

Pathwork Guide Lecture No. 37  
An Unedited Lecture  
September 26, 1958

## ACCEPTANCE, RIGHT AND WRONG WAY; DIGNITY IN HUMILITY

Greetings in the name of the highest Lord and God. I bring blessings for all of you, my friends. Blessed is this hour.

How happy is the person who has really and truly declared himself for God! But how few such people there are in your world! Some of my friends have reached this all-important point on the long road upwards. Others think they have because they have made some halfhearted compromise. Now what is a wholehearted decision for God? It must always mean to give up something -- an opinion, a desire, a way of life perhaps. Yet in truth and reality, you do not give up anything. But the act of giving up, as long as it appears to you thus, has to be committed. And it is only after you have proven your willingness to do so that you will find out that you not only receive a great deal more than you have apparently given up, but that you have actually given up nothing! This is difficult to perceive as long as a person still finds himself in the cloud of unknowing, a cloud that must automatically disappear after one has proven the willingness to sacrifice for God. Many people have misunderstood this law or this fact by giving up "the world," retiring from it, and going into a cloister. Yet they have often given up nothing. Others remain in the world and have given up, although apparently this does not seem to be the case. Yet within, the wholehearted declaration for God has been made, in deed and in word, in intention as well as in following these intentions through if this should prove to be the will of God. That others around such a person may never know this is quite natural, perhaps due to the fact that God often gives back to you what you have to give up first. If you have proven to Him that you are not more attached to anything than to Him, He will see to it that you receive it all over again, all anew in a better way! What you have to give up does not necessarily have to be bad, wrong, or wicked. It is sufficient that you hold on to something -- good and right as it may be in itself -- so strongly that you are incapable of letting it go for the sake of the Lord. That is the point, my friends.

How can you really be on the path, my friends, if you are not willing to let God take over entirely and in all respects? And how can you be a child of God if worldly considerations stand in the foreground and considerations of your purification, if your development and your relationship to God become secondary? You cannot compromise with God in such a way. Yet this is often exactly what you want to do. You think praying and thinking a little bit about your mistakes is sufficient, and otherwise you go on with your outer and inner life as though God and His call for you would not exist. You simply cannot stand with one foot on the path and with the other on your old road that has, anyway, brought you nothing but trouble. One of the basic and most important tests of an entity -- in the body or out of the body -- in the course of his development and all his incarnations is when the time has come that he is requested by the world of God to show whether his belief will be put into practice at long last. For a long while, there is no belief, no sight of truth. Then comes one turning point when the entity begins to see the light, senses the existence of God, and finally really believes in Him. But then the climax arrives when he has to prove it! Events will be led in such a

way that God speaks clearly to him: "Do you really mean it? Are you serious in your belief that I matter more than anything else? Or are these just words with you?" Do you really think that an occasional prayer is enough? God wants the whole of you so that he can give you the whole of Him. And only thus will you be in peace with yourself. The lack of peace will always be a sign that you have withheld from your Father in heaven a part of your soul, a sign that you want to bargain. A part of you wants God, wants to consider yourself a child of God, wants to develop and purify; yet with another part, you think you know better, and thus you want to come nearer to God on your own terms instead of on His terms. You think it would be in some way a disadvantage for you to give yourself wholly over. Thus you project your own limitations on the Highest! Do not misunderstand these words that they mean complete passivity on your part. No, I have said before, the act of sacrificing for God and the act of overcoming the small and self-willed part in your nature which still wants to withhold a part of your soul from your Father in heaven is the right kind of activity instead of the wrong kind with which you struggle against your higher self. Think well on these words, my dear friends.

Every divine aspect in creation in the course of the fall has been perverted into its opposite extreme. This is easy to determine, and there is actually no danger in the apparent evil. Love has become hatred and resentment; justice has become injustice; beauty has become ugliness; harmony has turned into disharmony, and so on and so forth. For any child of God, any created being who is not in the deepest darkness anymore, these extremes represent no danger whatsoever. But there is something else. There is the hidden, distorted, wrong extreme masked and covered by many coatings and presented as the good and the real. And that is where you and many people like you are unable to discriminate. It is the same as I have explained with the unit of the human personality -- the higher self, the lower self, and the mask self. The same exists with every divine force, aspect, or influx. One of the most misunderstood or misrepresented divine currents is love. This is so obvious, and so much as been talked about it that I do not even want to discuss it tonight. So many other things pose as love that have nothing to do with it. The yearning of the ego to break through the barrier of loneliness, its possessiveness, all this often poses as love. I will be more specific about this subject at a later time when I will be allowed to speak to you specifically about the love between the sexes, erotic love, its meaning, its perfect ideal, and its deviations. However, this is not my subject tonight. I just mentioned this because the distortion and deviation of love poses so very often as the real. But there is also a great deal of confusion with every other divine attribute existing on this earth, and it has been planned for me to discuss in these lectures occasionally some such attributes for your clarification.

Tonight we shall discuss how to determine and live up to the divine law of accepting life's adversities without becoming pessimistic and negative. There is a great deal of confusion about this subject in your world generally and among my friends particularly. The acceptance of life with everything it brings, good and bad, and retaining a positive attitude is the true and divine way. On the opposite and distorted side, we find the self-willed struggle against accepting anything that is hard. This can be on the surface as well as hidden, as is the case with everything else. On the other hand, it is equally against divine law to be pessimistic and negative. Now, the distortion of the forces of darkness is that you are made to believe -- and your lower nature likes to believe it -- to be pessimistic and negative means to accept life's hardships. On the other hand, to deny that hardship can exist is a distortion of a healthy and positive attitude.

To find the right way is not easy. Again only severe self-testing and deep meditation will bring you the answer that you personally need -- where and how you personally deviate from the right course. But let me show you in principle how this should be practiced within a person's soul, thinking, and feeling. To accept life's occasional adversities does not mean to take a dark view of everything, quite on the contrary. The true and right course says: "I expect life to bring me unhappiness as well as happiness, and I will not flinch from life's clouds and occasional necessary darkness. For only by going through this courageously without struggling and kicking inside will I be able to bear happiness when the time is ripe, be able to be a part in the great chain so that happiness will not find me at the end of the line, as the final goal, but that I will be able to give this happiness on, not by merely having the good will to do so as so many people have, but by actually being capable of doing it." And you can only succeed if you do not flinch from unhappiness in distorted self-love, self-pity, and cowardice. If you learn from the hard times and ask God in the darkest hour, "What do You want to teach me?; what is there in me that has caused this?" then you take the right attitude, and also if you do not allow yourself to think in the dark hours that the sun will never shine again but take the darkness constructively to find your own inner causes for them. Apart from the many personal and individual wrong currents and images in the soul responsible for all hardships, there are certain general aspects to be learned by everyone alike in every hour of test and difficulty, such as the three main faults I talked about: pride, self-will, and fear. He who kicks and struggles against unhappiness, isn't he acting thus out of pride? Doesn't the personality, often not in thought but in emotional reactions, declare thus, "Why should I be unhappy? I do not want to be unhappy?" Only he who is perfect could rightfully claim such a demand as you still all claim more or less, often not quite consciously. And isn't it self-will if you struggle in unhappiness? So, that can be learned by all in any difficult time. Your fear can only leave you if you learn to embrace unhappiness as a necessary medicine without thinking that you will always remain sick and need this medicine at all times. That is acceptance of life. Your unwillingness to accept life or your inner struggle against it may manifest in many ways. In this, as in any other respect, self-deception is so easy. You may not openly think and say, "I do not want to be unhappy," because you have absorbed certain teachings with your intellect, but by being defiant, by having self-pity, by wanting to flee or escape life or your trouble in one way or another, you prove that, emotionally, you have not yet fully accepted what life stands for. Any disharmonious feeling you have in connection with the adversities of your personal life will prove to you that somehow and somewhere within yourself you have not accepted life's rules and are rejecting the personal responsibility for your hardships, therefore not being willing to take the medicine. Try to translate your feelings in this respect too -- what they say, what they mean -- so that these emotions will gain a clearer form in your mind and thus help you on to a profounder consciousness about your own person. Ask yourself: "What do I mean by feeling that way? Am I struggling against this? Doesn't my struggle mean that I reject in pride and self-will the lesson life has to teach me? Isn't the fact that I am afraid of this lesson a sign that I love myself too much, being afraid of all the little hurts and disadvantages?" That is not pessimistic, my friends, that is not negative. Pessimism and negativity will say, "All I can expect is unhappiness, the sun will never shine for me anymore." You may say that with your feelings even though your intellect does not. But test these feelings. Often people think by being so negative and pessimistic they prove that they are accepting life's necessary lessons. Yet, in reality, this is not only not the case at all, but actually such a negative attitude is truly exactly the same in the last analysis as the kicking and struggling and refusing of life's lessons.

Another distortion of a divine attribute I want to discuss now is what happens with dignity in the course of its deviation. True dignity, needless to say, is a divine aspect. Its distortion is pride.

How often can we notice that you human beings are proud of your pride, misunderstanding it, misinterpreting it for dignity. True dignity can only exist hand in hand with complete humility. He whose ego currents are so strong that his self-will speaks first or has the upper hand must, by necessity, by logical conclusion, be proud. And that person cannot be dignified. In the measure that self-will, pride, vanity, egotism is present in the soul, bringing necessarily fear in its wake, dignity cannot exist. He who can humiliate himself at specific times, if there is good reason and cause, has true dignity. Is there anything more dignified than a person going humbly to a fellow creature, saying: "I was wrong, forgive me." There you have the proof that only in humility lies dignity and not, as you often think and feel, that to admit a wrong will injure your dignity. How often do you stubbornly persist in a point of view simply because you do not want to give in? I ask you, why not? The answer is, for the above-mentioned reason, your misunderstood conception of dignity that is really nothing else but pride, therefore the exact opposite of dignity. But spiritually unawakened people can so easily mistake these two!

So be careful, my friends, with all these masked and misrepresented divine currents that pose for the true and the good and the right. I may add here, in your world, your earth sphere, the tendency of such distortions is now very strong. In former times, the forces of darkness did not need to resort to such means. Humanity was still so low in its development that the outright lie was of a sufficient temptation to draw man away from the divine. Today humanity has sufficiently progressed so that the obviously wicked will not be a temptation for many, but only confusion and representing the bad as the good will effect that which the forces of darkness constantly aim at. This does make it more difficult for you, but you are obviously strong enough to overcome this difficulty in selecting carefully and discovering the false posing for the true.

As I said, I will occasionally discuss such distorted divine aspects, and if ever my friends wish to bring up one such subject, I will be glad to treat it here. Before we turn to your questions, there are two things I would like to say to you. The first is, there is a great, great blessing on this group, as well as on my group in Switzerland. The spirit world has planned great things. Some of my friends can begin to sense this. We have now the joy to see that two mediums, one here and one abroad, are beginning to be trained. This will mean a great deal. It will serve many purposes, not only when the training will be terminated but already while the training is still going on for some time. It will enable purification simultaneously for all concerned, not only the mediums and the manifesting spirits but also the attendant human beings. The reason that I announce this publicly tonight is, in the first place, that all friends following the teachings of this group should know about it, should be aware that this has greater meaning than most of you think. And furthermore, I have a practical reason that should be clearly understood by all concerned. I would like to make the following suggestion in this respect. All sessions in the training of our two mediums and, most important of all, the ensuing discussion that deals with the personal purification of the participants should be tape recorded, and the tapes exchanged between the two groups. Thus you will learn from one another. There should be a constant and regular exchange. Once this has been established and properly organized, it will run smoothly. It is just a question of organization. This is very important for both groups, particularly as far as the ensuing discussion is concerned. What has started in my little group here in this particular respect will be very helpful for my group over the ocean.

The second request I have to make tonight is really a favor I want to ask of some of you. As I said before, this group is very blessed, and blessed is every single one who is part of it. It would be a great joy for the world of God if all these little animosities and misunderstandings that are humanly

unavoidable in a group of this size would be straightened out and would be treated in a very spiritual attitude. You have your free will, but if you are willing, go to the person you do not like so much. Think carefully why you do not like this or that particular person. Try to be very objective, and you will surely find out that somehow your view is subjective. Perhaps your vanity was being hurt, or you have unwittingly hurt the vanity of the other person who has then reacted emotionally towards you, being driven by his emotions that he or she is not quite clear about. One can then always find rational reasons to explain away one's dislike. If there was no particular incident, it is sufficient if you just try to find the good in the other person and quietly try to find the objective reason for your reaction towards the other person. That will often be sufficient to establish a bond of love between the two people in question. Just try to find the soul and the heart of the other and leave off your hurt pride. Try to find the common denominator. For there is a common denominator in all of you. Build on that, do not build on your thoughts and feelings on that which you do not like, that may be there all right, but which you might not find half so disturbing if your vanity would not be hurt or if you would not project your own faults onto the other person. And show your own good sides in sincerity; show the generosity that must be in your heart, although sometimes, in some respects, hidden. In cases where there have been actual incidents, this should be considered with discretion, with tact. When or if it should be discussed depends how free you are of resentment and of blindness.

In some cases, I would suggest that these incidents are also brought to the inner circle. This would be very beneficial. The time will come when you will be able to talk freely to the person where you feel there is a misunderstanding, where you are hurt, where there exists a dislike. And always both parties are hurt. If you can be honest and detached from yourself at the same time, then listen quietly to the other person and try to understand his point of view without letting your so-called "dignity" stand in your way, being indignant, then you will see there was not cause for it at all. For all misunderstandings, all hurts are merely imaginary, my friends. They are the by-product on this earth sphere, in which you live partly, at least, in darkness. You think so many times you have reason to be hurt. But you have not! You can purify all the better if you take your courage into your two hands and make that first step to the very person you may misunderstand. You may see strongly only that which you do not like or which you feel directed against you in some way. Therefore you cannot see clearly. Intellectually you may say, "Oh, he or she may have wonderful qualities. I am sure of that, it could not be different." Yet emotionally you really do not think so, or, at least, you do not want to find out. By doing what I have suggested here, you would do yourself a great deal of good, and also to the other person involved, although this is not the main reason of my request. The main reason is that it would be so very important for the group as a whole, so very, very beneficial, my dear friends. So give your heart to the very person you think has hurt you.

All bad feelings, all bad thoughts add on to the destructive forces in the universe. If you could only vaguely realize how each one of these feelings, these emotions go into a big and ugly pool and finally are responsible for and add on to all the wickedness of wars, crime, injustice, and the hurts of this world! This should not lead you to deceive yourself, to force yourself to have thoughts that are not true because your feelings believe them. You know that this is never the right way. The way must always be first to have the courage to say, "These are my feelings. I know they are wrong, but they are that way." If you can detachedly observe these feelings and acknowledge them, then and only then have you made the first step for your own proper purification, and then the wrong thoughts and feelings (that you cannot avoid to have at present) will be much less forceful and do less harm to yourself and in the universe. The fact of your courageous recognition and your good

will to change lessens their impact. Their strongest impact lies when you are more or less unaware of them or if you try to justify them.

And now, my dear friends, I am ready for your questions.

QUESTION: I had asked about cases of split personality. I was wondering how it comes about and how a person of that kind can be unified or if a cure is possible at all?

ANSWER: It is possible to cure such people, but it depends how far advanced the case is. How it came about, I have explained already. How it could be cured, as I said, in the first place it is a question of degree. There are cases where an integration or unification seems really impossible. Then this is a karma that has to be gone through. But there are cases where unification or a cure can happen. And as a matter of fact, it has happened already. But I may say this, the further medicine, science and psychology advances in the spiritual realm, the more success there will be in cases like this. If your doctors understand this sickness, what it means spiritually speaking, and try to find the inner faults and responsible keynotes that originally caused the sickness -- whether in this life or in a previous one does not matter -- then a unification is possible. And that, unfortunately, has not yet been discovered, or at least only very superficially. If that is done in combination with breathing exercises so as to draw the subtle bodies firmer into the physical body, a greater likelihood for success, even in severe cases, exists. Whenever the subtle bodies extract themselves from the physical body, the entity is not conscious, and the other entities often take over. But if his or her own consciousness can be affected, then the necessary work in self-finding and in the proper teachings of the laws of life and the universe can be given. In the moments when the person is lucid, the work for the cure can be undertaken, but only then. But as you know, there are cases when there are no lucid moments; consciousness is completely outside the personality. Then it is a karma that has to be gone through like any other incurable disease. But the time will come when science recognizes the spiritual truths and laws, the existence of the subtle bodies, when methods will be found to draw in these constantly leaving subtle bodies, partly by breathing exercises and partly by certain medication. So then a greater chance for the necessary work will exist, and in future times the incurable cases will become more rare.

QUESTION: Can you please tell us what constitutes womanhood from a spiritual point of view?

ANSWER: The answer is really a very long one -- as long as the self-finding of an individual woman takes -- and yet it is also a short one. True womanhood means in the first place the full acceptance of being a woman with all this may apply in the most subtle and hidden regions of emotional reactions. There are many women who are outwardly perfect women or who appear to be. Yet in some respects, they rebel against certain facets of womanhood. I do not mean the coarser manifestations in the physical realm, emancipation and all that goes with it. I mean the subtle emotional currents that cannot be described simply in a few sentences. In a higher sense, womanhood means the state of being in some facets of the personality, not completely. Completely it does not exist, but in certain directions, in certain soul currents, in certain attitudes. Particularly today, women are emotionally often too active, and by that activity they reject womanhood. In a really healthy woman -- and they are just as rare as the really healthy man -- there must also exist a certain kind of activity just as a certain kind of passivity must exist in the healthy male. But these active and passive currents are differently distributed. Complete womanhood means giving. It

means warmth and the capacity to love in a certain way, as true manhood means, among many other things, the chivalry that can only evolve out of true strength, not the false strength borne out of weakness in which chivalry and protectiveness -- in a different way than female protectiveness -- has no room. Both true manhood and true womanhood have to be able to take on responsibility, each in their own different ways. If woman takes on male responsibilities -- not physically, for that may be a necessity that will not diminish her womanhood at all -- out of her own volition, borne out of her rejection of womanhood, she ceases to be a woman in certain respects. If man rejects his male responsibilities, protectiveness, and chivalry -- and certainly not only in a financial way -- he ceases to be a man in that respect. Womanhood means saying yes to certain passive states, and this is so subtle a matter that it can be easily misunderstood. I may express it best by saying it is saying yes to apparent and seeming humiliation. This does not imply, by any means, to be masochistic, to be weak, and to strengthen the lower nature of the partner. That would be a grave misunderstanding, one of those deviations we talked about before. In these words lie the essence, but a great deal more is in it that has to be found by each individual on her own path and cannot be broadly generalized. These words only represent a key; they may serve as a road map, but the way has to be found personally.

QUESTION: Our whole civilization today, the whole trend of competition with men goes of course against the law?

ANSWER: Absolutely.

QUESTION: Will that involve a danger in future civilizations?

ANSWER: I would not say in the future, I would say the danger lies for the present civilization.

QUESTION: It must hurt the future too?

ANSWER: No. For new souls will be incarnated that will set up new conditions after the souls now incarnated will have disappeared from this earth plane. These new souls bring different conditions with them. They have different problems, different karmas, and they will thus form circumstances on this earth differently. Of course, we see that on a larger scale, in terms of a few hundred years. Once the present civilization will have its decay -- not by complete destruction of this earth, as you fear, this will happen in much more subtle ways -- new conditions will arise out of souls that have other problems to work off until the cycle goes on to the same problems prevailing in your time when more or less the same souls will reach the earth again to complete the working off of these specific problems although by then some progress will have been made. So, if you mean by "future civilizations," the next few generations to come, yes. But that still belongs to the same group, it is still the same sweep, so to speak.

QUESTION: I would like to know why I feel so bad this week?

ANSWER: Oh yes, my dear friend, I need a little time. You see, my dear, dear friend, you can believe me when I say, strange as this may seem, this is a sign that you are improving. For there is no improvement possible without bringing the sore to the surface, and that always hurts. It is the same with physical sickness. If you have a sore full of pus under the surface of the skin, it hurts you

constantly, but somehow you have adjusted to the pain. But finally you made the decision to operate on this sore so as to be cured. Either you have it operated, or you use certain methods and medication to bring it to the surface. It swells, it becomes bigger, it becomes inflamed. It apparently becomes worse, and before it breaks open, the pains become infinitely worse than before when the sore was still under the surface poisoning your blood stream, perhaps affecting other areas of your body but hurting much less. As a reasonable human being, you understand that the increased pain you suffer now is part of the cure. You are going through the same process, for the soul operates on the same basic laws. I have given you the task to think of your fears. You could not think of them. That is a sign that your subconscious mind is still holding on to them. Something in you believes if you let these fears, drives, and desires become conscious, it means that you have to give in to them. Erroneously you think, as many do, to be aware of a wrong current automatically means to act it out. So you have to be clear in your mind that this is not so at all, quite on the contrary. Your hidden desires, which you fear, will come out in other ways and control your life, while your clear knowledge about undesirable currents will never force you to give in to them. It is important that you understand this clearly so as to be able to fight with yourself, to let out what is hidden within yourself. You think the hiding of certain drives and desires which you fear immensely is a protective measure. And that is why your subconscious still refuses to let them out. You think that is the only way to prevent you from giving in to them. Because part of you has made the necessary steps to bring them up, another part of your personality fears this and registers anxiety because of it. Every human being who is on the path goes more or less, in one way or another, through the same procedure. You are no exception. And only by freely recognizing thus far covered and hidden desires, trends, currents, and the fear of them, by acknowledging them, will you gradually be able to change them -- not immediately, gradually -- according to spiritual law. That is purification. Purification does not mean that you hide the sick and the wrong and force yourself to have thoughts you know are right but you cannot live up to yet in your emotions, and whenever fragments of such thoughts, manifestation of them, come up in your mind, you anxiously push them away, wanting to be "good." That is never the way. Mankind often deludes itself in thinking this procedure means purity. To reach this kind of perfection and purity takes a long, long time, and in the meantime you just have to content yourself with being what you are, accepting your still imperfect condition without despair but with courage and good will to effect a gradual spiritual growth in you that is not built on self-deception.

The type of purity you desire and that leads you to hide yourself from yourself will take many incarnations for all of my friends. The maximum of purity you can really and truly attain presently is the self-honesty that can say: "Such and such are my desires now. I do not fear them because by seeing them clearly I can control them. I know they are wrong, but in this or that respect I still feel that way although I do not like it." In this way, by doing this again and again, gradually these currents will change, especially as you begin to understand their motives better, which can only happen after the major step of letting them come to the surface has been done. If you develop this kind of courage, if you fight this battle, you will have revelations about your own self, the lower, as well as the higher one, and then you will be free. This courage is still lacking in you. You are still driven by subconscious emotions, and therefore you are depressed. That is the problem in a nutshell, my friend, that you have to go through, as all my friends do who are on the path. There is no other liberation possible than the course of action I recommend. As long as one struggles against these recognitions, that long will you be torn, unhappy, full of anxiety and disharmony. And your inner, and therefore eventually your outer, conflict will increase. The outer conflicts are

nothing but an image, the projection, a symbol of these very inner conflicts that are always basically the same. The question is "Do I face myself or don't I?" Do you understand?

QUESTION: Yes. May I ask you, what kind of revelations do you mean?

ANSWER: Well, I think I have made it quite clear. Revelations about your own fears and why you are afraid, your own desire currents, their discrepancies and contradictions and certain attitudes that may not correspond to certain conscious ethical ideas: these will be the revelations. But once you have embraced and acknowledged and accepted them and want to face in you whatever it is, these revelations will not be burdensome but will be the greatest, the most liberating victory. Read my words carefully. Perhaps you will understand more than of what I said. Show them to your doctor, work it out with him together. And when you come next time for a personal session, I will help you further. But in the meantime, think about it. It will help you. There is nothing to be worried about, my friend. As I said before, this is a sign of improvement. Without the sore breaking out, you could not reach the goal of freedom and liberation. Do you understand? Do not worry. You will be protected and guided as long as you do not give up this fight.

QUESTION: Is it because womanhood has to be learned that there are about twice as many women incarnated on earth today?

ANSWER: Well, I would not say it is that simple. That would not be quite logical. Let me put it this way. There are several factors responsible that all play together and form one whole. As we discussed a while ago, when civilization reaches a certain point while not remaining in tune with spiritual progress, repercussions are unavoidable which gradually destroy this particular civilization. This can happen in many ways. The overflow of the female sex is part of the result mentioned here. It is also the result of a current in women rejecting their womanhood, which question was discussed tonight. Thus true womanhood has been greatly perverted, distorted. Woman wants to imitate man, wants to compete with him, not always outwardly, but so often, so very, very often emotionally. The result is an overflow. For life's laws and lessons are wise not only as far as such an individual is concerned, but this wisdom extends much further. Thus the comparative scarcity of man will ultimately teach the woman to be really a woman again. But you have to take that on a wider scale. Temporarily the effect will be in some instances an opposite one, which is comparable to the breaking out of the sore. In future incarnations, this must straighten itself out with the individual as well as with womanhood as a whole and therefore with mankind altogether. Only if the individual woman will learn what true womanhood in the spiritual sense really means, not superficially, but deep down, then and then only a leveling out will occur. The same has happened in former civilizations in the opposite way. Manhood was distorted, exaggerated into a wrong extreme: too much power in the wrong way, subjugation of the woman. Then the opposite occurred, too many men, not enough women. And by man's false conception of manhood, he has not only harmed himself but has brought about or effectuated woman's wrong reaction which led to womanhood's decline. One extreme always leads to the opposite wrong extreme. Pure manhood will help along pure womanhood, and the same holds true the other way around. If you follow history from that point of view, when there was an overflow of the male sex and when of the female sex, you will always find that in the preceding centuries there was a strong emphasis on the wrong extreme, one way or the other as the case may be that then resulted in an overflow of the respective sex. Is that clear?

QUESTION: What connection is there with ways of nature, the animals for instance, where there are always more females?

ANSWER: That has a very different reason. In the animal world, polygamy does not matter. Therefore one male would be sufficient for several females. Procreation is not hindered by an overflow of the female sex. But man's striving higher on the spiritual road necessitates that he overcomes his animal nature that makes him polygamous, while his spiritual nature strives for monogamy, that is, union with one partner.

QUESTION: May I ask a question concerning certain spiritual leaders, for instance, Swedenborg, Dr. Steiner, Mrs. Eddy, Blavatsky, etc. What part do they play in spirit. Do they still work for their groups?

ANSWER: Not necessarily. Some of them do, some of them do not. It is impossible to make a general statement here. It depends entirely on the case. There may be some great spiritual leaders who have done a great deal of good on this earth, yet they may have neglected some part of their own purification. In some instances, this purification can be conducted in the spirit world while still being active in their own former group; in other cases exactly the opposite may be necessary. In these latter cases, they may be given completely opposite tasks that have nothing to do with the work they have fulfilled in order to bring about a harmony in their soul.

QUESTION: So the connection on earth can be disconnected?

ANSWER: It can be and often is. Of course, I have no right to be specific and tell you what these souls are doing or where they are. In most cases, I do not even know it. I would have to make my inquiries, and I would only do so if there were a good purpose, which there is not in this case. I just can tell you generally that each case is considered individually.

QUESTION: Is there such an organization as the "White Brotherhood," or is that name used by man?

ANSWER: What is referred to as the "White Brotherhood" is really nothing else but the organized spirit world of God. There may be a certain sphere within a sphere that has as its task a certain type of truth teaching destined for a certain type of earth people. They may have assumed that name for the purpose of identification. That is very possible. There are innumerable spirits and spheres active in the plan of salvation in many different ways and facets. I could not possibly be informed about all of them. Ours is too vast a world, my friend. But generally speaking, one may safely assume that the "White Brotherhood" stands in opposition to the Black Brotherhood.

QUESTION: A woman I was very friendly with committed suicide recently. Is there anything I can do for her but prayer?

ANSWER: Only prayer, my child. The time is too short that help could be given. Prayer will reach her at one time, if not now.

My dear friends, I will retire now, and I say to all of you, hold on to the path where you are. Do not let it go, please my friends, do not let it go. You would regret it so very, very much, and

nothing, nothing can be worth it -- nothing! Whatever else you do, remain on this road of self-purification, for therein lies the key to your life. And if you have not entered this road yet or only partly so, fight it through. Ask God in the simplest terms concerning your problem. Ask Him for light and vision so that you understand why. Ask Him for the strength, and if you will knock with an open heart, He will open unto you. Receive divine blessings, and make these blessings a part of the fight that every single person on this path or before entering this path wholly has to follow through. Take this blessing, and use it where it is most important for you. You can use it if you think of this form as the golden ray it is, love and courage streaming into you at this moment. Be in peace, my friends, be in God!

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