

Pathwork Lecture 130: Finding True Abundance By Going Through Your Fear

1996 Edition, Original Given January 8, 1965

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

*For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]*

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings</u> <u>my dearest,</u> <u>dearest friends.</u></p> <p><u>Blessings</u> <u>for every one of you,</u> <u>and</u> <u>blessed be</u> <u>this new year</u> [i.e., <u>calendar year 1965</u>].</p> <p><u>May it</u> [i.e., <u>May this new year</u>] <u>be crowned with success</u> <u>in your endeavors</u> <u>for</u> <u>spiritual growth.</u></p>

by Eva Broch Pierrakos

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04	<p><u>People are often</u> <u>confused by</u> <u>apparent</u> <u>contradictions</u> <u>in spiritual teachings.</u></p> <p><u>We have discussed this [i.e., this confusion brought about by</u> <u>apparent contradictions in spiritual teachings]</u> <u>a number of times,</u> <u>and I always point out</u> <u>the common denominator</u> <u>which</u> <ul style="list-style-type: none">• <u>brings together</u> <u>two apparent contradictions</u>• <u>eliminates</u> <u>an either/or situation.</u></p>
05	<p><u>Tonight's topic</u> <u>is a fundamental one</u> <u>for your approach to life.</u></p> <p><u>Every one of you</u> <u>can find substantial help in this lecture</u> <u>if you think deeply about my words.</u></p> <p><u>They [i.e., My words]</u> <u>will answer questions</u> <u>whether or not</u> <u>you were aware of these questions</u> <u>within yourself.</u></p>
06	<p><u>There are</u> <u>two philosophies</u> <u>about</u> <ul style="list-style-type: none">• <u>life and</u>• <u>spiritual reality</u><u>which</u> <u>seem</u> <u>completely contradictory.</u></p>

One [of these two philosophies about life and spiritual reality]

says that the

- spiritually and
- emotionally

mature person

has to learn to accept
the difficulties in life.

In order to

cope with life,

people have to accept

- what they cannot
immediately
change,
- what is beyond
their direct sphere of influence.

It [i.e., the first of these two philosophies about life and spiritual reality]

says that

lack of acceptance

- breeds
 - disharmony,
 - anxiety, and
 - tension,
- increases
 - the difficulties, and
- destroys
 - peace of mind.

The ability

to accept

the inevitable –

such as

- death, or
- other acts of destiny –
- is a gauge of
maturity and
- denotes
a well-rounded personality.

07

The other philosophy [concerning life and spiritual reality]

says

that

- *nothing negative*
need be accepted,

that

- *all hardship,*
- *even death,*
is unnecessary.

It [i.e., This second philosophy concerning life and spiritual reality]

says

that

- *there is no destiny*
other than
the one human beings
mold for themselves, and

that

- *they [i.e., human beings],*
whenever they decide to,
can mold
a new destiny
in which they
no longer suffer.

It [i.e., This second philosophy concerning life and spiritual reality]

postulates

that

- *true spiritual awakening*
is marked
by the realization
that
 - *suffering*
does not need to be accepted,

that

- *the universe is open,*

that

- *immeasurable abundance*
is available
for all human beings
 - *right here*
and
 - *right now.*

08	<p><u><i>These [two philosophies of life and spiritual reality]</i></u> <u><i>are</i></u> <u><i>apparent</i></u> <u><i>contradictions.</i></u></p> <p><u><i>Not seeing</i></u> <u><i>the absence</i></u> <u><i>of contradiction [i.e., Not seeing that there is no contradiction]</i></u> <u><i>in these two approaches [to life and spiritual reality]</i></u> <u><i>must lead</i></u> <u><i>to confusion</i></u> <u><i>in your mind,</i></u> <u><i>whether or not</i></u> <u><i>you are aware of it.</i></u></p> <p><u><i>You have undoubtedly</i></u> <u><i>found</i></u> <u><i>both approaches [i.e., both philosophies of life and spiritual reality]</i></u> <u><i>in</i></u> <u><i>all</i></u> <u><i>great spiritual teachings,</i></u> <u><i>as well as</i></u> <u><i>in</i></u> <u><i>my own lectures.</i></u></p>
09	<p><u><i>Now, my friends,</i></u> <u><i>why are these two approaches [to life and spiritual reality]</i></u> <u><i>not</i></u> <u><i>mutually exclusive?</i></u></p> <p><u><i>Where is</i></u> <u><i>the common denominator</i></u> <u><i>that unifies them?</i></u></p> <p><u><i>The key [to finding the common denominator that unifies these</i></u> <u><i>two approaches to or philosophies of life and spiritual reality]</i></u> <u><i>is the element</i></u> <u><i>of</i></u> <u><i>fear.</i></u></p>

If you
want
• happiness
because you
fear
• unhappiness,
happiness
remains
unreachable.

If you
want
happiness
• for its own sake,
and
• not because
you fear its [i.e., not because you fear happiness's]
absence,
nothing
will block its attainment.

And this [difference between two motivations for seeking happiness]
is an
enormous difference.

10

As long as
you have
fear,
it is sometimes
inevitable
that you
experience
what you fear
in order to
lose the fear.

*[On the other hand,]
If fear can be shed
by realizing the truth
that there is
no reason to fear,
then it is
not necessary
to experience it.*

*But you are often
incapable of
this insight [i.e., this insight that there is no reason to fear],
so you must
familiarize yourself with [or experience]
the feared circumstances
until they lose
their threatening aspect.*

11

*As long as
you want
the positive
mainly because
you fear
the negative,
your fear [of the negative]
barricades
the way to
the positive.*

*The planet Earth,
this
sphere of consciousness [in which you human beings reside],
is characterized by
the desire of
the positive
not for [the nature and quality of the positive]
itself
but for
the fear
of its [i.e., fear of the positive's]
negative opposite.*

	<p><i><u>Let us examine</u></i> <i><u>a few of most human beings'</u></i> <i><u>fundamental desires.</u></i></p>
12	<p><i><u>We will begin with</u></i> <i><u>the great duality</u></i> <i><u>of</u></i></p> <ul style="list-style-type: none">• <i><u>life</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>death.</u></i> <p><i><u>This will give you a better understanding of</u></i> <i><u>a lecture I gave a few years ago [See Pathwork Lecture 81 – Conflicts</u></i> <i><u>in the World of Duality, original given March 3,</u></i> <i><u>1961, four years before this lecture #130],</u></i></p> <p><i><u>in which I spoke of</u></i> <i><u>life and death</u></i> <i><u>as being</u></i> <i><u>two facets</u></i> <i><u>of the same process.</u></i></p> <p><i><u>I said</u></i></p> <ul style="list-style-type: none">• <i><u>that you</u></i> <i><u>must learn</u></i> <i><u>the ability to die,</u></i>• <i><u>that you</u></i> <i><u>will do so [i.e., you will learn the ability to die]</u></i> <i><u>by acceptance [i.e., by acceptance of death],</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>by that acceptance [of death]</u></i> <i><u>you will learn</u></i> <i><u>that there is</u></i> <i><u>nothing to be feared –</u></i> <i><u>in fact,</u></i> <i><u>[you will learn] that there is no death.</u></i> <p><i><u>I also said</u></i></p> <ul style="list-style-type: none">• <i><u>that the person who</u></i> <i><u>fears life</u></i> <i><u>must fear death,</u></i> <i><u>and vice versa [i.e., the person who fears death must fear life].</u></i>

13

It is impossible
to truly
love life
as long as
one
fears death.

This can be
constantly corroborated
when observing
human reactions.

The more
a person
lives with

- *gusto and*
- *joy,*

the less
he or she
fears death.

The more
people
shrink in fear
from death,
the more
they
cling
to life,
not

- *because they*
enjoy life or
- *because they are*
dynamically related to it [i.e., *dynamically related to life*],
but [rather, *they cling to life*]
- *in order to*
avoid death.

Such people [i.e., *people who cling to life in order to avoid death*]
really
do not live
at all.

Fear of
• death and
• dying [i.e., Fear of the dying process]
prohibits one
from
living,
and only by
deeply living
can you learn
that
• life
is one
unending process,
and
• dying
is
a temporary
illusion.

If one
clings to life
because of
the fear
of death,
life
will
not be meaningful,
nor
can it [i.e., nor can life]
be pleasurable.

Needless to say,
this is,
as always,
a question of degree.

Since hardly anyone is
completely
free of the fear of death –
otherwise they would not be incarnated
in this sphere of being –
there is hardly anyone
who
truly
lives.

	<p><u>But some</u></p> <ul style="list-style-type: none">• <u>are</u> <u>relatively</u> <u>free from this fear [of death]</u> <p><u>and therefore</u></p> <ul style="list-style-type: none">• <u>live</u><ul style="list-style-type: none">• <u>meaningful and</u>• <u>pleasurable</u> <u>lives.</u>
14	<p><u>Since it is almost</u> <u>impossible</u> <u>for the average soul</u> <u>to realize</u> <u>that death</u> <u>is</u> <u>not to be feared,</u></p> <p><u>it [i.e., the average soul]</u> <u>has to go through</u> <u>cycles</u> <u>and cycles</u> <u>of embodiments [i.e., cycles and cycles of incarnations],</u> <u>one after the other,</u> <u>learning</u> <u>to die</u></p> <p><u>until</u> <u>dying</u> <u>is no longer</u> <u>a frightening experience.</u></p> <p><u>When</u> <u>the fear of dying</u> <u>is overcome,</u> <u>life eternal</u> <u>is possible;</u></p> <p><u>as long as</u> <u>it [i.e., as long as dying or death]</u> <u>is feared,</u> <u>dying</u> <u>must</u> <u>be gone through.</u></p>

15

Another great sin
of the human being
is the wish
to be in control.

Consequently,
the person
fears
being out of control.

While spiritual teachings
postulate that
death
is unnecessary,
they [i.e., spiritual teachings]
also claim
that

- the truly evolved individual
is master of the universe,

and
that

- he or she
alone
controls destiny.

The human soul
strives toward
this goal [i.e., this goal of controlling its own destiny].

But
as long as there is
a fear of
losing control,
the individual
must learn the ability
to

- relinquish it [i.e., to relinquish control],

to

- flexibly adjust [to live without control].

The fine balance
between
• steering one's ship
through the river of life
and
• the ability
to let go [of control]

must be learned.

The more one
fears letting go,
the greater
the imbalance [i.e., the greater the imbalance between steering
on the one hand and letting go of control on the other hand]
of the soul movements,

and consequently
the greater
the loss
of the
final control
over destiny.

The tight control
one grabs at [to safely steer one's ship through the river of life]
is
a pseudo-control
that merely
increases
• tension and
• anxiety.

It [i.e., This tight control to safely steer one's ship through the river of life]
prohibits
• peace
and
• confidence
in the
• self
and
in the
• life process [i.e., prohibits confidence in the river of life itself].

The only way
confidence
can grow
is entrusting oneself
to what seems
the "unknown,"
by giving up
the tense holding.

Such letting go
eventually
results in
full mastery
without the fear
of losing it [i.e., without the fear of losing the mastery],

for the person
now
knows [i.e., now knows having experienced mastery
by letting go of control and entrusting oneself
to the benign nature of the life process]
that there is
nothing
to fear [in flowing with the river of life].

16

Human beings
are not yet capable of
immediate
control
over

- self and
- life.

They still have to
temporarily
accept certain limitations
within the self
which
create
an undesirable destiny.

Denying
these limitations
by sheer outer will
that comes from
fear,
must
make the situation worse.

Acceptance

- **of one's**
temporary
limitations

and, consequently,

- **of the results** [i.e., acceptance of the results of having these temporary human limitations, i.e., the acceptance of temporarily being merely and utterly human and not God],

does not mean
resignation
to

- **tragedy and**
- **suffering.**

It [i.e., Acceptance of one's temporary human limitations and of the results of these temporary human limitations]

merely means

- **going through**
a phase of
lesser
 - **expansion,**
 - **comfort, and**
 - **bliss,**

- **accepting responsibility**

for this state [i.e., accepting responsibility for living masterfully while being in this human state of lesser expansion, comfort, and bliss],

and thereby

- **overcoming**
the dread of it [i.e., overcoming the dread of living temporarily as a human being with lesser expansion, comfort, and bliss and the dread of accepting full responsibility for living masterfully while living in this limited state].

Such an attitude

will open the door further.

17

Because
the human being
is,
in its highest evolutionary state,
in control
of his or her destiny,
the ability
to give over
in trust
to greater forces
must be
at least potentially
present
in every individual.

In fact,
only by doing so [i.e., only by giving over in trust to greater forces]
can a person
become one with
these [greater] forces.

When one
refuses
to relinquish control,
it is
out of

- fear and
- distrust.

Thus [i.e., By refusing to relinquish control, out of fear and distrust of both these
greater forces as well as the benign nature of the river of life]

that
which is

- most benign,

which is

- power,
- liberation,
- bliss,

is blocked.

18

A further
fundamental human aim
is
pleasure supreme.

All these aspects –
• eternal life,
• control over one's destiny,
• pleasure supreme –
are
• deeply inborn,
• instinctive
spiritual aims.

The psyche
instinctively
knows
that these [i.e., knows that eternal life, control over
one's destiny, and pleasure supreme]

are
both
its [i.e., both the psyche's]
• destiny
and
its [i.e., and the psyche's]
• origin

and therefore it [i.e., the psyche]
strives
to recapture them [i.e., strives to recapture eternal life, control over
one's destiny, and pleasure supreme that it once had].

19

If you
desire
• pleasure
because you
fear
• pain or
• the absence of pleasure,
the door
to pleasure
remains closed.

Once you have learned
that
the absence of pleasure
is not
an abyss of darkness
to shrink from,
fear
will no longer prohibit
your fulfillment.

20

Every
aspect of living
follows this principle.

If you
desire
health
in a spirit of
fearing
sickness,

you
prevent
health.

If you
fear
the aging process,

you
prevent
eternal youth.

If you
fear
poverty,

you
prevent
abundance.

	<p><u>If you</u> <u>fear</u> <u>loneliness,</u> <u>you</u> <u>prevent</u> <u>real companionship.</u></p> <p><u>If you</u> <u>fear</u> <u>companionship,</u> <u>you</u> <u>prevent</u> <u>self-containment.</u></p> <p><u>So it goes on</u> <u>and on.</u></p>
21	<p><u>The great enemy</u> <u>is fear,</u> <u>and the best way to</u> <u>• meet and</u> <u>• conquer</u> <u>this enemy</u> <u>is first to</u> <u>• ascertain,</u> <u>• admit, and</u> <u>• articulate</u> <u>it [i.e., to ascertain, admit, and articulate</u> <u>this great enemy of fear].</u></p> <p><u>This approach [i.e., This approach of ascertaining, admitting, and</u> <u>articulating your fear]</u> <u>will</u> <u>• diminish fear</u> <u>to a considerable degree</u> <u>and</u> <u>• open the way</u> <u>to further measures</u> <u>for ousting it [i.e., for ousting your fear].</u></p>

Of course,
the desire
to do so [i.e., the real desire to oust your fear]
must, as always,
be clearly expressed
in one's

- **thinking and**
- **intentions.**

However,
if you struggle
against
fear
out of
fear
of fear,
this [i.e., this clearly expressing your desire to oust your fear in your thinking
and in your intentions]
will be difficult.

Therefore,

- **the calm admission and**
- **the momentary acceptance**

of it [of your fear]
will do more toward its [i.e., toward fear's] elimination
than fighting against it [i.e., than fighting against your fear]
would.

22

A long time ago [reference, among many others, Pathwork Lecture 30 – Self-Will,
Pride, and Fear given May 23, 1958]
we discussed that
the three major stumbling blocks
in the human soul
are

- **pride,**
- **self-will, and**
- **fear.**

The more
the soul is
unified,
the more
it [i.e., the more the soul]
can reach the basic point
of unification
when encountering
inner
divisions.

The same applies
to this triad [i.e., this triad of pride, self-will, and fear].

• Pride
and
• self-will
are easily overcome
when
there is no more fear.

If you are
not afraid
to have your dignity impaired,

there will be
no need for
false pride.

And if you are
not afraid of
being controlled by factors beyond your influence,

you will have
no need for
self-will.

23	<p><u>Fear</u> <u>is</u> <u>the great locked door</u> <u>which prohibits you from entering,</u> <u>right</u> <u>• here and</u> <u>right</u> <u>• now,</u></p> <p><u>into</u> <u>all</u> <u>that is</u> <u>immediately</u> <u>available</u> <u>the moment</u> <u>fear</u> <u>is uprooted from</u> <u>your</u> <u>• heart and</u> <u>• soul.</u></p>
24	<p><u>This [i.e., Uprooting fear from your heart and soul]</u> <u>is what</u> <u>your life</u> <u>is all about, my friends.</u></p> <p><u>This [i.e., Uprooting fear from your heart and soul]</u> <u>is what</u> <u>the human sphere of consciousness [i.e., life in this earth plane],</u> <u>with its repeated incarnations</u> <u>serving as</u> <u>schools</u> <u>of experience,</u> <u>is all about.</u></p> <p><u>And this [i.e., And uprooting fear from your heart and soul]</u> <u>is what</u> <u>our path here [i.e., is what our pathwork]</u> <u>is all about:</u> <u>the discovery that</u> <u>fear</u> <u>is unnecessary.</u></p>

25

When you
hear the admonition
that it is necessary
to learn
acceptance,
you
always
interpret it [i.e., interpret the admonition to learn acceptance]
as [your] having to accept
an ultimate fate
of

- suffering and
- deprivation.

The advice
to learn
to let go of control
implies
to you
that you have to
release yourself
into
an abyss of

- danger,
- pain, and
- hardship.

This [i.e., This misunderstanding of “acceptance” and “letting go of control”]
is why

- fear

increases,
and so does

- tense reluctance and
- stubbornness.

You shrink [and cringe]
more rigidly
from [that which is, in truth,]
your

- liberation,

your

- life eternal,

your

- bliss.

In truth,
acceptance
must bring you
to the realization
that
you are called upon
to have
that which is
most desirable.

Giving up
control –
the little self-will –
will
finally
prove to you
that
this step [i.e., this step of giving up the little self-will]
releases one
into

- a new freedom,

into

- something
- positive and
- desirable,

so there is
no longer any need
to
fearfully
hold on.

26

When the soul

is

- sufficiently experienced and
- deeply impressed

with

the truth

that there is

nothing to fear,

the human personality

suddenly

comes to

a point of realization

in which

acceptance

is no longer

a risk,

for it [i.e., for, in acceptance, the human personality]

embraces

the entire

benign

universe.

Then [i.e., When the soul is sufficiently experienced and deeply impressed with
the truth that there is nothing to fear]

it is no longer a question of

having to

go through

the fear

in order to

rise above it [i.e. in order to rise above the fear].

Then
one is prepared for
all
the
• fulfillment,
the
• abundance,
the
• bliss and
• pleasure supreme
in
• a liberated life,
and in
• the life eternal,
with all its [i.e., with all life eternal's]
• dynamic,
• joyful
aspects.

All
that the human heart desires
is immediately available
when one has
overcome
fear.

27

When you
realize this truth [i.e., this truth that all that the human heart desires is
immediately available when one has overcome fear],
it [i.e., this truth]
is
the liberation
your spirit
has been waiting for.

It is as though
your spirit exclaimed,

"Oh, that's
the way it is!

Why did I
not see
this wonderful simplicity
before?

Why did I
plague myself
with all the
unnecessary
hardship?"

And you
step out
from your confinement.

The world
becomes
your own!

28

But
where the soul
is not yet ready,
it still has to learn
that there is
nothing to fear.

It [i.e., The soul]
does so [i.e., The soul learns that there is nothing to fear]
through
being involved
in a world
that expresses this ignorance [i.e., this ignorance of the truth
that there is nothing to fear] –
for only through
such a real involvement [in a world of ignorance]
can the ignorance of the truth
that there is nothing to fear
be broken through.

	<p><i><u>The self</u></i> <i><u>must</u></i> <i><u>discover</u></i> <i><u>the truth</u></i> <i><u>that</u></i> <i><u>even what hurts</u></i> <i><u>is never</u></i> <i><u>quite</u></i> <i><u>what one fears.</u></i></p>
29	<p><i><u>You all</u></i> <i><u>have had this experience,</u></i> <i><u>my friends.</u></i></p> <p><i><u>When you</u></i> <i><u>anticipated</u></i> <i><u>a certain [unpleasant or painful] event,</u></i> <i><u>how many times</u></i> <i><u>did you find out</u></i> <i><u>that,</u></i> <i><u>after</u></i> <i><u>having gone through it,</u></i> <i><u>it was not</u></i> <i><u>half as bad</u></i> <i><u>as you had feared?</u></i></p>
30	<p><i><u>This leads us</u></i> <i><u>to the important fact</u></i> <i><u>that</u></i> <i><u>the main element</u></i> <i><u>of fear is</u></i> <i><u>not</u></i> <i><u>a particular undesirable</u></i> <i><u>• factor or</u></i> <i><u>• event,</u></i> <i><u>but the</u></i> <i><u>unknown quality</u></i> <i><u>about it.</u></i></p>

Now, it is possible
to fear something
one already has experienced,
either [fear something that one already has experienced]
• consciously
or [fear something that one already has experienced]
• unconsciously.

But
while experiencing something
in a state of fear,
all
• faculties and
• perceptions
become dulled.

The truth
of the experience
is not
fully
• registered,
• assimilated, or
• perceived.

The fear
blurs
one's
• view [i.e., blurs one's capacity to view the fear] and
one's
• capacity to evaluate it [i.e., blurs one's capacity to evaluate the fear]
objectively.

So it is
very possible to
• go through an experience
in a certain frame of mind
and
• come out
with the impression
that this experience
was not the way it
• really was,
but rather as
• one had expected it to be.

31

That is why
the soul requires
so many repetitions [i.e., so many incarnations]
until
it can rid itself
of fear,
particularly in
the experience
of dying.

Let me assure you, my friends,
that
the trauma of
• being born
is an infinitely
greater one than
the one [i.e., than the trauma] of
• dying.

Yet
a peculiar mass image exists
about dying,
which is
deeply impressed
on all souls
who come,
again
and again,
to the earth sphere.

When an individual
goes through
the liberating event
of shedding the material body [in the process of dying],
this mass image [of death and dying]
produces such fear
that the person is
too anxious
to be able to register
the reality of
the event of dying
in
full consciousness.

32

In addition,
the conscious intellect
ignores
the true facts of dying,
but
meets
an unknown element,
and
the fear of it [i.e., the fear of the unknown element]
half-anesthetizes
the act of perception [i.e., half-anesthetizes the act of perception of the
truth regarding the unknown element of the actual dying process].

Hence
the truth [about the unknown element of the actual dying process]
cannot
impress itself
upon the soul.

What is
experienced [i.e., What is actually experienced of the unknown element
in the process of dying]
becomes hazy,
due to
a very low consciousness
at the moment.

The little that has registered [about the unknown element in the process of dying]
is easily forgotten,
for memory
is also dependent on
a free state of mind,
uncluttered by

- fear,
- prejudice, and
- misconceptions.

The little
the soul does remember [about the unknown element in the process of dying]
is soon blotted out
by the strength
of the mass image [about death and dying]
that again
overwhelms the individual.

33

It happens frequently
that an individual
registers
at the time of transition
a feeling like,

"Oh, is
this
what it [i.e., what the unknown element of death]
is?

How wonderful!"

Yet
the mass image
cannot be blotted out
unless
the truth [about the unknown element in the process of dying]
can be
experienced
in full consciousness,

and
fear
barricades
such a full experience [of the actual transition process].

With each repetition [i.e., With each incarnation],
a little more
of the truth [about the unknown element in the process of dying]
penetrates
until,

slowly but surely,

the soul

- rids itself of fear and
- becomes relaxed

about the transition –

as relaxed as you are
about

• going to sleep at night,
or about

• starting a new

and as yet unknown

phase of your life

you look forward to
without qualms.

	<p><u><i>Dying</i></u> <u><i>is produced</i></u> <u><i>by the fear of it.</i></u></p> <p><u><i>It [i.e., Death]</i></u> <u><i>• becomes superfluous and</i></u> <u><i>• ceases to take place</i></u> <u><i>when the fear of it vanishes.</i></u></p>
34	<p><u><i>The same principle</i></u> <u><i>applies</i></u> <u><i>to many other aspects of living.</i></u></p> <p><u><i>Wherever</i></u> <u><i>fear exists,</i></u> <u><i>it produces</i></u> <u><i>the circumstances</i></u> <u><i>one fears.</i></u></p> <p><u><i>These circumstances [that are produced by the fear of these circumstances]</i></u> <u><i>are, at the same time,</i></u> <u><i>the only way</i></u> <u><i>to convince the self</i></u> <u><i>that the fear [of these particular circumstances]</i></u> <u><i>is unnecessary.</i></u></p>
35	<p><u><i>The more</i></u> <u><i>an event</i></u> <u><i>is known,</i></u> <u><i>the less</i></u> <u><i>it is feared.</i></u></p> <p><u><i>Although a vicious circle exists</i></u> <u><i>in which</i></u> <u><i>fear</i></u> <u><i>dulls the senses,</i></u> <u><i>every</i></u> <u><i>vicious circle</i></u> <u><i>can be broken.</i></u></p>

You may argue
that
actual [i.e., actual physical] pain
can be
very much
feared.

But, my friends,
think about it:

pain
is inordinately feared
only

- when one does not know
where it [i.e., where the pain] will lead,
- when one suspects
something dangerous in it [i.e., dangerous in the pain],
such as
a serious disease
and finally death.

If you
know
that the pain
will not threaten
your safety,

you can
bear it
in a relaxed state of mind
and thus [i.e., by bearing pain in a relaxed state of mind]
it [i.e., the pain]
ceases to be pain.

36

When you
• meet your fears and
• squarely acknowledge them,
it is important
to
• understand,
and specifically
• ascertain,
the unknown element about them [i.e., ascertain the unknown
element about what you fear].

Then [i.e., when you ascertain the unknown element about what you fear]
you have a chance
of making that [unknown] **element**
a little less
unknown.

In certain instances,
its [i.e., your fear's unknown element's]
unknown character
may be
completely eliminated,
while in others [i.e., in other instances]
you may consciously
• accept the fact
that some [unknown] **element** [about your fear]
must remain
unknown
for the time being
and yet simultaneously
• accept the fear [i.e., accept the added fear caused by the unknown element
about your fear – knowing that the added fear is caused by some
still-unknown aspect about your fear or about what you fear].

37

Where there is
uncertainty about
what the future will bring,
there is fear.

Nothing one
truly knows,
even the greatest difficulties [when they are truly known],
are really feared.

In order to make
the unknown
known [and thereby eliminate the fear caused by the unknown element],
the feared
unknown
must often be entered into –
just like the experience of
dying [must be entered into in order to make the
unknown element in the dying process known
and thereby eliminate the fear of dying].

But this [i.e., But this need to enter into the feared unknown in order to make
the feared unknown known and by making it known eliminate the fear]
must, by no means,
be construed to mean
that you should be
looking for
• negative,
• painful
experiences [i.e., looking for experiences that you fear].

38

When you open
your whole psyche
to positive experience,
without a trace of fear
of the negative,
then
• the unknown
must become
more
and more
known;
• life becomes
more
and more
fulfilling
on all levels.

39

Now, my friends,
are there any questions?

QUESTION:

Is this [earth-plane]
the only sphere
in which one goes through
the experience of
death as we know it?

ANSWER:

This is so.

In other spheres
there are other experiences,
equally important
for the evolution of the soul.

40

QUESTION:

Are only those who
fear death
incarnated in this sphere?

ANSWER:

That [i.e., Dealing with the fear of death]
is one reason
for drawing souls into
this particular
sphere of consciousness.

But

if a person
is afraid of dying,
that fundamental fear
leads to

- other soul conditions and

is connected with

- a great number

of other erroneous concepts.

They [i.e., fear of dying, other soul conditions, and other erroneous concepts]
are all interconnected.

As I have said before,
being afraid of
• dying
is also
being afraid of
• living –
[being afraid] of
the unknown elements
of both [dying and living].
When such fears exist,
there must be
• misconceptions and
• erroneous imprints
in the soul.

41

When
fear
constricts the soul,
the human being
is incapable of
• entering into
and
• becoming a part of
the cosmic life force
which
• gently guides to fruition
and
which
• wants to envelop him.

He struggles against
the cosmic force
as though it [i.e., as though the cosmic life force]
were an enemy,
but in reality
the enemy
sits within,
a product of
• false fears [of the cosmic life force],
• misconceptions [about the cosmic life force], and
• unnecessary limitations [unnecessary because when one becomes
part of the cosmic life force these limitations disappear].

It is because of these [unnecessary] limitations [and false fears of and misconceptions about the cosmic life force and its always-accessible availability] that people turn against themselves

and,

in spite of

- ***a part of their spirit [i.e., the part aligned with the truth of the cosmic life force and open to its availability]***

continuously striving for their birthright

of

- ***fulfillment,***
- ***another part [of their spirit i.e., the part fearful of and opposed to the cosmic life force, the part not aligned with and hence blocking and resisting access to the cosmic life force]***

actually

strives for

- ***nonfulfillment,***
- ***pain, and***
- ***deprivation.***

The great danger [i.e., the great danger of the negative experience of nonfulfillment, pain, and deprivation]

falsely

believed to be unavoidable seems less threatening

when it [i.e., when the negative experience of nonfulfillment, pain and deprivation]

is quickly brought about by themselves.

At least it is then [i.e., At least the great danger, the negative experience of nonfulfillment, pain and deprivation, when it is quickly brought about by themselves before the self is willing to access the cosmic life force needed to avert this negative experience and danger, is]

no longer

unknown.

But avoidable negative experience [i.e., the negative experience of nonfulfillment, pain, and deprivation that could be avoided by accessing the always-available cosmic life force, when this cosmic life force is not accessed, the resulting avoidable negative experience]

has a bitter taste.

Negative experience [i.e., The negative experience of nonfulfillment, pain, and deprivation

courted out of

- fear and
- error

[i.e., Negative experiences courted out of fear and error because one does not yet know about the cosmic life force and its ready availability that will eventually make such negative experiences avoidable]

is much harder to bear

than negative experience

that is a result of

still lingering limitations [i.e., human limitations that are still lingering because one knows about the cosmic life force to some extent but has not yet fully accessed its power to overcome all negative experiences].

One does not

rush into

the latter [i.e., One does not rush into limitations that are still lingering because one has not yet fully accessed the cosmic life force]

voluntarily [and instead waits for more access to the cosmic life force that will eventually allow one to overcome these more challenging negative experiences].

It requires

deep insight

into the mechanics

of one's inner life

to even discover this [i.e., to discover when and how to avail oneself of the cosmic life force that will allow more challenging negative experiences to be averted and overcome],

but

only with such insight

is it possible

to stop

the destructive repetitive process [by appropriately accessing the always-available cosmic life force].

42

- When you learn
the [natural] rhythm of your life,
 - when you no longer
 - struggle against,
 - rush into,
 - forge ahead blindly,
- thereby
disturbing
the natural rhythm [of your life],
- you will
become part of
the great cosmic powers
- with which
you can play,
 - which
you can guide,
- and thus
you become
truly
master of the universe.

43

QUESTION:

What do you mean by
spheres?

ANSWER:

Spheres of

- consciousness,
- spheres of
- being.

Where entities

with a

similar

state of consciousness

flock together –

and they do so [i.e., they do flock together]

according to immutable law –

their

- overall consciousness
- can be referred to as
- a sphere.

From the
point of view of space,
a geographical area
may be indicated in this way.

From a
spiritual viewpoint,
• time,
• space, and
• movement
are all expressions of
particular states of consciousness.

This is why it is difficult
for an entity geared in
three-dimensional thinking
to comprehend utterings
of a consciousness that
not only
• comprises more [than three] dimensions,
but also
• unifies [all] these dimensions
into
one greater consciousness.

44

Therefore,
when spiritual spheres are discussed,
the danger is
that people begin to think of them [i.e., think of spheres]
in oversimplified terms
of geographical areas,
located somewhere
in outer space.

Although it cannot be considered
untrue
that the entire
physical universe
is inhabited –
all

- space,

all

- time,

all

- planets,

all

- stellar systems –

the real universe,
with all its
myriads of spheres,
is within
the self.

This [i.e., the fact that the real universe, with all its myriads of
spheres, is within the self]

does not make
the existence of
many more spiritual worlds
an abstract idea, however.

They [i.e., These many spiritual worlds]
are reality,
just as
each planet

- is a reality

and

- exists

both

- within

and

- without.

45

Now, when I speak of entities
with comparable overall development [as comprising a sphere],
this
must not be taken literally.

It cannot be denied
that there is
considerable difference in development
 • **among human beings,**
and so of course [that there is considerable difference in development]
 • **among entities**
of other spheres of consciousness.

Yet they [i.e., Yet both human beings and entities of other spheres of consciousness]
all have
certain points in common,
in spite of
great differences in
 • **perception and**
 • **comprehension**
between
 • **older,**
 • **more**
developed spirits,
and
 • **younger**
ones,
relatively new to this state.

But they all [i.e., both older, more-developed spirits and younger spirits who
are relatively new to that particular state of consciousness or sphere]
can fulfill themselves better
by flocking together;

this is why
they [i.e., why both more-developed spirits or entities as well as less-developed
spirits or entities]
are drawn [together]
to make up
a so-called sphere.

46

QUESTION:
I can't visualize
a sphere.

Could you give an example of another sphere?

ANSWER:
In a different lecture,
I explained that
conditions on the earth sphere
are an exact expression
of the sum total of the consciousness
of all human beings
inhabiting it [i.e., inhabiting the earth sphere].

This [earth sphere]
also comprises, of course,
individuals
who

- do not
at this moment
reside in a [physical] body,

but

- belong to this [earth] sphere
by [virtue of]
their overall development

and who

- will reincarnate again
here [on the earth plane].

I explained that
all the beauty on this earth,
in

- nature, and

in

- that which is created by man and woman

is a direct expression
of those
inner qualities
which are
in harmony with
the universe.

Conversely,
• all strife,
such as
• war,
• poverty,
• quarrels,
• difficulties of all sorts,
• sickness and
• dying,
are the expression of
humanity's
• confusions,
its [i.e., humanity's]
• state of consciousness
which
clings to
destructive emotions.

In other words,
the earth [i.e., the earth sphere],
with its conditions,
• favorable and
• unfavorable,
• the greatness and
• the pettiness,
is a direct result of
all the consciousnesses
which inhabit it.

All that [i.e., the earth sphere with its conditions, favorable and unfavorable,
with the greatness and the pettiness]
can be called
a "sphere of consciousness."

Other spheres [of consciousness]
express
the sum total of all consciousness [i.e., all the consciousnesses of entities
comprising that sphere],
too.

If the overall consciousness [of another sphere of consciousness]
is higher than
this one [i.e., higher than the overall consciousness of the earth sphere],
conditions [on that other sphere]
are accordingly

- more harmonious and***
- less difficult***

[than conditions on the earth sphere].

In a sphere
where the general level of truth-perception
is higher,
it is inevitable
that the circumstances that arise
will be less limiting.

47

QUESTION:
Do we reincarnate
into the same sphere?

ANSWER:
Yes,
until
you have learned to overcome
whatever

- disharmony and***
- error***

the present state of consciousness
expresses.

*From all I have said
in the past
as well as
in this lecture
it is obvious that
as long as
consciousness
is not raised
to a higher degree of truth-perception,
a new sphere
cannot be created
for a particular entity.*

*For an entity's
• environment
and
• inner state of consciousness
are
one and the same.*

48

*You are not reincarnated into the same sphere
because
any deity
• "sends" or
• "commands"
you to do so;*

*this [reincarnation into the same sphere]
is accomplished
by a process of
• attraction
and
• repulsion,
according to law,
[law] that is like
the laws of chemical bonding.*

You must
not imagine
that
first
• the sphere exists
and then
• the entity is incarnated into it.

It is
the other way around.

The sphere [you are currently in]
is a result of
• your [current]
• thinking,
• feelings,
• attitudes, and
• general state –
• the sum total of
your entire personality.

The sphere [you are currently in]
expresses you.

If you express
different qualities [i.e., If you express qualities that are different from
those of your current sphere],
you are no longer
drawn to
• this sphere [i.e., this sphere you are currently in],
but to
• the sphere
where the majority of beings
also express
your stage of development.

49

QUESTION:
Are other spheres
also
physical?

ANSWER:
Human beings
make too arbitrary a distinction
between
• physical
and
• non-physical.

A human being
consists of
many layers,
and each [layer]
is
matter
of
a special density.

The higher
the consciousness [of the human being],
the finer
the consistency
of the matter [of each layer].

But this [i.e., But this higher consciousness and finer consistency of the matter]
does not make
them [i.e., does not make human beings of higher consciousness]
formless
or
their existence
less real.

50

According to people's beliefs,
they will be drawn into
spheres
of
[either]
• more physical –
that is,
• denser –
• matter,
or
• finer
• vibrations.

If the entire thinking [of an entity]
is still geared to
a very
• superficial and
• materialistic
plane,
the matter
the entity produces
for the vehicle of its spirit
will vibrate accordingly.

The denser the
• matter,
the greater the
• ignorance,
• error,
• misconception,
• prejudice,
• limitation, and
• darkness –
hence,
the greater the
• suffering.

51	<p><i><u>When humans realize</u></i> <i><u>that</u></i> <i><u>their real self</u></i> <i><u>is not</u></i> <i><u>just</u></i> <i><u>in the body,</u></i> <i><u>their perceptions</u></i> <i><u>will widen and</u></i> <i><u>the matter of</u></i> <i><u>their entire soul substance</u></i> <i><u>will become</u></i> <ul style="list-style-type: none">• <i><u>much finer and</u></i>• <i><u>more sensitive to</u></i> <i><u>truth.</u></i><p><i><u>The result will be</u></i> <i><u>a greater sense of reality.</u></i></p></p>
52	<p><i><u>It is extremely important</u></i> <i><u>for all of you</u></i> <i><u>who work on this path</u></i> <i><u>to find where you</u></i> <ul style="list-style-type: none">• <i><u>fear</u></i> <i><u>the negative</u></i><i><u>and therefore</u></i> <ul style="list-style-type: none">• <i><u>grab for</u></i> <i><u>the positive alternative.</u></i></p>

When you
• find the areas of fear,
and
• see how you
want
• the positive
for
• negative motivations,
you will be able to
accept
the rich abundance of life
• with a raised head,
• as a free person.

It is this soul movement
that makes all the difference.

53

The soul condition of
fearlessness
produces the conviction
that
• nothing negative
is ever necessary and
that
• the human entity's
fate
is
• bliss,
• unfoldment, and
• dynamic life.

And where
such conviction
exists,
outer facts
must follow suit.

Shrinking away from
a feared [negative] alternative
and
wanting
the positive alternative
because of that [i.e., because of fear of the negative alternative],
makes the latter [i.e., makes the positive alternative]
an unreachable illusion.

This may explain to many of my friends
why a number of doors
have remained closed for them,
in spite of much

- progress and
- insight.

However,
it requires
an extended awareness

- to notice
- the existence of fear [i.e., to notice the existence of
the fear of unhappiness],

and

- to be aware of
the fine differentiation
between
 - wanting happiness
for the sake of
happiness,

or

- wanting it [i.e., or wanting happiness]
in order to avoid
unhappiness.

54

I have discussed

- general aims,

but

- your
specific desires,
with the fear of
their opposites,
have to be ascertained
in your personal work.

Nothing is

too

- big

or

too

- little,

[too]

- important

or

[too]

- unimportant,

when it comes to
the human psyche.

For anything

that may appear to be

an insignificant aspect

is, in the last analysis,

connected with

the great questions of life.

When you

find these elements [i.e., When you find these seemingly insignificant
aspects in your life],

new doors

will open to you,

my friends.

Even before
you can shed
the fear [of the negative] itself,

- ascertaining it [i.e. ascertaining your fear of the negative]
- and
- knowing what it means [i.e. knowing what your fear of the negative means]

must make
a great difference
in your attitude

to

- yourself,

to

- life, and

to

- the particular desire
that has remained unfulfilled

because

you have overlooked

the shift in motivation [i.e., because
you have overlooked this shift in
motivation from desire for the
positive for its own sake to
desire for the positive in order to
avoid the negative].

This [i.e., This shift in motivation from desire for the positive for its own sake to
desire for the positive in order to avoid the negative]
is
an all-important key.

55

Don't overlook either
that

the presence of

- a fear of the negative [that falsely motivates a desire for the positive]

does not necessarily

annul

- a healthy wish for the positive for its own sake.

	<p><u>It is absolutely possible –</u> <u>in fact, it is frequent –</u> <u>that</u></p> <ul style="list-style-type: none">• <u>a healthy wish</u> [<i>for the positive for its own sake</i>] <p><u>exists simultaneously with</u></p> <ul style="list-style-type: none">• <u>the distorted motivation</u> [<i>i.e. exists simultaneously with the distorted motivation of wishing for the positive to avoid the negative opposite</i>].
56	<p><u>Once you put your finger on</u> <u>the fear</u> [<i>of the negative that motivates the desire for the positive</i>], <u>you can</u> <u>directly treat it</u> [<i>i.e., you can directly treat your fear of the negative</i>] <u>in your meditations.</u></p> <p><u>This</u> [<i>i.e., This identifying and treating your fear of the negative that motivates your desire for the positive through your meditations</i>] <u>will make</u> <u>a great deal of difference on your path.</u></p> <p><u>It</u> [<i>i.e., This identifying and treating your fear of the negative that motivates your desire for the positive</i>] <u>can be a solution to</u> <u>many problems</u> <u>that have remained</u> <u>stubbornly locked</u> <u>so far.</u></p> <p><u>The mere realization,</u></p> <p><u>"I cannot step out</u> <u>into freedom</u> <u>because</u> <u>I want freedom</u></p> <ul style="list-style-type: none">• <u>not for itself,</u> <p><u>but</u></p> <ul style="list-style-type: none">• <u>because I fear to be imprisoned,"</u> <p><u>will bring liberation</u> <u>a great step closer.</u></p>

If you realize
that
you cannot be free
because
you fear unfreedom,
in that realization
greater freedom is yours.

This may sound
• complicated and
• quite paradoxical,

but if you
deeply think about it,
you will understand
how true it is.

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Blessings
for every one of you,
my friends.

May these words
• lift your spirit
and
• bring you nearer
to
• the light of truth,
to
• the reality of love,
to
• the unending bliss
of spiritual existence.

Be in peace,

be in God!

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