Pathwork Lecture 207: The Spiritual Symbolism and Significance of Sexuality

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

| 03 | Greetings and blessings for every one of you. |
| 04 | Every human manifestation, whether it is • natural, • instinctual, or • man-made, has a deep spiritual significance. All human experience is always symbolic of a • wider, • deeper, and • fuller meaning. |
Tonight's lecture will deal with the
the spiritual meaning
of sexuality.

In one of the early lectures [Lecture 44 -- The Forces of Love, Eros, and Sex],
I discussed
three aspects
of the one
• great
• universal,
• creative
energy: [i.e., the three aspects of this one energy being:]
the
• erotic,
the
• sexual, and
the
• love
force.

All three [forces]
are really aspects of
the same force.

They [i.e., the seemingly three forces – the erotic, sexual, and love forces]
only
appear as [three]
distinctly different [forces]
within the narrow realm
of the ego.

I will use the term
"sexuality"
to represent the [one]
• total
• creative
force

and will discuss
its
• purpose and
its
• spiritual meaning
as manifested
in the human realm.
How

**sexuality** [i.e., How “the one total creative force”]

manifests

varies

according to

the development

of each human being.

We shall discuss

the principle of sexuality

in

• the totally self-realized individual,

in

• the average person, and

in

• those who are perhaps

  • still on a very low level of spiritual development
  and therefore

  • severely

  • blocked and

  • split.

The sexual force [i.e., the one total creative force named “sexuality”]

is an expression of

consciousness

reaching for

fusion.

You all know that

fusion,

which you can also call

• integration,

• unification, or

• oneness

is

the purpose

of

Creation.
Whatever term you use, the final aim of all split-off beings is to reunify the individualized, separated aspects of the greater consciousness with the whole [i.e., with the whole of the greater consciousness].

The split-off aspects [of this greater consciousness] are integrally connected to a great force that motivates individuals to strive toward unification.

The pull of this [great] force is irresistible; it [i.e., this great irresistible force] exists in all organisms – even in inanimate ones, where human intelligence and perception cannot yet observe it.
The power of sexuality [i.e., The power of the one total creative erotic-sexual-love force],

in its most ideal form can convey
more fully
than any other human experience
what
• spiritual bliss,
• oneness, and
• timelessness
are.

In the
total sexual experience

you break through
the confines
of
• time and
• separateness
to which
your limited mind
has bound you.

Through
such an experience [i.e., through the sexual experience]
you are reminded of
your true existence
in the eternal.

• The blissful experience
  of fusion and

• the sense of
  timelessness
  in the sexual union

depend on
• the unification
  of the individuals in question,
  and therefore on
• their attitudes
  on all levels of their being.
If

- the sexual experience
  is an expression of the
  - physical,
  - emotional,
  - mental and
  - spiritual
  levels,

and if

- these [four] levels are
  unified with each other
  without any conflict,

then

- the people
  who express their being
  on all [four of] these levels
  in accordance with
  spiritual law

- have a sexual experience
  as
  - complete,
  - fulfilling,
  - rich,
  - joyous,
  - nourishing,
  - sustaining,
  - furthering and
  - reminiscent of spiritual reality

as
- any human experience
  can be.

Then

- in that
  blissful experience
  of
  total union

- the fulfillment
  transcends
  personal
  - satisfaction and
  - enrichment.
In this way
these individuals
are also
fulfilling
a task in the universe.

This [i.e., this fact that such a blissful experience for the individual
could also simultaneously be fulfilling a task in the universe]
may seem strange,
for
the human brain
is used to [just the opposite.]
equating
• task and
• fulfillment
with something
• arduous,
• difficult,
or even
• unpleasant.

[However]
In reality,
the more
complete
the
• joy,
• pleasure,
• bliss, and
• ecstasy,
the more
creative power
is added
to the universal reservoir.

Each such [blissful and complete sexual] experience
is like
a new star
• lighting up
somewhere in Creation, and
• becoming
yet another torch
in the darkness of the void
that is destined to be filled.
I shall now describe
the sexual experience
on the
1. physical,
2. emotional,
3. mental and
4. spiritual
levels.]

[1.] What is
the meaning of
the sexual experience on the
physical level?

What does
the urge
to physically unite
signify?

The usual answers,
such as
• the perpetuation of the race or
• the need for pleasure,
are only
• partial answers
and
• rather superficial [answers] at that.

When
two human beings
are attracted to each other,
we might say that
they
yearn
• to know each other,
• to reveal themselves to each other,
• to let themselves be
  • known and
  • found, and
• to find
  the true being
  of the other person.
By revealing yourself
to another being,
your own true being
can enter
the full dimension
of that other person's self
who is also
seeking to know you.

This mutual desire
which is energized by
an involuntary force
creates an
• electrifying
• blissful
  • feeling and
  • longing.

[However] If this attraction exists merely on
• the physical level,
without
• the other levels
  entering into the expression
  at least to some degree,

the ensuing experience will
• be disappointing, and
will
• leave a lot to be desired.
| It [i.e., the experience of attraction when only the physical level is involved] can never be more than the most infinitesimal and superficial representation [or taste] of what the soul really longs for but [what the soul] is too blind to understand and to pursue. 

| The pursuing of full union with another soul requires a purification and unification process such as your path. |

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

The desiring person
• insists on
  his or her illusion and
• is angry
  when the illusion
cannot be made to come true [in the other person].

Usually
  this is mutual –
  both parties
  • seek someone else, as it were [i.e., seek someone other than
    the real other person who is actually involved],
  and
  • do not know it.

The measure of fulfillment
  you [actually] experience [in a sexual relationship]
is a good gauge
  of
  how much you seek
  the real person [i.e., how much you seek the real person who is actually
  in the sexual relationship with you rather than seek an
  illusion of what you think the other person should be]

[Conversely,]
The absence of bliss [in a sexual relationship you are in]
• indicates
  the illusory nature
  of the search [you are in],

it [i.e. the absence of bliss in a sexual relationship you are in]
• reveals instead
  the willful superimposition
  of another person,
  such as a parent figure,
  over the real person [you are with].
When
your attraction to another
• is truly genuine and
• arises from a
  • real and
  • healthy
  foundation,
you will find it [i.e., you will find your attraction to another]
is directed to
that specific person [as he or she really is]
• to whom
  you wish to reveal yourself
    in a most
      • intimate and
      • real
        way, and
• with whom
  you wish to be
    as closely connected as possible.

The longing for
close connection
• never ceases
  in the human soul,
but it [i.e., but the longing for close connection]
• takes different forms
  in an
    • infant and
  in an
    • adult.
For an infant,
closeness is an
  entirely passive experience:
  the child
    • takes in,
    • receives,
    • soaks up
      • nourishment and
      • affection
    as a merely receptive organism,
      thus illustrating
        the universal feminine principle.
The mother in this case [i.e., this case of relating to her infant child] is the giver, and in that capacity [i.e., in the capacity of the giver] the truly feminine woman expresses her masculine principle.

For the adult, closeness can be successfully consummated only when the experience is mutual – when both participants actively • reach out, • give, • sustain, • nurture, • receive, and • take in.

This • organic • self-regulating, • spontaneous rhythm cannot be determined by the mind.

It is the involuntary expression of a lawful process, so • exacting, • intricate, and • meaningful that to convey it to your human scope of understanding is impossible.
As you all know, blocks to true fulfillment exist because the infant within the adult personality still seeks its own [i.e., the inner infant’s own] mode of fulfillment.

It [i.e., the infant within the adult personality] seeks • a nurturing parent rather than • the specific other person [i.e., the other person who is in the relationship], and it [i.e., the infant within the adult personality] seeks the merely • receptive, • in-taking kind of closeness.

The fusion thus aspired to [i.e., aspired to by the infant within the adult who seeks merely a receptive in-taking kind of closeness] can never take place.

Hence, the person [i.e., the person seeking only a receptive in-taking kind of closeness] lives in a treadmill of perpetual frustration [a frustration] which then seems to justify his or her • caution, • withholding, and • negativity.
The movement toward closeness [in such a personality seeking only the inner infant’s desire for receiving and in-taking]

is split off and
a counter-movement is instituted which causes a short-circuit in the system.

This short-circuit is then experienced as an involuntary
• block,
• inhibition, and
• deadness
[to the sexual experience, in the movement toward fusion].

[2.] On the emotional level, the movement toward fusion must be expressed in a feeling-exchange.

What does feeling-exchange mean in
• adult,
• realistic terms?

• Feeling-exchange, or
• the emotional level of sexuality, is determined by love
• in its
• real sense
• with all its many aspects and manifestations.
You use
the word
love
very freely,

but
only too often
• there is
  no meaning
  attached to the word when it is pronounced,
or even worse,
• the word love is
  used as
  a label
  behind which
  are hidden
    very different feelings [from feelings of true love.]
    [feelings] such as
    • ego-needs and
    • negative aims.

People
use each other
  in the most exploitative way
and call this [i.e., call this “using each other” in exploitive ways]
  love.

What is
the [actual]
• vivid,
• living
  experience
  behind
  the stereotyped label [i.e., the stereotyped label of “love”]?

The [authentic]
experience of love
is primarily
the attempt to
 perceive
the
  multiple
  reality
  of the other person.
Such an endeavor \[i.e., \text{an endeavor to love authentically, i.e., to perceive the multiple reality of the other person}\]

requires that you
- temporarily
- put aside
  - your ego,
  - your own
  - needs,
  - expectations, and
  - personal preoccupations

[in order] to
- make yourself empty.

Then \[i.e., \text{when you are sufficiently empty of your own needs, expectations, and personal preoccupations}\]

you can
- let in
  - what is,
- let in
  - the other person
  - so you can
  - truly
    - perceive,
    - experience, and
    - feel
    - all
    - the complexities
    - of this other being.

What more
- fascinating experience
- could there be \[i.e., \text{than perceiving, experiencing, and feeling all the complexities of this other being}\]?
When you
  have no stake
  in maintaining
  an illusory image
  of who the other person
  ought to be,
and then
  resenting it
  when he or she
  is not that,
[then] you will be
  • open and
  • sufficiently empty
  to let in
    what is [i.e., let in what is actually there in the other person].

This [i.e., being open and sufficiently empty to let in
        what is actually there in the other person]

  is one way
  of expressing love.

From that solid basis [of expressing love]

  a feeling-exchange
  can be built.

If you perceive
  in reality,
you are [then]
  free enough of
  • your self-will,
  • your pride, and
  • your fears
    to be sufficiently ready
    to deal with
      what is [i.e., deal with what is actually there in the other person].

You will be able to handle even
  • pain and
  • frustration
    if necessary,
so that reality
  which is ultimately bliss
  can come to you.
The ability
to take

- frustration and
- pain

are essential to
- giving and
- receiving and
- experiencing
  bliss.

On the other hand,
if you are very
- threatened by and
- defended against
  pain –

the pain of
- not having your way,
the pain of
- being hurt a little,
the pain of
- having to give up
  - an imaginary
  or even
  - a real advantage –

you will
create
  a hard wall
  out of
  your flowing energy stream.

Nothing can
come into you
through this wall,

nor can anything
flow out from you
toward others.
<p>| | |</p>
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<td>Then when you are thus behind this hard wall that you have created out of your flowing energy stream in order to protect yourself from fear,</td>
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<td>• You are isolated in the self-created prison of your defense against • pain and • unpleasantness.</td>
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<td>• You become numb and   • [you] cannot live fully.</td>
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<td>• You cannot fuse [with another] and thus   • you can have no pleasure.</td>
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<td>• Loving, and therefore   • the ability to • give and • receive, depends on one's ability to perceive reality with uncluttered vision.</td>
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<td>This ability [to perceive reality with uncluttered vision], in turn, depends on how well you can suffer pain in an • undefended way that is [in a way that is] • free from manipulative interpretations of the pain.</td>
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Such [manipulative] interpretations [of the pain] only aim to
• annul the pain,

whereas
letting the pain be [as it is]
• will make room for a truthful interpretation of the events which bring the pain about.

The aspect of real love which I refer to as letting the other be means more than
• just accepting
  • where and
  • who
  the other person is at any given moment.

It [i.e., the aspect of real love referred to as letting the other be] means
• having a vision of the total person,
• including his or her as yet unrealized potential.

Such a vision of the unmanifest in another person is a great act of love.
It [i.e., having a vision of the total person, including as yet unrealized potentials] has nothing to do with the illusion of manufacturing another kind of person [i.e., manufacturing a person different from who the other person actually is and has the potential to become] for the purpose of [satisfying one’s own] self-willed needs [by the other].

If you can give that freedom "to be who you are" to the person you love, [then] you can exchange trust.

[And in return for giving that freedom “to be who you are” to the person you love] You thus gain the freedom to assert your own right to be [who you are], which you can then do without • defiance and without • playing your negative games.

This real self-assertion [i.e. this self-assertion to be who you are] stems from the guilt-free state that follows the truly giving attitude.

If you can say "yes" to wholeheartedly giving, you can also say "no."
If you truly give, you can also assert your inner right to receive — and that [i.e., asserting your inner right to receive] is not to be confused with

- childish,
- neurotic demands.

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.
[When you withhold from others, and hence from yourself]

You then blame

the consequent deprivation

on

the other person

because

you are still clinging to the illusion

that

• giving

and

• receiving

are two separate acts.

The fusion

you long for

can only come about

if

• every feeling

you long to receive,

• every single aspect of

loving,

is richly flowing

out of you.

These aspects of love [that need to be flowing out of you toward others]

include

• tenderness,

• warmth,

• respect,

and also

• the recognition of

the essence of the other

with his or her

capacity for

• growth,

• change, and

• goodness.
Add to these [i.e., Add to these aspects of love that need to be flowing out of you]

• patience, and
• giving the other
  the benefit of the doubt.

• Make room for
  alternative interpretations [of situations involving the other].

• Trust [the other], and
• give the other
  room
  • to unfold and
  • to be.

You also
  yearn passionately
  to be given
  these aspects of perfect love.

Fusion
  can take place
  on the emotional level
only when
  you are
  fully committed
  to learn
  to expand
  your own capacity
  to give
  these components
  of perfect love.
But in order to fuse emotionally – and therefore [to fuse] totally – it is equally necessary [not only to give these components of perfect love but also]

to express yourself truthfully toward the other person, even when this [i.e., even when your truth] may not be • welcome or • desired.

Not doing so [i.e., not expressing yourself truthfully to the other even when your truth may not be desired or welcomed by the other] under the guise of a so-called • loving goodness and • taking it in silence is • sentimental and usually • dishonest.

For in reality you • merely fear the unpleasant consequences and • are thus not willing to risk • pain, • exposure, • confrontation, and • the hard work of reintegrating the relationship on both a • higher and • more profound level.
This [i.e., This expressing yourself truthfully to the other even when your truth may not be desired or welcomed by the other] can only be done
  • healthily
  • without guilt
when you have
  • dealt with and
  • eliminated
  your own cruelty.

As long as
  any
cruelty
  exists in you,
you will
never
  be able to tell the truth to others
  without hurting them,
  because
  the hidden motive
  to hurt others
  so
  • pervades your energies and
  • affects your
    • actions and
    • words
  that it
paralyzes your courage to
  • speak up and
  • confront a situation
  that requires improvement.

How then can an
unhampered
giving of love
be
  • reinstated and
  • increased?
It is possible that you
• are free from cruelty and
• can speak up
  in a totally constructive way,
  and still
  the other person
  is hurt –
  maybe because
  he or she insists on
  never
  being
  • criticized or
  • frustrated.

But
if you can deal with
the hurt that arises in you
from this reaction [of the other person being hurt by you],
you can truly
• risk this event and
• battle it through
  so that
  an open exchange of
  feelings
  can be made possible.

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 [the other person by “speaking the truth”]
but do not wish to admit it [i.e., not admit your need to hurt],

the outcome [of “speaking the truth”]
must be undesirable.

Your guilt for this hidden motivation [and intention to hurt the other]
will be a shield standing between
• you
and
• the truth and

between
• you
and
• the other person.

The fulfillment and bliss your soul longs for
can only be satisfied through fusion with another consciousness.
It [i.e., fusion with another consciousness] depends on your ability
  • to risk,
  • to confront,
  • to admit your most guarded secret,
and as a result
  • to speak up
    when the other person puts obstructions in the way [i.e., puts obstructions in the way of fusion].

You must also recognize your own limitation to express your best feelings when the
  • unexpressed negativities and
  • hidden games of your partner make this [i.e., make expressing your best feelings] impossible.

The positive assertion I speak of here is entirely different from making
  a blaming demand, which truly puts the responsibility on the other person.

The kind of assertion I refer to here does not blame the other, and yet it [i.e., the positive assertion I refer to here] also [at the same time still] recognizes what the other is doing.
When you no longer have a stake in blaming, you can truly speak up.

You are no longer too blind to fully see the emotional involvement in your negative exchange.

As long as you can only perceive this negative exchange indirectly,
• your struggle must be painful and
• you will not experience peace from recognizing your partner's role in the exchange.

But when your recognition of your partner's negative contribution stems from the clear vision you could only gain as a result of [your own]
• self-confrontation and
• deep honesty,
then
• you will risk [confrontation of the your partner], and
• the temporary pain [i.e., the temporary pain you experience from confronting your partner] will not diminish you.
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
- goodwill
to abandon
- dishonest,
- hurtful, and
- destructive patterns.

If you are
- hampered,
- inhibited, and
- afraid,
you also inhibit the mutual
- scope and
- depth
of the bliss that arises from fusion.

In that case, you have to ask yourselves where this fear has its origin in both of you.

And since you can only be responsible for yourself, ask especially where the fear originates in you.
Where is
   the cruelty
   in you
that makes you
  afraid of [taking the risk of]
         saying what you see [in your partner]?

Where does
  your blindness
  toward yourself
inevitably
  blind you
  toward
  the other person,
so that
  you are
  • unsure and
  • defensive
    about what you see [in the other]
    – and consequently
      • militant and
      • hostile
    [in the way you express what you see in the other]?

Again,
  emotional fusion
  can exist
  only to the degree
    that the prerequisites I discussed here
    are fulfilled.
[3.] Mental fusion exists on the level of the thinking mind.

The ability
• to exchange
  the deepest
  • ideas and
  • thoughts and
• to risk
  • disagreement and
  • disapproval
are basic [for mental fusion].

Mental fusion can only exist when there is a certain blend of compatibility.

Two compatible partners have to share certain fundamental ideas about life.

They [i.e., two compatible partners] must also be spiritually more or less on the same plane of development.

[However]
This does not mean that every small idea must be shared.

That is quite impossible and divergence in some ways is necessary.
It [i.e., divergence in some ways] is both
• a result of the [inevitable] variety within human beings
and also
• a necessary help for each one’s further development.

Several qualities are required for reaching mental fusion.

One is the need to grow toward truthful understanding of each other,

another is the humility to
• search for, and
• discard if necessary, the ideas and opinions you both may hold.

[Third,] You also need the humility to let
• the other and also yourself be
  • right or
  • wrong.
The very act
of looking for
a deeper way of truth
concerning
even the tiniest issues
• provides wonderful fuel
  for growth and
• helps you to reach
deeper union
  on the mental level.

[Both]
• The attitudes
  you bring to bear
  on the points of difference
and
• the ways you approach
  them [i.e., the ways you approach the points of difference]
are important.

[For example:]
Do you
  avoid
  any confrontation of ideas
  because
  it is simply
too uncomfortable
  to make waves?

Do you agree
  [but only] 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?
<table>
<thead>
<tr>
<th>Is disagreement</th>
<th>the freedom</th>
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<tbody>
<tr>
<td>a way to find an outlet</td>
<td>to have different ideas</td>
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<tr>
<td>for the negative</td>
<td>can be granted</td>
</tr>
<tr>
<td>• feelings and</td>
<td>only when</td>
</tr>
<tr>
<td>• thoughts</td>
<td>you are both</td>
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<tr>
<td>stored up in you</td>
<td>• anchored in spiritual truth</td>
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<tr>
<td>which</td>
<td>and when</td>
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<tr>
<td>you do not choose to deal with</td>
<td>you [both]</td>
</tr>
<tr>
<td>constructively?</td>
<td>• aim in that direction [i.e., both aim in the direction of truth].</td>
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When

spiritual reality

is forever

the ultimate aim,

you also know

that there is

only one truth.

And this applies every bit as much
to the

• large vital issues as
to the

• smallest everyday inanities.

But you also know

that this

one truth

has many facets,

often including

two apparent opposites

that are parts of

one [larger] whole.
With

spiritual truth
as the ultimate goal,
you will
sit lightly
in the saddle
of
• opinions,
• ideas, and
• thoughts.

This [i.e., sitting lightly in the saddle]
will make it possible
to
• share and
• exchange
  them [i.e., share opinions, ideas and thoughts].

If you
always aim for
the
• inner
  truth,
[which is of course]
the
• spiritual
  truth,
then
the little
• disagreements or
• different opinions
  slowly disappear.

First
they [i.e., disagreements or different opinions]
• cease to matter;
then
they [i.e., disagreements or different opinions]
• become
  • integrated or
  • fused
    in the
    all-uniting truth of spirit.
Mental sharing must not be neglected.

One often sees relationships with:
- sexual sharing
and, to a degree,
- emotional sharing,
but
- mental sharing is strangely neglected [and, ironically, this neglect is]
in a world that stresses
the importance of
- the intellect,
- ideas, and
- the mind
  so much.

Yet people live next to each other
day in and day out,
depriving
- themselves and
- each other
  of the
  joys of mental fusion.

They do not mentally expose their innermost
- beings,
- ideas,
- beliefs,
- dreams,
- aspirations,
- feelings,
- fears,
- goals,
- yearnings,
- insecurities, and
- hopes.
The world of
- the mind and
- ideas
is an
integral part of
total sharing.

And it is
quite impossible
for
- one person
to fuse with
- another
on one level
[and on that one level fuse]
in a truly satisfying way,
while keeping separate
on any
of the other levels
and thus
not staying in tune with
the natural [organic] movement
toward fusion [on all levels].

For instance,
quite often
when frustration
is ascribed to
sexual incompatibility,
the sexual incompatibility
may not be a result of
an absence of
physical attraction
at all.

It [i.e., the frustration and sexual incompatibility]
may [rather] be the result of
insufficient fusion on
- any one or
- all
of the other levels.
[4.] Spiritual fusion is always a natural result of fusion on the
  • physical,
  • emotional, and
  • mental levels.

Fusion existing on these three levels [i.e., the physical, emotional, and mental levels] means that
the parties involved
must be
highly developed spiritual beings,
actively
• working on and
• involved in
  a spiritual path.

They [i.e., the parties involved]
must be
sufficiently awake to
• consciously and
• deliberately seek
  spiritual truth.

Reaching the spiritual self must be one's primary aim
if total fusion is to exist.
It is therefore true that the
  • fulfillment and
  • bliss
    that every created being longs for
is possible to the degree that
a person's spiritual development
  • has advanced and
  • still continues to advance.

Such a state [of fulfillment and bliss] is maintained to the degree that
  • the partners are in movement, and
to the degree that
  • destructiveness has made room for
    • constructive,
    • outgoing,
    • positive
      • attitudes and
      • behavior.

All too often human beings
  • are stuck and
  • have no intention to move out of
    their stagnation.

They are then surprised when
  their yearning for oneness remains unfulfilled, and
they blame
  • others,
  • circumstances, and
  • life
    for it [i.e., for the unfulfillment of their yearning for oneness].
All matters of life 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 where they can discover their oneness,

then
spiritual union takes place.

The tremendous creative power of the sexual force generated through union on all levels has self-perpetuating life with both
  • positive and
  • negative aspects.
Participating in this life,  
the partners  
striving for union  
set something in motion  
that takes on  
its own momentum  
like a stream  
which [then]  
the [individual] human personality  
has to learn to follow.

Whatever exists within the human psyche  
shows up  
in the sexual experience;

it is impossible  
to keep anything out [of the human psyche when one is in the sexual experience].

The manner of  
the sexual experience  
is therefore  
an infallible indicator  
of  
where a person's psyche is.

It [i.e., the sexual experience]  
will reveal  
where  
a person is  
• liberated and  
• at one with divine law,  
where  
[a person is]  
• evil and  
• destructive, and  
where  
[a person is]  
• stuck and  
• stagnant
  because the destructiveness is  
• hidden and  
• not dealt with.
Hidden facets [in the psyche]
become
• magnetized and
• energized
by the sexual current,
thereby
determining its [i.e., determining the sexual current’s] direction.

When this direction [i.e., the direction of the sexual current]
is
• negative
and therefore
• shamefully denied,
both
• the person's development
and
• the vitality of the life force
are hindered.

The powerful
creative energy
inherent in
sexual expression
creates a condition
where
• all character attitudes
and
• all aspects of one's most hidden nature
must
manifest [i.e., must manifest in the sexual expression].

Unfortunately,
human beings
are extremely blind to this.
Even
the most advanced psychology
is oblivious to the fact
that
the way in which sexuality manifests –
not necessarily in
• action,
but in
• inclination –
reveals
one's whole character
with all one's
• attitudes,
• personality and
• ego trends,
• problems and
• impurities,
as well as one's
• already purified beauty.

All that information [about one's whole character]
is
• revealed and
• available
to anyone
who knows
• how and
• where
to look for it.

All too often
sexual attitudes
are dealt with
in a glib way
by simply judging them
as
• healthy
or
• neurotic,
or as morally
• right
or
• wrong.
There is also a
defiant refusal
to recognize
the keys
contained in them [i.e., the keys contained in sexual
attitudes, actions, and inclinations].

In such cases [i.e., cases where there is a defiant refusal to recognize
the keys contained in sexual attitudes, actions, and inclinations]

• these manifestations [of sexual attitudes, actions, and inclinations]
are separated from
• the rest of the person

as if such inclinations [in sexual attitudes, actions, and expressions]
were purely a matter of
• taste, or
• inborn traits
  such as
  being born with blue eyes or brown.

Labels
are so often
supposed to take care of the matter.

Often
the spiritual
message
of the
inner reality
is completely overlooked,
no matter how
• clearly and
• loudly
it [i.e., the spiritual message that the inner reality]
  speaks
through a person’s
sexual inclinations,
  whether [these sexual inclinations are]
  • allowed to manifest [in the person’s life]
or
  • denied and
  • repressed.
If character defects deform one's sexual drive into 
• cruel, 
• destructive [sexual] fantasies, 
to act them out [i.e., to act out these cruel and destructive sexual fantasies] is just as unnecessary as to act out other destructive feelings.

The same is true for any murderous feelings you own up to on your path; they [i.e., any murderous feelings you discover and own up to on your path] don’t need to be acted out in order for you to be able to 
• face, 
• understand, 
• accept, and 
• deal with them and to 
• recognize their inner meaning.

It is precisely because sexual energy is so powerful that 
• every 
• small, 
• apparently insignificant attitude existing in the human personality reappears symbolically in one's sexual expression.
The way sexuality expresses itself in an individual mirrors those inner aspects which the person desperately needs to be aware of.

My friends, it is a question of learning to use this knowledge.

Look at your sexuality in a new way.

• What does it [i.e., what does your sexuality] reveal to you about
  • your non-sexual nature,
  • your person,
  • your attitudes,
  • and so on?

• Where does your sexuality expose
  • your problems, and

• where and
• how
  does it [i.e., does your sexuality] reveal
  • your purified nature?
When you and your partner are not fusing at any specific one of the four levels [of sexuality] we discussed [i.e., not fusing at any specific one of the four levels: the physical, emotional, mental, or spiritual],

then that [lack of fusing with your partner at that one specific level] must be apparent in your life [overall].

Let us say that your
- attractions,
- needs, and
- desires
are strong on the physical level.

Let us assume you are ready to
- expose yourself on that level and
- seek fusion there [i.e., seek fusion on the physical level].

But let us also assume that on
- the emotional and/or
- the mental level
this is not at all the case.

There [i.e., on the emotional and/or mental level] you
- wish to keep separate and
- do not wish either
  - to give, or
  - to risk, or
- to constantly integrate each level on a yet higher plane.
The physical level [of your sexual drive] will then not only become severely restricted, but the nature of your sexual drive [i.e., the nature of your sexual drive being to hold back fusion and keep separate from your partner on the emotional and/or mental level] must, in one form or another, reveal the • emotional and • mental attitudes you may keep hidden [in other areas of your life beyond the sexual areas].

You may have no notion [or awareness] that these [emotional and mental] attitudes [in other areas of your life] reappear in a sexualized form [in your relationship with your partner, here], • infused and • magnetized by the sexual force.

If the negativities of the psychic system [i.e., the psychic system overall, beyond the sexual arena] are denied consciousness, the sexual experience must be • blocked, • flat, • unsatisfactory, • mechanical and, in more severe instances, even • totally paralyzed.
If this denial [of negativities of the psychic system]
is removed [such that the negativities of the psychic
system become conscious],

the sexual inclination
may show up
[the corresponding now-conscious negative]
character tendencies
such as
finding pleasure
in being cruel [i.e., being cruel in sexual interchanges
with your partner].

There are
many
• variations and
• details
that cannot possibly be generalized.

For example,
if [in the overall psyche, facing its own negativities such as cruelty.]
both
• the guilt [i.e., guilt for one’s own cruelty or other negativity]
and
• the ensuing self-punishment [i.e., self-punishment for one’s
own cruelty or other negativity]
are
• denied and
• repressed,
they [i.e., the guilt and ensuing self-punishment]
may show up
in a sexual inclination
to be
• hurt,
• humiliated, or
• rejected.

There are
innumerable
• possibilities and
• meanings.
Each sexual fantasy must be
• reawakened and
• allowed to be,
so that it [i.e., so that the sexual fantasy] can be understood.

This [i.e., This bringing underlying cruelty and other negativity in the psyche to consciousness by coming to understand how such cruelty and negativity is expressed in your sexual fantasies] is the only way to bring stagnant sexual energy back into a flowing state, even if it first means living out the fantasies, either
• in your mind or
• in a playful way within an
  • intimate and
  • established relationship.

Often the deviated sexual expression [revealed in your sexual fantasies] is quite conscious and is
• indulged in and
• enjoyed to whatever degree it is possible to do so in this hampered [and distorted] way.
However, such [deviated] sexual expression is not connected to its [i.e., not connected to the deviated sexual expression’s] deeper meaning – [rather,]
the person simply assumes, "this is the way I am," [regarding my sexuality]
and is unwilling to give up this [deviated sexual] pleasure, convinced that this [pleasure from deviated sexual expression] is the only way he or she can have pleasure.

This [i.e., this belief that this pleasure from deviated sexual expression is the only way one can have pleasure] is totally untrue;

the pleasure [in the healthy sexual expression between partners] that would become available if the negative characteristic [in the psyche revealed in the deviated sexual expression that gives pleasure] were recognized is incomparably higher [than the pleasure from the deviated sexual expression] in • intensity and • quality,

and nothing has to be given up for it.
In order to change, one first allows oneself to make the connections between
• the recognized negative trait [in the deviated sexual expression revealed in one’s sexual fantasies], and
• the non-sexual aspects of one’s being.

From there, a natural transformation in the direction of the sexual current will organically take place.

You who have been working on this path for some time have already confronted some of your negativities.

Can you believe that these negativities do not express themselves in your sexuality?

Can you, even for an instant, assume that your negativities • do not manifest in your sexual attitudes and therefore • do not influence your capacity for • fulfillment, • fusion, and • bliss?
That [i.e., assuming that your negativities do not manifest in your sexual attitudes and therefore do not influence your capacity for fulfillment, fusion, and bliss]

would indeed be foolish.

So perhaps this [use of what manifests in your sexual expression and is revealed in your sexual fantasies]
could be
  a new way
  for you to approach
  your task
  of seeing
  • what specific negativities cause
  • what specific manifestations.

To some extent you have made these connections [i.e., these connections between cause and effect],

but not anywhere near the extent of what is available for you to
  • discover and
  • use
    in this way [i.e., in this way of using your sexual expressions, fantasies and experiences to discover causes and effects in other areas of your life].

This [use of sexual experience, fantasies, and investigation] will be
  an extremely exciting undertaking for you,
  one that will yield many keys.

The more
  • specific you can be,
the more
  • revealing and
  • enlivening
    • your insights and
    • your understanding
      about yourself
      will be.
You all know that making the connections between • cause and • effect is an important aspect of • personal development and • self-confrontation.

The greatest • pain and • dissonance in the human personality exists not only because of the split • between the levels of the personality, but also [because of the split] • between cause and effect.

Nothing is more painful than suffering an effect whose cause you ignore.
For most human beings it is still inconceivable to combine sexuality with spirituality. This concept [of combining sexuality with spirituality] is bound to change soon; the spiritual influxes of today have already wrought the beginning of a new era.

In former times, sexuality and spirituality were considered antithetical. It was not known that true spiritual union is a consummate result of union on all levels of being, including the physical-sexual one. It was not known that total integration and oneness must bring sexuality into alignment with spirituality.
The realization of your spiritual life is possible only as a result of total unification on all these other levels, and certainly never as a result of splitting off any one part from the other.

The real meaning of spirituality is oneness and wholeness, and that means it must include all there is.

Satisfying relationships with others therefore always mirror the degree of the individual's inner unification.

If you cannot find union with others, you are in disunity within yourself.
The difficulty
human beings have
in unifying
• spirituality
and
• sexuality,
even in a concept,
is due precisely to
what I explained before –
namely,
the fact that
hidden evil
manifests
• in and
• through
the sexual expression.

This is why
for centuries
spiritual teachings
have postulated that
sexuality
is a hindrance to
spiritual development.

At an earlier time in history,
there was a reason
for such postulates.

They were
not all that wrong
at that time.

Early humanity's
less developed state
made people
act out
their
• brutality and
• bestiality
through
their
• sexuality.
• Consciousness and
c• conscience,
c• the influx of the spirit,

existed
to a much lesser degree then.

Everything
was
acted out
• with impunity and
• in self-righteousness.

The stronger ones
• had the rights and
• needed no excuses.

The ability for
• restraint and
c• discipline
was practically
non-existent.

The capacity for
• empathy with others

was extremely
• weak and
• rare.

In such a world
the powerful drives [such as sexuality]
had to be restrained
in order to make
any
influx of the spirit
possible.

This explains
the long eras
when
spiritual exercises
were used
to restrain
natural instincts.
On the one hand, 
    spiritual development proceeded,

on the other, 
    it [i.e., spiritual development by way of spiritual exercises and other means] also
    constrained
        humanity's natural drives,
    and
        this [constraint on humanity's natural drives] was
            temporarily
                necessary.

Only now, 
    as humanity enters
        a new spiritual era
            of unfoldment,
are human beings strong enough
    • to look at
        their hidden instincts and
    • to purify them without
        danger of
            acting them out.

Yet, even today 
    hardly anyone knows
        the fine line between
            • safe,
                • honest
                    • expression and
                        • admission
                            of negative material,
    and
        • destructive
            acting out.
You on this path are indeed pioneers in learning the all-important art of making this distinction [between expressing and acting out your negative material].

Only in this way [i.e., only by discovering and purifying your hidden negativities without acting them out] can you
- unify your total person,
- purify all aspects of yourself, and
- safely bring out the sexual drive in whatever way it now manifests.

The current predominance of stagnation, low vitality, and frequent sexual problems are a result of hemming in your negative life force because you could not deal with it safely.
You are now learning a
• new and
• marvelous
method
of
freeing your instincts
for the purpose of
• purifying and
• revitalizing
your life.

If the energy of the life force
is concentrated in
• unrecognized and
• unfaced
evil,
then
• the energy [of the instinctual life force] itself
  is feared and
• a state of stagnation [and numbness]
  becomes preferred
    as the lesser evil [and preferred over possibly allowing the
    instincts to manifest evil].

This numbness [and stagnation]
may be
regretted
and the yearning [to let the instinctual life force manifest]
therefore
may become
unbearable,
but
the inner person
is still
too
• puzzled and
• fearful
  to do otherwise [than stagnate and stay numbed].
The evil is thereby denied and the personality may then try to force the sexual drive artificially [i.e., by superimposing self-will rather than allowing the organic emergence of the instinctual sexual force] with very unsatisfactory results.

The person may resort to artificial stimulants, and then sexuality becomes even more split off from the rest of the personality.

The split among the levels [i.e., among the physical, emotional, mental, and spiritual levels] creates further short-circuits.

The dissonance among the various levels [i.e., physical, emotional, mental, and spiritual levels] may [for example] manifest in perhaps the following way.

The emotional level expresses, "I do not want to love" which indicates denied hate.
The mental level might say,

"I ought to love,
    and if I do not,
         I am bad
         and have no pleasure.

So
    I must
      force myself
        to love."

Another mental level may simultaneously say,

"I have no use for you;
    you are bad,"

as an
    • excuse and
    • explanation
      for not loving.

The physical-sexual level may say,

"I want to possess you
    to have my pleasure."

In such a predicament, sexuality is either annulled,

or it functions in what is referred to as perversion –
    pleasure in
       • giving pain,
    pleasure in
       • denying
          • the self and
          • the other.
• Hating,
• selfish,
• cruel

sex

always
produces guilt
which is then
• dismissed and
• rationalized

as coming from a
• puritanical and
• unenlightened

attitude.

But
guilt

still prevails,
in spite of
all "enlightenment."

Where
is the origin
of such a guilt?

Surely guilt
begins in
the concealed
• hatred and
• brutality

that manifests
covertly

in sexual expressions,
whether or not
one admits to
having these feelings.
If one's desires
  • to put down others,
  • to be self-serving, or
  • to be
    • exploitative and
    • unmindful
      of others
    are not dealt with
directly,
they [i.e., one’s desires to put down others or to be self-serving, exploitative and unmindful of others]
  pollute
  holy sexuality.

And
  sexuality
  is indeed
  holy.

When
  sexuality
  is used in the service of
    • ego aggrandizement and
    • lust for power,

it [i.e., sexuality]
cannot help but produce
  "inexplicable" guilt, or
  guilt
    that is explained away
      with people's
        • backgrounds
          and with
            • early influences.
Nothing is as dangerous as using a powerful spiritual energy in a
destructive, inverted way,
whether in actual fact or in thought and attitude only.

When killing and hating are embedded in sexuality, sexuality becomes vicious and antagonistic to spirituality.

This is why people acted out for millennia the most bestial drives in sexuality, thus giving rise to the belief that sexuality was in itself bestial.

Only now is it possible for human beings to take every conceivable evil, face it, and [yet] not act upon it.
Today

there is a conscience in people
that makes them
quite aware
when they are vicious.

This awareness [or this conscience]
is not
always on the surface,
for people usually try to avoid
what they know [on a deep level],
but it [i.e., this conscience] nevertheless
exists
within the psyche [i.e., although it is not always on the
surface, the conscience always
exists deep within the psyche].

Therefore [i.e., because this conscience always exists within the psyche]
there is a reluctance
to give in to
the sexual drive,
for it [i.e., for the sexual drive]
brings out
one's
• denied negativities,
one's
• evil, and
• destructiveness.
If you use this key [i.e., this key that you have a strong, adequate, and truthful conscience], in the spirit of the pathwork [i.e., in the spirit of seeing your negativities and evil without self-condemnation and without acting them out], to allow yourself to
• see and
• admit
the truth,
you will not only
• gain deeper insight into yourself,
• make new connections, and
• purify yourself more,
but you will activate
the sexual power
that was so elusive for you before.

You thus will
• free your sexuality and
• simultaneously integrate it [i.e., simultaneously integrate your sexuality] with
  your spiritual self—
  without
• untimely,
• compulsive forcing,
  but [rather]
• in a natural process.

You will free the sexual energy from
the negative involvement.
The awareness of where you are caught in a negative sexual expression must be combined with the full understanding of the meaning of this hookup [i.e., the meaning of this hookup of the negative sexual expression with a corresponding negativity in the psyche].

You must account for the negative expression of your sexuality.

How does it [i.e., how does the negative expression of your sexuality] reveal [in your psyche] your
  • selfishness,
  • cruelty,
  • lovelessness,
  • greed?

Deal with this, my friends.

The more you do this,
  • the less blocked you will find yourself to be,
  • the more spontaneous the inner movement will become,
  • the more revitalized will you be by the experience of fusion, and
  • the more your involuntary forces will function.
But you
must first
take the risk of
allowing
the involuntary forces
to reveal
the deepest aspects of your evil
which you are otherwise [i.e., which your are by ways
other than by allowing the involuntary
forces to reveal your evil]
unable to discover.

Your
most secret sexual fantasies,
if examined
in the clear light of truth
for what they really are,
will be
your liberation.

No truth
is ever
too much to bear.

No truth,
if perceived
with a sense of realism,
can ever diminish
• your spirit and
• your true self.

Thus
you
• become alive and
• awaken from
your deadness.

You will
free yourself
from your fears.
Before ending this lecture, I want to say just one more thing in connection with this topic.

The • masculine and • feminine principles in the universe express themselves in every creative act.

How do they [i.e., How do the masculine and feminine principles] express themselves • between and • within the two partners?

The masculine principle expresses the outgoing movement of • reaching, • giving, • acting, • initiating, • asserting.

The feminine principle expresses the receptive movement of • taking in and • nurturing.
In
• distortion and
• negativity
the masculine principle
manifests as
• hostile aggressions,
• hitting
rather than
• giving and
• reaching.

The feminine principle in distortion
turns from
• loving receptivity and
• nurturing
to
• grasping,
• grabbing,
• stealing,
• holding tight,
• catching, and
• taking without letting go.

These principles manifest
in every living act.

Both principles,
in
• harmony and
• distortion,
exist
in both
• men and
• women.

They [i.e., both the masculine and feminine principles in harmony and distortion] can easily be detected
with a minimum of self-observation.
They [i.e., both the masculine and feminine principles in harmony and distortion] are manifest as soul movements that may or may not also manifest as physical acts.

These [masculine and feminine] movements exist in absolutely everything that could ever be created or could ever be.

They [i.e., these masculine and feminine movements] are integral manifestations in Creation.

Once you ascertain the manner in which both [the masculine and feminine] principles express themselves in you,

it is easily possible to connect these expressions [of both the masculine and feminine principles] with your • mental, • emotional, and • physical levels.

Allow yourself this vision.
Satisfying fusion between a man and a woman is possible only to the degree that both [the masculine and feminine] principles work in harmony within both partners, and thus complement each other in the act of fusion.

If there is no harmonious interplay within your own [inner] psychic system of the • masculine and • feminine principles, if there is • distortion and • imbalance there [i.e., distortion and imbalance of the masculine and feminine principles within your own psychic system], then this [distortion and imbalance of the masculine and feminine principles within your own psychic system] must inevitably also manifest • in your choice of partner and • in the way you conduct the relationship.
Harmonious fusion builds up to a point of total fusion.

Total fusion is the total fulfillment which the two movements [i.e., the masculine and feminine movements] find in their culmination.

This is again a universal phenomenon to be found in every creative act, whether this be • the creation of a planetary system, • the creation of a simple object, or • the unifying of two loving mates.

This point of fusion which you may call orgasm is the total fulfillment;

the aim has been accomplished in spirit to the degree that this fusion is now possible for the striving entities in whatever creative act.
This creative experience can take place only to the degree that

- negativities and
- egotistical defenses are being abandoned,

and

- the involuntary movement is
  - accepted,
  - welcomed, and
  - followed.

The creative experience will continue to expand until total union with the whole takes place.

Then [i.e., when the total union with the whole has taken place] the entity stays at the point of fusion in unending spiritual bliss.

But as long as the universe has not found its completion by filling the void with spiritual light, orgasm in creation can only be temporary.
Hence
the parts
• find themselves
  separate again
and
• continue their striving
  forever more,
  until
  • one is all and
  • all is one,
  until
  • there is
    • no more darkness
    and
    • only
      • spiritual light,
      • truth, and
      • beauty
      prevail.

If all of you
could really know
that you have
an inexhaustible treasure
of
• security,
of
• love, and
of
• light
  in you!
The only thing that blocks you off from it [i.e., from knowing and experiencing this inexhaustible treasure] is your thinking, your not knowing, your not wanting to feel, to know, and to consider this truth.

Make use of this truth.

My friends, I assume there must be many questions about this topic.

I suggest that we treat them in the next question and answer session.

At this particular point, the energy is very beautiful, very strong, and very vital.

Let yourselves be moved by it [i.e., be moved by this very beautiful, strong, and vital energy].

Let the spirit move you into a freer expression and work with this energy now.
I leave you with

• this golden flow of energy and
• the feeling
  that has been elicited in most of you.

Be blessed in the

• truth of life
  that is available at all times,

• truth of love,

• love of truth, and

• peace of spiritual reality.

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