

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

1996 Edition, Original Given June 25, 1965

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

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|----|--|
| 03 | <p><i>Greetings, my dearest friends.</i></p> <p><i>Blessings for every one of you.</i></p> <p><i>May the strength of understanding contained in these blessings aid you in assimilating this lecture, not only</i></p> <ul style="list-style-type: none"><i>• with your outer [mental understanding],</i><i>but also</i><i>• with your inner understanding.</i> <p><i>All of you, during the course of this year, have progressed, each in your own way; most of you did so considerably.</i></p> |

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Version, Revised, Posted 9/8/15; Rev 10/3/18, 7/26/20

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

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

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

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

04

*This lecture is an attempt to
combine*
• *an overall understanding of the material
we have studied
in the past [i.e., in the past eight years (since our first
lecture in March, 1957)]*
with
• *the opening up of
the future direction of the pathwork.*

| | |
|----|--|
| | <p><i>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]</i></p> <p><i>will succeed</i> <i>so that</i> <i>you will understand more deeply</i> <i>the material</i></p> <ul style="list-style-type: none">• <i>that has been given to you</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>that you have already incorporated</i> <i>in your personal work</i> <p><i>as</i></p> <ul style="list-style-type: none">• <i>experienced fact,</i> <p><i>not as</i></p> <ul style="list-style-type: none">• <i>a mere theoretical teaching;</i> <p><i>at the same time</i> <i>this lecture will</i></p> <ul style="list-style-type: none">• <i>open for you</i> <i>new vistas</i> <i>on particular points</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>serve as a</i> <i>road map</i> <i>to follow.</i> |
| 05 | <p><i>The entire universe</i> <i>is permeated with a</i> <i>vibrant life substance.</i></p> <p><i>This substance</i> <i>consists of</i> <i>forces</i> <i>of such tremendous power</i> <i>that people</i> <i>have only begun</i> <i>to discover them</i></p> <ul style="list-style-type: none">• <i>vaguely</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>to a limited degree.</i> |

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

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

is

• *experience.*

• *It*

is

• *condition,*
• *circumstances,*
• *fate, or*
• *destiny,*
if you will.

Whatever

• *you experience and*
• *the conditions in which you find yourself,*

this is the

• *matter, or*
• *form,*

which is

the outcome

of the way

consciousness

impresses

the life substance.

This is a

very,

very brief recapitulation
of everything

I have spoken about

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

I repeat it here briefly

to make the following

more understandable.

| | |
|----|--|
| 07 | <p><i>This tremendous life substance [i.e., This tremendous life substance that has been molded by consciousness in each individual] is in continuous motion.</i></p> <p><i>Let us go a little more deeply</i></p> <ul style="list-style-type: none">• <i>into the meaning of this [i.e., into the MEANING of “this tremendous life substance” that is in “continuous motion”],</i>• <i>into the particular</i><ul style="list-style-type: none">• <i>method and</i>• <i>rhythm</i> <p><i>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”].</i></p> <p><i>If you truly understand this, you do indeed have another key to your life.</i></p> |
| 08 | <p><i>This cosmic movement, permeating everything that is, is a mixture of</i></p> <ul style="list-style-type: none">• <i>mobility and</i>• <i>relaxation.</i> <p><i>The key of</i></p> <ul style="list-style-type: none">• <i>mobility,</i> <p><i>combined with</i></p> <ul style="list-style-type: none">• <i>relaxation,</i> <p><i>opens the world.</i></p> |

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”]*

are the

cause of

humanity's predicament.

09

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

- *Relaxation
can exist only in [i.e., 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 over look this fact.

10

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

When

- you examine*
 - the misconceptions,*
 - the images,*

*as they unfold
through your pathwork,*

and

- you look at
these misconceptions
deeply enough,*

*you are bound to find
that they [i.e., that these 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].*

11

*You will
experience
this truth
even more*

- dynamically*

and

- personally*

*when you
listen to*

- your soul movements,*
- your own*
 - inner expressions*

and

- emanations.*

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

12

*This is very important,
for
the moment
you can acknowledge*

- *this confusion and*
- *the distortion of*

*your
personal cosmic forces,*

*you will,
by that*

- *admission,*

by that

- *acceptance,*

by that

- *observation or*
- *awareness,*

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

*As you proceed
in reorienting your
until recently*

- *unconscious,*

but now

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

*the movement
begins to harmonize with
the great cosmic flow.*

*Mobility in relaxation [which is the “unitive state of being” vs. the
“dualistic EITHER movement OR stagnation state”]
comes more
and more
into being.*

13

*The same applies to
the physical
level of existence.*

*As you
observe
the emanation of your*

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

*and consequently
observe*

*this particular imbalance [i.e., 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.*

| | |
|----|--|
| | <p>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 death [i.e., death, in the unitive state of being,] is an impossibility.</p> |
| 14 | <p>The • outer, • physical levels follow suit automatically as the psychological imbalance [i.e., as the inner psychological imbalance] is straightened out.</p> <p>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.</p> <p>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.</p> <p>This is very important for you to follow through, my friends.</p> |

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

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

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

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

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

***Mere negativity [alone],
as in [, for example,]
a destructive attitude,
has a
much less
destructive effect
than
destructiveness
• attached to and
• combined with
the positive life principle.***

***This [i.e., This 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,

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

Real destructiveness
is, therefore,
not only
a distortion
of
• truth
and
of
• the constructive universal powers,
but [also]
a distortion
that must be
permeated with
• the powerful life principle
and
• its [i.e., the powerful life principle's]
constructive power.

If
the positive life principle
were not
• involved
and
***• inadvertently used [i.e., and inadvertently used in conjunction with
negativity],***
then [the resulting]
• evil,
or
• destructiveness,
would be
of very short duration.

17

*The best way, my friends,
that you can*
• *apply what I say here and*
• *derive more from this lecture*
than a
• *vague,*
• *abstract*
principle,

is by
looking at yourself
from the following point of view:

All of you who are on this path
have found certain
• *hurts and*
• *pains*
you endured
as a child.

Some of you
have begun to grasp,
if ever so slightly,
that
at the moment
when you were hurt
a specific process
took place.

The
• *erotic, or*
• *pleasure*
principle,
was put in the service
of
your
• *hurt,*
your
• *suffering,*
your
• *pain.*

| | |
|----|---|
| | <p><i>All the emotions arising from this original hurt, according to • character and • temperament, also combine with the pleasure principle.</i></p> <p><i>This attachment [i.e., This attachment of emotions from the original hurt to the erotic or pleasure principle] creates all the • personal difficulties, all the • unwelcome circumstances.</i></p> |
| 18 | <p><i>All the many souls inhabiting this earth, added together, create the general strife of humankind.</i></p> <p><i>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].</i></p> |

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

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

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

*Cruelty
without
the pleasure principle
could
never have
real power.*

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

19

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

Often
the
• *guilt and*
• *shame*
[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.

| | |
|----|--|
| | <p><i>As understanding grows, the pleasure principle will gradually respond to positive [i.e., positive instead of negative] events.</i></p> |
| 20 | <p><i>The combination between</i></p> <ul style="list-style-type: none"><i>• the pleasure principle</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• cruelty</i> <p><i>can exist either</i></p> <ul style="list-style-type: none"><i>• actively</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• passively.</i> <p><i>That is, pleasure is experienced either in</i></p> <ul style="list-style-type: none"><i>• inflicting cruelty</i> <p><i>or in</i></p> <ul style="list-style-type: none"><i>• enduring it –</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• both.</i> <p><i>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],</i></p> <ul style="list-style-type: none"><i>• creates a holding back from love,</i><i>• limits it [i.e., limits love],</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• makes the actual experience of love impossible.</i> |

[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.

21

*In less crass cases,
when the child
experiences
not so much
• outright cruelty,
but [rather]
• vague rejection or
• non-acceptance,
the pleasure principle
will attach itself
to a similar situation [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.*

22

*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.

23

*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].*

24

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

25

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

***The direct expression
of your***

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

- ***can and***
- ***must***

go in the direction of

- ***maintaining and***
- ***sustaining***

***a pathwork such as this,
which***

increases the ability to

- ***understand and***
- ***cultivate***

the will and

the courage

to look at the self to

find

and

overcome

resistance.

And

as you do this,

as you use

your will and

your ego faculties

in this constructive manner,

***the real change [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.

26

**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,
the soul
• 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].

27

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.***

28

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

- *the pleasure current*

and

- *a negative condition.*

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

- *know and*
- *perfectly understand*

*certain outer manifestations
of your problems.*

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

*As you become
capable of*

- *clearly and*
- *concisely*

*formulating
this marriage
of*

- *positive*

and

- *negative*

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

*You will see
why you*

- *keep yourself hidden
from*
- *yourself*

*and
from*

- *life;*

why you

- *withdraw
from your own feelings;*

why you

- *repress*

*and
why you*

- *stand guard
over the most*
- *spontaneous*

and

- *creative
forces within yourself.*

*You will see
why you*

- *block out feelings,
sometimes
with a great amount of pain,
then try to*
- *rationalize*

and

- *explain
them away [i.e., explain your feelings away].*

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

29

*Make attempts
to find
the two factors I have discussed:*

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

- mobility and*
- relaxation.*

Where do you have

- mobility*

and

- tension?*

Where do you have

- relaxation*

and

- stagnation,*
- immobility?*

*Observe them
in your*

- mental makeup,*

in your

- emotions,*

as well as

- in your*
- body.*

30

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

*To what extent
does this manifest [i.e., To what extent does the life and pleasure
principle get attached to a negative condition] –
perhaps in your fantasies –*

*and
how does this
hold you back
from
• self-expression,
from
• union,
from
• experience,
from
• a fearless state of
self-realization
with a kindred spirit?*

31

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

QUESTION:

*I would like to understand
a little more concretely
about this marriage between*

- the forces
of love*
- and*
- circumstances
of, for example, cruelty.*

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

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

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

*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].*

34

QUESTION:
*And the child
wishes to
reproduce
this rejection?*

ANSWER:
Not consciously, of course.

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

*The trouble is
that people consciously
wish to be*

- accepted and*
- loved,*

*but unconsciously,
they cannot respond to a completely*

- accepting and*
- favorable*

situation.

*In such cases
the pleasure principle
has already
been led into
the negative channel [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?

35

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.

36

QUESTION:

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

37

ANSWER:

You can see
that there are
differences
among human beings:

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

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

| | |
|----|---|
| | <p>When a completely positive situation exists in the psyche [i.e., <i>When a completely positive situation exists in the psyche, a situation where pleasure is experienced ONLY and ALWAYS in response to POSITIVE experiences</i>], reincarnation is no longer necessary.</p> <p>Evolution then proceeds on other levels [i.e., <i>levels other than the dualistic level</i>].</p> <p>To a certain degree, every human being has negativity, and this negativity is somehow <ul style="list-style-type: none">• activated,• enforced, and• nourishedby the life force.</p> <p>But degrees exist [i.e., <i>But this negativity being activated, enforced and nourished by the life force exists to varying degrees</i>], and they [i.e., <i>and these varying degrees to which this negativity is activated, enforced, and nourished by the life force</i>] are a clear indication of the evolutionary process [i.e., <i>that there IS an evolutionary process</i>].</p> |
| 38 | <p>You have human beings, at one extreme, <ul style="list-style-type: none">• who cannot even have any direct relationship with another person,• who live merely in fantasies [fantasies] that are utterly attached to negative experiences.</p> |

*At the other extreme
are those
who,
in the process of maturing,
have brought together*

- *fantasy and*
- *reality*

in the most

- *positive and*
- *favorable*

sense.

*This
bringing together
of*

- *fantasy and*
- *reality*

*does not mean
repression
of fantasy life,
but
true overcoming
of it [i.e., overcoming of fantasy life],
because
reality
is [found to be]*

- *more desirable and*
- *more pleasurable*

*[than fantasy life],
just as
positive circumstances
are [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].*

39

QUESTION:

Do

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

ANSWER:

Of course.

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

*You can see how
the interaction
between these two facets works:*

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

To the extent that

- *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.

40

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

[I now see that] I had to
set up a rejection [i.e., 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?

41

ANSWER:

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

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

must be

not only

- ***intellectual,***

but actually

- ***felt and***
- ***experienced.***

You must

***remove the restriction [i.e., remove the restriction that blocks 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.

42

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

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

Both of them are
mostly unconscious.

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

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.***

43

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

*Is it
the denial
of the link
between*

- the automatic reflex of pleasure*

and

- a negative situation?*

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

*Both resistances
are the result of
misconceptions.*

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

either

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

or

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

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

| | |
|----|--|
| | <p><i>If you recall this simple fact [i.e., recall that each NOW must bring you answers] in your</i></p> <ul style="list-style-type: none"><i>• meditations,</i> <p><i>in your</i></p> <ul style="list-style-type: none"><i>• approach to yourself,</i> <p><i>your meditations will become more fruitful as you go on.</i></p> <p><i>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.</i></p> |
| 46 | <p><i>Be blessed, be in peace, be in God.</i></p> |

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