Pathwork Lecture 113: Identification With the Self

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/

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<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
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<tbody>
<tr>
<td>Greetings,</td>
<td>my dearest friends.</td>
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<tr>
<td>Blessings for</td>
<td>every one of you.</td>
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<tr>
<td>Blessed be</td>
<td>this hour [i.e., Blessed be this time we now spend together in this lecture]!</td>
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<td>May all of you again</td>
<td>derive benefit from these words, even though</td>
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<td>the real understanding</td>
<td>often comes only later, when you reach</td>
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<td>within yourself</td>
<td>those levels to which</td>
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<tr>
<td>the contents of a particular lecture apply.</td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version posted 9/6/14; Rev 5/8/20
When you find your corresponding inner conflicts, then these lectures really make sense.

Sometimes this happens [i.e., 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.

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].

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.

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.

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.
Often these two contradictory movements [i.e., pushing into the FUTURE and pulling back into the PAST] happen simultaneously.

In both alternatives, you strain away from the now.

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 [i.e., the way you hope, imagine, or fear the future 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.

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].

You • react in fantasy,
• live in fantasy,
and not • in the reality of the now.

One of the characteristics of reality is its • constant state of flux;
it [i.e., reality] • is not static.
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.
If you could trust
  • the flux of time,
  • the benign quality of its movement
  and
  • the growth it can foster,
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.
This [i.e., This reaching back into the past for fulfillment], after all, happens only because you do not trust • the future; you do not trust • yourself to live the now when the future comes.

This distrust [i.e., This distrust of yourself to live the NOW of the future WHEN the NOW of the future comes] is often partly justified, because your • destructive, • unrealistic • concepts and • attitudes prevent fulfillment in the now.

But by either pulling back into • the past or pushing forward into • the future 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].
[By pulling back into the past or pushing forward into the future]

You seek

• an easy way out

rather than

• tackling

whatever prevents you from living as fully

as you are meant to [i.e., rather than tackling your destructive and unrealistic concepts and attitudes that are obstructing your fulfillment in the NOW].

In order to live

in

• the now,

in

• reality,

you have to have

a keen sense of

your own reality.

All too often

you lack this [i.e., you lack this keen sense of YOUR OWN REALITY].

In fact,

most people
do not

experience themselves

in reality.

This [i.e., This not experiencing oneself in reality] happens mostly through a subtle process.

It [i.e., This subtle process of not experiencing oneself in reality] can rarely be

• pinpointed

or

• proven,

except

in very advanced states.
[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].

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].
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,
  and
  • happiness
  • meaning.

Finding what is can never harm you.

It is not seeing what actually is that harms you!

You will eventually discover this.

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.

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.
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.

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.
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.
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

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<th>Rather than</th>
<th>immediately</th>
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<tr>
<td>trying</td>
<td>to correct</td>
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<tr>
<td>what you observe,</td>
<td>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]</td>
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<td>as a symptom</td>
<td>that will lead you,</td>
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<td>like a well-marked road,</td>
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<td>into deeper</td>
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<td></td>
<td>• understanding</td>
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<td></td>
<td>and</td>
</tr>
<tr>
<td></td>
<td>• awareness</td>
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<td></td>
<td>of yourself.</td>
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20

<table>
<thead>
<tr>
<th>And now we will approach the topic of identification more directly.</th>
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<td>To a degree, your present-day psychology has, of course, addressed this subject, but I wish to go into it a little deeper.</td>
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21

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<thead>
<tr>
<th>When the infant is born and grows into a child, its ego is still so weak that it cannot sustain itself.</th>
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<tbody>
<tr>
<td>As we have discussed in other contexts, the child is dependent on the more powerful adult world.</td>
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<tr>
<td>Everyone understands this dependency.</td>
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</table>
Children are dependent for
  • nourishment,
  for
  • protection against danger,
  for
  • shelter.

But the subtle bodies have their own life, which functions according to laws similar to the physical laws.

The child is dependent not only for its
  • physical existence,

but also for its
  • emotional,
  • intellectual, and
  • spiritual existence.

Children need
  • love
as much as they need
  • food.

They cannot obtain either [i.e., either love or food] solely from the fruits of their own resources.
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.
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.
Only when children grow, provided this growth occurs organically, will they gradually cut the ties to the parents

• by standing on their own feet financially;

• by developing their capacity to love so they do not depend on love being given to them;

• 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.

This process [i.e., This process of growth] establishes
• soul
and
• spirit.

The bond of dependency on parental authority is cut.

The healthy spirit will cut this bond, even if the parents
• do not encourage such severance, but [instead]
• possessively try to hold it intact [i.e., possessively try to hold parental authority intact].
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.
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.
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.
It is very important to understand this [i.e., understand this identification with the undesirable parent], my friends.

For

- the child,
  positive identification is
  - desirable.

For

- an adult,
  a positive identification is often as
  - undesirable
    as a negative one [i.e., as undesirable as a NEGATIVE identification with a parent]

because

both [i.e., both positive and negative identifications with parents or others]

prevent

the evolution of

the self.

I would warn you against trying to

- adjudge
  or
- evaluate
  how you identify with others merely with your intellect.

This [i.e., This intellectual-only evaluation] may be

very misleading.
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.
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].
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.

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.

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 [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.

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.

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.

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.
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]

it follows
  that you can
  • change;

  that you do not have to
  live in such useless dependency [i.e., do not have to live in such useless dependency on resources OUTSIDE yourself],

    which
    • weakens
    rather than
    • strengthens you.

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<th>37</th>
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| Do not overlook your rebellion against the need of being
  • accepted
  or
  • agreed with. |
| You know from past experience that behind such rebellion you very often find a stringent need 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]. |

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<th>38</th>
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<td>When the • emotional and • spiritual umbilical cord has not been cut, the self cannot possibly grow.</td>
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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.

In order to effect further growth,

• the baby has to evolve;

• the umbilical cord has to be cut.

Only then is further physical growth possible.

The process is no different [i.e., the process for growing that is true for a baby 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 [i.e., Therefore, since you have NOT yet been able to identify with yourself,] you
• have no sense of your own reality, and
• cannot experience each living moment in its fullness.

Wherever such lack of selfhood, such dependency on others exists, you are bound to find that you try to use others.

Since you condemn yourself to living a parasitic life, you cannot help using those on whom you depend.

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.
You pretend

love [i.e., you pretend to love the other]

when you merely [i.e., when actually you merely]

• need

and

• have
to use [the other]

because without such manipulations [i.e., without such manipulations of the other]

you feel yourself sinking.

You feel you have

no reality

other than

the reality

accorded to you

by others.

41

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.

42

Living in

• the now

is living in

• the wave of time.

In your dimension,

time flows

in a certain rhythm.
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.
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.

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| But this [i.e., 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 [i.e., Then, after you have learned to understand and evaluate your negativity and thus your bad times] you will be in harmony with your time dimension.

Then [i.e., Then, after you have learned to understand and evaluate your negativity and thus your bad times] you will experience yourself in reality.

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

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.
[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.

45

It is so important
to understand
inwardly
what I explained to you
about
using
others.

Do not apply my words
only to the
extreme outer manifestation
of using others;

try to see it [i.e., try to see “using others”]
in its
more subtle version
in which you
• have to
  use others
since
  • your life
    seems to depend on them.

[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].
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.
By this very process [i.e., By this very process of manipulation and control] the self cannot evolve
• strongly,
• freely,
and
• independently.

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 [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],

if you
• 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],

you will certainly come to the nucleus of your deliberate self-denial, which causes so much unnecessary hardship.
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.
And now, my friends,  
you have a few weeks to ponder this lecture.

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.

| QUESTION: | Will you kindly explain  
the phenomenon of sleep? |
| 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.

  • 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.
With great love
I now leave you,
blessing each one of you.

This blessing contains
• a great strength;
• a substance
  that can bring
  • truth
  and
• regeneration
to your soul,
  so as to find the necessary
  • stamina
  and
• will
  to establish yourself
    in
    yourself.

Be in peace.

Be in God!

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