

Pathwork Guide Lecture No. 10  
An Unedited Lecture  
August 19, 1957

## REALITY -- REFLECTED IMAGE

Greetings. I bring you the blessings of God, my dear friends. It is so enormously difficult for man to understand what it really means to say that heaven or hell is within man. Man usually thinks this is an emotional state, thus something unreal, something that cannot be touched because, for man, reality is that which he can see and touch. His emotional state he can neither see nor touch. When we tell you that thoughts and feelings are forms, then it is already a little easier for you to understand that these forms build the respective spheres. The landscape, the surrounding, the clothing, whatever it is, they are in harmony or disharmony -- it depends -- with all the many, many in-between levels. But this still does not answer the question how all this can be within because man thinks there is no room inside for these landscapes and those spheres. As difficult as it is to make this clear, I will try to give you an outline so that my words will help you to gain further recognition in this area.

Just as the time element is so entirely different on earth from that in the true reality of spirit, so it is with dimension, or, if you prefer, with geographical denotations: above/below, right/left, etc., i.e., the dimensions which you are able to comprehend on earth. When man sheds his body, he goes inside, into the spiritual spheres, because the whole universe is within man, factually! Perhaps you will better understand when I give you an example, as deficient as it has to be. Imagine you have a telescope and you look into it from the wrong side; everything becomes very small. But this tiny picture is still the same that you say exists in reality. But now, you will object, how can the entire universe, even if the dimensions are different, be in every man? -- the one universe?

This is my reply. Your earthly world is, as a matter of fact, not the true reality, also not in the spiritually translated or symbolical sense, but it is only a reflex, the reflected image, a projection of the true reality. The body, which engages the spirit, brings the separation. But as soon as this separating wall is removed when the body is shed, this entire universe, which is in each one of you, unites, of course assuming that the individual being has reached the level to belong to the sphere where there are no more separating walls. The lower the sphere, here or there, the more separating factors.

I give you here only a vague outline; words cannot convey fully. They have their own limitation, but may they be a guidance for your own meditation as to what it means: heaven or hell and everything in between is within you. It is not an emotional state only, as you always think, just a mood, or something abstract. What you consider abstract is concrete in the spiritual -- everything. What is without form to you, in the spiritual it has form, but no density. It may still be difficult for you to understand that the matter which you can touch is only a reflected image or a reflex of the universe which is in each soul, in its entirety, but this difficulty can perhaps, to a certain degree, be overcome in meditation.

Are there any questions about this subject?

QUESTION: Yes. As an idea of association, I would like to ask how it is with the atom which nobody can see. But scientifically it is held that the atom is the smallest thing that can be comprehended by the brain, there is nothing smaller. Therefore it was said if the atom could be divided, one would get to know the secrets of the universe.

ANSWER: As you have well perceived, fission of the atom is somewhere related to the idea which I have tried to describe here although the example lacks completeness. An atom or nuclear physicist can comprehend it still better because he knows exactly what is meant with proportion of dimension. To call the atom the smallest is, of course, human. It is the smallest unitary constituent which you are able to comprehend. But in the spiritual, the smallest is at the same time the largest. This is almost impossible for you to understand, but you have sensed that there is an interplay. And when it is the theory that by dividing the atom the secrets of the universe can be found, then it exactly means, or senses, that all this opens the door a little or lifts the veil to some degree.

Religious concepts generally imply that everything is on the outside: hell below, heaven above, etc. But when you read in the Holy Scriptures "The heavenly kingdom is within you," just to give you one example, then man thinks of only an emotional state. There is a contradiction. And nuclear science sheds some light on what I have discussed here, that everything is one and the same, i.e., that the emotional state at the same time is a sphere or spheres which are within man.

Every spirit being, when it has reached a certain level of height, purification, and cleansing is capable of disintegrating, i.e., merging with the divine currents, if I may say so, or being completely absorbed, but then recontracting these fluid threads to a being of form and gestalt, with, however, so little density that other beings who have not yet reached that level cannot perceive this form although it is form and gestalt. An echo of feeling can be experienced by every human being. When you are extremely happy, you may sense a longing of dissolving, not only in love unison but also in other outstanding experiences when the soul is very uplifted, God is very close, in whichever way this may happen, be it nature, music, meditation, or simply when God's breath has touched man. But then you do feel the limitation of the body, and you might wish to burst open and merge with this current, dissolve in it. You may never have thought it in these words, but if you think about it now, you will be able to confirm that once in a while such feelings have been experienced. The more impurity is in the soul -- and by impure, I do not only mean faults and weaknesses, but also fears, sick currents -- the more fear to dissolve is in man, at the same time, despite the longing. The more man has grown spiritually, the less he will resist this dissolving.

Some schools of philosophy and recognition have comprehended this, and they state that this alone is the final state, based on their experience and comprehension. But this is human erring. This disintegrating and dissolving exists, however, without losing individuality or consciousness of the "I." But as I said before, these beings will always recontract these fluid threads, thus changing from the state of pure beingness to the state of action. But the state of action needs completely harmonious beingness. And since God is creator, thus doer, this also takes place with Him. That element of God which creates and creates recontracts again and again for this purpose in the purest and most perfect form, that element of God which is and operates, therefore disperses, merges again. These realities of spirit are almost beyond man's comprehension. My words can only be helping agents, and they alone can never make you understand this or give you the recognition, but

they may be the spark which suddenly kindles a luminous flame in you. And perhaps, my friend, this may answer a question which you have brought before me at a previous occasion and which I did not answer at that time. Do you understand?

QUESTION: Yes. This is quite clear in the Indian philosophy, as far as we can understand it.

ANSWER: Yes. My words have, at the same time, also answered a contradiction which exists in human concepts. And as to the subject, monism versus dualism, those who had the God experience in beingness, in dissolving, think that this is the only and the final truth. But those who had the God experience in the other way, God as form in His creative element, also believe this to be the final truth. Thus the contradiction. Therefore I also said both are right.

It is a fact that each aspect of God thus must be beingness, but not always. At times, this beingness can also again be dissolved -- not arbitrarily but in the rhythm of the law -- as I have explained it with regard to all higher beings. But all these aspects of God are personalities in the sense I have tried to outline here.

QUESTION: Is this what breathing in and breathing out the prana, what being connected with our own breathing in a certain rhythm, means?

ANSWER: Quite right. Here you can make connection with the cosmic rhythm.

QUESTION: Therefore, prana and breathing -- the most essential functions of life?

ANSWER: Right. Much more can be found and recognized when you meditate on these words. And now, my dear ones, since there are many questions to learn from, I will continue today with answering questions.

QUESTION: Is it, according to the Guide, desirable for us here in the Western Hemisphere to meditate on the drop and on the iceberg or on the iceberg and the water, as recommended in the Indian teaching, or is this not good for us here in the West?

ANSWER: That cannot be generalized. It depends on the individual case. In these areas, you never can say 'this or that.' There are cases where it could be a key for someone. In other instances, if the recommended Indian teaching would be given to someone who is not on this level yet or of a different character where it would go into quite a different line, then it would not help in the right way. Intuition, inspiration have to be used.

QUESTION: Maybe for the relaxation purpose which is needed?

ANSWER: Yes. Quite right. It depends what the problems of the individual are. Don't meditate schematically, but see where and what the problems are, the inner blocks, the faults, the weakness. They always result in the main problems.

QUESTION: Those who, according to astrology, are the earthy type may be able to take it better than the water or the fiery types, or where the horoscope indicates too much air or water, it might not be good. Is that right?

ANSWER: Yes.

QUESTION: May I ask the following question? It is the common concept and teaching that incarnations alternate between male and female body, i.e., certain women go through incarnations as a man the next time or so. I believe the medium has heard that the sex does not change. May I ask for clarification?

ANSWER: There is a slight misunderstanding. I have said that once in a while there are cases where such change takes place, but I have also said that fundamentally a being is either male or female, and therefore, generally speaking, incarnations are in that sex which is the being's, so to speak, nature. But there are cases where such change has to take place several times. I would like to give the following explanation for it. You all know that one day the duality parts unite and become one being. This happens only after the necessity of incarnation ceases, sometimes much later, where the female and the male element become one. Now, it is ultimately so; therefore it must also have been so that before the fall these united beings existed. The fall is a split, a fission, a separation from a whole which not only happens in the split, but originally from the whole, from God, and subsequently also in many further splits. This explains the animal, the vegetable, and the mineral kingdoms; there the splits continued further. This is only as a remark to complete the explanation; it has nothing really to do with your question.

As to your question, imagine that this united duality being resembles a ball. This ball is composed of male and female elements, as everything in creation is male or female. There is the male principle in God. This is the positive element, the creative, the active, the doing. This corresponds to what I said in today's lecture. When God recontracts to form in order to create, then the male principle operates. The female principle, the negative element (negative is not to be seen as an evaluation here) is the dissolving one which slowly and continuously builds, grows, that which is in nature "motherliness," not the creative, but the ever being principle that affects and is.

Both principles are found in all manifestations of creation of infinite variety, thus also in the united duality being, having both the male and the female pole. When God has created the united duality being, then both are in perfection, each in his own way. Therefore it is not right that the male takes over, at the same time, that the female functions, and conversely. Now I will explain why man's concepts are contradictory about this. What I now say is a picture. Don't take it literally because I cannot express it differently. Otherwise you can't imagine it, and I can't bring the right words.

Imagine this ball. On one side is the positive pole, i.e., the male principle, and on the other side is the negative pole, i.e., the female principle. United, both operate in complete harmony. When the split took place, the two poles were not always, actually quite rarely, cut in the center because the split was the result of the separation from God, and this is chaos which therefore was not part of God's order. Thus the split is not a work of order. Thus the split may have varied with the individual being. There are cases where the split more or less separated the male from the female pole, while in other cases the split was quite arbitrary.

Now, in the regressive return to God, this balance must be established. That which belongs to the male principle and fell on the female side in the split must incarnate in the opposite side to

equalize. Therefore the more disorderly the split occurred, the more changing incarnations are needed. If each of you would know all your own previous incarnations, then you would know how many male and how many female incarnations there were, and you would also know how the split was, with each one different. However, although such changes -- in one case frequently, in others less often -- take place, each being fundamentally belongs either to the male or to the female principle and thus has more of one or more of the other in its nature. It would be absurd if the healthy and harmonious female principle would have to change to the male principle. Both these principles are divine, and both are perfect in their own way.

QUESTION: It is not necessary that each human being on his path of development must go through the experience of both sexes?

ANSWER: No, not necessarily, suppose there would be such an exact split, then it would not be necessary.

QUESTION: And there are beings which have this exact split?

ANSWER: Hardly, very rarely, but as I said, there are splits which are nearly exact, less disorderly than in others, and then there is relatively little deviation and thus less need for equalization in this respect. But if man thinks it is necessary to gain experience in both sexes, then I say no. When you meditate this profoundly, you will realize that experience in the spiritual, for the growth and perfection, has nothing to do with being man or woman.

Basically, each one will have an inner feeling what he essentially really is. Development leads to perfection in his own way. Those who have to go through an incarnation in this exchange, i.e., when not incarnated in the original sex, feel or sense it somehow when such awareness will be awakened in meditation. Of course, experience must be collected. It is, however, not so that the male element must turn female, or conversely. That is human misunderstanding. As God is perfect in His male and female principle, each in its own, each one operating in manner and function absolutely harmoniously, thus it is with all other beings. Harmony and experience must, during the course of development, be collected or, better, attained in order to restore beingness in divine perfection.

QUESTION: Does the separation between male and female continue in the incarnation cycle, or is there androgen uniting in the spiritual?

ANSWER: In the spiritual, there is uniting. It must be that way.

QUESTION: But only after there is no more need for earth incarnation?

ANSWER: Yes only then.

QUESTION: In other words, only for those who have overcome the incarnation cycle?

ANSWER: Quite right. As long as incarnations are necessary, this uniting cannot take place in this way, in the spiritual way.

QUESTION: May I ask a very occult question? I have thought about it a lot. Is it connected with the denying of Makama that the split was made in the northern constellation Aquila (Eagle)?

ANSWER: It is parallel. There have been given many hints in the entire creation.

QUESTION: You said that our reality is only the reflected image of the true reality. I cannot find my way through this. When we touch, for instance, a tree, there is the bark. That is real to us. Somehow I do not understand what you mean. I am not that far yet.

ANSWER: Perhaps you can discuss it later on, and that may help you to gain a little more understanding. It is very difficult to explain this and also understand it. If you cannot yet comprehend it today, that does not matter. It does not yet have so much bearing. Later on, in one, two, five years, it may suddenly dawn on you. You will sense or feel what is meant with it. Man comes hardly closer to it. But then my words will have a different impact. Of course, what you touch is reality, at least it seems so to you. When you touch a mirror, it is also real; you feel the mirror. Let us assume you do not know that the being is warm-blooded, as it feels when you really touch it, then you would think that touching the mirror -- reflected image -- would be touching the real person. Remotely similar is that which I have explained; maybe you get an inkling.

There is nothing for you to compare with because you do not know how in that reality -- which you do not consciously comprehend -- it feels, looks, sounds, or whatever it may be. Therefore that which you are able to touch, see, and hear seems to you the final criterion in absence of comparison.

QUESTION: When a person is incarnated as a female and feels quite masculine, is that a sin against the incarnation, or is it a sign for what you just have explained?

ANSWER: I should not say "sin." But when, for instance, a woman rebels against her womanhood, then there is an offense in it, even though only emotionally, because in such rebellion is at the same time rebellion against God, against creation, against destiny. This should therefore be healed because a human being can only find perfect happiness by affirming the given life fully and wholly, to fulfill as that being into which he was born. This does not only refer to this subject, but to everything. Therefore the first step should be to find his calling, his destiny, which, on this path, is easily possible. When man does not walk the path of his destination, even if he is successful and does a lot of good, he will always be unhappy inside. He will always have problems and feel unfulfilled. I am very sorry to say that man usually does not draw the right consequences from this feeling of unhappiness, which actually is a message of the innermost core. They ascribe this feeling of unhappiness to many outside factors; they listen to everything but the inner message. Therefore if a human being is unhappy, somewhere, somehow, he should realize that he did not yet fulfill his task as far as it would be possible. When there are any problems, it does not make sense to eliminate just the outer problems alone. The roots have to be found. Man should find out in which areas the calling is met and where not. This is the only averter of evil or of the strength-consuming inner dissatisfaction.

QUESTION: In which way then can someone, as mentioned above, fulfill real womanhood or real manhood when the split of which was spoken previously was not so well done and thus man has to live -- without being responsible for it and without being able to change it -- against his/her

true beingness, i.e., if a woman is so masculine that she cannot go through her womanhood, or only with great difficulty?

ANSWER: That is a good question, but I will make one correction. What is wrong in your question is to suppose "without being responsible for it." That does not exist -- but this is just on the side. Everything is man's own responsibility, regardless whether the wrongdoing is recognized or not. It may have happened just recently in this present life, and the memory still exists, or it has happened way back in other lives that the consciousness is not aware of it, but man's spirit knows it even if he does not reveal it. That is immaterial.

As far as the question itself is concerned, I say you know -- and your psychology has realized it -- that in each man there are female elements and in each woman there are male elements. Even in astrology, this is so, as our friend here will confirm. A man thus may be born under a female sign and yet be a perfectly healthy man. The same holds true for the woman who is born under a male sign. As far as the psychological angle is concerned, it is as follows. If a human being is healthily integrated -- which means perfect fulfillment of destination paired with the maximum of personal development -- then these tendencies of the opposite sex elements in him will be no obstacle for the true unfoldment of his masculinity or her femininity, but all will further and perfect the personality to the best possible extent. If, for example, a male element bothers the woman, then it is because she doesn't live her life fully in the spiritual sense. But if she develops, the same male element in her will be a helping factor, and it will change to something positive and good. The more she develops, the more harmonious each soul current and tendency will adjust, and everything leads to better integration.

You see, again, everything depends on the free will of man. The decisive factor is not what man is born with -- advantages and disadvantages, positive or negative (from the human viewpoint) -- but what man does make of it. If he walks the spiritual path most intensively, then any disturbing element, outside or within, will become advantageous. If man does not go the spiritual path, then everything, even advantages, will become disadvantages and problems. In such latter case, the male element in the woman would become a discrepancy, leading to great conflicts, and the discrepancy would make of her an inharmonious being. It depends on the free will for personal development exclusively. Do you understand?

QUESTION: Yes. I believe it is a continuous polarization.

ANSWER: Yes, but it is more yet.

QUESTION: That is, a complement?

ANSWER: Yes, complementing. You know you can; any element, taken as such, is neutral. When you utilize the element, it can have advantageous or disadvantageous effect. It may be formed this way or that way. It can be harmful or benign. And thus it is with these parts. If, for instance, the male element burdens the woman, then, on her path of development, she should work on this through purification, discipline, unfoldment, healing, and integration, which can only be started by a decision of free will. She has the choice to do nothing against it or to walk this path of light and purify the soul. It is not accidental or arbitrary when the split is so irregular, but it was also by free

will, i.e., doing nothing, which at first seemed so convenient. Therefore regression back to God is always the overcoming of difficulties which were self-created originally.

QUESTION: This would constitute an indirect answer to the problem of career women?

ANSWER: Yes.

QUESTION: I would like to ask something in this area. I did not know that this question would be asked, but the problem bothers me. Is it at all possible that there could be a technical error in the incarnation?

ANSWER: No, no, that is impossible.

QUESTION: But I have seen human beings who in the best sense of the word were 100 percent feminine although being in a male body. This has nothing to do with homosexuality. That they were, in addition, homosexual does not interest me because I see in them only the spiritual. The physical is not interesting.

ANSWER: Such a case may often be a karmic effect which has nothing to do with the subject we discussed, at least only indirectly. When a human being, in a previous incarnation, has committed offenses against his own sex -- I do not need to go into details -- then that woman has to be born as a man, then this must be borne, or vice versa.

QUESTION: But they did not suffer, they were very happy.

ANSWER: Karma must not involve always only suffering. Karma is also the good. It means the consequence. But in this case, it is not so. Even if you do not see the suffering or the problem in it, you may believe me, it is not an easy life.

QUESTION: How is it with hermaphrodites, where there are male or female differences. Science, I believe, has only one case where it was exactly half man, half woman, or not even one.

ANSWER: Here you have raised an interesting question because in it is a reference, a key. Science has found so much which could be a key if attention would be directed to it and bring the discoveries into the area of questions regarding creation. Such a burdensome incarnation is always for karmic reasons. It would go too far to outline all the reasons, but in the course of time you may be able to understand this much better, with further examples and certain explanations, in which cases such an incarnation may be necessary. There is never a mistake.

QUESTION: There is absolutely no mistake, no error of any kind, in the entire creation? An absolute 100 percent infallibility?

ANSWER: Absolutely.

QUESTION: Disasters only occur to fulfill the laws?

ANSWER: Exactly. In most cases where, among men, theories about creation exist which deviate from each other or contain contradiction, you will find that in each opinion is a grain of truth, as I have said before, thus also in the question whether the sex changes during several incarnations versus the assumption that there are only male or female beings.

In this connection, one human concept worships God as a person, another concept has experienced Him in the dissolved state. You will always realize that a grain of truth is even in two apparently contradictory concepts. And as far as incarnation is concerned, you can also see that both are right. If you meditate on it, my friend, and contemplate everything that you have learned, and recognized, and then think of the parallels referring to this truth, then you will find out by way of meditation that it must be this way, that it cannot be differently. Words are always, also in this area, lacking perfection. And in order to really understand what I say -- it is so difficult to press these concepts into your language -- it is of utmost necessity that you do not cling to the exact wording and to the "logical" exactness, if I may say so, but that you let your feelings generously dwell on it and connect your knowledge and your feelings. Then the recognition, which cannot be replaced by words, will grow in you.

QUESTION: There is not much in writing about it, i.e., man has to realize it himself under guidance. These things are not in books.

ANSWER: But in the various fields of philosophy, as in others, there are references and parallels, which then may be compared with existing opinions and religious concepts and then with the explanations I bring here.

QUESTION: With regard to this subject, I would like to ask a question. I have thought about it and came to the conclusion that the actual spirit being which continuously develops exists regardless whether the body is male or female. The basic male principle remains even if the incarnation is in a female body. But the temporary womanhood does not change the fact that it is actually a male spirit. That I believe is the essential?

ANSWER: Yes, but it always depends on what the human being does with his life, the circumstances, the trials and tribulations, as well as with what makes his life more beautiful and more pleasant.

QUESTION: Are there not two kinds of meditation, the spiritually active and another one, the emotional one, involving more the feelings -- for instance, "Be still and know that I am God" -- without thinking, simply letting the eternal principle of God penetrate. Is that right?

ANSWER: Quite right. Here you have another parallel. Even in meditation, there is the male and the female principle. The one is active, with thoughts participating, thus male; the other one is more passive, involving the feelings, flowing, thus female. Both can be very important. At a certain phase during development, it may be more important to cultivate the one kind, and at other times the opposite one. But, in general, that which causes more difficulty should be practiced more often because the need may lie in that area to establish the balance.

QUESTION: Yes, but if one has gone already through the other phase, the active one for example, and when one feels that it is not a neglect to start with the other one, but that it is done to learn in another way.

ANSWER: Well, that is all right. Maybe it should be done to establish the balance.

QUESTION: I also heard about the Oriental teachings which say that a person may reincarnate into other than the human body. Is that right?

ANSWER: No, that is not so.

QUESTION: The metaphysical inclination is a gift of God because it offers the possibility to come closer to God when one really works on it. Did the thus chosen human beings earn that from a previous incarnation, or did they receive this gift as a test? On the other hand, should the person not really develop this gift, would it then not be denied for the next incarnation?

ANSWER: Well, there are two questions in this one, and I will answer both of them. Of course, this may often be the case. If man has struggled and gained victory, then he will carry the fruits over to his next life as you can see in astrology also, that some of these gifts develop very smoothly, while others must fight many battles to be victorious. Then he may receive this in the next life so that all will be easily attained. On the other hand, there are cases where it is given as a test, where the inner experience is achieved to lead man on the path for quicker unfoldment.

It may then be this way. A human being has brought along certain credits which are not necessarily connected with the spiritual; they are just some credits. Now he returns to the spirit world, and the credits take effect according to law. When the next incarnation is discussed, there is always and frequent planning. Especially from a certain level on, the spirit being can participate in deciding. Then he is given the choice how he wants to enjoy the fruits of his credits in his next earth life. Although this spirit being has not yet worked on the spiritual unfoldment, he may, if wanted, wish for such experience based on other credits earned. This is different now from the first case because if the spirit being then returns to earth, he must work hard to achieve the spiritual unfoldment. In the first case above, the human being has already had spiritual credits from a previous life.

Such spirit beings may now choose. One wants to live his credits by being extremely healthy, another one wants wealth, etc., etc., and again another one wants something whereby he can make spiritual progress more rapidly. This one has already comprehended that the temporary earth pleasures are little compared to the happiness of spiritual progress.

Now the high beings of God's world who are assigned the task of making the decision will say: "I cannot grant you spiritual unfoldment without any effort. But based on your credits, I can help you that in your next life certain things will be offered which require that you make a free will decision. It will not be effortless, but you will be guided that it will be easier by having the possibility." The decision and the battle will always have to be by your own effort in order to reach then the happiness of spiritual liberation.

As far as the second part of the question is concerned, of course, it is so, that when man has the possibility to walk on this path and he does not utilize it, then the door remains locked for a

longer time. I do not even need to confirm this to you because if you think about it, it must be so if man does not make use of the possibility to attain this bliss, for whatever reason, be it laziness, lassitude, vanity, or shame, which may make it seem impossible to open himself. Because if he resists it, then it involves always a personal fault, as much as he may deceive himself about it. And the faults should be overcome, mainly those which bar the door to the spiritual path.

This will also have its own consequences, and such a human being will have to fight ever more and struggle much harder to make spiritual progress because discipline and overcoming will only be more difficult, but by no means decreased by postponing. Yes, it is only postponing; it cannot be prevented. I know, my dear ones, you do not like to hear this; it is not pleasing to any ears, especially those who have not yet made real progress. But still it is truth, actually not unjust. Because the greatest and most divine happiness man can achieve is his own development and must be acquired by fiercely battling for it. And if he is guided already thus far and he still does not do the utmost, don't you think what I said is just and right?

QUESTION: In connection with the female and the male principle, is it right that also an era may be male or female?

ANSWER: Yes, that is right. There is such an influence. This always depends on the influence of certain spirit beings which are then especially active. This, too, is according to the spiritual laws because it is good for the general development.

QUESTION: I do not want to be immodest, but today's lecture seems to be very closed to me. And you seem to have difficulty to break through the medium. Why is that so?

ANSWER: These are not difficulties in the sense of my words, these come through to a certain extent. Perhaps you see it a little more difficult than it is; I get through. But of course, here are concepts which are not easily expressed in words so that in this sense it is not so easy to get through the medium. All this is foreign to her and thus causes obstacles, but I am able to build around them, as I have said at a previous occasion.

QUESTION: Is it right that, for instance, the twentieth century brings the female element more into the foreground?

ANSWER: Yes, that is quite right. This, too, is a necessary balance.

QUESTION: When a human being sheds the body and re-enters the sphere of spirit, is that always connected with pain?

ANSWER: No.

QUESTION: Not necessarily?

ANSWER: No, not at all. There are many cases where this is not at all the case.

QUESTION: Is this a grace that has been acquired?

ANSWER: I would like to name it cause and effect -- or also grace. It depends. It may be both. It may be a credit, which takes effect in this way, or it may be the effect, by living in the right way, thus by a self-produced cause.

QUESTION: If man has sinned and repents from the bottom of his heart, truly repents, and he tries to make up and to improve, must he then bear the consequences?

ANSWER: No. What you really repent, in the best sense of the word, by overcoming this fault which caused the sin on the path of development, then it is extinct. Any karma may be extirpated, and more so that which was caused in the present life.

And now my dear ones, I will withdraw, leaving God's blessings with each one of you. May his love strengthen you, unfold in you, and guide you to growth so that you will become much happier children of God. God be with you.

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