

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 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>Greetings, my dearest friends.</p> <p>Blessings for every one of you.</p> <p>Blessed be this hour [i.e., Blessed be this time we now spend together in this lecture]!</p> <p>May all of you again derive benefit from these words, even though the real understanding often comes only later, when you reach within yourself those levels to which the contents of a particular lecture apply.</p>

by Eva Broch Pierrakos

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04	<p><i>When you find your corresponding inner conflicts, then these lectures really make sense.</i></p> <p><i>Sometimes this happens [i.e., this “making sense” happens] only years after you have</i></p> <ul style="list-style-type: none"><i>• heard or</i><i>• read</i> <p><i>a lecture.</i></p> <p><i>But when it [i.e., when this “making sense”] does happen, you reach an entirely new understanding.</i></p> <p><i>You then grasp the difference between</i></p> <ul style="list-style-type: none"><i>• intellectual</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• emotional</i> <p><i>understanding.</i></p>
05	<p><i>For my new friends, this lecture will not be easy to follow, for the very reason just mentioned [i.e., to truly understand this lecture EMOTIONALLY you must apply it to a corresponding inner conflict].</i></p> <p><i>Even those who already pursue this path are not always able to really understand the material.</i></p> <p><i>How much more difficult then is it for someone who is not involved in self-exploration.</i></p>

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

*Still,
you might
feel
a deep inner echo
from some thought advanced here,
which might
sooner or later
help bring you to
this path of liberation.*

*A seed may be sown
that will come to fruition later on.*

06

*And now, my friends,
I wish to discuss a topic
I have not gone into before,
identification with
• oneself,
as opposed to
identification with
• others.*

*Last time [See Lecture 112: Humanity's Relationship to Time; given March 1, 1963]
I talked about
humanity's relationship to time.*

*I said, in essence, that
very rarely
do people live in
• the now.*

*[Rather,]
• They push into the
• future.

• They pull back into the
• past.*

	<p><i>Often these two contradictory movements [i.e., pushing into the FUTURE and pulling back into the PAST] happen simultaneously.</i></p> <p><i>In both alternatives, you strain away from the now.</i></p>
07	<p><i>Only when you live in the</i><ul style="list-style-type: none">• <i>now</i><p><i>do you live in</i><ul style="list-style-type: none">• <i>reality.</i></p><p><i>You cannot live in</i><ul style="list-style-type: none">• <i>reality</i><p><i>when you strain into the future, because such a future may never come to pass in exactly the way you</i><ul style="list-style-type: none">• <i>hope,</i>• <i>imagine, or</i>• <i>fear</i><p><i>it [i.e., the way you hope, imagine, or fear the future will come to pass].</i></p><p><i>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.</i></p><p><i>Even then, you would still be living in</i><ul style="list-style-type: none">• <i>illusion,</i><p><i>because the outcome does not happen at the moment you think of it.</i></p></p></p></p></p>

	<p><i>Therefore you do not experience the future in • reality, but only in • fantasy.</i></p>
08	<p><i>Likewise, if you pull backward, into the past, even if you try to relive it exactly the way it was – if this were possible, which again it is not – you would still be living an illusion, because that moment of your recollection is a new segment of time [i.e., the “now” moment of recollection is NOT the “then” segment of time when the experience actually occurred].</i></p> <p><i>You</i></p> <ul style="list-style-type: none"><i>• react in fantasy,</i><i>• live in fantasy,</i> <p><i>and not</i></p> <ul style="list-style-type: none"><i>• in the reality of the now.</i> <p><i>One of the characteristics of reality is its</i></p> <ul style="list-style-type: none"><i>• constant state of flux;</i> <p><i>it [i.e., reality]</i></p> <ul style="list-style-type: none"><i>• is not static.</i>

09

*Needless to say,
you cannot*

- *exactly duplicate the past,*

any more than you can

- *imagine a future*

and

- *live it.*

*Your own
subjective colorings,
stemming from your*

- *desires*

and

- *fears,*

- *distort reality,*
- *blind you to*
factors that
 - *existed [in the past]**or*
 - *will exist [in the future],*
- *make you*
ignore changes in
your own state of
 - *mind**and*
 - *feelings,**even though you*
deliberately
try to deny these changes [i.e., deny these
CHANGES in your own state of MIND and
in your own state of FEELINGS over time]

and thus

- *stunt growth –*
in order to
live
your fantasy.

You are afraid to
allow
the natural flux of time
to become
part of your soul
because of
your misconceptions.

10

*If you could
trust*

- *the flux of time,*
 - *the benign quality of its movement*
- and*

*you could
allow*

- yourself
to bring your*
- *inner faculties*
- in harmony with*
- *it [i.e., into harmony with TIME].*

*You would then [i.e. You would then, by trusting the flux of time and
the growth time can foster in your inner faculties,]*

*not need to
manipulate
time*

- by*
- *holding it back*
- or*
- *pushing it forward.*

*You would
not need to*

- *fear,*
- or*
- *wish for fulfillment in
the future.*

*Nor would you
have to*

- *reach back into
the past for
fulfillment.*

	<p><i>This [i.e., This reaching back into the past for fulfillment], after all, happens only because you do not trust</i><ul style="list-style-type: none"><i>• the future;</i><i>you do not trust</i><ul style="list-style-type: none"><i>• yourself</i><i>to live the now when the future comes.</i></p>
11	<p><i>This distrust [i.e., This distrust of yourself to live the NOW of the future WHEN the NOW of the future comes]</i> <i>is often partly justified, because your</i><ul style="list-style-type: none"><i>• destructive,</i><i>• unrealistic</i><i>and</i><ul style="list-style-type: none"><i>• attitudes</i><i>prevent fulfillment in the now.</i></p> <p><i>But by either pulling back into</i><ul style="list-style-type: none"><i>• the past</i><i>or pushing forward into</i><ul style="list-style-type: none"><i>• the future</i> <i>you seek the wrong remedy for these obstructions [i.e., wrong remedy for your destructive and unrealistic concepts and attitudes that are obstructing your fulfillment].</i></p>

	<p><i>[By pulling back into the past or pushing forward into the future]</i> You seek • <i>an easy way out</i> rather than • <i>tackling</i> <i>whatever prevents you</i> <i>from living as fully</i> <i>as you are meant to [i.e., rather than tackling your destructive</i> <i>and unrealistic concepts and attitudes that are</i> <i>obstructing your fulfillment in the NOW].</i></p>
12	<p>In order to live in • <i>the now,</i> in • <i>reality,</i> <i>you have to have</i> <i>a keen sense of</i> <i>your own</i> <i>reality.</i></p> <p>All too often <i>you lack this [i.e., you lack this keen sense of YOUR OWN REALITY].</i></p> <p>In fact, <i>most people</i> <i>do not</i> <i>experience themselves</i> <i>in reality.</i></p> <p>This [i.e., This not experiencing oneself in reality] <i>happens mostly through a</i> <i>subtle process.</i></p> <p>It [i.e., This subtle process of not experiencing oneself in reality] <i>can rarely be</i> • <i>pinpointed</i> <i>or</i> • <i>proven,</i> <i>except</i> <i>in very advanced states.</i></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 [i.e., This discovery that you do NOT have a sense of your own reality]
is always
the first step
toward eliminating
a destructive condition [i.e., first step toward eliminating your
destructive and unrealistic condition, these misconceptions
and negative attitudes that are obstructing your fulfillment].*

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 [i.e., that a great deal was amiss].*

	<p><i>You then understood how this hidden distortion [i.e., HOW this distortion that NOTHING was amiss in your life, a distortion hiding destructive and unrealistic concepts and attitudes obstructing your fulfillment] destroyed so many possibilities for • fully living, for • happiness and • meaning.</i></p>
14	<p><i>Finding what is can never harm you.</i></p> <p><i>It is not seeing what actually is that harms you!</i></p> <p><i>You will eventually discover this.</i></p>
15	<p><i>Before I talk further about self-identification, I would like to describe a few symptoms by which you may begin to detect the lack of • living in the now and therefore [i.e., and therefore the lack of] • feeling real.</i></p> <p><i>The crassest symptom [i.e., The crassest symptom of NOT living in the now and NOT feeling real] is not feeling that your own death is a reality.</i></p>

*To experience oneself as
mortal
is not*

- *negative*

or

- *morbid,*
as is commonly believed.

*A realistic sense
of one's own mortality
is never*

- *a burden.*

It is never

- *depressing*

or

- *fear-producing.*

It never diminishes

- *the now,*

nor

- *the reality of living,*
regardless of
what beliefs
one holds
about the afterlife.

[A realistic sense of one's own mortality is]
Quite the opposite [i.e., *Quite the opposite; it is NOT a burden, depressing
or fear-producing, it does NOT diminish the NOW or the reality of living].*

*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 [i.e., less extreme than one's own mortality]
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., than what your thoughts, feelings or words]
• actually are.*

The distinction [i.e., *The distinction between APPEARANCE and ACTUALITY of your thoughts, feelings or words*]
is not easily drawn
because it [i.e., *because this distinction between appearance and actuality*]
is
subtle,

but once you discover it [i.e., *discover this 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 [i.e., *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*],
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.*

*As with
any other
inner distortion
we have been concerned with on this path,*

*trying
• forcefully
and
• deliberately
to eliminate it
will only
make the condition worse*

*because
you would then
identify with
• me,
instead of with
• yourself.*

*You merely
obey
• another authority.*

*You have merely
shifted
• your identification [i.e., shifted your
identification from yourself to me].*

19	<p><i>Rather than immediately trying to correct what you observe, greet it [i.e., greet what you observe concerning having shifted your ACTUAL thoughts and feelings to APPEAR to be something you think they should be according to an outer authority or to please or influence others] as a symptom that will lead you, like a well-marked road, into deeper • understanding and • awareness of yourself.</i></p>
20	<p><i>And now we will approach the topic of identification more directly.</i></p> <p><i>To a degree, your present-day psychology has, of course, addressed this subject, but I wish to go into it a little deeper.</i></p>
21	<p><i>When the infant • is born and • grows into a child, its ego is still so weak that it cannot sustain itself.</i></p> <p><i>As we have discussed in other contexts, the child is dependent on the more powerful adult world.</i></p> <p><i>Everyone understands this dependency.</i></p>

	<p><i>Children are dependent for</i></p> <ul style="list-style-type: none"><i>• nourishment,</i> <p><i>for</i></p> <ul style="list-style-type: none"><i>• protection against danger,</i> <p><i>for</i></p> <ul style="list-style-type: none"><i>• shelter.</i>
22	<p><i>But the subtle bodies have their own life, which functions according to laws similar to the physical laws.</i></p> <p><i>The child is dependent not only for its</i></p> <ul style="list-style-type: none"><i>• physical existence,</i> <p><i>but also for its</i></p> <ul style="list-style-type: none"><i>• emotional,</i><i>• intellectual,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• spiritual existence.</i> <p><i>Children need</i></p> <ul style="list-style-type: none"><i>• love</i> <p><i>as much as they need</i></p> <ul style="list-style-type: none"><i>• food.</i> <p><i>They cannot obtain either [i.e., either love or food] solely from the fruits of their own resources.</i></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 [i.e., find insecurity in yourself and feel helpless
because you do NOT have love],
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.

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

26

Yet the

- *spirit, or*
- *soul,*

*that is burdened with
unresolved problems*

*will
not*

desire to cut this bond [i.e., this bond with parental authority],

but instead

*will
do its best*

*to maintain it [i.e., maintain this bond to parental authority],
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
later
affords the possibility
to stand free.

But if
the good example [i.e., the good example of the parents]
serves only to
• *perpetuate*
the identification [i.e., the identification with the parents],
and thereby
• *prevent*
self-identification,
the original purpose [i.e., 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 [i.e., 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 [i.e., 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 [i.e., preoccupation with the parents' negative 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.*

	<p><i>It is very important to understand this [i.e., understand this identification with the undesirable parent], my friends.</i></p>
29	<p><i>For</i></p> <ul style="list-style-type: none"><i>• the child, positive identification is • desirable.</i> <p><i>For</i></p> <ul style="list-style-type: none"><i>• an adult, a positive identification is often as • undesirable as a negative one [i.e., as undesirable as a NEGATIVE identification with a parent]</i> <p><i>because both [i.e., both positive and negative identifications with parents or others] prevent the evolution of the self.</i></p>
30	<p><i>I would warn you against trying to • adjudge or • evaluate how you identify with others merely with your intellect.</i></p> <p><i>This [i.e., This intellectual-only evaluation] may be very misleading.</i></p>

*Only extensive work
on this subject [i.e., on this subject of identification]
will reveal
the truth.*

*You may
consciously*

- *admire*

and

- *wish to emulate
one parent*

and

- *despise
the other.*

*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 [i.e., 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 [i.e., In this psychological distortion of
identifying with other individuals, groups, or causes, rather
than finding and identifying with your true self],*
even

- minority groups,
rebelling 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 [i.e., if such individualism identifying with
nonconformity, with BEING DIFFERENT from others]
is very strained*

and

- too great a point is made of it [i.e., too great a point is made
of being a nonconformist and being different from others].*

	<p><i>So often, a rebellious minority</i> • <i>believes they are free,</i> <i>and, according to all appearances,</i> <i>they</i> • <i>defy conformity.</i></p> <p><i>But whenever the stringent need to prove something exists, one can certainly find a flaw underneath.</i></p>
32	<p><i>Truly</i> • <i>independent,</i> • <i>free</i> <i>individuals</i> <i>do not have to</i> <i>make a show of it [i.e., not have to make a show of their</i> <i>independence and freedom].</i></p> <p><i>They do not</i> <i>have to be</i> <i>militant about it.</i></p> <p><i>So, a rebellious nonconforming minority</i> <i>may very well serve as a</i> <i>substitute authority</i> <i>to identify oneself with.</i></p>
33	<p><i>People may also</i> <i>identify with</i> <i>causes.</i></p> <p><i>No matter</i> <i>how good</i> <i>the cause itself may be,</i> <i>if it serves as a</i> <i>substitute for</i> <i>self-identification,</i> <i>there is</i> <i>harm.</i></p>

*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 [i.e., 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

*I do not advocate
a life in which
you separate yourself
from all*

- *ideas,*
- *groups,*
- *loyalties,*

and

- *causes.*

This would be

- *isolation,*

and even

- *irresponsible toward society.*

*But there is a
great difference, my friends,
between*

- embracing a cause out of*
- a healthy conviction*

and

- inner freedom,
gaining sustenance from
your inner resources,*

and

- using worthy causes
to replace
the well
that exists within you,
waiting to be tapped.*

35

*The extreme form of
identification with others
because of
a weak ego
is
conformity
to public opinion,
parroting the views of others.*

*This condition exists
in almost every human being, in one form or another,
only
in a subtle way
that is difficult to detect.*

*That [i.e., The fact that this conformity to public opinion
is subtle and difficult to detect]
certainly does not mean
that it is not important to*

- find it*

and

- grow out of it.*

36

***Some time ago I lectured on
self-alienation [See Lecture 95: Self-Alienation and the Way Back to the Real Self,
given on January 5, 1962; and Lecture 96: Questions and Answers
and Additional Comments on Laziness as Symptom of Self-Alienation,
given on January 19, 1962].***

***Needless to say,
there is a connection
between***

- that topic [i.e., self-alienation]***

and

- the one we are discussing [i.e., identification with some person or some
group or some cause rather than identification with the SELF],
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 [i.e., That such a state of affairs where you need to receive your inner lifeblood from sources OUTSIDE yourself] is not

- *natural or*
- *necessary*

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

	<p><i>From this insight [i.e., From this insight that such a state of affairs where you need to receive your inner lifeblood from sources OUTSIDE yourself is a state of affairs that is NEITHER NECESSARY nor NATURAL]</i></p> <p><i>it follows</i></p> <p><i>that you can</i></p> <ul style="list-style-type: none">• <i>change;</i> <p><i>that you do</i></p> <p><i>not have to</i></p> <p><i>live in such useless dependency [i.e., do not have to live in such useless dependency on resources OUTSIDE yourself],</i></p> <p><i>which</i></p> <ul style="list-style-type: none">• <i>weakens</i> <p><i>rather than</i></p> <ul style="list-style-type: none">• <i>strengthens</i> <p><i>you.</i></p>
37	<p><i>Do not overlook</i></p> <p><i>your rebellion against</i></p> <p><i>the need of being</i></p> <ul style="list-style-type: none">• <i>accepted</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>agreed with.</i> <p><i>You know from past experience</i></p> <p><i>that behind such rebellion</i></p> <p><i>you very often find</i></p> <p><i>a stringent need</i></p> <p><i>for the very thing you rebel against [i.e., the stringent need of needing to be accepted or agreed with, a need which you now rebel against].</i></p>
38	<p><i>When the</i></p> <ul style="list-style-type: none">• <i>emotional</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>spiritual</i> <p><i>umbilical cord</i></p> <p><i>has not been cut,</i></p> <p><i>the self</i></p> <p><i>cannot possibly grow.</i></p>

	<p><i>It [i.e., The self] can grow to only a very limited degree, as the baby in the mother's womb can grow to only a certain point.</i></p> <p><i>In order to effect further growth,</i></p> <ul style="list-style-type: none"><i>• the baby has to evolve;</i> <i>• the umbilical cord has to be cut.</i> <p><i>Only then is further physical growth possible.</i></p>
39	<p><i>The process is no different [i.e., the process for growing that is true for a baby is no different] for the inner personality.</i></p> <p><i>When the inner umbilical cord is not cut, you are, in the truest sense, dependent on others for</i></p> <ul style="list-style-type: none"><i>• your right to exist.</i> <p><i>All the psychological aspects of</i></p> <ul style="list-style-type: none"><i>• appeasing,</i><i>• betraying,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• self-alienation</i> <p><i>simply indicate that you have not yet been able – at least in certain areas – to identify with yourself.</i></p>

	<p><i>Therefore [i.e., Therefore, since you have NOT yet been able to identify with yourself,] you</i></p> <ul style="list-style-type: none"><i>• have no sense of your own reality,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• cannot experience each living moment in its fullness.</i>
40	<p><i>Wherever such</i></p> <ul style="list-style-type: none"><i>• lack of selfhood,</i> <p><i>such</i></p> <ul style="list-style-type: none"><i>• dependency on others exists,</i> <p><i>you are bound to find that you try to use others.</i></p> <p><i>Since you condemn yourself to living a parasitic life, you cannot help using those on whom you depend.</i></p> <p><i>In this hidden using [i.e., In this hidden using of others on whom you depend], the distortion of your imagined "love" can be found.</i></p>

	<p><i>You pretend love [i.e., you pretend to love the other] when you merely [i.e., when actually you merely]</i></p> <ul style="list-style-type: none">• <i>need</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>have</i> <p><i>to use [the other] because without such manipulations [i.e., without such manipulations of the other]</i></p> <p><i>you feel yourself sinking.</i></p> <p><i>You feel you have no reality other than the reality accorded to you by others.</i></p>
41	<p><i>The more you use those whom you need, the weaker you become; and, therefore, the more do you believe that you need others to strengthen you.</i></p>
42	<p><i>Living in</i></p> <ul style="list-style-type: none">• <i>the now</i> <p><i>is living in</i></p> <ul style="list-style-type: none">• <i>the wave of time.</i> <p><i>In your dimension, time flows in a certain rhythm.</i></p>

*This movement [i.e., 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 [i.e., this sense of time]
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 [i.e., 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 will no longer experience

the rhythmic downward curve

as

- *depressing,*

- *upsetting,*

or

- *disadvantageous.*

	<p><i>For</i> <i>each living moment,</i> <i>fully experienced</i> <i>in the reality of</i> <i>the now,</i> <i>will then yield</i> <ul style="list-style-type: none">• <i>adventure,</i>• <i>excitement</i><i>in a peaceful harmonious way,</i> <ul style="list-style-type: none">• <i>worthwhile vital living.</i></p>
43	<p><i>But this [i.e., But this POSITIVE experience of your so-called BAD times]</i> <i>cannot happen</i> <i>unless you first</i> <i>learn to</i> <ul style="list-style-type: none">• <i>understand</i><i>and</i> <ul style="list-style-type: none">• <i>evaluate</i><ul style="list-style-type: none">• <i>your negativity</i><i>and thus</i> <ul style="list-style-type: none">• <i>your bad times.</i></p> <p><i>Then [i.e., Then, after you have learned to understand and evaluate</i> <i>your negativity and thus your bad times]</i> <i>you will be</i> <i>in harmony with</i> <i>your time dimension.</i></p> <p><i>Then [i.e., Then, after you have learned to understand and evaluate</i> <i>your negativity and thus your bad times]</i> <i>you will</i> <i>experience</i> <i>yourself</i> <i>in reality.</i></p> <p><i>This</i> <ul style="list-style-type: none">• <i>peace,</i><i>this</i> <ul style="list-style-type: none">• <i>inner anchor,</i><i>cannot be described in words.</i></p>

***It [i.e., this peace and inner anchor
when you live in the NOW and experience yourself in REALITY]
cannot possibly be replaced
with any other goal.***

44

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

***They [i.e., These riches in your soul]
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.***

***For
only when you
have tapped your
inner
wealth
will you
• stop straining away from
the now
and
• cease to be estranged from
yourself.***

***[Thus, by tapping your own INNER wealth,]
You will not derive
this sustenance [i.e., this sustenance you need for life]
from other sources.***

	<p><i>[Conversely,] As long as you remain dependent on a foreign life source, you have to resort to all sorts of tactics that weaken your real self even more.</i></p>
45	<p><i>It is so important to understand inwardly what I explained to you about using others.</i></p> <p><i>Do not apply my words only to the extreme outer manifestation of using others;</i></p> <p><i>try to see it [i.e., try to see “using others”] in its more subtle version in which you</i></p> <ul style="list-style-type: none"><i>• have to use others since</i><i>• your life seems to depend on them.</i> <p><i>[Since you believe that your very life depends upon others,] You conclude therefore that you need to be in control [i.e., need to have control over others].</i></p>

*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 [i.e., 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.*

	<p><i>By this very process [i.e., By this very process of manipulation and control] the self cannot evolve</i></p> <ul style="list-style-type: none"><i>• strongly,</i><i>• freely,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• independently.</i>
46	<p><i>Wherever you find a stringent need to be in control – of</i></p> <ul style="list-style-type: none"><i>• others,</i> <p><i>of a</i></p> <ul style="list-style-type: none"><i>• situation,</i> <p><i>of a</i></p> <ul style="list-style-type: none"><i>• relationship –</i> <p><i>you have a direct clue to your non-identification with yourself.</i></p> <p><i>If you</i></p> <ul style="list-style-type: none"><i>• look at this tendency [i.e., this tendency to try to control and manipulate others and life itself] from the point of view discussed here [i.e., from your non-identification with yourself],</i> <p><i>if you</i></p> <ul style="list-style-type: none"><i>• use these little clues as points of departure, understanding the harm of inner stunting [i.e., the harm of inner stunting that happens through your non-identification with yourself],</i> <p><i>you will certainly come to the nucleus of your deliberate self-denial, which causes so much unnecessary hardship.</i></p>

***You will then [i.e., You will then, by identification with yourself and growing,]
be able to go about
bringing
your real self
out.***

***This [i.e., This bringing your REAL self out]
will be
easier
than
finding
the negative conditions
has been [i.e., has been in your earlier work on the path].***

***But first [i.e., But first, before bringing your REAL self out],
you have to be
fully aware
of
• your parasitic clinging to others,
of
• identifying with others
and
• depending on them
in one way or another.***

***You will see
the ties [i.e., the ties to others]
you have so far
• refused to cut
and consequently
• could not establish
what their roots are [i.e., what the roots of your ties to others are]
within yourself.***

***Once you find these roots [i.e., these roots of your ties to others]
it will be
comparatively easy to
• cut the ties [i.e., to cut your ties to others]
and
• become
yourself.***

47	<p><i>And now, my friends, you have a few weeks to ponder this lecture.</i></p> <p><i>Since you will have an opportunity to ask questions pertaining to each lecture at the discussions, we will now deal with questions that have no bearing on this lecture.</i></p>
48	<p>QUESTION: <i>Will you kindly explain the phenomenon of sleep?</i></p> <p>ANSWER: <i>Your subtle bodies need to shed the burden of the</i><ul style="list-style-type: none"><i>• physical body,</i><i>of</i><ul style="list-style-type: none"><i>• gross physical matter.</i></p> <p><i>You could not sustain a lifetime without this rest.</i></p> <p><i>Physical matter is a burden to the real personality.</i></p> <p><i>I mean that literally.</i></p> <p><i>You need a respite from this burden in a different dimension where you can</i><ul style="list-style-type: none"><i>• move</i><i>and</i><ul style="list-style-type: none"><i>• be free.</i></p>

In this

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

dimension

there is

- *relaxation*

and

- *a gathering of strength.*

This is essentially

the main reason for sleep.

- *To free oneself of*
gross matter

and

- *to move*

into a wider dimension

actually restores

the physical organs

through the

psychic bloodstream,

which is regenerated

during sleep.

The

- *psychic,*

or

- *subtle*

bodies

are always

- *the cause;*

the

- *physical*

body

is

- *the effect.*

49	<p><i>With great love I now leave you, blessing each one of you.</i></p> <p><i>This blessing contains</i></p> <ul style="list-style-type: none">• <i>a great strength;</i>• <i>a substance that can bring</i>• <i>truth</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>regeneration to your soul,</i> <p><i>so as to find the necessary</i></p> <ul style="list-style-type: none">• <i>stamina</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>will</i> <p><i>to establish yourself in yourself.</i></p>
50	<p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

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