Greetings, my dearest friends.

God bless all of you.

Blessed be this path of
• self-realization and
• self-unfoldment.

All of you who make serious efforts to overcome your inborn resistance to
• facing and changing what is
  • unrealistic
  and therefore
  • destructive
in yourselves will begin to reap the fruits of this endeavor.

by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version Posted 4/10/14; Revised 5/3/16
You [who make serious efforts on this path] will notice
an increasing
• awareness
  of yourselves, and
an increasing
• liberation
  of vital
  • forces and
  • energies.

Tonight I shall attempt to link several points that we had previously looked at separately, because you then lacked the inner understanding to establish a linkage.

The general progress of this group now enables me to go deeper.

And, as you know, on the deepest level all
• cosmic and
• human aspects unify.

A long time ago, I gave a lecture about the life force.¹

¹ 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.

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].

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.
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.
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.

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.
Union
is unthinkable
without movement,
because
union
involves
always
reaching beyond
the confines of the self.

The second element of life
is consciousness.

We have discussed this so extensively
that not much has to be said about it now.

It is self-evident
that
to the degree that
an entity is
• conscious,
so is it
• alive.

There are
many degrees
of consciousness.

The human being
is the first creature
in the upward scale of life
that possesses
• self-consciousness,
• awareness
  of itself
  in varying degrees.

People such as you, my friends,
who pursue a path of
increasing self-awareness,
raise their level of consciousness
in the fastest possible way.
Increased awareness
• of self
must, perforce,
increase awareness
• of others,
• of the universe,
• of life as a whole.

Awareness
determines the
• measure and
• direction
of movement
and [because of the quality of consciousness, awareness]
regulates it [i.e., awareness regulates movement]
according to
reality [and truth rather than according to unreality, illusion, and
untruth that would occur with unawareness and
lower levels of consciousness].

Movement
without consciousness
is bound to
lose itself [in unreality, illusion, fantasy, untruth, and]
in wrong channels.

It [i.e., movement without consciousness]
may be
• too extreme,
or [on the opposite side]
it [i.e., movement without consciousness]
may give in to
• apathy and
• stagnation.

On this path,
you often detect
how your
emotional life
either
• stagnates
or
• is [wildly] uncontrolled.
Your awareness gradually
  • regulates this [i.e., this either stagnant or uncontrolled emotional life]
    and
  • brings harmony into your emotional life.

Frequently, you neglect
  • physical and
  • mental movement.

But much more frequently, it is the
  • emotional movement that you neglect.

And even your neglect of
  • physical and
  • mental movement is only too often due to
    • emotional stagnation.

The effort to increase consciousness is itself movement.

On the other hand, movement
  • without consciousness — or
  • [with only] a limited degree of consciousness — hinders
    the harmonious movement of all personality levels.
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.
When the movement of
• searching,
• thinking,
• discriminating,
• evaluating
    is not directed to
    hidden emotional areas,
The movement of
the emotions
is off balance –

in part [the off-balanced movement of the emotions is]
• blindly wild,
• manifesting, for example,
    in uncontrollable hostility, and

in part [the movement of the emotions is off-balanced in the
opposite direction – stagnant in areas where
the movement of the emotions is needed to
be alive, and, being stagnant instead, is thus]

• paralyzing
    the best faculties
    of the feeling-body.

Experience
is the third element of life.

The fuller
the experience,
the more harmonious
must be
the interplay
between
• movement
    and
• consciousness.

Shallowness
is
lack of experience.
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.
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.
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.

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.
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.

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.

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].
It is as though
people attempted
to play a symphony
while eliminating
certain essential notes.

At first [in the early practice sessions of working on the symphony],
some notes
may ring false,
but eventually,
after sufficient practice,
the notes
• will harmonize and
• form an integrated whole.

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
• erotic or
• sexual
pleasure.

The truth
is that
infants
experience physical pleasure
more strongly
than
the average adult human being.

The infant
is not burdened
with
• guilts,
• shames and
• misconceptions.

Therefore, [in infants]
the instinctual drives
manifest much more intensely.
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.
Fears of
• perversion,
• homosexuality and
• incest
play a role.

But
the baby
knows
no such boundaries [i.e., boundaries created by parent’s and society’s fears of perversion, homosexuality, or incest].

Its [i.e., the baby’s]
sexual instincts thrive
without these
• concepts and
• ideas.

If
• guilt and
• a sense of sin
do not
drive these [sexual and erotic] instincts underground,
if
• the growing person cultivates
  • mental and
  • spiritual
  awareness, and
• the entire personality
• grows harmoniously,

the sexual drive changes [and matures over time].

It [i.e., The sexual drive]
undergoes the same process as
general human development.
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.

Overt perversion is avoided not by • the inhibiting fear of sin, but by • the entire human organism growing up and out of itself.
Fear of the sin of perversion tends only to drive undeveloped instincts inward, as is true of any other human reactions.

When a person is ashamed of hate and hostility of envy and vindictiveness, these trends fester in the unconscious, too [i.e., fester in the unconscious just like the undeveloped sexual instincts of which a person is ashamed do].

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.

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.
They [i.e., these negative feelings of hate, hostility, envy and vindictiveness] manifest indirectly through a general paralysis of
• creative functions,
• the ability to have
  • rewarding and
  • meaningful relationships, and
• fulfillment.

It is exactly the same with the
• "forbidden"
• immature sexual feelings.

They, too, must be
• faced,
• re-experienced,
• come to terms with,
if the personality is to
• grow harmoniously and
• fulfill itself.

These forbidden [sexual and erotic] feelings are frequently on a layer below
• hate and
• resentment.
• 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.
Creative endeavor never suffers by the full experience of the life force in all its aspects.

Quite the contrary is true.

Before prejudice, fear, and misconception tend to prohibit the natural flow of an infant's participation in the life force, its [i.e., the infant's] experience of the pleasure drive is acute.

Every experience in infancy is influenced by the pleasure principle.

This [pleasure] principle enters into all of the child's activity.
• 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].
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.
Needless to say, 
this widened experience does not mean promiscuity.

The more you reach out, integrating all your faculties into a harmonious whole, 
the more you fulfill your spiritual destiny.

Beyond the human sphere, this reaching out is infinitely extended, but this [i.e., this infinitely extended reaching out beyond the human sphere] is beyond human comprehension.

The concept of spiritual union is mostly a theoretical one for human beings, although at this stage it can be said that there is no arbitrary separation between the various facets of the great life stream that contain the pleasure principle.
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.

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 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].
[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]

Your [raw, undeveloped, primitive] instincts remain [undeveloped] in the primitive childhood state,

and what was once [early in life, though raw and undeveloped, still]
- natural and
- organic
  becomes destructive later in life [because they have not matured and integrated with the rest of the personality but have remained separate, raw, primitive, undeveloped instincts].

[Opposite to the extreme of]
- 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
- or, on the other hand, feeling guilt and fear for having unacceptable primitive instincts, which also prevents their natural and healthy development.]

At the other extreme,
- guilt and
- fear thwart the unfoldment of the pleasure principle [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],

- and the soul is prohibited this [positive and joyful] aspect of its development.
[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.
It [i.e., the pleasure principle] should be fulfilled by
  • greater self-awareness and
  • the outgrowing of
    one's problematic emotions [such as hostility and aggression].

[When the personality does not have self-awareness and has not yet grown out of its problematic emotions such as hostility and aggression]

The pleasure principle becomes,
  at least partly,
  a substitute for emotional
  • growth and
  • awareness.

You need to find the entanglements among your
  • guilt,
  • repression,
  • fear,
  • early childhood fixations of the pleasure principle,
    • its [i.e., the pleasure principle’s] failure to develop, and
    • the effects
      this lack of growth [of the pleasure principle in your development]
        has
          on your
          • life and
          • interrelationships.

You can find the entanglements only by looking deeply into your hidden primitive feelings in connection with your early environment.

This is not easy; it cannot be done at once.
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.

This can be done if you do not resist this endeavor.

The reward for the ensuing liberation is beyond words.

As long as the personality is unconsciously fixated [i.e., frozen and halted in development] on early experience, the soul cannot
• truly grow and
• expand its experience.

The fixations cannot be given up unless awareness enters into heretofore closed areas.
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.

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].
Hence,
hate
is due
not only to
• rejection and
• hurt,
but equally to
• what seems
  forbidden love.

In your work on this path,
it has become increasingly obvious
that
you
relate to your parents
in your other relationships,
particularly
with your mate.

The more
fixed [and unconsciously fixated at undeveloped primitive emotional levels]
your emotions are,
the more
is it an indication
that
powerful emotions
are involved.

The most powerful feelings
are those
connected with
the pleasure principle.

If you now consider a number of previous lectures,
particularly those dealing with
• the influence of parents and
• the behavior patterns
deriving from
  the parental relationship,
you will gain
  considerably deeper insight.
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
- 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].
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].

| 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.

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.
[For an example of this influence.]

If painful experience is
• eroticized or
• sexualized,
it permits the entity
a limited experience [of pleasure and]
of the revitalizing life force,
which is better than
the alternative
of thwarting
the pleasure drive altogether.

In most instances,
the person
unconsciously
combines these alternatives [i.e., the two alternatives of eroticizing the pain and making it pleasure on the one hand, or, on the other hand, thwarting the pleasure drive and feeling the pain]
to deal with
painful experience.

It is of utmost necessity to
• dissolve
  all these fixations
and thus
• set the life force free.

• Frustration,
• every lack of fulfillment,
• self-dislike,
• guilt,
• disease,
• lack of
  • energy or
  • creativity,
• any negative aspect of creation
  must ultimately
    be connected with
  this facet [i.e., the facet of the child’s fixation of the pleasure principle on painful experiences] of human development.
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.
In itself
it [i.e., the infant’s search and struggle for pleasure]
is not
• sinful,
• shameful, or
• wrong.

As the psyche
grows out of
this primitive state,
the
• flavor,
• emphasis, and
• ramifications
of the search [for pleasure]
change.

One parent
may have given
• more pleasure,
the other
• more pain.

Both parents
may have given
both [pain and pleasure].

In any case,
the
• pleasure
and
• pain
go on
battling within you
until
they are brought out
into the daylight
of consciousness.
Then [in the daylight of consciousness]
the struggle [between pain and pleasure]
continues
in an
• entirely different way,
in a
• healthy and
• constructive
way
that leads toward
spiritual maturity.

All
• images,
• pseudo-solutions,
• misconceptions, and
• inner conflicts
arise from
the infant's struggle
between
• attaining pleasure
and
• avoiding pain.

The infant's
fusing of
• pain
and
• pleasure
as a "way out"

must not be confused with
the unity
between
• pleasure
and
• pain
when
overcoming
the duality
of life on earth.
The former [i.e., the infant’s unconscious fusing of pain and pleasure] is a
• blind attempt
to overcome the duality

and, as such [i.e., coming from the infant’s blind unconsciousness rather than from higher consciousness],
• not
• real and
• productive
[and hence does not in fact truly overcome duality].

On your further steps on the path, my friends, consider
• this lecture
• together with the last one [i.e., Pathwork Lecture 118: Duality Through Illusion – Transference].

Working them [i.e., Working both Pathwork Lectures 118 and 119] through as one unit will facilitate matters greatly.

Try to detect the hidden fear of your [true] feelings that stems from humanity’s strong separation of
• general human affection from
• the erotic sexual flow.

In reality they [i.e., general human affection and the erotic sexual flow] cannot be so completely separated.
Your fear
of your feelings
• cramps you and
• makes you
  manipulate them\(^1\) [i.e., manipulate your feelings]
in a
  • subtle
but
  • distinct
    way.

You
erroneously
fear
that your
• undeveloped,
• primitive
  instincts
  will lead you astray\(^2\) [into “sinful” actions];
in reality,
  becoming aware of
  these instinctual drives
  will merely
    attune them
      to the development
        that you have otherwise
          [already] achieved.

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Do not misunderstand my words, my friends.

I do
not
advocate
that you
  live out [and act out]
    your childish instincts.

All I mean to say
is that
all
  children
    have these [childish] instincts.
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.
Then you will not only experience new
• fullness of living and
• bliss,
but your productive activities [in all parts of your life]
will also reach a new height,
being executed in
• peace and
• harmony.

• Tension,
• frustration,
• irritation –
these constant companions that result from instincts you
• cannot accept in yourselves, and therefore
• fear and
• run away from –
will leave your psychic system.

I venture to say that every one of you, at least to some degree, will find that your erotic response occurs only when there is at least a slight element of
• rejection,
• fearfulness,
• insecurity, or
• pain.
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.
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.
Humans often accuse this life stream [especially including all of its primitive instinctual sexual and erotic aspects] of being evil, because they:

- arbitrarily divide it [i.e. divide the life stream] into:
  - acceptable
  - unacceptable
  - and categories,
- and see its primitive manifestation [i.e., the primitive sexual/erotic manifestation] as:
  - unchangeable
  - rather than [as]
  - a temporary stage.

The childhood phase must be:

- re-experienced
- and seen in its proper light, my friends.

- Many of you are approaching the stage in which you can do so [i.e., can re-experience the childhood stage and see this stage in its proper light, that is, as a temporary stage];

- some of you have already made considerable headway.

- Others are still too
  - blocked and
  - fearful.
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].
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.
**Although the latter** [i.e., Although the experience of personal pleasure] is a result of
  - overall,
  - harmonious development

and certainly does not oppose it [i.e., the experience of personal pleasure does not oppose overall harmonious development],

the development of the soul has even more far-reaching significance in the evolutionary plan [of the cosmos than merely each soul experiencing personal pleasure].

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*The universal life force* embodies
  - greatness,
  - beauty, and
  - purity.

*It is human impurity that makes one facet* [here, the primitive erotic and sexual instincts] of the life force seem impure.

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*Some of my friends* may yet have difficulty understanding all this.

*Some of you* [on the other hand] may believe that I am being repetitious.

*But those of you who*
  - are really deeply exploring yourselves and
  - are about to reach these areas will not find my words
    - repetitious
    - or
    - impossible to understand.*
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.
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 will then
- answer all questions and
- discuss all
  - examples or
  - problems brought to me.

I want to close this lecture with the statement that those of you who do not shy away from this deep and ultimate growing process in this life are blessed indeed.

You can indeed rejoice!

Do not be put off by the crisis that is always possible when one unreasonably fears to face something that is hard to accept.

The ignorant child, believing it has to hide, reacts very strongly before it [i.e., before the child and that which the child is hiding] is brought out of hiding.
After 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:

- little reliefs,
- small insights,
- subsequent relapses, and
- the repetition of the process.

[Rather] This step [i.e., this step of coming out of hiding regarding primitive sexual and erotic feelings] means a:

- substantial and
- significant
growth
  of
    • lasting value,
    of
    • lasting impact.

Be blessed,
all
of you!
Receive the vibrant life force, containing all that cannot be evaluated in terms of:

- right or
  • wrong,
  of
- good or
  • bad.

It is all one.

Be in peace.

Be in God!
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