

Pathwork™ Steps

THE SPIRITUAL SYMBOLISM AND SIGNIFICANCE OF SEXUALITY

Quotes from Pathwork Lecture 207

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The sexual force is an expression of consciousness reaching for fusion. You all know that fusion is the purpose of creation. You can call it integration, unification, oneness. But whatever the term may be, the final aim of all split-off beings is the reunification of the individualized, separated aspects of the greater consciousness with the whole of consciousness.

If the sexual experience is an expression of all the levels of the parties involved -- the physical, the emotional, the mental and the spiritual; if these levels are at one with each other and in no way conflicting; if the people, on all these levels, express their being in concord with spiritual law which is love, truth, and positive expression toward life, then the sexual experience is as complete, as fulfilling, as rich, as joyous, as nourishing, as sustaining, as furthering, and as reminiscent of spiritual reality as any human experience can be.

When two human beings are attracted to each other, we might say, translating this manifestation into concise language, that the parties involved yearn for knowing each other, revealing themselves to each other, finding the other, letting themselves be known and found, finding the true being of the other person. ... Needless to say, if this attraction exists merely on the physical level, without the other levels entering into the expression as well (at least to some degree), the ensuing experience must be disappointing.

Since the human consciousness is limited, blind, and merely gropes in the dark, very often such an attraction for another person is not directed to the actual person but rather to an image fabricated in the mind of what the other person should be in order to fulfill the desiring person's real or imagined needs. The real person is often totally ignored and willfully denied.

As you all know only too well, blocks and prohibition of true fulfillment exist because within the adult personality the infant still claims fulfillment according to its mode. It seeks a nurturing parent rather than the specific other person, and it seeks the merely receptive, in-taking kind of closeness. The fusion thus aspired to can never take place so that the person lives in a treadmill of perpetual frustration which in turn seems to justify his caution, his withholding, and his negativities.

Let us now go to the emotional level. The movement toward fusion on the emotional level must be expressed in feeling-exchange if the fusion is to take place. ... The experience is primarily the attempt to perceive the reality of the other person -- the manifold, multiple reality. Such an attempt requires that you temporarily put aside your own needs, your ego, your expectations, and personal preoccupations and to make yourself "empty," as it were, to let in what is -- the other person -- to truly see, perceive, experience, feel the various facets of this other being. What more fascinating experience could there be!

Loving, therefore the ability to give and receive, depends on the ability to perceive in reality, perceive with uncluttered vision. That, in turn, as I just said, depends on the ability to suffer pain in an undefended way, in a way that is free from manipulative interpretations of the pain, interpretations whose aim it is to annul the pain. Uninterpreted pain will make room for truthful interpretation of the events and connections that bring the pain about.

Feeling-exchange, or the emotional level of sexuality, is determined by love in its real sense -- all the many aspects and manifestations of love. Another aspect of love in a real sense is letting the other be. This means more than just acceptance of where and what he is now. It means the vision of the total person including his or her as yet unrealized potentialities.

Not giving feelings makes mutual exchange impossible. Since in reality giving and receiving are one, you cannot give to others without also giving to yourself. Conversely, by withholding from others, you inevitably withhold from yourself.

You will find that the more you act out of your sincere intention to love and feel more deeply, the more fruitful the outcome will be when you risk offending your partner. Conversely, when you "speak the truth" because you need to hurt but do not wish to admit it, the outcome must be undesirable. Your guilt for this hidden motivation will be a shield standing between you and the truth and between you and the other person. ... In order to fuse emotionally, honest exchange, at the risk of occasional crises, is necessary. This honest exchange is totally dependent on the individual's self-honesty and good will to abandon dishonest, hurtful, destructive patterns. If you are hampered, inhibited, and afraid, you also inhibit the mutual scope and depth of fulfillment, the bliss that arises from fusion.

Mental fusion exists obviously on the level of the thinking mind. An exchange of the deepest ideas and thoughts and the ability to communicate them, to share them, to risk disagreement and disapproval are basic. Mental fusion can exist only when there is a certain blend of compatibility and complementation. Two compatible partners have to share certain fundamental ideas about life. They must be spiritually more or less on the same plane of development. This does not mean that every small idea must be shared. ... Do you avoid any confrontation of ideas because it is simply too uncomfortable to stir up the water? Do you agree superficially so as to have peace because the issue is "unimportant" anyway? Can you perhaps not be bothered to even deeply think about things that do not directly concern you? Or do you insist on being "right" merely for its own sake? Is disagreement a way in which you can find an outlet for the negative feelings and thoughts stored up in you and which you do not choose to deal with constructively?

Spiritual fusion is always a natural result of the fusion on the physical, emotional, and mental levels. If such fusion exists on all these levels, this means that the parties involved must perforce be highly developed spiritual beings. They must actively work on and be involved in a spiritual path. They must be sufficiently awake to consciously and deliberately seek spiritual truth. The reaching of the spiritual self must be the primary aim of life if total fusion is to exist. ... Only too often human beings are stuck and have no intention to move out of their stagnation. They are surprised when their yearning for oneness remains unfulfilled, and they blame others, circumstances, and life for it. ... All matters must finally be related to the spiritual self and to spiritual reality. All disputes can truly be resolved and conciliated only in the spiritual self which is one in all created beings. When two human beings fuse with the feeling that there is a spiritual world within both of them in which they can discover their oneness, then spiritual union also takes place.

The tremendous power of the sexual force that is being generated through union on all levels has a self-perpetuating life as all creative power has -- positive as well as negative. It sets something in motion that takes on its own movement -- further, further, further. The human personality is to learn to follow suit, to follow the stream which has been set in motion through the investment on all levels of the people involved. ... Whatever exists within the human psyche shows up in the sexual experience. ... The way sexuality expresses itself in an individual is a mirror to those aspects in him that he desperately needs to be aware of. Here, my friends, it is a question of learning to use this key. Look at your sexuality in a new way. What does it reveal to you about your non-sexual nature, as it were, about your person, your attitudes, etc. Where does your sexuality show up your problems, and where and how does it reveal your purified nature?

For most human beings it is still inconceivable to combine sexuality with spirituality. This concept is bound to change soon. ... Satisfying relationships with others are therefore always also a mirror of the degree of inner unification for the individual. If you cannot find union with others, you are in disunity within yourself.

Pathwork™ Steps

POSITIVITY AND NEGATIVITY: ONE ENERGY CURRENT

Quotes from Pathwork Lecture 148

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It is not easy to get an awareness where you can see yourself think, feel, and act destructively, where you are further aware of the fact that this causes you misery, but you are totally unable and unwilling to give up this way of being. I might say that it is a great measure of success, if this word can be used, to be aware. But to accomplish the second part of this particular phase of your evolution, the nature of destructiveness must be better understood.

When man speaks of the two forces, the two sets of feelings, it is a figure of speech, a way of expressing two different kinds of experiences. However, this figure of speech is expressive of the dualistic misconception operative within man's consciousness.

Actually, there is only one power. This is very important to understand, my friends, particularly when you come to deal with your own destructiveness, your negativity. There is one life force which energizes every expression of life. The same life force can flow in a constructive, positive, affirming way, or it can turn into a destructive, negating current. In order to understand this process in a specific and personal way, I will discuss it from the point of view of man in relation to his life. I will not give a discourse on general, spiritual principles here, but only touch upon them when it is necessary to understand the whole of the topic.

First, I will repeat that the life force, as such, when untampered with, is totally constructive, totally good, totally positive and affirming. Therefore it produces total pleasure for any living being perceiving consciousness. The more fully this consciousness is developed, the fuller the pleasure it can experience from and through the pure life force, in whatever way this may find expression. The pure life force cannot be anything but beauty.

When you find yourself stymied in your attempt to overcome negativity, it is extremely important to sense deep within yourself the pleasurable aspect involved in this negativity, regardless of how much pain exists in your surface consciousness. The difficulty of ridding yourself of destructiveness is of course due also to other reasons which you have already verified -- the desire to punish or the forcing current that negativity and destructiveness often are. The idea is: "If I am sufficiently unhappy, I will prove how wrong the world is not to give me what I want." But these reasons are not the deepest difficulty in shedding negativity. It is necessary to sense, first intuitively, then to feel very specifically, that a dichotomy between pleasure and unpleasure exists, at the same time, regarding your negativity.

The very attachment of or connection between pleasure and destructiveness has been instrumental in the widespread guilt feeling mankind has about all experiences of pleasure. This, in turn, is responsible for numbing all feelings, for how can the pleasure be liberated from the destructiveness if both are considered equally wrong? And yet, in secret, man cannot live without pleasure, for life and pleasure are one and the same. When pleasure is linked to destructiveness, destructiveness cannot be given up. It is as if life were given up. This brings about a situation where, on one level of his inner life, man holds on equally to pleasure and destructiveness, feeling guilty and afraid regarding both. On a more conscious level, he is numbed and feels little or nothing.

It is not sufficient to know this generally. It must be brought back to your specific circumstances. What is the outer manifestation at this moment that causes you continuous anguish, not a momentary experience caused by a one time condition that then dissolves when new conditions arise, but rather the problems in your life that you cannot come to terms with? In order truly to resolve these conditions (which we call images and which recreate forever new and similar conditions), the blocked and paralyzed energy must be

made fluid again. And this can only happen when you begin, as the first step in this particular phase of your development, to ascertain the pleasurable aspect in your destructiveness. You must feel the pleasure attached to the unpleasure of the problem. This must be a distinct realization.

The inability to feel the pleasure in the unpleasure is the result of your fighting against yourself and not liking yourself for this particular distortion. Consequently, there is denial, repression, and further alienation from the nucleus, where these conditions can be experienced and gradually altered.

Every problem must have such a nucleus where the original current has been blocked and is therefore distorted and where the pleasure/unpleasure dichotomy produces an unconscious fixation of the pleasure principle. This is then fought against for any number of reasons, with the further consequence that the outer problems begin to form, repeat, and repeat. They cannot be overcome until this nucleus is experienced. This applies to all stubborn problems whether or not they seem to have anything to do with sexuality.

Now, my friends, this chain reaction, as I just explained, must be personally understood and worked through. You must stop running away from this distortion in yourself. You must allow yourself to see it, to let it unfold itself within you, live it through within yourself. And then you will see the dichotomy between pleasure and unpleasure. You will understand and experience why and how destructiveness, in whatever shape or form it is manifest in your life, seems so difficult to abandon. At the same time, it will loosen up far more than ever before when you tried to force it away without this understanding.

In the last question-and-answer session, we discussed this topic in connection with a question about the harm of desire or need to be special. In connection with the topic of this lecture, I say that this need is due to confusing the rightful tendency toward and the inner need to bring about full self-realization. What is the confusion here? Full self-realization always enhances the uniqueness of the individual. It does not level off individuality, nor does it imply mediocrity in the least -- quite the contrary. Why, then, is it believed that not needing to be special means no individuality or even mediocrity? The answer is this. When the need to be special contains a desire to triumph over others, it signifies an attitude of being against others. It implies that self-enhancement can only exist at the expense of others. This is the either/or resulting from the erroneous concept of duality, which cannot help being destructive. It actually does destroy the other's value, at least in desire and aim, if not in actual fact. The further consequence is that the deep-seated, self-regulating process of conscience says no to this endeavor and stops the outgoing energy current. This current then becomes either negative or numbed. This means that man is either passive, paralyzed, and holds back, or he is ruthless, with the inevitable guilt and outer consequences.

When you feel envy or, the other side of the same coin, the need to impress others or be better than they, try to feel the constructive power behind this need. For this need is only a distortion of the inborn urge to realize the best in you. When you do this, you will no longer find yourself blocked and paralyzed.

May your understanding grow so that you sense your own distortions and how these distortions are a valuable life energy that can be activated in the specific way I showed here.

Be blessed every one of you, receive the strength and the power that flows into you. Make use of it, travel this path to the very nucleus of your own inner being. Be in God!