

Liberation and Peace By Overcoming Fear of the Unknown

Study Guide for Online Meetings on PL 123

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Week 1: The Fundamental Duality of Life and Death

Week 2: Fear of the Unknown - in Any Form

Week 3: Unconscious Barriers of [Pride, Self-Will, and Fear](#) PL 30

Week 4: Where do you still shy away from looking at yourself?

Week 1: The Fundamental Duality of Life and Death

Greetings, my dearest friends. Blessings this evening for each one of you. Blessed be your every effort in the direction of self-development, liberation, and self-realization. In spite of the recent interruption, I should like to continue with the last series of lectures. PL 123

Exercise 1a: Pause for a moment and consider the PL teachings about blessings:

Blessing really means the vigorous total wish for good, coming from the innermost self, from the divine inner being; the wish for the good of the unitive principle where there are no opposites and no conflicts.

[The Process and Significance of Growing](#) PL 144

Explore how you perceive the intention of this blessing. Notice if you are receptive to it. If not, what wishes would you prefer to have extended to you?

Go through the days in terms of the various moods that "overtook" you during this specific day.

[Outer Events Reflect Self-Creation](#) PL 211

Exercise 1b: Notice the phrase ‘*in spite of the recent interruption*’? An easy way to begin examining a fear of the unknown is to notice where and when smaller feelings of fear, anxiety, or concern occur every day., yet are quickly forgotten.

Create a personalized method for ‘vacuuming up’ such disharmonious moments so that you can see if they reveal a larger, general climate or attitude towards life that you may not be fully aware is active in you. A wide range of methods can be used, such as [Daily Review](#) PL 28.

Overcoming Dualistic Thinking

One of the fundamental human predicaments is man's struggle to overcome the duality between life and death. From this basic predicament derive all other problems, difficulties, fears, and the tensions that man has to contend with.

Whether this manifests as the direct fear of death in times one confronts it, or as the fear of aging, or the fear of the unknown in any form -- it is always fear of the passing of time. They are all manifestations of the same nucleus.

If you look at your soul movements regarding the passing of time, and your conscious or unconscious attitude toward life and death, you will find that they are identical and that both are identical with your innermost and hidden attitudes toward love, regardless of conscious, healthy

desires in this respect. You will find that the fear of the unknown plays a role in all of them. You will find that you constantly fluctuate between holding back time in fear, in a 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 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. This is the great experience that man is blessed and privileged to have -- when finding his mate. And this will ultimately be the experience when going into a new form of consciousness. PL 123

Exercise 1c: Do you fear death? If not, notice if you instead focus on loss, change, or even the passage of time. All of these are simply the detritus that result from the process of organic life expanding and growing. Unlike hermit crabs or insects, we become attached to our current shells or exoskeletons once we complete major aspects of physical growth. But holding onto old attitudes is as impractical as trying to wear your baby clothes! Find examples of your own.

Taking Refuge in Intellectual Concepts

In order to assuage these fears, man has created philosophies -- philosophical, spiritual, religious concepts. But as long as he adopts concepts, even if they are the result of a true experience of one individual who attempts to pass it on, the real tension will not be relieved. The only way to truly overcome this hardship is by delving into the first unknown that man fears so much and which finally leads to overcoming the great duality, and that is his own psyche.

This sounds simpler than it really is. To explore the unknown corners of one's own mind is by no means just a question of either/or. There are many who ardently pursue a path of self-exploration, yet they shy away from certain facets of their innermost selves. The resulting tension and disturbance is then glibly explained away by outer reasons.

To the degree that you are unaware of what goes on in you, fear of the passing of time, fear of the "great unknown" must exist. To the degree that man knows himself, does he fulfill his life, himself, his dormant potentials. And to that degree, death cannot be feared, but experienced as an organic development. The unknown factor can no longer be a threat. PL 123

QUESTION: *Wouldn't a fear of 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.

Where there is fear of life, there must be fear of love and of death. Where there is one of these fears, the other two must exist as well. When you establish this link within yourself, you are bound to experience growth, liberation, strength, confidence. It cannot be otherwise. PL 123

Daily Review 3.0 from PL 56

Learn to investigate your reactions, and ask yourself what the meaning and further significance of them may be. What do they imply? What lies behind the emotions you register in the most casual incidents of your life? What is the emotion you register just at first, and what is behind it?

The Capacity to Wish: Healthy and Unhealthy Motives in Desire PL 56

Week 2: Fear of the Unknown - in Any Form

This path of self-discovery represents such a struggle, my friends. The areas of escape, even within the framework of this path, are too varied to enumerate. Only your unceasing will and ruthless truthfulness with yourself to see, to evaluate, to comprehend, to connect, and to unify will finally yield more and more results in this respect.

This is not an easy topic to understand. It needs more than searching understanding with your mind. This in itself will accomplish little. It needs the deeper understanding of your being, which can come only when you look at the feelings that keep you from happiness at this moment, in the now. PL 123

Exercise 2a: What does the phrase ‘ruthless truthfulness’ mean to you? I usually remember this as ‘scrupulous honesty’ because that onomatopoetic phrasing describes how it feels to the Ego when I am scraping away the excuses, euphemisms, and defenses that it uses to barricade itself.

Breathe into what IS

If you look at your desires and fears, your needs, your apprehensions, and reactions -- right or wrong -- at this moment, at each moment, then you find into the eternal now. In it, you can live fearlessly, with the 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 in full understanding come to terms with your present imperfection.

By no longer struggling against the self, thus shedding pride and pretense, yet being willing to change, thus shedding self-will, the fear of self, of others, of life, of love, and of dying -- all these evaporate like ice in the sun. PL 123

Each and every living instant -- I do not care whether it is beautiful or ugly, easy and lighthearted or difficult and heavy -- contains the potential to be in bliss, provided you penetrate the now to its deepest level. Each instant contains ultimate truth if you but want to turn into the right direction. [Two Basic Ways of Living - Toward and Away From the Center](#) PL 168

Exercise 2b: Find a short, simple phrase that encourages you to be present to what IS for 5 seconds, rather than *what should* or *might* be. Practice saying it when you feel uncomfortable, have an urge to change something, want to look away, or distract yourself. Notice what happens.

Daily Review 2.0 PL 28

<http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Track your daily experiences of disharmonies. After keeping logs for several weeks, see if you can find a common denominator.

Daily Review				
DATE	SITUATION	REACTION	BEHAVIOR/ RESPONSE	JUDGMENT
	Facts/Circumstances of Disturbance	Feelings, thoughts, emotions	How You Acted (Exaggerated/Minimized)	Affirmed/Negated My Belief That...
10/01/20	Late for work	Fear/anxiety about job	Yelled at kids	I'm a bad mom
10/01/20	Fight re dinner cleanup	Felt let down by family	Didn't speak for hours	People are inconsiderate

Graphic created by Shakila F.

Death has many Facets

For him who is afraid, holding tightly to the little self, death may be experienced as fearful seclusion and separateness. But for him who is not afraid of living fully, to reach out and no longer preserve the little self, death is the glory that union on this earth can be and more so! Therefore the struggle of self-realization, in the last analysis, must mean the following!

First: The removal of the barriers between your consciousness and the hidden areas of your psyche. These hidden areas are not always covered up, unconscious -- they are often right in front of your eyes if you but choose to look at them. They are not so far from sight; they only appear to be. PL 123

Exercise 2c: Continue to practice being with what IS whenever you feel uncomfortable. Notice any shifts in perception after saying the phrase you chose in 2b.

Second: The removal of the barriers between you and your counterpart, whoever he or she may be at a given phase. PL 123

Exercise 2d: A 'counterpart' is someone who resembles, complements, or completes us. Spend some time noticing what aspects of yourself you withhold, even if you are transparent in many interactions. Admitting such withholding does not obligate you to share it – the invitation here is only to bring make any self-imposed barriers conscious.

Third: The next barrier is between you and the cosmic stream. Wherever this stream carries you, you will see that it is right. It is functional at this stage of your being. It is organic. But man, in his fear of himself and of the other and therefore of the stream of being, does not trust the passing of time. He holds on with his little self and wants to determine with his little self. Thus he creates a wall of clouds between his higher consciousness and his momentary awareness. PL 123

Exercise 2e: Individual spiritual beings cannot 'read' our inner thoughts and feelings without our permission. Here, the reference is to the unitive state that enfolds all of us – a non-personified energy. Contemplate your resistance to being part of a larger whole. (Alternatively, imagine your thumb seeing itself as able to function 'on its own' and seeing its service as a form of slavery.)

Behind the wall you keep all that which is unpleasant to face -- not only your faults and weaknesses but also all things that confuse and frighten you. Due to an unconscious wrong conclusion, you continue to fear it and prevent yourself from facing it. All that is locked behind the wall. [The Wall Within](#) PL 47

Fear of Death as a substitute for other fears

QUESTION: *What about a person who does not fear death for himself, but just for people he loves. In other words, if the fear of death exists for other people?*

ANSWER: This may easily be a projection. It may also be a reversal from the fear of life. If one fears life, certain other people may represent the security one feels lacking in oneself. One may fear loneliness, lack of actual or irrational protection by the loss of others. PL 123

By having the courage to look at all these possible emotions after having overcome the initial reluctance, the fear of the death of others will diminish. The bitter, frightening aspect of it will disappear, and one can then look at the causes of one's own helplessness. Attaching the fear or other negative emotions to where it really belongs, rather than experiencing it in displacement, is always a relief.

But only then does the work begin in finding why one fears life so much that one has to cling to others and why one does not use the inborn faculties so as to live fully and therefore to no longer fear life or death.

Wherever there exists a fear of life, of confronting a certain problem, you will be disturbed by the fear of death in one form or another. PL 123

Exercise 2f: Find the truth in the statement above. Whenever you sense a forcing current, it was activated by fear. Trace it back! What did you fear will be lost? Status? Influence? Affection?

Fear of Death covers up a fear of loving

Often the real root -- in what respect fear of self and of life exists -- cannot be recognized at once. It may manifest by symptoms only, and one has to look for these symptoms and investigate them for their significance.

For example, one's attitude to this pathwork, professed and factual; one's attitude to the opposite sex, again professed and actual; one's reactions to current life circumstances -- all this has to be looked at with a penetrating spirit of truthfulness. When you can determine a fear of, or to use a more psychological term, resistance to your innermost self, you can be sure fear of death must exist in equal measure -- and also a fear of loving, of letting go of yourself in this great experience. Find it, see it in yourself, and you will have conquered a great deal.

It is also important to note that man is often misled in this respect because in his fantasy life these fears do not exist. When speaking about the fear of loving, of self-surrender, he may deny the existence of these fears because he is acutely aware of the fact that he ardently desires this fulfillment and experiences it without inhibition in fantasy. He then believes there are outer reasons responsible that he does not actually realize this fantasy life, reasons which have nothing to do with him. But if he cannot realize this fantasy life, there must be the opposite current in him which prevents the experience due to fear.

To find it, to lift it out of hiding is so very important. It is a vast step forward, compared to the belief that one is free from obstructions, while they continue to exist underground. PL 123

Daily Review 2.0 PL 28

Daily Review				
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	Facts/Circumstances of Disturbance	Feelings, thoughts, emotions	How You Acted (Exaggerated/Minimized)	Affirmed/Negated My Belief That...
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10/01/20	Fight re dinner cleanup	Felt let down by family	Didn't speak for hours	People are inconsiderate

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Track your daily experiences of disharmonies. After keeping logs for several weeks, see if you can find a common denominator.

Graphic created by Shakila F.

Go through the days in terms of the various moods that "overtook" you during this specific day. [Outer Events Reflect Self-Creation](#) PL 211

Week 3: Unconscious Barriers of Pride, Self-Will, and Fear PL 30

A long time ago, I discussed that three basic, major hindrances are pride, self-will, and fear. I tried to show you how all faults and later how all problems, confusions, distortions, conflicts, and misconceptions derive from pride, self-will, and fear, at least in one form or another. It is this same triad which constitutes the barrier to the three facets of self-expansion just discussed. Let us consider this more closely. PL 123

Pride First is the barrier between consciousness and what exists in the unconscious mind, pride. It bars the way because you may not like what you find. It may not be flattering and not compatible with the idealized self-image. Even if the result of the finding proves not to be derogatory, you fear that it might be so. The importance of being looked upon with admiration makes you adopt standards and values of others whose approval you seek. This creates a block of pride, a wall, a cloud, which hinders insight. PL 123

Exercise 3a: To whatever degree you respond “*I am not a proud person*”, explore the evidence that leads you to accept that statement. Subtle examples of pride can be a challenge to uncover.

Self-Will bars the way in your apprehension that what you find may force you to do something that your little self is not inclined to do, to give up, or to assume a way of life that seems unwelcome, often merely because it is new and unfamiliar. Self-will wants the little ego to be in control, and it must therefore cling to the known.

Fear bars the way in that both pride and self-will indicate a lack of trust, believing rather that the final reality is not to be trusted. Cosmic reality, imbedded in your deep unconscious and existing in the stream of cosmic events if you enter into it, cannot help but be benign, bringing happiness and fulfillment and meaningfulness. Distrusting this fact 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. PL 123

Exercise 3b: Consider your relationship with 3 forms of control: Overt expressions of power over others. Covert moves that take a while to identify as power moves, such as a gradual invasion of personal space or covering something up so as to evade detection. Creating chaos destroys the control others exercise, and may be done consciously or unconsciously, overtly or covertly

Pride, Self-Will, and Fear block any form of love

The triad of pride, self-will, and fear applied to the barrier between the self and losing the self in love to a mate are manifest. Pride applies because, whether man or woman, you fear the apparent helplessness, and therefore shame, of being given up to a force of experience greater than your little self.

Love between the sexes is a humbling experience and therefore the enemy of pride. Your pride wants to direct and control. It does not want to be given up to any force, even if this force is most desirable. And even though you and everyone else go through life desiring this experience while at the same time blocking it and finding ways and means toward a compromise between both contradictory drives or directions of your soul. The force driving you into this experience is great indeed, for it derives from your innermost nature. PL 123

The second drive deriving from pride, self-will, and fear pushes you into the opposite direction. Self-will is again opposed to the experience because it wants all control. It cannot give itself up. It erroneously seems to you that only by obeying and being governed by the little self are you safe. You are under the misapprehension that giving yourself up to this force is one and the same as heedless and headless greed, unreasonableness, and unrealism.

This is not so, as I have pointed out time and again. Realism, objectivity, the ability to relinquish, and fearless willingness to enter the great experience are not only compatible but interdependent.

You block the experience in the fear of losing your dignity -- therefore pride -- and your selfhood -- therefore self-will -- when, in reality, true dignity and selfhood can only be gained by giving up pride and self-will. PL 123

Exercise 3c: Review how these 2 drives have affected your relationships with others.

The fear of losing safety and of one's very life is not so different from the fear that blocks the blissful experience of self-forgetfulness in union with a mate. Some of you may sense the similarity, at least occasionally. PL 123

Exercise 3d: Use the tool of Daily Review to find examples of pride, self-will, and fear in your relationships on a daily basis. Until we see the evidence, it can be easy to deny.

An example from PL 60:

Sincerely investigate your everyday occurrences, irritations, and annoyances.

Find out what in yourself responds or corresponds either to a similar characteristic (although perhaps on a quite different plane) or to the exactly opposite extreme of the person who has provoked you.

If you truly find the corresponding note in yourself, you will automatically cease to feel victimized.

Although a part of you enjoys just that, it is a doubtful joy. It weakens you and is bound to make you fearful. It enchains you utterly. By seeing the connection between your inner wrong currents and attitudes and the outer unwelcome occurrence, you will come face to face with your inadequacy.

Instead of weakening you, this will make you strong and free. [*The Abyss of Illusion*](#) PL 60

Dying is the ultimate test of faith

The triad of pride, self-will, and fear applies to one's attitude to death in a way very similar to one's attitude to the love experience with a mate, only much more so.

Dying means giving up the final self-direction; and this, strange as this may seem, in a certain way appears humiliating. In order to avoid the humbling truth that the little self is not all-powerful, man holds on to it in pride and self-will, thereby creating ever stronger waves of fear.

In order to overcome this erroneous duality, particularly the conflict between giving up the self and full possession of the self, I would like to say what may indeed sound like a paradox. -- You find yourself in the labor of such a path of self-realization in order to be capable of giving yourself up -- in union with the other sex, and in death.

-- You cannot give up successfully that which you have not found. For you cannot freely let go of something you have never really possessed.

-- Only when you can give it up freely, will you gain more -- selfhood!

PL 123

Exercise 3e: Consider how 'deathbed confessions' fit these descriptions.

"Why is it that we on this earth have to battle against this great unknown?"

Now, the question may arise, if death, or dying, or the state of dying, or of being dead can be such a blissful experience, why then is the perception of this so darkened? Why does not the instinct toward it exist as, for example, the strong instinct toward losing oneself in love? Why must it be blocked off without the help of instinctual drives, therefore necessitating such hard work to overcome the barrier? Why is it that we on this earth have to battle against this great unknown?

Upon first glance, such questions seem justified and logical, but when you take a closer look, you will understand that it must be as it is.

You see, my friends, the confusion would be so easy -- to wish death because you cannot cope with life, because life is painful and unfulfilled. In this unfinished, ignorant, and blind state, of being in terror of life, and not desirous of coping with the issues of life, you would all too easily escape into death -- even though in this case death would not provide a different experience than life, for both are intrinsically the same.

In order to avoid such a destructive escape, the life instinct must be so strong, and can operate only as long as death remains an unknown factor. No words will remove this fear of the unknown, so that your life instinct will prevent you from choosing death out of a negative, destructive motivation -- because you cannot cope with what you have now.

This strengthens the stamina to try and try again, until finally life is mastered through self-realization, through removal of fears as a result of understanding the self and hence the universe. In this endeavor, the inner understanding finally dawns that death is not to be feared -- or, it is feared only in exact proportion as aspects of living and loving are feared.

Hence, the sharp differentiation between life and death, its illusory duality, begins to dwindle. The true understanding of these words can come only when life is no longer a threat and no longer needs to be fled, so that your life instinct will then no longer have to be an opposing factor to the death instinct. It will then be one and the same. You will then not need to rush ahead, nor will you need to hold back.

PL 123

Exercise 3f: Doctrines that encourage religious fervor at the expense of Ego development have to enact strict laws against suicide to counter this paradox. Yet murder is often accepted, even encouraged, as is total obedience to institutional authority. How do you navigate ethical dilemmas?

Week 4: Where do you still shy away from looking at yourself?

The key to all of this must lie, can only lie, in self-discovery -- in the many levels and areas in which you still shy away from looking at yourself.

When you avoid parts of yourself, you cannot help but project outwardly onto others and into the outside life what seems like a terrifying self-confrontation. Hence the projection cannot yield peace and liberation, regardless of how much precarious temporary satisfaction it appears to give. You always find "reasons" and excuses outside of yourself in order to hedge what so needs to be tackled. PL 123

Exercise 4a: The technique of [Daily Review](#) PL28, in any format that works for you, is one of the best ways to gather up evidence of a negative belief, perspective, or attitude that might otherwise escape detection. conscious knowledge. What do you have to lose by trying it out for a few days?

Four Steps of Faith PL 221

1. The first stage would be to contemplate a new way of functioning, as opposed to continuing in the particular negative chain reaction that has been discovered. So the first step is to consider such a new way as a possibility.
2. More of a leap is taken on the second step in faith. With that leap you open yourself to the divine ground within you so that it can supply the knowledge your intellect cannot find. In the second step you allow the divine self to supply the answer.
3. We may express:
"Yes, I have experienced something new, but I am not yet able to hold on to it. It is not yet my own permanent ground. In order to make it my ground, I fully surrender to the greater reality in the universe. I let go of the known safety valves, the familiar ego habits of finding security and self-fulfillment in at least partially negative ways. I give up to the divine power and let it guide me. I dedicate my life to truth and love for its own sake."

That is the big leap -- a leap that must be repeated many times until it is no leap at all, and you realize that it only seemed that way in the imaginary separation of the little ego.

[Faith and Doubt, in Truth and in Distortion](#) PL 221

Exercise 4b: Say the meditation above a few times. Notice what feelings come up. When we are *not* ready to hold a new realization, the mind may still insist we can / will do it. Search for your inner truth about where you are in these steps of faith.

Each little step in the right direction must finally dissolve the clouds, the barriers between you and this higher consciousness that is that timeless stream. It furnishes you with all the wisdom, truth, rightness you need for your everyday life.

When you have contact with this inner source of peace and truth, with the highest bliss of the state of being and yet of lively, active experience, and with the rightness of all answers you precisely (not vaguely) seek, then you will deeply comprehend the significance of the creation as you see the sun, around which all other planets revolve, while it remains constant in its bright light even though it is often covered by clouds.

The clouds are your pride, your self-will, and fear; your ignorance, and your stemming against the wave of time; or, your hurrying ahead of it.

But in the moments you perceive your truth -- be it ever so banal, mundane, apparently insignificant in terms of cosmic development -- the clouds disperse, and the warm sun of your higher consciousness regenerates you with strength and well-being, with joyfulness and peace. This sun within yourself is ready to constantly warm and enliven you. Then will all fears, all pride, and all self-will fall from you.

To say that it already has, will not make it so. If it had done it, many of your reactions, your feelings, your expressions, the effect you have on others, and effects others have on you could be drastically different. PL 123

Exercise 4c: One of the many aims of the lectures is to provide you with a map of your own consciousness. However, in order to *use* such a map, you need to know where you are on it! Plus, be willing to update that information -- with *ruthless honesty*. Imagine if your car or phone GPS updated your location based upon your hopes and dreams. Or, followed your deepest fears!

Fear of Loving PL 72

One of the great factors in overcoming the fear of death is to overcome the fear of letting go of the barriers which separate you from the opposite sex. As long as these barriers exist, fear of death must exist in equal proportion.

There is a very direct connection, my friends, between the fear of one's own unconscious, the fear of love with the opposite sex, and fear of death. The connection between the first two is beginning to dawn on you, the third part of the triad may still be a novel idea. However, it will cease to be an arresting theory once you experience the connection yourself in the effort of self-understanding. You will then know the truth of these words. PL 123

Since the child in you desires complete surrender, being so sure that this means love, how can it help but resist total surrender of itself? The child in you makes you wish to reign supreme over those who are supposed to love you, becoming thereby hardly better than submissive slaves.

In other words, you thus create your own inner, often unconscious concept of what love is, which parallels the general concepts of love as taught in some religions and philosophies, at least in outer appearance. When you realize that love does not mean giving up dignity, self-government, freedom, you will not fear it. [*Fear of Loving*](#) PL 72

Exercise 4d: Find the place in you that fears love. Recall the images and experiences from early childhood that prompted you to blame Real Love for being the cause of disappointments and negative feelings. Ask your adult self: If that same experience happened today, would I blame Real Love? Or, might I be able to sense the self-interest that hid behind a love-mask?

Ref: ***Self-Fulfillment Through Self-Realization as Man or Woman*** PL 122

If you truly understand the contents of the last lecture, you will see that self-fulfillment depends on fulfilling yourself as a man or, respectively, as a woman. You cannot fulfill yourself,

in the last sense, without overcoming the barrier between yourself and the opposite sex, thus truly becoming a man or a woman.

Of course, there are also other aspects of self-fulfillment, or the lack of it. Man may be unaware of certain potentials he possesses; of his talents; of his strength; of all the good qualities he inherently has; of his courage and resourcefulness; of the wideness of his mind; of the creativeness of his spirit. But none of these aspects can truly unfold in their inherent splendor unless man truly becomes a man, woman truly becomes a woman.

The self-realization that takes place while the barrier to union with a mate remains can only be a partial and conditional one. For, this barrier indicates a barrier to areas within the self that one shies away from exploring and understanding. It indicates a resistance to fully grown selfhood and an insistence on artificial infancy. This nurtured parasitical state prevents liberation and the overcoming of fear, which is a product of duality. PL 123

The more self-honesty is learned, the deeper it penetrates into the core of the soul. But until this core is reached, it takes a lot of doing on your part. And wherever the conscious is separated from the unconscious emotions, opinions, thoughts, conclusions, desires, or what-have-you, we can see a wall in the human soul -- a separating wall, separating the conscious from the unconscious. *The Wall Within* PL 47

Exercise 4e: Notice any differences in your body's responses to men and to women. While you may be more attracted to one than the other, there will still be barriers to both. Keep a brief log for 1 day when you expect to encounter a variety of people, noting their height / weight / position of authority / feelings of affection or hostility from them / your feelings towards them. While any of these factors may influence the kinds of barriers you erect, look for common denominators.

When man fulfills himself, there no longer is a barrier; there is no longer a holding on in fear of the unknown, in distrust of the self and of the other. It is this same holding on that prevents man from entering into the cosmic stream of timelessness which he experiences in the highest bliss of union with a mate and which he experiences in the highest bliss in what man calls death.

Through this lecture, I have given various avenues by which one can explore the actual state of one's soul regarding life, love, and death. I showed that the conscious conviction and feeling may only be one side, while the other side has to be that of becoming aware in order to unify with the opposing force. I showed the various symptoms by which this hidden, opposite current can be determined. This is of the very greatest importance. PL 123

Daily Review 1.0 from The Call PL 17

Let the whole day pass in front of your eyes, in your memory, and think of everything that has happened that has given you in some way a disharmonious feeling or reaction. No matter how wrong the other person may have been, the moment you have been touched by it, there must be something wrong within you. At first these incidents will appear entirely unconnected and isolated; they will be meaningless for you at the beginning. But later on, you will begin to sense -- at first, and then clearly understand, a pattern.

If you follow this through for some time to come, really faithfully (not just once or twice -- that will not do you any good) but regularly and faithfully for some time, you will, after a while, see a clear pattern coming out of it. Pray for enlightenment and guidance every time you conduct this daily review, *The Call* PL 17

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