

Pathwork™ Steps

THE FORCES OF LOVE, EROS, AND SEX

Quotes from Pathwork Lecture 44

The full text of this lecture is available at www.pathwork.org

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.

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.

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.

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. ... 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. ... 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. ... 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.

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.

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.

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. ... 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. ... 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. ... 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. ... 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.

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. ... 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.

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. ... 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.

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.

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. ... 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.

Guide Lecture quotes © The Pathwork Foundation 1999
Full Text of all lectures may be downloaded at www.pathwork.org

Pathwork™ Steps

THE FORCES OF LOVE, EROS, AND SEX

Worksheet for Pathwork Lecture 44

LOVE

“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.”

1. Can you find the place in you that is deeply afraid of loving honestly and openly, of revealing yourself completely to another? Make a list of all your objections to loving.

(Allow yourself to be honest here- allow even the undeveloped or immature places within you some expression of their fears. Until you find all of your objections, you will not be able to resolve them, and your life will manifest the results of such unconscious beliefs.)

2. What are your demands? What conditions do you place upon the other before you would love them? Make a list of all the requirements the other person would have to meet in order for you to be able to love them fully. (Once again, be as honest as possible without judgment. If your beloved *must* have a particular characteristic, allow the demand to come forward.)

“...your subconscious affects the subconscious of the other person. You go through life resenting other people because they do not respond to your outer actions. You are yourself unaware of what your inner actions are. Your inner actions or reactions are accurately perceived by your fellow human beings, and they react to that part of yourself. Their souls hear that voice, or perceive with other inner sense organs of hearing, seeing, smelling, tasting. That is why the subconscious of one affects the subconscious of the other.” (Lecture #73, Compulsion to Recreate and Overcome Childhood Hurts)

3. Stand in the place of the Observer Self (described in Chapter 3 of The Undefended Self by Susan Thesenga and in Lecture #7).

Can you imagine how your objections and your demands might affect or have affected those whom you professed to love?

Can you accept that ‘your life does not lie’? Do your demands and beliefs affect others?

EROS

“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.” “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.”

4. Recall a time in your life when you felt strong Eros- for a person, a task, a life situation or even for God. Spend some time remembering the feelings and events. You may have to revisit several memories in order to find a particularly strong sense of Eros- allow yourself to understand on an intuitive level rather than through intellect or logic.

5. What changed in your life because of your Eros? If nothing changed, you may have chosen an experience that was simply emotionally powerful- think of Eros as the whisper of your own destiny calling to you, enticing you to explore something truly new and fascinating about yourself. If you followed such Eros, surely some aspect of your being

changed or grew or experienced something quite special. Focus upon what was important to you, whether or not there was disapproval by others or even a sense of failure in external terms.

6. Consider whether you might have made such a change or had such an experience without the power of Eros driving you on or pulling you forward. What would be different about you today if you had refused to follow your heart? Did the experience bring your soul forward?

SEX

“The sex instinct arises in the infant. The more immature the creature, the more sex is separated from love and therefore the more selfish. ... 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. ... 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. ... Because of these conditions and this vicious cycle, humanity came to believe that you cannot find God when you indulge in your sex urges.”

7. Are you ashamed of your sexuality in any way? Despite the ‘sexual revolutions’ of the past few decades, are you honestly at peace with your needs and desires? Very few cultures are completely free of sexual repression and distortion. Allow yourself to see any aspect of your sexuality that may not be in harmony and balance.

8. Could God be sexual? Would there be any paradox or contradiction to God who was both omnipotent and sexual? Allow any distortions or fears or shock to emerge- most of us were not raised to imagine an erotic deity!

9. Does your image of God (refer to Lecture #52, The God Image) exclude sexuality? How can you imagine that might affect your opinion of yourself and your human needs and desires? If your image of God includes sexuality, how has that affected you?

10. If you have had sexual experiences - whether actual sex was involved or just strong sexualized feelings- *without* strong aspects of love or Eros, were they fulfilling experiences?

(Try to differentiate between fantasy and real experiences, since in fantasy we can ignore our actual feelings and simply imagine our responses.)

11. Since all humans are somewhat out of harmony or balance, which aspects- Love, Eros or Sex- are more prominent in your recent experience? Which were more prominent in your past?

12. Since all three aspects exist in all of us, which aspect is harder for you to see as active in your current life? Which aspect seemed least active in your past?

13. Is there a place in your current life where allowing Eros might bring you out of your feeling of separateness, and into a larger experience of Unity? What would stop you from following such Eros? Make a list of the reasons so that you can see them clearly. Do these reasons truly support your soul’s journey? If not, what *do* they support?

Worksheet Questions © Jan Rigsby: 2002

Guide quotes © The Pathwork Foundation 1999

Full Text of all lectures may be downloaded at www.pathwork.org

Pathwork™ Steps

COMMITMENT -- CAUSE AND EFFECT

Quotes from Pathwork Lecture 196

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Wherever peace, fulfillment, light, hope, and trusting closeness to your intimate friends are lacking, let this be a gauge that something in you is amiss. This gauge is so exacting! ... Therefore the only reliable and realistic gauge for your fulfillment of your life plan is how you feel about yourself, about your life, and about those around you.

What does commitment really mean? We use this word again and again without really understanding and exploring what it means. It means, above all, a one-pointedness of attention, giving of the self in a wholehearted way to whatever the area of commitment may be. If you are committed to give your best and your all to whatever it may be, you will concentrate on all angles of the subject. You will not shy away from investing all your energies, all your attention. You will use your available faculties of thinking, of intuition, of meditation. In other words, you will use your physical energies, your mental capacities, your feelings, and your will to activate the as yet unmanifest dormant spiritual powers so as to make the venture constructive. This requires a wholeness of approach that can only come when the will is unbroken by negative counterforces. In other words, in order to be fully committed, no negative intentionality must exist.

Commitment exists in every imaginable undertaking. It does not only apply to a great and significant venture, such as man's spiritual path of self-evolution -- which is the most important undertaking in life; it also applies to any mundane little task of everyday living. To the degree you are committed, what you do will be pleasurable, free from conflict, fruitful, and rewarding. It will be one-pointed in direction; it will have depth and meaning; it will be successful; and it will bear the stamp and feeling of blessedness.

If you give an undertaking your all, and not half of it, how else can it be but rewarding and satisfying? But this is comparatively rare. Usually man gives only half of himself to an undertaking and is then confused, vexed, and disappointed when the result is accordingly incomplete.

Here is where cause and effect come in. When the effect is not being recognized as the result of the cause set in motion - - the cause being a half-commitment only -- a split in consciousness exists with all sorts of negative chain reactions. The resulting confusion will first breed a sense of helplessness and injustice. If you are not aware of the fact that you commit only a part of yourself to a venture, while another part says no, and if you then disregard the fact that the undesirable result is caused by this fact, you cannot help feeling embittered.

Disconnectedness between cause and effect regarding commitment creates the need to seek adjustment in the wrong manner. Whenever there is lack of commitment, there must always exist negative intentionality as well.

In the course of this work, most of my friends have recently begun to explore their negative intentionality -- that area within that very deliberately says, "I do not want to give my best of my feelings, or my effort, my attention, or my honesty (or whatever it may be). I will do it because it is expected of me, or because I want the result without paying the full price, or for some ulterior motive other than the thing itself." It hardly needs to be emphasized how important such awareness and admission is. ... Many of you who are really on the path have been able, at least to some extent, to admit some negative intentions, some deliberate withholding, some deliberate spiteful attitude. ... You still ascribe the undesirable suffering to other factors: other people's wrongdoings, coincidence, bad luck, or even some unfathomable "problem" within yourself you simply have not yet gotten hold of.

This is a most important point. I would suggest that you all explore what makes you most unhappy in your life. What do you suffer from? Do you suffer from an overt condition such as, for example, unfulfillment with a mate, lack of the proper mate? Then look into yourself and ask yourself: what is your intentionality in this respect? And when you can

verify that there is a voice in you that says, "No, I do not want to give to love, to the relationship, to the opposite sex all my best," then you will find your suffering explained. You can draw the link between cause and effect.

If you lack financial security, explore if you can find a negative intentionality that says, "I do not want to be able to take care of myself because if I do, I let my parents off the hook, or I may be expected to give something which I do not want to give." Again, it is necessary that you connect the link that your negative intentions bring the result, regardless how subtly and covertly they may exist, hidden perhaps under an overactivity, into the direction of fulfillment.

Are you frightened? Are you insecure? Do you feel inadequate? Do you feel an unexplainable anxiety and tension? Do you suffer from guilt feelings you cannot explain and that you try to talk yourself out of because the manifest guilt seems -- and on that level is -- totally unjustified? Do you deplore your weakness?, your lack of self-assertion? All of these are effects, my friends, effects of some negative intentionality that is deliberate on a level that must be totally admitted and brought out into the open. For example, if you harbor spite, stubbornness, rebellion, malice, hate, pride -- all of these traits must make you feel guilty. Such guilt may find its outlet in an artificial, unjustified guilt, as I have mentioned already many years ago. This guilt must also lead you into self-destructive acts. It must cause weakness, anxiety, unassertiveness, and all the ills you would want to be free of, but can only be genuinely free of if and when you make the connection between these manifestations and the cause of the negative intention so that the latter can be given up.

When you can truly see cause and effect relationships in your life, not only will you be motivated to want to give up negative attitudes and intentions and to institute positive intentionality, you will also gain awareness and emotional and spiritual maturity. Maturity is to a great extent the ability to put cause and effect together. The ability to put cause and effect together also indicates the degree of awareness an entity has reached through his development. ... The emotionally and spiritually immature person is not sufficiently aware of tracing cause and effect relationships realistically. He is totally incapable of, or rather disinclined to, adjudging that his experiences, as well as his state of mind, are a direct result of certain causes.

The gradually increasing ability of connecting cause and effect, the maturing process and the growing awareness that are involved in it, bring such peace and light! It may at first be very uncomfortable for you to see how you create what you deplore, how you must give up what you ferociously clutch if you wish a different life experience. But once the beauty of these laws is perceived and accepted, the sense of safety and freedom that arises is beyond human words. It conveys, like nothing else ever could, in what a safe, just, loving universe we all live.

You first grope, work, and struggle in order to explore deep inner layers which consist of misconceptions, negative intentionality, residual pain. With each individual, the approach varies when one or the other of these aspects is worked on. ... Negative intentionality is a defense against experiencing pain. Misconceptions are a result of both. So there is an intrinsic connection between these three aspects. Maturity also lies in an ability to experience what one has produced without fighting against it. The mature soul makes itself light and receptive to its own innate feelings and fully savors them. This is the only way evil will cease to exist. Evil lies in all defenses. It is obviously in any type of negativity. And it results from misconceptions.

I come around full circle and close this lecture by saying: commit yourself wholeheartedly to your truth, to giving your best, to giving up the negative intention, the spiteful withholding. Now that you see it, want to give it up and let God within you help to bring in the opposite positive attitudes. The blessings are truly immeasurable.

Guide Lecture quotes © The Pathwork Foundation 1999
Full text of this plus all other lectures may be downloaded from www.pathwork.org

Pathwork™ Steps

THE SPIRITUAL SYMBOLISM AND SIGNIFICANCE OF SEXUALITY

Quotes from Pathwork Lecture 207

Full text of this plus all other lectures may be downloaded from www.pathwork.org

The sexual force is an expression of consciousness reaching for fusion. You all know that fusion is the purpose of creation. You can call it integration, unification, oneness. But whatever the term may be, the final aim of all split-off beings is the reunification of the individualized, separated aspects of the greater consciousness with the whole of consciousness.

If the sexual experience is an expression of all the levels of the parties involved -- the physical, the emotional, the mental and the spiritual; if these levels are at one with each other and in no way conflicting; if the people, on all these levels, express their being in concord with spiritual law which is love, truth, and positive expression toward life, then the sexual experience is as complete, as fulfilling, as rich, as joyous, as nourishing, as sustaining, as furthering, and as reminiscent of spiritual reality as any human experience can be.

When two human beings are attracted to each other, we might say, translating this manifestation into concise language, that the parties involved yearn for knowing each other, revealing themselves to each other, finding the other, letting themselves be known and found, finding the true being of the other person. ... Needless to say, if this attraction exists merely on the physical level, without the other levels entering into the expression as well (at least to some degree), the ensuing experience must be disappointing. ... Since the human consciousness is limited, blind, and merely gropes in the dark, very often such an attraction for another person is not directed to the actual person but rather to an image fabricated in the mind of what the other person should be in order to fulfill the desiring person's real or imagined needs. The real person is often totally ignored and willfully denied.

As you all know only too well, blocks and prohibition of true fulfillment exist because within the adult personality the infant still claims fulfillment according to its mode. It seeks a nurturing parent rather than the specific other person, and it seeks the merely receptive, in-taking kind of closeness. The fusion thus aspired to can never take place so that the person lives in a treadmill of perpetual frustration which in turn seems to justify his caution, his withholding, and his negativities.

Let us now go to the emotional level. The movement toward fusion on the emotional level must be expressed in feeling-exchange if the fusion is to take place. ... The experience is primarily the attempt to perceive the reality of the other person -- the manifold, multiple reality. Such an attempt requires that you temporarily put aside your own needs, your ego, your expectations, and personal preoccupations and to make yourself "empty," as it were, to let in what is -- the other person -- to truly see, perceive, experience, feel the various facets of this other being. What more fascinating experience could there be!

Loving, therefore the ability to give and receive, depends on the ability to perceive in reality, perceive with uncluttered vision. That, in turn, as I just said, depends on the ability to suffer pain in an undefended way, in a way that is free from manipulative interpretations of the pain, interpretations whose aim it is to annul the pain. Uninterpreted pain will make room for truthful interpretation of the events and connections that bring the pain about.

Feeling-exchange, or the emotional level of sexuality, is determined by love in its real sense -- all the many aspects and manifestations of love. Another aspect of love in a real sense is letting the other be. This means more than just acceptance of where and what he is now. It means the vision of the total person including his or her as yet unrealized potentialities.

Not giving feelings makes mutual exchange impossible. Since in reality giving and receiving are one, you cannot give to others without also giving to yourself. Conversely, by withholding from others, you inevitably withhold from yourself.

You will find that the more you act out of your sincere intention to love and feel more deeply, the more fruitful the outcome will be when you risk offending your partner. Conversely, when you "speak the truth" because you need to hurt but do not wish to admit it, the outcome must be undesirable. Your guilt for this hidden motivation will be a shield standing between you and the truth and between you and the other person. ... In order to fuse emotionally, honest exchange, at the risk of occasional crises, is necessary. This honest exchange is totally dependent on the individual's self-honesty and good will to abandon dishonest, hurtful, destructive patterns. If you are hampered, inhibited, and afraid, you also inhibit the mutual scope and depth of fulfillment, the bliss that arises from fusion.

Mental fusion exists obviously on the level of the thinking mind. An exchange of the deepest ideas and thoughts and the ability to communicate them, to share them, to risk disagreement and disapproval are basic. Mental fusion can exist only when there is a certain blend of compatibility and complementation. Two compatible partners have to share certain fundamental ideas about life. They must be spiritually more or less on the same plane of development. This does not mean that every small idea must be shared. ... Do you avoid any confrontation of ideas because it is simply too uncomfortable to stir up the water? Do you agree superficially so as to have peace because the issue is "unimportant" anyway? Can you perhaps not be bothered to even deeply think about things that do not directly concern you? Or do you insist on being "right" merely for its own sake? Is disagreement a way in which you can find an outlet for the negative feelings and thoughts stored up in you and which you do not choose to deal with constructively?

Spiritual fusion is always a natural result of the fusion on the physical, emotional, and mental levels. If such fusion exists on all these levels, this means that the parties involved must perforce be highly developed spiritual beings. They must actively work on and be involved in a spiritual path. They must be sufficiently awake to consciously and deliberately seek spiritual truth. The reaching of the spiritual self must be the primary aim of life if total fusion is to exist. ... Only too often human beings are stuck and have no intention to move out of their stagnation. They are surprised when their yearning for oneness remains unfulfilled, and they blame others, circumstances, and life for it.

All matters must finally be related to the spiritual self and to spiritual reality. All disputes can truly be resolved and conciliated only in the spiritual self which is one in all created beings. When two human beings fuse with the feeling that there is a spiritual world within both of them in which they can discover their oneness, then spiritual union also takes place.

The tremendous power of the sexual force that is being generated through union on all levels has a self-perpetuating life as all creative power has -- positive as well as negative. It sets something in motion that takes on its own movement -- further, further, further. The human personality is to learn to follow suit, to follow the stream which has been set in motion through the investment on all levels of the people involved. ... Whatever exists within the human psyche shows up in the sexual experience. ... The way sexuality expresses itself in an individual is a mirror to those aspects in him that he desperately needs to be aware of. Here, my friends, it is a question of learning to use this key. Look at your sexuality in a new way. What does it reveal to you about your non-sexual nature, as it were, about your person, your attitudes, etc. Where does your sexuality show up your problems, and where and how does it reveal your purified nature?

For most human beings it is still inconceivable to combine sexuality with spirituality. This concept is bound to change soon. ... Satisfying relationships with others are therefore always also a mirror of the degree of inner unification for the individual. If you cannot find union with others, you are in disunity within yourself.

Guide Quotes © The Pathwork Foundation 1999
Full Text of all lectures may be downloaded at www.pathwork.org