withdrawal from involvement  
while frantically holding onto dependency  
is interpreted as*
- *the ability to love.*

*If you ponder the above,*

*you cannot fail to see*

*that the very opposite is true.*

*Mature people*

*stand,*

- *outwardly and*
- *inwardly,*

*on their own two feet,*

*and this stance*

*allows for*

*the mutual exchange  
in relationships.*

27

**Beneath the**

- **inner** and
- **unconscious**

**refusal**

**to cut ties with**

**protective authority**

**lies**

**identification with**

**such authority.**

**Children**

**need a**

**good example**

**from which**

**to mold their ego,**

**which [i.e., this more mature ego]**

**later affords the possibility**

**to stand free.**

**But if**

**the good example [of the parents]**

**serves only to**

- **perpetuate**

**the identification [with the parents], and thereby**

- **prevent**

**self-identification,**

**the original purpose [of the parents' good example]**

**has been misconstrued.**

**In this case,**

**children want to**

**become**

**the parent**

**with whom they favorably identify and**

**later try to**

**be that parent,**

**rather than**

- **find and**

- **be**

**themselves.**

28

*It is important to understand  
that such identification [with the parents]  
may not be at all obvious  
on the surface.*

*It is also necessary  
to look for  
negative identities.*

*In other words,  
a parent  
whom one  
• hates and  
• certainly does not want to emulate,  
can,  
on an unconscious level,  
also be identified with.*

*In one's  
very fear  
of ever being like this parent,  
coupled with suspicion  
that one might be [like this parent after all],  
is an  
embedded identification  
with perhaps  
a vague sense  
that this parent  
may be better off  
despite unlovable traits.*

*In short,  
this entire preoccupation [with the negative parent's traits],  
though very often unconscious,  
may be a  
negative identification.*

*The tie to the  
undesirable parent  
may be even more difficult to sever  
than the tie to a cherished parent.*

*It is very important  
to understand this, my friends.*

|    |  |
|----|--|
| 29 | <p><i>For the child,</i><br/><u>positive identification</u><br/><i>is desirable.</i></p> <p><i>For an adult,</i><br/><i>a positive identification</i><br/><i>is often as undesirable</i><br/><i>as a negative one</i><br/><i>because</i><br/><i>both [positive and negative identifications with others]</i><br/><i>prevent</i><br/><i>the evolution of</i><br/><i>the self.</i></p>   |
| 30 | <p><i>I would warn you against</i><br/><i>trying to</i><ul style="list-style-type: none"><li>• <i>adjudge or</i></li><li>• <i>evaluate</i></li></ul><i>how you</i><br/><i>identify with others</i><br/><i>merely with your</i><br/><i>intellect.</i></p> <p><i>This [intellectual-only evaluation] may be</i><br/><i>very misleading.</i></p> <p><i>Only extensive work</i><br/><i>on this subject [of identification]</i><br/><i>will reveal the truth.</i></p> <p><i>You may</i><br/><i>consciously</i><ul style="list-style-type: none"><li>• <i>admire and</i></li><li>• <i>wish to emulate</i></li></ul><i>one parent</i><br/><i>and</i><ul style="list-style-type: none"><li>• <i>despise</i></li></ul><i>the other.</i></p> |

*Yet, in the course of this work,  
many of you have found  
that you have*

- *attitudes* and
- *behavior patterns*

*similar to those of the  
despised parent.*

*This often came as a shock.*

*But such insights  
indicate  
that you identify with  
the very parent  
you  
least  
wish to be like.*

*So beware of quick judgments.*

31

*You unconsciously  
substitute others  
for your parents,  
who [of course] were the  
original  
objects of identification.*

*Often such identification substitution  
not only occurs with

- *individuals,*

but also with

- *national,*
- *religious, and*
- *political*

groups.*

*In this psychological distortion,  
even

- *minority groups,*

rebellng against the majority,  
can serve individuals  
as means with which to identify.*

Conformity

is a consequence of  
the need to identify with  
someone more powerful.

Conforming

can occur  
under the guise of  
nonconformity,  
especially if

- such individualism is  
very strained and
- too great a point  
is made of it [i.e., too great a point is made  
of the individualism by a person caught in this].

So often,

a rebellious minority

- believes they are free, and,  
according to all appearances,  
they
- defy conformity.

But whenever the

stringent need to  
prove something exists,  
one can certainly find a flaw underneath.

32

Truly

- independent,
- free  
individuals  
do not have to  
make a show of it [i.e., not have to make a show of their  
independence and freedom].

They do not have to be  
militant about it.

So, a rebellious nonconforming minority  
may very well serve as a  
substitute authority  
to identify oneself with.

33

*People may also  
identify with  
causes.*

*No matter  
how good  
the cause itself may be,  
if it serves as a  
substitute for  
self-identification,  
there is harm.*

*The harm is  
not  
in your  
• embracing this worthy cause,  
• believing in it and  
• working for it –  
all this could very well be done  
with inner freedom –  
but [rather, the harm is]  
in your  
• need to substitute something  
other than yourself  
to lean on  
because  
you have not found where  
within yourself  
you are still  
as weak as a child.*

*As long as you  
have not understood  
your hidden motivation  
for embracing the cause  
you are still compelled  
to identify with  
an outer authority.*

|    |  |
|----|--|
| 34 | <p><i><u>I do not advocate</u></i><br/><i><u>a life in which</u></i><br/><i><u>you separate yourself</u></i><br/><i><u>from all</u></i></p> <ul style="list-style-type: none"><li>• <i><u>ideas,</u></i></li><li>• <i><u>groups,</u></i></li><li>• <i><u>loyalties,</u></i> and</li><li>• <i><u>causes.</u></i></li></ul> <p><i><u>This would be</u></i><br/>• <i><u>isolation,</u></i><br/><i><u>and even</u></i><br/>• <i><u>irresponsible toward society.</u></i></p> <p><i><u>But there is a</u></i><br/><i><u>great difference, my friends,</u></i><br/><i><u>between</u></i></p> <ul style="list-style-type: none"><li>• <i><u>embracing a cause out of</u></i><br/>• <i><u>a healthy conviction</u></i> and</li><li>• <i><u>inner freedom,</u></i><br/><i><u>gaining sustenance from your inner resources,</u></i></li></ul> <p><i><u>and</u></i><br/>• <i><u>using worthy causes</u></i><br/><i><u>to replace the well</u></i><br/><i><u>that exists within you,</u></i><br/><i><u>waiting to be tapped.</u></i></p> |
| 35 | <p><i><u>The extreme form of</u></i><br/><i><u>identification with others</u></i><br/><i><u>because of a weak ego</u></i></p> <p><i><u>is</u></i><br/><i><u>conformity</u></i><br/><i><u>to public opinion,</u></i><br/><i><u>parrotting the views of others.</u></i></p> <p><i><u>This condition exists</u></i><br/><i><u>in almost every human being, in one form or another,</u></i><br/><i><u>only in a subtle way</u></i><br/><i><u>that is difficult to detect.</u></i></p> <p><i><u>That certainly does not mean</u></i><br/><i><u>that it is not important to</u></i></p> <ul style="list-style-type: none"><li>• <i><u>find it</u></i> and</li><li>• <i><u>grow out of it.</u></i></li></ul>  |

36

*Some time ago I lectured on  
self-alienation.*

*Needless to say,  
there is a connection  
between that topic [i.e., self-alienation]  
and the one we are discussing [i.e., self-identification],  
although they are not the same.*

*Self-alienation  
comes from  
the failure of  
identification with the self.*

*In other words,  
self-alienation  
is an effect,  
while  
non-identification with the self  
is a cause.*

*Whenever you find  
an emotional dependency on others,  
you can be sure that you have,  
in some respect,  
failed to establish  
your selfhood.*

Whenever you  
feel a vague fear  
that others  
do not supply you  
with what you  

- need and
- expect

of them – be it  

- financial help,
- approval,
- love, or
- acceptance –

whenever anxiety  
indicates that  
you are dealing with  
more than the  
natural need for  
human interdependence,  
which never causes  

- anxiety or
- other negative emotions,

you might very well  
visualize a need  
for receiving your  
inner lifeblood  
from sources  
outside yourself.

That such a state of affairs  
is not  

- natural or
- necessary

hardly needs to be emphasized,  
once you see it clearly.

From this insight  
it follows  

- that you can change;
- that you do not have to  
live in such useless dependency,  
which  
weakens  
rather than  
strengthens you.

|    |  |
|----|--|
| 37 | <p><b><u>Do not overlook</u></b><br/><b><u>your rebellion against</u></b><br/><b><u>the need of being</u></b></p> <ul style="list-style-type: none"><li>• <b><u>accepted or</u></b></li><li>• <b><u>agreed with.</u></b></li></ul> <p><b><u>You know from past experience</u></b><br/><b><u>that behind such rebellion</u></b><br/><b><u>you very often find</u></b><br/><b><u>a stringent need</u></b><br/><b><u>for the very thing you rebel against</u></b> [here, the<br/>stringent need of needing to be accepted<br/>or agreed with].</p>  |
| 38 | <p><b><u>When the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>emotional and</u></b></li><li>• <b><u>spiritual</u></b></li></ul> <p><b><u>umbilical cord</u></b><br/><b><u>has not been cut,</u></b><br/><b><u>the self</u></b><br/><b><u>cannot possibly grow.</u></b></p> <p><b><u>It [i.e., the self] can grow</u></b><br/><b><u>to only a</u></b><br/><b><u>very limited degree,</u></b><br/><b><u>as the baby in the mother's womb</u></b><br/><b><u>can grow to only a certain point.</u></b></p> <p><b><u>In order to effect further growth,</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the baby has to evolve;</u></b></li><li>• <b><u>the umbilical cord has to be cut.</u></b></li></ul> <p><b><u>Only then</u></b><br/><b><u>is further physical growth possible.</u></b></p> |

39

*The process is no different  
for the inner personality.*

*When the  
inner umbilical cord  
is not cut,  
you are, in the truest sense,  
dependent on others  
for your right to exist.*

*All the psychological aspects of*  

- *appeasing,*
- *betraying, and*
- *self-alienation*

*simply indicate that  
you have not yet been able –  
at least in certain areas –  
to identify with  
yourself.*

*Therefore you*  

- *have no sense  
of your own reality, and*
- *cannot experience  
each living moment  
in its fullness.*

40

*Wherever*  

- *such lack of selfhood,*
- *such dependency on others  
exists,*

*you are bound to find  
that you  
try to use others.*

*Since you condemn [and imprison]  
yourself  
to living a parasitic life,  
you cannot help  
using those  
on whom you depend.*

|    |  |
|----|--|
|    | <p><i>In this</i><br/><i><u>hidden using [of others],</u></i><br/><i><u>the distortion of</u></i><br/><i><u>your imagined "love"</u></i><br/><i><u>can be found.</u></i></p> <p><i><u>You pretend love [i.e., you pretend to love the other]</u></i><br/><i><u>when you [actually] merely</u></i><br/><i>• <u>need and</u></i><br/><i>• <u>have</u></i><br/><i><u>to use [the other]</u></i><br/><i><u>because without such manipulations [i.e., without using</u></i><br/><i><u>the other]</u></i><br/><i><u>you feel yourself sinking.</u></i></p> <p><i><u>You feel you have</u></i><br/><i><u>no reality</u></i><br/><i><u>other than</u></i><br/><i><u>the reality accorded to you</u></i><br/><i><u>by others.</u></i></p> |
| 41 | <p><i><u>The more you</u></i><br/><i><u>use</u></i><br/><i><u>those whom you need,</u></i><br/><i><u>the weaker you become;</u></i><br/><i><u>and, therefore,</u></i><br/><i><u>the more do you believe</u></i><br/><i><u>that you need others</u></i><br/><i><u>to strengthen you.</u></i></p>  |
| 42 | <p><i><u>Living in</u></i><br/><i>• <u>the now</u></i><br/><i><u>is living in</u></i><br/><i>• <u>the wave of time.</u></i></p> <p><i><u>In your dimension,</u></i><br/><i><u>time flows</u></i><br/><i><u>in a certain rhythm.</u></i></p>  |

*This movement [of time]*  
*can be determined*  

- *by the seasons,*
- *by day and night,*
- *by the positions of the planets*  
*constantly orbiting through space.*

*Their movements*  
*create rhythmic waves.*

*Over the centuries,*  
*humanity has sensed*  
*to a tiny degree*  
*certain laws*  
*of the rhythmic movement of time,*  
*for example in astrology.*

*Yet only*  
*very limited understanding*  
*has been gained here.*

*But everyone*  

- *knows and*
- *often even expresses*  
*this sense*  
*in terms of having*  
  - *good or*
  - *bad*  
*times.*

*Whatever one undertakes*  
*during good times*  

- *has good results.*

*One feels*  

- *freer than usual,*  
*in spite of*  
*problematic conditions.*

*One*  

- *has a hopeful outlook, and*
- *fulfillment comes*  
*at least to a degree.*

*And then there are times on the  
downward curve of the wave when  
everything seems to go wrong.*

*Those who persevere [through such a downward curve]  
with a wholehearted desire  
to look at themselves  
in truth*

*will, sooner or later,  
come to a point that  
when they face these  
so-called*

*bad times – which are actually  
manifestations of the disharmony  
people have created in their  
relationship to time –*

*that such times will yield*

- *such victory and*
- *such understanding*

*that those who persevere [with a wholehearted desire to look at  
themselves in truth]*

*will no longer experience  
the rhythmic downward curve [they are in]*

*as*

- *depressing,*
- *upsetting, or*
- *disadvantageous.*

*For*

*each living moment,  
fully experienced  
in the reality  
of the now,*

*will then yield*

- *adventure,*
- *excitement*  
*in a peaceful harmonious way,*
- *worthwhile vital living.*

43

**But this** [*positive experience of your so-called bad times*]  
**cannot happen**  
**unless you first**  
**learn to**

- **understand** and
- **evaluate**
  - **your negativity and thus**
  - **your bad times.**

**Then** [*after you have learned to understand your negativity and bad times*]  
**you will be**  
**in harmony with**  
**your time dimension.**

**Then**  
**you will**  
**experience yourself**  
**in reality.**

- **This peace,**
- **this inner anchor,**  
**cannot be described in words.**

**It** [*i.e., this peace and inner anchor*]  
**cannot possibly be replaced**  
**with any other goal.**

44

**There are riches**  
**contained**  
**in each individual soul.**

**They are yours for the asking.**

**It is often**  
**sad for us**  
**to notice**  
**how people**  
**turn in the wrong direction**  
**to seek**  
**the fulfillment**  
**they vaguely sense to exist.**

|    |  |
|----|--|
|    | <p><i>For</i><br/><u>only when you</u><br/><u>have tapped your</u><br/><u>inner wealth</u><br/><u>will you</u></p> <ul style="list-style-type: none"><li>• <u>stop straining away from</u><br/><u>the now</u> and</li><li>• <u>cease to be estranged from</u><br/><u>yourself.</u></li></ul> <p>[Thus, <u>by tapping your inner wealth,</u><br/><b>You will not derive</b><br/><b>this sustenance</b> [you need for life]<br/><b>from other sources.</b></p> <p>[Conversely,]<br/><u>As long as you</u><br/><u>remain dependent on</u><br/><u>a foreign life source,</u><br/><u>you have to resort to</u><br/><u>all sorts of tactics</u><br/><u>that weaken</u><br/><u>your real self</u><br/><u>even more.</u></p> |
| 45 | <p><i>It is so important</i><br/><u>to understand inwardly</u><br/><u>what I explained to you</u><br/><u>about using others.</u></p> <p><u>Do not apply my words</u><br/><u>only to the</u><br/><u>extreme outer manifestation</u><br/><u>of using others;</u><br/><u>try to see it</u> [i.e., try to see <u>using others</u>]<br/><u>in its</u><br/><u>more subtle version</u><br/><u>in which you</u><br/><u>have to</u><br/><u>use others</u><br/><u>since</u><br/><u>your life</u><br/><u>seems to depend on them.</u></p>   |

*[Since you believe that your very life depends upon others,]  
You conclude therefore  
that you  
need to be in control [over them].*

*So many of my friends  
have begun to see  
in themselves  
this strong tendency  
to need control.*

*Each individual  
resorts to  
different means  
to exert control.*

*Now each one of you  
has to find  
how this applies to you;*

- what your particular means [of control] are;*
- how you fear losing control;*
- how you destroy relationships  
through a mutual battle for control,  
each one acting as though  
it were a fight for survival;*
- how you distort issues  
in this unrealistic fight for survival;*
- how you spoil the growth of  
• mutuality and  
• fulfillment.*

*The need for control  
causes you  
to manipulate*

- others,*
- yourself, and*
- your vital natural feelings.*

*By this very process [of manipulation and control]  
the self  
cannot evolve*

- strongly,*
- freely, and*
- independently.*

46

Wherever you find  
a stringent need  
to be in control –  
• of others,  
• of a situation,  
• of a relationship –

you have a  
direct clue to  
your non-identification  
with yourself.

If you look at this tendency  
from the point of view discussed here,

if you  
use  
these little clues  
as points of departure,  
understanding the harm  
of [this] inner stunting,

you will certainly  
come to  
the nucleus of  
your  
deliberate  
self-denial,  
which causes so much  
unnecessary hardship.

You will then  
be able to go about  
bringing  
your real self  
out.

This [bringing your real self out]  
will be  
easier than  
finding the negative conditions  
has been [in your earlier work on the path].

|    |  |
|----|--|
|    | <p><b><u>But first,</u></b><br/><b><i>you have to be<br/>fully aware</i></b></p> <ul style="list-style-type: none"><li>• <b><i>of</i></b></li><li>• <b><i><u>your parasitic clinging to others,</u></i></b></li><li>• <b><i>of</i></b></li><li>• <b><i><u>identifying with others</u></i></b> and</li><li>• <b><i><u>depending on them</u></i></b><br/><b><i>in one way or another.</i></b></li></ul> <p><b><u>You will see</u></b><br/><b><i>the ties [to others]<br/>you have so far</i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>refused to cut</u></i></b><br/><b><i>and consequently</i></b></li><li>• <b><i><u>could not establish</u></i></b><br/><b><i>what their roots are</i></b><br/><b><i>within yourself.</i></b></li></ul> <p><b><u>Once you find these roots [i.e., the roots of your ties to others]</u></b><br/><b><i>it will be</i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>comparatively easy to</u></i></b></li><li>• <b><i><u>cut the ties [to others]</u></i></b> and</li><li>• <b><i><u>become yourself.</u></i></b></li></ul> |
| 47 | <p><b><i>And now, my friends,</i></b><br/><b><i><u>you have a few weeks to ponder this lecture.</u></i></b></p> <p><b><i>Since you will have an opportunity</i></b><br/><b><i>to ask questions pertaining to each lecture</i></b><br/><b><i>at the discussions,</i></b><br/><b><i>we will now deal with questions</i></b><br/><b><i>that have no bearing on this lecture.</i></b></p>  |
| 48 | <p><b><u>QUESTION:</u></b><br/><b><i>Will you kindly explain</i></b><br/><b><i>the phenomenon of sleep?</i></b></p>  |

**ANSWER:**

**Your subtle bodies**

**need to**

**shed the burden**

- **of the physical body,**
- **of gross physical matter.**

**You could not**

**sustain**

**a lifetime**

**without this rest.**

**Physical matter**

**is a burden to**

**the real personality.**

**I mean that literally.**

**You need**

**a respite**

**from this burden**

**in a different dimension**

**where you can**

- **move** and
- **be free.**

**In this**

- **other,**
- **wider,**
- **freer**

**dimension**

**there is**

- **relaxation** and
- **a gathering of strength.**

**This is essentially**

**the main reason for sleep.**

|    |   |
|----|---|
|    | <p>• <u>To free oneself of</u><br/> <u>gross matter</u> and</p> <p>• <u>to move</u><br/> <u>into a wider dimension</u><br/> <u>actually restores</u><br/> <u>the physical organs</u><br/> <u>through the</u><br/> <u>psychic bloodstream,</u><br/> <u>which is regenerated</u><br/> <u>during sleep.</u></p> <p>The</p> <ul style="list-style-type: none"> <li>• <u>psychic, or</u></li> <li>• <u>subtle</u><br/> <u>bodies</u><br/> <u>are always</u></li> </ul> <p>• <u>the cause;</u></p> <p>the</p> <ul style="list-style-type: none"> <li>• <u>physical</u><br/> <u>body</u><br/> <u>is</u></li> </ul> <p>• <u>the effect.</u></p> |
| 49 | <p><u>With great love</u><br/> <u>I now leave you,</u><br/> <u>blessing each one of you.</u></p> <p><u>This blessing</u><br/> <u>contains</u></p> <ul style="list-style-type: none"> <li>• <u>a great strength;</u></li> <li>• <u>a substance</u><br/> <u>that can bring</u></li> </ul> <ul style="list-style-type: none"> <li>• <u>truth and</u></li> <li>• <u>regeneration</u><br/> <u>to your soul,</u><br/> <u>so as to find the necessary</u></li> </ul> <ul style="list-style-type: none"> <li>• <u>stamina</u> and</li> <li>• <u>will</u><br/> <u>to establish yourself</u><br/> <u>in yourself.</u></li> </ul>                  |
| 50 | <p><u>Be in peace.</u></p> <p><u>Be in God!</u></p>   |

For information to find and participate in Pathwork activities world wide, please write:

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