

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

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

*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 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.*

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

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

You would then [i.e. by trusting the flux of time and the growth time can foster, you would then]

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 [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.

11

This distrust [of yourself to live the now 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 [to your fulfillment].

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

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

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

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

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

26

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> <u>positive identification</u> <i>is desirable.</i></p> <p><i>For an adult,</i> <i>a positive identification</i> <i>is often as undesirable</i> <i>as a negative one</i> <i>because</i> <i>both [positive and negative identifications with others]</i> <i>prevent</i> <i>the evolution of</i> <i>the self.</i></p>
30	<p><i>I would warn you against</i> <i>trying to</i> <i>• adjudge or</i> <i>• evaluate</i> <i>how you</i> <i>identify with others</i> <i>merely with your</i> <i>intellect.</i></p> <p><i>This [intellectual-only evaluation] may be</i> <i>very misleading.</i></p> <p><i>Only extensive work</i> <i>on this subject [of identification]</i> <i>will reveal the truth.</i></p> <p><i>You may</i> <i>consciously</i> <i>• admire and</i> <i>• wish to emulate</i> <i>one parent</i> <i>and</i> <i>• despise</i> <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> <i><u>a life in which</u></i> <i><u>you separate yourself</u></i> <i><u>from all</u></i></p> <ul style="list-style-type: none">• <i><u>ideas,</u></i>• <i><u>groups,</u></i>• <i><u>loyalties,</u></i> and• <i><u>causes.</u></i> <p><i><u>This would be</u></i> • <i><u>isolation,</u></i> <i><u>and even</u></i> • <i><u>irresponsible toward society.</u></i></p> <p><i><u>But there is a</u></i> <i><u>great difference, my friends,</u></i> <i><u>between</u></i></p> <ul style="list-style-type: none">• <i><u>embracing a cause out of</u></i> • <i><u>a healthy conviction and</u></i> • <i><u>inner freedom,</u></i> <i><u>gaining sustenance from your inner resources,</u></i> <p><i><u>and</u></i> • <i><u>using worthy causes</u></i> <i><u>to replace the well</u></i> <i><u>that exists within you,</u></i> <i><u>waiting to be tapped.</u></i></p>
35	<p><i><u>The extreme form of</u></i> <i><u>identification with others</u></i> <i><u>because of a weak ego</u></i></p> <p><i><u>is</u></i> <i><u>conformity</u></i> <i><u>to public opinion,</u></i> <i><u>parrotting the views of others.</u></i></p> <p><i><u>This condition exists</u></i> <i><u>in almost every human being, in one form or another,</u></i> <i><u>only in a subtle way</u></i> <i><u>that is difficult to detect.</u></i></p> <p><i><u>That certainly does not mean</u></i> <i><u>that it is not important to</u></i></p> <ul style="list-style-type: none">• <i><u>find it and</u></i>• <i><u>grow out of it.</u></i>

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><u>Do not overlook</u> <u>your rebellion against</u> <u>the need of being</u></p> <ul style="list-style-type: none">• <u>accepted or</u>• <u>agreed with.</u> <p><u>You know from past experience</u> <u>that behind such rebellion</u> <u>you very often find</u> <u>a stringent need</u> <u>for the very thing you rebel against</u> [here, the stringent need of needing to be accepted or agreed with].</p>
38	<p><u>When the</u></p> <ul style="list-style-type: none">• <u>emotional and</u>• <u>spiritual</u> <p><u>umbilical cord</u> <u>has not been cut,</u> <u>the self</u> <u>cannot possibly grow.</u></p> <p><u>It [i.e., the self] can grow</u> <u>to only a</u> <u>very limited degree,</u> <u>as the baby in the mother's womb</u> <u>can grow to only a certain point.</u></p> <p><u>In order to effect further growth,</u></p> <ul style="list-style-type: none">• <u>the baby has to evolve;</u>• <u>the umbilical cord has to be cut.</u> <p><u>Only then</u> <u>is further physical growth possible.</u></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> <i><u>hidden using</u> [of others],</i> <i><u>the distortion of</u></i> <i><u>your imagined "love"</u></i> <i><u>can be found.</u></i></p> <p><i><u>You pretend love</u> [i.e., you pretend to love the other]</i> <i><u>when you</u> [actually] <u>merely</u></i> <i>• <u>need and</u></i> <i>• <u>have</u></i> <i><u>to use</u> [the other]</i> <i><u>because without such manipulations</u> [i.e., without using</i> <i>the other]</i> <i><u>you feel yourself sinking.</u></i></p> <p><i><u>You feel you have</u></i> <i><u>no reality</u></i> <i><u>other than</u></i> <i><u>the reality accorded to you</u></i> <i><u>by others.</u></i></p>
41	<p><i><u>The more you</u></i> <i><u>use</u></i> <i><u>those whom you need,</u></i> <i><u>the weaker you become;</u></i> <i><u>and, therefore,</u></i> <i><u>the more do you believe</u></i> <i><u>that you need others</u></i> <i><u>to strengthen you.</u></i></p>
42	<p><i><u>Living in</u></i> <i>• <u>the now</u></i> <i><u>is living in</u></i> <i>• <u>the wave of time.</u></i></p> <p><i><u>In your dimension,</u></i> <i><u>time flows</u></i> <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> <u>only when you</u> <u>have tapped your</u> <u>inner wealth</u> <u>will you</u></p> <ul style="list-style-type: none">• <u>stop straining away from</u> <u>the now</u> and• <u>cease to be estranged from</u> <u>yourself.</u> <p>[Thus, <u>by tapping your inner wealth,</u> You will not derive this sustenance [you need for life] from other sources.</p> <p>[Conversely,] <u>As long as you</u> <u>remain dependent on</u> <u>a foreign life source,</u> <u>you have to resort to</u> <u>all sorts of tactics</u> <u>that weaken</u> <u>your real self</u> <u>even more.</u></p>
45	<p><i>It is so important</i> <u>to understand inwardly</u> <u>what I explained to you</u> <u>about using others.</u></p> <p><u>Do not apply my words</u> <u>only to the</u> <u>extreme outer manifestation</u> <u>of using others;</u> <u>try to see it</u> [i.e., try to see <u>using others</u>] <u>in its</u> <u>more subtle version</u> <u>in which you</u> <u>have to</u> <u>use others</u> <u>since</u> <u>your life</u> <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><u>But first,</u> <i>you have to be fully aware</i></p> <ul style="list-style-type: none">• <i>of</i>• <i><u>your parasitic clinging to others,</u></i>• <i>of</i>• <i><u>identifying with others</u></i> and• <i><u>depending on them</u></i> <i>in one way or another.</i> <p><u>You will see</u> <i>the ties [to others] you have so far</i></p> <ul style="list-style-type: none">• <i><u>refused to cut</u></i> <i>and consequently</i>• <i><u>could not establish</u></i> <i>what their roots are</i> <i>within yourself.</i> <p><u>Once you find these roots [i.e., the roots of your ties to others]</u> <i>it will be</i></p> <ul style="list-style-type: none">• <i><u>comparatively easy to</u></i>• <i><u>cut the ties [to others]</u></i> and• <i><u>become yourself.</u></i>
47	<p><i>And now, my friends,</i> <i><u>you have a few weeks to ponder this lecture.</u></i></p> <p><i>Since you will have an opportunity</i> <i>to ask questions pertaining to each lecture</i> <i>at the discussions,</i> <i>we will now deal with questions</i> <i>that have no bearing on this lecture.</i></p>
48	<p><u>QUESTION:</u> <i>Will you kindly explain</i> <i>the phenomenon of sleep?</i></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> <ul style="list-style-type: none"> • <u>To free oneself of gross matter and</u> • <u>to move into a wider dimension</u> <u>actually restores</u> <u>the physical organs</u> <u>through the</u> <u>psychic bloodstream,</u> <u>which is regenerated</u> <u>during sleep.</u> <p>The</p> <ul style="list-style-type: none"> • <u>psychic, or</u> • <u>subtle</u> <u>bodies</u> <u>are always</u> <ul style="list-style-type: none"> • <u>the cause;</u> <p>the</p> <ul style="list-style-type: none"> • <u>physical</u> <u>body</u> <u>is</u> <ul style="list-style-type: none"> • <u>the effect.</u> </p>
49	<p> <u>With great love</u> <u>I now leave you,</u> <u>blessing each one of you.</u> </p> <p> <u>This blessing</u> <u>contains</u> <ul style="list-style-type: none"> • <u>a great strength;</u> • <u>a substance</u> <u>that can bring</u> <ul style="list-style-type: none"> • <u>truth and</u> • <u>regeneration</u> <u>to your soul,</u> <u>so as to find the necessary</u> <ul style="list-style-type: none"> • <u>stamina and</u> • <u>will</u> <u>to establish yourself</u> <u>in yourself.</u> </p>
50	<p> <u>Be in peace.</u> <u>Be in God!</u> </p>

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