

Spiritual Fearlessness

The Positive Concept of Life; Fearlessness to Love; The Balance Between Activity and Passivity

Study Guide for Online Meetings on PL 146

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Week 1: Three Conditions for Fearlessness

Week 2: Freedom to Love is Based on Spiritual Truth

Week 3: Transforming Character Defects – 3 Steps

Week 4: A Healthy Balance between Activity and Passivity

Week 1: Three Conditions for Fearlessness

1. A positive concept of the universe as a benign force and benign fate for man.
2. The freedom and fearlessness to love
3. A healthy balance between activity and passivity

All these form a comprehensive whole in order for an individual to be in harmony with himself and with life, and thus fulfill himself in every possible way. All these three aspects depend on the awakening and activation of man's innermost center, the nucleus that we call the real self.

1. A healthy concept of life means a truthful concept of life.

A truthful concept of life means the knowledge of, the experience of life as being utterly benign. Whenever man is away from the truth, he must experience life as a hostile force, as something to defend himself against.

2. The freedom and fearlessness to love

The only definition at all useful is to know that anything that furthers unity, inclusion, expansion, union; anything that realizes the benign nature of the universe is love and perpetuates love.

Anything that ignores the divine and benign nature of the universe and of life, and therefore moves in a direction of exclusion and separateness, is the opposite of love and must perpetuate the opposite of love. It perpetuates fear.

The opposite of love is nonlife -- various degrees of death, for there are many degrees of death, just as there are many degrees of life.

3. A healthy balance between activity and passivity

it is important to understand that this is a distortion and misunderstanding of duality. In the dualistic mode of experiencing life, activity and passivity appear as opposites. In the reality of the highest state of consciousness -- the state of being -- both activity and passivity intermingle. It is equally true to say that the healthy state of activity is also passive, while the healthy state of passivity is also active. Only on the dualistic level does this appear to be a contradiction.

None of these three facets is possible without the real self being activated. As long as the outer ego is the sole motivator of the individual's life, it is impossible to have confidence in life's benign nature; it is impossible to be fearless about loving; and it is impossible to establish a healthy balance between activity and passivity.

Exercise 1a: Spend some time considering the idea of living a spiritually fearless life. What do would be like, look like, feel like? What might you lose? What might you gain?

Daily Review PL 28

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

Exercise: Keep a record of incidents that disturb you. Focusing upon subtleties may help us from becoming distracted by exaggerating or over-dramatizing a situation. Notice feelings of discomfort, where your suspect you may be uninformed, ignorant, unprepared, or unaware. *Graphic created by Shakila F.*

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

Transformation of Character

Life issues a call. It makes a demand of every living individual. This call of life is a dynamic movement that can be felt also as a stream of life. This stream of life manifests differently at any given moment to every individual. At the same time, it is universal -- while yet being intensely personal.

The attitude necessary to awaken the inner center follows universal values. Truth, love, beauty are universal aspects of the real life. How the isolated ego existence blocks the real self is a personal question, but it is a universal fact that transformation of the character is necessary in order to unblock and permit the life stream to flow freely.

The Call of the Life Stream and the Response to It PL 145

There is direct interaction between your faults, your defects, and a negative concept of life. Always it works both ways. Because you are driven and controlled by the destructive force set in motion by the negative concept of life, you must expand a negative belief, no matter how little you may be aware of this belief. And because of the negative belief, you must be in a defensive position toward life with which you perpetuate the destructive trend.

- 1. The first step is always awareness of these defects.**
- 2. Once you are aware of the specific defects, understand the reason for their existence**, to understand why you cling to them. When you look objectively and deeply, you will find that in each specific instance a fault or defect is supposed to ward off something that you assume will happen to you. In other words, a negative assumption is taken for granted.
- 3. Once you see this, question the validity of this assumption.** Is it true that what you assume actually would happen if you were not to express this particular fault? This question must be precisely posed. The possibility that it might not be so must be seriously considered.

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Exercise 1b: Go through these steps with a minor character defect or bad habit, just to practice the process. What assumption(s) did you find? Notice if you can see these playing out in other areas of your life. Be creative here... focus on the energy that such attitudes promote vs. the details!

Week 2: Freedom to Love is Based on Spiritual Truth

1. A healthy concept of life means a truthful concept of life

Transforming from a negative to a positive attitude, concept or characteristic is impossible to execute exclusively with the ego, without eliciting the faculties of the real self. This is even more true when it comes to loving.

For love is not a quality that resides in the ego. The ego has other functions. It has functions of will, discrimination, and action. But it does not possess the faculty of love. The faculty of love is a process of feeling which comes totally from the inner being. This is why love cannot be intellectualized, conceptualized, and understood in terms of intellectual processes, as many people attempt to do. It is a feeling that must be permitted.

To give the self this full permission to love includes not only the realization of the inner being but also a positive conception of life and the universe. For if it were the truth that life is hostile and depriving for man, then love, indeed, would be a dangerous facet. However, if it is true that life is benign, liberating, and giving to man, if it is for rather than against man, love is not only not dangerous, it is the only way possible to exist in peace and harmony with the existing factors of the universe. So it is absolutely necessary, my friends, that you connect the fear to love with your negative conception and expectation of life, on the one side, and the freedom from fear to love with a positive, benign concept and expectation of life on the other. It will be interesting to observe how one and the same person can in certain areas of life be in total harmony with reality and thus have abiding trust in life, with the result that his ability to feel love is well developed. The further consequences of favorable experience in these areas are inevitable but seldom give rise to examining this fact and comparing it with the unhappy areas of life experience, where the exact opposite holds true. This direct interaction and causal connection must be brought into awareness and should be observed as much as possible.

Only by trying out, **literally by testing it**, can you convince yourself of the positive nature of life. Then you will abandon seclusion, separateness, hate, and fear, which all comprise nonlove. Open yourself up, tentatively at least, to try the benign nature of life and therefore of man, for both must be the same.

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Exercise 2a: How could you test the concept of a benign universe? Explore.

2. The freedom and fearlessness to love

There is a fear of loving behind most predicaments and conflicts. This may take different forms with different people; and even with the same person, it may appear under a different guise in various expressions in his life.

The whole world has generally been aware of the importance of love since time immemorial. All truth teachings postulate that love means **freedom, peace, life**. Nonlove means **enslavement, conflict, death**; it creates restlessness, anxiety, and unhappiness. So why does man nevertheless find it so hard to give himself wholeheartedly and fearlessly to the stream that comes from deep within himself?

When man hinders this flow, it can only be because he fears it. Yet you do not need a concept in your intellect, you do not need a definition, and you certainly cannot produce love as a factor from outside. Love exists in perfect form within yourself. Love is a natural fact, an effortless fact that flows as gracefully as any natural phenomenon does.

The only definition at all useful is to know that **anything that furthers unity, inclusion, expansion, union**, anything that **realizes the benign nature of the universe** is love and perpetuates love.

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The opposite of love is nonlife

Anything that ignores the divine and benign nature of the universe and of life, and therefore moves in a direction of exclusion and separateness, is the opposite of love and must perpetuate the opposite of love. The opposite of love is nonlife -- various degrees of death, for there are many degrees of death, just as there are many degrees of life. It perpetuates fear.

Yet man fears the life, the peace, and the freedom of love, and clings to the separating forces in himself of nonlove as a saving, protecting device.

The average person has many areas where he does love and is unafraid to do so. Where the problems exist in the inner and outer life, it will become apparent that they are due to the refusal to love in certain respects connected with the specific problems. When this recognition takes place, it is often useful to compare one's attitude of refusing to love with those areas where one does love.

The analysis and comparison of both attitudes with the results in outer life, as well, will reveal how false the fear to love is and how safe and secure and beneficial it is to love. The areas in you where you discover a determination not to love will also disclose, upon closer inspection, that coupled with the resistance, or rather causing it, is a fear to love. The realization of this is of crucial importance, which must not under any circumstances be glossed over or neglected in your self-confrontation.

It is necessary that you put precisely into words, *"Here, in this or that respect, I do not love, and I refrain from wanting to love because I am afraid of it."* At this point, you still do not know why this is. You may feel consternation. You may be puzzled. Ask yourself, *"What do I fear?"* Do you feel more vulnerable to hurt when you love? When you think deeply and honestly, you will have to admit that this is not true at all. Do you indulge in vindictiveness, in striking out at others and at life as a whole? This is perhaps a little closer to the point you need to find, which also needs to be fully recognized, accepted, and understood

But it is still not the whole story. The whole story lies in the third facet of the discussion of this lecture: **A healthy balance between activity and passivity.** [see week 4]

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Exercise 2b: Make a list of what you fear. The purpose is for you to see it with your own eyes, to own the truth of your fears. Burn it afterwards, if that encourages you to risk being more honest

QUESTION: You relate death with a lack of love. How can you then explain physical death? I am destined to die even if I am able to love.

ANSWER: No, these are degrees. Man is an interim stage of evolution. The entity does not come from a total state of nonlove, in which there is a very small amount of life -- inorganic life would be closer to a state of life with no love -- vs. total love, where there is no longer any split, any division, any false concept; where the universal consciousness is totally realized. These are very slow stages of evolution.

Hence, where there is no duality, consequently there is no life versus death. The manifestation of physical death in this sphere of human existence is precisely the result of duality.

Duality is a result of erroneous concepts. Error means a misunderstanding of life and of the universe: the individual believes life to be dangerous, hostile, a force against which he must defend himself. This defense must exclude all attitudes of openness, inclusion, movement toward the other -- that is, love. When this movement is lacking, stagnation, stasis, nonlife ensue -- that is, death. Error equates with nonlove. Nonlove is directly opposed to life as it really is, in its potential, in its waiting readiness to unfold whenever it is allowed to do so because appropriate and truthful concepts do not block the way. This life is a continuum, an eternally moving process, which can be sensed only when the personal psyche follows his moving process. This is a mathematical equation.

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Exercise 2c: Find your excuses for not loving. Write them down. Then imagine (because you may resist taking them seriously) what underlying errors (see above) these excuses are based upon.

Untruths undermine Self-Confidence

Even if nonlove is only minute in you, as compared with the vast aspects of your personality in which you do love, your conscience still will not let you rest. This may take all sorts of forms of destroying your best interests. When you do not identify and establish contact with the inner real self, activity cannot be peaceful, and passivity cannot be regenerating. Activity and passivity cannot meld as one unit so that your reactions in life become meaningful and relaxed, and action in itself becomes something desirable. By the same token, passivity will hold no threat of helplessness since you trust yourself and life. All this rests upon your activation -- deliberate, precise and direct -- out of the center of your innermost being.

An important key for this purpose is the following. So often my friends say, *"Oh yes, if only I could, but I am not yet capable of wanting to,"* and they then proceed to wait for a miracle to happen, either from within or without, so that they will suddenly want to act constructively -- in this instance, the expressed intent to activate a universal center within. They wait as though something other than their own immediately available self will propel them. But this can never be.

You could wait for ever and ever until the moment when you say, *"I will do it, I want to, I will try to,"* regardless of resistance, doubt, or fear. You will explore the possibility of finding this nucleus of power, intelligence, feeling, and harmony by giving it every chance, if you commit yourself to this possibility, even if at this moment it is but a possibility. How else can it become a factually experienced reality? This action on your part must be your commitment to it.

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Exercise 2d: Find an area of your life where your heart is closed. Decide to open your heart (vs. taking any outer action). Notice what happens, distinguishing real danger from any fear of danger. If you find it was safe, consider -- what was the hidden agenda in keeping your heart closed?

Week 3: Transforming Character Defects – 3 Steps

1. **Awareness of these defects.**
2. **Understand the reason for their existence,** to understand why you cling to them. When you look objectively and deeply, you will find that in each specific instance a fault or defect is supposed to ward off something that you assume will happen to you. In other words, a negative assumption is taken for granted.
3. **Question the validity of this assumption.** Is it true that what you assume actually would happen if you were not to express this particular fault? This question must be precisely posed. The possibility that it might not be so must be seriously considered.

At the same time, expand your view of the significance and the effect on others of the fault in question, regardless of whether it is expressed only in thinking and feeling or also in actual behavior. In order to truly and sincerely want to shed a fault, it is essential to comprehend the effect it has on others as well as the certainty of its protective value, which must become, at least, a strong doubt.

When you are no longer so sure that it protects you and possibly even begin to see that you are harmed by it rather than benefited, when you also see the harm it inflicts on others, then and then only will you want to use the energy invested in the fault into a new, constructive attitude that will take the place of the old destructive one.

This is the way that transformation must occur. It can rarely, if ever, occur in any other way. It is impossible to transform something that you do not even know exists. It is impossible to transform something when you do not know why you hold on to this attitude, when you ignore its significance, the belief behind it, and its effects. As long as this ignorance, this glossing over, this vagueness exists, transformation cannot happen.

All this is impossible to accomplish without the help of the real self, which must be directly activated and contacted by the ego faculties. Without this help, the necessary energy, the stamina, the momentum are missing so that at all times the ego faculties must establish a connection with the real, inner self so that the enlightenment and the vision necessary will ensue.

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Exercise 3a: Ask yourself specifically; to what extent you believe that life is against you, so that you do not dare to love? Put this down in very specific ideas you have.

After this is done and you look at the written statements, then begin to wonder. Ask yourself, "*Maybe I am mistaken, maybe it is not that way.*" You have to make allowances for the fact that you may be mistaken.

Feelings Can Change

So often man remains in a bottleneck on his path because he does not move away from the wrong conclusion. He has found it, he knows in principle that it is wrong, but he remains with it under the guise, "*This is the way I feel,*" **waiting to feel different without any effort on his part.** But change can come only when he seriously questions his conclusions, and he admits that it can be different, and he looks at this eventuality.

The challenge of an assumption must take place after the assumption is put into precise words, *"I expect life to be in this or that way, at least as far as I am concerned."* Then you make room for truth that could never enter into the closed chambers of your dark, dismal misconceptions about life and your own innermost nature.

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Exercise 3b: Focus on a defect of character. Focus on Step 3, saying *"Maybe I am mistaken, maybe it is not that way."* Notice your resistance – *"But this is the way I feel,"*. Notice your demands -- *"I expect life to be in this or that way, at least as far as I am concerned."*

Example of a Vicious Circle PL 50

[While the details of an individual's Vicious Circle are unique, there is a similarity in the dynamics of how they repeat themselves. I use the numbers of a clock face to track the pattern.

At 12 (noon or midnight), we are called to manifest our positive intent. Yet we are also holding false beliefs, misconceptions, and/or distortions. We justify/rationalize/excuse/deny the pain and distress the negativity causes, thereby perpetuating it.

We can exit a Vicious Circle by using the 3 steps of character transformation: identify, understand, and question the underlying beliefs and their dualities. We become conscious of the negative aspects, re-gain confidence about our divine calling, and break free of the circle.]

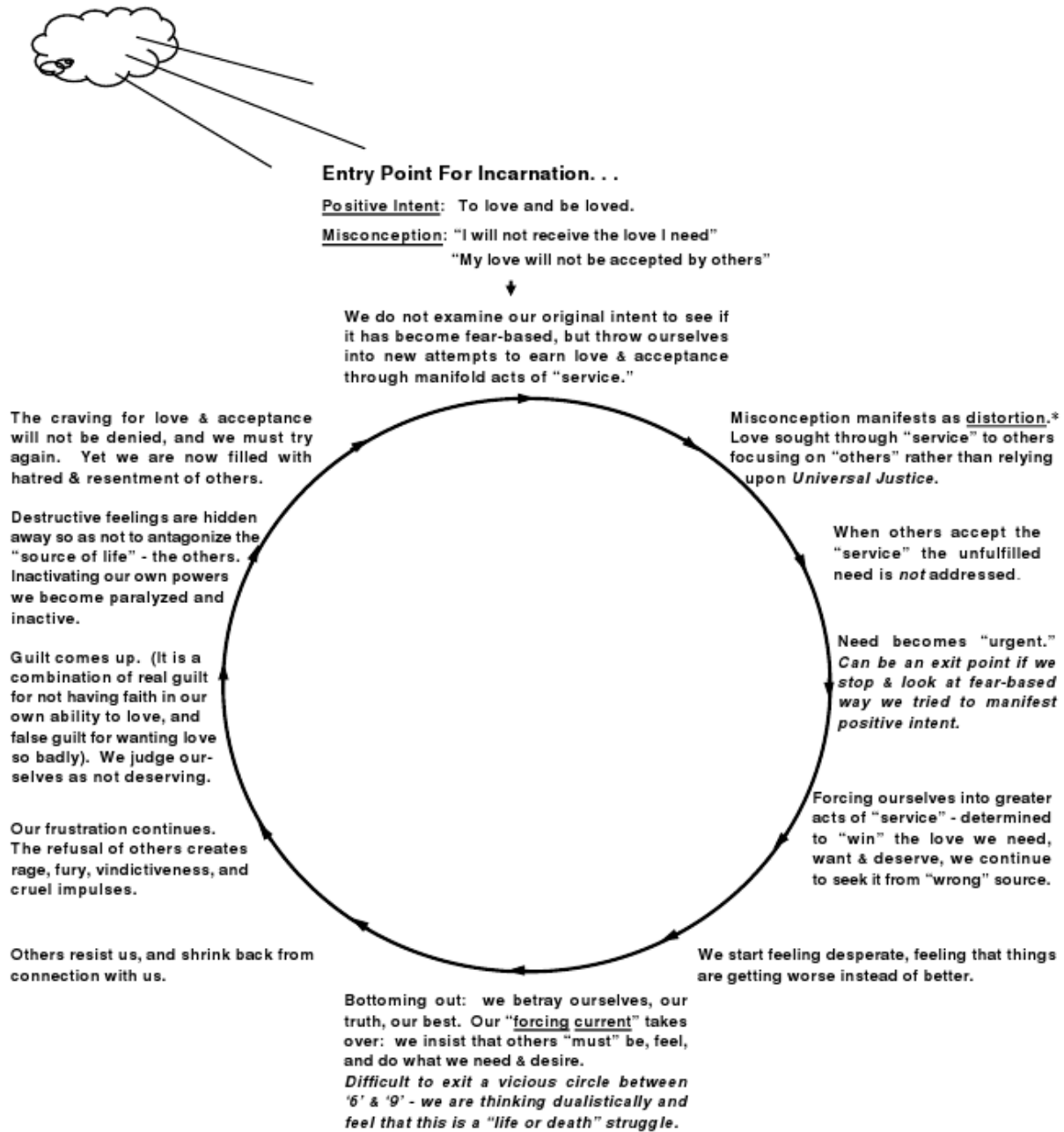
0/12. Wherever you have genuine love currents, they come from your innermost being whether or not you admit it into existence on a conscious level. Hence, these currents come into your personality almost by the back door, as it were. But when this is impossible because the door is too tightly locked, you cut yourself off from the invigoration of the life stream of love, with increasing feelings of emptiness, helplessness, despair, and isolation.

1. You then try to counteract these feelings with a laborious effort of trying to love with your ego.
2. These efforts exhaust you, and the more exhausted you are, the more must you shrink from activity, which seems an added strain to the exhaustion.
3. You then flee into passivity which seems like relief,
4. and consequently becomes the desirable state,
5. which yet never fulfills you,
6. always leaves you empty, dissatisfied, and
7. increasingly frightened as all false solutions do.
8. The more this way is sought, the greater the apathy becomes, for, naturally, at this point healthy passivity has converted into its distorted form -- apathy. There is little invigorating life movement and action left in it. Anyone who has tasted such a state knows that the static lifelessness of apathy contains a much greater terror than any live hurt, pain, unhappiness could ever, ever be.

You see, my friends, that only when the real self is contacted and allowed into action, regardless of how doubtful you may be or how resistant or how frightened you may be of this possibility, this is the central point that must be worked upon to consolidate all difficulties into one simple, unifying inner movement. Without this, it is not possible to find the abundance and wide open expansion of life that is originally and essentially available to you and in which you can expand and move without threat and find your own reality of being. Without this activation of the real self, love cannot be possible, so that forever and forever you are not only isolated and distrustful, but your conscience cannot ever give you rest.

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Vicious Circle Of Emotional Dependency



**When we are in distortion, we are in our "blind spot." This is where we must painstakingly collect evidence through our own observations and the feedback of others so that we can become aware of our own misconceptions.*

Exercise 3c: Draw your own vicious circle. For the starting point, find a genuinely admirable positive intent. Imagine that a shortcut, fear of failure, or substituted pseudo-solution was the actual cause of the negativity you have experienced.

Week 4: A Healthy Balance between Activity and Passivity

In the course of your self-search, you may encounter a strange and inexplicable distaste for activity, and an equally strange and inexplicable hankering for nonaction. Some find this to be stronger than others, but in whatever form or to whatever degree it appears, it is necessary to comprehend this aspect of the human psyche.

This hankering for passivity means that the person feels passivity is a desirable state. It seems to promise the state of peace man unconsciously confuses with the state of being, while the state of activity represents a chore, a difficulty you fear you cannot live up to and therefore wish to avoid. Why is this so, my friends?

First of all, it is important to understand that this is a distortion and misunderstanding of duality. In the dualistic mode of experiencing life, activity and passivity appear as opposites.

In the reality of the highest state of consciousness -- the state of being -- both activity and passivity intermingle. It is equally true to say that the healthy state of activity is also passive, while the healthy state of passivity is also active. Only on the dualistic level does this appear to be a contradiction.

In distortion and duality, activity and passivity seem opposites. Hence, one appears as movement, the other as nonmovement. One appears to exert strain; the other promises relief from strain. In other words, we return to the basic duality of good versus bad. One facet seems good, desirable; the other bad, undesirable.

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Gender as a Mechanism for Balance

QUESTION 1: When a person is incarnated as a female and feels quite masculine, is that a sin against the incarnation, or is it a sign for what you just have explained?

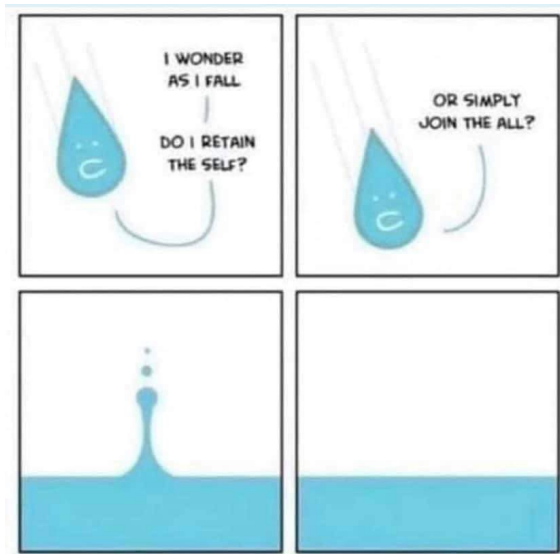
ANSWER 1: I should not say "sin." But when, for instance, a woman rebels against her womanhood, then there is an offense in it, even though only emotionally, because in such rebellion is at the same time rebellion against God, against creation, against destiny. This should therefore be healed because a human being can only find perfect happiness by affirming **the given life** fully and wholly, to fulfill as that being into which he was born. This does not only refer to this subject, but to everything. Therefore if a human being is unhappy, somewhere, somehow, he should realize that he did not yet fulfill his task as far as it would be possible. Man should find out in which areas the calling is met and where not.

Q2: Are there not two kinds of meditation, the spiritually active and another one, the emotional one, involving more the feelings -- for instance, "*Be still and know that I am God*" -- without thinking, simply letting the eternal principle of God penetrate. Is that right?

A2: Quite right. Here you have another parallel. Even in meditation, there is the male and the female principle. The one is active, with thoughts participating, thus male; the other one is more passive, involving the feelings, flowing, thus female. Both can be very important. At a certain phase during development, it may be more important to cultivate the one kind, and at other times the opposite one. But, in general, **that which causes more difficulty should be practiced more often, because the need may lie in that area to establish the balance.**

Q3: In connection with the female and the male principle, is it right that also an era may be male or female? Does the twentieth century bring the female element more into the foreground?

A2: Yes, that is right. There is such an influence, a necessary balance. This always depends on the influence of certain spirit beings which are then especially active. This, too, is according to the spiritual laws because it is good for the general development.



Q4: Does the separation between male and female continue in the incarnation cycle?

A: In the spiritual, there is uniting. It must be that way. You all know that one day the duality parts unite and become one being. This happens only after the necessity of incarnation ceases, sometimes much later, where the female and the male element become one.

These realities of spirit are almost beyond man's comprehension. My words can only be helping agents, and they alone can never make you understand this or give you the recognition, but they may be the spark which suddenly kindles a luminous flame in you.

*Male and Female Incarnations;
Their Rhythms and Causes PL 10*

Exercise 4a: Our incarnatory task is to transform and transcend false beliefs, misconceptions, and distortions about spiritual reality. Explore your distortions around activity/passivity, or with the energies of male/female, creativity/receptivity. Notice what works, creating flow and pleasure.

Divine Aspects of Passivity

The way this can best be demonstrated in terms of your immediate everyday life is by reminding you that every healthy activity you undertake is relaxed, easy, effortless, which seems to connote passive qualities. In this relaxation, the outgoing movement of action is unstrained and contains a rhythm of peace. This rhythm of peace -- if it is fragmentized, if it is experienced as a particle and not as a whole -- may seem as passivity.

By the same token, when you feel yourself in a healthy passive state, it is never a static state, which is motionless. In healthy passivity, or in the state of being, the action of movement exists -- the rhythm of the universe, the motion of peace that is unstrained.

The active/passive balance principle must reign in every creative process in the universe. There cannot be a creative process thinkable without the active and passive forces harmonizing and complementing and furthering one another. This applies to every healthy and purposeful activity in your life, on the plane of existence in which you function.

This applies to the more crass manifestations of this principle, such as the balance between work and leisure. But each of these facets contains both active and passive principles. For work coming forth from a healthy organism flows effortlessly, while leisure could not possibly be invigorating and revitalizing if it were static, that is, without movement. If it were static, it would be death; and death does not invigorate. Only life does. And life must be movement.

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Exercise 4b: What divine aspects of passivity do you manifest? Where do you have issues with it?

Divine Aspects of Activity

Activity is often experienced as undesirable because it requires a goal direction, a sense of responsibility. It requires the selfhood of the mature personality who copes with his own limitations and the limitations of life as it unfolds itself for him in such a way that these limitations gradually eliminate themselves.

If man is totally identified with his ego, action must be frightening because the ego is not equipped to undertake purposeful action without being motivated, carried, and guided by the real self. It simply does not have the requirements at its disposal.

So when man, no matter how much lip service he may pay to the existence of the real self, is not in contact with it, when he blocks its immediate manifestations, he must fear activity with all the demands it makes on the individual. The state of nonactivity, or the static state, then seems desirable because it does not make any demands, it does not hold any expectations or obligations man fears to face.

It is equally true to state that when man identifies exclusively with his ego and avoids or neglects the existence of a more universal part in himself, he is often equally afraid of passivity. For the passive state then implies helplessness. If you do not act purposefully in the best interest of the universal laws within yourself, you do become helpless; you do become a prey to circumstances beyond your control.

Consequently, man often finds himself in the position that, on one level, he avoids activity in the fear that he may not be capable of fulfilling its requirements. On another level, he fears equally the passive state (even the healthy version of it because it is all confused) so that he then becomes overactive as a compensation and on an alienated level, not where it is originally indicated.

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Exercise 4c: What divine aspects of activity do you manifest? Where do you have issues with it?

Three Conditions for Fearlessness - Summary

1. A positive concept of the universe as a benign force and benign fate for man.
2. The freedom and fearlessness to love
3. A healthy balance between activity and passivity

If you suspect and fear the nature of your innermost self, how can you want to establish contact with it? Thereupon you proceed to force yourself into a loving state, partially because you have learned that this is the thing to do; partially to comply with the requirements of your innermost conscience, which can never be completely squelched; and last but not least, in order to succeed in certain aims, like gaining affection, love, approval, respect, acceptance without which it is not possible to live.

So you force yourself to love with your ego self, which of course is doomed to fail. The ego cannot possibly give you these powers. It cannot give what it does not possess.

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