Greetings, 
my dearest friends.

Blessings for every one of you.

May the strength
of understanding
contained in these blessings
aid you in assimilating this lecture,
not only
• with your
  outer [mental understanding],
but also
• with your
  inner understanding.

All of you, during the course of this year,
have progressed,
each in your own way;
most of you
did so considerably.
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.

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.

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.
Whether this power [i.e., this power of forces comprising the vibrant life substance] be
• physical [power],
  such as
  • electrical or
  • atomic
  power,
or
• mental power
makes no difference,
for it is all
• the same power,
or
• different facets of the same power.
This power is a very impressionable mass,
a substance that can be
• governed and
• molded only
  by consciousness.

The result of this molding [i.e., result of this molding of power by consciousness] is
matter in its various degrees of density.

It [i.e., This matter, the result of power/energy being molded by consciousness] is also something more subtle than particular matter, however;
• it [i.e., this matter, the result of power/energy being molded by consciousness] is
  • life itself,
    as it unfolds for the individual.
• 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.
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” that is in “continuous motion”],

• into the particular • method and • rhythm of this cosmic movement [i.e., into the METHOD and RHYTHM of this cosmic movement, the METHOD and RHYTHM of this “tremendous life substance” that is in “continuous motion”].

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

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 dualistic distortion and misconception and of the unifying principle of mobility IN relaxation]:

on the one hand [i.e., on the one hand in this dualistic misconception], 

- relaxation 
  is viewed as

- non-movement or
- stagnation,

on the other [i.e., on the other hand in this dualistic misconception],

- mobility 
  is viewed as

- tense effort.

This is particularly 
  important to understand,

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

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

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

Whenever 
such alternatives exist [i.e., 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, that is, reaching mobility in relaxation] 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 overlook this fact.

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 dualistic misconceptions and images] fall into this split [i.e., this split in the dualistic distortion of COSMIC MOVEMENT, that is, in the dualistic 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 primary dualistic misconception where you see only two equally unsatisfactory alternatives] distorts:
- the harmonious rhythm
- of cosmic movement [i.e., distorts the harmonious rhythm of cosmic movement, or distorts the rhythm of mobility IN relaxation].

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 cosmic movement or dualistic distortion of mobility IN relaxation] where [i.e., where, in this dualistic distortion, on the one hand]

- you stagnate because non-movement seems so tempting.

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

Or [i.e., Or, on the other hand, where, in this dualistic distortion]

- 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 striving, tense distorted state of mobility].

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 [i.e., this dualistic dichotomy between stagnation on the one hand OR striving, overly tense movement on the other].
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 EITHER movement OR stagnation state”] comes more and more into being.
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., this imbalance of EITHER movement (mobility in distortion) OR stagnation (relaxation in distortion)], you will also see that the same imbalance affects your physical body.

Since the principle of life itself [i.e., the unitive principle of “mobility IN relaxation”] is the harmony between • mobility and • relaxation, the phenomenon of dying must be the misunderstanding of this principle [i.e., of this unitive principle of “mobility IN relaxation”], so that a duality arises.

When this misunderstanding [i.e., this dualistic either/or misunderstanding of this principle of life itself, of this unitive principle of “mobility IN relaxation”] has proceeded far enough, affecting more and more aspects of the entity, the phenomenon of dying takes place on the outer levels.
But [on the other hand,]
where
  a balance [i.e., where a balance between mobility and relaxation]
  is established [i.e., established in the unitive state of being, the
  harmonious state of “mobility IN relaxation”],
life continues,
and
dead [i.e., death, in the unitive state of being,]
is an impossibility.

The
  • outer,
  • physical
  levels
follow suit
automatically
  as the psychological imbalance [i.e., as the inner psychological imbalance]
  is straightened out.

This does
not mean, however,
that you cannot
also help
from outside in,
by
  • cultivating and
  • learning
from without
  the art of
  mobility in relaxation.

By working at it
  • from inside out,
  and
  • from outside in,
  • the process
  will be speeded up and
  • the harmony [i.e., the harmony of the state of “mobility IN relaxation”]
  established faster.

This is very important
for you to follow through,
my friends.
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**The dynamic life force**

is an extremely vibrant principle, and this
- vibrant,
- dynamic
  relaxation
is particularly available
to
  human consciousness
  in the
  love relationship
  between the sexes.

When your
- striving or
- longing
  for this
  experience [i.e., When your longing for this experience of a vibrant, dynamic relaxation in the love relationship between the sexes]
is attached to
  a negative condition,

- difficulty and
- frustration
  must follow.

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**The question is often asked**

why
- destructiveness,
- illness,
- war and
- cruelty
  exist.

**The answers**

that have been given [i.e., The answers that have been given to this question as to why such negativity and cruelty exist on this earth plane]
are often
- not sufficiently understood,

but even when they [i.e., but even when the answers to this question, "Why does negativity exists on this earth plane?"]
are
- somewhat understood,
  something is missing.
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 negative manifestations’ attachment to and being combined 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,
	his 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., and inadvertently used in conjunction with negativity],
then [the resulting]
• evil,
or
• destructiveness, would be of very short duration.
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.
All the emotions arising from this original hurt, according to
• character and
• temperament,
also combine with
the pleasure principle.

This attachment [i.e., This attachment of emotions from the original hurt to the erotic or pleasure principle]
creates
• personal difficulties,
• unwelcome circumstances.

All the many souls inhabiting this earth,
added together,
create
the general strife
of humankind.

When you realize, after having become aware of this process,
how many people, regardless of their outer action,
can experience the pleasure principle only in fantasies of cruelty,
you will understand that this [i.e., that this situation on the earth plane of so many people being able to experience the pleasure principle only in fantasies of cruelty] is the actual nucleus of
• war –
of
• cruelty as a whole [i.e., cruelty as a whole on the earth plane].
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, the effect of pleasure attached to cruelty] has
on the overall climate
of humanity’s emanation.
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 [i.e., the guilt and shame that your pleasure is derived from cruelty] 
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 situations where pleasure comes from cruelty] must be 
• established and 
• understood from an overall point of view, for if it is truly understood, both 
• guilt and 
• shame [i.e., guilt and shame that your pleasure is derived from cruelty] will be removed.
As understanding grows, the pleasure principle will gradually respond to positive [i.e., positive instead of negative] events.

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 [i.e., in situations where the pleasure principle is attached to cruelty rather than to pleasure],
• 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 [i.e., negativity such as cruelty]
                      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 negative and painful situations such as cruelty]
                  is profoundly comprehended.
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 [i.e., attach to rejection or non-acceptance], 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.
The first, crass, instance of attaching
  • cruelty
to
  • the pleasure principle or
  • the life principle –
    they are the same [i.e., the pleasure and life principles 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.
My dearest friends,

this [i.e., that the pleasure or life principle can be attached to negative, destructive, or cruel actions or situations] 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 [i.e., this fact of life that the pleasure or life principle can be attached to negative, destructive, or cruel actions or situations].
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 [i.e., from a negative orientation to a positive orientation].

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

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 [i.e., the real change of the pleasure principle FROM attaching to negative events and conditions TO attaching to positive events and conditions] happens,
as some of you begin to experience,
  almost
  - as though it had nothing to do
    with these efforts [i.e., these efforts to face the self honestly],
  - as if it were
    - a byproduct,
    - an unconnected unfoldment.

That is the real thing!

This is the way
- progress and
- growth must happen.
Gradually, through this process of growth [i.e., this process of growth via a path of self-facing and change such as this pathwork path], one individual after another reorients the soul

- movements,
- forces.

The expression of the cosmic movement [i.e., the cosmic movement of mobility in relaxation] 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 positive, pleasurable feelings to negative events, acts, conditions, or circumstances], hence [i.e., hence, to AVOID GUILT for feeling pleasure from such negative events, acts, conditions, or circumstances] you

- repress and
- suppress the combination of
  - pleasurable feelings and
  - negative events [i.e., repress and suppress pleasurable feelings that come from negative events, acts, conditions, experiences, or circumstances].
Instead of
• repressing it [i.e., Instead of repressing a pleasurable feeling that comes from negative events, acts, conditions, experiences, or circumstances]
  • 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
  • understood
  before it [i.e., before the imperfection]
  can be changed.

So to the extent
  that you succeed
  in
  • facing and
  • understanding
  your 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 and conditions rather than from negative events and conditions].

As this happens [i.e., As pleasurable feelings start coming from positive events and conditions rather than from negative events and conditions],
• mobility
  will exist without
  • tension and
  • anxiety, and
• relaxation
  will exist without
  • stagnation.
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
• 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.
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.
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?
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?
ANSWER:
Yes, it might be exactly that.

Or it might also be
that
pleasure
can be experienced
only in connection with
• being rejected again, or
• [being] a little rejected, or
• being fearful that rejection may occur.

QUESTIONER:
But they didn't experience
• pleasure
when they were
• rejected.

ANSWER:
Of course not.

But the child uses
the pleasure principle
to make
• the negative event [i.e., here, the feeling that one is being rejected],
• the suffering [i.e., here, the suffering and pain from feeling rejected],
more bearable.

This happens
• unconsciously,
• unintentionally, and
• almost automatically.

Inadvertently, as it were,
• the pleasure principle combines with
• the negative condition.
The only way this can be determined is by investigation of one's fantasy life.

It is that way that the marriage [i.e., the marriage of pleasure with a painful condition] 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].

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**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 [i.e., here, into the channel of feeling rejected]
and
can be rechanneled [i.e., here, into the channel of feeling accepted]
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 reflex [i.e., 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?
QUESTIONER:
I don’t quite understand how
pleasure
can be experienced at all
when someone is
rejected,
except [i.e., except pleasure experienced]
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 when one feels secure in that relationship]
if it were not for the factors
discussed in this lecture.
The
• spark,
the
• interest,
the
• 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
[i.e., attached to finding pleasure in]
• suffering,
• humiliation, or
• hostility.

This is then called
• masochism
or
• sadism.

Do you understand now?

QUESTIONER:
Yes,
I think I do.
### 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 their insatiable demands met]?

It [i.e., The cycle of pleasure attached to negative conditions such as rejection] always starts again
- with each incarnation
  and
- in each situation.

### 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., There, in these positive situations,] evolution is taking place.
When
   a completely positive situation
exists in the psyche [i.e., When a completely positive situation exists in the psyche, a situation where pleasure is experienced ONLY and ALWAYS in response to POSITIVE experiences],

reincarnation
is no longer necessary.

Evolution then proceeds on other levels [i.e., levels other than the dualistic level].

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 being activated, enforced and nourished by the life force exists to varying degrees],

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

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
ture 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 [i.e., 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 [i.e., You can see that there really
IS an evolutionary process at work].
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
- 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 [i.e., this perpetual, beautiful motion]
within
your own psyche,
you
are in harmony
with
the cosmic forces.

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., For my development I HAD TO set up a rejection in
order to manifest pleasure from this rejection and then transform this].
Seeing it as clearly as I do now,
recognizing exactly how it operates,
what do I now do about it?
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 your feeling and experiencing the pleasure from this negative condition of rejection],

to allow this [i.e., in order to allow this FELT awareness of your PLEASURE from this negative condition of REJECTION]

into your consciousness.

Realize that allowing it [i.e., Realize that allowing yourself to fully feel your pleasure experience from a negative condition of rejection]

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., judgment for feeling pleasure from rejection] 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 being REJECTED 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 experience of being rejected]

need not and will not remain as you quietly and calmly desire to grow, then you cannot help but progress.

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 actually feels 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
• satisfactorily
when positive [i.e., positive pleasure] melds with
positive[i.e., positive conditions, experiences, and events – where love, eros, and sex are fully integrated and NOT separated].

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.
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, 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.
As I said at the beginning of this lecture,
• all dichotomy,
• all duality,
    can be reduced to
    the simple common denominator
    of this basic split movement
        [i.e., split cosmic movement:
            instead of “mobility IN relaxation”
            there is STAGNATION (rather than relaxation)
            and TENSE EFFORT (rather than mobility)].

When you see this,
you will find it quite helpful.

There is no doubt, my dearest ones,
that everyone of you,
who truly wishes,
will find
    more
    and more
    • the beauty,
    • the peace,
    • dynamic life,
    • inner security,
        that exist in
        the self-realization
        you have begun to cultivate.

Hence
    you experience moments
    of
    • living in
        the eternal now
        of yourself,
    instead of
    • striving away from it [i.e., instead of striving away from
        the eternal now of yourself].

Each
    now
    must bring you
    answers.
If you recall this simple fact [i.e., recall that each NOW must bring you answers] in your
  • meditations,
  • approach to yourself,

your meditations will become
  more fruitful
  as you go on.

What you have to look forward to
in the time to come
will be even more liberating
than what you have already
begun to experience.

Be blessed,

be in peace,

be in God.

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