## Pathwork Lecture 123: Liberation and Peace by Overcoming Fear of the Unknown

1996 Edition, Original Given: April 3, 1964

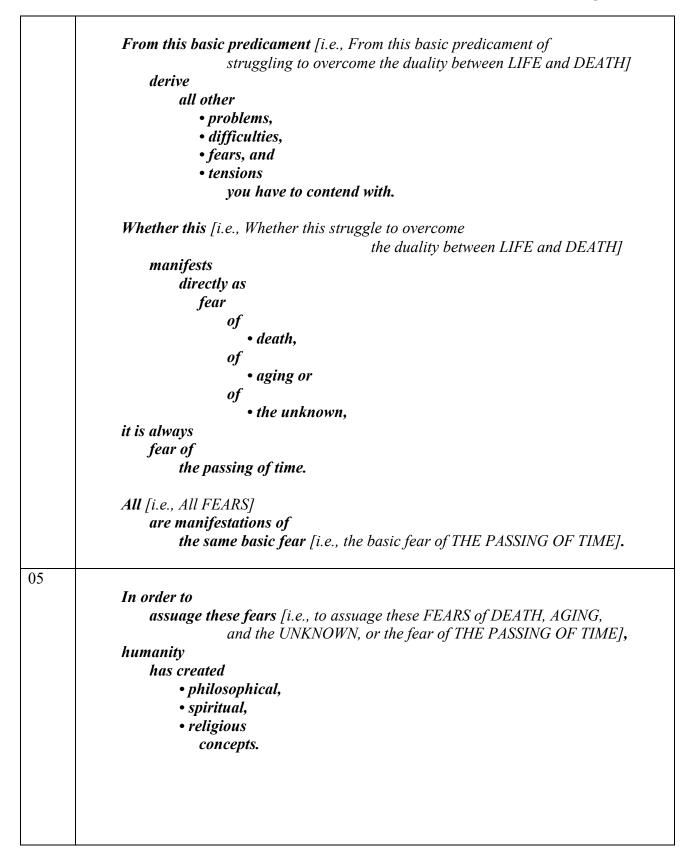
This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. 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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

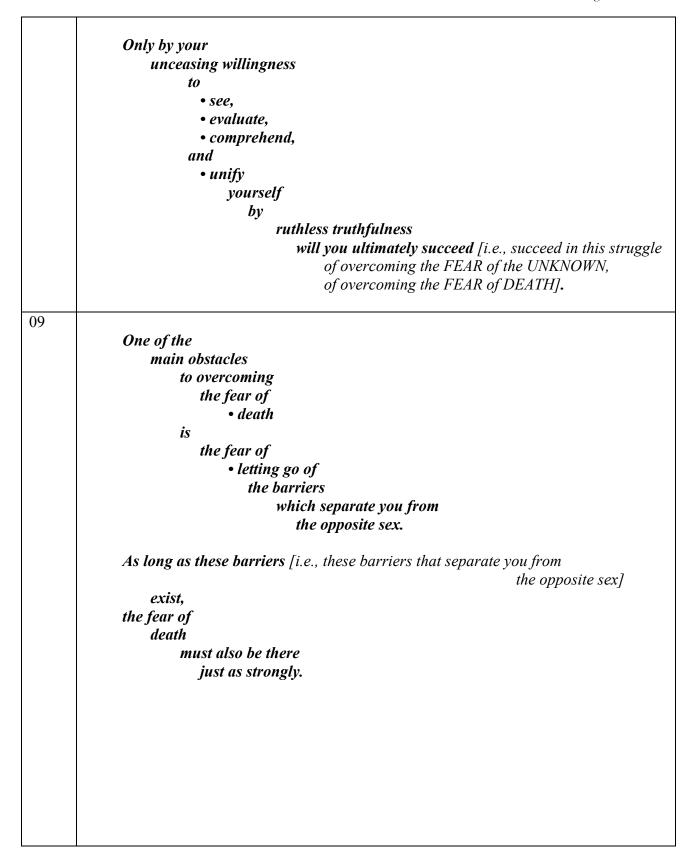
¶	Content
03	
	Greetings,
	my dearest friends.
	Blessings for each one of you.
	Blessed be
	your every effort
	in the direction of
	• self-development,
	• liberation, and
	• self-realization.
04	
	One of the fundamental human predicaments
	is the struggle to
	overcome the
	duality
	between
	• life
	and
	• death.



	But concepts [i.e., But philosophical, spiritual, and religious CONCEPTS],
	even if they result from
	attempts of
	one individual
	to pass on a
	true experience,
	will
	not
	relieve
	<i>the real tension</i> [ <i>i.e.</i> the real tension created by this duality].
	ine real tension [i.e. the real tension created by this duality].
	The only way to
	truly
	• overcome
	fear
	and
	• reconcile
	<i>the great duality</i> [i.e., the great duality between LIFE and DEATH]
	is to delve into
	the first unknown
	you fear so much:
	your own psyche.
	year energy energy
06	
	<i>This</i> [i.e., Delving into your own psyche]
	sounds simpler than it really is.
	To explore
	the unknown corners of
	one's own mind
	is by no means
	just
	a question of
	resolving dualities.
	resorring unumest
	There are many
	who ardently pursue
	a path of self-exploration
	yet shy away from
	certain facets of
	their innermost selves.

	The
	• tension and
	• disturbance
	is then [i.e., The tension and disturbance that arise when
	certain facets of their innermost selves are shied away from, is then]
	glibly explained away.
	These people
	may even have
	• made considerable progress
	and
	<ul> <li>resolved certain inner conflicts,</li> </ul>
	but
	vast areas of their psyche
	remain
	unknown.
07	
	To the degree you are
	unaware of what goes on within you,
	you will
	fear
	• the passing of time
	and
	• the "great unknown."
	When one is
	young,
	these fears
	may be assuaged.
	But sooner or later
	every
	human being
	will be confronted
	more directly
	with
	the fear of
	death.
	ucum.

	I want to emphasize it again:
	to the degree that
	you
	know
	yourself,
	you
	fulfill
	• your
	life,
	• yourself,
	• your
	dormant potential.
	<b>And to that degree</b> [i.e., to that degree you fulfill your life, yourself, and your dormant potential, all because you KNOW YOURSELF]
	death
	will
	• not be feared
	but
	• experienced as
	an organic development.
	The unknown will no longer pose a threat.
08	
	The path of
	self-discovery
	embodies
	this struggle [i.e., embodies this struggle of engaging the FEAR of the UNKNOWN, of engaging the FEAR of DEATH], my friends.
	<b>The avenues of escape</b> [i.e., The avenues of ESCAPE from this struggle of engaging the FEAR of the UNKNOWN, of engaging the FEAR of DEATH], even within the framework of this path, are too varied to enumerate.



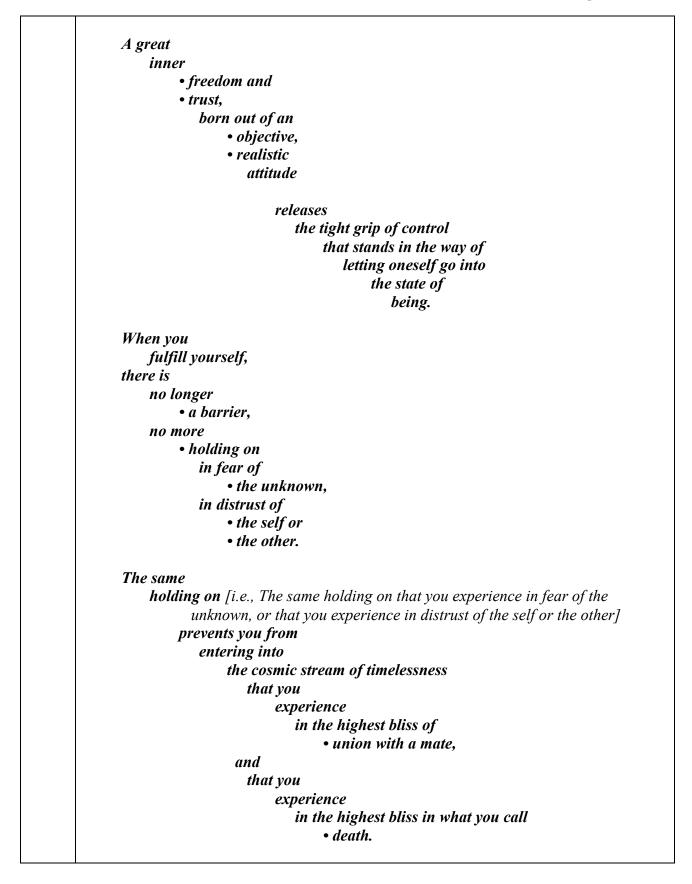
There is a	
very direct	t connection
betwee	en these three:
fea	ur of
	• one's own unconscious,
the	e fear of
	• love with the opposite sex,
and	
fea	ur of
	• death.
The connection	n between
the first tw	o [i.e., the connection between fear of one's own UNCONSCION and the fear of LOVE with the OPPOSITE SEX]
is beg	inning to dawn on you,
-	<b>art of the triad</b> [i.e., the fear of DEATH as the third part of this t e a novel idea.
-	e fear of DEATH connects to BOTH the fear of one's own
	CONSCIOUS AND to the fear of LOVE with the OPPOSITE SEA
will cease	
	ing theory, however,
010	ce you
	experience
	the connection yourself,
	in the effort of
	self-understanding.
[By EXPERIEN	NCING the fear of DEATH connecting with BOTH the fear of one
	own UNCONSCIOUS AND with the fear of EXPERIENCES of
	LOVE with the OPPOSITE SEX]
You will	
then	
kn	0W
	the truth of
	these words.

10 Self-fulfillment depends on fulfilling yourself as a • man or as a • woman, respectively. Ultimately, you cannot fulfill yourself without overcoming the barrier between • you and • the opposite sex, thus [i.e., thus, by OVERCOMING the barrier between you and the opposite sex,] truly becoming • a man or • a woman. Of course, there are also other aspects of self-fulfillment.

You may be unaware of certain potentials you possess: your • talents, your • strength, your • inherent good qualities, such as your • courage and • resourcefulness, your • broadmindedness, your • creativity. However, none of these can truly unfold in their inherent splendor unless a man truly becomes a man, and a woman truly becomes a woman. The self-realization that takes place while the barrier to union with a mate remains can be only • partial and • conditional.

	For this barrier [i.e., For this barrier to UNION with a MATE, this barrier to
	UNION with the OPPOSITE SEX]
	indicates
	a barrier to
	areas within the self
	that you
	shy away from
	exploring
	and
	• understanding.
	<i>It</i> [i.e., This barrier to UNION with a MATE, this barrier to UNION with the OPPOSITE SEX due to areas within the self that you shy
	away from exploring and understanding]
	indicates
	• a resistance to
	fully grown selfhood
	and
	• an insistence on
	artificial
	infancy.
	This
	carefully nurtured
	parasitical state
	prevents
	liberation
	through
	overcoming the fear
	which is a product of
	duality.
11	
	When
	all resistance to
	unknown areas in oneself
	has vanished
	so that one
	no longer fears oneself,
	one cannot possibly
	fear
	• other human beings,
	0
	including
	• the opposite sex.

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```
12
              Death
                  has many faces.
              Those who are
                  • afraid,
                          tightly holding onto
                              the little self,
                       may
                          experience
                              death
                                 as fearful
                                      • seclusion and
                                      • separateness,
              but for those who are
                  • not afraid
                       of
                          • living fully,
                       of
                          • reaching out
                and
                  • no longer preserving
                       the little self,
                          • death
                              is
                                 the glory
                                      that
                                         • union on this earth
                                             can be
                                       and
                                         • more!
```

Therefore, the struggle of self-realization, in the last analysis, must mean: first, removal of the barriers between • your consciousness and • the hidden areas of your psyche. These hidden areas are not always • covered up and • unconscious – they are often right in front of your eyes if you but choose to look at them. Second, removal of the barriers between • you and • your counterpart, whoever he or she may be at a given phase. And the third barrier is between • you and • the cosmic stream. Whenever this stream carries you, you will experience its rightness. *It* [*i.e.*, *The cosmic stream*] is functional at this stage of your being, *it* [*i.e.*, *the cosmic stream*] is organic.

	But people
	fearing
	• themselves,
	• the other,
	and therefore
	• the stream of being,
	• <i>do</i>
	not
	trust
	the passing of time.
	<i>They</i> [i.e., People fearing themselves, the other, and the stream of being] • hold on
	with the little self
	and
	• create a wall of clouds
	between
	• their higher consciousness
	and
	• their momentary awareness.
13	The three basic hindrances [i.e., the three hindrances creating a WALL of CLOUDS BETWEEN one's HIGHER CONSCIOUSNESS, the cosmic stream of being, AND one's MOMENTARY temporary AWARENESS] are • pride,
	• self-will, and
	• fear.
	All
	• faults,
	• problems,
	• confusions,
	• distortions,
	• conflicts, and
	• misconceptions
	derive from
	• pride,
	• self-will, and
	• fear

	The same triad [i.e., The triad or PRIDE, SELF-WILL, and FEAR] constitutes the barriers to the three avenues of self-expansion [i.e., self-expansion into the three avenues of EXPANSION: 1) expansion into the UNCONSCIOUS of the psyche, 2) expansion in losing the self in the experience of LOVING a mate, and 3) expansion in giving up self-direction in DEATH].
	Let us consider this more closely.
14	Take first the barrier between • consciousness and • the unconscious:
	pride.
	It [i.e., Pride] bars the way [i.e., bars the way of consciousness to the unconscious] because you may not like what you will find if you venture into the unknown [i.e., venture into the unconscious] within yourself.
	It [i.e., What you find in the unconscious] may not be • flattering or • compatible with your idealized self-image.
	Even if your finding [i.e., Even if what you find in your unconscious] proves not to be derogatory, you will fear it
	<i>might be</i> [i.e., you fear what you find in your unconscious might be derogatory].

	The importance of
	being admired
	makes you adopt the
	• standards
	and
	• values
	of others
	whose approval you seek.
	<i>This</i> [i.e., This adopting of standards and values of others whose approval you seek] <i>creates</i>
	• a block
	of pride,
	• a wall,
	• a cloud
	that hinders insight [i.e., hinders insight about
	what is in your unconscious].
	what is in your unconscious <sub>j</sub> .
15	S all will
	Self-will
	causes
	apprehension that
	<i>what you find</i> [i.e., that what you find in your unconscious]
	may
	force you
	• to do something
	your little ego
	is not inclined to do,
	0r
	• to give up something
	which it [i.e., which your little ego]
	is unwilling to surrender.
	Self-will
	wants
	the little ego
	to be
	in control,
	so you can
	cling to
	the known.

16 Fear bars the way when both • pride and • self-will indicate a lack of trust; then • fear makes you believe that the final reality is not to be trusted. Cosmic reality is embedded in your deep unconscious as the stream of cosmic events. If you enter into this stream, *it* [*i.e.*, *this stream of cosmic events*] cannot help but be • benign, bringing • happiness, • fulfillment, and • meaningfulness. • *Distrusting this stream* [i.e., *Distrusting this stream of cosmic events*] and therefore • holding on to what you know. in the belief that you might fare better than by taking the chance of entering the unknown, creates walls of fear. It is this fear that blocks full self-recognition.

17	
17	The triad of
	The triad of
	• pride, • self-will, and
	• fear
	•
	also applies to the barrier
	between a the self
	• the self
	and Line 10:1
	• losing the self in love
	to a mate.
	Pride enters
	because,
	whether you are
	• man
	or
	• woman,
	you fear the apparent
	• helplessness – and therefore
	• shame –
	of being given up to
	of being given up to
	a force of experience greater than
	your little ego.
	Love
	between the sexes
	is
	• a humbling experience
	and therefore
	• the enemy of pride.
	Your pride
	wants to
	• direct and
	• control;
	<i>it</i> [i.e., your pride]
	does not want
	to give over to
	any force,
	even if this force
	is most desirable.

	Even though
	• you and
	• everyone else
	go through life
	desiring to
	love,
	you still
	• block it [i.e., you still block love]
	and
	• find ways toward a compromise between
	both contradictory drives or directions [i.e., between BOTH the drives pushing AWAY FROM love AND the drives pulling TOWARD love] of your soul.
	The force
	driving you into
	love
	is great indeed,
	for it derives from
	your innermost nature.
	The drive
	deriving from
	• pride,
	• self-will, and
	• fear
	pushes you away from
	love.
18	9.16
	Self-will
	is opposed to the experience of love
	because
	<i>it</i> [i.e., because self-will]
	wants all control;
	it [i.e., self-will]
	cannot give itself up.
	It seems to you –
	erroneously, of course –
	that only when you
	• obey and
	• are governed by
	the little self
	are you safe.

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You are under the misapprehension
    that
        giving yourself over to
            the love force
                is the same as

    heedless and

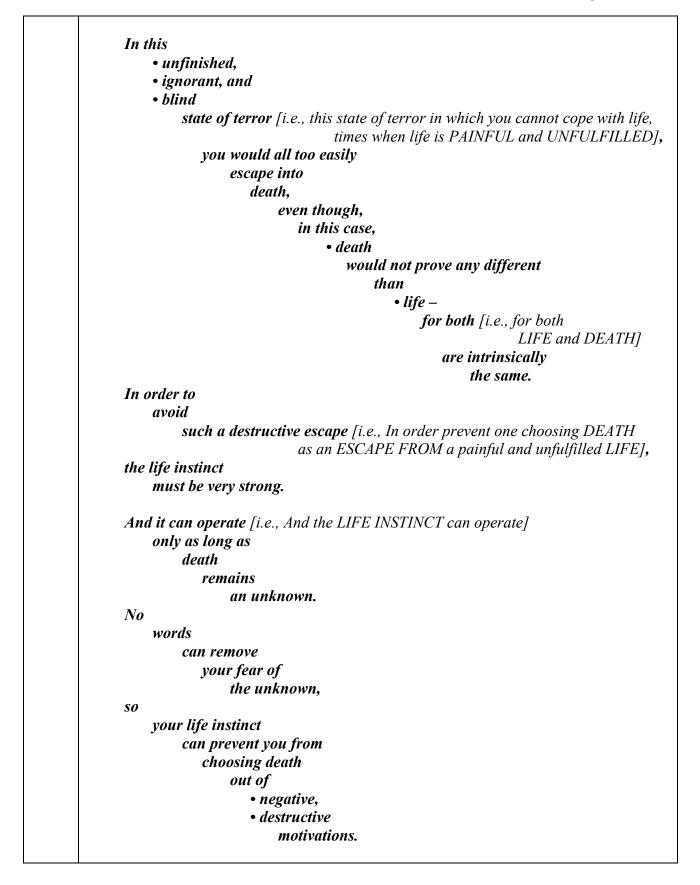
                   • headless
                       greed [i.e., as heedless and headless greed for PLEASURE
                               in the experience of love and UNION with a mate],
                   • unreasonableness,
                 and
                   • lack of realism.
This is not so.
    • Realism.
    • objectivity,
    • the ability to relinquish,
and
    • fearless willingness
        to enter love [i.e., to enter the EXPERIENCE of LOVE
                                                     with the opposite sex]
            are not only
                • compatible
            but
                • interdependent.
You block
    the experience [i.e., the experience of pleasure in love and UNION with a mate]
         out of fear of
            losing
                your dignity –
                   meaning pride –
             and
                your selfhood –
                   meaning self-will –
when, in reality,
    true
         • dignity and
         • selfhood
            can be gained
                only by
                   giving up
                        • pride and
                        • self-will.
```

19	
	The fear of
	losing
	• safety and
	• one's very life
	is not so different from
	the fear
	that blocks
	the blissful experience
	of
	self-forgetfulness
	in union with a mate.
	in union with a mate.
	Some of you may sense the similarity
	Some of you may sense the similarity,
	at least occasionally.
20	
20	The triad of
	• pride,
	• self-will, and
	• fear
	also influence one's
	attitude to
	death.
	Dying
	ultimately
	means giving up
	self-direction –
	and this surrender,
	strange as this may seem,
	appears Localitation
	humiliating.

	In order to
	avoid
	the humbling truth
	that
	the little self
	is
	not
	all-powerful,
	uu-powerjui,
	you hold onto it [i.e., you hold onto the LITTLE SELF] in
	• pride and
	• self-will,
	thereby
	creating
	ever stronger
	waves of fear.
21	
	In order to
	resolve this erroneous duality,
	particularly
	the conflict
	between
	• giving up the self
	and
	<ul> <li>full possession of the self,</li> </ul>
	I would like to present
	what may indeed sound like
	a paradox:
	are you finding yourself
	on such a laborious path
	of self-realization [i.e. on a path such as pathwork]
	only to become capable of
	giving yourself up
	to
	• union with the other sex
	and
	to
	• death?

	The truth is
	that you
	cannot give up
	successfully
	what you have not found,
	for you
	cannot freely let go of
	something you have never really possessed.
	Only when you can
	freely
	give up
	• your selfhood
	will you gain
	• more selfhood.
22	
	Now, if
	• death,
	or
	• dying,
	can be such a blissful experience,
	why then is it [i.e., why then is DEATH]
	perceived
	so darkly?
	Why doesn't
	• a death
	instinct,
	• a yearning for
	death
	exist,
	as, for example,
	the strong instinct
	to lose oneself
	in love?

Why must
death
be encountered
without
the help of
instinctual drives [i.e., WITHOUT the help of
instinctual drives TOWARD DEATH
and
why must human beings
work so hard
to overcome
the barrier of fear [i.e., the barrier of the fear of death]?
You may ask,
why is it that we, on this earth,
have to battle against
this great unknown [i.e., this great unknown: DEATH]?
At first glance, such questions seem
• justified and
• logical,
but when you take a closer look,
you will understand
that things
must be
as they are.
You see, my friends,
it would be
so easy to
wish for death
because
you cannot
cope with
life
when life
is
• painful and
• unfulfilled.



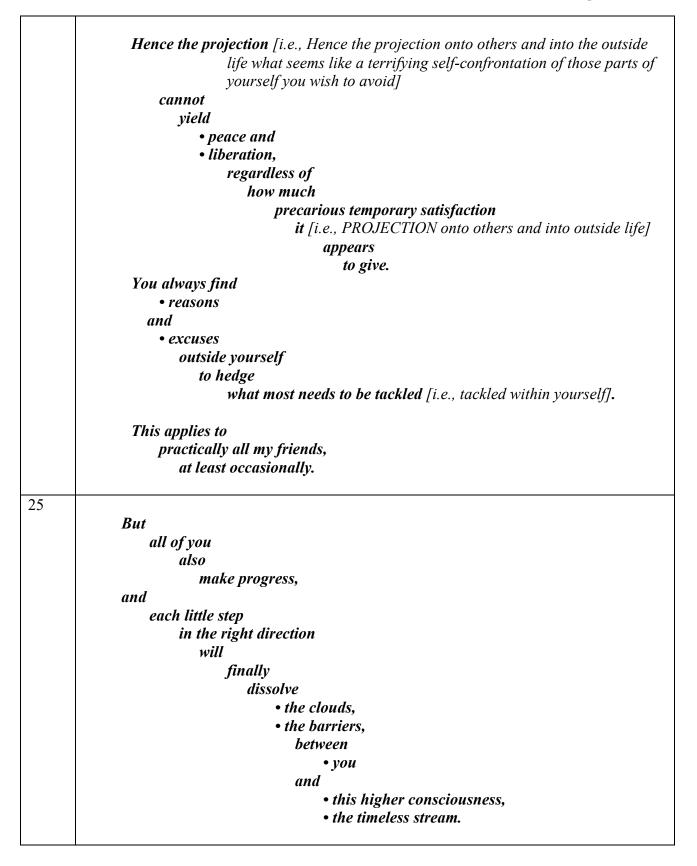
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This [i.e., This strong life instinct and the fact that death is an unknown and hence is
                       feared, both facts which prevent one from choosing death
                        as an escape from pain and an unfulfilled life]
    strengthens the stamina
        to try [i.e., to TRY LIFE rather than escape life]
            and try again,
                until
                   life is
                       finally
                           mastered
                               through
                                   understanding
                                       • the self,
                                     and hence
                                       • the universe.
Only in this endeavor [i.e., Only in this endeavor to MASTER LIFE]
    will the
        inner
            understanding
                finally
                   dawn
                        • that death
                           is not to be feared -
                    or,
                        • that it [i.e., or that DEATH]
                           is feared
                               only in exact proportion to
                                   the still existing fear
                                       of
                                          • living
                                        and
                                          • loving.
Hence
    • the sharp cleavage
         between
            • life
        and
            • death,
    • their illusory opposition,
         begins to
            dwindle.
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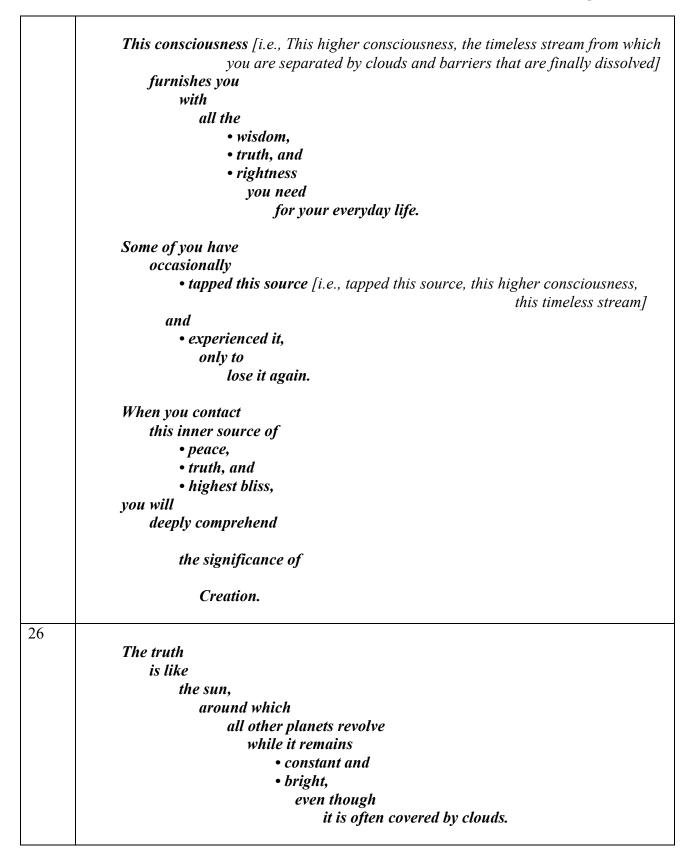
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The true understanding of
    these words
        can come
           only
               when
                  life
                       • is no longer a
                          threat
                     and
                       • no longer needs to be
                         fled
                              S0
                                 • your life instinct
                          will no longer have to
                              oppose
                                 • the death instinct;
                                     they [i.e., the LIFE instinct and
                                                           the DEATH instinct]
                                        will be
                                            one and the same.
You will then
    not need to
        • rush ahead [i.e., rush ahead TOWARDS DEATH
                                            to escape a painful LIFE],
    nor will you need to
        • hold back [i.e., hold back from facing DEATH, FEARING the unknown].
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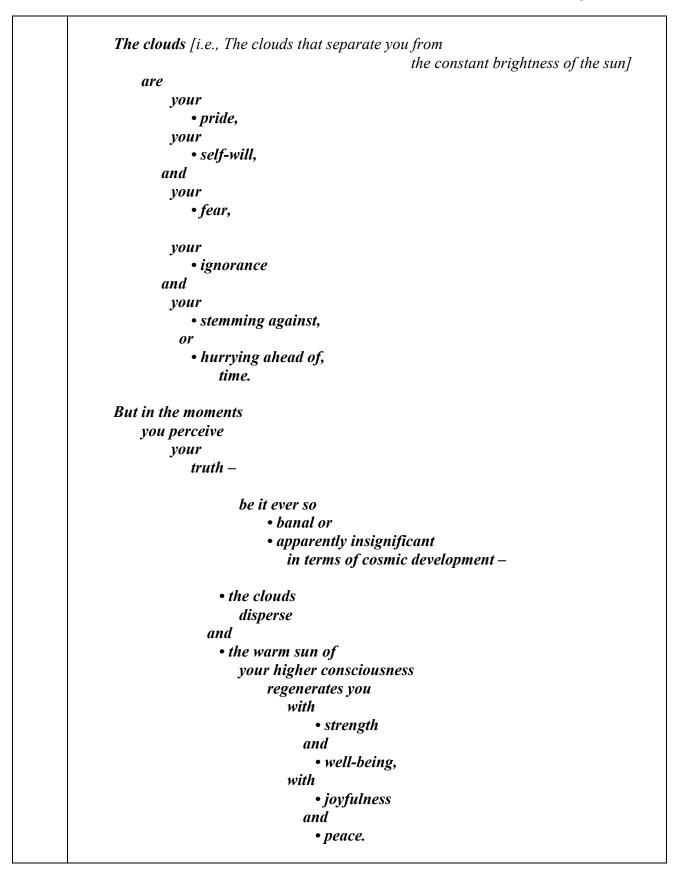
23	
	If you look at your
	• conscious
	and
	• unconscious
	attitudes
	toward
	• the passage of time,
	toward
	• life
	and
	• death,
	you will find that
	they [i.e., you will find that your conscious and unconscious attitudes
	toward the passage of time, and toward life, and death]
	are identical
	with
	• one another
	and
	with your
	• innermost,
	• hidden
	attitudes
	toward
	• love,
	regardless of
	your
	• conscious,
	• healthy
	desires.
	You will find that
	the fear of
	the unknown
	ine unknown
	plays a role
	in all these attitudes.

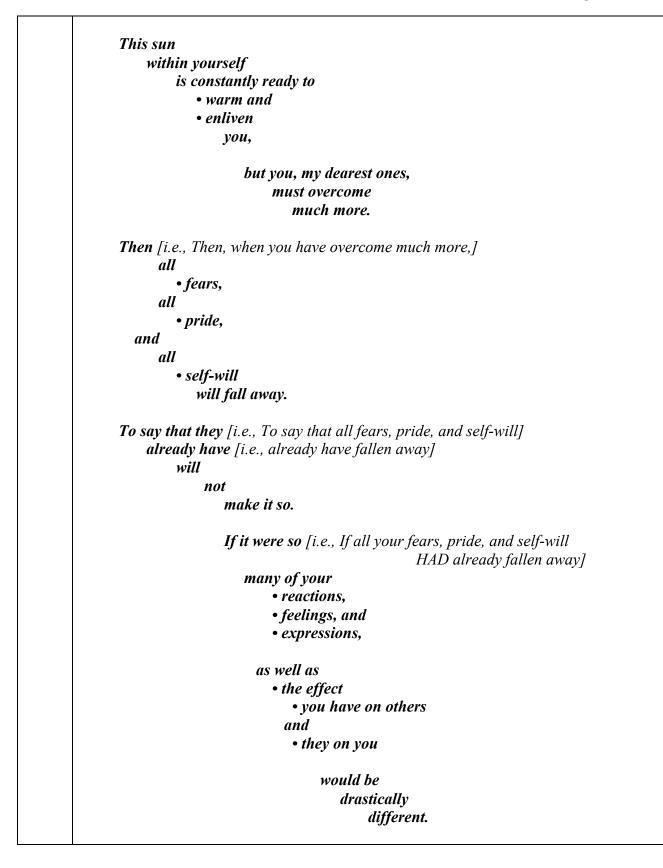
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You will find
   that you
        constantly
           fluctuate
               between
                  • trying to hold back time
                      in a fear-cramped motion,
               and
                  • rushing ahead
                      because you
                         cannot stand
                             the moment.
Very rarely indeed
   are you
        in harmony with
           the cosmic stream of
               your
                  • particular life manifestation,
               your
                  • individuality.
This [i.e., This being in harmony with the COSMIC STREAM of
       YOUR own PARTICULAR life manifestation, YOUR own INDIVIDUALITY]
   is what
        • being in peace with
           oneself,
        • being in harmony with
           God,
               really means:
                  not
                       • holding back,
                  not
                       • pushing toward,
                  but
                       • dissolving
                         in
                             the life stream,
                                 • in full possession of yourself,
                              yet
                                 • without fear of
                                     giving up self-possession.
```

	<b>This</b> [i.e., Being in harmony with the cosmic stream of YOUR own PARTICULAR life manifestation, of your own INDIVIDUALITY, being in PEACE with ONESELF, being in HARMONY with GOD – not holding back, not pushing forward, but DISSOLVING IN the LIFE STREAM, in full possession of yourself, yet without fear of giving up self-possession]
	is
	• the great experience
	that you are • blessed and
	• privileged
	• privilegea to have
	when you find your mate.
	when you jina your male.
	And this
	will ultimately be
	• the experience of
	going into
	a new form of
	consciousness.
24	
	The key to
	all this
	lies in
	self-discovery
	on the many levels
	from which
	you still shy away.
	When you
	avoid parts of yoursalf
	parts of yourself, you cannot help but
	project outwardly
	• onto others
	and
	• into the outside life
	what seems like
	a terrifying
	self-confrontation [i.e., project outwardly onto other what seems like a terrifying self-confrontation of parts of yourself you want to avoid].







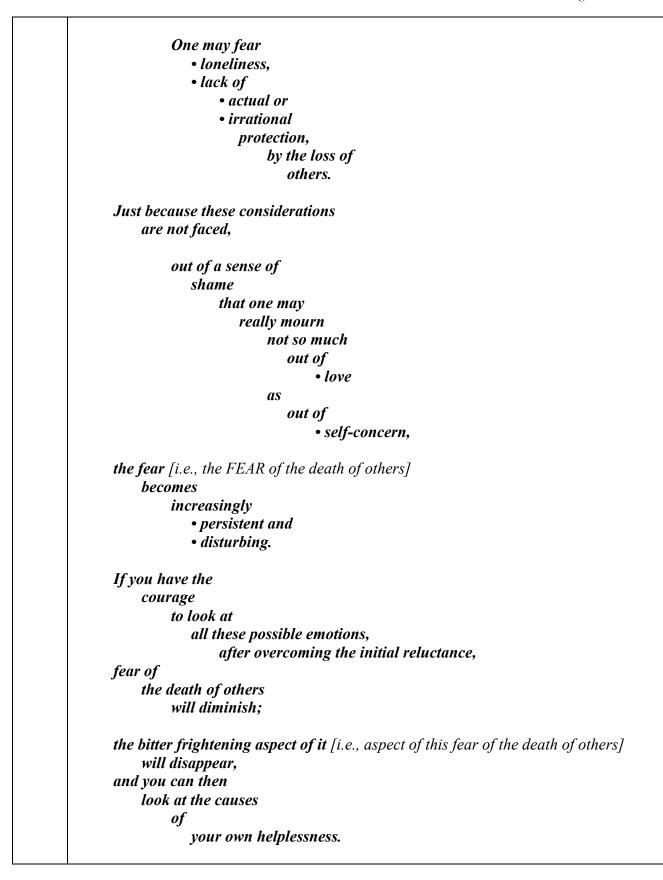


27	
_ /	This fie This topic concerning HIGHEP CONSCIOUSNESS this
	This [i.e., This topic concerning HIGHER CONSCIOUSNESS, this
	INNER SOURCE of peace, truth, and highest bliss, the timeless stream
	from which you are separated by clouds and barriers of PRIDE, SELF-
	WILL, and FEAR that are finally dissolved]
	is not
	an easy topic to understand.
	It [i.e., This topic]
	needs more than
	a searching for understanding with
	your mind,
	which,
	in itself,
	will accomplish little.
	·
	It [i.e., This topic]
	needs
	the keener understanding of
	your being,
	your being,
	which can come
	only when
	•
	you look at
	• the feelings
	that keep you from
	• happiness
	at this moment.
	If you look at
	your
	• desires,
	• fears, and
	• needs,
	your
	• apprehensions and
	• reactions –
	right
	or
	wrong –
	at
	• this and
	• every
	moment,
	you will find
	the eternal now.

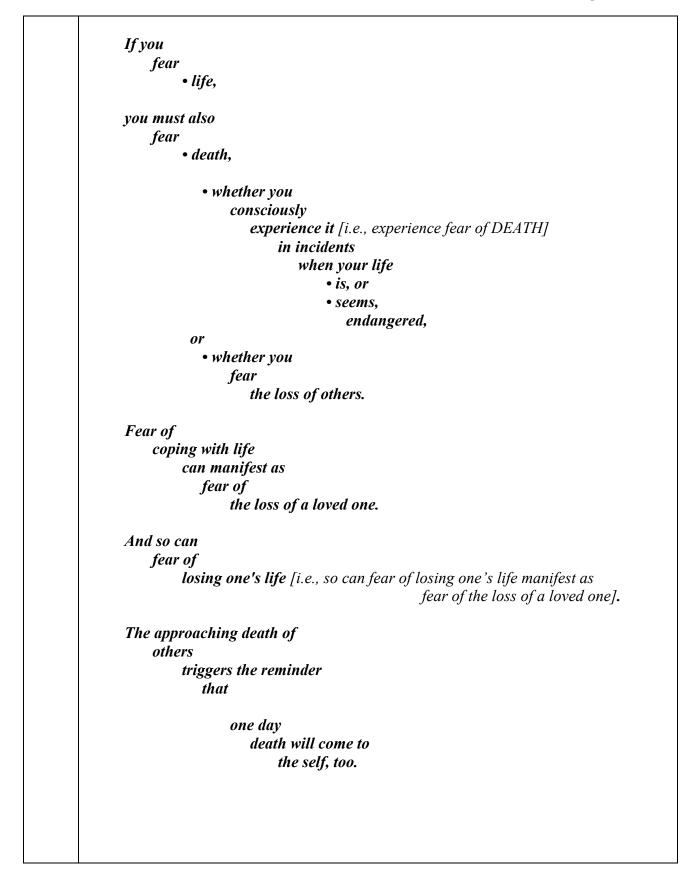
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In it [i.e., In the ETERNAL NOW]
    you can
        live
           • fearlessly
           • with rightful confidence in
               the unknown.
You do
    not
        have to
           become
               perfect;
        you
           are
               perfect,
                  in a sense,
                      when you can
                         calmly
                              • face,
                              • acknowledge,
                            and
                              • come to terms with
                                your
                                     present
                                        imperfection.
```

```
28
              When you
                   • no longer
                       struggle against
                          the self,
                               thus
                                  shedding your
                                       • pride and
                                       • pretense,
                 and
                   • become
                       willing to
                          change,
                               thus
                                  shedding your
                                       • self-will,
                                    together with
                                       • all fears
                                           of
                                              • self,
                                            of
                                              • others,
                                            of
                                              • life,
                                            of
                                              • love
                                         and
                                            of
                                              • dying –
                                                      all these [i.e., ALL pride, pretense, self-will,
                                                                     and fears of self, others, life,
                                                                     love, and dying]
                                                         evaporate
                                                             like ice
                                                                 in the sun.
```

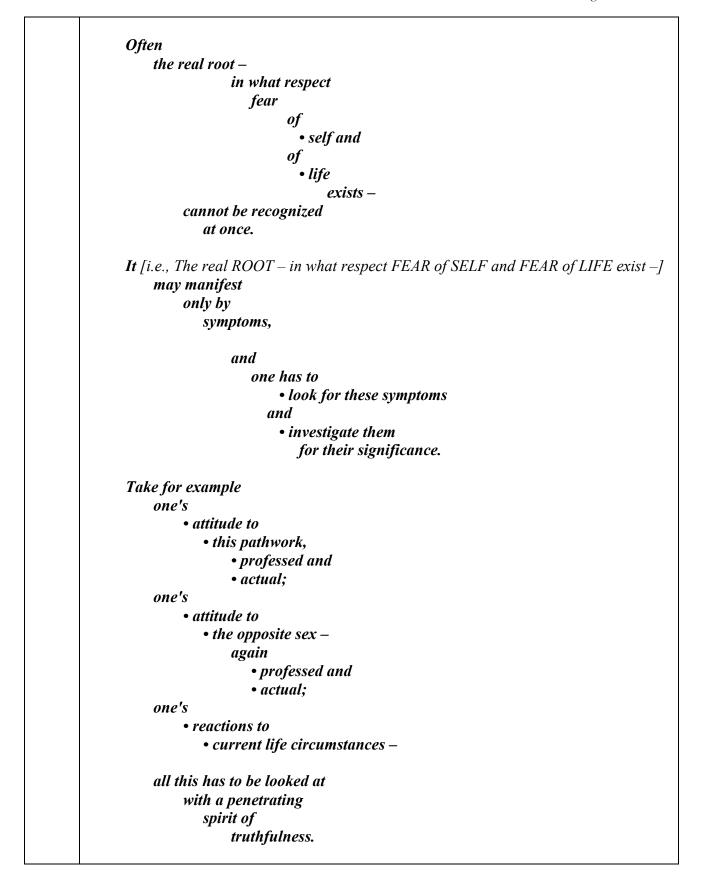
29	Are there any questions?
	QUESTION:
	What about a person who does
	not fear
	death
	for
	• himself,
	but just for
	• people he loves.
	In other words,
	can
	the fear of death
	be for
	other people?
30	
	ANSWER:
	<i>This</i> [i.e., <i>This fear of death for other people</i> ]
	may easily be
	<i>a projection</i> [i.e., a projection of YOUR fear of death ONTO other people].
	It [i.e., This fear of death for other people]
	may also be
	a reversal of
	the fear of life.
	If one
	fears
	life,
	certain other people
	may represent
	the security
	one feels lacking
	in oneself.



	Attaching
	• the fear, or
	• other negative emotions,
	to where they
	<i>really belong</i> [i.e., where they really belong – here actually
	experiencing the real fear of HELPLESSNESS]
	rather than
	experiencing them
	<i>in displacement</i> [i.e., here, RATHER THAN experiencing the actual fear of HELPLESSNESS in DISPLACEMENT as an experience of fear of LOSS of others in DEATH], is always a relief.
31	
	But
	the work
	begins
	only then [i.e., But only AFTER placing the fear where it
	belongs – here in facing the real fear of helplessness – can
	the REAL WORK begin, namely]:
	finding
	• why
	one
	fears life so much
	that one has to
	cling to
	others;
	• why
	one
	does not use
	the inborn faculties
	to
	live
	fully
	juny
	and therefore
	no longer
	fear
	• life
	or
	• death.



	But this fear [i.e., But this fear that "one day" death will come to the self, too, when this reminder is triggered by the approaching death of others] is still so hazy that one experiences it only through the other person.
	Only when an actual confrontation [i.e., an actual confrontation of one's own death] occurs can one really gauge whether or not one is afraid of dying.
32	This projection [i.e., This projection onto others as one's fear of the others' death] applies both to the fear of • living alone and to the fear of • one's own death.
	<b>Both these</b> [i.e., Both the fear of living alone and the fear of one's own death] indicate the same thing [i.e., indicate the same thing: one's fear of HELPLESSNESS in living one's own LIFE].
33	All this would have to be investigated. Wherever fear of • life, or • confronting a certain problem [i.e., a certain problem in life] exists, you will be disturbed by the fear of death in one form or another.

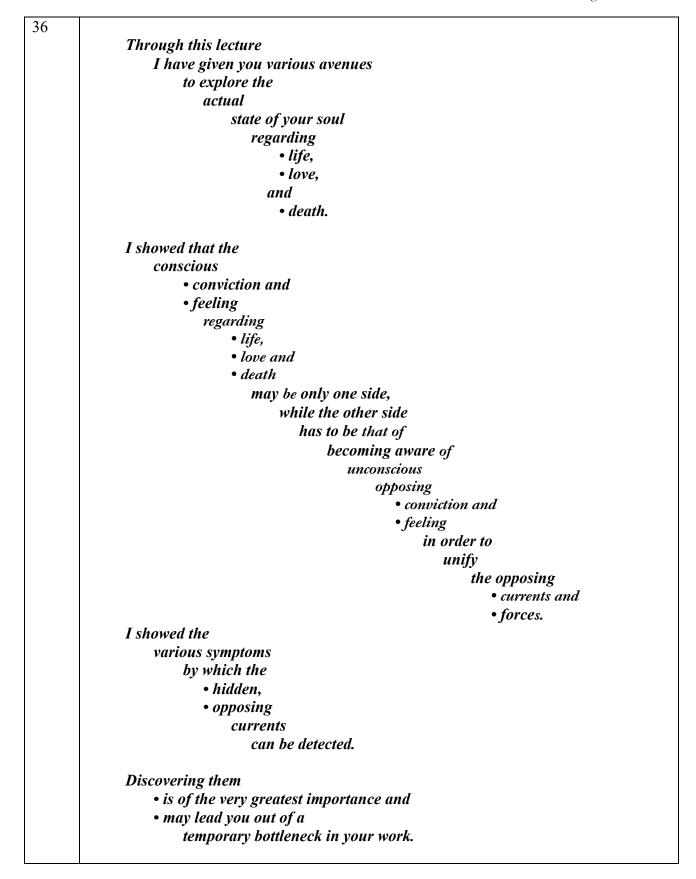


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	When you can determine a • fear of,
	or to use a more psychological term, • resistance to,
	• your innermost self,
	you can be sure that • fear of
	• death
	must exist in equal measure.
	And so does the • fear of • loving, of • letting go of yourself in this great experience [i.e., in this great experience of loving a mate]. Find it [i.e., FIND this FEAR of letting go of yourself in this GREAT EXPERIENCE of LOVING a mate]; see it [i.e., SEE this FEAR of letting go of yourself in this GREAT EXPERIENCE of LOVING a mate] in yourself, and you will have conquered a great deal.
34	Of course, these words are directed to everyone.

35	
	It is also important to note
	that you are often
	<b>misled in this respect</b> [i.e., misled in respect to this FEAR of letting go of
	yourself in this GREAT EXPERIENCE of LOVING a mate]
	because
	<i>in your fantasy life</i> [ <i>i.e.</i> , <i>in your life in your sexual fantasies</i> ]
	these fears [i.e., these FEARS of letting go of yourself in this
	GREAT EXPERIENCE of LOVING the OPPOSITE SEX]
	do not exist.
	You may
	deny the existence of
	the fears
	of
	• loving [i.e., deny the FEARS of EXPERIENCES of LOVING the
	OPPOSITE SEX
	and
	of
	• self-surrender [i.e., deny the FEARS of SELF-SURRENDER in
	the EXPERIENCES of LOVING the OPPOSITE SEX]
	because
	you
	• are acutely aware
	that you
	ardently desire
	this fulfillment [i.e., this fulfillment in
	EXPERIENCES of LOVING
	the OPPOSITE SEX]
	and
	• can experience it [i.e., can EXPERIENCE this
	1 E
	fulfillment of LOVING the OPPOSITE SEX]
	without inhibition
	in
	fantasy.
	junusy.

You then believe	
• that	
outer reasons	
are responsil	ble for
your inc	apacity
to act	ually realize
	<i>his fantasy life</i> [i.e., You believe OUTER reasons are responsible for your INCAPACITY to actually EXPERIENCE this fulfillment of LOVING the OPPOSITE SEX that you experience in your fantasy life]
and	
• that these reasons	
have	
nothing to do	
with	
you. But	
if you	
ij you cannot	
	But if you cannot realize or actualize]
this fant	
there must be	
an opposing current	
of fear in you	
	the experience.
_	
To a line To The	
•	D this opposing current of FEAR],
to	
	this opposing current of FEAR]
out of hiding,	
is so very imp	portant.
It is a vast step forward	
compared to	
the belief	
that one is	
	<i>i</i> obstructions
while all the time	
	time these INNER obstructions that are responsible for
•	pacity to actually EXPERIENCE fulfillment of LOVING
	OSITE SEX that you experience in your fantasy life]
continue to exis	
continue to entis	



37		
	QUESTION:	
	Wouldn't a	
	fear of	
	jeur oj	
	heing laft	
	being left	
	also account for	
	the fear of	
	losing dear ones?	
	ANSWER:	
	Yes, this is what I said at first.	
	The	
	• insecurity,	
	the	
	• fear of having to confront life alone –	
	hence the	
	• fear of life	
	in pure form,	
	once it is broken down and analyzed.	
20		
38	1177 (1	
	Where there is	
	fear	
	of	
	• life,	
	there must be	
	fear	
	of	
	• love	
	and	
	of	
	• death.	
	- dealn.	
	Whoro	
	Where one of these fages exists	
	one of these fears exists,	
	one of these fears exists, the other two	
	one of these fears exists,	
	one of these fears exists, the other two	
	one of these fears exists, the other two	

٦

	When you establish
	<i>this link</i> [i.e., this link among fear of LIFE, fear of LOVE, and fear of DEATH] <i>within yourself,</i>
	you are bound to
	experience
	• growth,
	• liberation,
	• strength,
	• confidence.
	It cannot be otherwise.
39	
	Blessings
	for each one of you.
	Do not despair, my friends,
	when you sense
	the barriers
	I discussed tonight.
	They are
	removed more effectively
	through
	• awareness of
	their existence
	than
	through
	• ignorance.
	Please
	• realize and
	• understand
	this important truth.
	Make it your own
	by testing it,
	and
	you will rejoice.
	Be blessed
	in this
	new awareness,
	each one of you.

Т

Be in
• peace,
be in
• yourself,
and therefore in [i.e., and therefore, by being in YOURSELF, be in] • God!

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