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


This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Greetings</td>
</tr>
<tr>
<td></td>
<td>my dearest,</td>
</tr>
<tr>
<td></td>
<td>dearest friends.</td>
</tr>
<tr>
<td></td>
<td>Blessings</td>
</tr>
<tr>
<td></td>
<td>for every one of you,</td>
</tr>
<tr>
<td></td>
<td>and</td>
</tr>
<tr>
<td></td>
<td>blessed be</td>
</tr>
<tr>
<td></td>
<td>this new year [i.e., calendar year 1965].</td>
</tr>
<tr>
<td></td>
<td>May it [i.e., May this new year]</td>
</tr>
<tr>
<td></td>
<td>be crowned with success</td>
</tr>
<tr>
<td></td>
<td>in your endeavors</td>
</tr>
<tr>
<td></td>
<td>for</td>
</tr>
<tr>
<td></td>
<td>spiritual growth.</td>
</tr>
</tbody>
</table>
People are often confused by apparent contradictions in spiritual teachings.

We have discussed this [i.e., this confusion brought about by apparent contradictions in spiritual teachings] a number of times, and I always point out the common denominator which

- brings together two apparent contradictions and thereby
- eliminates an either/or situation.

Tonight's topic is a fundamental one for your approach to life.

Every one of you can find substantial help in this lecture if you think deeply about my words.

They [i.e., My words] will answer questions whether or not you were aware of these questions within yourself.

There are two philosophies about

- life and
- spiritual reality which seem completely contradictory.
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.
The other philosophy [concerning life and spiritual reality] says that
• nothing negative need be accepted,
• 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
• 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.
These [two philosophies of life and spiritual reality] are apparent contradictions.

Not seeing the absence of contradiction [i.e., Not seeing that there is no contradiction] in these two approaches [to life and spiritual reality] must lead to confusion in your mind, whether or not you are aware of it.

You have undoubtedly found both approaches [i.e., both philosophies of life and spiritual reality] in all great spiritual teachings, as well as in my own lectures.

Now, my friends, why are these two approaches [to life and spiritual reality] not mutually exclusive?

Where is the common denominator that unifies them?

The key [to finding the common denominator that unifies these two approaches to or philosophies of life and spiritual reality] is the element of fear.
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.

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.

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.
Let us examine a few of most human beings' fundamental desires.

We will begin with the great duality of

• life
and
• death.

This will give you a better understanding of a lecture I gave a few years ago [See Pathwork Lecture 81 – Conflicts in the World of Duality, original given March 3, 1961, four years before this lecture #130], in which I spoke of life and death as being two facets of the same process.

I said

• that you must learn the ability to die,
• that you will do so [i.e., you will learn the ability to die] by acceptance [i.e., by acceptance of death],

and

• by that acceptance [of death] you will learn that there is nothing to be feared – in fact, [you will learn] that there is no death.

I also said

• that the person who fears life must fear death, and vice versa [i.e., the person who fears death must fear life].
It is impossible
to truly
love life
as long as
one
fears death.

This can be
continuously corroborated
when observing
human reactions.

The more
a person
lives with
• gusto and
• joy,
the less
he or she
feels 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.
But some

• are relatively free from this fear [of death]

and therefore

• live

• meaningful and
• pleasurable

lives.

Since it is almost impossible for the average soul to realize that death is not to be feared, it [i.e., the average soul] has to go through cycles and cycles of embodiments [i.e., cycles and cycles of incarnations], one after the other, learning
to die

until
dying

is no longer

a frightening experience.

When the fear of dying is overcome, life eternal is possible;

as long as it [i.e., as long as dying or death] is feared,
dying must be gone through.
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].

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.
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.
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].

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.

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.
If you fear loneliness, you prevent real companionship.

If you fear companionship, you prevent self-containment.

So it goes on and on.

The great enemy is fear, and the best way to meet and conquer this enemy is first to ascertain, admit, and articulate it [i.e., to ascertain, admit, and articulate this great enemy of fear].

This approach [i.e., This approach of ascertaining, admitting, and articulating your fear] will diminish fear to a considerable degree and open the way to further measures for ousting it [i.e., for ousting your fear].
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.

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.
Fear

is the great locked door which prohibits you from entering right
• here and right
• now,

into all

that is immediately available

the moment

fear is uprooted from your
• heart and • soul.

This [i.e., Uprooting fear from your heart and soul]
is what

your life is all about, my friends.

This [i.e., Uprooting fear from your heart and soul]
is what

the human sphere of consciousness [i.e., life in this earth plane],
with its repeated incarnations serving as schools of experience,
is all about.

And this [i.e., And uprooting fear from your heart and soul]
is what

our path here [i.e., is what our pathwork] is all about:

the discovery that fear is unnecessary.
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.
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., 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.

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!

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.
The self must
discover
the truth
that
even what hurts
is never
quite
what one fears.

You all have had this experience, my friends.

When you anticipated a certain [unpleasant or painful] event, how many times did you find out that, after having gone through it, it was not half as bad as you had feared?

This leads us to the important fact that the main element of fear is not a particular undesirable • factor or • event, but the unknown quality about it.
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.
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.
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.
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.
Dying
  is produced
  by the fear of it.

It [i.e., Death]
  • becomes superfluous and
  • ceases to take place
    when the fear of it vanishes.

34

The same principle
  applies
  to many other aspects of living.

Wherever
  fear exists,
it produces
  the circumstances
  one fears.

These circumstances [that are produced by the fear of these circumstances]
  are, at the same time,
  the only way
    to convince the self
      that the fear [of these particular circumstances]
        is unnecessary.

35

The more
  an event
    is known,
the less
  it is feared.

Although a vicious circle exists
  in which
    fear
      dulls the senses,
every
  vicious circle
    can be broken.
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.

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].

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.
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.

**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.

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].
• 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.

**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.

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.

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.
**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.

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.

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 your are currently in], but to • the sphere where the majority of beings also express your stage of development.
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.
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.
When humans realize that their real self is not just in the body, their perceptions will widen and the matter of their entire soul substance will become
• much finer and
• more sensitive to truth.

The result will be a greater sense of reality.

It is extremely important for all of you who work on this path to find where you
• fear the negative and therefore
• grab for the positive alternative.
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.

The soul condition of fearlessness produces the conviction that
  • nothing negative is ever necessary and
  • 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.

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] too important or [too] 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.

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.
It is absolutely possible – in fact, it is frequent – that
• a healthy wish [for the positive for its own sake]
exists simultaneously with
• the distorted motivation [i.e. exists simultaneously with the distorted motivation of wishing for the positive to avoid the negative opposite].

Once you put your finger on the fear [of the negative that motivates the desire for the positive],
you can
directly treat it [i.e., you can directly treat your fear of the negative] in your meditations.

This [i.e., This identifying and treating your fear of the negative that motivates your desire for the positive through your meditations]
will make a great deal of difference on your path.

It [i.e., This identifying and treating your fear of the negative that motivates your desire for the positive]
can be a solution to many problems that have remained stubbornly locked so far.

The mere realization,

"I cannot step out into freedom because I want freedom • not for itself, but • because I fear to be imprisoned,"

will bring liberation a great step closer.
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.

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!
For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark
Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright
The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.