

Pathwork Guide Lecture No. 44
An Unedited Lecture
January 16, 1959

THE FORCES OF LOVE, EROS, AND SEX

Greetings in the name of the Lord. I bring you blessings, my dearest friends, blessed is this hour.

Tonight I would like to discuss three particular forces in the universe. These are the love force, as it manifests between the sexes, the erotic force, and the sex force. These are three distinctly different principles, or forces, that manifest on each plane in a different way -- from the highest to the lowest. Humanity has always confused these three principles. In fact, it is often ignored that these three separate forces exist and what the differences are. There is so much confusion about this among human beings that it will be quite useful for my friends to hear once how it is in reality.

The sex force is the creative force on any level of existence. In the highest spheres, the same sex force creates spiritual life, spiritual ideas, spiritual concepts and principles as it also does on your earth sphere. But in the lower planes, the pure and unspiritualized sex force creates life as it manifests on that particular sphere, or, let us say, the outer shell or vehicle of the entity destined to live in this sphere.

The erotic force is one of the most potent forces in existence, and it has a great amount of momentum and impact. It is supposed to be the bridge between sex and love, yet it rarely is. In a spiritually highly developed person, the erotic force is used to carry, so to speak, the entity from the erotic experience -- which in itself is of short duration -- into the permanent state of pure love. The strong momentum of the erotic force alone carries the soul just so far and not further. It is bound to dissolve if the personality does not know how to learn to love, if he or she does not cultivate all the qualities and requirements necessary for true love. Then, and then only, the spark of the erotic force will constantly remain alive. Alone, without love, it cannot. It burns itself out. And this, of course, is the trouble with marriage. Since most people are incapable of pure love, they are also incapable of the ideal marriage.

Eros seems in many ways similar to love. It brings forth impulses in a human being that he would not have otherwise, impulses of unselfishness and affection he might have been incapable of before. This is why eros is so very often confused with love. But it is equally often confused with the pure sex instinct, which also manifests as a great urge.

I would like to show you, my friends, what the spiritual meaning and purpose of the erotic force is, particularly as far as humanity is concerned. Without eros, many people would never experience the great feeling and beauty that is contained in pure love. They would never get the taste of it, and their yearning for love would remain deeply covered in their soul. Their fear of love would constantly remain the stronger urge. Eros is the nearest thing to love the undeveloped spirit

can experience. It lifts the soul out of her sluggishness, out of mere contentment and vegetation. It causes the soul to surge up, to go out of itself. When this force comes upon the most undeveloped person, he will become able to surpass himself. Even a criminal will feel temporarily, at least towards that one person, a goodness he has never known. The utterly selfish person will, while this feeling lasts, have unselfish impulses. The lazy person will get out of his inertia. The routine-bound person will naturally and without great effort get rid of his static habits, and so on and so forth. This erotic force will lift the person out of his separateness, be it only for a short time. And this gives the soul a foretaste of unity and teaches the fearful psyche the longing for it; that is, this longing becomes more conscious after the erotic experience. The stronger one has experienced it, the less contentment the soul will find in the pseudosecurity of separateness. During the experience of eros, an otherwise thoroughly self-centered person may even be able to commit a sacrifice. So you see, my friends, eros enables the personality to do many things that he is disinclined to do otherwise, things that are closely linked with love. It is easy to see why eros is so often confused with love. Why then is it different from love? Because love is a permanent state in the soul. Love can only exist if, through development and purification, the basis for it is prepared. Love does not come and go at random. But eros does. Eros hits with a sudden force, finding the person often unawares and even unwilling to go through this experience. And only if the soul is prepared to love, has built the foundations for it, will eros be the bridge to that particular form of love as it manifests between the sexes.

Thus you can see how important the erotic force is. Many a human being would never be lifted out of himself, would never see beyond himself, would never be ready for a more conscious search for the breaking down of his own wall of separation unless the erotic force would not "hit" him and get him out of the rut. The erotic experience puts the seed into the soul so that it longs for unity. And unity is the great aim in the plan, for as long as the soul is separate, loneliness and unhappiness must be the result of it. The erotic experience enables the personality to long for union with at least one other being. In the heights of the spirit world, union happens with all beings -- and thus with God. Therefore, on the earth sphere, the erotic force is a propelling power in itself, regardless of whether or not it is understood in its real meaning, and regardless of the fact that it is often misused and enjoyed while it lasts for its own sake but not utilized to cultivate love in the soul. Then, of course, it peters out. But nevertheless, the effect will inevitably remain in the soul.

Eros suddenly comes to man in certain stages of his life, even to those who are afraid of the apparent risk of the adventure out of their separateness. He who is afraid of his emotions and afraid of life as such will often do anything in his power (subconsciously and ignorantly) to avoid the great experience of unity. Although this fear exists in many, many human beings, there are few, indeed, where there is not some opening in the soul where eros cannot effect it inadvertently. With the fearful soul who resists this life experience, this is good medicine regardless of the fact that sorrow and loss may follow this experience due to other psychological factors too varied to enumerate now. However, there are also those who are overemotional, and although they may know other fears of life, they are not afraid of this experience. In fact, the beauty of it is a great temptation to them, and therefore they hunt greedily for it. They look for one subject after another. They are emotionally too ignorant to understand the deep meaning of eros; they are unwilling to learn pure love; they simply use the erotic force for their pleasure; and once it has worn out, they hunt elsewhere. This is abuse and cannot remain without effect either. This type of personality will have to make up for this abuse (ignorant as it may have been), just as the overfearful coward will have to make up for trying to cheat life by hiding from it and thus withholding from the soul a valuable medicine if used

properly. As I said, with most people of this category, there is a vulnerable point somewhere in the soul through which eros can come in. But there are also a few who have built such a tight wall of fear and pride around their soul that they truly avoid this part of the life experience and so cheat their own development in a certain way. This fear might exist because in a former life unhappiness resulted out of this life experience, or perhaps because the soul has greedily abused the beauty of it without building it into love. In both cases, the personality may have resolved to be more careful. If this resolve is too rigid and stringent, the opposite extreme results. In the next incarnation, circumstances will be chosen in such a way that a balance will set in until the soul reaches the harmonious state where no more extreme exists. This applies to all aspects of the personality, thus also regarding this particular subject. In order to approach this harmony, at least to some extent, the proper balance between reason, emotion, and will has to be achieved in the personality.

The erotic experience will often mingle with the sexual urge, but it does not always have to be that way. These three forces -- love, eros, and sex -- often appear completely separately, while sometimes two mingle. Let us say eros and sex; or eros and love, as much as the soul is capable of; or sex and a semblance of love, again as far as the capacity reaches. Only in the ideal case do all three forces mingle harmoniously.

The pure sex force is utterly selfish. Where sex exists without eros and without love, it is referred to as "animalistic." Pure sex exists in all living creatures: animals, plants, and minerals. 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 the former two do not exist anymore with the higher developed being, but rather that all three blend in harmoniously and are refined, becoming less and less selfish. Nor does this mean that a human being cannot try to attempt this harmonious blend of all three forces.

In rare cases, eros without sex and love exists too, at least for a limited time. It is what is referred to as "platonic love." But usually, sooner or later, at least with the somewhat healthy person, eros and sex mingle. The sex force, instead of being suppressed, is taken up, so to speak, by the erotic force, and both flow in one current. The more these three forces remain separate, the unhealthier the personality is.

Another possibility, particularly in relationships of long standing, is the combination of a certain kind of love (it cannot be perfect unless all three forces blend together, but let us say the nearest thing to it) and sex, but without eros. There is a certain amount of affection, companionship, fondness, mutual respect, and a sex relationship that is crudely sexual without the erotic spark that has evaporated some time ago. When eros is missing, the sex relationship must eventually suffer. Now this is the problem with most marriages, my friends. And there is hardly a human being who is not puzzled by this question of what to do to maintain that spark in a relationship that seems to evaporate the more habit and knowledge of one another sets in. You may not have thought of it in exactly the terms I am using, thinking of three distinct forces; yet you know and sense that something goes out of a marriage that was present at the beginning, this certain spark that is actually eros. You find yourself in a vicious circle and thus think that marriage is a hopeless proposition. No, my friends, it is not, even if you cannot as yet attain the ideal stage. But let me now tell you about the ideal partnership love between two people. I said already that 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 when a person makes an immature choice. I am discussing the case where the choice is a mature one, and yet one cannot get over the pitfall of time and habit because elusive eros has disappeared. With sex it is the same. 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 seek eros elsewhere. For the sexual relationship must eventually suffer if eros is not maintained. And how can you keep eros? That is the big question, my dear ones. And this question I will attempt to answer now. Eros can only be maintained if it is used as a bridge to true partnership in love in its highest sense. And how this is done, we will discuss now. Let us first see what is the main element in the erotic force. When you analyze it, you will find that it is the adventure, the search for the knowledge of the other soul. This desire lives in every created spirit. This inherent life force must bring the entity finally out of separation. Eros strengthens the curiosity to find 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 and have revealed all there is to reveal, or all you are willing to reveal, 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 revealing is reached, usually a quite superficial one, one is under the impression this is all there is to it, and one settles down to a placid life without further searching. This far, eros carries you with his strong impact. But after this point is reached, your further will to search the unlimited depths of the other person and voluntarily reveal and share of your own inward search within yourself determines the fact that you have used eros as a bridge to love -- which is always determined by your will to learn how to love. And in that way, you will maintain the spark of eros contained in your love. Only in this way you will continue to find the other and let yourself be found. There is no limit, for the soul is endless and eternal; a whole lifetime would not suffice to know it. There can never be a point at any time 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 changes constantly. It has the possibility to reveal even deeper layers that exist already, apart from any change. The soul is in constant change and movement, as anything spiritual is by its very nature. Spirit means life and life means change. Since soul is spirit, the soul can never be known utterly. If man had the wisdom, he would realize that and make of marriage this marvelous journey of adventure it is supposed to be, forever finding new vistas instead of simply being carried as far as the first momentum of eros. You should use this potent momentum of eros as the propelling force it is to begin with, finding with it and from it the urge to go on further "on your own steam," so to speak. Then you have brought eros into true love in marriage.

Marriage is meant by God for human beings, and the divine idea and purpose is not merely procreation of life. This 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 soul, to discover ever and ever new vistas of the other being. The more this happens, the happier the marriage will be, the firmer and safer it will be rooted, the less danger of an unhappy ending, and the more it fulfills spiritually its purpose. In practice, however, it hardly ever works that way. You reach a certain familiarity and habit, and you think you know the other, and 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 you, but that is all. And since this search for the other being, as well as one's own revelation, requires a certain amount of inner activity and alertness, and since man is often tempted into inner inactivity (outer activity may be all the stronger as an overcompensation), he is tempted into a state of restfulness under the delusion of already knowing each other fully. And this is the pitfall. It is the beginning of the end at worst, or it is compromise and second-best because of the gnawing unfulfilled longing. At this point, your

relationship begins to become static. It is no longer alive even though it may have its very pleasant facets. Habit is a great temptress. The temptation of it is the sluggishness and inertia in which one does not have to try and work, the comfort of not having to be alert anymore.

Two people may arrange an apparently satisfactory relationship, and as the years go on and on, two possibilities occur. Either one or both become openly and consciously dissatisfied. The need of the soul is to surge ahead and find and be found so as to remove separateness, regardless of how strong the other side of the personality fears it and is tempted by inertia. This dissatisfaction is either conscious (although in most instances, one ignores the real reason for it) or unconscious; the dissatisfaction is stronger than the temptation of the comfort of inertia and sluggishness. Then the marriage will be disrupted, and one or both partners delude themselves that with a new partner it will be different, particularly after eros has perhaps struck again. As long as this principle is not understood, a person may go from one partnership to another, sustaining his feelings only as long as eros works by himself. Or the temptation of "peace" is stronger, then both partners may remain together, and they may certainly fulfill something together, but a great unfulfilled need will always lurk in the soul. Since man is by nature the more active and adventurous, he is, as you say, polygamous and therefore tempted much more to infidelity than woman. Thus you will also understand why man is polygamous and what the underlying motive for man's inclination to be unfaithful is. Woman tends much more to be sluggish and is therefore better prepared to compromise. This is why she is monogamous. But of course, there are exceptions in both sexes. Such infidelity is often equally puzzling to both partners -- to the active one as much as to the "victim." They do not understand. The unfaithful one may suffer just as much as the one towards whom he is unfaithful. And in the other possibility, the one of compromise, both stagnate, at least in one very important aspect of their soul development. They find refuge in the steady comfort of their relationship. They may even believe that they are happy in it, and this may be true to some degree. The advantages of friendship, companionship, and mutual respect, and a pleasant life together with a pleasantly established routine outweigh the slight and quiet unrest of the soul; and they may have enough discipline to remain faithful to one another. Yet an important element of their relationship is missing. The element of revealing the soul as much as possible.

Only when two people do so, can they purify together, helping each other -- even without so much as doing the work this path shows you. I mean, it could be thinkable that two developed souls who have this knowledge of purification in their subconscious ignore the various steps of these teachings, and yet they fulfill each other by revealing themselves, by searching in the depths of the other's soul. Thus what is in the soul also comes out into both their conscious minds. By doing so, purification takes place. And simultaneously the life spark is maintained in the relationship so that it can never stagnate and reach a "dead end." For you who are on this path, how much easier it will be to overcome the pitfalls and dangers of marital relationship, to repair damage that has occurred unwittingly and ignorantly. And should you find yourself alone, you may by this knowledge and this truth I show you repair the damage that you have done to your own soul by wrong concepts that slumber in you, by discovering your fears of the great adventurous journey together which will be an explanation of why you are alone. This understanding will make it easier and may even enable your emotions to change sufficiently so that your outer life may change too. This depends on you. He who is unwilling to take the risk of this great adventure upon himself cannot succeed in the greatest venture humanity knows -- marriage.

In this way, my dear friends, you not only maintain eros, this vibrating life force, but you also transform it into true love. Only with this true partnership of love, together with eros, will you discover new levels of being in your partner that you have heretofore not penetrated. And you, yourself, will purify equally by putting your pride away and reveal yourself as you really are. In this way, 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 ones but also the real ones, those you may not even be aware of yourself. Then your love will remain alive. It will never be static; it will never stagnate. You will never have to search elsewhere, for there is so much to see and discover in this land of the other soul you have chosen and you continue to respect but in which you begin to miss the life spark that has once brought you together. You will never have to be afraid of losing the love of your beloved; this fear will only have justification if you refrain from risking the journey together.

This, my friends, is marriage in its true sense and the only way it could be the glory it is supposed to be. Each one of you should think deeply if you are afraid to leave the four walls of your own separateness. Some of my friends are unaware that this wish is almost a conscious one. 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 the deep yearning of your soul. But aside from this yearning and aside from the superficial selfish reasons of your unfulfilled desire for partnership, there must also be an unwillingness to share your life really in its deepest sense, an unwillingness to risk the journey and adventure of revealing yourself. An integral part of the life experience remains to be fulfilled by you, if not in this life, then in future ones. Only when you meet love, life, and the other being in such readiness, will you be able to bestow the greatest gift on your beloved -- namely yourself, your true self, your real self. And then you must inevitably receive the same gift from your beloved. But in order to do that, a certain emotional and spiritual maturity has to exist. If this maturity is present, you will intuitively choose the right partner who has in essence the same maturity and readiness to embark on this journey. The choice of partners who are unwilling to do so evolves out of the hidden fear to do it yourself. You magnetically draw people and situations towards you who correspond to your subconscious desires and fears -- you know that.

Humanity is, on the whole, very far from this ideal. 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 can learn so much wherever you stand, be it only in understanding why you cannot realize the happiness which a part of your soul is yearning for. To learn that is already a great deal and will enable you in times to come -- in this life or in future ones -- to get a step nearer to the realization. Whatever your situation is, whether you have a partner or whether you are alone, search your heart, and it will furnish you with the answer for your conflict. The answer must come from within yourself, and in all probability it will be in connection with your own fear, unwillingness, and ignorance of these facts. Search and you will know. Understand what God's aim is in the partnership of love: the complete revelation of one soul to another, mutually -- not a superficial revelation. Oh yes, physical revelation is easy for many. And emotionally you go up to a certain degree -- usually as far as eros carries you. But then you lock the door, and that is the moment when your trouble begins.

And there are many who are not even willing to reveal anything. They want to remain alone and aloof. They do not touch the experience of revealing themselves and of finding the soul of the other person. They avoid this in every way they can. Thus, my dear ones, you will understand how

important the erotic principle is in your sphere. For this helps many who may be unprepared and unwilling for the love experience. It is that which you call "falling in love" or "romance." In this way, the personality gets a taste of what the ideal love could be. Thus, as said before, many use this feeling of happiness arbitrarily and greedily, never passing the threshold into true love by which much more is demanded of the person in a spiritual sense -- thus forfeiting the aim their soul is striving for. This extreme is as wrong as the other where a person locks the doors so strongly that even the potent force of eros cannot penetrate. But unless the door is not too tightly closed, it comes to you at certain stages of your life. If you can then bridge eros into love, that depends on you, on your development, on your willingness, on your courage, on your humility to reveal yourself. Are there any questions in connection with this subject, my dear friends?

QUESTION: Yes. It is so difficult for the woman to talk to a man. Men don't answer when one tries to get into a conversation touching the emotional understanding. That makes it very, very difficult for the woman.

ANSWER: Here is a great error, my dear. But let us establish first 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, intellectually inclined. By that, I do not mean that he has to be "an intellectual." It is simply that usually the reasoning faculty is stronger in men. The revealing of the 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. Now the mistake you make is believing that revelation and the meeting of souls is brought about by talking. Oh, it may be a temporary crutch, it may be one detail; or rather it may be simply a tool, a means to express certain facets. But this is all. It is not in the talking that you find the other soul or that you reveal yourself. As I said, this may be a part of it. It is in the being that determines this whole and basic attitude. It is the woman who is the emotionally stronger one. 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 part of her partner, he will respond, provided he has the maturity. He must respond. Whether this response happens occasionally through a conversation, or not, is not so important. It is not a question of a verbal discussion in order to find the other soul. Certainly, speaking is also a part of it, and all the other faculties are involved. But the ability to speak about things is not the determining factor. First the inner basis has to be established. Then you will be flexible enough to use all the faculties God has given you. Finding and meeting the other soul goes into the state of inner being, and the doing is only an incidental result, detail, and part of the outer manifestation. Is that clear?

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 make the first necessary steps after eros does not work anymore on his momentum. But both have to have the basic willingness to go on this journey together. As said before, the woman often finds it easier to reveal herself, to let the emotions come out. And as also said, the mature woman who is truly willing to undertake the adventure of true marriage will have mature and healthy instincts to find the right partner. The same applies to the man, of course. Once this principle of willingness is existent in both, one may lead the way; it does not make any difference who starts it. It may often be the woman, but it may also be the man at times. Whoever starts it, a period will come where the other one will lead the way and help. It must alternate if the relationship is healthy. If it is alive and flexible, it is bound to change

constantly. And whoever is at any given time the stronger, the leader, will help for the liberation of the other. For this is a liberation. Liberating the other soul out of the prison of loneliness, thus liberating the self. This prison may even appear comfortable if you live and stagnate long enough in it. One should not wait for the other to start. He who is at that instant more mature and courageous will start and will thus raise the maturity of the other which may then surpass his own so that the helper becomes then the helped one; the liberator becomes the liberated.

QUESTION: When you talk about the revelation of one soul to the other, does this mean that on a higher level this is the way the soul reveals itself to God?

ANSWER: It is the same thing. But before you can truly reveal yourself to God, you have to learn to reveal yourself to another beloved human being. And when you do that, you reveal yourself to God too. Many people want to start with revealing themselves to God directly, to the personal God. And actually, deep in their heart it is only a subterfuge because it is abstract and far. What they reveal, no other human being can see or hear. One is still alone. One does not have to do the one thing that seems so risky and that needs so much humility and thus appears humiliating. But by revealing yourself to another human being, you accomplish so much that cannot be accomplished by revelation to God who knows you anyway, who really does not need your revelation. By finding the other soul and meeting it, you fulfill your destiny. And when you find another soul, you also find another particle of God. And if you reveal your own soul, you reveal a particle of God and give something divine to another person. And 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 it is that is your true self which is longing to reveal itself. Without eros, you are merely aware of the outer lazy layers. Do not escape eros when it wants to come to you. If you understand the spiritual idea behind it, you will use it wisely, and God will be able to lead you properly and will enable you to make the best of it -- to help another being and yourself into true love where purification must be an integral part, although it manifests differently than in the work on this path. The latter will help you towards this type of purification.

QUESTION: Is it possible for a soul to be so rich that he can reveal himself 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?

ANSWER: No, it is certainly not. And when someone thinks it may be within the scheme of spiritual development, it is again a subterfuge. The personality is looking for the right partner. Either he is too immature to have found the right partner at all, or the right partner is there, and the polygamous person is simply carried by eros' momentum, never lifting this force up into the volitional love that demands overcoming and working to pass the threshold I mentioned before. In cases like this, the adventurous personality is looking and looking, always finding another part of a being, always revealing himself only so far and not further, or perhaps revealing each time another facet of his personality; but when it comes to the inner nucleus of the personality, the door is shut, eros departs, and a new search is started. Each time, it is a disappointment that can only be understood when you understand these truths. Also pure sexual instinct mingles into the longing

for this great journey. Sexual satisfaction must also begin to suffer if the relationship of two people is not kept on the level I show you here. It is in fact inevitably of short duration. It is not a question of richness to be able to reveal oneself to many. In such cases, one either reveals the same all over again to new partners or, as said before, different facets. The more partners you try to share yourself with, the less you give each. That is inevitably so, it cannot be different.

QUESTION: Certain people believe they can cut out sex and eros, they can cut out the desire for a partner and live completely for love of humanity. Do you think it is possible that man or woman can swear off this part of life?

ANSWER: It is possible but it is certainly not healthy, nor 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 a particular karma or fate, either because that soul is already so far developed and has gone through this experience and just comes for a certain mission, or because of certain karmic reasons that have to be paid off. But in most cases -- and this I can safely generalize -- if such a thing happens, it is unhealthy, it is an escape, and the real reason is fear of love, fear of the life experience, all of which is rationalized into sacrifice. Anyone who would come to me with just such a problem, I would say, "Examine yourself, go below the surface layers of your conscious reasoning and explanations for your attitude in this respect. Try to find out whether you fear love and disappointment. Isn't it more comfortable to just live for yourself and have no difficulties? Isn't that what you feel deep inside and which you want to cover up with other reasons? This great humanitarian work you want to do may be a worthy cause, indeed. But do you really think one excludes the other? Wouldn't it be much more likely that the great task you have taken upon yourself would be better fulfilled if you learn personal love?" If all these questions are truthfully answered, such a person would be bound to see that he is escaping. Personal love and fulfillment is man's and woman's destiny in most cases, for so much can be learned in it that cannot be attained in any other way. And to make a durable and solid relationship in a marriage is the greatest victory man can achieve, for it is one of the most difficult things there is, as you can well see in your world. This life experience will bring the soul closer to God than the lukewarm good deed.

QUESTION: I was going to ask, in connection to my previous question, about celibacy which is supposed to be a highly spiritualized form of development of certain religious sects. And on the other hand, there is polygamy which also is recognized in religion (the Mormons for instance). I understand what you said, but how do you justify these attitudes on the part of people who are supposed to look for unity with God?

ANSWER: In every religion, human error exists. In one religion, it may be one error, in other religions a different one. Here you simply have two extremes. When such dogmas or rules come into existence in the various religions -- one extreme as well as the other -- it is always a rationalization and subterfuge that the individual soul constantly experiences: the explaining away with good motives of the currents of the fearful or greedy soul. There is another thing I ought to mention that accounts for the common belief that anything pertaining to sex is sinful. The sex instinct arises in the infant. The more immature the creature, the more sex is separated from love and therefore the more selfish. Anything without love is sinful, if you want to use this word. Nothing that is coupled with love is wrong -- or sinful. There is no such thing as a force, a principle, or an idea being sinful as such -- not sex, nor anything else. Thus, in the growing child that is naturally immature, the sex drive will first manifest selfishly. Only if and when the whole personality

grows and matures harmoniously, will sex become incorporated with love. But due to the fact that, out of ignorance, humanity has long believed that sex as such is sinful, it was kept hidden and, therefore, this part of the personality could not grow up. Nothing remaining 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 the truly spiritual person abstains from it. One of those famous vicious circles came into existence. Because of this belief, the sex instinct could not grow and melt with love. And because of this fact, it often is selfish and loveless, raw and animalistic. If people would realize -- and they begin to do so more and more -- that the sex instinct is as natural and God-given as any other universal force and not more sinful in itself than any other existing force, they would break the vicious cycle, and more human beings would let their sex drives mature and mingle with love -- and eros, for that matter. 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 to be unable to have sexual feelings with the person they love most. This exists quite often in one form or another although it seems an extreme case. Because of these conditions and this vicious cycle, humanity came to believe that you cannot find God when you indulge in your sex urges. This is all wrong. It cannot truly work out because you cannot kill off something that is alive. You can only hide it so that it will come out in other ways that may be much more harmful. Only in the very rarest cases is the sex force really sublimated so that this creative force manifests in other realms. This sublimation in its real sense can never occur when there is fear and escape involved, as is the case with most human beings. Does that answer your question?

QUESTION: If two young people fall in love and marry and they are not mated 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: If both are willing to learn love for one another and gain maturity together, even where an immature choice has been made, it could still become a successful marriage but only if both are willing and are clear what marriage is supposed to be. If both do not have the will and sense of responsibility to do that, they will not have the desire to make that journey together.

QUESTION: Where does love and understanding of friendship fit into this picture? Just friendship between two people?

ANSWER: Friendship is brotherly love. That friendship can also exist between man and woman is something else again. Eros may want to sneak in, so to speak, but still, will and reason can direct the way in which feelings will take their course. That is why, in the well-balanced personality, reason must play a role and will help to direct the emotions, preventing the feelings from going into an improper channel. There, the discretion and the balance between reason, emotion, and will is necessary.

QUESTION: Is divorce against spiritual law?

ANSWER: Not necessarily. We do not have fixed rules like that. There are, of course, cases when divorce is an easy way out, a mere escape. There are other cases when divorce is reasonable because the choice 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 cleanly rather than to let one prevent the growth of the other. That happens. It is better to terminate a mistake than to remain indefinitely in it without finding an effective remedy. One should not, however, go out of marriage lightly. Even though it 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 overcome the hurdles that are in the way due to one's own inner mistakes, and try to make the best of it if both are in any way willing. It cannot be generalized to say that divorce is either wrong in any case or that it 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. You can make yourself ready by trying to make the best of your past mistakes and learn from them.

My dearest friends, think very well about what I said. There is much food for thought in what I told you, for each of you here, for all those who are not here but will read my words. There is not a single friend who cannot learn something from it. And I want to close this evening with the assurance to all of you that we, in the spirit world, are deeply grateful to God for your good efforts, for your improvement. It is our greatest joy and our greatest happiness. 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!

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.