

Pathwork Lecture 44: The Forces of Love, Eros, and Sex

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

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

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

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

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings</u> <u>in the Name of the Lord.</u></p> <p><u>I bring you blessings,</u> <u>my dearest friends.</u></p> <p><u>Blessed is this hour</u> [i.e., <u>blessed is this time we now spend together</u> <u>in this lecture</u>].</p>
04	<p><u>Tonight I would like to discuss</u> <u>three particular forces</u> <u>in the universe:</u></p> <ul style="list-style-type: none">• <u>the love force</u> <u>as it manifests between the sexes,</u>• <u>the erotic force, and</u>• <u>the sex force.</u>

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These are
three distinctly different
• principles or
• forces
that manifest differently
on every plane,
from the
• highest
to the
• lowest.

Humanity
has always confused
these three principles.

In fact,
it is little known
• that
three
separate
forces
exist and
• what
the differences between them are.

There is
so much confusion about this
that it will be
quite useful for my friends
to hear
what the reality is.

05

The erotic force
• is one of the
most potent forces
in existence and
• has tremendous
• momentum and
• impact.

It [i.e., the erotic force]
is supposed to serve as
the bridge
between
• sex
and
• love,
yet it rarely does.

In a
spiritually highly developed person,
the erotic force
carries the entity
from the
• erotic experience,
which in itself
is of short duration,
into the
• permanent state
of pure love.

However,
even the
strong momentum
of the erotic force
carries
the soul
• just so far
and
• no farther.

It [i.e., the strong momentum of the erotic force]
is bound to
dissolve

if the personality
does not
learn to love,
by cultivating
all
the
• qualities and
• requirements
necessary for
true love.

Only when
love
has been learned
does
the spark of the erotic force
remain
alive.

By itself,
without love,
the erotic force
burns itself out.

This of course
is the trouble with
marriage.

Since most people
are
incapable of
• pure love,
they
are also
incapable of attaining
• ideal marriage [i.e., the marriage in which the spark
of the erotic force remains fully alive].

06

• Eros
seems in many ways
similar to
• love.

It [i.e., eros]
brings forth [natural spontaneous] impulses
a human being
would not have otherwise:
impulses of
• unselfishness and
• affection
he or she might have been
incapable of before.

This [*i.e., this automatic spontaneous impulse of
unselfishness or affection of eros*]

is why

- *eros*

is so very often

confused with

- *love.*

But

eros [*because of its potent automatic spontaneous nature*]

is just as often

confused with

the sex instinct

which,

like eros,

also manifests

as a

great [*spontaneous*] *urge.*

07

Now, my friends,

I would like to show you what

the spiritual

- *meaning and*

- *purpose*

of

the erotic force

is,

particularly

as far as humanity is concerned.

Without [*the experience of*] *eros,*

many people

would

never

experience

the great

- *feeling and*

- *beauty*

that is contained in

real love.

[Without the experience of eros]
They [i.e., many people]
would
never
get the
taste of it [i.e., the taste of real love]
and the
yearning for [real] love
would remain
deeply submerged
in their souls.

Their
• fear
of love
would remain
stronger than
their
• desire
[for love].

08

Eros
is the nearest thing to
love
the undeveloped spirit
can experience.

It [i.e., eros]
lifts the soul
out of
• sluggishness,
out of mere
• contentment and
• vegetation.

It [i.e. eros]
causes the soul
• to surge,
• to go out of itself.

When
this [erotic] force
comes upon
even
the most undeveloped people

they [i.e., these most undeveloped people]
become able to
surpass themselves.

[For example:]

- Even a criminal
will
temporarily
feel,
at least toward one person,
a goodness
he has never known.

- The utterly selfish person
will,
while this
feeling
lasts,
have unselfish impulses.

- Lazy people
will get out of
their inertia.

- The routine-bound person
will
 - naturally and
 - without effortget rid of
static habits.

The erotic force
will
lift a person
out of
separateness,
be it only for a short time.

Eros
gives
• the soul
a foretaste
of unity and
teaches
• the fearful psyche
the longing
for it [i.e., for the longing for unity].

The more strongly
one has
experienced
eros,
the less contentment
will the soul find
in the pseudo-security
of
separateness.

Even
an otherwise
thoroughly self-centered person
may be able to
make a sacrifice
during the
experience
of eros.

So you see, my friends,
eros
enables people
to do
• things
they are
disinclined to do
otherwise [i.e., disinclined to do without eros];
• things
that are closely linked
with love.

It is easy to see why
• eros
is so often confused with
• love.

09

How then is

- eros

different from

- love?

Love

is a

permanent state
in the soul.

Love

can only exist

if the foundation for it
is prepared

through

- development and
- purification.

Love

does not

come and go at random;

eros

does

[i.e., eros does come and go at random].

Eros

hits

with sudden force,
often taking a person

- unaware and
- even unwilling
to go through
the experience.

	<p><u>Only if</u> <u>the soul</u> • <u>is prepared</u> <u>to love and</u> • <u>has built</u> <u>the foundation for it</u> [i.e., <u>built a foundation for love</u>]</p> <p><u>will eros</u> <u>be the bridge</u> <u>to the love</u> <u>that is manifest</u> <u>between</u> • <u>a man</u> <u>and</u> • <u>a woman.</u></p>
10	<p><u>Thus you can see</u> <u>how important</u> <u>the erotic force is.</u></p> <p><u>Without</u> <u>the erotic force</u> • <u>hitting them and</u> • <u>getting them</u> <u>out of their rut,</u></p> <p><u>many human beings</u> <u>would</u> <u>never</u> <u>be ready for</u> <u>a more conscious search</u> <u>for the breaking down</u> <u>of</u> <u>their own</u> <u>walls of separation.</u></p>

The erotic
experience

- puts the seed
into
the soul and
- makes it [i.e., makes the soul]
long for
unity,
which is
the great aim
in the Plan of Salvation.

As long as
the soul
is separate,
• loneliness and
• unhappiness
must be its lot.

The erotic
experience
enables
the personality
to long for
union
with at least
one other being.

In the heights
of the
spirit world,
union
exists
among
• all beings –
and thus
with
• God.

In the earth sphere,
the erotic force
is a
propelling power
regardless of whether or not
its [i.e., whether or not the erotic force's]
real meaning
is understood.

This is so [i.e., It is so that the erotic force is a propelling power]
even though

it [i.e., the erotic force]
is often

- **misused and**
- **enjoyed for its own sake,**
while it lasts.

[When the erotic force is misused,]

It [i.e., the erotic force]

is not utilized
to cultivate

love in the soul,

so it [i.e., so the erotic force]
peters out.

Nevertheless,

its effect [i.e., though the erotic force itself peters out because
it is not utilized to cultivate love in the soul,
nevertheless the effect of the erotic force]

will inevitably
remain in the soul.

11

Eros

- **comes to people**
suddenly
in certain stages of their lives,
- **even to those**
who are afraid
of the apparent risk
of adventuring
away from
separateness.

People who are
afraid of
• their emotions and
afraid of
• life as such

will often
do anything in their power
to avoid –
• subconsciously and
• ignorantly –
the great experience
of unity.

Although this fear [i.e., this fear of emotions and life as such, this fear of
the experience of unity]
exists in
many human beings,

there are few indeed
who have
not
experienced
some opening in the soul
where eros could touch them.

For the
fear-ridden soul
that resists
the experience [of unity],

this [i.e., eros]
is
good medicine
regardless of the fact that
• sorrow and
• loss
may follow
due to
other psychological factors.

However,
there are also those
who are
over-emotional,
and
although they may know
other fears of life,
they are
not
afraid of
this particular experience [i.e., they are not afraid of the experience
of unity made possible by eros].

In fact,
the beauty of it [i.e., the beauty of unity experienced in eros]
is a
great temptation
to them and
and therefore
they hunt greedily
for it [i.e., they hunt greedily for the beauty of unity
experienced in eros].

They look for
one subject after another,
emotionally
too ignorant
to understand
the deep meaning of
Eros.

They
• are
unwilling
to learn
pure love, and
• simply use the erotic force
for their pleasure

and when it [i.e., when the erotic force with one subject]
is worn out [as it must without love]
they hunt elsewhere [i.e., they hunt for other possible subjects with
whom to experience the erotic force anew].

This [i.e., using the erotic force for pleasure only rather than as a bridge to love] is an abuse and cannot continue without ill effects.

Such a personality will have to make amends for the abuse – even if it [i.e., even if the abuse of the erotic force] was done in ignorance.

In the same vein, the over-fearful coward will have to make up for trying to cheat life by

- *hiding from eros*

and thus

- *withholding from the soul a medicine, valuable if used properly.*

Most people in this [latter] category have a vulnerable point somewhere in their soul through which eros can enter.

There are also a few who have built such a tight wall of

- *fear and*
- *pride*

around their souls that they

- *avoid this part of life experience entirely*

and so

- *shortchange their own development.*

This fear [of the erotic force]
might exist

- *because in a former life*
they had an unhappy experience with eros,

or perhaps

- *because the soul has*
greedily abused
the beauty of the erotic force
without building it into love.

In either case,
the personality
may [now] have chosen
to be more careful.

[However,]

If this decision
is too

- *rigid and*
- *stringent,*

the opposite extreme
will follow.

In the
next incarnation
circumstances
will be chosen in such a way
that a balance is established
until
the soul
reaches
a harmonious state
wherein there are
no more extremes.

	<p><i><u>This balancing</u></i> <i><u>in future incarnations</u></i></p> <ul style="list-style-type: none">• <i><u>always</u></i> <i><u>applies</u></i> <p><i><u>to</u></i></p> <ul style="list-style-type: none">• <i><u>all aspects</u></i> <i><u>of the personality.</u></i> <p><i><u>In order to approach</u></i> <i><u>this harmony</u></i> <i><u>to some extent at least,</u></i></p> <p><i><u>the proper balance</u></i> <i><u>between</u></i></p> <ul style="list-style-type: none">• <i><u>reason,</u></i>• <i><u>emotion, and</u></i>• <i><u>will</u></i> <i><u>has to be achieved.</u></i>
12	<ul style="list-style-type: none">• <i><u>The erotic experience</u></i> <i><u>often mingles with</u></i>• <i><u>the sexual urge,</u></i> <p><i><u>but</u></i> <i><u>it does not</u></i> <i><u>always</u></i> <i><u>have to be that way.</u></i></p>

These three
forces –
• love,
• eros, and
• sex –
often
appear
• completely separately,
while sometimes
two mingle,
such as
• eros and sex, or

• eros and love
to the extent the soul
is capable of love, or

• sex and a semblance of love.

Only in the
ideal case
do all three forces
mingle harmoniously.

13

The sex force
is the
creative force
on
any level of existence.

In the
highest spheres [i.e., in the highest level of existence],
the [very] same sex force
creates
spiritual
• life,
spiritual
• ideas, and
spiritual
• concepts and
• principles.

	<p><u>On the</u> <u>lower planes</u> [i.e., <u>the lower levels of existence</u>], <u>the</u></p> <ul style="list-style-type: none">• <u>pure and</u>• <u>unspiritualized</u> <p><u>sex force</u> <u>creates</u></p> <ul style="list-style-type: none">• <u>life as it manifests</u> <u>in that particular sphere;</u> <p><u>it</u> [i.e., <u>the pure and unspiritualized sex force on the lower planes</u>] <u>creates</u></p> <ul style="list-style-type: none">• <u>the outer shell or</u>• <u>vehicle</u> <u>of the entity</u> <u>destined to live</u> <u>in that sphere.</u>
14	<p><u>The pure sex force</u> <u>is utterly selfish.</u></p> <p><u>Sex</u> <u>without</u></p> <ul style="list-style-type: none">• <u>eros and</u> <p><u>without</u></p> <ul style="list-style-type: none">• <u>love</u> <p><u>is referred to</u> <u>as</u> <u>animalistic.</u></p> <p><u>Pure sex</u> [i.e., <u>sex without eros and without love</u>] <u>exists</u> <u>in all living creatures:</u></p> <ul style="list-style-type: none">• <u>animals,</u>• <u>plants, and</u>• <u>minerals.</u>

Eros
begins
with the stage of development
where
the soul
is incarnated
as a
human being.

And
pure love
is to be found
in the
higher spiritual realms.

This does
not mean
that

- eros and
- sex

no longer exist
in beings of
higher development,

but
rather [means]
that
all three [i.e., sex, eros, and love]

- blend in harmoniously,
- are refined, and
- become

less
and less
selfish.

Nor
do I mean
that
a human being
should
not
try
to achieve
a harmonious blend
of all three forces.

15

In rare cases,
• eros alone,
without
• sex and
• love,
exists
for a limited time.

This is usually referred to as
platonic love.

But sooner or later
with the somewhat healthy person,
• eros
and
• sex
will mingle.

[Here]
The sex force,
instead of being
suppressed,
is taken up
by the
erotic force
and
both [the sex force and the erotic force]
flow
in
one current.

The more
the three forces
remain
separate,
the unhealthier
the personality is.

16

Another frequent combination,
particularly in
relationships of long standing,
is the coexistence of
• genuine love
with
• sex,
but without
• eros.

Although
love
cannot
be perfect
unless
all three forces [i.e., unless the sex, erotic, and love forces]
blend together,

there is
a certain amount of [love in the form of]
• affection,
• companionship,
• fondness,
• mutual respect,
and a
• sex-relationship
that is
crudely sexual
without
the erotic spark
which evaporated
some time ago.

When eros
is missing,
the sexual relationship
must
eventually
suffer.

Now this is
the problem
with most marriages,
my friends.

There is hardly a human being
who is not puzzled
by the question of
what to do
to maintain the spark in the relationship
which seems to
evaporate
the more

- *habit and*
- *familiarity with one another*
sets in.

You may not have
posed the question
in terms of
three distinct forces,
yet you

- *know and*
- *sense*
that
something goes out of a marriage
that was present at the beginning;

that spark
is actually
eros.

You

- *find yourself*
in a
vicious circle and
- *think that*
marriage
is a
hopeless proposition.

No, my friends,
it is not,

even if
you cannot
as yet
attain
the ideal.

17

In the
ideal partnership
of love between two people
all three forces
have to be represented.

With love
you do not seem to have much difficulty,
for in most cases
one would not marry
if there did not exist
at least
the willingness
to love.

I will not discuss at this point
the extreme cases
where this is not so [i.e., cases where two people marry
without at least a willingness to love].

[Rather, here]

I am focusing on a relationship
where

- the choice [to marry]
is a mature one
- and yet
 - the partners cannot
get around the pitfall
of becoming bound by
 - time and
 - habit,
because
elusive eros
has disappeared.

With sex
it is very much
the same [as with love].

The sex force
is present
in most healthy human beings
and may only
begin to fade –
particularly with women –
when eros has left.

Men may then [i.e., Men may, when eros has
left the woman,]
seek eros elsewhere.

For the sexual relationship
must eventually suffer
unless
eros is maintained.

18

How can you
keep eros?

That is
the big question,
my dear ones.

Eros
can be maintained
only if
it is used
as a bridge
to
true partnership
in love
in the highest sense.

How is this done?

19

Let us first look for
the main element
in the erotic force.

When you analyze it [i.e., When you analyze the erotic force],
you will find that it [i.e., you will find that the main element in the erotic force]
is

- the adventure,
- the search for
the knowledge of
the other soul.

This desire [for the knowledge of the other soul]
lives in
every created spirit.

The inherent
life-force [within every created spirit]
must
finally
bring the entity
out of its separation.

Eros
strengthens
the curiosity
to know
the other being.

As long as
• there is
something new
to find
in the other soul and

as long as
• you reveal yourself,

eros
will live.

The moment
you believe
you
• have found
all
there is to find [in the other soul], and
• have revealed
all
there is to reveal [about yourself],

eros
will leave.

It is as simple as that
with eros.

But
where your great error
comes in
is that
you believe
there is
a limit to
the revealing
of any soul,
• yours or
• another's.

When a certain point of
usually quite superficial
revelation
is reached,

you are under the impression
that
this is all there is,
and
you settle down
to a placid life
without further searching.

20

Eros
has carried you this far
with its
strong impact.

But after this [initial] point,
your will

to

- further search
the unlimited depths
of the other person and
- voluntarily
 - reveal and
 - shareyour own
inward search

determines

whether [or not]

you have

used eros

as a bridge

to love.

This [i.e., your will to further search the other and further reveal to the other what
you find out about yourself in your own inward search],

in turn,

is always

determined by

your will to

learn

how to love.

Only in this way [i.e., only by your will to learn how love by your further searching
of the other and by further revealing what you
find out about yourself in your own inward search]

will you

maintain

the spark of eros

in your love.

Only in this way [i.e., only by your will to learn how love by your further searching of the other and by further revealing what you find out about yourself in your own inward search]

will you
continue to
• find
the other and
• let yourself
be found.

There is
no limit [to this discovery of the other, and to revealing of yourself],
for the soul is

• endless and
• eternal:
a whole lifetime
would not suffice
to know it.

There can
never
be a point
when
• you know the other soul entirely, nor
when
• you are known entirely.

The soul
is alive,
and
nothing that is alive
remains static.

It [i.e., the soul]
has the capacity
to reveal
even deeper layers
that already exist.

The soul is also
in constant
• change and
• movement
as anything spiritual
is [in constant change and movement]
by its very nature.

Spirit
means
life
and
life
means
change.

Since
soul
is spirit [and spirit means life and life means change],
the soul
can
never
be known utterly [i.e., since the soul is in constant change,
there is always something new to know about the soul].

If people had
the wisdom,
they would

- realize that [there is always something new to know about the soul]

and

- make of marriage
the marvelous journey
of adventure
it is supposed to be,
forever finding
new vistas,

instead of

- simply being carried
as far as you are taken
by the first momentum of eros.

You should

- use this potent momentum of eros
as the initial thrust
it is, and
- then find through it [i.e., find through this initial thrust of eros]
the urge to go on further
under your own steam.

Then you will have
brought eros
into
true love
in marriage.

21

Marriage
is intended by God
for human beings and
its [i.e., marriage's]
divine purpose
is not merely
procreation.

That [i.e., procreation]
is only
one detail.

The spiritual idea
of marriage
is

- to enable the soul
to reveal itself and
- to be constantly on the search
for the other
- to discover
forever new vistas
of the other being.

The more
this happens,

- the happier
the marriage will be,
- the more
 - firmly and
 - safelyit will be rooted, and
- the less
it will be in danger
of an unhappy ending.

Then
it [i.e., then the marriage]
will fulfill
its spiritual purpose.

22

In practice, however,
marriage
hardly ever
works that way.

You reach
a certain state of

- familiarity and
- habit

and
you
think
you know
the other.

It does not even
occur to you
that
the other
does not know you
by any means.

He or she
may know

- certain facets
of your being,

but

- that
is all.

This search
for

- the other being,

as well as
for

- self-revelation,

requires
inner

- activity and
- alertness.

But since people
are often
tempted into
• inner
• inactivity,
while
• outer
• activity
may be
all the stronger
as an overcompensation,

they are
• being lured
to sink into
a state of
restfulness,
• cherishing
the delusion
of already
knowing each other
fully.

This is the pitfall.

It is
• the beginning of the end
at worst, or

• at best
a compromise
leaving you
with a
• gnawing,
• unfulfilled
longing.

At this point
the relationship
• turns static.

It is
• no longer alive
even though
it may have
• some very pleasant features.

	<p><u>Habit</u> <u>is</u> <u>a great temptress,</u></p> <p><u>pulling one toward</u> • <u>sluggishness and</u> • <u>inertia,</u> <u>so that one</u> <u>does not</u> <u>have to</u> • <u>try and</u> • <u>work or</u> • <u>be alert</u> <u>any more.</u></p>
23	<p><u>Two people</u> <u>may arrange</u> <u>an apparently satisfactory relationship,</u></p> <p><u>and as the years go by</u> <u>they face</u> <u>two possibilities.</u></p> <p><u>The first [possibility]</u> <u>is that</u> <u>either</u> • <u>one</u> <u>or</u> • <u>both</u> <u>partners</u></p> <p><u>become</u> • <u>openly and</u> • <u>consciously</u> <u>dissatisfied.</u></p>

[One or both partners become dissatisfied]

For

the soul

needs

- to surge ahead,
- to find and
- to be found,

so as to

dissolve separateness,

regardless of

how much

the other side of the personality

- fears

union

and

- is tempted by
inertia.

This dissatisfaction

is either

- conscious –

although in most instances

the real reason for it [i.e., the real reason for the dissatisfaction]

is ignored –

or it is

- unconscious.

In either case,

- the dissatisfaction

is stronger than

- the temptation of

the comfort

of

- inertia and
- sluggishness.

Then [since the dissatisfaction is stronger than the temptation
of the comfort of inertia of staying in the marriage]
the marriage
will be disrupted

and one or both partners
will delude themselves
into thinking
that
with a new partner
it will be different,
particularly after eros
has perhaps
struck again.

As long as this principle [i.e., the principle that eros is kept alive by bridging over
to love through the process of evermore discovery
and revealing of souls]

is not understood,
a person
may go
from one partnership
to another,
sustaining feelings
only as long as
eros
is at work.

24

The second possibility [when dissatisfaction in a marriage arises]
is that
the temptation
of a semblance of peace
is stronger [than living with the pain of dissatisfaction].

Then the partners
may

- remain together and

may certainly

- fulfill something together,

but
a great unfulfilled need
will always lurk in their souls.

Since
men are by nature more
• active and
• adventurous,
they
tend to be
• polygamous and
are therefore
• more tempted by infidelity
than women.

Thus you can also understand
what the underlying motive
for men's inclination
to be unfaithful is.

Women
tend much more
• to be sluggish and
are therefore
• better prepared
to compromise.

This is why they
tend to be
• monogamous.

Of course,
there are exceptions,
in both sexes.

Such infidelity
is often
as puzzling to the
• active partner [i.e., the one who leaves the marriage]

as to the
• "victim" [i.e., the one who is left behind by the active partner
who leaves the marriage]

They [i.e., *the active partners who leaves the marriage*]
do not understand
themselves.

[Hence]
The unfaithful one [*who leaves the marriage*]
may suffer
just as much
as the one
whose trust
has been betrayed.

25

In the situation where
compromise
is chosen [i.e., *both partners choose to stay in the marriage, even though*
they are dissatisfied in it,
both people
stagnate,
at least
in one very important aspect
of their soul development.

[Of course]
They find refuge in
the steady comfort
of their relationship.

They may even
believe
that they are
happy in it [i.e., *happy in their relationship,*
and
this may be true
to some degree.

	<p><u>The advantages [in such a comfortable relationship]</u> <u>of</u></p> <ul style="list-style-type: none">• <u>friendship,</u>• <u>companionship,</u>• <u>mutual respect, and</u>• <u>a pleasant life together</u> <u>with a well-established routine</u> <p><u>outweigh</u> <u>the unrest of the soul,</u></p> <p><u>and</u> <u>the partners</u> <u>may have enough discipline</u> <u>to remain faithful</u> <u>to one another.</u></p> <p><u>Yet</u> <u>an important element</u> <u>of their relationship</u> <u>is missing:</u></p> <p><u>the revealing of</u> <u>soul to soul</u> <u>as much as possible.</u></p>
26	<p><u>Only when</u> <u>two people</u> <u>do this [i.e., do the mutual work of revealing to each other soul-to-soul]</u></p> <p><u>can they</u> <u>• be purified together</u></p> <p><u>and thus</u> <u>• help each other.</u></p>

Two developed souls,
who
have a knowledge of purification
in their subconscious,
though they may ignore
the various steps
of these [Pathwork] teachings,

can yet
fulfill one another
by

- revealing themselves,

by

- searching the depths
of the other's soul.

Thus
what is in each soul
will emerge
into
their conscious minds,
and [with increased consciousness]
purification
will take place.

Then
the life-spark
is maintained
so that
the relationship
can never

- stagnate and
- degenerate into a dead end.

	<p><u><i>For you who</i></u></p> <ul style="list-style-type: none">• <u><i>are on this path [i.e., Pathwork], and</i></u>• <u><i>follow the various steps of these teachings,</i></u> <p><u><i>it will be easier</i></u></p> <ul style="list-style-type: none">• <u><i>to overcome the</i></u><ul style="list-style-type: none">• <u><i>pitfalls and</i></u>• <u><i>dangers</i></u>• <u><i>of the marital relationship and</i></u>• <u><i>to repair damage</i></u><ul style="list-style-type: none">• <u><i>that has occurred unwittingly.</i></u>
27	<p><u><i>Should you find yourself</i></u> <u><i>alone,</i></u> <u><i>you may,</i></u> <u><i>with</i></u></p> <ul style="list-style-type: none">• <u><i>this knowledge and</i></u>• <u><i>this truth,</i></u> <p><u><i>repair the damage</i></u> <u><i>that you have done</i></u> <u><i>to your own soul</i></u> <u><i>by harboring</i></u> <u><i>wrong concepts</i></u> <u><i>in your unconscious.</i></u></p> <p><u><i>You may discover</i></u> <u><i>your fear</i></u> <u><i>of the</i></u> <u><i>great adventurous journey with another,</i></u> <u><i>which will explain</i></u> <u><i>why you are alone.</i></u></p> <p><u><i>This understanding [of why you are alone]</i></u></p> <ul style="list-style-type: none">• <u><i>should</i></u><ul style="list-style-type: none">• <u><i>prove helpful and</i></u>• <u><i>may even</i></u><ul style="list-style-type: none">• <u><i>enable your emotions</i></u><ul style="list-style-type: none">• <u><i>to change sufficiently</i></u><ul style="list-style-type: none">• <u><i>so that</i></u><ul style="list-style-type: none">• <u><i>your outer life</i></u><ul style="list-style-type: none">• <u><i>may change too [i.e., in your outer life you may manifest</i></u><ul style="list-style-type: none">• <u><i>a satisfying relationship with another].</i></u>

This [i.e., changing sufficiently so that you manifest a satisfying relationship] depends on you.

Whoever is unwilling to take the risk of this great adventure cannot succeed in the greatest venture humanity knows – marriage.

28

In this way [i.e., by exploring each other's soul and by revealing each other's soul to the other],

my dear friends,
you not only

- maintain eros,*
that vibrating life force,

but you also

- transform it [i.e., transform eros, that vibrating life force,] into true love.*

Only in a true partnership of

- love and*
- eros*

can you discover in your partner new levels of being you have not heretofore perceived.

And [in this true partnership of love and eros] you yourself will be purified also by

- putting away your pride and*
- revealing yourself as you really are.*

**In this way [i.e., in this true partnership of love and eros],
your relationship
will always
be new,
regardless of
how well
you
think
you know each other
already.**

**All
masks
must fall,
not only
• the superficial [masks]
but
• the real [and much deeper masks],
which you may not even have been aware of.**

**Then
your love
will remain
alive.**

**It [i.e., your love]
will never
• be static;**

**it [i.e., your love]
will never
• stagnate.**

**You
will never
have to
search elsewhere [i.e., you will never
have to search for another partner].**

There is
so much to
• see and
• discover
in this land of
the other soul
[the soul]
• you have chosen,
[the soul]
• whom you continue to respect
but
• in whom you seem
to miss
the life spark
that once
brought you together.

You will
never
have to be afraid
of losing
the love
of your beloved;

this fear [of losing the love of your beloved]
will have justification
only
if you refrain from
risking the journey
of self-revelation
together [i.e., if you refrain from risking walking and
sharing the path of self-development together].

29

This, my friends,
is marriage
in its true sense
and
the only way
it can be
the glory
it is supposed to be.

Each of you
should
think deeply
about
whether you
are afraid
to leave the four walls
of your own separateness.

Some of my friends
are unaware
that
to stay separate
is almost
a conscious wish.

With many of you
it is this way:
you desire marriage
because

- one part of you
yearns for it –

and also
because

- you do not want to be alone.

Quite

- superficial and
- vain

reasons
may be added
to explain
the deep yearning [for marriage]
within your soul.

	<p><u>But</u> <u>aside from</u> • <u>this yearning [for marriage] and</u> <u>aside from the</u> • <u>superficial and</u> • <u>selfish</u> <u>motives</u> <u>of your unfulfilled desire</u> <u>for partnership,</u></p> <p><u>there must also be [a counter force opposing marriage, which is]</u> • <u>an unwillingness</u> <u>to risk the</u> • <u>journey and</u> • <u>adventure</u> <u>of revealing yourself.</u></p> <p><u>An integral part of life</u> <u>remains to be fulfilled by you –</u> <u>if not in</u> • <u>this life,</u> <u>then in</u> • <u>future lives.</u></p>
30	<p><u>Only when</u> <u>you meet</u> • <u>love,</u> • <u>life, and</u> • <u>the other being</u> <u>in such readiness</u> <u>will you be able</u> <u>to bestow</u> <u>the greatest gift</u> <u>on your beloved,</u> <u>namely</u> <u>your true self.</u></p> <p><u>And then</u> <u>you must</u> <u>inevitably</u> <u>receive the same gift</u> <u>from</u> <u>your beloved.</u></p>

*But to do that [i.e., to give and receive the same gift, one's true self,
to and from your beloved],*

a certain

- *emotional and*
- *spiritual*
maturity

has to exist [in both of you].

If this maturity

is present [in you],

you will

intuitively

choose

the right partner,

one who has, in essence,

the same

- *maturity and*
- *readiness to embark on this journey*
[as you yourself have].

The choice of a partner

who is unwilling [to embark on this journey with you]

comes out of

the hidden fear [in you]

of undertaking the journey

yourself.

You

magnetically

draw

- *people and*
- *situations*

toward you

which correspond to

your

subconscious

- *desires and*
- *fears.*

You know that.

31

Humanity, on the whole,
is very far away from
this ideal [marriage],
but that
does not change
• the idea or
• the ideal.

In the meantime
you have to learn
to make the best of it.

And you
who are fortunate enough
to be on this path [called Pathwork]
can learn much
wherever
you stand,

be it only
in understanding
why
you cannot realize
the happiness
that a part of your soul
yearns for.

To discover that [i.e., to discover why you cannot realize
the happiness you long for]

- is already
a great deal and
- will enable you
in
 - this life or
- in
 - future lives
to get nearer to
the realization
of this idea.

Whatever
your situation is,
whether
you

- have a partner or
- are alone,

search your heart
and it will furnish you
the answer to your conflict.

The answer [i.e., the answer to your conflict in this matter of marriage]
must come
from within yourself,

and in all probability
it [i.e., the answer to your conflict in this matter of marriage]
will relate to
your own

- fear,
- unwillingness,

and your

- ignorance of the facts.

Search
and
you will know.

Understand
that
God's purpose
in the
partnership of love
is

- the complete
mutual revelation
of one soul to another –

not just

- a partial
revelation.

32

Physical
revelation
is easy for many.

Emotionally
you share
to a certain degree –
usually
as far as
eros
carries you.

But then
you
lock the door,
and
that is the moment
when your troubles begin.

33

There are many
who are
not willing
to reveal
anything.

They
want to
remain

- alone and
- aloof.

They
will not touch
the experience
of

- revealing themselves and
- finding the soul

of the other person.

They avoid this
in every way they can.

34

My dear ones,
once again:
understand
how important
the erotic principle is
in your sphere.

It [i.e., the erotic principle]
helps many
who may be

- *unwilling and*
- *unprepared*

for the love experience.

It [i.e., the erotic principle]
is what you call

- *"falling in love," or*
- *"romance."*

Through
eros
the personality
gets a taste
of what
the ideal love
could be.

As I said before,
many
use this
feeling of happiness [in eros]

- *carelessly and*
- *greedily,*

never passing
the threshold into
true love.

True love
demands
much more of people
in a
spiritual sense.

If they
do not
meet this demand [required by true love],
they
forfeit
the goal
for which
their soul strives.

- This extreme
of
• hunting for romance

is as wrong as
• the other [extreme],
where
• not even
the potent force of eros
can enter
the tightly locked door.

But in most cases,
when the door
is not too tightly bolted,
eros
does come to you
at certain stages of your life.

Whether you can then
use
• eros
as a bridge to
• love
depends on
you.

	<p><i><u>It [i.e., using eros as a bridge to love]</u></i> <i><u>depends on</u></i> <i><u>your</u></i> <i>• <u>development,</u></i> <i><u>your</u></i> <i>• <u>willingness,</u></i> <i><u>your</u></i> <i>• <u>courage,</u></i> <i><u>your</u></i> <i>• <u>humility, and</u></i> <i><u>your</u></i> <i>• <u>ability to reveal yourself.</u></i></p>
35	<p><i>Are there any questions in connection with this subject, my dear friends?</i></p> <p><u>QUESTION:</u> <u>Yes.</u></p> <p><i><u>It is so difficult</u></i> <i><u>for a woman</u></i> <i><u>to talk to a man.</u></i></p> <p><i><u>Men don't answer</u></i> <i><u>when one tries</u></i> <i><u>to get into a conversation</u></i> <i><u>touching</u></i> <i><u>the emotional understanding.</u></i></p> <p><i><u>That [i.e., a conversation touching emotional understanding]</u></i> <i><u>makes it</u></i> <i><u>very,</u></i> <i><u>very difficult</u></i> <i><u>for the woman.</u></i></p>
36	<p><u>ANSWER:</u> <u>Here is</u> <u>a great error, my dear.</u></p>

*But let us first establish one fact
that should be well understood.*

- *Woman is by nature
more
emotionally
inclined.*

- *Man is by nature
more
spiritually,
or on a lower level,
more
intellectually
inclined.*

*By that
I do not mean
that he has to be
what you call
an intellectual.*

*It is simply that usually
the reasoning faculty
is stronger in men.*

*Because of this
the revealing of
his emotions
is a
very difficult step
for a man.*

*In this
a woman
can help him.*

*The man
will help
the woman
in other ways.*

The mistake
you make
is in
thinking that
• revelation and
• the meeting of souls
is brought about
by talking.

Oh, it [i.e., talking]
may be
• a temporary crutch,
it may be
• one detail;
or rather
it may be
• simply a tool,
• a means of expressing
certain facets.

But this is all [talking is].

It is
not
in the talking
that you
• find the other soul or
that you
• reveal yourself,

though this [i.e., though talking]
may be
a part of it.

It is in the
being

that this
• whole and
• basic
attitude
is determined.

37

It is
the woman
who is stronger
emotionally.

For her
it is usually easier
to muster the courage to

- meet
soul to soul

and

- touch
the deepest core
of longing
that is also
in man.

If she can

- use her
intuition and
- reach
that [intuitive] part
of her partner,

he will
respond
provided
he has
the maturity.

He must
respond.

Whether
this response
comes occasionally
through
a conversation
or not,
is not so important.

It is not a question of
whether
a verbal discussion
serves
in reaching
the other soul.

Certainly,

- speaking
is
a part of it,

together with

- all
the other faculties.

But

the ability
to speak
about things [*including speaking about emotions and feelings*]

is not

the determining factor.

First

the inner basis [*of truly and deeply feeling all your feelings*]
has to be established.

Then

you will be
flexible enough
to use
all
the faculties
God has given you.

To

- find and
- meet
the other soul

means

going into
the state
of inner being [*including truly and deeply*
feeling all feelings];

the doing [*including speaking*]

- is only
- an incidental result,
 - a mere detail
which is part of
the outer manifestation.

Is that clear?

38

QUESTION:

Yes, it is clear.

And I think it is wonderful.

In other words

it is the task

of the woman

to find

the other soul?

ANSWER:

It may often be

that it is easier

for the woman

to take

the first necessary steps [of self revelation]

after

eros

is no longer capable

of maintaining

its own momentum.

But

both

need to have

the basic willingness

to go on the journey together.

As stated before,

the woman

often finds it easier

• to reveal herself,

• to let the emotions come out.

The mature woman

who is

earnestly willing

to undertake the adventure

of true marriage

will have the

• mature and

• healthy

instinct

to find the right partner.

	<p><u>The same applies</u> <u>to the man,</u> <u>of course.</u></p>
39	<p><u>Once this willingness [to undertake the adventure</u> <u>of true marriage]</u></p> <p><u>exists</u> <u>in both,</u> <u>either one</u> <u>may lead the way.</u></p> <p><u>It does not make any difference</u> <u>who starts.</u></p> <p><u>It may often be</u> <u>the woman,</u></p> <p><u>but it may also be</u> <u>the man at times.</u></p> <p><u>Whoever starts it,</u> <u>a time will come</u> <u>when</u> <u>the other one</u> <u>will also</u> <ul style="list-style-type: none">• <u>lead and</u>• <u>help.</u></p> <p><u>In a relationship</u> <u>that is</u> <ul style="list-style-type: none">• <u>alive,</u>• <u>healthy, and</u>• <u>flexible,</u></p> <p><u>it [i.e., the leading, initiating, helping]</u> <u>must</u> <ul style="list-style-type: none">• <u>alternate and</u>• <u>change</u> <u>constantly.</u></p>

At any given time,
whoever is
• the stronger,
• the leader,
will help
in the liberation
of the other.

For
• this soul-revelation
is
• a liberation –

• liberating
the other soul
from
the prison of loneliness, and

• liberating
the self.

This prison [i.e., this prison of loneliness]
may even
appear
comfortable
if you
• live and
• stagnate
in it long enough.

One should
not wait
for the other to start.

Whoever
is more
• mature and
• courageous
at a particular instant
• will start, and
• will thus raise
the maturity
of the other
which may then
surpass his or her own.

	<p><u>Thus</u></p> <ul style="list-style-type: none">• <u>the helper</u> <u>becomes</u> <u>the helped;</u>• <u>the liberator</u> <u>becomes</u> <u>the liberated.</u>
40	<p><u>QUESTION:</u> <u>When you talk about</u> <u>the revelation</u> <u>of a soul</u> <u>to</u></p> <ul style="list-style-type: none">• <u>another,</u> <p><u>do you mean that,</u> <u>on a higher level,</u> <u>this is the way</u> <u>the soul</u> <u>reveals itself</u> <u>to</u></p> <ul style="list-style-type: none">• <u>God?</u>
41	<p><u>ANSWER:</u> <u>It [i.e., the soul revealing itself to another and the soul revealing itself to God]</u> <u>is</u> <u>the same thing.</u></p> <p><u>But before</u> <u>you can truly</u> <u>reveal yourself</u> <u>to</u></p> <ul style="list-style-type: none">• <u>God,</u> <p><u>you have to learn to</u> <u>reveal yourself</u> <u>to</u></p> <ul style="list-style-type: none">• <u>another beloved human being.</u> <p><u>And when you do that,</u> <u>you reveal yourself</u> <u>to God too.</u></p>

Many people
want to
start
with revealing themselves
to the personal God.

But actually,
deep in their hearts,
such revelation
to God
is only
a subterfuge
because
it is

- abstract and
- remote.

[In this action of revealing oneself only to the personal God]
No other human being
can

- see or
- hear

what they reveal.

They are still alone.

[In this action of revealing oneself only to the personal God]
One does
not have to do
the one thing that

- seems
so risky,
- requires
so much humility

and thus

- threatens to be
humiliating.

	<p><u>By revealing yourself</u> <u>to</u> • <u>another human being,</u></p> <p><u>you accomplish so much</u> <u>that cannot be accomplished</u> <u>by revelation</u> <u>to</u> • <u>God</u> • <u>who knows you anyway, and</u> • <u>who really does not need</u> <u>your revelation.</u></p>
42	<p><u>When you</u> • <u>find</u> <u>the other soul</u> <u>and</u> • <u>meet</u> <u>it [i.e., meet the other soul],</u></p> <p><u>you fulfill</u> <u>your destiny.</u></p> <p><u>When you</u> <u>find</u> <u>another</u> • <u>soul,</u> <u>you also</u> <u>find</u> <u>another</u> • <u>particle of God,</u></p> <p><u>and if you</u> <u>reveal</u> • <u>your own soul,</u> <u>you</u> <u>reveal</u> • <u>a particle of God</u> <u>and</u> <u>give</u> • <u>something divine</u> <u>to another person.</u></p>

When eros
comes to you,
it will
lift you up
far enough
so that
you will

- sense and
- know
 - what it is in you
that longs for
this experience and
 - what is
your true self,
which is
longing to reveal itself.

Without eros,
you are
merely aware of
the lazy outer layers.

43

Do not
avoid eros
when
it wants to come to you.

If you understand
the spiritual idea
behind it [i.e., the spiritual idea behind eros],
you will
use it [i.e., you will use eros]
wisely.

God will then [i.e., God will, when you do not avoid eros but use it wisely,]
be able to
• lead you
and
• enable you
to make the best of
helping
• another being and
• yourself
on the way to
true love,
of which
purification
must be
an integral part.

Although
your purification work
• through
a deeply committed relationship

manifests differently
than it does
• in the [purification] work on this path [i.e., Pathwork],

it [i.e., purification work through a deeply committed relationship]
will help you
toward a purification
of the same order [as the work on this path called Pathwork].

44

QUESTION:
Is it possible for a soul to be so rich
that it can reveal itself to more than one soul?

ANSWER:
My dear friend, do you say that facetiously?

QUESTION:
No, I do not. I am asking whether polygamy
is within the scheme of spiritual law.

45

ANSWER:

No, it [i.e., polygamy]

certainly

is not [within the scheme of spiritual law].

And when someone thinks

it [i.e., thinks polygamy]

may be

within the scheme of spiritual development,

that is

a subterfuge.

[In the situation you mention – polygamy]

The personality

is looking for

the right partner.

Either

the person is

too immature

to have found the right partner,

or

the right partner is there

and

the polygamous person

is simply carried away

by eros' momentum,

never lifting this force up

into the volitional love

[– love] that demands

• overcoming and

• working

in order to pass

the threshold [from eros to pure love]

I mentioned before.

46

In cases like this [*i.e., cases of the polygamous personality*],
the one
with an adventurous personality

is

- **looking**
and looking,
- **always finding**
another part
of a being,
- **always**
revealing himself or herself
 - **[but] only so far**
and no further, or
- perhaps**
 - **each time revealing**
another facet
of his or her personality [*to each different partner*].

However,
when it comes to
the inner nucleus,
the door is shut.

[*Hence, for this relationship, the revealing goes only so deep,*
never reaching the inner nucleus, and then is stopped, and]

Eros then
departs [*that relationship*]
and
a new search
is started.

Each time
it [*i.e., each new relationship*]
is a disappointment
that can only be understood
when you grasp these truths.

47

Raw sexual instinct
also enters into
the longing for
this great journey,
but
sexual satisfaction
begins to suffer
if the relationship
is not kept on the level
I show you here.

It [i.e., raw sexual satisfaction]
is, in fact,
inevitably
of short duration.

There is
no richness
in revealing oneself
to many.

In such cases,
one either

- reveals
the same wares
all over again
to new partners,

or, as I said before, one

- displays
different facets
of one's personality [to each partner].

The more partners
you try to share yourself with,
the less
you give to each.

That is
inevitably so.

It cannot be different.

48

QUESTION:

Certain people

believe that they can

- cut out
- sex and
- eros and
- the desire
for a partner

and

- live completely for
- love
of humanity [as a whole].

Do you think it is possible

that man or woman

can swear off

this part of life [i.e., swear off sex, eros, and the desire for a partner]?

49

ANSWER:

It

is

- possible,

but it is certainly

not

- healthy or
- honest.

I might say that

there is perhaps

one person

in ten million

who may have

such a task.

That may be possible.

It may be

in the karma

for a particular soul who

- is already developed this far,
- has gone through
the true partnership experience, and
- comes for a specific mission.

There may also be
certain karmic debts
which have to be paid off.

In most cases –
and here
I can safely generalize –
avoidance of
partnership
is
• unhealthy.

It [i.e., avoidance of partnership]
is
• an escape.

The real reason [a person avoids the experience of partnership]
is
fear of
• love,
fear of
• the life experience,

but
the fearful renunciation [i.e., but the fearful renunciation of
the experience of partnership]
is rationalized
as a sacrifice.

To anyone who would come to me
with such a problem,
I would say:

Examine yourself.

- Go below the surface layers
of your conscious
 - reasoning and
 - explanationsfor your attitude
in this respect [i.e., your explanations in respect to
your attitude about renouncing the
experience of partnership in a true marriage].

	<ul style="list-style-type: none">• <u>Try to find out whether you fear</u><ul style="list-style-type: none">• <u>love and</u>• <u>disappointment.</u> • <u>Isn't it more comfortable to</u><ul style="list-style-type: none">• <u>just live for yourself and</u>• <u>have no difficulties?</u> • <u>Isn't really this [i.e., Isn't your fear of love and disappointment, your comfort in living for yourself with no difficulties]</u><ul style="list-style-type: none">• <u>what you feel deep inside and</u>• <u>what you want to cover up with other reasons?</u> • <u>The great humanitarian work you want to do may be for a worthy cause, indeed, but do you really think one excludes the other?</u> • <u>Wouldn't it be much more likely that the great task you have taken upon yourself would be better fulfilled if you learned personal love too?</u>
50	<p><u>If all these questions were truthfully answered, the person would be bound to see that he or she is escaping [i.e., escaping life and love by renouncing personal love in a true marriage].</u></p>

Personal

- love and
- fulfillment

is man's and woman's
destiny in most cases,

for
so much can be learned
in personal love
that cannot be attained
in any other way.

And to form a

- durable and
 - solid
- relationship

in a marriage
is the greatest victory
a human being
can achieve,

for it is
one of the most difficult things there are,
as you can well see
in your world.

This life experience [in a true marriage]

will bring the soul
closer to God
than
lukewarm good deeds.

51

QUESTION:

I was going to ask a question in connection with my previous one:

Celibacy

*is supposed to be
a highly spiritualized form of development
in certain religious sects.*

On the other hand,

*polygamy
is also recognized
in some religions –
the Mormons, for instance.*

I understand what you said,

*but how do you justify
these [two extreme] attitudes
on the part of people
who are supposed to look for
unity
with God?*

52

ANSWER:

*There is
human error
in every religion.*

In one religion

*it may be
one kind of error,*

in other religions

another.

Here you simply have

two extremes.

When such

- dogmas or
- rules

come into existence
in the various religions,
whether at one extreme or another,

it is always a

- rationalization and
 - subterfuge
- to which

the individual soul
constantly resorts.

This [rationalization and subterfuge]

is an attempt

to explain away [by rationalizations and subterfuges]
the counter-currents
of the

- fearful [in the case of celibacy] or
- greedy [in the case of polygamy]

soul

with

good motives [i.e., the “good” motive of celibacy
to explain away the fear of life and love in the fearful soul
of the celibate person, and the “good” motive of polygamy to
rationalize the greedy soul of the polygamous person].

53

There is

a common belief

that

anything pertaining to

sex

is

sinful.

The sex instinct

arises

in the infant.

	<p><u><i>The more immature the creature,</i></u></p> <p><u><i>the more sexuality is separated from love,</i></u></p> <p><u><i>and therefore [the more immature the creature] the more selfish it [i.e., the more selfish sexuality of the immature creature] is.</i></u></p> <p><u><i>Anything without love is "sinful," if you want to use this word.</i></u></p> <p><u><i>Nothing that is coupled with love is</i></u><ul style="list-style-type: none">• <u><i>wrong -- or</i></u>• <u><i>sinful.</i></u></p>
54	<p><u><i>There is no such thing as</i></u><ul style="list-style-type: none">• <u><i>a force,</i></u>• <u><i>a principle, or</i></u>• <u><i>an idea</i></u><p><u><i>that is in itself sinful – whether</i></u><ul style="list-style-type: none">• <u><i>sex or</i></u>• <u><i>anything else.</i></u></p></p>

55

In the growing child
who is naturally
immature,
the sex drive
will first
manifest
selfishly.

Only
• if and
• when
the whole personality
• grows and
• matures
harmoniously
will sex
become integrated
with
love.

Out of
ignorance,
humanity
has long believed
that
sex
as such
is sinful.

[For this reason]
It [i.e., sex]
was kept hidden,
and therefore
this [sexual] part
of the personality
could not grow up [with the other parts of the personality].

Nothing
that remains
in hiding
can
grow;
you
know that.

Therefore,
even in many grownups,
sex
remains

- *childish and*
- *separate*

from love.

And this, in turn,
led humanity
to believe
more and more
that

- *sex*

is a sin and
that

- *the truly spiritual person*

must
abstain from it.

Thus
one of those oft-mentioned
vicious circles
came into existence.

56

Because of
the belief
that
sex
was
sinful,

the [sex] instinct
could not

- *grow and*
- *meld with*

the love force.

Consequently,

sex

in fact

often is

- selfish and
- loveless,
- raw and
- animalistic.

If people would realize –

and they are beginning to do so increasingly –

that

• the sex instinct

is as

- natural and
- God-given

as

• any other universal force

• and

in itself

• not

more sinful

than

any other existing force,

they would then

break

this vicious circle

and more human beings

would

let their

sex drives

• mature and

• mingle

with

• love – and

with

• eros,

for that matter.

57

How many people exist
for whom
sex
is
completely separate
from
love!

They
not only
• suffer from
bad conscience
when
the sex urge
manifests,

but they also
• find themselves
in the position of
being unable
to handle
sexual feelings
with the person
they really
love.

This occurs
quite often
in some measure,
although
it does seem
extreme.

Because of
• these distorted conditions and
• this vicious circle,
humanity
came to believe
that you
cannot find God
when you respond to
your sex urges.

This [i.e., the belief that you cannot find God when you respond to your sex urges] is all wrong;

*you cannot
kill off something
that is
alive.*

*You can only hide it [i.e., only hide something that is alive]
so that
it will come out
in other ways
which may be
much more harmful.*

*Only in
the very rarest cases
does
the sex force
really become
sublimated
so as to make
this creative force [i.e., to make this sex force]
manifest
in other realms.*

*Sublimation
in its real sense
can never occur
when there is
• fear and
• escape
involved,
as is the case with
most human beings [in regards to sexuality].*

Does that answer your question?

QUESTIONER:
*Perfectly,
thank you.*

58

QUESTION:

If two young people

- fall in love and
- marry

and

they

- are not well matched and

they

- don't understand each other,

is it possible

that these two people

could go on this journey together
and have a good marriage?

ANSWER:

[Yes,]

If both

are willing to

- learn love
for one another and
- gain maturity
together.

Even where

an immature choice
was made,

it could still become

a successful marriage,

but

only if

both

- are willing and
- are clearly aware of
what marriage
is supposed to be.

If both

lack the

- will and
- sense of responsibility
for that,

they will not have the desire

to make such a journey together.

59

QUESTION:
How does
friendship
between two people
fit into
this picture?

ANSWER:
Friendship
is
brotherly love.

Such friendship
can also exist
between man and woman.

Eros
may want to sneak in,
but

- reason and
- will

can still direct the way
in which
the feelings take their course.

- Discretion, and
- a healthy balance

between

- reason,
- emotion, and
- will

are necessary
to prevent
the feelings
from going into
an improper channel.

60

QUESTION:

Is divorce
against spiritual law?

ANSWER:

Not necessarily.

We do not have
fixed rules
like that.

There are cases
when
divorce
is

- **an easy way out,**
- **a mere escape.**

There are other cases
when
divorce
is

- **reasonable**

because

- **the choice**
to marry
was made in
immaturity and

- **both**
partners
lack the desire
to fulfill
the responsibility
of marriage
in its
true sense.

If only one
is willing –
or neither –
divorce
is better than

- **staying together and**
- **making a farce out of marriage.**

Unless
both
are willing
to take this journey
together,
it is better
to break clean
than
to let one
prevent the growth
of the other.

That [i.e., one preventing the growth of the other by staying in the marriage],
of course,
happens.

It is better [however]
to terminate
a mistake
than
to remain indefinitely
in it
without finding
an effective remedy.

61

One should not, however,
leave a marriage
lightly.

Even though it [i.e., even though the marriage]

- was a mistake and
- does not work,

one should

- try to find the reasons and
 - do one's very best to
 - search out
 - and perhaps
 - get over
- the hurdles
that are in the way.

Since they [i.e., since the hurdles that are in the way of a good marriage]
are due to
inner mistakes,
the partners
could try
to make the best of it,
if both
are in any way willing.

One can
learn a lot
from one's

- past and
- present

mistakes.

To generalize
that
divorce
is wrong
in any case
is just as incorrect
as to say that
it [i.e., divorce]
is always right.

One should certainly
do one's best,
even if
the marriage
is not
the ideal experience
that I discussed tonight.

Few people
are

- ready and
- mature enough

for it [i.e., for the ideal marriage experience].

	<p><u><i>You can</i></u> <u><i>make yourself ready</i></u> <u><i>by trying to</i></u></p> <ul style="list-style-type: none">• <u><i>make the best</i></u> <u><i>of your past mistakes and</i></u>• <u><i>learn from them.</i></u>
62	<p><u><i>My dearest friends,</i></u> <u><i>think carefully</i></u> <u><i>about what I have said.</i></u></p> <p><u><i>There is</i></u> <u><i>much food for thought</i></u> <u><i>in what I told you,</i></u></p> <ul style="list-style-type: none">• <u><i>for each of you</i></u> <u><i>here, and</i></u>• <u><i>for all those</i></u> <u><i>who will read my words.</i></u> <p><u><i>There is</i></u> <u><i>not a single person</i></u> <u><i>who cannot learn something from them.</i></u></p>
63	<p><u><i>I want to close this lecture</i></u> <u><i>with the assurance to all of you</i></u> <u><i>that we in the spirit world</i></u> <u><i>are</i></u> <u><i>deeply grateful to God</i></u> <u><i>for your</i></u></p> <ul style="list-style-type: none">• <u><i>good efforts,</i></u><u><i>for your</i></u>• <u><i>growth.</i></u> <p><u><i>It [i.e., your growth]</i></u> <u><i>is</i></u> <u><i>our greatest</i></u> <u><i>• joy and</i></u> <u><i>our greatest</i></u> <u><i>• happiness.</i></u></p>

And so, my dear ones,
receive the blessings of the Lord again;

may your hearts
be filled
by this wonderful strength
coming to you
from the world of

- light and
- truth.

Go
in

- peace and

in

- happiness,

my dear ones,
each one of you.

Be in God!

Note: In the original 1996 edit, Paragraphs 28 and 29 were duplicated and inserted between Paragraph 26 and 27. In the above version, this duplication was removed. This change aligns with the paragraph sequencing in the unedited version. For questions, contact Gary Vollbracht.

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