

Pathwork Lecture 177: Pleasure – The Full Pulsation of Life

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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

¶	Content
03	<p><u><i>Greetings to all my friends here who are gathered together to obtain</i></u></p> <ul style="list-style-type: none">• <u><i>nourishment and</i></u>• <u><i>truth,</i></u> <u><i>in whatever way they need it at the moment.</i></u> <p><u><i>Tonight's lecture deals with the topic of pleasure – the</i></u></p> <ul style="list-style-type: none">• <u><i>meaning and</i></u>• <u><i>significance of pleasure in the</i></u><ul style="list-style-type: none">• <u><i>universal scheme,</i></u><u><i>as well as for the</i></u><ul style="list-style-type: none">• <u><i>individual human entity.</i></u>

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04

Religion
speaks of the
ultimate bliss of being.

However, most of the time
this [i.e., this “ultimate bliss of being”]
is completely misunderstood.

The bliss of being
is believed to be a state
totally different
from the

- human state
of ultimate pleasure, or
- human potential
for it [i.e., from the human potential for ultimate pleasure],
whether it [i.e., whether ultimate pleasure]
be realized or not.

Therefore
bliss
seems very remote from
the actual human experience.

It [i.e., Bliss]
appears
to be something

- totally disembodied

and

- obtainable only eons later.

This kind of bliss
appears so

- unreal and
- distant from what people consider
truly desirable

that it [i.e., that this kind of bliss]
remains at best
a vague theory.

05

In truth,
there is essentially
no difference
between the ultimate
• spiritual
state of bliss
and the
• human
potential for it [i.e., the HUMAN potential for
that ultimate SPIRITUAL state of bliss].

Only
the degree of intensity [i.e., Only the degree of intensity of bliss]
varies,
for no human being
is capable of
the depth of experience
which is possible for an
• unstructured,
• highly developed
consciousness.

But
• pleasure
remains
• pleasure.

Spiritual pleasure
is not
bodiless,
for even
unstructured consciousness
is not formless.

Unstructured consciousness
creates
so-called "subtle bodies"
of streaming energy
in the purest form.

Therefore this energy form
is without obstruction;
it [i.e., this energy form of the so-called "subtle bodies" of streaming energy]
is
pleasure itself.

	<p><u>The human body</u> <u>in its gross matter</u> <u>represents</u> <u>an obstruction</u> <u>that can be overcome</u> <u>only when</u></p> <ul style="list-style-type: none">• <u>the total personality</u> <p><u>attains harmony with</u></p> <ul style="list-style-type: none">• <u>the energy streamings of cosmic origin.</u>
06	<p><u>A liberated human being</u> <u>with little or no</u></p> <ul style="list-style-type: none">• <u>blocks and</u>• <u>inhibitions,</u> <p><u>without</u></p> <ul style="list-style-type: none">• <u>distortions and</u>• <u>negativity,</u> <p><u>is capable of</u> <u>a high degree of pleasure,</u></p> <p><u>for the energy of</u></p> <ul style="list-style-type: none">• <u>the subtle bodies</u> <p><u>penetrates</u></p> <ul style="list-style-type: none">• <u>the surface body.</u> <p><u>We have often spoken about the fact</u> <u>that</u> <u>the simultaneous</u></p> <ul style="list-style-type: none">• <u>longing for pleasure</u> <p><u>and the</u></p> <ul style="list-style-type: none">• <u>fear of it [i.e., the fear of pleasure]</u> <p><u>constitute</u> <u>one of your</u> <u>most basic inner struggles.</u></p> <p><u>You know this</u> <u>from your own</u> <u>experience.</u></p>

07

Tonight we shall discuss

- the legitimate need for pleasure and
- its [i.e., and pleasure's] purpose for the human entity.

I will show that

this need [i.e., that this NEED for pleasure] is not only

- not in opposition to true spiritual self-realization – as many people falsely believe –

but is in fact

- one of its [i.e., one of true spiritual self-realization's] necessary prerequisites.

Or to put it differently,

whoever

blocks

- pleasure

must, perforce, also

block

- the deep connection with the spiritual self.

Conversely,

only those

who are free enough

to let go

in one respect [i.e., to let go in respect to, say, blocks to the deep connection with the spiritual self]

are free

to do so

in the other [i.e., to let go in respect to, here, blocks to pleasure].

These

apparently

two experiences –

- spiritual self-realization

and

- the capacity for pleasure –

become one and the same.

They [i.e., spiritual self-realization and the capacity for pleasure]

are

- interactive and
- interdependent.

08

We shall also talk about
the obstructions
that barricade you
from
the deep experience
of
pleasure supreme.

What are these obstructions [i.e., obstructions to the deep experience
of pleasure supreme]?

What hinders
the realization
of that state [i.e., What hinders the realization of
that state of pleasure supreme]
which will
always
be the goal
of your greatest longing,
whether or not
you are aware of it?

In your own soul,
you
• obstruct
this longing [i.e., you obstruct this greatest longing for
pleasure supreme]
and
• are therefore
at war
within yourself.

09

I do not wish to dwell too long on
the cosmic
meaning of pleasure,
to avoid the danger
of making it [i.e., to avoid the danger of making pleasure]
appear
too remote from
your life in
the here and now.

This [i.e., This “pleasure being only a COSMIC reality that is too remote from your life on earth to be experienced and have meaning in the here and now”]
is not so at all,

for all

cosmic

reality

is applicable

at any state

in the now.

But it is easy to

• *misread and*

• *misapply*

the meaning of

cosmic pleasure.

Only when you reach the point

where you can

open the inner flow

to remove

all

• *obstructions and*

• *blocks*

so that you

experience

a high degree of bliss

will you

deeply know

that

• *human*

pleasure

is essentially the same as

• *the cosmic*

state of bliss,

that

• *spiritual*

and

• *physical*

pleasure

are one –

not opposites.

10

Pleasure,
in the real sense,
is
intensely
• fleshly
and
intensely
• spiritual.

There is
no division
between the
• fleshly
and
• spiritual
state.

This is why
there is no need to dwell too much on
the philosophical aspects
of pleasure
in the scheme of creation.

The only thing I would like to mention about
cosmic reality
in this respect [i.e., in respect to 1) pleasure and to 2) there being no
division between the fleshly and the spiritual state]
is that
the ultimate state
of
• liberation,
of
• cosmic being,
is
total pleasure.

So
• pleasure
is
• the ultimate reality.

Bliss is
not –
as religion seems to imply
in its misunderstood interpretations –
a reward for
having been "good."

Bliss is
the natural state
of a
unified being
in harmony with
• itself
and
• the universe.

11

When we speak of
pleasure,
we must also be clear about
what we mean.

[By "pleasure"]
I do
not mean
pleasurable pastimes of the mind.

[By "pleasure"]
I do
not mean
• shallow substitutes and
• escapes.

[By "pleasure"]

I mean

a state of

• physical

and

• spiritual

bliss

that is

experienced

in every particle

of one's

• body

and

• soul,

of the

• outer

and

• inner

being –

with

all

• sensations and

• faculties

• alive,

• awake, and

• feeling.

This blissful state

is very much

• here

and

• now.

Yet this state is also

the ultimate spiritual reality

of

every

entity.

It [i.e., This blissful state]
is your birthright,
my friends.

Your longing for it [i.e., Your longing for this blissful state]
is the most
• real
and
• healthy
movement
within yourself.

It is only your
• confusions and
• dualistic splits
that create your
• misconceptions,
• fears, and
• shames
that are so superfluous.

12

Let us now come to
the meaning of pleasure
for the human being
on all levels of existence.

The pleasure we speak about here
is, as I said,
• a total experience,
not
• a divided experience.

It is
not a
• physical experience
with the
• spiritual side
left out,
nor is it a
• spiritual state
that does not include the
• physical state.

[In the pleasure we speak of here]

Your entire being

- vibrates and
- pulsates,
 - undividedly,
 - in harmony with
 - yourself,
 - the universe –
- and hence with
 - another human being.

There is

no

- division in you,

no

- No-current,

no

- doubt about
the rightfulness of your bliss,

no

- ifs and buts because your bliss
interferes with the world around you.

You feel

no

- guilt or
- hesitation.

On the contrary,

you will

feel deeply

that

the greater your

- ecstasy and
- joy,

the more you

- contribute to the world.

13

When you reach
this inner awareness [i.e., this inner awareness
of the pleasure we speak of here] –
not a
• theoretical,
but an
• experiential
awareness –

you will create
the following conditions within yourself:

You will make
the total experience of pleasure a
• spiritual
and
• practical
goal.

You will act
unceasingly
on behalf of this goal.

You will
• remove
all inner obstructions and
• patiently explore
your unconscious
to bring the obstructions to light.

You will devote
• time and
• effort
to this venture.

You will feel increasingly
that
• personal
• fulfillment and
• pleasure
further
• spiritual growth and
• self-realization,
and
vice versa.

*The capacity to
love*
• *intimately*
and
• *completely*
with your
• *body,*
• *soul, and*
• *spirit*
will be the goal
that simultaneously
advances
your self-purification –
for one cannot exist
without the other [i.e., for love
cannot exist without self-
purification and vice versa].

I will say more about this later.

14

Let us first discuss
what
full pleasure
means
on all levels of
the human personality.

On the physical level:
• *physical health and*
• *well-being*
are
• *regulated by and*
• *dependent on*
the state of pleasure
the body
is capable of
allowing.

[On the physical level, continued]

- *The streamings of pleasure*
are
the simultaneous forces of
 - *life,*
 - *health,*
 - *self-renewal and*
 - *regeneration.*

Therefore

- *health and*
- *longevity*

result from
the capacity for
pleasure.

Conversely,
to the degree you
deny yourself

- *pleasure* –
due to
 - *shames,*
 - *fears,*
 - *misconceptions,*
 - *negativities,*
 - *impurities* –

to that degree you
cut off your body from

- *the wellspring*
of the universal flow.

15

You have often heard me say that
each human entity

is

a microcosm

of an

• entire universe

within,

representing

• the macrocosmic universe [i.e., the entire universe within,
of which each human entity is a microcosm, represents
the macrocosmic universe without].

The same

• laws and

• conditions

apply to both [i.e., apply to both the entire universe within AND to
the macrocosmic universe without].

Therefore,

if your

inner universe

is in harmony with itself,

the universal flow of

• spiritual healing power,

• life,

• health and

• pleasure

that permeates

• the entire creation

can also permeate

• you.

You become

part of

the universe

and

the universe is

part of

you.

*You transcend
the structural limitations
even while
you are still within
your body.*

The

- *universal,*
- *unlimited
abundance
of ever self-renewing life
will become
a part of you –
in a relative way,
because
you are still in the body.*

*This [i.e., This universal, unlimited abundance of ever self-renewing life
becoming a part of you]
happens in an
absolute way
only when
the body is transcended.*

16

*But do not think that
the feelings you experience
in an
unblocked
• body and
• soul
cease to exist
when you die.*

*On the contrary,
the body feelings
• come from
the subtle bodies and
• can manifest [i.e., and the body feelings can manifest]
because
the body blocks
are removed [i.e., because the body blocks
are removed when you die].*

When bodily existence is transcended,
the identical feelings [i.e., the identical feelings coming from the subtle bodies]
will manifest
ever so much stronger
because
they [i.e., the identical feelings coming from the subtle bodies]
are even
less blocked by
the gross matter
of physical life.

It is important to understand
that
feelings of

- pleasure and
- bliss

that you register
in your body [during your earth life]
will
not
cease
in an existence beyond the earth life.

They [i.e., The feelings of pleasure and bliss that you register
in your body in your earth life]
will only be intensified [i.e., intensified in an existence beyond the earth life].

*You will be more capable of
sustaining*

the feelings of

- *pleasure supreme,*
- *ecstasy,*
- *bliss,*
- *love, and*

and what is called

- *sexuality*

in this earth sphere –

[and what is called in existence beyond this earth sphere –]

- *a total fusion with
another being.*

*Here I am talking about entities
who have put*

- *false fears and*
- *obstructions
behind them;*

*otherwise [i.e. if these entities have NOT put false fears and
obstructions behind them during their earthly existence]*

their

- *spiritual existence*
- will not be different from their*
- *earthly one.*

17

*Any kind of
physical*

- *illness or*
- *deterioration,*

*including
physical*

- *death,*

is a manifestation of

- *division,*
- *conflict, and*
- *denial of pleasure.*

Spiritual unfoldment
must
bring an

- increase
of pleasure

and not [i.e., and spiritual unfoldment does NOT require],
as many authoritarian religions want to have it,

- denial and
- sacrifice
of pleasure.

This concept of
martyrdom
is a total misunderstanding of spiritual truth.

But the truth
can be understood
only
when pleasure

- is no longer felt to be negative,

when it [i.e., when pleasure]

- is no longer at the expense of another human being,

when it [i.e., when pleasure]

- no longer carries destructive currents.

Anyone can confirm
that
the degree of

- deeply experienced pleasure

determines

- energy and
- well-being.

This is
not something you have to take at face value.

You can
experience it
yourself.

18

Now let us go to
a deeper level [i.e., deeper than the physical level]
in exploring
the importance of pleasure.

On the
• psychological level,
the importance of pleasure
is at least as great as
on the
• physical [i.e., as on the physical level].

How can you
shoulder
• mature self-responsibility?

How can you
accept
• the difficulties of
the temporary reality
which
• surrounds you and
which is, in effect,
• the expression of
your present state within yourself?

How can you
cope with
• the frustrations that come your way?

19

In the last analysis, of course,
frustrations come your way
due to your
inner limitations.

Nevertheless,
you have to
accept your limitations,
and that [i.e., and accepting your limitations]
is not easy.

How can you
want to give up
the various ways
in which you
• violate and
• impair
your integrity,
in which you want to
• secretly cheat life,
in which you
• want others
to carry the burden of responsibility
for your mistakes?

How can you
truly commit yourself to
• integrity,
• truth,
• deepest honesty and
• a positive approach to
• yourself and
• life?

How can you
wish to abandon
• negative pleasure,
• the pseudo-satisfactions of
your
• pretenses,
your
• role-playing,
your
• defenses?

	<p><u>How can you begin to</u></p> <ul style="list-style-type: none">• <u>wholly and</u>• <u>consciously</u> <p><u>commit yourself to</u> <u>the reality of living,</u> <u>not for the sake of</u></p> <ul style="list-style-type: none">• <u>appearances</u> <p><u>but for the sake of</u></p> <ul style="list-style-type: none">• <u>what is,</u> <p><u>if you are</u> <u>not aware of the fact</u> <u>that</u> <u>the deepest bliss awaits you</u> <u>just as</u> <u>a result of</u> <u>abandoning</u></p> <ul style="list-style-type: none">• <u>these pseudo-</u><ul style="list-style-type: none">• <u>satisfactions and</u>• <u>pleasures,</u>• <u>these poor substitutes</u> [i.e., <u>abandoning these poor substitutes for true satisfactions and pleasures</u>]?
20	<p><u>As long as you are convinced</u> <u>that</u></p> <ul style="list-style-type: none">• <u>these substitutes</u> [i.e., <u>these substitutes for true pleasure, namely, your negative pleasure, role-playing, defenses, pretenses, secretly cheating life, letting others carry the burden of responsibility for your mistakes, violating your integrity, and not accepting “what is,” including not accepting your limitations and frustrations</u>] <p><u>are</u> <u>all the pleasure you can have</u></p> <p><u>and</u> <u>that</u></p> <ul style="list-style-type: none">• <u>living a decent life</u> <u>implies</u> <u>sacrifice,</u> <p><u>you cannot even</u> <u>believe in pleasure.</u></p>

This difficulty [i.e., This difficulty of not even believing in genuine true pleasure]
is intensified because
you cannot bear pleasure
exactly to the degree
that you cling to
all these false ways of life.
You become capable of
taking in
genuine pleasure
only to the degree
you give up the

- *false,*
- *negative*

pleasure.

21

You must find a way to
break through
the vicious circle in which you are caught,
which goes like this:

The less you truly want to give up
all the subtle

- *falsities and*
- *destructive defenses,*

the less you can accept

- *pleasure;*

therefore
you cannot believe in it [i.e., cannot believe in pleasure];
therefore
you cannot want to give up
that which obstructs you
from experiencing it [i.e., from experiencing pleasure];
therefore
neither the

- *will and*
- *commitment*

to experience pleasure,
nor the giving up of

- *destructive,*
- *life-inhibiting*

patterns
can exist.

22

Accepting

- reality and
- mature self-responsibility

seems

an insurmountable hardship
if not accompanied by
pleasure
as a by-product.

But

- to the degree you
insist on
being an
irresponsible child –
 - wanting to make others
pay for
your
 - actions or
 - inactions,
 - wanting to
 - secretly,
 - neurotically
cheat life –
- to the degree you
impair your integrity,

to that degree
you cannot
experience
pleasure.

Your innermost being

does not make it possible [i.e., does not make experiencing pleasure possible].

Your energy

is engaged in
negative inner activities.

	<p><i><u>By the same token,</u></i></p> <ul style="list-style-type: none">• <i><u>to the degree that you</u></i><ul style="list-style-type: none">• <i><u>assume</u></i> <i><u>self-responsibility,</u></i>• <i><u>to the degree you</u></i><ul style="list-style-type: none">• <i><u>respect and</u></i>• <i><u>love</u></i> <i><u>yourself</u></i> <i><u>because</u></i> <i><u>you no longer</u></i> <i><u>cheat</u></i> <i><u>even in the subtlest of ways,</u></i> <p><i><u>to that same degree</u></i> <i><u>you become</u></i> <i><u>more</u></i> <i><u>and more capable of</u></i> <i><u>experiencing</u></i> <i><u>pleasure.</u></i></p>
23	<p><i><u>The more</u></i> <i><u>you can look forward to a</u></i><ul style="list-style-type: none">• <i><u>full and</u></i>• <i><u>blissful</u></i> <i><u>existence,</u></i><i><u>the less hard it will seem</u></i> <i><u>to</u></i><ul style="list-style-type: none">• <i><u>give up</u></i> <i><u>these destructive patterns</u></i> <i><u>on the deepest level imaginable,</u></i><i><u>to</u></i><ul style="list-style-type: none">• <i><u>stand on your own feet,</u></i><i><u>to</u></i><ul style="list-style-type: none">• <i><u>accept necessary frustrations.</u></i></p>

The equation of

- the acceptance of full autonomy

with

- the capacity for pleasure

is extremely important to comprehend.

One [i.e., One, say full autonomy]

is not possible

without

the other [i.e., here, full autonomy is not possible without the capacity for pleasure, and vice versa].

If being a

- deeply self-responsible and
- decent

person

in the truest sense

seems to imply that

pleasure

must be renounced,

then

- pleasure
- cannot really be desired,

or if

- it

is [i.e. or if pleasure is desired],

then only [i.e., then pleasure is then desired only],

in an

unhealthy way,

as a reward to

- the "good child"

from

- an authority figure

one depends on.

24

You will want

- selfhood,
- autonomy,

in the truest sense of the word –

however hard it may first seem to attain it –

when you know that

your fear of pleasure

will disappear

proportionately to

your self-purification.

To the degree

you assume

what initially appears as

the hardship of adulthood

with all that this implies,

something in you

will

- ease up and

- feel

less

and less threatened.

Instead

you will become open to

pleasure

in its

- deepest and

- fullest

meaning.

25

All of you can meditate about

the connection

between

- emotional maturity

with all its meanings

and

- the realization of

personal pleasure.

*This [i.e., This connection between emotional maturity
and the realization of personal pleasure]
is very logical, my friends.*

*You know that
you can
truly love
only
when you are
• self-responsible,
not
when you
• cling to
someone else,
when you
• are dependent on
someone else.*

*Such dependency
may have the superficial
appearance of
love,
but you have already experienced in your work on this path
that
nothing could be further from the truth.*

*Dependency
• stems from
fear and
• creates
greater fear,
leading inevitably to
• resentment and
• hate.*

*You try very hard
to conceal these feelings [i.e., conceal these feelings of resentment and hate],
because
it is threatening
to hate
the person
one
• needs and
• depends on.*

26

Love is possible

only

when you are

- free,

when you are

- a self unto yourself
without depending on another.

And pleasure is possible

only

when you

- love.

As I said before,

- sexual pleasure

without

- love

- is very incomplete

and

- must always wind up
in a dead-end street.

There will always be

something missing [i.e., something missing in
sexual pleasure when it comes without love].

It [i.e., Sexual pleasure that comes without love]

is an expression of

inner division of

- the spirit,
- the soul, and
- the body.

Total unification of

pleasure

exists

when you

- love

and

when you are

- a sexual being,

because

then you are also

- a spiritual being.

This [i.e., When you love, are a sexual being, and hence are a spiritual being] means that you have

- *emotional*

and

- *mental integrity.*

Therefore

- *pleasure*
and
 - *spirituality,*
- *pleasure*
and
 - *decency,*
- *pleasure*
and
 - *emotional maturity,*
- *pleasure*
and
 - *physical health*
are all
 - *intricately and*
 - *intimately*
connected.

27

Now let us consider the obstructions to pleasure.

Some of you who

- *are here for the first time*

and

- *are unfamiliar with the depths of our work*

may not know at all what I am talking about when I mention the fear of pleasure.

Offhand,

you all

- want pleasure and
- long for it [i.e., long for pleasure],
- strive for it [i.e., strive for pleasure].

You believe you

- want pleasure,

but you ignore the fact that

you also

- do not want it [i.e., do NOT want pleasure],

that

you also

- fear it [i.e., fear pleasure]
desperately.

My friends here,

who

- are already somewhat
advanced on this path and
- have explored
their hitherto unconscious being
to a sufficiently profound degree,

have found indeed
that they are often
terrified of pleasure.

Perhaps they fear it [i.e., Perhaps they fear pleasure]
even more than [they fear]
negative feelings

- within themselves or
- from others.

28

Elsewhere I have pointed out
the connection
between

- the fear of
- negative feelings
about
 - yourself,
 - others,

and

- the fear of
- pleasure
within you.

For only because you

- fear
pleasure

do you

- inadvertently but
- logically
 - want
the opposite –
the unpleasure.

Thus you

fear

the result of

your negative desire [i.e., you fear the result of
your desire for unpleasure].

Deep inside,

you know that

what you

want [i.e., here wanting unpleasure]
will be so.

The less conscious you are
of what you
want,
the more you must
fear
the result [i.e., you must fear manifesting that of which you are
unconsciously wishing for – here unpleasure].

Hence,
fear of death
always connotes
an unconscious death wish.

29

Conversely,
pleasure
is made possible
when the state of

- mind and
- emotions

is

- quietly confident,
- calmly
 - expectant and
 - receptive,
 - patient and
 - unanxious,
 - unhurried and
 - unworried.

Otherwise
your battle against
your own fear of pleasure
will consciously manifest
in an

- excessive striving for pleasure,

in an

- anxiety about not being able to realize it [i.e., about
not being able to realize pleasure],

in a

- pessimism

or even

- hopelessness
about it [i.e., hopelessness about never having pleasure].

Such pessimism [i.e., Such pessimism about never experiencing pleasure]
makes you fluctuate between
two damaging extremes:
either

- **resignation**

or

- **compulsive,**
- **blind,**

and consequently

- **inappropriate**
overactivity.

This [i.e., This fluctuation between two damaging extremes: either resignation or compulsive, blind, inappropriate overactivity]
obstructs
the attainment of pleasure
to a considerable degree.

30

Fear of pleasure
must be made conscious
in order to
battle it [i.e., Fear of pleasure must be made conscious
in order to battle against the fear of pleasure].

One of the first obstructions to look for
is the dichotomy of

- **anxious striving**

versus

- **hopeless resignation,**
arising from
an unconscious
rejection of
the desired result –
whether [i.e., whether the desired result that is
unconsciously rejected be]

- **pleasure or**
- **anything else,**
for that matter.

Hence
awareness of
being afraid of pleasure
must be transformed into
• acute and
• direct
awareness of
the fear [i.e., the acute and direct awareness of
the fear of pleasure].

This [i.e., This acute and direct awareness of the fear of pleasure]
is
not easy,
but it [i.e., but this acute and direct awareness of the fear of pleasure]
is
certainly possible
on this path.

Anyone who seriously desires it
can bring
what is
unconscious
into awareness.

31

I said in the last lecture [i.e., Lecture 176 - Overcoming Negativity]
that you must make
your
• negative
creations,
your
• negative
pleasure
conscious
to overcome them.

You must also be in touch with [i.e., You must also make conscious]
your
• denial of
pleasure.

I might safely say that
no human being
is completely free of
such denial [i.e., free of such denial of pleasure].

The degree [i.e., The degree to which a human is free of
his or her denial of pleasure]
varies,
but it [i.e., but a person's freedom from
his or her denial of pleasure]
is only a question of degree.

I ask
even those of you
who are relatively free from
fear of pleasure
not to overlook
those areas within
where you shrink away from
pleasure
as though it [i.e., as though pleasure]
were a danger.

• Meditate
and
• commit yourself to
wanting
to be aware of it [i.e., commit yourself to WANTING to be aware of
those areas within where you shrink away from pleasure].

Then
the next step can be taken:

the exploration of
the
• validity or
• invalidity
of this fear [i.e., of this fear of pleasure],
so that you
can finally
want to give up the
• fear and
• obstruction to
pleasure
to an ever-increasing degree.

32

Only when you are
acutely conscious of
how
you

- fear and
- deny
your pleasure

will you
stop

making
others

responsible for
your deprivation,

which makes you

keenly suffer [i.e., making others responsible for
your deprivation makes you keenly suffer,
and it can be stopped only when you are
acutely conscious of how YOU fear and
deny your pleasure].

The deep inner burden
of being

- puzzled and
- hopeless
about attaining

what you deeply yearn for
will dissolve.

This burden [i.e., This deep inner burden of being puzzled and hopeless
about attaining what you deeply yearn for]

is

- subtle and
- unpronounced.

Once you can ascertain
in full consciousness,

"I am afraid of pleasure,"

the hopelessness
will disappear.

[Once you can ascertain in full conscious, "I am afraid of pleasure"]

You will
feel

the two forces within yourself:

- **one**
pulling you
 - **toward pleasure,**

- **the other**
[pulling you]
 - **away from it** *[i.e., away from pleasure].*

You will
feel

these two forces
on all levels of your being:

in your

- **mind,**

in your

- **feelings.**

33

When the battle *[i.e., When the battle of inner forces pulling you TOWARD pleasure fighting against inner forces pulling you AWAY FROM pleasure]*

goes on
unbeknownst to
your conscious mind,

it is
extremely painful.

When you know of its existence *[i.e., When you know of the existence of this battle between inner forces pulling you TOWARD pleasure and inner forces pulling you AWAY FROM pleasure],*

you can begin to
settle the conflict.

Once the struggle [i.e., Once the struggle between inner forces pulling you TOWARD pleasure and inner forces pulling you AWAY FROM pleasure]
is

- **conscious,**

it [i.e., the struggle between these two inner forces]
can be met,

but not when it [i.e., but not when the struggle between these two inner forces]
is

- **unconscious.**

This is why
becoming conscious of
any inner condition
is such an important undertaking
for any human being.

You can
never

free yourself of

- **the vague anxiety and**
- **the feelings of**
- **hopelessness and**
- **inadequacy**

which result from
your not knowing

that you

- **deny**

what you want,

that you

- **wish** [i.e., that you wish for what you want]
on the one hand

and

- **fear** [i.e., and fear what you want]
on the other.

As it is impossible to overcome your
• destructiveness and
• negativity
without knowing that you want
to be negative,
so it is impossible to settle this struggle [i.e., it is impossible to settle this struggle between inner forces pulling you TOWARD pleasure and inner forces pulling you AWAY FROM pleasure]
unless you
• know and
• feel and
• experience
that this fight goes on within you.

34

Just as with the negativity
I discussed in the last lecture [i.e., Lecture 176 - Overcoming Negativity],
you will also have to find out
the further consequences
of your denial of pleasure.

You are
afraid of
pleasure
because

- your holding on to
the negativity,
 - your not wanting to
give up
 - negative and
 - destructive
- patterns of
behavior and
feelings,

makes the
real pleasure
not only

- undeserved

in your own
unconscious estimation,

but also actually

- frightening.

It is
too frightening for you
to be open to
pleasure,

for
your negativity
creates
a state of

- soul

and

- body

that is essentially
incompatible with
pleasure.

Your negativity
creates

- tension,
- separateness,
- contraction.

	<p><i><u>It [i.e., Your negativity]</u></i></p> <ul style="list-style-type: none">• <i><u>comes from</u></i> <i><u>an excessive</u></i> <i><u>ego-orientation</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>is therefore</u></i> <i><u>totally alien to</u></i> <i><u>a state of pleasure.</u></i>
35	<p><i><u>Negative pleasure</u></i> <i><u>is always</u></i> <i><u>more geared to</u></i></p> <ul style="list-style-type: none">• <i><u>gratifying</u></i> <i><u>ego goals</u></i> <p><i><u>than</u></i></p> <ul style="list-style-type: none">• <i><u>fulfilling the</u></i><ul style="list-style-type: none">• <i><u>real and</u></i>• <i><u>legitimate</u></i> <i><u>need</u></i> <p><i><u>of the entity</u></i> <i><u>for</u></i> <i><u>bathing in</u></i> <i><u>the light of</u></i> <i><u>pleasure supreme.</u></i></p> <p><i><u>It [i.e., Negative pleasure]</u></i> <i><u>harbors</u></i> <i><u>the three attitudes</u></i> <i><u>that are at</u></i> <i><u>the root of</u></i> <i><u>all</u></i></p> <ul style="list-style-type: none">• <i><u>destructiveness and</u></i>• <i><u>deviation:</u></i><ul style="list-style-type: none">• <i><u>pride,</u></i>• <i><u>self-will and</u></i>• <i><u>fear.</u></i>

I said many years ago that
where there is
• pride,
where there is
• self-will,
where there is
• fear,

there must be
a state of
• contraction.

36

Contraction
cannot be
fully given up,
ever,
no matter
• what approaches of therapy are used
and
no matter
• how good they may be [i.e., no matter how good these
approaches of therapy may be],

if
• pride,
• self-will, and
• fear
are not abandoned.

In
• pride,
• self-will, and
• fear
the ego-structuring
becomes
more
• tight and
• rigid.

Self-will says,

"Me, me, me!"

meaning

the

• little me,

the

• little self.

That self [i.e., That little self, that little me]

• puts its stake

only

into the

• outer,

• conscious

ego personality

and

• completely

• disregards,

• ignores, and

• rejects

the Universal Consciousness

of which

you are an expression.

37

Unless

• the total person

is unified with

• the greater consciousness

that transcends

the ego,

holding on to

the ego

becomes imperative.

The ego
would not be so emphasized
if
the false belief
did not exist
that
the self
is annihilated
the moment
the ego
is not
the sole ruler of human life.

Hence,
when
you identify
exclusively
with the ego,
you can
neither identify with

- the greater consciousness,

nor [identify] with

- the feelings in your body,

for
they [i.e., for the greater consciousness
and the feelings in your body]
go together.

- Direct experience of
spontaneous feelings
in your body
is as much
an expression of
the universal truth of being

as the

- guidance,
- inspiration, and
- knowledge

that
spontaneously flow into you
when you identify with
your being
that extends beyond
the ego consciousness.

38

The tight ego structure says:

"It is
my ego world
that counts.

This [i.e., My ego world]
is all there is to me
and therefore
I cannot give it up [i.e., I cannot give up my ego world].

Otherwise [i.e., If I dare to give up my ego world]
I cease to exist."

With this attitude,
pleasure
becomes
impossible,

for

- total,
- real

pleasure
depends on
the ability of the ego

- to let go of
itself and
- to let itself
be
 - carried and
 - lived

by

- a greater power
within
the
 - body

and
the

- soul.

39

Pride says,

"I am better than you."

This [i.e., "I am better than you"]
means

- separateness,
- one-upmanship,
- everything
that is opposed to
a state of love.

Pride may also manifest as,

"I am
• worse than
others,

I am
• worthless,

I have
• no value.

But
I must hide this fact [i.e., I must hide this "fact" that
I am worse than others and
worthless and have no value],

so
I must
pretend
that
I am more."

Of course,
these thoughts
are not articulate,

but
they [i.e., but these thoughts "I am worse than others and am worthless
and I have no value and therefore must pretend that I am more"]
may not be
altogether
unconscious.

- Distorted pride,
as opposed to
 - healthy dignity,

- is always
 - comparing
and
 - measuring
 - the self
with
 - others

and [i.e., and, therefore, distorted pride, unlike healthy dignity,]

- is thus
perpetually
in illusion.

For

no true evaluation of
a person's worth

can ever come from this attitude [i.e., can ever come from this attitude
of always comparing and measuring the self with others].

It [i.e., This attitude of always comparing and measuring the self with others]
is a

- hopeless and
 - endless
chase

for an illusory goal
that leaves the personality
not only

- exhausted,
but also
 - more

and more frustrated.

- The chasm
between
 - the self
and
 - others

widens forever more,

- love
becomes less possible

and hence

- pleasure
further removed.

40

It does not matter whether you

- *actually think*
you are
more than others

or

- *only pretend [i.e., or only pretend that you are more than others]*
in order to
hide your feelings of
worthlessness.

It is all the same.

This attitude [i.e., This attitude of always comparing and measuring
the self with others]

cannot produce love –
and how can
true pleasure
ever be realized
in a loveless state?

Love

is not a command
that is supposed to
deprive you.

Love

is the most selfish
of all attitudes,
for it
brings
the greatest
of all pleasures –

- *physical*

as well as

- *mental and*
- *emotional*

pleasure.

It [i.e., Love]

simply
feels good
in itself.

Love
opens you up.

[When you love]

You

- flow and
- pulsate
in a state of
 - peace,
 - security,
 - vibrancy,
 - excitement,
 - stimulation and
 - utter confidence.

Your

- innermost being
and your
 - outer limbs
feel
 - sweet and
 - fulfilled
when you love.

But when you are in
an ego state of
pride,

you must be

- tense,
- anxious,
- contracted.

You cannot
pretend
when you are in
a relaxed state,
and pride
always

- leads to and
- requires
pretense
of some sort.

	<p><u>A</u></p> <ul style="list-style-type: none">• <u>relaxed,</u>• <u>struggle-free and</u>• <u>unpretending</u> <p><u>state</u> <u>is the</u> <u>absolute prerequisite to</u> • <u>pleasure.</u></p>
41	<p><u>Fear</u> <u>is</u> <u>a total contraction.</u></p> <p><u>It [i.e., Fear]</u> <u>cannot trust</u> • <u>anyone,</u></p> <p><u>neither</u> • <u>the self</u> <u>nor</u> • <u>the universe.</u></p> <p><u>Therefore [i.e., Because fear cannot trust anyone –</u> <u>neither the self nor the universe,]</u></p> <p><u>the self</u> <u>that is in fear</u> <u>cannot</u> <u>let go of</u> <u>itself.</u></p>

Pleasure
is unrealizable
when the personality
is bound to
the ego
in

- self-will,
- pride and
- fear –

bound

- in the negative creations,
- in the struggle
within itself
that
 - denies
its own negativity

and so

- does not know it exists [i.e., so because
the personality (ego) denies its own
negativity, the personality does not
know that its own negativity exists].

The personality
does not know
the nature of
its own suffering.

The self
is bound in
the struggle of

- wanting

and

- fearing

the same thing.

Unawareness of this struggle
leads to

- frustration and
- discontent,

as well as to

- blaming others for the lack.

This [i.e., This frustration, discontent, and blaming others for the lack of what one wants that occurs when one is unaware of the inner struggle of wanting and fearing the same thing]

in turn elicits

- *resentment,*
- *bitterness,*
- *anger, and*
- *defiance.*

The resulting confusion is torment for the soul.

42

As I said,
the realization of
pleasure
you all
deeply long for
comes from
letting go of
all of
these destructive attitudes.

Let me recapitulate:

for pleasure,
a totally relaxed inner state
is needed,

but

- relaxation
is not
 - passive apathy,
 - paralysis or
 - inertia.

True relaxation

is a

- constant,
- harmonious
movement.

It [i.e., True relaxation]

is

the movement of
the universe.

Any human entity

who is sufficiently free
to be in

the unified state of
pleasure

- will feel the cosmic pulsating rhythm
- and
- will be in harmony with it [i.e., will be in harmony with
the cosmic pulsating rhythm].

43

The pleasurable rhythm

of

- the universe

is in

each

- microcosmic universe.

***It** [i.e., The pleasurable rhythm of the universe that is in each microcosmic universe]
requires
being very finely attuned to the cosmic rhythm within.*

***It** [i.e., The cosmic rhythm within]
follows
the soul movements –
not

- the distortions [i.e., not the soul movements that are distortions],

but

- the reflections of the greater cosmos [i.e., but the soul movements that are the reflections of the greater cosmos].*

***In order to be**
thus attuned [i.e., In order to be thus attuned to the cosmic rhythm within that follows those soul movements that are reflections of the greater cosmos],*

- an inner calmness must prevail.
- All agitation of the mind must settle down.
- The turbulence must cease.

Then [i.e., Then, when thus attuned to the cosmic rhythm within that follows those soul movements that are reflections of the greater cosmos, and when inner calmness prevails, when the mind has settled down, and when turbulence has ceased]

another kind

of movement within you
will make itself known

that is

neither

- active

nor

- passive

in the outer sense,

but it

combines

- an inner activity

of the most pleasurable rhythm

with

- an inner

- calm receptivity

and

- apparent motionlessness.

Such receptivity [i.e., This inner calm receptivity and apparent motionlessness]

is not

- contradictory to
movement,

but

- an intrinsic part of

it [i.e., but rather this inner calm receptivity and apparent

motionlessness is an intrinsic part of this new kind of movement].

What appears to be a

- contradiction

on the

- ego level

becomes a

- unification

on a

- different wavelength.

In that state [i.e., In that state, where what appears to be
a contradiction on the ego level becomes a unification,]
there can be

no

- **division or**
- **struggle against the self,**

no

- **pushing or**
- **tense striving.**

In that state [i.e., In that state, where what appears to be
a contradiction on the ego level becomes a unification,]

there is

no

- **harassment from time,**
for there is
timelessness,
even now
while you are in the body.

44

Of course,
this state [i.e., Of course this state, where what appears to be
a contradiction on the ego level becomes a unification,]
cannot be attained
at all times.

But it [i.e., But this state, where what appears to be
a contradiction on the ego level becomes a unification,]

can be attained

again

and again,

leaving you each time

a

- **stronger,**
- **more unified,**
- **more complete**

person,

with

your ego

- **fully intact,**
- **more integrated with**
the greater self.

• Evolution,
• growth, and
• self-development
must bring you to
more frequent realizations
of this state [i.e., more frequent realizations of this state, where what
appears to be a contradiction on the ego level
becomes a unification,],

which [i.e., this state which]
is most

- significantly and
- intensely
experienced
in a love relationship.

But in different ways

you will experience this state [i.e., you will experience this state, where what
appears to be a contradiction on the ego level becomes a unification,]

in

- all you do and
- all you are,
as you
 - live,
 - move, and
 - have your being
in the
Universal Consciousness.

45

Wherever you are
at any given moment,
you can transcend
this one instant,
no matter
how unpleasurable
it is.

*If you go
sufficiently deeply
into
yourself
to
fully explore
the you
in
this
• moment,
in
this
• situation –
if you
do not
escape from it –*

*this very moment of
unpleasure
must
turn into
its ultimate nature:*

pleasure supreme.

46

*It is
not easy to do this [i.e., It is not easy to go sufficiently deeply into yourself
to fully explore the you in this moment, in this situation,
which is needed for this very moment of unpleasure to turn
into its ultimate nature: pleasure supreme]*

*when you are
separate
in your perception of yourself,*

*even after
you have
experienced
some of the
• truths and
• states
I mentioned.*

In such a state of disconnectedness [i.e. In such a state of disconnectedness in which you are separate in your perception of yourself], going into yourself

requires

- *probing and*
- *groping*

to find

the right measure of

- *self-discipline,*
- *self-facing,*

and

- *summoning your goodwill*
to

- *see*

the truth

and

- *change*

the destructiveness.

It [i.e., Going into yourself]

also requires

both a

- *patient letting go*

and a

- *waiting,*
- *trusting*

expectancy.

You have to

find

the right

- *answers and*
- *attitudes,*

of

- *struggling*

and

- *not struggling,*

both in

- *the right way*

and [in]

- *the right measure.*

Remembering
a former similar state of your mind
will be of little help.

The truth
must be
recaptured
each time anew.

Memory
will only help you
to know
that
the truth

- can
be attained
- and
 - is not
an illusion.

No,
it is
not easy
to

- transcend
your
NOW
- and
 - tune into
your
inner cosmic rhythm.

But

- **the more often**
you attempt it [i.e., **the more often you attempt transcending your NOW**
and tuning into your inner cosmic rhythm],
- **the more often**
will it [i.e., **the more often will transcending your NOW and tuning into**
your inner cosmic rhythm]
- become possible,**
- until**
 - **this** [i.e., **until transcending your NOW and tuning into**
your inner cosmic rhythm]
- eventually**
- becomes**
- your**
 - **normal state**
- and**
 - **disconnectedness**
 - **the exception.**

The difficult times

will
increasingly
serve the purpose of
bringing you
toward
your inner center
where
pleasure supreme
reigns.

47

These difficult moments
will then be
the catalysts
they are meant to be
to ready
your whole person
for the state of
unconflicted pleasure
that is within you.

- Accept
the pain
that you have created
through your
 - misconceptions and
 - destructiveness,

and

- do not
 - cringe or
 - run from it [i.e., or run from the pain that you have created]

but

- explore it [i.e., but rather explore the pain that you have created].

- Hold still

instead of

- fighting against it [i.e., instead of fighting against the pain]
with your
 - subterfuges,
 - negativities,with your
 - games,
 - roles,and
 - pretenses,with your
 - projectionsand your
 - escapes.

- Truly look at
yourself.

	<ul style="list-style-type: none">• <u>The attainment of pleasure</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>the state of being in pleasure will</u><ul style="list-style-type: none">• <u>ultimately and</u>• <u>increasingly unfold for you.</u> <p><u>You will become an integral part of it [i.e., You will become an integral part of pleasure].</u></p> <p><u>That [i.e., Becoming an integral part of pleasure] must be the aim.</u></p>
48	<p><u>Pleasure is,</u></p> <p><u>at one and the same time, the ultimate</u></p> <ul style="list-style-type: none">• <u>spiritual</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>human goal.</u> <p><u>It [i.e., Pleasure] is also</u></p> <p><u>the curative agent without which you cannot heal.</u></p>
49	<p><u>I think you begin more</u></p> <p><u>and more to realize that</u></p> <p><u>such a path is not to be dreaded</u></p> <p><u>as a difficult chore.</u></p>

Every step [i.e., Every step of such a path as this pathwork]
is
the most joyful thing
in
itself [i.e., the most joyful thing even in, of, and during the
process and experience of taking each step],
not only because it

- ultimately
brings liberation,

but even

- while you are struggling [i.e., struggling during the step],

and each time you win,
such a path brings you
bliss
in varying degrees.

The exact degree [i.e., The exact degree of bliss you experience]
depends on
your ability to
overcome
your resistance.

50

Be in
the state of bliss
that is

- your birthright,

that is

- the ultimate destiny

for
all of you.

Realize
the truth
that there is
nothing to fear.

Be blessed.

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

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