

# Pathwork™ Steps

## Identification with the Self

Study Guide for Online Meetings on PRS 24 and PL 189

**Week 1: Accepting the Self – As Is**

**Week 2: Identifying with the Real Self**

**Week 3: The Spiritual Cause of Pain**

**Week 4: Three Spheres of Consciousness**

**Week 5: Group Dynamics**

*For better or worse, richer or poorer, in sickness and in health, till death do us part... what if our primary relationship needs to be with our selves, as we are, in every moment?*

Individuals unconsciously identify with their parents -- often positively with one and negatively with the other parent. At times, it is more complicated in that a person may positively and negatively identify with both parents, each in regard to certain aspects of their respective personalities.

As a result of identification with parents, one inevitably identifies with untruthful concepts. This does not mean that parents are untruthful. It means that an adult person who does not identify with himself, is in an untruthful state. He does not identify with himself exclusively by dint of misunderstandings, ignorance and false ideas. Hence, it follows that he identifies with untruthful concepts.

...even positive identification is undesirable in an adult. The desirable goal is identification with the self -- the real, inner self.

Self-confrontation truly becomes a way of life, not a difficult chore, which becomes as exhilarating as the victories and new found freedom, as the self becomes stronger.

PRS 24

Before the universal self can fully manifest in you, there is already one aspect of it which is available right now, which can be immediately realized. This is your conscious self at its best, as it is now. It is a limited present manifestation of your spiritual being, but it is truly yourself. It is the "I" you need so as to make order in all your confusion. This already manifest consciousness exists in many realms of your life -- and you take it for granted. But you have not yet brought it to bear on the area of this conflict where you continue to be blindly controlled by the false self-identity, or rather its consequences.

The "I" that is able to make a decision, for instance, to truly face this conflict, to observe its various expressions -- this is the self with which you may safely identify. To the degree the personality awakens and self-consciousness is gained, such decisions, choices, and determinations are possible. Conversely, to the degree such decisions, choices of attitudes, and determinations are made, the consciousness awakens and expands.

This immediately available consciousness of every living human being is usually not fully put to use

where his greatest sufferings and conflicts exist. The full scope of its power is not put into the service of the struggle in question. When the entity begins to do this systematically, a major change is taking place. A new stage of development is reached at such a point. To the extent the conscious self uses its already existing knowledge of truth, its already existing power to execute its good will, its already existing capacity to be positive, committed, truthful, courageous, and persevering in the struggle in question, its already existing ability to choose the attitude to the problem, to exactly that degree the consciousness expands and becomes increasingly more infiltrated by the spiritual consciousness.

The spiritual consciousness cannot manifest when the already existing consciousness is not fully put to use in the conduct of one's life.

PL 189

### Daily Review PL 28: A Spiritual Practice

It takes practice to distinguish our spiritual selves from our human ego-based personalities, to discern the 'I within the I'.

We tend to forget how hard it was to learn to walk, talk, and eat with a spoon. The moment of Aha! can be so pleasurable that it erases all memory of struggle. Yet every child spends hundreds of hours learning the basic elements of being human. Daily Review is a way to invest 5-15 minutes learning more about your self.

**Exercise:** Notice where / when / how people are completely oblivious to the needs of others. Drivers / pedestrians who stop or change lanes without any warning or awareness of the effect of their actions. Litterbugs. Cruelty or callousness, in word or deed.

Over the next 4 weeks, see if you can become more aware of these issues. Behaviors that annoy us are usually reflections of our own faults, doubts, and repressed needs. The first step to finding our real self is to be in the Now with who we currently are. And accept that we are not who we aspired to be -- yet!

"The individual often has to learn first to accept the undesirable and relinquish the desirable [i.e., the idealized self image or mask self] **before** he can grasp the fact that the undesirable need not be at all." PRS 24

All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit: 10 per day). Doing this on paper is important in the beginning, as it may take days or weeks to recognize patterns.

1. Two to three words to identify each incident (no details!)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to *at the time*

At the end of the week, read through your entries.

4. Notice any patterns or common denominators.
5. Using your preferred form of meditation (sitting, walking, or while doing 'mindless' chores) reflect upon your early childhood experiences – what were your parents oblivious to? When have you behaved similarly?

## Week 2: Identifying with the Real Self PRS 24

The human predicament is the non-understanding of what is going on, the blindness with which the individual is involved in the struggle, and his deliberate attempt to perpetuate this blindness.

**The road to this goal sometimes seems stony because it often requires the opposite of what this goal is.**

### Price to be paid:

- give up what one craves for, as long as the soul has not learned the art of flexibility.
- accept the smaller reality of imperfection, before the larger reality of perfection is accessible.
- stand frustration, before frustration is no longer necessary
- accept criticism before there no longer will be any necessity for it
- cope with difficulties before they will no longer exist
- accept inevitable unhappiness before there is only happiness.

### Goal to be achieved:

- being in possession of, or identifying with, the real self
- no uncertainty
- self-liking and self-trust -- therefore security
- a full rich life in which one can cope with any situation that comes along.
- the discovery of a power at the individual's disposal within the self which can resolve any problem, straighten out any difficulty and fill every hitherto unfulfilled need.
- the key to living.
- this may sound like utopia, but it is not. The promise is not utopia, but stark reality.

The individual often has to learn first to accept the undesirable and relinquish the desirable [i.e., the mask of perfection, or Idealized Self Image PL 83] **before** he can grasp the fact that the undesirable need not be at all. Superimposing the truth of the superfluosity of undesirable experience removes it further.

Going through the effects of error is often the only way to eliminate it and come into the possession of truth. This is so because **truth is identical with the real self**; and because the real self cannot be experienced away from the Now.

The individual must transcend the Now in order to be in truth and in the self. The Now can only be transcended if the most obvious, outermost levels of it are squarely met, as they now happen to be. Then, and then only, the indescribable treasure can be found within. "The Kingdom of Heaven is within." This means that "heaven" is not to be found in some far-away place, at a distant future, when the self is no longer embodied and in its present state of consciousness. It can happen right here and right now. In fact, so much right here and right now that it is often too near and too close to be recognized. It needs the apparent difficulty to come home to the self -- back from removal and alienation from the self. Living in the immediate Now is the same as being in, experiencing with, and expressing from, the real self. The concept of time can only be properly understood when the real self becomes a graspable reality, when sufficient shackles have been removed, at least to occasionally glean the safety and bliss of being in the Now of the real self. Each and every moment offers new dimension, a fullness, and contains dynamic life at its best, with all the many possibilities.

PRS24

## Accepting limitations as liberators: “I’m Too Old for This”

“There is a lot that is annoying, and even terrible, about aging. The creakiness of the body; the drifting of the memory; the reprising of personal history ad nauseam, with only yourself to listen.

But there is also something profoundly liberating about aging: an attitude, one that comes hard won. Only when you hit 60 can you begin to say, with great aplomb: “I’m too old for this.”

This line is about to become my personal mantra. I have been rehearsing it vigorously, amazed at how amply I now shrug off annoyances that once would have knocked me off my perch.

A younger woman advised me that “old” may be the wrong word, that I should consider I’m too wise for this, or too smart. But old is the word I want. I’ve earned it.”

I’m Too Old For This by Dominique Browning:  
Read the entire article at <http://nyti.ms/1ly7PAG>

## Being able to notice one’s self in a greater context:

### Developing the Observer Self

The Observer Self is mentioned only once in the Pathwork lectures. It is described in depth in chapter 3 of Susan Thesenga’s book *The Undefended Self*. You may download this entire chapter from my website at <http://www.janrigsby.com/presentations2008.html>.

## Film Suggestions: Examples on developing psychic ‘peripheral vision’

**Flatland** (1965 Animated 11 min) An extraordinary example of how difficult it is to explain a new dimension, by having an inhabitant of a two-dimensional world experience the third dimension – and find it impossible to explain the experience to others using current vocabulary and understanding. Edwin Abbott (London 1838-1926) was a writer, theologian and educator. The work for which he is now best known is *Flatland: A Romance of Many Dimensions*, published anonymously in 1884. The book sells for \$1. Director Eric Martin, voice Dudley Moore. [http://www.youtube.com/watch?v=VKniWY\\_2Hb4](http://www.youtube.com/watch?v=VKniWY_2Hb4) (Russian subtitles!) Audio book: <http://www.youtube.com/watch?v=PcOv1CAnTb8>

**Powers Of Ten** (1977 Documentary 10 min) This scientific film essay by Charles And Ray Eames begins with a picture of two picnickers in a park; then the area of each frame one-tenth the size of the one before. After reaching a view of the entire known universe, the camera gradually zooms in until we are viewing the subatomic particles on a man’s hand. <http://www.youtube.com/watch?v=0fKBhvDjuy0>

**Letterbox** 5 min documentary: A Turner Classic Movies short on the different in watching via “widescreen” or “Letterboxed” transfers of a film vs. “full screen” or “pan and scan”. An analogy of how greater awareness of spiritual reality can change our perceptions. <http://www.youtube.com/watch?v=GseDCbaHNOK>

**The West Wing** Almost every episode of this 7 year series focuses on a search for the truth -- no matter what the cost to Ego, Pride, Self-Will or Idealized Self Image. Fear is shown to lessen (for individuals) once the truth of a situation is known and understood, Subplots involve how others will react to truth and how to manage their reactions. Self-knowledge is presented as absolutely necessary for exercising power responsibly, and learning about oneself as a process that never ends.

*This month I am including real-life examples of what it can mean to access our real self. The story below illustrates how difficult it can be to integrate spiritual epiphany into our lives.*

## What happens when a human being steps on the moon?

*The Apollo Moon landings have been called the last optimistic act of the 20<sup>th</sup> century. Twelve astronauts made this greatest of all journeys, and all were indelibly marked by it.*

*In Moondust, journalist Andrew Smith reveals the stories of the nine still living men caught between 'the gravitational pull of the Moon and the Earth's collective dreaming'.*

In 1972, Charlie Duke had become the tenth of only twelve human beings to gaze back at the earth from the surface of the moon. I knew that he'd stayed there for three euphoric days, then came home and imploded: lost his moorings and became unable to settle, terrorized his children and tormented his wife before eventually finding peace and resolution with her through faith in God.

He wasn't the only one for whom the return to earth was difficult. I traced the others and found that they'd reacted to their experience in wildly different ways. The First Man on the Moon, Neil Armstrong, became a teacher and retreated from public view, "getting back to the fundamentals of the planet" while his partner Buzz Aldrin spent years mired in alcoholism and depression., then threw himself into developing space ideas which all looked impossibly fanciful to me. The naturally rebellious Alan Bean of Apollo 12 quit space to become an artist, endlessly rendering scenes from the lunar quest in oils, and Edgar Mitchell experienced a "flash of understanding" in which he switched on to the Universe, sensing an intelligence which he would spend the rest of his life trying to understand. Even more dramatically, Him Irwin purported to have heard God whispering to him at the foot of the majestic, gold-colored Apennine Mountains, leaving NASA for the Church upon his return. Meanwhile, the fearsome Alan Shepard, the only one to admit crying on the surface, did the one thing on one thought he would do – *could* do: he mellowed.

Among the rest, John Young became a fierce critic of NASA after the *Challenger* shuttle disaster and left the Astronaut Office in a fog of anger and grief, and Last Man on the Moon Gene Cernan admits to a nagging disappointment with everything that has followed his experience with Apollo 17 ("It's tough to find an encore"). His flight companion, Jack Schmitt, became a U.S. Senator, but found politicians myopic and frustrating after the creativity he'd grown used to. He wasn't reelected and I'd heard that he latterly worked as a "space consultant" in Albuquerque. All described an almost mystical sense of the unity of humankind as seen from afar. A lot happened up there. The postflight divorce rate was, in more than one sense, astronomical.

With hindsight, the astronaut's reactions should have been predictable. Suddenly, the twelve had to find answers to a question that had never been asked in quite the same way before – namely, "Where do you go after you've been to the Moon?" In addition to their own hopes and expectations, they had the fantasies of millions at their backs and millennia's worth of lore. The walkers will forever be caught between the gravitational pull of the Moon and Earth's collective dreaming.

Moondust prologue p2-3 by Andrew Smith ©2005

### **Week 3: The Spiritual Cause of Pain**

Difficulties that arise in a relationship are always a yardstick for something unattended to. It is as though a loud message were being spoken. ... Being alone elicits the inner call for contact, and the less contact is cultivated, the more acute the longing becomes. So, this is a different kind of pain -- the pain of loneliness and frustration.

The Spiritual Meaning of Relationship PL 180

You see, my friends, your misunderstanding is that you think the harm comes from the existence of the negative emotions as such. It does not. It comes from your non-acceptance of your real self, from the blame you throw into the world for not allowing you to be what you feel you could be if the world would let you. This is the nature of such strong, powerful emotions, and they can endanger you only as long as you are unaware of their nature. Therefore seek their meaning. Seek their true message, and you will never have to fear.

Emotional Growth and Its Function PL89

Crisis can mean, if consciousness chooses it, the final end of continual swelling of negative self-perpetuation. When eruption comes, the choices of recognizing the meaning or continuing to escape become more clearly defined. Even if this eruption does not lead to recognition and an inner change of direction, a final crisis is bound to come where the entity can no longer take refuge from the message of the crisis. The personality must see eventually that eruption, breakdown, crisis mean to tear down the old structure so as to re-erect a new and better functioning structure.

The Spiritual Meaning of Crisis PL 183

#### **The Spiritual Cause of Pain from PRS 24:**

The shackles and encrustations, removing the self from the real self, are often called sin or evil; they are called, in this era, neurosis. They both mean the identical thing. Sin and evil are not self-existent, but deviations from truth. They are error, illusion, distortion, misconception, limitation, superstition, preconceived ideas; therefore they are destructive. So is neurosis. The result of either sin and evil, or neurosis, must be hopelessness and pain.

**One can also put it this way: self-alienation, or lack of contact with the immediacy of the real self, creates hopelessness and pain.**

Both hopelessness and pain are often covered up by the false veneer which denies their existence. This constitutes the unsuccessful attempt of the personality to find its birthright -- light, strength, security, pleasure, joy. The blind attempt is denial of what is, which removes the consciousness even more from the nucleus of the self. Since the path work is coming home to the self, the way must lead over what has been denied. The hopelessness and pain must be met, faced, looked at, examined.

Until they are found to be unnecessary and the result of illusion and distortion, they hurt. They are believed to be necessity, reality -- this is why they hurt so much. It is impossible to detect their illusion, unless their momentary existence within the psyche is ascertained and experienced. They exist now, hence this Now has to be gone through.

The very second that this is done, the hopelessness will be less hopeless, the pain less painful.

**The moment a person can say** *"I now feel hopeless. I know that this need not last, that this is not final,"* or, *"I now feel this to be final, but this feeling may not be truthful. At any rate, this is what I feel now. I wish to understand why I feel this way and how I can come out of it, without self-evasion,"* the hopelessness must lessen. It will then be heralded as the symptom it is, finding the causes underneath.

The same applies to heretofore hidden pain. Substantial liberation of these encrustations follows suit, enabling the consciousness to get nearer its inner nucleus.

When man meets himself in this fashion, he enters more into a peaceful state as a result of not shirking what happens to be true, right now, within himself. This is the threshold through which he can find the essential powers dormant within him.

To find back to this state, it is inevitable to meet what was once shirked, to live through it, to taste it in its actual intensity -- no more, nor less than it exists in the psyche. Because the path work brings this truthful state, it is often temporarily believed that one was better off before, since one was oblivious of these scabs, covering the live center of one's innermost being.

**Only a full and conscious experience** will reveal the truth and demonstrate that the pain was either unnecessary, or it will genuinely heal, and become a stepping stone toward further growth and unfoldment, when it is no longer denied.

**The fear of the pain makes the pain worse.** It seems unbearable only before it is fully acknowledged. The fear of it is unwarranted, for it is easier to bear what is, than constant delusion, falsification, self-deception, with all their further consequences and chain reactions. What is hardest to bear is stemming against reality.

The actual experience of the pain can be borne and totally overcome, without leaving a scar. What leaves scars, and even festering wounds, is the refusal to experience the effect of erroneous assumptions. Only by going through these effects is it possible to fully realize the error and to comprehend the truthful concept. The effect will be pleasure and relief by dint of increased identification with the self.

When hopelessness and pain -- the outcome of error and misconceptions -- are fully experienced, the self is equipped to handle any exigencies of life. It no longer has to flee from itself, it no longer has to fear. For, there is no greater, no more dismal, bitter fear than the vague fear of what may lurk within. The fear of the self is the most difficult to bear and is always projected onto other kinds of fears -- such as fear of life, fear of death, fear of the unknown, fear of others. What do they all mean? Fear of what is within.

When this is tackled, all doors are wide open. When there is no longer a flight from the self, the inner center is activated which, alone, can give gravity and balance. It is then that the personality has found an anchor in the only harbor destined for it -- the self. At that moment, there is no longer emotional discomfort, feelings of not belonging, and lack of identity. The gnawing sense of unreality so many people experience, applies even to moments which are supposed to be the most important, the most exhilarating, the most significant, in life. The importance of these moments is often a mere theoretical knowledge, while the experience itself leaves them feeling

flat and empty -- and very much lost.

For, if that which is deemed as the highest, the most desirable goal, does not give them more than what they feel -- which is often hardly anything, or shallow, luke-warm feelings -- what, then, is there to life? More despair exists because the desirable events of life leave man empty, than actual hardships he has to endure. The latter can, at least, be understood.

But when good, beautiful, exciting happenings leave man with a sour taste and empty stomach, then there is nothing to look forward to. This is the deepest hopelessness. This flatness, unreality and numbness follow consistent denial of feelings and experiences.

The above is an extreme symptom of self-alienation, of lack of identification with the self. You may have it to a lesser degree, or only occasionally, or only in certain areas of your life. It does not matter how strongly or how weakly these symptoms exist, they should be taken as a gauge and used for further self-exploration.

PRS 24

*Hindsight can be very cruel. The 'we' who judge our past actions are usually wiser -- and less frightened -- than the 'we' who cowered, lied, or refused to believe what was true. Our spiritual plan is to manifest our distorted beliefs so that we can see and experience the pain and suffering they cause. Full awareness of our own negativity is extremely painful, and so the process often unfolds in stages -- one life as a perpetrator, the next as a victim. The story below may exemplify what happens when a 'psychic nuclear point' PL 214 of awareness is reached.*

### **Albert Speer**

*"The story of Speer--a man who sold his soul for ambition's sake and later repented and reformed--holds startling truths for all of us, profound insights on evil and suffering, denial and self-knowledge, conversion and atonement, and most of all, the unconditional love of God."*

The Other Face of Love Miriam Pollard ©1996

Albert Speer was the only senior official in Hitler's government to plead guilty at the Nuremberg War Crime trials of 1945. He did an extensive, in-depth interview for the June 1971 issue of *Playboy* magazine, in which he stated, "If I didn't see it, then it was because I didn't want to see it."

In *Inside the Third Reich*, Albert Speer wrote that in mid-1944, he was told by Hanke (by then *Gauleiter* of *Lower Silesia*) that the minister should never accept an invitation to inspect a concentration camp in neighbouring *Upper Silesia*, as "he had seen something there which he was not permitted to describe and moreover could not describe". Speer later concluded that Hanke must have been speaking of *Auschwitz*, and blamed himself for not inquiring further of Hanke or seeking information from Himmler or Hitler:

"These seconds [when Hanke told Speer this, and Speer did not inquire] were uppermost in my mind when I stated to the international court at the Nuremberg Trial that, as an important member of the leadership of the Reich, I had to share the total responsibility for all that had happened. For from that moment on I was inescapably contaminated morally; from fear of discovering something which might have made me turn from my course, I had closed my eyes ... Because I failed at that time, I still feel, to this day, responsible for Auschwitz in a wholly personal sense."

[https://en.wikipedia.org/wiki/Albert\\_Speer](https://en.wikipedia.org/wiki/Albert_Speer)

## Week 4: Three Spheres of Consciousness

One of the basic teachings of the 50/50 school of Pathwork (developed by Moira and Bert Shaw, see <http://www.the50-50work.com/about.htm>) is the concept of The Three Spheres of Consciousness: Individual Self Sphere (ISS), Universal Self Sphere (USS) and Universal Sphere (US) or God Sphere (GS, to acronym confusion) lies beyond both other spheres yet includes them both

Our first forays outside the ISS can feel terrifying. Such journeys are the essence of myth, legend, literature – and especially science fiction, because journeying outside the limitations of the Ego is a spiritual experience.

The ISS knows only me, Me, ME! Experiencing the USS can begin as an experience of Other – a beloved, a humanistic cause, an inexplicable urge to explore outside our current knowing – yet still operates on the earth plane, and is still subject to the illusions of duality.

The US / GS is the unitive plane. We come from unity and will return to it. In the interim, we experience moments of unity -- as transcendence, epiphany, Aha!, unconditional love, sexual orgasm, and total surrender to what is present in the Now.

Seeing who we are or have been in our ISS (limited Ego state) can only be done from the USS (ourselves in relationship with others,). Sometimes we can feel alone in this state, as if everyone else is still within their tiny ISS cubicles. And sometimes it can feel as if we are being welcomed into a community that lives on a higher plane.

JR

### Gary Hart

*In May 1987, Colorado senator Gary Hart seemed have a lock on his party's presidential nomination. He led George H.W. Bush by double digits in the polls. Then, in one tumultuous week, Hart saw his candidacy expire in a blaze of flashbulbs, tabloid speculation, and late-night farce over his marital infidelity. In his book, Mai argues that everything we know about this event may be incorrect – while changing how politics and the media operate to this day.*

*This excerpt is from a 2002 interview at the end of the book, and I was struck by the difference in tone between this and all previous interviews documented in the book. Even if we are wronged, Pathwork invites us to look at what we contributed. What was our part? What is the 'grain of truth' that we were unable to communicate? How might we have played into the negativities of others?*

It seemed a waste that Hart himself hadn't been put to more meaningful work on any of these issues, beyond serving on some commissions and sending off the occasional op-ed.

"It's a waste, but not in a way that others might see it," Hart told me quietly, haltingly. "This is very complicated to talk about. This gets into spirituality for me, and one's purpose for being."

"I think I mentioned." Hart said, "that of the parables in the New Testament, the one that means the most to me is the one of the master and the three servants. And Jesus tells the story of the master going on a trip. And he gives the three servants talents, a talent being a form of money. And to one he gave ten talents, to one he gave five, and to one he gave one. And he said, 'You are to be the stewards of these talents. And manage them wisely for me.'"

"He comes back from the trip and he asks all of the three servants how they managed the money that he'd given them. The ten-talent man had invested it and made some money. The five-talent man had wisely invested it and made some money. But the one-talent man was afraid to lose

it, and he buried it, and he just had the one talent to give back. And the master condemned him and said, "You are not a faithful servant, because you didn't...uh..."

Hart's voice, already trembling a bit, caught momentarily. "Because you didn't use your talents wisely," he managed finally.

"Well, this haunts me," Hart said, looking directly at me in the darkness, his eyes brimming and red. "Because I think you are given certain talents. And you are judged by how you use those talents. And to the degree I believe in some kind of hereafter or transmigration of the soul, I will be judged by how I did or did not use the talents I was given. And I don't think I used them very well."

All the Truth is Out: The Week Politics Went Tabloid p220 Matt Bai © 2014

## **Three Spheres of Consciousness**

"Everything happens for a reason. It's just a matter of moving your point of view around until you see it."

### **Individual Self Sphere**

Least developed perception

Child consciousness = 'mine!'

Sees 'Here and now' as the only reality

Personality-based

Over-identification with personal needs

Tends to think in terms of 'all or nothing', 'mine or yours', 'win or lose' dualities featuring 'OR'

Nicknames: 100/100, ISS, Dualistic thinking

### **Universal Self Sphere**

More able to see other points of view

Adult AND Child consciousness, 'ours'

Accepts limits of human perception

Humanity-based

Considers that there may be a larger reality that cannot be fully known yet may be experienced occasionally

Willing to consider thinking in terms of 'mine and yours', 'win/win', featuring 'AND'

Nicknames: 50/50, USS, Unitive Thinking

### **Universal Sphere**

Not based upon Human Reality

ALL consciousness

Not based upon our sense of Ego Self

Experienced (for only a few moments at a time) as a sense of peace and safety without the need for struggle

Spiritually based / Enlightenment

Nicknames: 100, US, God Sphere, GS, Unity, Unitive Plane

## Week 5: Group Dynamics PRS24

Identification not only occurs with specific individuals, such as parents and their substitutes, but with groups, nationalities, political affiliations, causes -- and even ideas and philosophies. I say even, because one then no longer obtains identity through another human being, but through abstract concepts and theories.

Conformism is frequently the need to identify with someone more powerful than the self is experienced. A rebelling minority group is, on the other hand, not the proof of independence either. It often indicates the same process we discussed regarding rebellion as such. Trying too strenuously to prove that something is not, indicates that it exists doubly strong in a hidden layer. He who proves himself so "free" that he has to make a case out of it, is underneath, as bound as the obvious conformer. The strenuous non-conformer conforms to his minority group just as much as he who selects the majority to give him a feeling of reality, identity and security.

In genuine freedom, no show is necessary, nothing needs to be proven. There exists a poise and ease that can hardly be imitated or faked -- at least not in the long run.

When identifying with causes, no matter how valid and good they are, the personality uses them as a substitute for self-identification. Hence, it is harmful. The cause would be so much better served if it would not be abused, as it were, for the purpose of substituting the vital real nucleus of the inner being. Man can only truly be loyal to a cause, or to others, if he has found himself and derives his sustenance, in all respects, from his vital live center. Only then does he cease being a parasite using others, causes, ideas. Only then can he truly give of himself and contribute to life.

The most extreme form of self-alienation is identifying with the vague entity "public opinion," being too lazy and fearful to think independently. In certain areas, and to some extent, this exists in most human beings, but the crasser form is a result of a very weak ego. When the ego is too weak, identification with the real self is not possible; nor is it possible when the ego is too strong and too much in the foreground.

When the emotional and spiritual "umbilical cord" has been cut and the entity is on its own, the entire self is able to grow. The physical umbilical cord must be cut by others, because the infant's ego is not equipped to make decisions and perform purposeful acts. When it comes to the emotional and spiritual umbilical cord, the individual has to perform this act himself, freely. No one else can do it for him. As long as this is not done, growth is as limited as the infant's growth during the time it dwells in the mother's womb.

If it were left to its own decision, the baby would remain in the womb. This can be verified by the struggle it puts up -- both to emerge and not to emerge. When it has emerged, it first screams, later rejoices. If it were to stay in the womb, it would prove fatal for the organism of both mother and child. The identical process occurs in mental, emotional and spiritual growth. The outer, deciding ego symbolizes the mother. The outer ego cannot free itself, it withers and suffocates, along with all the inner possibilities for a free life, if the former does not follow through the natural process of life -- emergence, extension, independence. If these freedoms are denied through a blind, fearful, lazy ego, organic growth is hindered, something atrophies, temporarily "dies."

**Finding the innermost center of one's being is the aim of all.** Those who search through religion, and find a pathway that is truthful, not built on evasion and escape from the self, must

find this live center which is the sustenance of all wisdom, all love, all resourcefulness, all truth. Those who seek psychiatric help, when successful, also arrive at the same goal. The terms may vary, and so may the approach -- but the real goal and end of all search is the real self, when the true beginning takes place: it is the rebirth Scripture speaks about. It is when life can be discovered in its reality. The hardship is over. The dismal, small, false, temporary reality has been honestly tasted, admitted, faced -- and left behind. It has not been evaded, no attempt was made to avoid it. The larger, infinite reality opens up which calls for true rejoicing.

Whenever identification with the self is not established, or insufficiently so, anxiety about being on one's own must exist. Only through self-identification can the individual draw upon his own resources.

### **Giving a good impression**

Lack of identification with the self can also be recognized by a subtle feeling -- perhaps discovered only in fleeting moments -- that what is thought or felt, or uttered in a conversation, or done during a given moment, should make a good impression -- perhaps even to invisible people. In other words, how it appears is important, rather than what it is. One pictures, or fantasizes, that one is observed. "If only so and so could see me act, or think, this way." This may appear as merely childish and quite harmless. But when it is noted in a fleeting moment of discovery, it becomes apparent how the identity is shifted from the self to an outside source. The sense of having an identity at all, depends on others "noticing" one's existence and expressions. Through being taken notice of, one gains an identity. It follows that without actual, or imagined, reactions of others to the self, one has no experience of being alive.

This may not be a conscious thought or feeling, but its consequences leave a mark on the personality. Many types of daydreams and fantasies are a symptom of lack of identification with the self.

### **Clinging to truth**

These statements must not be accepted as a doctrine, just as the reality of the existence of a Superior Intelligence must never be accepted as dogma. The experience of God...can only be made when the center of one's inner self has been contacted and activated. For, only that which is real can experience what is real.

That which is false, or illusory, can only experience what is of its kind. In order to get to the real -- hidden behind, and embedded within, the false -- the latter must not be struggled against, denying its existence, but it must be tackled, met, gone through. Therefore, clinging to the truth, in a spirit of doubt and fear regarding the untruth, cannot produce the truth. The untruth must be recognized as such, until it is shed by itself.

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