

Pathwork Lecture 135: Mobility in Relaxation – Suffering through Attachment of the Life Force to Negative Situations

1996 Edition, Original Given June 25, 1965

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

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03	<p><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>Blessings for every one of you.</u></p> <p><u>May the strength</u> <u>of understanding</u> <u>contained in these blessings</u> <u>aid you in assimilating this lecture,</u> <u>not only</u> <u>• with your</u> <u>outer [mental understanding],</u> <u>but also</u> <u>• with your</u> <u>inner understanding.</u></p> <p><u>All of you, during the course of this year,</u> <u>have progressed,</u> <u>each in your own way;</u> <u>most of you</u> <u>did so considerably.</u></p>

by Eva Broch Pierrakos

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*It is often hard to evaluate
outwardly
what constitutes
real progress.*

*Often,
the greatest progress
is least noticeable
in the eyes of others.*

Additional

- *understanding and*
- *perception*

*have been gained
by all of you,
enabling you
to meet your own lives
in a different way.*

*Even those of you
who have not begun
actual work on this path
must have grown
inwardly,
for otherwise
you would not even be here.*

04

*This lecture is an attempt to
combine*

- *an overall understanding of the material
we have studied
in the past [i.e., in the past eight years (since our first
lecture in March, 1957)]*

with

- *the opening up of
the future direction of the pathwork.*

I hope this attempt [i.e., this attempt to combine what we have studied in the past with opening up the future direction of pathwork]

will succeed

so that

you will understand more deeply

the material

• that has been given to you

and

• that you have already incorporated

in your personal work

as

• experienced fact,

not as

• a mere theoretical teaching;

at the same time

this lecture will

• open for you

new vistas

on particular points

and

• serve as a

road map

to follow.

05

The entire universe
is permeated with a
vibrant life substance.

This substance

consists of

forces

of such tremendous power

that people

have only begun

to discover them

• vaguely

and

• to a limited degree.

	<p><u>Whether this power</u> [i.e., <u>this power of the vibrant life substance</u>] <u>be</u></p> <ul style="list-style-type: none">• <u>physical</u> [power], <u>such as</u><ul style="list-style-type: none">• <u>electrical or</u>• <u>atomic</u> <u>power,</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>mental power</u> <p><u>makes no difference,</u> <u>for it is</u> <u>all</u></p> <ul style="list-style-type: none">• <u>the same power,</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>different facets</u> <u>of the same power.</u> <p><u>This power</u> <u>is a very impressionable mass,</u> <u>a substance that can be</u></p> <ul style="list-style-type: none">• <u>governed and</u>• <u>molded</u> <u>only</u> <u>by consciousness.</u>
06	<p><u>The result of this molding</u> [i.e., <u>result of this molding of power by consciousness</u>] <u>is</u> <u>matter</u> <u>in its</u> <u>various degrees</u> <u>of density.</u></p> <p><u>It</u> [i.e., <u>This matter, the result of power/energy being molded by consciousness</u>] <u>is also something</u> <u>more subtle than</u> <u>particular matter, however;</u> <u>it</u> [i.e., <u>this matter, the result of power/energy</u> <u>being molded by consciousness</u>] <u>is</u></p> <ul style="list-style-type: none">• <u>life itself,</u> <u>as it unfolds</u> <u>for the individual.</u>

- It [i.e., this subtle matter that is the result of the molding of universal power, or the molding of life substance, by consciousness in each individual]

is

- experience.

- It

is

- condition,
- circumstances,
- fate, or
- destiny,
if you will.

Whatever

- you experience and
- the conditions in which you find yourself,

this is the

- matter, or
- form,

which is

the outcome

of the way

consciousness

impresses

the life substance.

This is a

very,

very brief recapitulation

of everything

I have spoken about

in the course of these years [i.e., in the course of these past

eight years].

I repeat it here briefly

to make the following

more understandable.

07

*This tremendous
life substance [i.e., This tremendous life substance that has been
molded by consciousness in each individual]*
*is in
continuous motion.*

*Let us go
a little more deeply*

- *into the meaning of this [i.e., into the meaning of “this tremendous
life substance being in continuous motion”],*
- *into the particular*
 - *method and*
 - *rhythm*

*of this
cosmic movement [i.e., this cosmic movement of
“this tremendous life substance”].*

*If you truly understand this,
you do indeed
have
another key to your life.*

08

*This
cosmic movement,
permeating
everything that is,
is a mixture of*

- *mobility and*
- *relaxation.*

The key of

- *mobility,*

combined with

- *relaxation,*

*opens
the world.*

It [i.e., This cosmic movement, this mixture of mobility and relaxation]

is

- the state of being,

or

- the unitive principle of being.

Only through

misconception

does

- duality, or

- conflict,

come about.

The particular

- duality or

- distortion

of the

unifying principle

of

- mobility

in

- relaxation

results in

the following misconception [i.e., results in the following misconception and dualistic distortion of the unifying principle of mobility in relaxation]:

on the one hand,

- relaxation

is viewed as

- non-movement or

- stagnation,

on the other,

- mobility

is viewed as

- tense effort.

This is particularly

important to understand,

because

these misconceptions [i.e., these misconceptions that “relaxation is non-movement or stagnation” and that “mobility is tense effort”]

are the

cause of

humanity's predicament.

09

*All misconceptions,
as you find them
in the course of your personal work,
are
derivatives
of this
duality.*

- *Relaxation
can exist only in [i.e., that, in duality, can exist only in]
 - *non-movement,*
 - that is*
 - *stagnating passivity,**
- as opposed to a*
- *movement
that is a [i.e., that is, in duality, a]
 - *tense,*
 - *anxious,*
 - *grabbing,*
 - *striving
effort.**

*Seemingly,
you have to
decide between
these two alternatives [i.e., decide between
EITHER relaxation that is stagnating
passivity OR movement that is a tense,
anxious, grabbing, striving effort].*

*Whenever
such [either/or] alternatives exist,
strife
must follow,
for it [i.e., for, in duality, having ONLY two either/or opposing alternatives]
is a result of
conflict.*

*Here [i.e., Here in this dualistic either/or conflict]

- *transcending
this duality and*
- *reaching
the unitive principle of being
becomes necessary.**

Needless to say,
this [i.e., this transcending of duality and
reaching the unitive principle of being]
applies to
all levels
of personality.

I cannot sufficiently emphasize
that my talks
are not in the least
• abstract philosophical discourses
but [quite the contrary, my talks are]
• very practical guideposts
to your
immediate life,
my friends.

Do not ever over look this fact.

10

Let us begin
right here and right now
to see how this holds true.

When
• you examine
• the misconceptions,
• the images,
as they unfold
through your pathwork,

and
• you look at
these misconceptions
deeply enough,

you are bound to find
that they [i.e., that these misconceptions and images]
fall into
this split [i.e., this split in the dualistic distortion of
cosmic movement,
that is, in the distortion of
mobility in relaxation].

Even from a
merely intellectual approach,
you should easily see
that
the distortion
of

- mobility

and

- relaxation

is the primary duality,
underlying
all misconceptions,

resulting in
a situation
where you see
only

- two
- equally unsatisfactory
alternatives.

This primary misconception [i.e., this duality where you see only two equally
unsatisfactory alternatives]
distorts
the harmonious rhythm
of cosmic movement.

11

You will
experience
this truth
even more

- dynamically

and

- personally

when you
listen to

- your soul movements,
- your own
 - inner expressions

and

- emanations.

*If you calmly observe
what emanates
from
your own
psychic forces,
you will find
this distortion of movement [i.e., this dualistic distortion of
mobility in relaxation]*

*where [on the one hand]
• you stagnate
because
non-movement
seems so tempting.*

*It [i.e., non-movement, or relaxation in distortion,]
appears to be
the effortless state
that the soul longs for.*

*Or [on the other hand, where]
• movement seems so necessary
because
• you don't want to
stagnate and
• guilt [i.e., guilt for any reason, especially guilt
for doing nothing when in a state of stagnation]
whips you into a
• striving,
• overly tense
movement [i.e., whips you into a
state of mobility in distortion].*

*You may not even be able to
put your finger on
exactly what
you strive so hard for.*

*When observing
the state
of your own psychic emanation
you will be able to pinpoint
this particular dichotomy.*

12

This is very important,
for
the moment
you can acknowledge

- *this confusion and*
- *the distortion of*
your
personal cosmic forces,

you will,
by that

- *admission,*

by that

- *acceptance,*

by that

- *observation or*
- *awareness,*

slowly but surely
come nearer
to straightening out
this imbalance of motion.

As you proceed
in reorienting your
until recently

- *unconscious,*

but now

- *conscious*
 - *concepts,*
 - *values,*
 - *understanding of*
 - *life and*
 - *yourself, as well as*
 - *your relationship*
 - *to life and*
 - *to yourself,*

the movement
begins to harmonize with
the great cosmic flow.

Mobility in relaxation [*which is the unitive state of being*
vs. the dualistic distorted mobility or relaxation state]
comes more
and more
into being.

13

The same applies to
the physical
level of existence.

As you
observe
the emanation of your

- *thinking,*
- *feeling, and*
- *reacting,*

and consequently
observe
this particular imbalance [i.e., the imbalance of EITHER mobility in
distortion OR relaxation in distortion],

you will also see
that
the same imbalance
affects
your physical body.

Since
the principle of life itself
is the harmony
between

- *mobility*

and

- *relaxation,*

the phenomenon
of dying
must be
the misunderstanding
of this principle [i.e., of this principle of harmony in life itself],
so that
a duality arises.

When this [dualistic] misunderstanding [of this principle of life itself]
has proceeded far enough,
affecting
more and more aspects of the entity,
the phenomenon of dying
takes place
on the
outer
levels.

	<p><u>But</u> <i>[on the other hand,]</i> <u>where</u> <u>a balance</u> <i>[i.e., where a harmonious balance between mobility and relaxation]</i> <u>is established</u> <i>[i.e., established in the unitive state of being],</i> <u>life continues,</u> <u>and</u> <u>death</u> <i>[i.e., death, in the unitive state of being,]</i> <u>is an impossibility.</u></p>
14	<p><u>The</u> <u>• outer,</u> <u>• physical</u> <u>levels</u> <u>follow suit</u> <u>automatically</u> <u>as the [inner] psychological imbalance</u> <u>is straightened out.</u></p> <p><u>This does</u> <u>not mean, however,</u> <u>that you cannot</u> <u>also help</u> <u>from outside in,</u> <u>by</u> <u>• cultivating and</u> <u>• learning</u> <u>from without</u> <u>the art of</u> <u>mobility in relaxation.</u></p> <p><u>By working at it</u> <u>• from inside out,</u> <u>and</u> <u>• from outside in,</u> <u>• the process</u> <u>will be speeded up and</u> <u>• the harmony</u> <i>[i.e., the harmony between mobility and relaxation]</i> <u>established faster.</u></p> <p><u>This is very important</u> <u>for you to follow through,</u> <u>my friends.</u></p>

15	<p><u><i>The dynamic life force</i></u> <u><i>is an extremely vibrant principle,</i></u> <u><i>and this</i></u></p> <ul style="list-style-type: none">• <u><i>vibrant,</i></u>• <u><i>dynamic</i></u> <p><u><i>relaxation</i></u> <u><i>is particularly available</i></u> <u><i>to</i></u> <u><i>human consciousness</i></u> <u><i>in the</i></u> <u><i>love relationship</i></u> <u><i>between the sexes.</i></u></p> <p><u><i>When your</i></u></p> <ul style="list-style-type: none">• <u><i>striving or</i></u>• <u><i>longing</i></u> <p><u><i>for this</i></u> <u><i>experience [i.e., When your striving or longing for this experience of a</i></u> <u><i>vibrant, dynamic relaxation in the love relationship between the sexes]</i></u></p> <p><u><i>is attached to</i></u> <u><i>a negative condition,</i></u></p> <ul style="list-style-type: none">• <u><i>difficulty and</i></u>• <u><i>frustration</i></u> <p><u><i>must follow.</i></u></p>
16	<p><u><i>The question is often asked</i></u> <u><i>why</i></u></p> <ul style="list-style-type: none">• <u><i>destructiveness,</i></u>• <u><i>illness,</i></u>• <u><i>war and</i></u>• <u><i>cruelty</i></u> <p><u><i>exist.</i></u></p> <p><u><i>The answers</i></u> <u><i>that have been given [i.e., The answers that have been given to this question</i></u> <u><i>as to why such negativity and cruelty exist on this earth plane]</i></u> <u><i>are often</i></u></p> <ul style="list-style-type: none">• <u><i>not sufficiently understood,</i></u> <p><u><i>but even when they [i.e., but even when the answers to this question,</i></u> <u><i>“Why does negativity exists on this earth plane”]</i></u> <u><i>are</i></u></p> <ul style="list-style-type: none">• <u><i>somewhat understood,</i></u> <p><u><i>something is missing.</i></u></p>

I think most of my friends
are now ready
to understand this [i.e., to understand this question of why negativity
exists on this earth plane]
on a deeper level.

I have often said that
misconceptions
create strife,
and this is
perfectly true.

But there exists
an additional element
without which
no misconception,
regardless of
how off the mark,
could have power [i.e., could have power to bring so
much destructiveness, illness, war, and
cruelty into existence on this earth plane].

It [i.e., This additional element]
is this:

Mere negativity [alone],
as in [, for example,]
a destructive attitude,
has a
much less
destructive effect
than
destructiveness

- attached to and
- combined with

the positive life principle.

This [i.e., This attachment and combination of destructiveness to and with the
positive life principle]

is what makes
negative manifestations
on this earth plane
particularly

- serious or
- severe.

In other words,

when

- **a positive force**

mingles with

- **a negativity**

or [with]

- **a destructive attitude,**

this combination [i.e., **this combination of a positive life force mingling with a negativity or a destructive attitude**]
creates evil.

Real destructiveness

is, therefore,

not only

a distortion

of

- **truth**

and

of

- **the constructive universal powers,**

but [also]

a distortion

that must be

permeated with

- **the powerful life principle**

and

- **its** [i.e., **the powerful life principle's**]
constructive power.

If

the positive life principle

were not

- **involved**

and

- **inadvertently used** [i.e., **inadvertently used in conjunction with negativity**],

then [the resulting]

- **evil,**

or

- **destructiveness,**

would be

of very short duration.

17

The best way, my friends,
that you can

- apply what I say here and
- derive more from this lecture
than a

- vague,
- abstract
principle,

is by

looking at yourself

from the following point of view:

All of you who are on this path
have found certain

- hurts and
- pains
you endured
as a child.

Some of you

have begun to grasp,
if ever so slightly,
that

at the moment
when you were hurt
a specific process
took place.

The

- erotic, or
- pleasure

principle,
was put in the service
of

your

- hurt,

your

- suffering,

your

- pain.

	<p><u>All</u> <u>the emotions</u> <u>arising from</u> <u>this original hurt,</u> <u>according to</u> <ul style="list-style-type: none">• <u>character and</u>• <u>temperament,</u><u>also combine</u> <u>with</u> <u>the pleasure principle.</u></p> <p><u>This attachment</u> [i.e., <u>This attachment of emotions from the</u> <u>original hurt to the erotic or pleasure principle</u>] <u>creates</u> <u>all the</u> <ul style="list-style-type: none">• <u>personal difficulties,</u><u>all the</u> <ul style="list-style-type: none">• <u>unwelcome circumstances.</u></p>
18	<p><u>All the many souls</u> <u>inhabiting this earth,</u> <u>added together,</u> <u>create</u> <u>the general strife</u> <u>of humankind.</u></p> <p><u>When you realize,</u> <u>after having become aware of this process,</u> <u>how many people,</u> <u>regardless of their outer action,</u> <u>can experience</u> <u>the pleasure principle</u> <u>only</u> <u>in fantasies of cruelty,</u> <u>you will understand</u> <u>that this</u> [i.e., <u>that this situation on the earth plane of so many people being</u> <u>able to experience the pleasure principle only in fantasies of cruelty</u>] <u>is the actual nucleus</u> <u>of</u> <ul style="list-style-type: none">• <u>war –</u><u>of</u> <ul style="list-style-type: none">• <u>cruelty as a whole</u> [i.e., <u>cruelty as a whole on the earth plane</u>].</p>

This [knowledge of the origin of war and cruelty]
should
not
make you feel guilty.

It [i.e., This knowledge of the origin of war and cruelty]
should rather
• enlighten you
and
• free you
to allow
your inner processes
to transform.

For it is a
• misapplied and
• misunderstood
hurt
that has created this condition.

Cruelty
without
the pleasure principle
could
never have
real power.

Lack of awareness
of this combination of
• cruelty
and
• pleasure
by no means
alleviates
the effect
it [i.e., the effect that this combination of
cruelty and pleasure]
has
on the overall climate
of humanity's emanation.

19

If you have
experienced
cruelty,
whether this
act of cruelty was
• an actual fact
or
• a creation of
your imagination,
your pleasure principle
• is attached
to
cruelty
and
• functions
somewhat in connection
with
cruelty.

Often
the
• guilt and
• shame
are so strong
that
the entire fantasy life [i.e., that the entire fantasy life in which
pleasure is experienced in cruelty]
is denied [i.e., is denied, covered over, and hence NOT conscious],
but sometimes
it [i.e., sometimes the fantasy life in which pleasure is experienced in cruelty]
is conscious.

Awareness of this [i.e., awareness of how all
this “pleasure from cruelty” comes about]
must be
• established and
• understood
from an overall point of view,
for
if it is truly understood,
both
• guilt and
• shame
[i.e., shame that your pleasure is derived from cruelty in fantasy]
will be removed.

As understanding grows,
the pleasure principle
will gradually
respond to
positive [i.e., positive instead of negative]
events.

20

The combination
between

- the pleasure principle

and

- cruelty

can exist
either

- actively

or

- passively.

That is,
pleasure is experienced
either in

- inflicting cruelty

or in

- enduring it –

or

- both.

Attaching
the pleasure principle
to a condition
where it functions
most strongly
in conjunction with
cruelty,

- creates
a holding back
from love,
- limits it [i.e., limits love],

and

- makes the
actual experience
of love
impossible.

[In this situation where the pleasure principle is attached to cruelty]

Love exists

only as

- **a vague yearning**

that cannot be

- **maintained or**
- **followed through.**

Under these circumstances

love is

not the

- **tempting,**
- **pleasurable**

experience

it may be

to another part of the personality.

- **The yearning for**

the pleasure of love *[on the one hand*

in some parts of the personality]

and *[on the other hand]*

- **the ignorance about**

the fact

that *[in other parts of the personality]*

one rejects

its *[i.e., one rejects love's]*

actual experience

because *[in that part of the personality]*

one fears

the attachment of

the pleasure principle

to negativity

often creates

a deep hopelessness.

This hopelessness

can be

- **understood and**
- **instantly relieved**

only when

this particular fact *[i.e., this fact that one part of the personality*

yearns for love while another part of the

personality rejects love, fearing attachment

of the pleasure principle to negativity]

is profoundly comprehended.

21

In less crass cases,
when the child
experiences
not so much

- outright cruelty,

but [rather]

- vague rejection or
- non-acceptance,

the pleasure principle
will attach itself
to a similar situation,
so that
in spite of
the conscious
desire
for acceptance,
the pleasure current
will only be activated
in conjunction with
rejection.

There are
many

- degrees and
- variations

of this.

There are, for example,
situations
where a child
experiences
partial

- acceptance and

partial

- rejection.

Then
the pleasure principle
is attached to
an exactly similar ambivalence.

This, then,
creates a conflict in
actual relationships.

22

The first, crass, instance of attaching

- cruelty

to

- the pleasure principle or
- the life principle –
they are the same –

will make

a relationship

so hazardous

- that it [i.e., that a love relationship]
is often avoided altogether.

Or you find it [i.e., Or you find a love relationship]
so frightening

- that you are puzzled.

You then

- feel incapable
of following through with it [i.e., incapable of following
through with a love relationship].

Or, you are

so inhibited

because

the shame

of the desire for

either

- inflicting

or

- enduring

cruelty

may

- prohibit
all spontaneity

and

- make you
withdraw from and
numb

all

feelings.

23

My dearest friends,
this is a
tremendously important principle
to understand.

It applies to
• humanity
as a whole
as well as to
• the individual.

Generally,
it has not been
sufficiently understood
because
• psychology and
• spiritual science
have not merged sufficiently.

Vague attempts
have been made
by psychology
to grasp this factor, and
it has been understood
in some measure,

but the vast significance
in terms of
• civilization
and
• its fate [i.e., civilization's fate],
or
• its evolution [i.e., civilization's evolution],
is not understood.

The world
is now ready
to understand this fact of life.

24

Evolution, my friends,
means
that each individual,
through the process of personal
• self-confrontation and
• self-realization,
gradually changes
the inner orientation
of the pleasure principle.

In their
spontaneous reaction,
more
and more
individuals
will respond to
positive [i.e., positive, rather than negative]
• events,
• situations,
• conditions.

25

You all know
that
such inner change
cannot be
willed directly .

The direct expression
of your

outer will [i.e., outer will, while it cannot effect
INNER change DIRECTLY,]

- can
- and
- must

go in the direction of

- maintaining and
- sustaining

a pathwork such as this,

which

increases the ability to

- understand and
- cultivate

• the will and

• the courage

to look at the self to

• find

and

• overcome

resistance.

And

• as you do this,

• as you use

• your will and

• your ego faculties

in this constructive manner,

the real change

happens,

as some of you begin to experience,

almost

• as though it had nothing to do
with these efforts,

• as if it were

• a byproduct,

• an unconnected unfoldment.

That is the real thing!

This is the way

• progress and

• growth

must happen.

26

Gradually,
through this
process of growth [i.e., this process of growth via a path such as
this pathwork],

one individual after another
reorients
the soul
• movements,
the soul
• forces.

The expression of the
cosmic movement
within the psyche

will then
attach itself
to purely
positive
• conditions and
• circumstances.

• Positive or
• pleasurable
feelings
will no longer
be derived from
negative circumstances.

You are now
used to the latter [i.e., you are now used to attaching pleasurable
feelings to negative events and circumstances],
hence [i.e., hence, to avoid guilt for feeling pleasure from
negative events and circumstances]

you
• repress and
• suppress
the combination of
• pleasurable feelings
and
• negative events.

27

Instead of

- repressing it [i.e., Instead of repressing the combination of pleasurable feelings with negative events],
- denying it,
- looking away from it,
you must face it.

As you

- face it and
 - understand it,
without
 - guilt or
 - shame,
- you must learn
in the course of growing
that
all imperfection
must be
 - accepted and
 - understoodbefore it [i.e., before imperfection]
can be changed.

So to the extent

- that you succeed
in
 - facing and
 - understandingyour conflict [i.e., understanding your inner conflict brought about by feeling pleasure from negative and cruel events],
- the pleasure principle
will run
in different channels [i.e., pleasurable feelings will come from positive events rather than from negative events].

As this happens,

- mobility
will exist without
 - tension and
 - anxiety, and
- relaxation
will exist without
 - stagnation.

28

All of you, my friends,
try to find
your
specific
inner "marriage"
between

- the pleasure current

and

- a negative condition.

As you find
this marriage,
within
your own soul forces
in specific terms,
you will

- know and
- perfectly understand

certain outer manifestations
of your problems.

This relief
of thorough understanding
can come about
only
when you have the courage
to face this marriage [i.e., face this marriage between the pleasure
current and a negative condition].

As you become
capable of

- clearly and
- concisely

formulating
this marriage
of

- positive

and

- negative

forces,
you will
clearly see
the exact image
of
your unfulfillment.

You will see
why you
• keep yourself hidden
from
• yourself
and
from
• life;
why you
• withdraw
from your own feelings;
why you
• repress
and
why you
• stand guard
over the most
• spontaneous
and
• creative
forces within yourself.

You will see
why you
• block out feelings,
sometimes
with a great amount of pain,
then try to
• rationalize
and
• explain
them away [i.e., explain your feelings away].

Even
currently fashionable psychological truths
serve to
camouflage
this simple process,
my friends.

29

Make attempts
to find
the two factors I have discussed:

First,
discover
the subtle
but nevertheless distinct
distortion
of the unitive principle
of

- mobility and
- relaxation.

Where do you have

- mobility

and

- tension?

Where do you have

- relaxation

and

- stagnation,
- immobility?

Observe them
in your

- mental makeup,

in your

- emotions,

as well as
in your

- body.

30

Second,
discover
in what respect the
• life
and
• pleasure
principle
is attached to
a negative condition.

To what extent
does this manifest [i.e., To what extent does the life and pleasure
principle get attached to a negative condition] –
perhaps in your fantasies –
and
how does this
hold you back
from
• self-expression,
from
• union,
from
• experience,
from
• a fearless state of
self-realization
with a kindred spirit?

31

Now, are there any questions in connection with this topic?

QUESTION:

I would like to understand
a little more concretely
about this marriage between
• the forces
of love
and
• circumstances
of, for example, cruelty.

For instance,
in the case of
children
who feel rejected by their mother,
does this marriage
mean
that the person
cannot experience pleasure
without also
experiencing revenge –
some kind of
sadistic wish
toward the mother?

This happens perhaps
only in fantasy,
never in reality,
and then the person
is usually unaware
that
the partner
represents
the mother?

32	<p><u>ANSWER:</u> <u>Yes, it might be exactly that.</u></p> <p><u>Or it might also be</u> <u>that</u> <u>pleasure</u> <u>can be experienced</u> <u>only in connection with</u></p> <ul style="list-style-type: none">• <u>being rejected</u> <u>again, or</u>• <u>[being] a little</u> <u>rejected, or</u>• <u>being fearful</u> <u>that rejection</u> <u>may occur.</u>
33	<p><u>QUESTIONER:</u> <u>But they didn't experience</u></p> <ul style="list-style-type: none">• <u>pleasure</u> <u>when they were</u>• <u>rejected.</u> <p><u>ANSWER:</u> <u>Of course not.</u></p> <p><u>But the child</u> <u>uses</u> <u>the pleasure principle</u> <u>to make</u></p> <ul style="list-style-type: none">• <u>the negative event [i.e., here, the sense of being rejected],</u>• <u>the suffering,</u> <u>more bearable.</u> <p><u>This happens</u></p> <ul style="list-style-type: none">• <u>unconsciously,</u>• <u>unintentionally, and</u>• <u>almost automatically.</u> <p><u>Inadvertently, as it were,</u></p> <ul style="list-style-type: none">• <u>the pleasure principle</u> <u>combines with</u>• <u>the negative condition.</u>

The only way
this can be determined
is by
investigation of
one's
fantasy life.

It is
that way
that the marriage
is established.

The automatic reflexes
are then geared to
a situation
that combines

- the inherent pleasure current

with

- the painful event [i.e., here, feeling rejected].

34

QUESTION:
And the child
wishes to
reproduce
this rejection?

ANSWER:
Not consciously, of course.

No one really
wants to be rejected [i.e., No one wants CONSCIOUSLY to be rejected].

The trouble is
that people consciously
wish to be

- accepted and
- loved,

but unconsciously,
they cannot respond to a completely

- accepting and
- favorable

situation.

In such cases
the pleasure principle
has already
been led into
the negative channel
and
can be rechanneled
only through

- *awareness and*
- *understanding.*

The very nature
of this conflict
is that
the pleasure principle
functions
the way people
consciously
want least of all.

It
cannot
be said
that a person
unconsciously
desires rejection,

but the [automatic] reflex [connecting
pleasure with rejection]
was already established
at a time
when this way of functioning [i.e., functioning by AUTOMATICALLY
connecting pleasure with rejection]
made life more bearable
for the child.

Do you understand that?

35

QUESTIONER:

I don't quite understand how
pleasure
can be experienced at all
when someone is
rejected,
except [i.e., except pleasure]
in the form of
revenge [i.e., pleasure in taking revenge against the rejecter].

That I can understand.

ANSWER:

Perhaps you can imagine also –
one sees this over and over again –
that
when people feel
too secure
in being

- accepted and
- loved,

they lose
the spark of interest.

This [i.e., This loss of spark in one when love feels too secure in a relationship],
too, is rationalized
by claiming it [i.e., by claiming this “loss of spark when love feels secure”]
to be
an inevitable law,
happening through

- habit, or
- other circumstances.

But it would

not have to be that way [i.e., one would NOT have to lose the spark
in a loving relationship because one feels secure in that relationship]
if it were not for the factors
discussed in this lecture.

The
the
the

- spark,
- interest,
- dynamic flow
exists

only
when there is

- an unsure or
- an unhappy
situation.

You see this frequently.

Sometimes
the negative condition [i.e., the negative condition required to maintain the
spark or interest in a relationship]
manifests
only
in fantasies.

These fantasies [i.e., These fantasies required to maintain the spark or
interest in a relationship]
are,
when closely examined,
in one way or another
attached to

- suffering,
- humiliation, or
- hostility.

This is then called

- masochism

or

- sadism.

Do you understand now?

QUESTIONER:
Yes,
I think I do.

36

QUESTION:

- Since
all children
experience rejection, and
- since
all children
are insatiable
in their demands,
when will there be
an end
to this situation [i.e., an end to this situation of pleasure
being attached to rejection or to not having demands met]?

It [i.e., The cycle of
pleasure attached to rejection]
always starts again

- with each incarnation

and

- in each situation.

37

ANSWER:

You can see
that there are
differences
among human beings:

some
function in
a much healthier way
than others,
and their
pleasure principle [i.e., their pleasure principle
in this incarnation]
responds more strongly
to a
positive situation.

There [i.e., In these positive situations]
evolution is taking place.

When
a completely positive situation
exists in the psyche,
reincarnation
is no longer necessary.

Evolution then proceeds on other levels.

To a certain degree,
every
human being
has negativity,
and this negativity
is somehow

- activated,
- enforced, and
- nourished

by the life force.

But
degrees exist [i.e., But this negativity is activated, enforced and nourished
by the life force to varying degrees],
and they [i.e., and the degrees to which this negativity is activated, enforced, and
nourished by the life force]
are
a clear indication
of the evolutionary process.

38

You have human beings,
at one extreme,

- who cannot even have
any
direct relationship
with another person,

- who live merely
in fantasies
[fantasies] that are
utterly attached
to negative experiences.

At the other extreme
are those
who,
in the process of maturing,
have brought together
 • fantasy and
 • reality
in the most
 • positive and
 • favorable
sense.

This
bringing together
of
 • fantasy and
 • reality
does not mean
repression
of fantasy life,
but
true overcoming
of it [i.e., overcoming of fantasy life],
because
reality
is [found to be]
 • more desirable and
 • more pleasurable
[than fantasy life],
just as
positive circumstances
are [found to be more
desirable and pleasurable
than negative circumstances].

Between these two poles [i.e., Between the pole where human beings live
in NEGATIVE FANTASIES and the opposite pole
where human beings live in POSITIVE REALITIES],
many degrees exist.

You can see
the evolutionary process.

39

QUESTION:

Do

- mobility
and tension,
- and
- relaxation
and stagnation
lessen
as you
remove
the pleasure principle
from
the negative?

ANSWER:

Of course.

One interacts with the other [i.e., BOTH mobility and tension AND relaxation and stagnation INTERACT with the pleasure principle being attached to the negative].

You can see how

the interaction

between these two facets works:

to the extent that a

- combination, or
- marriage,
takes place
between the
 - life pleasure principle
- and a
 - negative situation,
- tension must exist;
- anxiety must exist.

To the extent that [this]

- anxiety and
- tension
exist,

immobility

appears a welcome relief

from the

- effort and
- fatigue
to struggle against
the self.

When
a short-circuit
hinders
the real experience
of the pleasure principle,
that
in itself
is stagnation.

It [i.e., this stagnation from a short-circuit that hinders
a real experience of the pleasure principle]
is
a non-movement,
whereas
the whole cosmos
is in

- perpetual,
- beautiful

motion.

When you establish
the same cosmic movement
within
your own psyche,
you
are in harmony
with
the cosmic forces.

40

QUESTION:
This is the clearest understanding I have ever had
of what has happened to me
in this marriage of

- negativity and
- the pleasure principle:

[I now see that] I had to
set up a rejection [i.e., I HAD TO set up a rejection
in order to manifest pleasure in my life].

Seeing it as clearly as I do now,
recognizing exactly how it operates,
what do I now do about it?

41

ANSWER:

It is extremely important
that you become aware of
the specific negative condition
to which
the pleasure principle in you
reacts.

This awareness [i.e., This awareness of the SPECIFIC negative condition
to which the pleasure principle in you reacts]

must be

not only

• intellectual,

but actually

• felt and

• experienced.

You must

remove the restriction [i.e., remove the restriction that blocks feeling
and experiencing the pleasure from this negative condition],

to allow this [i.e., to allow FELT awareness of your pleasure from this
negative condition]

into your consciousness.

Realize that

allowing it [i.e., allowing yourself to fully feel your pleasure experience

from a negative condition]

into your consciousness

is not

• a devastating judgment [i.e., not a judgment of yourself for
feeling such pleasure from a negative condition];

it is not

• the end of you.

It does not

• stamp you as lost,

as you

unconsciously believe,

but rather

the opposite.

This is

• a new beginning and

• a way out of

an erroneously assumed,

devastating judgment [i.e., about feeling pleasure from negativity]

that you thought applied to you.

- When you allow the
 - clear-cut,
 - concise
formulation
of this particular
melding point [i.e., this particular point where pleasure and
negativity blend and meld together]
into
your emotional experience,

 - when you experience
with courage
how the
automatic reflexes
of the pleasure principle
are geared to
the negative,
knowing that this [i.e., knowing that this finding
pleasure in the negative]
 - need not and
 - will not
remain
as you
 - quietly and
 - calmly
desire to grow,
- then
you cannot help
but progress.

42

In this connection
I would like to add
one more point,
not just for you, but generally.

It is also useful, my friends,
to distinguish between
two prevalent reactions
to this conflict [i.e., to this conflict created by feeling pleasure
from negativity].

Both of them are
mostly unconscious.

The first [i.e., The first reaction to this conflict created by
feeling pleasure from negativity]
is strict denial [i.e., denial that one feels any pleasure from negativity]
so that
no awareness [i.e., so that no awareness that one
feels any pleasure from negativity],
even in fantasy,
exists.

This [i.e., This denial that one feels any pleasure from negativity]
comes from

- fear,
- guilt, and
- shame, and
- the belief
that one is terrible because of it.

The second [i.e., The second reaction to this conflict created by
feeling pleasure from negativity]
applies to those
who are
perfectly aware of
their fantasies
but are
unable
to experience
the pleasure principle
in any other way [i.e., any way other than in fantasies],
whether or not
they actually have
relationships with others.

It occurs
when

- sex and love are separated, or
- eros and love [are separated], or
- eros and sex [are separated].

In these cases,
a semi-conscious resistance
to giving up
this fantasy life
exists
out of fear
that the pleasure
will be lost altogether.

It then
cannot be conceived
that the

- *pure,*
- *healthy*

pleasure principle
manifests
much more

- *beautifully and*
- *satisfyingly*

when
positive
melds with
positive.

It is imagined
that this [*i.e., that pleasure melded with positive experiences*]
would be

- *dull and*
- *boring.*

This is concluded
because
the

- *actual,*
- *real-life*

relationship,
in such instances [*i.e., in instances where love and*
sex are experienced as separated, or eros and
love are experienced as separated, or eros and
sex are experienced as separated in the ACTUAL
REAL-LIFE relationship],
is never as satisfying
as
the fantasy.

Hence, one assumes that
giving up the fantasy
means
giving up the pleasure.

So one does not wish to part with
one's pleasure.

43

It is important
to distinguish
first
which of the two resistances
applies to you.

Is it
the denial
of the link
between
• the automatic reflex of pleasure
and
• a negative situation?

Or is it
the clinging to
the entire complex [i.e. clinging to the entire complex that separates sex,
love, and eros in actual real life relationships and results in
one EXPERIENCING PLEASURE ONLY IN FANTASIES],
out of fear
of having to do without
any pleasure?

Both resistances
are the result of
misconceptions.

These particular resistances, for example,
create a confusion of motions:

either
the strained mobility
of striving away from
what is
now –
hence [i.e., hence resulting in]
• effort,
• tension,
• fear –

or
not wanting to change [i.e., misunderstood relaxation],
out of fear of
losing out in the process [i.e., fear of losing pleasure in the
process of giving up fantasies]-
hence [i.e., hence resulting in]
• stagnation.

44	<p><u>As I said at the beginning of this lecture,</u></p> <ul style="list-style-type: none">• <u>all dichotomy,</u>• <u>all duality,</u> <p><u>can be reduced to</u> <u>the simple common denominator</u> <u>of this basic split movement</u> <i>[i.e., split cosmic movement:</i> <i>instead of mobility in relaxation</i> <i>there is stagnation (rather than relaxation)</i> <i>and tense effort (rather than mobility)].</i></p> <p><u>When you see this,</u> <u>you will find it quite helpful.</u></p>
45	<p><u>There is no doubt, my dearest ones,</u> <u>that everyone of you,</u> <u>who truly wishes,</u> <u>will find</u> <u>more</u> <u>and more</u></p> <ul style="list-style-type: none">• <u>the beauty,</u>• <u>the peace,</u>• <u>dynamic life,</u>• <u>inner security,</u> <p><u>that exist in</u> <u>the self-realization</u> <u>you have begun to cultivate.</u></p> <p><u>Hence</u> <u>you experience moments</u> <u>of</u></p> <ul style="list-style-type: none">• <u>living in</u> <u>the eternal now</u> <u>of yourself,</u> <p><u>instead of</u></p> <ul style="list-style-type: none">• <u>striving away from it</u> <i>[i.e., instead of striving away from</i> <i>the eternal now of yourself].</i> <p><u>Each</u> <u>now</u> <u>must bring you</u> <u>answers.</u></p>

	<p><u>If you recall this simple fact [i.e., that each NOW must bring you answers]</u> <u>in your</u> • <u>meditations,</u> <u>in your</u> • <u>approach to yourself,</u></p> <p><u>your meditations</u> <u>will become</u> <u>more fruitful</u> <u>as you go on.</u></p> <p><u>What you have to look forward to</u> <u>in the time to come</u> <u>will be even more liberating</u> <u>than what you have already</u> <u>begun to experience.</u></p>
46	<p><u>Be blessed,</u></p> <p><u>be in peace,</u></p> <p><u>be in God.</u></p>

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