

Pathwork Lecture 119: Movement, Consciousness, Experience: Pleasure, the Essence of Life

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>God bless</u> <u>all of you.</u></p> <p><u>Blessed be</u> <u>this path of</u> <u>• self-realization and</u> <u>• self-unfoldment.</u></p> <p><u>All of you</u> <u>who make serious efforts</u> <u>to overcome</u> <u>your inborn resistance to</u> <u>• facing and</u> <u>• changing</u> <u>what is</u> <u>• unrealistic</u> <u>and therefore</u> <u>• destructive</u> <u>in yourselves</u> <u>will begin to reap the fruits</u> <u>of this endeavor.</u></p>

by Eva Broch Pierrakos

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	<p><u><i>You [who make serious efforts on this path]</i></u> <u><i>will notice</i></u> <u><i>an increasing</i></u> <u><i>• awareness</i></u> <u><i>of yourselves, and</i></u> <u><i>an increasing</i></u> <u><i>• liberation</i></u> <u><i>of vital</i></u> <u><i>• forces and</i></u> <u><i>• energies.</i></u></p>
04	<p><u><i>Tonight I shall attempt to</i></u> <u><i>link several points</i></u> <u><i>that we had previously</i></u> <u><i>looked at separately,</i></u> <u><i>because</i></u> <u><i>you then lacked</i></u> <u><i>the inner understanding</i></u> <u><i>to establish a linkage.</i></u></p> <p><u><i>The general progress of this group</i></u> <u><i>now enables me</i></u> <u><i>to go deeper.</i></u></p> <p><u><i>And, as you know,</i></u> <u><i>on the deepest level</i></u> <u><i>all</i></u> <u><i>• cosmic</i></u> <u><i>and</i></u> <u><i>• human</i></u> <u><i>aspects</i></u> <u><i>unify.</i></u></p>
05	<p><u><i>A long time ago,</i></u> <u><i>I gave a lecture about</i></u> <u><i>the life force.¹</i></u></p>

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.**

06

**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].

07

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.*

08

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.

09	<p><u>Hence,</u> <u>to be fully alive</u> <u>as far as movement is concerned,</u> <u>all levels of the personality</u> <u>must keep on moving</u> <u>in a</u></p> <ul style="list-style-type: none">• <u>natural,</u>• <u>organic</u> <p><u>way.</u></p> <p><u>Growing</u> <u>is</u> <u>moving.</u></p> <p><u>As I have said so many times,</u> <u>without growth</u> <u>there is</u> <u>no life.</u></p> <p><u>And since</u> <u>growth</u> <u>is</u> <u>a movement,</u></p> <p><u>without</u> <u>movement</u> <u>there is</u> <u>no life.</u></p>
10	<p><u>Movement</u> <u>contains the quality of</u> <u>• reaching out.</u></p> <p><u>[In this capacity of reaching out,]</u> <u>It [i.e., movement]</u> <u>contains the elements of</u></p> <ul style="list-style-type: none">• <u>relationship,</u>• <u>communication,</u>• <u>love,</u>• <u>understanding.</u> <p><u>It [i.e., movement] reaches out</u> <u>to the other being.</u></p>

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

11

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.

	<p><u>Increased awareness</u></p> <ul style="list-style-type: none">• <u>of self</u> <p><u>must, perforce,</u> <u>increase awareness</u></p> <ul style="list-style-type: none">• <u>of others,</u>• <u>of the universe,</u>• <u>of life as a whole.</u> <p><u>Awareness</u> <u>determines the</u></p> <ul style="list-style-type: none">• <u>measure and</u>• <u>direction</u> <p><u>of movement</u></p> <p><u>and</u> [<u>because of the quality of consciousness, awareness</u>] <u>regulates it</u> [<u>i.e., awareness regulates movement</u>] <u>according to</u> <u>reality</u> [<u>and truth rather than according to unreality, illusion, and</u> <u>untruth that would occur with unawareness and</u> <u>lower levels of consciousness</u>].</p> <p><u>Movement</u> <u>without consciousness</u> <u>is bound to</u> <u>lose itself</u> [<u>in unreality, illusion, fantasy, untruth, and</u>] <u>in wrong channels.</u></p> <p><u>It</u> [<u>i.e., movement without consciousness</u>] <u>may be</u></p> <ul style="list-style-type: none">• <u>too extreme,</u> <p><u>or</u> [<u>on the opposite side</u>] <u>it</u> [<u>i.e., movement without consciousness</u>] <u>may give in to</u></p> <ul style="list-style-type: none">• <u>apathy and</u>• <u>stagnation.</u>
12	<p><u>On this path,</u> <u>you often detect</u> <u>how your</u> <u>emotional life</u> <u>either</u></p> <ul style="list-style-type: none">• <u>stagnates</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>is</u> [<u>wildly</u>] <u>uncontrolled.</u>

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.

13

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.

	<p><i><u>When the movement of</u></i></p> <ul style="list-style-type: none">• <i><u>searching,</u></i>• <i><u>thinking,</u></i>• <i><u>discriminating,</u></i>• <i><u>evaluating</u></i> <p><i><u>is not directed to</u></i> <i><u>hidden emotional areas,</u></i></p> <p><i><u>the movement of</u></i> <i><u>the emotions</u></i> <i><u>is off balance –</u></i></p> <p><i><u>in part [the off-balanced movement of the emotions is]</u></i></p> <ul style="list-style-type: none">• <i><u>blindly wild,</u></i>• <i><u>manifesting, for example,</u></i> <i><u>in uncontrollable hostility, and</u></i> <p><i><u>in part [the movement of the emotions is off-balanced in the</u></i> <i><u>opposite direction – stagnant in areas where</u></i> <i><u>the movement of the emotions is needed to</u></i> <i><u>be alive, and, being stagnant instead, is thus]</u></i></p> <ul style="list-style-type: none">• <i><u>paralyzing</u></i> <i><u>the best faculties</u></i> <i><u>of the feeling-body.</u></i>
14	<p><i><u>Experience</u></i> <i><u>is the third element of life.</u></i></p> <p><i><u>The fuller</u></i> <i><u>the experience,</u></i> <i><u>the more harmonious</u></i> <i><u>must be</u></i> <i><u>the interplay</u></i> <i><u>between</u></i></p> <ul style="list-style-type: none">• <i><u>movement</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>consciousness.</u></i> <p><i><u>Shallowness</u></i> <i><u>is</u></i> <i><u>lack of experience.</u></i></p>

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.

15

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.

16	<p><u>Experience</u> <u>contains</u> • <u>the pleasure principle.</u></p> <p><u>The possibility</u> <u>for utter bliss</u> <u>is contained in</u> • <u>the life force.</u></p> <p><u>It is</u> <u>your inborn longing</u> <u>to partake of</u> <u>this experience</u> [i.e. <u>this experience of pleasure and utter bliss</u>], <u>which becomes possible</u> • <u>when</u> <u>your entire organism</u> <u>is in harmony with</u> <u>reality,</u> • <u>when</u> <u>you no longer</u> <u>fight against it</u> [i.e., <u>no longer fight against reality</u>] <u>because of</u> <u>misunderstandings.</u></p>
17	<p><u>When</u> <u>the deepest layers of the psyche</u> <u>are reached,</u> <u>it becomes apparent</u> <u>that the</u> • <u>raw,</u> • <u>primitive</u> <u>instincts</u> <u>are concerned</u> <u>only</u> <u>with</u> <u>the experience</u> <u>of pleasure.</u></p>

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.

18

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.

19

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.

20

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].

	<p><u><i>It is as though</i></u> <u><i>people attempted</i></u> <u><i>to play a symphony</i></u> <u><i>while eliminating</i></u> <u><i>certain essential notes.</i></u></p> <p><u><i>At first [in the early practice sessions of working on the symphony],</i></u> <u><i>some notes</i></u> <u><i>may ring false,</i></u> <u><i>but eventually,</i></u> <u><i>after sufficient practice,</i></u> <u><i>the notes</i></u> <ul style="list-style-type: none">• <u><i>will harmonize and</i></u>• <u><i>form an integrated whole.</i></u></p>
21	<p><u><i>A misconception of long standing,</i></u> <u><i>which has only been eliminated in the last fifty years or so,</i></u> <u><i>was the idea that</i></u> <u><i>infants</i></u> <u><i>do not experience</i></u> <ul style="list-style-type: none">• <u><i>erotic or</i></u>• <u><i>sexual</i></u><u><i>pleasure.</i></u></p> <p><u><i>The truth</i></u> <u><i>is that</i></u> <u><i>infants</i></u> <u><i>experience physical pleasure</i></u> <u><i>more strongly</i></u> <u><i>than</i></u> <u><i>the average adult human being.</i></u></p> <p><u><i>The infant</i></u> <u><i>is not burdened</i></u> <u><i>with</i></u> <ul style="list-style-type: none">• <u><i>guilts,</i></u>• <u><i>shames and</i></u>• <u><i>misconceptions.</i></u></p> <p><u><i>Therefore, [in infants]</i></u> <u><i>the instinctual drives</i></u> <u><i>manifest much more intensely.</i></u></p>

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.

	<p><u>Fears</u> <u>of</u></p> <ul style="list-style-type: none">• <u>perversion,</u>• <u>homosexuality and</u>• <u>incest</u> <p><u>play a role.</u></p>
22	<p><u>But</u> <u>the baby</u> <u>knows</u> <u>no such boundaries</u> [i.e., <u>boundaries created by parent's and society's</u> <u>fears of perversion, homosexuality, or incest</u>].</p> <p><u>Its</u> [i.e., <u>the baby's</u>] <u>sexual instincts</u> <u>thrive</u> <u>without these</u></p> <ul style="list-style-type: none">• <u>concepts and</u>• <u>ideas.</u> <p><u>If</u></p> <ul style="list-style-type: none">• <u>guilt and</u>• <u>a sense of sin</u> <p><u>do not</u> <u>drive these</u> [sexual and erotic] <u>instincts underground,</u></p> <p><u>if</u></p> <ul style="list-style-type: none">• <u>the growing person</u> <u>cultivates</u>• <u>mental and</u>• <u>spiritual</u> <u>awareness, and</u>• <u>the entire personality</u>• <u>grows harmoniously,</u> <p><u>the sexual drive</u> <u>changes</u> [and matures over time].</p> <p><u>It</u> [i.e., <u>The sexual drive</u>] <u>undergoes</u> <u>the same process</u> <u>as</u> <u>general human development.</u></p>

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.

23

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.*

24

*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.

	<p><i><u>They [i.e., these negative feelings of hate, hostility, envy and vindictiveness]</u></i> <i><u>manifest indirectly</u></i> <i><u>through</u></i> <i><u>a general paralysis</u></i> <i><u>of</u></i> <ul style="list-style-type: none">• <i><u>creative functions,</u></i><i><u>of</u></i> <ul style="list-style-type: none">• <i><u>the ability to have</u></i> <ul style="list-style-type: none">• <i><u>rewarding and</u></i>• <i><u>meaningful</u></i><i><u>relationships, and</u></i> <i><u>of</u></i> <ul style="list-style-type: none">• <i><u>fulfillment.</u></i></p>
25	<p><i><u>It is exactly the same</u></i> <i><u>with the</u></i> <ul style="list-style-type: none">• <i><u>"forbidden"</u></i>• <i><u>immature</u></i><i><u>sexual feelings.</u></i></p> <p><i><u>They, too,</u></i> <i><u>must be</u></i> <ul style="list-style-type: none">• <i><u>faced,</u></i>• <i><u>re-experienced,</u></i>• <i><u>come to terms with,</u></i><i><u>if the personality</u></i> <i><u>is to</u></i> <ul style="list-style-type: none">• <i><u>grow harmoniously and</u></i>• <i><u>fulfill itself.</u></i></p>
26	<p><i><u>These forbidden [sexual and erotic] feelings</u></i> <i><u>are frequently</u></i> <i><u>on a layer</u></i> <i><u>below</u></i> <ul style="list-style-type: none">• <i><u>hate and</u></i>• <i><u>resentment.</u></i></p>

- 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.

	<p><u>Creative endeavor</u> <u>never</u> <u>suffers</u> <u>by the</u> <u>full experience</u> <u>of the life force</u> <u>in all its aspects.</u></p> <p><u>Quite the contrary is true.</u></p>
27	<p><u>Before</u></p> <ul style="list-style-type: none">• <u>prejudice,</u>• <u>fear, and</u>• <u>misconception</u> <p><u>tend to prohibit</u> <u>the natural flow</u> <u>of an infant's participation</u> <u>in</u> <u>the life force,</u></p> <p><u>its [i.e., the infant's]</u> <u>experience</u> <u>of the pleasure drive</u> <u>is acute.</u></p> <p><u>Every</u> <u>experience</u> <u>in infancy</u> <u>is influenced</u> <u>by the pleasure principle.</u></p> <p><u>This [pleasure] principle</u> <u>enters into</u> <u>all</u> <u>of the child's activity.</u></p>

• 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].

28

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.

	<p><i><u>Needless to say,</u></i> <i><u>this widened experience</u></i> <i><u>does not mean</u></i> <i><u>promiscuity.</u></i></p>
29	<p><i><u>The more</u></i> <i><u>you</u></i> <i><u>reach out,</u></i> <i><u>integrating</u></i> <i><u>all</u></i> <i><u>your faculties</u></i> <i><u>into</u></i> <i><u>a harmonious whole,</u></i></p> <p><i><u>the more</u></i> <i><u>you</u></i> <i><u>fulfill</u></i> <i><u>your spiritual destiny.</u></i></p> <p><i><u>Beyond</u></i> <i><u>the human sphere,</u></i> <i><u>this reaching out</u></i> <i><u>is</u></i> <i><u>infinitely extended,</u></i></p> <p><i><u>but</u></i> <i><u>this [i.e., this infinitely extended reaching out beyond the human sphere]</u></i> <i><u>is beyond</u></i> <i><u>human comprehension.</u></i></p> <p><i><u>The concept of</u></i> <i><u>spiritual union</u></i> <i><u>is mostly</u></i> <i><u>a theoretical one</u></i> <i><u>for human beings,</u></i> <i><u>although</u></i> <i><u>at this stage</u></i> <i><u>it can be said that</u></i> <i><u>there is</u></i> <i><u>no arbitrary separation</u></i> <i><u>between</u></i> <i><u>the various facets</u></i> <i><u>of the great life stream</u></i> <i><u>that contain</u></i> <i><u>the pleasure principle.</u></i></p>

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.

30

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 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].

31

[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	<p><i><u>Consequently,</u></i> <i><u>it is essential</u></i> <i><u>that everyone</u></i> <i><u>on the path</u></i> <i><u>investigate</u></i> <i><u>his or her</u></i></p> <ul style="list-style-type: none">• <i><u>primitive,</u></i>• <i><u>heretofore untouched</u></i> <p><i><u>feelings</u></i> <i><u>in this regard</u></i> [i.e., <i><u>in regard to the development</u></i> <i><u>of these primitive instincts and the capacity</u></i> <i><u>to experience pleasure from them</u></i>].</p> <p><i><u>They</u></i> [i.e., <i><u>these primitive heretofore untouched instinctual and pleasurable sexual</u></i> <i><u>and erotic feelings</u></i>]</p> <p><i><u>must be</u></i></p> <ul style="list-style-type: none">• <i><u>lifted out of hiding and</u></i>• <i><u>seen</u></i> <p><i><u>in connection with</u></i> <i><u>the personal</u></i></p> <ul style="list-style-type: none">• <i><u>experiences and</u></i>• <i><u>conditions</u></i> <p><i><u>in the early environment.</u></i></p>
33	<p><i><u>It is often proclaimed</u></i> <i><u>that</u></i> <i><u>pleasure</u></i> <i><u>for its own sake</u></i> <i><u>is</u></i> <i><u>wrong.</u></i></p> <p><i><u>The truth</u></i> <i><u>is</u></i> <i><u>exactly the opposite.</u></i></p>

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.

34

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.

35

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.

36

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.

37

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**
- **too much**
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].

38

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].

39

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.

40

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.

41

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.

42

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.

43

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],

[is] **not**

- **real and**
- **productive**

[and hence does not in fact truly overcome duality].

44

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 [i.e., manipulate your feelings]
in a
• subtle
but
• distinct
way.

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

45

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.

46

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.

47

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**
 - and**
 - **unacceptable**
categories,
- **and see its**
primitive manifestation [i.e., the primitive sexual/erotic manifestation]
as
 - **unchangeable**
rather than [as]
 - **a temporary stage.**

48

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].

49

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.

	<p><u>Although the latter</u> [i.e., <u>Although the experience of personal pleasure</u>] <u>is a result of</u></p> <ul style="list-style-type: none">• <u>overall,</u>• <u>harmonious development</u> <p><u>and certainly</u> <u>does not oppose it</u> [i.e., <u>the experience of personal pleasure does not oppose overall harmonious development</u>],</p> <p><u>the development of the soul</u> <u>has</u> <u>even more far-reaching significance</u> <u>in the evolutionary plan</u> [of the cosmos than merely each soul experiencing personal pleasure].</p>
50	<p><u>The universal life force</u> <u>embodies</u></p> <ul style="list-style-type: none">• <u>greatness,</u>• <u>beauty, and</u>• <u>purity.</u> <p><u>It is</u> <u>human</u></p> <ul style="list-style-type: none">• <u>impurity</u> <u>that makes one facet</u> [here, <u>the primitive erotic and sexual instincts</u>] <u>of the life force</u> <u>seem</u> <u>impure.</u>
51	<p><u>Some of my friends</u> <u>may yet have difficulty understanding all this.</u></p> <p><u>Some of you</u> [on the other hand] <u>may believe</u> <u>that I am being repetitious.</u></p> <p><u>But those of you who</u></p> <ul style="list-style-type: none">• <u>are really deeply exploring yourselves and</u>• <u>are about to reach these areas</u> <u>will not find my words</u>• <u>repetitious</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>impossible to understand.</u>

52

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.

53

*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.

54

*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.

55

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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