Greetings,

my very beloved,
dear friends.

Blessings for every one of you here.

I have promised to give a lecture tonight about
woman
in the New Age.

I do so
with great pleasure.

I shall speak of the
evolution of consciousness
as it relates to
• women and
• the man-woman relationship.

One cannot discuss this topic
without noting
the evolving relationship
between the sexes.
As
  • the planet
    is maturing,
so are
  • men
  and
  • women.

What does this [i.e., What does this fact that men and women are maturing as the planet it maturing] really mean?

How have
  • woman
  and
  • man
    • evolved
    and
    • where are they going?

What is
  the ultimate realization
  of
    • womanhood –
    and
    • manhood?

Woman
  is coming
    • into
      her own
      in this phase of history;
she
  is coming
    • out of
      her confinement.
At the dawn of history, humanity was in a very primitive state of development.

Distrust of anything other than the self was rampant.

People distrusted:
- nature,
- animals,
- the weather,
- the gods,
- fate,
- other tribes –
- anything that was or seemed different, strange, foreign.

Distrust of the opposite sex was also very strong, of course.

Man innately distrusted woman, and woman, man [i.e., and woman innately distrusted man].

Each seemed justified in his or her distrust because of the other's distrustful attitude.
Since

• man was physically stronger,

and since

• physicality was the sole expression of early humans,

man also assumed a general aura of superiority over all who were weaker.

• The mutual distrust and man's physical domination were very overtly acted out in these early periods of humanity.

Since then the same.

• traits and attitudes have remained embedded in the consciousness of

• woman and

• man, though to a lesser degree.
Today

• **they** [i.e., the traits and attitudes of mutual distrust and man’s physical domination] may be overshadowed by more
  • realistic and
  • mature awareness;

• **they** [i.e., the traits and attitudes of mutual distrust and man’s physical domination] may not be acted out in the same way, but
  a dark corner in the psyche remains that needs to be
  • exposed to consciousness and
  • changed.

When you look back in history, you can see that the entire species did what so many individuals do: it [i.e., the entire human species] retained an attitude long after it [i.e., long after the attitude] remained useful.

**Man retained his superiority** [i.e., his physical superiority] long after physical prowess ceased to be the prime value.
Other values that apply equally to both sexes emerged as development progressed.

Yet

• men –
  and often
• women
  as well –
  persisted in considering
  • man
    superior
    and
  • woman
    inferior.

In order to justify this assumption, woman was supposed to be
• intellectually and
• morally
  the weaker.

But you all know about this.

08

To the degree man
• did not deal with
  his own feelings of
  • inferiority and
  • weakness, and
• wished to pretend
  that he did not have these feelings,
he assumed a position of
• arrogance and
• superiority
  over those who were physically weaker.
He needed slaves
in order to convince himself of
his own value.

This applied to
• animals,
to
• peoples whom he subjugated through warfare,
and also to
• women.

Woman later assumed a
• mental and
• emotional position of dependency,
thus actively choosing enslavement,
no matter how much she tried to put the blame [i.e., the blame for her enslavement] exclusively on man.
By the same token, man feared those who were physically stronger than he.

And the more he feared them [i.e., the more he feared those who were physically stronger than he], the greater his urge became to subjugate weaker people.

This human trait [i.e., This human trait to fear those who are stronger and subjugate those who are weaker] in the unenlightened person, which you well know from your own inner processes, is compensation.

It [i.e., This compensation, this human trait to fear those who are stronger and subjugate those who are weaker] still exists in human consciousness.

It [i.e., This compensation, this human trait to fear those who are stronger and subjugate those who are weaker] is not something that woman is free of either.

When you look very deeply into your own consciousness, you will find similar attitudes.
Why has woman been
• subjugated and
• denied
her birthright
of
• self-expression,
of
• mental,
• emotional, and
• spiritual
equality with man
so long after
physical prowess
has ceased to be
an individual's
main value?

Woman
could not simply be
a victim of
man's egotistical desires
to
• feel
  • superior and
  • stronger
and
to
• possess her
  as an object.

The woman
also
plays a role here.
You, my friends on this path, no longer find it extremely difficult to ascertain
• where you do not want to assume self-responsibility,
• where you want to be taken care of by a stronger authority figure.

Again, similar attitudes [i.e., attitudes of not wanting to assume self-responsibility and wanting to be taken care of by a stronger authority figure] exist in man.

However, in the old relationships between
• man and
• woman,
  • the woman victimized herself by acting out a denial of self-responsibility;
  • she acted out taking the line of least resistance so she could be taken care of.

She wanted an authority figure to
• make decisions for her,
• take the blame for her mistakes, and
• battle with the hardships of life.

She wanted to indulge in the pseudo-comfort of subjugation.
This [i.e., This victimizing herself through denial of self-responsibility, letting an authority figure make decisions for her and take the blame for her mistakes, and then indulging in the pseudo-comfort of subjugation] has turned out to be a
• disappointing,
• unfulfilling
way of life for her.

All misconceptions sooner or later turn out this way [i.e., turn out to be disappointing and unfulfilling ways of life].

But woman still abstains from taking her share of responsibility.

She still puts all the blame on man.

The new women's movement contains a great deal of truth, but it is, like all dualistic approaches, a half-truth.

The truth is that woman indeed possesses the same faculties of
• intelligence,
• resourcefulness,
• creativity,
• psychic strength, and
• productive self-expression as man.
To claim that she does not [i.e., To claim that woman does not possess the same faculties as man]

- makes no sense at all
  and
- has become a game
  on the part of man,
    • who does not want to face his own feelings
      of
        • weakness and
        • inferiority
  and
    • who therefore needs to feel superior to woman.

By the same token,
woman,
in order to make the new women's movement truly meaningful, must ascertain within herself the part that has invited her enslavement.

I would venture to say that the stronger
- the rebellion and
- the blaming of the opposite sex [i.e., blaming man], the stronger must also be, within the soul of that individual woman, the desire
  • not to govern her own life,
  • not to be responsible,
  but [i.e., but rather, the desire]
    • to lean on someone else.
To the degree she makes
• unfair and
• unrealizable
demands,
she must
• resent and
• blame
  male authority
and
• play
  the victim game.

Similarly,
to the degree
man
does not face his
• fears,
• guilts, and
• weaknesses,
he will
• play a
  power game
  in one form or another
and then
• resent
  the woman
  for
• exploiting him and
• overburdening him.
The immature soul of both [i.e., The immature soul of both woman and man] wants
• the advantage
without
• paying the price:

• man wants
  the superior position
  but resents the price
  of taking care of a parasite.

• Woman wants
  the advantage
  • of being taken care of,
  • of not standing on her own two feet,
  but resents the price
  of losing her autonomy.

Both [i.e., Both woman and man] play the same game but hesitate to see how they mutually create this distortion.

On a still deeper level of consciousness, one finds the opposite of the manifest behavior.

The man also
• shrinks from the responsibility of adulthood and
• envies the woman her socially sanctioned position [i.e., the sanctioned position of the woman, here for the man, of being taken care of by others and not standing on his own two feet].
He compensates for this [i.e., He compensates for his shrinking away from the responsibility of adulthood and envying the woman her socially sanctioned position of being taken care of by others and not standing on her own two feet] by overemphasizing the power game.

The woman hides the part in her where she, too, wants
• aggression,
• power,
• strength – not only in
  • the real, but also in
    • the distorted sense [i.e., she wants aggression, power, and strength in both the real and the distorted sense of these masculine traits].

She envies man too [i.e., She envies man who has these traits of aggression, power, and strength].

In earlier times, this side of her [i.e., this side of her that wants aggression, power, and strength] had to be totally repressed.

It [i.e., This side of the woman that wants aggression, power, and strength] was as socially unacceptable as the man's hidden wishes [i.e., as the man's hidden wishes to shrink away from the responsibility of adulthood and wishes to be taken care of by others rather than standing on his own two feet].

Only recently has this part [i.e., has this part in the woman that wants aggression, power, and strength and this part in man that wants to avoid the responsibility of adulthood and instead to be taken care of] emerged, but it [i.e., but this part in both man and woman that is not sociably acceptable] is still often confused with genuine selfhood.
Both
• men and
• women
must find their way out of
the confusion:

how can
man
be equal to
woman
without being
weak?

How can
woman
have her emotional fulfillment
and still be
an autonomous adult?

These [i.e., Strength versus weakness; being taken care of versus taking full
responsibility for being an autonomous adult]
are
• not
real opposites
• but
consequences of
the dualistic confusion.

When
• movements,
• orientations, and
• philosophies
deal
• not with
the whole picture
• but with
only half,
it is
impossible
to right the balance.
Although in the course of evolution the pendulum must swing from one extreme to its exact opposite, deeper insight into the unitive truth can help one to avoid excess.

You already know the opposing principles of dualism versus the unitive consciousness.

In duality, man will feel superior and believe woman to be inferior.

He will consequently exploit her but will also feel exploited by her.

In such a relationship fulfillment is impossible.
The woman
will feel that she
is being unfairly exploited
by
the physically stronger man
and
will blame him
for
victimizing her.

Both [i.e., Both the man and the woman]
will fail to see
the other side,
where they are indeed
• very similar and
where they
• complement one another
  in a distorted way.

Both
• the feminine
and
• the masculine principles
  must be represented
  in the healthy individual.

They [i.e., The feminine and masculine principles]
may not be expressed
in exactly the same way
in
• man
as in
• woman,
since
the differences [i.e., the differences between how feminine and masculine principles may be expressed in man and woman]
make a
complementary whole.
But the differences [i.e., But the differences between how feminine and masculine principles are expressed in man and woman] are not qualitative; they [i.e., the differences between how feminine and masculine principles are expressed in man and woman] must never lead to a judgment that one [i.e., that one individual or that one particular woman or man] is • better or • more developed than the other [i.e., than another particular man or woman].

Let me paint a picture of the woman in the New Age and then see how this [i.e., how this picture of the woman in the New Age] applies to the relationship between the sexes.

The new woman is • completely self-responsible and therefore • free.

She stands on her own two feet, not only • materially, but also • intellectually, • mentally, and • emotionally.
By that [By “standing on her own two feet materially, intellectually, mentally, and emotionally”]

I mean specifically that
she knows that no man can give her
• happiness and
• flowing feelings unless
she herself produces them [i.e., unless she herself produces happiness and flowing feelings]

through
• loving and
through
• integrity,
through
• opening
  her
• heart
to
• loving and
  her
• mind
to
• her own inner truth.

The new woman knows that
• loving a man and
• surrendering to her feelings for the man enhances her strength.
| There is no conflict for the new-age woman between being a productive, creative, contributing member of society, and being a loving mate. |

| In fact, real love is not possible toward someone to whom one plays a slave in order to avoid self-responsibility. |

| The old fairy tale that a woman's career will make her less of a woman, feeling, loving, equipped to be a giving mate, has never had any substance. |

| This new state \([i.e., \text{This new state for woman}]\) requires a strength and autonomy that has to be earned. |
It [i.e., This new state for woman] needs to be earned by shouldering the weight of reality, • with all it entails, • but not in a spirit of • hate, • rebellion, • competition, • defiance, • not by imitating the worst • excesses and • distortions of manhood, • the negative aggression and • the power games.

It [i.e. Earning this new state for woman] has to be done • through the power of • truth and • love, • from • the higher self.

Whenever something real is denied because of the misconceptions that it is too difficult, those difficulties must first be accepted.

They [i.e., When accepted, those illusory difficulties] will then prove not so difficult at all.
Self-responsibility seems difficult, but is not once the apparent hardships are accepted, because such acceptance amounts to an honest approach to life.

Where distortion still exists, woman still wants from the man what she refuses to give to herself.

For the new-age woman this [i.e., the distortion in which she still wants from the man what she refuses to give to herself] will not be the case.

This [i.e., This distortion in which she still wants from the man what she refuses to give to herself no longer being the case for the new-age woman] does not mean that two people sharing their life do not also share, naturally, their difficulties.

But I am not talking about this here.
You know perfectly well
from your pathwork
that
what you secretly wanted from
• a superior father authority
you have shifted onto
• a mate.

You also know
how such an implicit desire [i.e., such a desire to get from your mate what you secretly wanted from a superior father authority]
is bound to destroy
any relationship.

It [i.e., Such a desire to get from your mate what you secretly wanted from a superior father authority]
is bound to make you
• resent and
• fear
the very authority [i.e., here the authority of your mate] you wish to exploit.

Love
can flower
only
in a climate of
true equality,
where
no
• fear
exists
and therefore
neither
• defenses
nor
• blame.
Contrary to the fairy tale
that
femininity blossoms
when the woman
is just a
servant to the man,
feelings
can actually blossom
only when
the woman
is
• free,
• autonomous,
• independent
in the best sense of the word.

So fulfillment
is completely dependent on
a true state of
equality.

The moment
one feels
• superior
to the other,
  • one's respect [i.e., one's respect for the other]
    is lowered
and
  • the feelings [i.e., feelings in the presence of the other]
    close.

The moment
one feels
• inferior
to the other,
  • resentment,
  • fear,
  • envy
    become inescapable,
and that, too [i.e., and that, too, as when one feels superior to another],
  • closes the heart.
The new woman
   is neither
   • a slave to the man,
   nor is she
   • his competitor.

Therefore
she can love,
and
• her love
  will
  • not lessen her creative self-expression
  but rather
  • enhance it,
just as
• her creative contribution to life
  will
  • enhance her capacity to love.

That [i.e., The woman who can open her heart and love as well as who can
  fully offer her creative self-expression to life]

is the new woman.

The man
in the New Age
will no longer need
a weaker mate
in order to
deny
his own weakness.

He [i.e., The new-age man]
• meets
  his own weakness,
• faces
  it [i.e., faces his own weakness]
and thereby
• gains
  his
  real
  strength.
He [i.e., The new-age man] realizes that his weakness always comes from guilt, and [that] his self-rejection is always a denial of the integrity of his higher self in one form or another.

Therefore [i.e., Because of these two realizations] the need for a slave no longer exists in him.

The [new-age] man is then not threatened by an equal.

He [i.e., The new-age man] does not require an inferior mate to convince himself of his acceptability, which, of course, is then anyway illusory.

Once he faces his weakness he must gain his true strength.
Therefore [i.e., Therefore, having gained his true strength by facing his weaknesses,]

his relationship to

the woman

is truly one of

equality;

he is

not threatened

by someone

who is

as

• creative,

as

• adequate,

as

• morally strong,

as

• intelligent

as

himself.

He will

not need to play

the master.

Again,

this enables

man

• to open his heart and

• to experience

a fulfillment

that was previously

quite impossible.

Whatever

• vicious circles

used to confine him

will now turn into

• benign circles.
Instead of
inferiority feelings
• closing the heart,
• creating
  • resentment,
  • hate,
  and therefore
  • frustration and
  • blame of the other sex,
the benign circle
will
open the heart.

The
• fully autonomous,
• self-responsible,
• self-actualizing
• man
and
• woman
have nothing
to
• fear,
to
• envy,
to
• resent
  in the other sex.

Therefore
they can [i.e., Therefore, since the autonomous, self-responsible, self-actualizing man and woman have nothing to fear, envy, or resent in the other sex, they can]
• open all the channels of feelings and
• experience
  • fulfillment
  as well as
  • a sense of gratitude
toward the mate.
Thus
two equals
help each other
in their growth
as
• individuals,
as
• man
and
• woman.

This is
the new-age
• man,
the new-age
• woman
and
the new-age
• relationship.

Where this [i.e., Where this new-age condition in you,
in your mate, and in your relationship with your mate]
does not yet exist,
the mere fact
that you
• can point out the
  • fallacies,
  • misconceptions,
  • distorted expectations,
  • illusory aims and
  • negative feelings
  within you
and
• can recognize
your stake
  in maintaining
  an inner warfare,
will give you
an entirely different stand
toward
• yourself
and
• the other [i.e., and toward your mate].
So
• the new-age man
    and
• the new-age woman
        are
            not
                necessarily
                    • perfect and
                    • totally developed
                        individuals.

Rather,
    they are individuals
        who look for
            the reasons
                of their lack of fulfillment
                    just as much in
                        • themselves
                            as in
                                • the other.

Thus
    they can recognize
        a negative mutuality
            that needs to be worked on
                together.

They do
    not
        assume the stance
            of self-righteous blame
                to widen the gap
                    between
                        • the self
                            and
                                • the other,

        between
            • the self
                and
                    • truth.
Autonomy
is an ever-growing process
that dissolves
distrust.

The distrust
that still exists
between the sexes
is a residue of ancient times,
when anything
• foreign and
• different
was
• feared,
• rejected, and
• conquered by force.

In the New Age,
differences
will no longer
induce fear.

When
the universe
is trusted,
difference
always
possesses
a special attraction.

When you
• do not fear
difference
but
• are attracted by it,
you
• fully actualize yourself
and
• dissolve
blocks of untruth.

Thus [i.e., Thus when you do not fear difference]
you realize
your highest potentials.
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<td><strong>But when you</strong></td>
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<tr>
<td>• fear and</td>
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<td>• distrust</td>
<td>the difference</td>
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<td>and</td>
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<tr>
<td>• deny</td>
<td>whatever is different,</td>
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<td>you can use this [i.e., you can use this fear, distrust, and denial of difference] as a gauge of your intent to remain in • untruth and • suffering.</td>
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<td><strong>In the present state of humanity's consciousness you find all these stages of development.</strong></td>
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<td><strong>The highest form</strong> [i.e., The highest stage of development regarding your relationship with your mate] may already exist in your consciousness to some degree.</td>
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<td>You may consciously embrace some of the ideas.</td>
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<td><strong>But then there are also deeper levels where your emotional reactions do not at all agree with the ideas you consciously hold.</strong></td>
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It does no good to postulate these conscious ideas [i.e., to postulate these conscious ideas regarding the relationship between the sexes] without also seeing

• where and
• how

you deviate from them [i.e., where and how you deviate from them in your actual relationship with your mate].

For that [i.e., For seeing where and how, in your relationship with your mate, you deviate from the conscious ideas you postulate regarding the relationship between the sexes] is the only way to safeguard against

• imbalance and
• disharmony
  • within –

and thus [to safeguard] against creating it [i.e., creating imbalance and disharmony]

• externally.

There is of course one key to everything and that key is love.

Without love

• nothing could be mended,
• nothing could unify,
• no truth could ever be gained.
And yet

it is equally true

that

• love
cannot be won

without

• truth.

In a deep corner of your hearts,

• hate and
• fear,
• resentments and
• distrust

of the opposite sex

still prevail.

Even more important,

• the will
to maintain this state [i.e., the will to maintain this state of hate, fear, resentments and distrust of the opposite sex],

• the intention
to

• perpetuate and
• hide

these feelings [i.e., the intention to perpetuate and hide these feelings of hate, fear, resentments and distrust of the opposite sex],

prevent

the flowering

of the

• hearts and
• minds

of both sexes.

To the degree

that you still cling to

the old state,
you

• have not gained
your own self

and

• are not able to
• relate to the other sex and
• fulfill yourself.
To attempt such
• relating [i.e., such new-age relating to one’s mate]
and
• fulfillment [i.e., such self-fulfillment as is possible in the New Age]
while
the old attitude [i.e., while the old attitude toward the opposite sex]
remains unchanged
is
• sheer waste;

it is
• utterly futile.

So, I say to you, my dearest friends,
find
that
• corner in your heart,
that
• small hidden crevice
where you
hate
the opposite sex.

You also
defend yourself
against recognizing this [i.e., You defend yourself against recognizing
that there are hidden places in you where you hate the opposite sex]
by
• blaming,
• accusing,
• resenting, and
• closing
• your heart and
• your feelings
with
apparent
justification.
The woman will use the
• victim game;
the man will use the
• blame and
• superiority game.

He
• will blame women for
  • exploiting and
  • using him,
and
• will feel superior
to that part in her
  that makes her weak.

Temporarily,
the pendulum has swung to the opposite extreme.

The woman has become militant, thereby
• often forgetting her
  • heart and her
  • love for the man
and
• rejecting love [i.e., rejecting love from the man].
In the countermovement of the pendulum, man

- has left his positive aggression behind
- and has expressed a weakness
  he would never have let himself expose in previous eras.

All these pendulum swings have a purpose:

to find the true centered state.

Man will now find his real strength.

He had to leave
- the false strength,
- the false superiority, behind.

He had to become temporarily weak, but he is now coming into a new strength because he is able to face his weakness.
That [i.e., Man being able to face his weakness] is how he expands the real
• values and the real
• power in him.

Therefore [i.e., Having expanded the real values and real power in himself]
• he no longer needs to be the superior member of the team.

• He can afford to relate from the heart, on the feeling level, to his partner.

• He can likewise relate intellectually on a level of equality with her.

That is the man of the New Age.
For relating,  
my dearest friends,  
you need to go into  
this deeper part of you  
• where you do not want  
to  
• forgive,  
to  
• understand the truth,  
and  
• where you want  
to  
• preserve your case and  
• go on hating.

You need to release  
the hatred toward  
the opposite sex.

You have to pray for  
this ability:  
to  
• love,  
to  
• forgive,  
to  
• understand, and  
to  
• see that  
what you  
• hate,  
• fear, and  
• distrust  
exists in  
• you  
in exactly the same way as in  
• the other,  
though perhaps  
manifesting differently.
The woman
represents
the active principle
just as much as
the man [i.e., as the man represents the active principle].

And the man
represents
the receptive principle
as much as
the woman [i.e., as the woman represents the receptive principle].

In their [i.e., In the woman’s and man’s]
coming together
in sexual union
this [i.e., this fact that man and woman each represent as much of both
the active and receptive principles as the other]
may not
always
• manifest [i.e., manifest outwardly]
in the same way [i.e., in the same way in both partners],
but the
• inner forces
must combine
both the
• active
and
• receptive
principles [in both partners],
otherwise
imbalance exists.
No

true man

 can be a man

 without incorporating the
• receptive, or
• feminine,

principle.

If he expresses

only

the masculine principle,
he becomes

a caricature of a man.

He is then
• a bully,
• a tyrant,
• an exaggeration,
• a falsehood.

By the same token,

a woman

who expresses

only

the receptive principle

is
• a caricature of a woman

and is
• truly an infant

who
• leans on others,

who
• negates her autonomy.

So to be

fully receptive

on the feeling level,

woman

has to express

the active principle

every bit as much

as man.
The two principles [i.e., the active, or masculine principle AND the receptive, or feminine principle] must be • represented in both [i.e., in both partners] and must • complement one another [i.e., the active principle in one partner must complement the feminine in the other and vice versa], while they [i.e., while the active and receptive principles in both partners] are, at times, also • parallel [i.e., the active principle in one partner may be at times parallel to the active principle in the other and likewise at times for the receptive principles in both partners].

This perfect balance [i.e. This perfect balance of the active and receptive principles within and between both partners] cannot occur through

an intellectual decision.

It [i.e. This perfect balance of the active and receptive principles within and between both partners] can be found organically only through the inner act of • love, the inner act of • releasing the opposite sex from the bondage of • hate, • distrust, and • blame.
• When this release [i.e., When this release of the opposite sex
from the bondage of hate, distrust, and blame]

  is pronounced
  in daily meditation,

• when God's grace
  can go to work
  within the consciousness of
  • the woman
    as well as of
  • the man,

  then
  • love
    will lead to
    • truth,

just as
  • truth
    will lead to
    • love.

Individuals
  of both sexes
  will function as
  equally productive human beings
  in
  the new universe,
  • complementing
    and
  • aiding
    one another,
  • loving
    one another,
  • respecting
    one another
  and
  • creating
    • bliss and
    • a new world
    for each other
    side by side.

This is the way
  life
  should be.
You may have noticed
a pattern
on this path, my friends,
in which
an individual
must first resolve
• career problems
in order to
resolve
• partnership problems.

In the context of this lecture
this [i.e., this fact that an individual must first resolve career problems
in order to resolve partnership problems]
will become very clear.

When relationships
are formed to
act out
• dependency,
• parasitism,
• exploitation of the other,
and/or
• the need to
• dominate and
• enslave,
then, for a while,
these individuals [i.e., these individuals who form relationships that are an
acting out of dependency, parasitism, exploitation,
and/or the need to dominate and enslave]
have to fend for themselves
until
a certain minimal
• autonomy and
• independence
is established.

Once this
creative channel [i.e., channel of autonomy and independence] is established,
• a new freedom
can release
previously trapped energies, and
• people can
begin to relate to the opposite sex
in an entirely new way.
I was very happy to give you this lecture, for everything that leads toward the further unfoldment of the whole person – both man and woman – is a joyful experience for us in our world.

See the beauty of Christ that goes through all of you.

Be in peace, be your God.

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PO Box 6010
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