

# Pathwork Lecture 119: Movement, Consciousness, Experience: Pleasure, the Essence of Life

1996 Edition, Original Given November 15, 1963

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide's Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide's Wisdom come to live you.*

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

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

Blessings on your journey, Gary

	<i>Content</i>
03	<p><u><i>Greetings,</i></u> <u><i>my dearest friends.</i></u></p> <p><u><i>God bless</i></u> <u><i>all of you.</i></u></p> <p style="text-align: center;"><u><i>Blessed be</i></u> <u><i>this path of</i></u></p> <ul style="list-style-type: none"><li>• <u><i>self-realization and</i></u></li><li>• <u><i>self-unfoldment.</i></u></li></ul> <p><u><i>All of you</i></u> <u><i>who make serious efforts</i></u> <u><i>to overcome</i></u> <u><i>your inborn resistance to</i></u></p> <ul style="list-style-type: none"><li>• <u><i>facing and</i></u></li><li>• <u><i>changing</i></u> <u><i>what is</i></u></li><li>• <u><i>unrealistic</i></u> <u><i>and therefore</i></u></li><li>• <u><i>destructive</i></u> <u><i>in yourselves</i></u></li></ul> <p style="text-align: center;"><u><i>will begin to reap the fruits</i></u> <u><i>of this endeavor.</i></u></p>

by Eva Broch Pierrakos

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	<p><u>You [who make serious efforts on this path]</u> <u>will notice</u> <u>an increasing</u> • <u>awareness</u> <u>of yourselves, and</u> <u>an increasing</u> • <u>liberation</u> <u>of vital</u> • <u>forces and</u> • <u>energies.</u></p>
04	<p><u>Tonight I shall attempt to</u> <u>link several points</u> <u>that we had previously</u> <u>looked at separately,</u> <u>because</u> <u>you then lacked</u> <u>the inner understanding</u> <u>to establish a linkage.</u></p> <p><u>The general progress of this group</u> <u>now enables me</u> <u>to go deeper.</u></p> <p><u>And, as you know,</u> <u>on the deepest level</u> <u>all</u> • <u>cosmic</u> <u>and</u> • <u>human</u> <u>aspects</u> <u>unify.</u></p>
05	<p><u>A long time ago,</u> <u>I gave a lecture about</u> <u>the life force.<sup>1</sup></u></p>

<sup>1</sup> Lecture #48

Let us look into this [topic of the life force] again  
with the greater understanding  
you have gained.

The life force  
is a  
free-flowing energy current,  
manifest  
in the entire universe.

Wherever  
an organization  
fulfills  
certain essential conditions,  
it [i.e., the organization]  
tunes into  
the life force.

The life force  
• permeates and  
• revitalizes  
it [i.e., the life force permeates and revitalizes the organization].

It [i.e., the organization, having been permeated and revitalized by the life force,]  
lives.

[As a result of the organization's having been revitalized by the life force,]  
A living organism  
comes into  
existence.

06

We previously  
defined  
life  
from various points of view.

Let us now be very simple about it.

There are three essential elements  
that determine life:  

- movement,
- consciousness, and
- experience.

*As you may have noticed*  
• from a number of topics in the past, as well as  
• from other observations,  
there are  
many triads  
in the spiritual structures of life.

If harmony  
prevails  
in the living organism,  
the triad [i.e., this triad, or any other spiritual triad in the structures of life,]  
forms a whole,  
in which  
one aspect of the triad  
• blends,  
• balances, and  
• harmoniously combines  
the other two.

[Conversely]  
If the organism  
is in disharmony with  
the universal laws,  
the three factors  
oppose one another.

So it is with this triad [i.e., the triad of movement, consciousness, and experience].

07

Let us look more closely  
at the significance of  
each  
of these three aspects [i.e., each of the three aspects of movement,  
consciousness, and experience].

[First we shall look at movement]

Without movement,  
life does not exist.

What lives  
must move;  
when movement goes out,  
it is because life goes out.

The entire universe  
is in motion  
because  
it [i.e., because the entire universe]  
is alive.

This principle  
applies equally  
to every aspect  
of the human entity [as well].

On the  
physical level  
it is easy to observe.

When muscles  
are not moved,  
they atrophy.

Part of the physical body  
is losing its life.

On the  
mental or intellectual level  
it is also noticeable.

- The brain that is not  
trained to think – to move –  
stagnates.
- It loses the capacity for thinking.
- It atrophies,  
just as the muscles of a body do  
when the body does not move.
- Thinking  
is a movement.

08

On the emotional level  
movement  
is generally  
more difficult to observe,  
unless  
one is on a path  
of self-exploration.

You, my friends, [who are on such a path]  
are becoming aware of  
inner conditions  
of your emotional life  
that show how  
repression [of emotions]  
creates  
rigidity.

- Rigidity [of emotions, which results from repression of emotions,] is the opposite of life,  
which is always
  - flexible,
  - always
  - in motion.
- Feelings are movement, too.

When feelings are  
• prohibited, or  
• manipulated  
so that they  
cannot function  
according to  
their own harmonious law,  
they [i.e., feelings]  
deaden.

09

Hence,  
to be fully alive  
as far as movement is concerned,  
all levels of the personality  
must keep on moving  
in a  
• natural,  
• organic  
way.

Growing  
is  
moving.

As I have said so many times,  
without growth  
there is  
no life.

And since  
growth  
is  
a movement,  
without  
movement  
there is  
no life.

10

Movement  
contains the quality of  
• reaching out.

[In this capacity of reaching out,]  
It [i.e., movement]  
contains the elements of  
• relationship,  
• communication,  
• love,  
• understanding.

It [i.e., movement] reaches out  
to the other being.

	<p><u>Union</u> <u>is unthinkable</u> <u>without movement,</u> <u>because</u> <u>union</u> <u>involves</u> <u>always</u> <u>reaching beyond</u> <u>the confines of the self.</u></p>
11	<p><u>The second element of life</u> <u>is consciousness.</u></p> <p><i>We have discussed this so extensively that not much has to be said about it now.</i></p> <p><u>It is self-evident</u> <u>that</u> <u>to the degree that</u> <u>an entity is</u> <u>• conscious,</u> <u>so is it</u> <u>• alive.</u></p> <p><u>There are</u> <u>many degrees</u> <u>of consciousness.</u></p> <p><u>The human being</u> <u>is the first creature</u> <u>in the upward scale of life</u> <u>that possesses</u> <u>• self-consciousness,</u> <u>• awareness</u> <u>of itself</u> <u>in varying degrees.</u></p> <p><u>People such as you, my friends,</u> <u>who pursue a path of</u> <u>increasing self-awareness,</u> <u>raise their level of consciousness</u> <u>in the fastest possible way.</u></p>

	<p><u>Increased awareness</u> • <u>of self</u> <u>must, performe,</u> <u>increase awareness</u> • <u>of others,</u> • <u>of the universe,</u> • <u>of life as a whole.</u></p> <p><u>Awareness</u> <u>determines the</u> • <u>measure and</u> • <u>direction</u> <u>of movement</u> <u>and</u> [because of the quality of consciousness, awareness] <u>regulates it</u> [i.e., awareness regulates movement] <u>according to</u> <u>reality</u> [and truth rather than according to unreality, illusion, and untruth that would occur with unawareness and lower levels of consciousness].</p> <p><u>Movement</u> <u>without consciousness</u> <u>is bound to</u> <u>lose itself</u> [in unreality, illusion, fantasy, untruth, and] <u>in wrong channels.</u></p> <p><u>It</u> [i.e., movement without consciousness] <u>may be</u> • <u>too extreme,</u> <u>or</u> [on the opposite side] <u>it</u> [i.e., movement without consciousness] <u>may give in to</u> • <u>apathy and</u> • <u>stagnation.</u></p>
12	<p><u>On this path,</u> <u>you often detect</u> <u>how your</u> <u>emotional life</u> <u>either</u> • <u>stagnates</u> <u>or</u> • <u>is</u> [wildly] <u>uncontrolled.</u></p>

	<p><u>Your awareness gradually</u></p> <ul style="list-style-type: none"><li>• <u>regulates this</u> [i.e., <u>this either stagnant or uncontrolled emotional life</u>]</li><li>and</li><li>• <u>brings harmony into your emotional life.</u></li></ul> <p><u>Frequently,</u></p> <p><u>you neglect</u></p> <ul style="list-style-type: none"><li>• <u>physical and</u></li><li>• <u>mental movement.</u></li></ul> <p><u>But much more frequently,</u></p> <p><u>it is the</u></p> <ul style="list-style-type: none"><li>• <u>emotional movement</u></li><li><u>that you neglect.</u></li></ul> <p><u>And even</u></p> <p><u>your neglect of</u></p> <ul style="list-style-type: none"><li>• <u>physical and</u></li><li>• <u>mental movement</u></li></ul> <p><u>is only too often</u></p> <p><u>due to</u></p> <ul style="list-style-type: none"><li>• <u>emotional stagnation.</u></li></ul>
13	<p><u>The effort to increase consciousness is itself movement.</u></p> <p><u>On the other hand, movement</u></p> <ul style="list-style-type: none"><li>• <u>without consciousness – or</u></li><li>• <u>[with only] a limited degree of consciousness – hinders the harmonious movement of all personality levels.</u></li></ul>

If, for example,  
• movement and  
• consciousness  
are directed  
exclusively  
toward  
outer matters, or

if self-understanding  
is neglected,

the integration  
of all personality levels  
cannot take place.

- The body and
- the mind  
may develop,

but

the spirit  
suffers  
when

- the emotional level  
is not infiltrated with
- movement and
- consciousness.

Blind emotions  
of which one is not aware  
are a consequence of  
the lack of consciousness  
on the emotional level.

	<p><u>When the movement of</u> • <u>searching</u>, • <u>thinking</u>, • <u>discriminating</u>, • <u>evaluating</u> <u>is not directed to</u> <u>hidden emotional areas</u>, <u>the movement of</u> <u>the emotions</u> <u>is off balance –</u></p> <p><u>in part [the off-balanced movement of the emotions is]</u> • <u>blindly wild</u>, • <u>manifesting, for example,</u> <u>in uncontrollable hostility, and</u></p> <p><u>in part [the movement of the emotions is off-balanced in the</u> <u>opposite direction – stagnant in areas where</u> <u>the movement of the emotions is needed to</u> <u>be alive, and, being stagnant instead, is thus]</u> • <u>paralyzing</u> <u>the best faculties</u> <u>of the feeling-body.</u></p>
14	<p><u>Experience</u> <u>is the third element of life.</u></p> <p><u>The fuller</u> <u>the experience,</u> <u>the more harmonious</u> <u>must be</u> <u>the interplay</u> <u>between</u> • <u>movement</u> and • <u>consciousness.</u></p> <p><u>Shallowness</u> <u>is</u> <u>lack of experience.</u></p>

When your  
feeling-body  
is paralyzed,  
your  
ability to experience  
must suffer.

When your  
feelings  
are  
• distorted and  
• one-sided,  
it is because  
you  
misinterpret reality.

In short, it [i.e., when your feelings are distorted and one-sided it  
indicates  
• faulty awareness,  
• insufficient consciousness.

The ability to  
evaluate  
an experience  
determines  
• the maximum of  
pleasure [you will feel and experience] and  
• the minimum of  
pain [you will feel and experience].

For the former [i.e., for maximizing the pleasure you will feel  
and experience in a life situation],  
feelings  
must be moving;

for the latter [i.e., for minimizing the pain you will feel  
and experience in a life situation],  
consciousness  
must function.

15

The higher  
the overall development of an entity,  
the greater its  
• bliss and  
• pleasure, and  
the less its  
• pain and  
• suffering.

This [capacity to maximize pleasure and minimize pain through the entity's  
higher overall development]

is due to [the more highly-developed entity's]

- correct evaluation and
- realistic perception, and
- free-flowing movement  
unhampered by
  - fears,
  - inhibitions, and
  - paralysis.

In short,  
the experience  
of bliss  
results from  
the harmonious blending  
of  
• movement,  
• consciousness, and  
• experience.

16

Experience  
contains  
• the pleasure principle.

The possibility  
for utter bliss  
is contained in  
• the life force.

It is  
your inborn longing  
to partake of  
this experience [i.e. this experience of pleasure and utter bliss],  
which becomes possible  
• when  
your entire organism  
is in harmony with  
reality,  
• when  
you no longer  
fight against it [i.e., no longer fight against reality]  
because of  
misunderstandings.

17

When  
the deepest layers of the psyche  
are reached,  
it becomes apparent  
that the  
• raw,  
• primitive  
instincts  
are concerned  
only  
with  
the experience  
of pleasure.

Behind the superstructure of moral  
• standards,  
• laws, and  
• rules

lies  
the craving for pleasure supreme,  
regardless of the consequences.

In the immature creature,  
the pleasure principle  
would like to function,  
but  
insufficient consciousness creates a discrepancy between  
• the creature's capacity for pleasure [i.e., its capacity for great pleasure]  
and  
• its environment [which limits its experience of pleasure].

Hence,  
intellectual maturity frequently hinders  
the pleasure principle,  
which  
is repressed  
when  
consciousness  
does not penetrate  
[all] the levels.

Therefore, [with intellectual maturity but without deep consciousness]  
the ability to  
experience  
pleasure  
is unable to develop.

It [i.e., the ability to experience pleasure]  
remains  
• childish and  
• self-concerned.

If it [i.e., if the ability to experience pleasure]  
does manifest,  
it [i.e., the pleasure experienced, being immature, childish, and only self-concerned]  
is patently destructive.

If it [i.e., the ability to experience pleasure]  
is prohibited from manifestation [i.e., prohibited by the environment because  
it is childish and destructive],  
the inherent destructiveness  
is not eliminated;

[rather,] it [the immature pleasure-seeking act of destructiveness]  
festers underground  
while kept in check,  
so that  
no real fulfillment [and no real pleasure]  
can be experienced.

This [situation of pleasure experienced from destructive actions on the one hand  
or, on the other hand, all pleasure kept in check by the environment and  
not experienced at all because pleasure is deemed to be destructive]  
is so  
because  
consciousness  
does not penetrate  
the hidden layers.

Movement,  
which [when combined with consciousness]  
should direct  
the search for pleasure,  
is checked,  
so that  
the pleasure principle  
cannot unfold  
in the life of the individual.

Thus  
the faculties [needed]  
for  
experiencing  
maximum pleasure  
are thwarted.

18

Human beings  
are meant to  
experience  
maximum pleasure,  
but  
when you experience pleasure  
at the expense of  
harming  
either  
• others  
or  
• yourself,  
you have  
not attained  
a harmonious balance  
between  
the three elements of life [i.e., between movement,  
consciousness, and experience].

Harming  
oneself  
also arises from  
unjustified  
guilt feelings  
and eventually  
is bound to  
harm others also.

19

One of the  
most damaging factors  
in the general development of the personality  
is the influence  
of  
deeply ingrained  
• prejudices and  
• misconceptions.

This world  
is so filled with  
generally accepted "facts"  
that even  
the most  
• enlightened and  
• independent  
spirits  
blindly accept  
certain postulates  
about why  
certain things are supposed to be  
• right and  
• good  
and  
others [i.e., why other things are supposed to be]  
• wrong and  
• bad.

The  
• sense of wrongness  
about  
the free development  
of human faculties  
to experience universal bliss  
combines with  
• personal fears and  
• negative experiences  
so that  
the personality  
may remain crippled  
for many an incarnation  
until  
it has the courage  
to free itself.

• Fear and  
• shame  
of disapproved  
instinctual drives  
cannot possibly  
mature them [i.e., mature these disapproved instinctual drives; or  
because of fear and shame, the developing personality  
chooses not to explore and mature these disapproved  
instinctual drives but rather hides them. These  
disapproved instincts need to be explored and matured]  
so that they integrate [with the rest of the personality].

As a consequence,  
many people  
develop in a lopsided way [since some instincts, the disapproved ones,  
are never explored and developed].

The farther  
someone develops  
• in a limited [i.e., religiously or culturally or otherwise approved]  
direction only,  
• leaving other [religiously or culturally or otherwise disapproved]  
parts of the personality  
untouched,

the greater the  
• crisis and  
• conflict  
of the personality  
must be.

20

Society's taboos  
regarding the  
• erotic and  
• sexual  
forces  
contained in  
the life force

have resulted in  
• intellectual and  
• technical  
overdevelopment  
compared with  
• the ability to love.

The love force  
cannot grow  
if it is  
arbitrarily separated from  
the  
• erotic and  
• sexual  
forces.

They [i.e., the love force, erotic force, and sexual force]  
are all one stream.

If human consciousness  
• fearfully watches over  
every stream of feeling,  
  
• anxiously cutting out of the life stream  
that which  
it believes to be  
wrong,

the capacity to love  
must suffer –  
not only  
• love between the sexes,  
but  
• every kind of human love.

The great spiritual love force  
knows  
no such divisions [i.e., knows no divisions of sex, eros, and love],

and its [i.e., when division is there, the great spiritual love force's]  
cultivation  
is impossible

if a continuously watchful eye  
tries to pull out  
what is supposed to be wrong [i.e., pulls out sex and eros as wrong].

	<p><u><i>It is as though people attempted to play a symphony while eliminating certain essential notes.</i></u></p> <p><u><i>At first [in the early practice sessions of working on the symphony], some notes may ring false, but eventually, after sufficient practice, the notes</i></u></p> <ul style="list-style-type: none"><li>• <u><i>will harmonize and</i></u></li><li>• <u><i>form an integrated whole.</i></u></li></ul>
21	<p><u><i>A misconception of long standing, which has only been eliminated in the last fifty years or so, was the idea that infants do not experience</i></u></p> <ul style="list-style-type: none"><li>• <u><i>erotic or</i></u></li><li>• <u><i>sexual pleasure.</i></u></li></ul> <p><u><i>The truth is that infants experience physical pleasure more strongly than the average adult human being.</i></u></p> <p><u><i>The infant is not burdened with</i></u></p> <ul style="list-style-type: none"><li>• <u><i>guilts,</i></u></li><li>• <u><i>shames and</i></u></li><li>• <u><i>misconceptions.</i></u></li></ul> <p><u><i>Therefore, [in infants] the instinctual drives manifest much more intensely.</i></u></p>

However, [in the infant]  
[physical] experience  
of the pleasure principle  
is naturally

- self-centered and
- undeveloped –  
which does  
not

make it [does not make physical experience of  
the pleasure principle]

- wrong or
- sinful –  
because
  - consciousness  
and
  - movement  
are as yet  
hindered.

Thus,  
in the child's early years,  
its [physical experience of] pleasure  
is directed  
to

- its immediate environment –

to

- the parents.

This phenomenon [i.e., the phenomenon of the child experiencing physical  
pleasure from its immediate environment, from its parents]  
is completely natural,

and only traditional misconceptions  
stamp it  
as wrong.

Generation  
upon generation  
of inherited  
prejudice  
halts  
the growing individual's  
natural development.

	<p><u>Fears</u> <u>of</u> • <u>perversion,</u> • <u>homosexuality and</u> • <u>incest</u> <u>play a role.</u></p>
22	<p><u>But</u> <u>the baby</u> <u>knows</u> <u>no such boundaries</u> [i.e., <u>boundaries created by parent's and society's fears of perversion, homosexuality, or incest</u>].</p> <p><u>Its</u> [i.e., <u>the baby's</u>] <u>sexual instincts</u> <u>thrive</u> <u>without these</u> • <u>concepts and</u> • <u>ideas.</u></p> <p><u>If</u> • <u>guilt and</u> • <u>a sense of sin</u> <u>do not</u> <u>drive these [sexual and erotic] instincts underground,</u></p> <p><u>if</u> • <u>the growing person</u> <u>cultivates</u> • <u>mental and</u> • <u>spiritual</u> <u>awareness, and</u> • <u>the entire personality</u> • <u>grows harmoniously,</u></p> <p><u>the sexual drive</u> <u>changes</u> [and matures over time].</p> <p><u>It</u> [i.e., <u>The sexual drive</u>] <u>undergoes</u> <u>the same process</u> <u>as</u> <u>general human development.</u></p>

The more  
the person  
grows,  
the more  
he or she  
reaches out,  
first  
from the self  
to the immediate environment and  
later  
to the world  
outside the family circle.

The early adolescent  
is most preoccupied with  
companions  
of the same sex

- intellectually,
- mentally,
- emotionally –

and also

- sexually,  
as an extension  
of
  - the self and
  - of
  - the parent of the same sex.

But  
as growth continues,  
he or she  
reaches out  
to  
the other sex.

23

Overt perversion  
is avoided  
not by

- the inhibiting fear of sin,

but by

- the entire human organism  
growing up  
and out of  
itself.

	<p><i><u>Fear of the sin of perversion tends only to drive undeveloped instincts inward, as is true of any other human reactions.</u></i></p>
24	<p><i><u>When a person is ashamed of • hate and • hostility of • envy and • vindictiveness, these trends fester in the unconscious, too</u> [i.e., fester in the unconscious just like the undeveloped sexual instincts of which a person is ashamed do].</i></p> <p><i><u>You can grow out of these [unconscious negative] emotions [of hate, hostility, envy and vindictiveness] only if you learn • to face these feelings, • to understand their • origin and • reason.</u></i></p> <p><i><u>If you do not [learn to face these negative feelings and understand them], you may not appear to harbor such feelings, but you will harbor them nevertheless.</u></i></p>

	<p><u><b>They</b></u> [i.e., these negative feelings of hate, hostility, envy and vindictiveness] <u><b>manifest indirectly</b></u> <u><b>through</b></u> <u><b>a general paralysis</b></u> <u><b>of</b></u> • <u><b>creative functions,</b></u> <u><b>of</b></u> • <u><b>the ability to have</b></u> • <u><b>rewarding and</b></u> • <u><b>meaningful</b></u> <u><b>relationships, and</b></u> <u><b>of</b></u> • <u><b>fulfillment.</b></u></p>
25	<p><u><b>It is exactly the same</b></u> <u><b>with the</b></u> • <u><b>"forbidden"</b></u> • <u><b>immature</b></u> <u><b>sexual feelings.</b></u></p> <p><u><b>They, too,</b></u> <u><b>must be</b></u> • <u><b>faced,</b></u> • <u><b>re-experienced,</b></u> • <u><b>come to terms with,</b></u> <u><b>if the personality</b></u> <u><b>is to</b></u> • <u><b>grow harmoniously and</b></u> • <u><b>fulfill itself.</b></u></p>
26	<p><u><b>These forbidden</b></u> [sexual and erotic] <u><b>feelings</b></u> <u><b>are frequently</b></u> <u><b>on a layer</b></u> <u><b>below</b></u> • <u><b>hate and</b></u> • <u><b>resentment.</b></u></p>

- Hostility and
- other negative emotions
  - may have been
  - difficult to face
  - because
  - they
    - contradict one's idealized self-image and
    - bring
      - disapproval and
      - rejection.

But they [i.e., hostility and other negative emotions]  
are often  
more acceptable  
than  
pleasurable feelings  
in connection with one's own family.

Therefore,  
such pleasurable feelings [i.e., pleasurable feelings in connection with  
one's own family]  
are kept  
even more securely locked  
than  
hate.

Often  
hate  
is artificially fostered  
as an antidote to  
forbidden pleasure, and  
repression of

- hate and
- anger

occurs only subsequently [i.e., hate and anger are repressed only after  
they have served as an antidote to forbidden  
sexual or erotic pleasure with one's own family.].

Thus,  
you must  
unroll this entire process,  
layer  
by layer,  
until  
this most primitive area [i.e., this most primitive area of  
forbidden sexual pleasure with one's own family]  
is reached.

Then [i.e., when you have reached this most primitive sexual and erotic area of  
forbidden pleasure with one's own family],  
and then only,  
can  
• organic growth take place and  
• the personality unfold  
in its full splendor.

Whenever  
a life activity,  
no matter how  
• useful,  
• productive, or  
• creative  
in itself,  
seems to  
hinder  
the unfoldment  
of your emotional depth  
in  
experiencing  
pleasure,  
your inner being  
is off balance.

In a  
• balanced,  
• integrated,  
• full  
personality,  
one activity  
will enhance  
the other.

	<p><u>Creative endeavor</u> <u>never</u> <u>suffers</u> <u>by the</u> <u>full experience</u> <u>of the life force</u> <u>in all its aspects.</u></p> <p><u>Quite the contrary is true.</u></p>
27	<p><u>Before</u> • <u>prejudice</u>, • <u>fear, and</u> • <u>misconception</u> <u>tend to prohibit</u> <u>the natural flow</u> <u>of an infant's participation</u> <u>in</u> <u>the life force</u>, <u>its</u> [i.e., <u>the infant's</u>] <u>experience</u> <u>of the pleasure drive</u> <u>is acute.</u></p> <p><u>Every</u> <u>experience</u> <u>in infancy</u> <u>is influenced</u> <u>by the pleasure principle.</u></p> <p><u>This</u> [pleasure] <u>principle</u> <u>enters into</u> <u>all</u> <u>of the child's activity.</u></p>

- The child's type of experience and
- the psychic condition with which it is born  
  
subsequently influence  
its attitude toward  
the pleasure principle.

Hence,  
when the baby is

- caressed,
- fed,
- loved,

it [i.e., the baby]  
experiences  
acute physical pleasure  
in contact with its surroundings.

If development  
proceeds naturally, as I said before,  
the outreaching  
movement  
induces the entity  
to direct the pleasure drive  
outward  
from

- the self
- to
  - the immediate family environment,
  - to
    - the outer world, and
    - to
      - the opposite sex.

*As discussed in a previous lecture,  
this movement [i.e., this movement that induces the entity to direct the  
pleasure drive outward from the self to the opposite sex]*

**necessitates  
the integration**

*of [the natural instinctual forces of]*

- love,
- eros and
- sexuality,

*which in turn is a consequence of  
the equal development  
of*

- movement,
- consciousness, and
- the ability to experience.

*The integration [of the instinctual drives of love, eros, and sexuality]  
does not take place, however,*

**if there are**

- taboos,
- fears, and
- an artificial separation

*of instinctual drives [i.e., artificial separation from love of the  
instinctual drives of eros and sexuality].*

*Their existence [i.e., the existence of taboos, fears, and an artificial separation  
from love of the instinctual drives of eros and sexuality]*

**prohibits**

*the natural development [of the entity].*

28

With growing maturity in this respect [i.e., growing maturity in respect to the integration of the instinctual drives of love, eros, and sexuality], perfect union  
between two individuals  
of the opposite sex  
becomes possible.

Apart from  
the immeasurable bliss  
of this experience [i.e., the experience of perfect union],  
the union [between two individuals of the opposite sex]  
enables  
the two personalities  
to function incomparably better  
in every other respect.

Such healthy union [between two individuals of the opposite sex]  
does  
not exclude  
• productive activities [elsewhere in life] or  
• rewarding relationships with others.

On the contrary,  
the more  
the personality is  
• integrated  
and therefore  
• capable of  
experiencing  
its destiny –  
the utter bliss  
of the life force –  
the more  
it [i.e., the more the personality]  
must include others.

The realm of  
experience  
widens,  
with  
each experience  
perfect  
in its own uniqueness.

	<p><u>Needless to say,</u> <u>this widened experience</u> <u>does not mean</u> <u>promiscuity.</u></p>
29	<p><u>The more</u> <u>you</u> <u>reach out,</u> <u>integrating</u> <u>all</u> <u>your faculties</u> <u>into</u> <u>a harmonious whole,</u></p> <p><u>the more</u> <u>you</u> <u>fulfill</u> <u>your spiritual destiny.</u></p> <p><u>Beyond</u> <u>the human sphere,</u> <u>this reaching out</u> <u>is</u> <u>infinitely extended,</u></p> <p><u>but</u> <u>this</u> [i.e., <u>this infinitely extended reaching out beyond the human sphere</u>] <u>is beyond</u> <u>human comprehension.</u></p> <p><u>The concept of</u> <u>spiritual union</u> <u>is mostly</u> <u>a theoretical one</u> <u>for human beings,</u> <u>although</u> <u>at this stage</u> <u>it can be said that</u> <u>there is</u> <u>no arbitrary separation</u> <u>between</u> <u>the various facets</u> <u>of the great life stream</u> <u>that contain</u> <u>the pleasure principle.</u></p>

Life on earth  
is a preparation for  
this supreme pleasure,  
and therefore  
it is of utmost importance  
to remove  
the trouble spots  
within the psyche.

The trouble spots  
mean that  
the pleasure drive  
was fixed [or fixated]  
in connection with  
• negative,  
• unpleasurable  
experience  
by  
• guilt and  
• fear,  
by  
• misconception, and  
• the faulty assimilation  
of experience.

30

This negative fixation  
of the pleasure drive  
may take  
• two extreme forms,  
with  
• many degrees between them.

At one extreme [of the negative fixation or freezing of the pleasure drive, i.e.,  
the interruption of the organic development of the pleasure drive]  
are  
• superimposed rules,  
• taboos, and  
• false guilts,  
which cause  
• anger and  
• rebellion.

Such

- anger and
- rebellion

are the result of

fighting against

what one partly accepts [i.e., fighting against the superimposed rules, taboos, and false guilts, which one has partly accepted and which interrupted the development of the pleasure principle].

They [i.e., the anger and rebellion – fighting against what one partly accepts, that is, against the superimposed rules, taboos, and false guilts that that interrupted the development of the pleasure principle]

do not indicate

real freedom,

which derives

only from

- awareness and
- comprehension.

Outwardly,

the rebellion [against the rules, taboos, and false guilts that interrupted the development of the pleasure principle as one was growing up]

may manifest

in the living out

of

- raw,
- undeveloped,
- primitive

instincts

in

a spirit of defiance;

or, [on the other hand, if the rebellion does not manifest outwardly in the living out of raw, undeveloped primitive instincts in a spirit of defiance,] [

you may [inwardly] harbor

- fear and

- guilt,

thus

preventing

organic growth [of these primitive instincts].

	<p><i>[In either case, whether actual rebellion against taboos and rules manifests outwardly in a distorted spirit of defiance on the one hand, or, on the other hand, if you inwardly feel fear and guilt and hence conclude that you dare not act out underlying instincts but rather keep them secret from yourself and others]</i></p> <p><i>Your [raw, undeveloped, primitive] instincts remain [undeveloped] in the primitive childhood state,</i></p> <p><i>and what was once [early in life, though raw and undeveloped, still]</i></p> <ul style="list-style-type: none"><li>• <i>natural and</i></li><li>• <i>organic becomes destructive later in life</i> [<i>because they have not matured and integrated with the rest of the personality but have remained separate, raw, primitive, undeveloped instincts.</i>]</li></ul>
31	<p><i>[Opposite to the extreme of</i></p> <ul style="list-style-type: none"><li>• <i>either acting out the primitive instincts in a spirit of defiance and thereby, because the acting out is defiant and not free, preventing the natural and healthy development of these primitive instincts</i></li><li>• <i>or, on the other hand, feeling guilt and fear for having unacceptable primitive instincts, which also prevents their natural and healthy development.]</i></li></ul> <p><i>At the other extreme,</i></p> <ul style="list-style-type: none"><li>• <i>guilt and</i></li><li>• <i>fear thwart the unfoldment of the pleasure principle</i> [<i>directly, i.e., pleasure itself makes the soul feel guilty and fearful and hence pleasure itself is not allowed to be experienced and to develop naturally and healthily],</i></li><li>• <i>and the soul is prohibited this [positive and joyful] aspect of its development.</i></li></ul>

[In this opposite extreme situation where experiences of happiness itself are thwarted because of feelings of guilt and fear whenever happiness appears]

It [i.e., the soul]

- is frustrated and
- feels a void,  
for [i.e., feels a void because]  
the deep longing for happiness  
is
  - not wrong,
  - but is in reality
  - a spiritual  
factor.

• Overcompensation [for feeling this void of happiness] and

• mis-channeling [of this longing for happiness]  
are further results

until

the soul

ultimately

- follows its destiny and
- brings  
all  
its faculties  
into a growing process.

Usually,

there are stages

between these extremes [i.e., between the two extreme stages of not allowing the development of the primitive instincts

- either because of the superimposed taboos against them
- or because of feelings of fear of pleasure and happiness itself],  
either

• overt [stages between the two extreme stages]

or

• unconscious [stages between the two extreme stages],

so that

the personality

battles blindly

against both extremes,

fluctuating [between them]

but never being

• enlightened and

• freed.

32

Consequently,  
it is essential  
that everyone  
on the path  
investigate  
his or her  
• primitive,  
• heretofore untouched  
feelings  
in this regard [i.e., in regard to the development  
of these primitive instincts and the capacity  
to experience pleasure from them].

They [i.e., these primitive heretofore untouched instinctual and pleasurable sexual  
and erotic feelings]  
must be  
• lifted out of hiding and  
• seen  
in connection with  
the personal  
• experiences and  
• conditions  
in the early environment.

33

It is often proclaimed  
that  
pleasure  
for its own sake  
is  
wrong.

The truth  
is  
exactly the opposite.

When the personality  
is  
harmoniously  
developed,  
the pleasure drive  
• includes others,  
  
it [i.e., the pleasure drive]  
• gives  
and  
• receives –  
and  
this [i.e., the pleasure drive that includes others in giving  
and receiving pleasure]  
is as it should be.

In a mature individual,  
the pleasure drive  
is not  
• self-centered and  
• excluding.

Hence,  
it [i.e., the pleasure principle]  
cannot be  
antisocial.

It [the pleasure principle]  
is only  
• antisocial and  
• excluding  
if  
the adult  
manifests  
his or her sexual drive  
in a way  
appropriate  
for a child [rather than appropriate for a mature adult].

Children  
are  
• antisocial,  
• self-centered,  
and therefore  
• excluding.

Emotions

that remain fixed [or fixated or arrested in development]  
in the childish state  
are  
• less [indicative of emotions that are]  
sinful  
than [they are]  
• indicative of  
a lag in [their] overall development.

Frequently

an immature individual

will use  
the pleasure drive  
for other needs –  
for example,  
• to enhance the ego,  
• to diminish feelings of inadequacy,  
• to feel  
    • wanted and  
    • desired  
        because  
            one feels  
            • insecure and  
            • helpless.

Often

• aggression and  
• hostility  
    • are taken up  
        by the pleasure drive and  
    • manifest,  
        without the person's awareness,  
        in the sexual drive.

It is then [i.e., It is when aggression and hostility are taken up by the pleasure  
drive and manifest in aggressive and  
hostile behavior in the sexual drive]

that one may  
truly speak of  
perversion,

because  
the pleasure principle  
is used for  
something other than  
its true function.

	<p><b><u>It [i.e., the pleasure principle] should be fulfilled by</u></b></p> <ul style="list-style-type: none"><li>• <b><u>greater self-awareness and</u></b></li><li>• <b><u>the outgrowing of</u></b></li><li><b><u>one's problematic emotions [such as hostility and aggression].</u></b></li></ul> <p><i>[When the personality does not have self-awareness and has not yet grown out of its problematic emotions such as hostility and aggression]</i></p> <p><b><u>The pleasure principle becomes,</u></b></p> <p><b><u>at least partly, a substitute for emotional</u></b></p> <ul style="list-style-type: none"><li>• <b><u>growth and</u></b></li><li>• <b><u>awareness.</u></b></li></ul>
34	<p><b><u>You need to find the entanglements among your</u></b></p> <ul style="list-style-type: none"><li>• <b><u>guilt,</u></b></li><li>• <b><u>repression,</u></b></li><li>• <b><u>fear,</u></b></li><li>• <b><u>early childhood fixations</u></b></li></ul> <p><b><u>of the pleasure principle,</u></b></p> <ul style="list-style-type: none"><li>• <b><u>its [i.e., the pleasure principle's] failure to develop, and</u></b></li><li>• <b><u>the effects</u></b></li></ul> <p><b><u>this lack of growth [of the pleasure principle in your development]</u></b></p> <p><b><u>has</u></b></p> <p><b><u>on your</u></b></p> <ul style="list-style-type: none"><li>• <b><u>life and</u></b></li><li>• <b><u>interrelationships.</u></b></li></ul> <p><b><u>You can</u></b></p> <p><b><u>find the entanglements only by looking deeply into your hidden primitive feelings in connection with your early environment.</u></b></p> <p><b><u>This is not easy; it cannot be done at once.</u></b></p>

	<p><u>Your psyche must be loosened up in earlier stages of the pathwork so that it becomes possible to re-experience these early [primitive sexual] emotions.</u></p> <p><u>This can be done if you do not resist this endeavor.</u></p> <p><u>The reward for the ensuing liberation is beyond words.</u></p>
35	<p><u>As long as the personality is unconsciously fixated [i.e., frozen and halted in development] on early experience,</u></p> <p><u>the soul cannot</u></p> <ul style="list-style-type: none"><li>• <u>truly grow and</u></li><li>• <u>expand</u></li><li><u>its experience.</u></li></ul> <p><u>The fixations cannot be given up unless awareness enters into heretofore closed areas.</u></p>

**Then** [i.e., when awareness enters into heretofore closed areas],  
**and then only,**

**can**

- **you come to terms with your inadequately assimilated early experience, and**
- **your psyche become ready to truly reach out.**

**Fixation**

**implies**

- **lack of movement, and therefore**
- **lack of growth.**

**It** [i.e., fixation, further]

**implies**

- **lack of consciousness, for in consciousness, proper understanding could be applied, so that the movement of the life force could dissolve the fixation.**

**Experience**

**then could take place**

**on the level for which**

**the individual is potentially ready.**

Where  
• movement,  
• consciousness, and  
• experience  
function harmoniously,  
the individual  
is  
• fulfilled and  
• essentially happy,  
regardless of  
occasional  
outer difficulties.

In such a case,  
• love,  
• eros, and  
• sexuality  
are  
one force,  
and  
there is  
no conflict  
between  
• the intellect,  
• the emotions, and  
• the spiritual center.

36

Let us now look at  
certain basic conditions in childhood,  
which will help you  
in looking at  
your own childhood.

As I mentioned before,  
the child  
experiences  
intense pleasure  
in contact with  
his or her parents.

Whether or not  
of the same sex,  
each parent  
stands in the foreground  
at certain periods  
of the child's development.

This is  
• normal and  
• healthy  
for these limited periods.

But  
such [normal and healthy] feelings  
are labeled  
• sinful and  
• perverse.

The child  
soon absorbs  
these ideas [i.e., these ideas that these as yet undeveloped sexual feelings  
that arise in certain periods of development are sinful,  
perverse, wrong, unnatural, and to be avoided, and hence  
denied and covered so neither the child nor anyone else can  
see them in the child],  
even when  
they [i.e., even when these ideas about sexual feelings]  
are not expressed directly [by parents and other adults],  
because  
they [i.e., these ideas about sexual feelings]  
permeate  
• the atmosphere and  
• the adults'  
• conscious and  
• unconscious  
thinking.

The result of these labels [that mark these sexual feelings as perverse, and sinful]  
is precisely the opposite  
of the intended effect [i.e., rather than making the child avoid and shun  
early and immature sexual feelings, such labels as "sinful" or  
"perverse" instead make the child want to rebel and experience  
these sexual feelings, perhaps out of innocent childish curiosity].

The child would naturally outgrow these [early, immature sexual] feelings,

but

- guilt,
- shame, and
- fear
  - /block their being experienced and outgrown, and]
  - fixate them in the unconscious psychic life;

it becomes impossible to relate to others without the influence of these early [immature sexual] feelings.

Then

layers of

- destructive,
- artificial emotions

cover up

the basic condition [in the child's fixated development].

In this process

love,

being [naturally] combined with the pleasure drive, is turned into

hate [because the love longed for is now withheld and forbidden, since love is now tied to fixated forbidden immature sexual expression].

[This underlying]

Hate

has to be covered

with a

- sterile,
- false,
- pretended

love [i.e., hate has to be covered with a love mask].

	<p><u>Hence,</u> <u>hate</u> <u>is due</u> <u>not only to</u> • <u>rejection and</u> • <u>hurt,</u> <u>but equally to</u> • <u>what seems</u> <u>forbidden love.</u></p>
37	<p><i>In your work on this path, it has become increasingly obvious that</i></p> <p><i>you</i> <i>relate to your parents</i> <i>in your other relationships,</i> <i>particularly</i> <i>with your mate.</i></p> <p><i>The more</i> <i>fixed [and unconsciously fixated at undeveloped primitive emotional levels] your emotions are,</i> <i>the more</i> <i>is it an indication</i> <i>that</i> <i>powerful emotions</i> <i>are involved.</i></p> <p><i>The most powerful feelings</i> <i>are those</i> <i>connected with</i> <i>the pleasure principle.</i></p> <p><i>If you now consider a number of previous lectures, particularly those dealing with</i></p> <ul style="list-style-type: none"><li>• <i>the influence of parents and</i></li><li>• <i>the behavior patterns</i> <i>deriving from</i> <i>the parental relationship,</i></li></ul> <p><i>you will gain</i> <i>considerably deeper insight.</i></p>

This insight [gained by considering your relationship with your parents] will enable you to re-experience  
• what keeps you rigid,  
• what prevents your complete organic growth.

Do not be afraid of facing these feelings [that were fixated at immature primitive levels and blocked].

Encourage them!

You have nothing to fear in facing them – on the contrary.

Be alert, my friends, and you will truly liberate yourselves.

Be particularly watchful when feelings seem problematic because there is too much  
• blind adoration [of a parent or adult], or  
too much resentment [toward a parent or adult] – more than the occasion may warrant.

Such overreactions [toward a parent or adult] indicate that you have not come to terms with natural phases of your past development [where you were fixated and blocked in your development].

38

When  
erotic longing  
in childhood  
was fulfilled to a degree,  
due to a  
• demonstrative and  
• affectionate  
parent,  
this does  
not necessarily  
guarantee  
healthy  
further  
development.

Whenever  
the sense of guilt  
is too strong,  
the entity  
is incapable of  
• coming to terms with  
• [and healthily assimilating]  
the experience  
[with the affectionate parent].

The unresolved experience [in this instance with the affectionate parent]  
will later manifest [in experiences with one's mate, for example]  
in battling  
against  
• love  
and  
• erotic or  
• sexual  
fulfillment.

On the other hand,  
if the child  
did not receive  
the fulfillment it longed for [due to a non-affectionate parent],  
it [i.e., the child]  
became convinced  
that its longing  
was wrong,  
and again [as with the affectionate parent]  
the adult will  
battle against these feelings [i.e., the feelings that longing for  
love, eros, or sexuality is wrong].

The healthy  
longing of the soul [for the pleasure of connecting with another in  
a relationship of love, eros, or sexuality]  
may occasionally  
counteract such conflict [i.e., counteract the conflict of battling against the  
feelings of longing for love, eros, or sexuality],  
but  
the [healthy] longing  
is always diluted  
by the unassimilated  
original experience [with one's parents where longing was wrong].

39

You may believe that  
only  
the experience of pleasure  
during childhood  
activates  
the  

- erotic and
- sexual
- force

in the growing individual.

But often  
painful experience  
• melts into the pleasure drive and  
• fixes  
• erotic and  
• sexual  
pleasure  
to the painful experience.

*It is important to recognize this fact [i.e., the fact that painful experience often melts into the pleasure drive and fixes erotic and sexual pleasure to the painful experience].*

- *Fear and*
- *pain*  
*are the essence*  
*of all negative experience.*

*It is often the case*  
*that*

*a human being*  
*functions*

- *erotically or*
- *sexually*  
*only*  
*in connection with*
- *fear and*
- *pain;*

*[in such a case]*  
*when*

*• fear and*  
*• pain*  
*are absent,*  
*the pleasure principle*  
*cannot manifest.*

*I cannot stress sufficiently*  
*how important it is*

*to*

- *look into*  
*your areas of*  
*negative pleasure and*
- *connect them*  
*with*  
*the childhood circumstances*  
*that produced*
- *pain and*
- *fear.*

*Then you can*  
*find the fixation*  
*• directly*  
*and*  
*• without detour.*

*It is obvious that  
as long as  
a person  
is fixated on  
negative  
• erotic or  
• sexual  
pleasure,*  
*it is impossible  
to maintain a  
• fruitful,  
• dynamic  
relationship.*

*It [i.e., the relationship]  
must always end,  
and therefore  
such a person  
cannot  
experience  
what his or her soul  
longs for.*

40

*Nevertheless,  
this [impossibility, as an adult, to have a fruitful relationship due to, as a child,  
being fixated on negative erotic or sexual pleasure]  
is not  
as negative a factor  
as you might think,*  
*because  
the child  
alleviates the pain  
by allowing  
the pleasure principle  
to influence  
the painful experience,  
which might otherwise  
have been  
unbearable  
for the child's  
undeveloped ego.*

	<p>[For an example of this influence,]</p> <p><u>If painful experience</u> <u>is</u> <ul style="list-style-type: none"><li>• <u>eroticized or</u></li><li>• <u>sexualized,</u></li></ul><p><u>it permits the entity</u> <u>a limited experience [of pleasure and]</u> <u>of the revitalizing life force,</u> <u>which is better than</u> <u>the alternative</u> <u>of thwarting</u> <u>the pleasure drive altogether.</u></p><p><u>In most instances,</u> <u>the person</u> <u>unconsciously</u> <u>combines these alternatives</u> [i.e., <u>the two alternatives of eroticizing</u> <u>the pain and making it pleasure on the one hand,</u> <u>or, on the other hand, thwarting the pleasure drive</u> <u>and feeling the pain]</u></p><p><u>to deal with</u> <u>painful experience.</u></p></p>
41	<p><u>It is of utmost necessity to</u> <ul style="list-style-type: none"><li>• <u>dissolve</u> <u>all these fixations</u></li></ul><p><u>and thus</u> <ul style="list-style-type: none"><li>• <u>set the life force free.</u></li></ul></p><p style="margin-left: 40px;">• <u>Frustration,</u> • <u>every lack of fulfillment,</u> • <u>self-dislike,</u> • <u>guilt,</u> • <u>disease,</u> • <u>lack of</u>     • <u>energy or</u>     • <u>creativity,</u></p><p style="margin-left: 40px;">• <u>any negative aspect of creation</u> <u>must ultimately</u> <u>be connected with</u> <u>this facet</u> [i.e., <u>the facet of the child's fixation of the</u> <u>pleasure principle on painful experiences]</u> <u>of human development.</u></p></p>

All human beings  
contain  
within their psyches  
the infants  
they once were.

And the infant [within each human being]  
• responds and  
• reacts  
as it once did.

It [i.e., the infant within each human being]  
is concerned  
only  
with the simple wish  
to experience pleasure.

Either this pleasure  
• was given,  
or it  
• was not [given].

The parents  
had the power to  
• give  
or to  
• withhold.

The basic struggle  
of the infant  
is to  
• attain  
the pleasure  
and  
• eliminate  
that which stands in the way.

This  
• simple,  
• primitive  
struggle  
still exists  
within each individual.

	<p><u>In itself</u> <u>it</u> [i.e., <u>the infant's search and struggle for pleasure</u>] <u>is not</u> • <u>sinful</u>, • <u>shameful, or</u> • <u>wrong</u>.</p> <p><u>As the psyche</u> <u>grows out of</u> <u>this primitive state,</u> <u>the</u> • <u>flavor</u>, • <u>emphasis, and</u> • <u>ramifications</u> <u>of the search</u> [for pleasure] <u>change.</u></p>
42	<p><u>One parent</u> <u>may have given</u> • <u>more pleasure</u>, <u>the other</u> • <u>more pain</u>.</p> <p><u>Both parents</u> <u>may have given</u> <u>both</u> [pain and pleasure].</p> <p><u>In any case,</u> <u>the</u> • <u>pleasure</u> <u>and</u> • <u>pain</u> <u>go on</u> <u>battling within you</u> <u>until</u> <u>they are brought out</u> <u>into the daylight</u> <u>of consciousness.</u></p>

	<p><u><i>Then [in the daylight of consciousness]</i></u> <u><i>the struggle [between pain and pleasure]</i></u> <u><i>continues</i></u> <u><i>in an</i></u><ul style="list-style-type: none"><li>• <u><i>entirely different way,</i></u></li></ul><u><i>in a</i></u><ul style="list-style-type: none"><li>• <u><i>healthy and</i></u></li><li>• <u><i>constructive</i></u></li></ul><u><i>way</i></u> <u><i>that leads toward</i></u> <u><i>spiritual maturity.</i></u></p>
43	<p><u><i>All</i></u><ul style="list-style-type: none"><li>• <u><i>images,</i></u></li><li>• <u><i>pseudo-solutions,</i></u></li><li>• <u><i>misconceptions, and</i></u></li><li>• <u><i>inner conflicts</i></u></li></ul><u><i>arise from</i></u> <u><i>the infant's struggle</i></u> <u><i>between</i></u><ul style="list-style-type: none"><li>• <u><i>attaining pleasure</i></u></li><li>• <u><i>and</i></u></li><li>• <u><i>avoiding pain.</i></u></li></ul></p> <p><u><i>The infant's</i></u> <u><i>fusing of</i></u><ul style="list-style-type: none"><li>• <u><i>pain</i></u></li><li>• <u><i>and</i></u></li><li>• <u><i>pleasure</i></u></li><li>• <u><i>as a "way out"</i></u></li></ul></p> <p><u><i>must not be confused with</i></u> <u><i>the unity</i></u> <u><i>between</i></u><ul style="list-style-type: none"><li>• <u><i>pleasure</i></u></li><li>• <u><i>and</i></u></li><li>• <u><i>pain</i></u></li></ul><u><i>when</i></u> <u><i>overcoming</i></u> <u><i>the duality</i></u> <u><i>of life on earth.</i></u></p>

	<p><u><b>The former</b></u> [i.e., <u>the infant's unconscious fusing of pain and pleasure</u>] <u>is a</u></p> <ul style="list-style-type: none"><li>• <u><b>blind attempt</b></u> <u><b>to overcome the duality</b></u></li></ul> <p><u><b>and, as such</b></u> [i.e., <u>coming from the infant's blind unconsciousness rather than from higher consciousness</u>], [is] <u><b>not</b></u></p> <ul style="list-style-type: none"><li>• <u><b>real and</b></u></li><li>• <u><b>productive</b></u> [and hence <u>does not in fact truly overcome duality</u>].</li></ul>
44	<p><u><b>On your further steps on the path, my friends,</b></u> <u><b>consider</b></u></p> <ul style="list-style-type: none"><li>• <u><b>this lecture</b></u></li><li>• <u><b>together with the last one</b></u> [i.e., Pathwork <u>Lecture 118: Duality Through Illusion – Transference</u>].</li></ul> <p><u><b>Working them</b></u> [i.e., <u>Working both Pathwork Lectures 118 and 119</u>] <u><b>through as one unit</b></u> <u><b>will facilitate matters greatly.</b></u></p> <p><u><b>Try to detect</b></u> <u><b>the hidden fear</b></u> <u><b>of your [true] feelings</b></u> <u><b>that stems from humanity's</b></u> <u><b>strong separation</b></u> <u><b>of</b></u></p> <ul style="list-style-type: none"><li>• <u><b>general human affection</b></u> <u><b>from</b></u></li><li>• <u><b>the erotic sexual flow.</b></u></li></ul> <p><u><b>In reality</b></u> <u><b>they</b></u> [i.e., <u>general human affection and the erotic sexual flow</u>] <u><b>cannot</b></u> <u><b>be so completely separated.</b></u></p>

	<p><u>Your fear of your feelings</u></p> <ul style="list-style-type: none"><li>• <u>cramps you and</u></li><li>• <u>makes you</u> <u>manipulate them</u> [i.e., <u>manipulate your feelings</u>] <u>in a</u><ul style="list-style-type: none"><li>• <u>subtle</u></li><li><u>but</u></li><li>• <u>distinct</u> <u>way.</u></li></ul></li></ul>
	<p><u>You</u> <u>erroneously</u> <u>fear</u> <u>that your</u></p> <ul style="list-style-type: none"><li>• <u>undeveloped,</u></li><li>• <u>primitive</u> <u>instincts</u> <u>will lead you astray</u> [into “<u>sinful</u>” <u>actions</u>];</li></ul> <p><u>in reality,</u> <u>becoming aware of</u> <u>these instinctual drives</u> <u>will merely</u> <u>attune them</u> <u>to the development</u> <u>that you have otherwise</u> <u>[already] achieved.</u></p>
45	<p><u>Do not misunderstand my words, my friends.</u></p> <p><u>I do</u> <u>not</u> <u>advocate</u> <u>that you</u> <u>live out</u> [and act out] <u>your childish instincts.</u></p> <p><u>All I mean to say</u> <u>is that</u> <u>all</u> <u>children</u> <u>have these</u> [childish] <u>instincts.</u></p>

And they [i.e., these childish instincts]  
still exist

to some degree  
in each of you  
until

you truly

- face them and
- free yourself from
- your self-imposed

prison [i.e., a prison in which you deny and keep  
out sexual instincts, blocking yourself from key  
life-giving areas of your life that need to  
develop and mature with the rest of your being].

When you  
do

- face and
- come to terms with
- these
- heretofore hidden
- primitive
- feelings,

when you  
overcome

your  
unreasonable

- fear and
- shame

to do so [i.e. overcome your fear of admitting, facing and  
coming to terms with such primitive sexual feelings],

you will

- outgrow them [i.e., outgrow these primitive sexual feelings] and
- reach out further [in a mature way].

Then you will  
truly relate.

The new person [with whom you wish to explore a deep and  
perhaps, when appropriate, even a sexual relationship]

will no longer

be a substitute for  
the original parent  
you still seek.

	<p><u><i>Then you will</i></u> <u><i>not only</i></u> <u><i>experience</i></u> <u><i>new</i></u></p> <ul style="list-style-type: none"><li>• <u><i>fullness of living and</i></u></li><li>• <u><i>bliss,</i></u></li></ul> <p><u><i>but</i></u></p> <p><u><i>your productive activities [in all parts of your life]</i></u> <u><i>will also reach</i></u> <u><i>a new height,</i></u> <u><i>being executed in</i></u></p> <ul style="list-style-type: none"><li>• <u><i>peace and</i></u></li><li>• <u><i>harmony.</i></u></li></ul> <p><u><i>• Tension,</i></u> <u><i>• frustration,</i></u> <u><i>• irritation –</i></u></p> <p><u><i>these constant companions</i></u> <u><i>that result from</i></u> <u><i>instincts</i></u></p> <p><u><i>you</i></u></p> <ul style="list-style-type: none"><li>• <u><i>cannot accept in yourselves,</i></u> <u><i>and therefore</i></u></li><li>• <u><i>fear and</i></u></li><li>• <u><i>run away from –</i></u></li></ul> <p><u><i>will leave</i></u> <u><i>your psychic system.</i></u></p>
46	<p><u><i>I venture to say that</i></u> <u><i>every one of you,</i></u> <u><i>at least to some degree,</i></u> <u><i>will find that</i></u></p> <p><u><i>your erotic response</i></u> <u><i>occurs</i></u></p> <p><u><i>only</i></u></p> <p><u><i>when there is</i></u> <u><i>at least a slight element of</i></u></p> <ul style="list-style-type: none"><li>• <u><i>rejection,</i></u></li><li>• <u><i>fearfulness,</i></u></li><li>• <u><i>insecurity, or</i></u></li><li>• <u><i>pain.</i></u></li></ul>

When  
these negative emotions [i.e., when rejection, fearfulness, insecurity, and pain]  
are  
completely absent,  
the erotic response  
may also  
be absent.

It is often  
quite impossible  
to establish  
the proper climate  
in which to function  
erotically,  
because  
complete  
rejection  
is not possible either.

Even if  
you  
feel beyond  
the  
• need or  
• wish  
    for  
        partnership fulfillment,  
because  
you have  
• reached advanced earthly age,  
• dissolved your fixation, or  
• faced your original childhood conditions,  
it is  
equally important  
that the life force  
revitalize  
other areas in your life.

When you  
fail to resolve fixations,  
you block the  
life force,  
and this blockage  
has consequences.

The freer you become  
of  
• blind fears,  
• guilts, and  
• misconceptions,  
the more you can  
choose freely  
with  
• penetrating,  
• realistic  
awareness,  
rather than  
• being forced into patterns.

Going with  
the life stream  
can  
only  
be right  
in  
every  
possible respect.

Opposing it [i.e., opposing the life stream]  
out of

• blindness,  
• ignorance,  
• stubbornness and  
• fear  
is bound to  
• cramp and  
• hinder  
you  
where you least desire it.

47

When dealing with  
the  
• pain  
and  
• pleasure  
that are fused  
because  
you could not  
assimilate  
your painful experience otherwise,

note that

- on the one hand,  
as long as this condition [of fused pain and pleasure]  
prevails within you,  
you shortchange yourself  
in the most
  - tragic and
  - unnecessary  
way.

For

by facing

your condition [of fused painful and pleasurable experiences],  
you can change it [i.e., change your condition of fused painful  
and pleasurable experiences and resulting fixated  
primitive feelings that were kept from maturing]

in a way

that will give

- you and
- others  
immeasurable happiness.

[Also note that]

- On the other hand,  
it is also important  
to see a wider view.

Although the fusing of

- pleasure and
- pain

in the conflicted psyche  
may be called

- perversion or
- masochism,

it [i.e., the fusing of pleasure and pain]  
is still a blessing.

The life force  
must enter into  
distorted areas,  
even when  
compelled to manifest  
in an  
• erroneous,  
• inverted  
way  
until  
you grow out of  
the conflict;  
  
otherwise, [if the life force did not grow at all]  
you would become  
more  
and more  
• incapacitated,  
• weak, and  
• empty  
in  
all  
areas of living.

You could not  
grow at all,  
nor could you  
enjoy  
any kind  
of pleasure.

Think of the individuals  
who derive  
no joy  
from living.

They are always those  
who have  
inadvertently  
stopped  
the enlivening stream.

	<p><u><b>Humans often accuse this [life] stream [especially including all of its primitive instinctual sexual and erotic aspects]</b></u> <u><b>of being evil,</b></u> <u><b>because</b></u> <u><b>they</b></u></p> <ul style="list-style-type: none"><li>• <u><b>arbitrarily divide it</b></u> [i.e. <u><b>divide the life stream]</b></u> <u><b>into</b></u><ul style="list-style-type: none"><li>• <u><b>acceptable</b></u> <u><b>and</b></u></li><li>• <u><b>unacceptable categories,</b></u></li></ul></li><li>• <u><b>and see its primitive manifestation</b></u> [i.e., <u><b>the primitive sexual/erotic manifestation]</b></u> <u><b>as</b></u><ul style="list-style-type: none"><li>• <u><b>unchangeable rather than [as]</b></u></li><li>• <u><b>a temporary stage.</b></u></li></ul></li></ul>
48	<p><u><b>The childhood phase must be</b></u></p> <ul style="list-style-type: none"><li>• <u><b>re-experienced</b></u> <u><b>and</b></u></li><li>• <u><b>seen in its proper light,</b></u> <u><b>my friends.</b></u></li></ul> <p>• <u><b>Many of you are approaching the stage in which you can do so</b></u> [i.e., <u><b>can re-experience the childhood stage and see this stage in its proper light, that is, as a temporary stage;</b></u></p> <p>• <u><b>some of you have already made considerable headway.</b></u></p> <p>• <u><b>Others are still too</b></u></p> <ul style="list-style-type: none"><li>• <u><b>blocked and</b></u></li><li>• <u><b>fearful.</b></u></li></ul>

But even they [i.e., even those who are still too blocked and fearful to re-experience the childhood stage and see this stage in its proper light, that is, as a temporary stage]

will eventually muster the courage to discover that they really did not need to fear this phase, because  
it [i.e., this primitive childhood phase]  
• is natural.

It [i.e., this primitive childhood phase]  
• is not shameful.

It [i.e., this primitive childhood phase]  
• is in the scheme of universal development.

I cannot tell you how grateful you will be to yourself for not shirking this vital part of your development.

You all have seen in the past how  
• exhilarating and liberating it was when you overcame your resistance to going deeper.

The greater the struggle and resistance, the more meaningful was the insight and the more liberating the effect.

It is no different in this respect, my friends [i.e., in respect to experiencing how exhilarating, meaningful, and liberating it is for your primitive sexual feelings to develop and mature].

49

This lecture may be interpreted as  
[merely and only]  
psychological material.

But nothing could be further from the truth.

In the last fifty years or so,  
humans have attained  
great insights in this area  
[but only] from  
a purely  
psychological  
point of view,  
which is concerned with  
personal happiness  
in this life.

But I speak of something  
that reaches further.

It [i.e., what I speak of in this lecture]  
• opens the spiritual vistas  
of union.  
It [i.e., what I speak of in this lecture]  
• includes  
all facets  
of your evolution.

It is important to understand my message  
from this point of view.

The aim  
of the spiritual unfoldment  
discussed in this lecture  
reaches beyond  
the personal pleasure  
you can experience.

	<p><u><b>Although the latter</b></u> [i.e., <u>Although the experience of personal pleasure</u>] <u>is a result of</u> • <u>overall</u>, • <u>harmonious development</u> <u>and certainly</u> <u>does not oppose it</u> [i.e., <u>the experience of personal pleasure does not oppose overall harmonious development</u>],  <u>the development of the soul</u> <u>has</u> <u>even more far-reaching significance</u> <u>in the evolutionary plan</u> [of the cosmos than merely each soul experiencing personal pleasure].</p>
50	<p><u><b>The universal life force</b></u> <u>embodies</u> • <u>greatness</u>, • <u>beauty, and</u> • <u>purity</u>. <u>It is</u> <u>human</u> • <u>impurity</u> <u>that makes one facet</u> [here, <u>the primitive erotic and sexual instincts</u>] <u>of the life force</u> <u>seem</u> <u>impure</u>.</p>
51	<p><u><b>Some of my friends</b></u> <u>may yet have difficulty understanding all this.</u></p> <p><u><b>Some of you</b></u> [on the other hand] <u>may believe</u> <u>that I am being repetitious.</u></p> <p><u><b>But those of you who</b></u> • <u>are really deeply exploring yourselves and</u> • <u>are about to reach these areas</u> <u>will not find my words</u> • <u>repetitious</u> <u>or</u> • <u>impossible to understand.</u></p>

52

This lecture  
should give you  
a great deal of material.

If you  
truly pursue  
your inner development,  
not just  
in outer gestures,

it [i.e., this lecture]  
must have  
a lasting effect  
on

- your psyche and
- the direction of its [i.e., the direction of your psyche's]
  - search and
  - unfoldment.

It [i.e., this lecture]  
must be  
food for thought;

otherwise, [i.e., if you choose not to delve deeply into this lecture  
as food for thought]

you will continue  
to fear  
the element in you  
that paralyzes  
the best in you –

until  
you summon the

- courage and
- effort

to do  
what your spirit  
is waiting for you to do.

53	<p><i>Since there is no more time for questions tonight, I will give you all the time you wish when we come to the discussion reserved for this lecture.</i></p> <p><i>I will then</i></p> <ul style="list-style-type: none"><li>• <i>answer all questions and</i></li><li>• <i>discuss all</i><ul style="list-style-type: none"><li>• <i>examples or</i></li><li>• <i>problems</i> <i>brought to me.</i></li></ul></li></ul>
54	<p><i>I want to close this lecture with the statement that <u>those of you</u> <u>who do not shy away from this</u> • <u>deep and</u> • <u>ultimate</u> <u>growing process</u> <u>in this life</u> <u>are blessed</u> <u>indeed.</u></i></p> <p><i><u>You can indeed</u> <u>rejoice!</u></i></p> <p><i><u>Do not be put off</u> <u>by the crisis</u> <u>that is always possible</u> <u>when one</u> <u>unreasonably</u> <u>fears to face something</u> <u>that is hard to accept.</u></i></p> <p><i><u>The ignorant child,</u> <u>believing it has to hide,</u> <u>reacts very strongly</u> <u>before it</u> [i.e., <u>before the child and that which the child is hiding]</u> <u>is brought out of hiding.</u></i></p>

	<p><u>After</u></p> <p><u>this crucial liberation [from primitive sexual and erotic feelings, a liberation that results when one comes out of hiding regarding these primitive feelings], you will no longer deal with</u></p> <ul style="list-style-type: none"><li>• <u>little reliefs,</u></li><li>• <u>small insights,</u></li><li>• <u>subsequent relapses, and</u></li><li>• <u>the repetition of the process.</u></li></ul> <p>[Rather] <u>This step [i.e., this step of coming out of hiding regarding primitive sexual and erotic feelings]</u></p> <p><u>means a</u></p> <ul style="list-style-type: none"><li>• <u>substantial and</u></li><li>• <u>significant growth of</u></li><li>• <u>lasting value, of</u></li><li>• <u>lasting impact.</u></li></ul>
55	<p><u>Be blessed, all of you!</u></p> <p><u>Receive</u></p> <p><u>the vibrant life force,</u></p> <p><u>containing</u></p> <p><u>all that</u></p> <p><u>cannot</u></p> <p><u>be evaluated in terms</u></p> <p><u>of</u></p> <ul style="list-style-type: none"><li>• <u>right or</u></li><li>• <u>wrong,</u></li></ul> <p><u>of</u></p> <ul style="list-style-type: none"><li>• <u>good or</u></li><li>• <u>bad.</u></li></ul> <p style="text-align: right;"><u><i>It is all one.</i></u></p> <p><u>Be in peace.</u></p> <p><u>Be in God!</u></p>

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