Pathwork Lecture 185: Mutuality: A Cosmic Principle and Law

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

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<td>Greetings, my friends.</td>
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<td>• love</td>
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<td>for every one of you.</td>
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<td>The topic of tonight's lecture is</td>
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<td>Mutuality is a cosmic</td>
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I will divide this subject into three sections:

• the first deals with mutuality as a cosmic principle and law;

• the second deals with how this law manifests in human life; and

• the third deals with the nature and origin of those hindrances which disturb the law of mutuality.

Mutuality is a

• cosmic or
• spiritual law.

No creation can take place unless mutuality exists.

Mutuality means that two

• apparently or
• superficially different
• entities or
• aspects move toward one another for the purpose of
• uniting and
• making one comprehensive whole.
They [i.e., the two apparently or superficially different entities or aspects]
• open up toward one another
and
• cooperate with and affect one another to create a
• new
• divine manifestation.

New forms of self-expression can only come into being when the self merges with something beyond itself.

Mutuality is the movement that bridges the gap between
• duality
and
• unity.

Wherever there is separation, mutuality must come into being in order to eliminate this separation.

Nothing can be created unless mutuality exists, be it
• a new galaxy,
• a work of art, or
• a good relationship between human beings.
This [mutuality principle and law]
applies even to the creation
of the simplest object.

To illustrate this [mutuality] principle,
let us take this example.

First
the idea of the object
must be formed in the mind.

Without the
creative
• inspiration and
• imagination
by which
the mind extends itself
beyond
its previous awareness of
what already exists,
not even a plan
can be formed.

This creative aspect
must then cooperate with
the second aspect of mutuality,
namely
execution,
which implies
• labor,
• effort,
• perseverance and
• self-discipline.

Unless
• the creative idea
and
• all those activities
which are more
• mechanical and
• ego-determined
work together in harmony,
the [new] object
cannot be created.
The first aspect,  
- creative thinking and  
- inspiration,  
can never  
complete creation  
unless  
the second aspect of  
- execution  
is brought to bear  
on the venture.

This applies,  
without exception,  
to everything.

Whether you  
- create an object,  
- compose a symphony,  
- paint a picture,  
- write a novel,  
- cook a meal,  
- search for new scientific discoveries,  
- heal illness,  
- create mutual love,  
- develop on the path of self-realization,

this law of mutuality  
applies to  
all  
- endeavors,  
all  
- successful completion, and  
all  
- meaningful self-expression.
Such a synthesis of
• creativity,
• imagination, and
• ideas
  on the one hand,
and
• execution
  on the other,

must come about,
even though these
• processes and
• attitudes
  appear to be
  quite alien to each other.

The creative attitude
  is a
• free-flowing,
• spontaneous
  manifestation.

Execution [on the other hand]
  is an act
  that comes through
  the determination
  of the ego will.

It [i.e., execution by the ego will] is more
• mechanical and
• laborious,
  requiring
  • consistency and
  • effort.

It [i.e., execution by the ego will] has
totally different characteristics
from the
• spontaneous,
• effortless
  influx
  of creative ideas.
Human beings are uncreative for two reasons:  
- either they are unwilling to adopt the necessary self-discipline to follow through on their creative ideas,  
- or they are emotionally and spiritually too contracted to open their own individual creative channels.

In the first case [i.e., unwilling to adopt self-discipline to follow-through their ideas], they childishly  
- refuse to be bothered by the difficulties,  
- the trials and errors;

in the second case [i.e., emotionally and spiritually too contracted to open creativity] they  
- lack inspiration.

Both of these lopsided attitudes gradually balance themselves out when individuals  
- grow on the path and  
- begin to resolve their inner conflicts.

- Healthy, balanced people who have found themselves always find their personal creative outlets that yield the deepest satisfaction.
An imbalance
of these
two aspects of creation [i.e., having creative ideas and then executing them]
is particularly striking
in the area of
human relationships.

The
• creative,
• spontaneous,
• effortless
experience
that initially
brings two people together
in
• attraction and
• love
occurs all the time,
yet
this connection
is rarely maintained.

All sorts of explanations
are given for this,
yet
what mostly happens is that
the labor
of working out
the inner
dissensions
is neglected.

The childish idea
prevails
that
once the initial act [of connecting through mutual attraction and love]
has taken place,
the self
is
powerless
to determine the course of the relationship.
Usually

the relationship

is treated

as if it were

a separate entity [i.e., separate from the individuals involved]

that,

• either favorably
• or unfavorably,

runs its own course [i.e., treated as if the relationship
could not be influenced by the efforts, development
work, and attitudes of the individuals involved].

We shall discuss this misconception further
in the next section of our talk.

The whole universe

consists of the

• harmonious

• mutual

interplay

between

• effortless creative imagination
and

• execution,

which always requires

• labor,
• investment,
• commitment and
• self-discipline.

This bridge of mutuality [i.e., this bridge of mutuality between creative imagination and execution]
is a very important aspect of

• unity and
• creation.

Mutuality

is not the same as

the unified principle itself

which

is opposed to

the dualistic principle.
The difference between
• the unified principle
and
• the principle of mutuality
is that
the latter [i.e., the principle of mutuality]
leads to
unification
and [the principle of mutuality]
is actually the movement toward
it [i.e., toward unification].

It [i.e., mutuality]
is not yet
unification itself.

For mutuality to operate
there must be an
• expansive
• reciprocal
movement
toward another
• attitude,
• aspect, or
• person.

Two expansive movements
must flow out
toward one another
in a
harmonious
interplay
• of
• giving and
• receiving,
• of mutual cooperation,
• of positive opening.

This means that, in fact,
two
Yes-currents
must move toward each other.
The ability to
  • accept,
  • bear, and
  • sustain
  pleasure

  • can be increased in human beings
    only gradually
  and
  • is one of the
    most difficult goals
    to obtain.

This ability [to accept, bear, and sustain pleasure]
depends directly on
  a person's
  • integration and
  • wholeness.

Hence,
mutuality
depends on
  the entity's ability
  to say "yes"
  when a
  "yes" is offered.

This brings us to the
second section of this lecture.

How does the
principle of mutuality [between two individual human beings]
apply
to humanity's
  present state of development?

With respect to
mutuality [between two individuals],
humanity's development
can be determined by
  three gradations.
The human being who is
• least developed and
• still full of
  • fear and
  • misconceptions
  is able to expand
    only very little.

Since
• expansion [in each of the two individual persons involved]
and
• mutuality [between the two individual persons involved]
  are interdependent,
mutuality [between the two persons involved]
is impossible on this level [i.e. this first level of least developed human beings]
to the degree that
expansion
  is denied.

All human beings
  are afraid of
    opening up
      to some degree,
        as you well know.
At the beginning
  of doing this inner work
    you may not have suspected
      that such a fear
        existed in you.

Or if you did suspect it,
you may have explained it away
  because you were
    too ashamed to admit it.

You
  erroneously
  thought that there was
    • something especially wrong with you,
    • something that
      no other valuable human being shared.
  Therefore no one
    must be allowed to suspect this flaw in you.
But as you went on [with your inner work],
you learned to
• fully admit,
• accept, and
• properly understand
  the universality
  of this problem of yours [i.e. your problem of fear in opening up
  and expanding that is common to all human beings].

Thus,
  after diligent work,
  many of you
  are now able
  to acknowledge
  your fear of
  • opening up and
  • expanding.

You may at times
• be quite aware of
  this fear and
• see how you
  hold back
  • your energy,
  • your feelings, and
  • your vital forces,
  because you believe yourself
  to be safer
  through
  the control
  you exert
  when you are contracted.

To the degree that this holds true
  you must have
problems with
  mutuality [with another person].

People who are
• the least developed and
• the most alienated from
  their inner truth
will deny [themselves]
• any kind of expansion
and therefore
• any mutuality [with another person].
However, this does not mean that
their longing for it [i.e., their longing for expansion and mutuality with another person] is eliminated;

the longing [for expansion and mutuality with another person] is always there.

Yet it is also true that entities manage to squelch the longing for
• expansion and
• mutuality [with another person] perhaps through entire incarnations

without becoming aware of the feeling that so much is lacking in their lives.

They content themselves with
the pseudo-security of
• separateness and
• aloneness,

for this [i.e., for this separateness and aloneness] offers
less threat [than does openness, expansion, and mutuality], or so it seems.

However, when development proceeds a little more, the longing [for expansion and mutuality with another person] becomes
• stronger and
• more conscious.
There are

* many degrees and
* many alternatives,
  
  but – speaking in an
  oversimplified way

  for the sake of clarity –

those people

who are at

the second stage [of development with regard to mutuality with another]

are the ones who

* are willing to open up
but

* are still afraid of doing so
  when an opportunity arises
  for actual mutuality [with another person].

The only way the

* bliss and
* pleasure

of

* expansion and
* union [with another person]
  
  can be experienced

  for people at this [second] stage [of development with regard to

  mutuality with another]

  is in

  fantasy.

This leads to a very

* common and
* frequent
  
  fluctuation:

such people [i.e., people at this second stage of development with regard to mutuality]

are convinced that

their strong longing [for mutuality with another person]

indicates

their actual readiness for

a real mutuality [with another person].

After all,

they experience it [i.e., they experience expansion and union with another person]

so beautifully

in their fantasies.
That they still do not experience it [i.e., do not experience expansion and union with another] in reality is ascribed to their lack of luck in meeting the proper partner with whom they could realize these fantasies.

When a partner finally appears [with whom expansion and union could happen], the old fear [of expansion and union with another person] is still rampant.

The soul movements contract and the fantasy [of expansion and union with another person] cannot be realized.

This is usually explained away by all sorts of outer circumstances, which may even be true.

The partner may actually have too many obstructions to help them [both work together to] realize the dream [of mutual expansion and union].

Yet, does this very fact [i.e., the fact that the chosen partner has too many obstructions for expansion and union with another] not indicate that some deeper force must be at work in the person's psyche that makes sure to attract the partner [with many obstructions, and hence] with whom the contraction [of the person when with this other partner who has many obstructions] appears justified?

For the deeper self [of a person] always knows where a person stands.
If the willingness [for openness that is necessary for facing one’s deeper issues]
is still lacking
to face
the deeper issues
in truth,
• subterfuges and
• excuses
are very necessary
for the preservation of
the ego.

But
failure in the relationship [with a partner]
always indicates that
the self
is not yet ready
to put true mutuality into practice.

Many people
continue to go
alternately
through periods of
• aloneness and
• acute longing,
then [periods of]
• temporary fulfillment
of a sort in which
• either outer
• or inner
obstructions
prevent
full mutuality [in a relationship with a partner].

The consequent disappointments [of not reaching permanent fulfillment and
full mutuality and union with a partner]
may lend even more justification
to unconscious fears [i.e., fears of expansion and mutuality with another]
which feed
the determination
not to
• open up and
• be carried by
the stream of life.
The pain and the confusion are often very profound in people trapped at this [second] stage [of development with regard to mutuality].

But this pain and confusion will eventually lead to the full commitment to recognize the real inner source of this fluctuation [between times of acute longing for union and times of temporary fulfillment of a state of union with a partner].

The meaning of this [second] stage [of humanity’s development with regard to mutuality] is rarely understood.

The pain and confusion are there because the fluctuation's true significance is not recognized.

When a growing person comes to see that periods of aloneness afford him or her [at least] some opportunity 
- to open up in comparative safety and 
- to experience, even though vicariously, some manner of fulfillment without taking the necessary risks [of union], he or she has indeed made a substantial step toward self-realization.
Concomitantly, when he or she recognizes the true underlying significance of the difficulties encountered during the times of tentative relationships, the same holds true [i.e., as in difficult periods of aloneness, he or she has also made a substantial step toward self-realization in times of difficulty in tentative relationships].

Alternating periods of
- aloneness
- relating
  have their own, built-in safety valves:
  each
  - preserves the self in its separate state
  and simultaneously
  - helps it venture out to the extent the entity has become ready to come out of separation.

But at one point on the road of individual evolution, everyone comes to recognize fully how painful this fluctuation [between difficult times of aloneness and difficult times of relating] is, which subsequently leads to a commitment to be open [more fully]
- to mutuality and fulfillment,
- to interplay and expansion,
- to cooperation and positive pleasure.
This [commitment to openness regarding mutuality, fulfillment, interplay, expansion cooperation and positive pleasure]

always requires
relinquishing
• the negative pleasure and
• the pseudo-safety.

The soul
then becomes ready to
• learn,
• experiment,
• risk
  • mutuality,
  • love,
  • pleasure,
and to
• function safely
  in an open state.

At the third stage [of humanity’s development with regard to mutuality with another] are the people relatively capable of sustaining actual mutuality –
• not in fantasy,
• not in longing only,
• not in an "as if" situation.

Needless to say that all steady relationships on this earth do not indicate real [third-stage] mutuality.

In fact, very, very few do.
Most relationships are formed with
  • other motives [i.e., motives other than real mutuality and openness],
or else
  • the original motivation of [real] mutuality was given up when it could not be maintained and
  • other motives replaced it [i.e., replaced the original motive of real mutuality and openness].

These are basically the three stages humanity goes through with respect to mutuality [with a partner or another person].

Of course, these [three] stages [of humanity’s development with regard to mutuality with another person] cannot be differentiated in such exact terms.

They often
  • overlap,
  • fluctuate and
  • interchange;

many, many degrees
  • exist and
  • hold true for each of the various levels of the personality.

What may be true on one level for a specific person may not be true on another [level of that person].
Now let us come to the
• third and
• perhaps most important
part of this lecture.

What are the
obstacles
prohibiting
mutuality
between two human beings?

Usually this [topic of obstacles prohibiting mutuality] is explained,
and quite accurately in part,
by the problems
human beings have.

Yet this does not really say enough.

Mutuality [between two persons]
can exist
only to the degree
that the individuals involved
• know about and
• are in contact with
the evil
of their
previously hidden
destructive side.

Conversely,
if there is a rift [within one or both of the individuals involved]
between
• conscious
striving for
• goodness,
• love and
• decency,

and
• the unconscious,
bent on
• destructiveness,
• hate and
• negation,
mutuality [between two such individuals]
cannot take place.
I emphasize here that

mutuality [between two human beings] is not absent because the evil aspects [of each person] are still there,

but [rather] [mutuality between two human beings] [is absent] because awareness of them [i.e., awareness of the evil aspects in each] is lacking.

This [distinction between having no evil aspects AND being aware of evil aspects] is an all-important distinction.

Usually human beings approach this problem in precisely the opposite way.

They believe that they must first eradicate the still existing evil, for otherwise they are undeserving of the bliss that comes from mutuality [with another human being].

The evil [still existing in them] is too frightening to be acknowledged, so that the rift between

• the conscious awareness of self and

• the unconscious denial of self [i.e., unconscious denial of self because the self’s still-existing evil does not want to be seen and faced]

widens as life goes on.
If you are alienated from your own unconscious [i.e., from your split off still-existing evil aspects], you must act out what deep in yourself you know exists within you [i.e., in your split off evil aspects].

You act it out with another person and affect the
• similarly unconscious and
• concealed
level of that other person.

Unless this key [i.e., the key of making your respective unconscious and split off still-existing evil aspects conscious] is applied, relationships must
• falter or
• become stale,
and mutuality [with another person] in the true sense cannot unfold.

Therefore it is crucial for you to gain increasing contact with the unconscious destructive aspects of your being.

We have had precisely this aim ever since we started working on this path, and yet, how very difficult it seems for the individual to bridge the gap between
• the conscious good
and
• the unconscious evil!
• How much struggle
  everyone puts up, and

• how many people are tempted to
  leave this pursuit altogether
  because
  it seems too
  • painful and
  • difficult
  to accept
  previously unacceptable aspects
  of themselves.

Yet life
  cannot be truly lived
  unless this happens.

Your inner split [between the conscious good and unconscious evil]
  must reappear
  as a split
  between
  • you
  and
  • others
  unless
  you are
  fully conscious
  of your own self.

Becoming conscious
  is to begin
  mending the rift [between the conscious good and the unconscious evil];
  consciousness
  diminishes the rift [between the conscious good and the unconscious evil].

Consciousness
  must eventually
  lead to acceptance
  of what has
  previously
  been denied [i.e., acceptance of the
  previously denied still-existing evil].
If there is no mutuality between
• you
and
• all the aspects of yourself
because
• your standards,
• your demands, and
• your expectations of yourself
are unrealistic,

it is absolutely unthinkable that mutuality
between
• you
and
• others
can ever exist.

Mutuality between
• you
and
• yourself
is absent when you reject the evil within you.

Rejecting evil, you
• ignore and
• deny the
• vital,
• original
• creative energy
that is contained in all evil.
This [vital, original creative] energy [contained in all evil] must be made available to you in order to become whole.

The energy [contained in all evil] can only be transformed when you are aware of its [present] distorted form [i.e., in its form of being untransformed evil]; yet, when you reject its present manifestation [i.e., reject its present manifestation as evil], how can you reconvert it?

Hence you remain split within yourself.

And when this split [between your idealized self image and your still-existing evil] is not conscious, the split mirrors itself in:
• your relationships, or
• the lack of them.

No matter how
• evil and
• unacceptable
any specific traits in you may be,

no matter how
• undesirable and
• destructive,

the
• energy and
• substance
they consist of is a vital force without which you cannot fully function.
Only as a whole person can you sustain pleasure; [and] only as a fully conscious person can you be whole.

Only then [i.e., only when you are fully conscious and whole] can you

- not block
  the expansive movement and
- let yourself flow out
  into the universe of another entity,
while remaining open
to receive
  the other's outflowing energy currents and
  soul movements.

Your disunity with yourself [i.e., your inner disunity between your good and evil aspects] cannot bring unity with others.

It is utter folly to expect it.

You do not have to wait to become totally unified first, however.

If you take your ongoing relationships [with other individuals] and use them as yardsticks by which you gauge

- where your own inner split [between positive and negative aspects] is and
- where you stand in your willingness to accept the negative in you,
you will grow into greater self-acceptance.
Simultaneously,
your ability
to have mutuality [in relationships with others]
will grow
in proportion to
your self-acceptance.

Hence
your relationships will
• improve and
• become much more deeply meaningful.

The acceptance
of whatever in you
has been rejected
because you
refused to become conscious of it,
will immediately
produce a greater
• acceptance and
• understanding
of other people
you have to deal with.

Mutuality [with others]
will then become possible.

By the same token,
if you cannot
accept
the evil in you,
thinking, in effect,
"I must first be perfect
before I can
• accept,
• love,
• trust,
• esteem
myself;"
you must express
an identical attitude
toward the other person.
When the reality dawns on you
that he or she
is far from perfect,
you reject the other person
just as you
keep rejecting
your own self.

The difference [between rejecting yourself and rejecting the other]
is that you manage
most of the time
to not know
what you are doing with
yourself [i.e., you manage not to know that in rejecting imperfect
parts of others you are rejecting imperfect parts of yourself].

This is very unfortunate.

You manage
not to see
this rejection
• of the imperfect self and
• of the [imperfect] other
for what it is.

There are always
handy explanations,
destined to get you away from
seeing
• how you
reject
the unpalatable reality
of
• yourself and
• others, and
• how this [rejection of the unpalatable
reality of yourself and others]
causes a rift in you
that makes
• mutuality [within yourself and with others] and [hence]
• bliss
impossible.
All of you can use what I say here as a very practical and immediate key in your inner work.

You can look at all your relationships with your
• family,
your
• partners,
your
• associates,
your
• friends,
your
• business acquaintances.

Look at any life situation where you may be involved with others.

Look closely at those relationships [especially] if anything troubles you about them.

To what degree are you truly open to the reality [i.e., open to both the positive and negative aspects] of the other person?

If you honestly answer this question, and you can see that you are not open [to the reality of the imperfections in the other person], you can then use this key for [seeing that you are not open to the imperfections in] yourself.
Of course, you can easily shirk seeing it [i.e., easily shirk seeing your lack of openness to and self-acceptance of your own reality of imperfections] by busying yourself with your
• explanations,
• justifications,
• rationalizations – and even with your
• acute self-blame which may easily be confused with self-acceptance, but is just as far removed from it [i.e., acute self-blame is just as far removed from self-acceptance] as is overt self-denial.

You know perfectly well in your mind that
• you and
• others are far from being perfect, and you pay lip service to this truth.

But do you really accept it [i.e., do you really accept the imperfections in you and others] in your heart of hearts?
When you attempt to answer this question on the deeper emotional levels, you will see that in many instances the willingness to accept imperfections in yourself and others in your heart of hearts is very small.

Your [spontaneous] reactions [in various situations and with different people] prove contrary to what you know in your mind [namely, that imperfections are the reality in others and in yourself and need to be fully accepted].

As you slowly discover [the truth of]
- your intolerance,
- your criticalness,
- your refusal to accept others for what they are,

you can automatically know that you do exactly the same with yourself.

Now, it is indeed difficult to accept the
- projected
- acted-out negativity of others which always involves the use of a defense [in the others] that is more destructive than whatever they defend against in themselves.
Your inability to cope with this
• acted-out,
• destructive behavior of others toward you
again reflects your lack of awareness of
• when and
• how you are doing the same thing [toward yourself and toward others], though perhaps in a different way.

It is easier to first see your [spontaneous] reactions against others [brought on by their imperfections].

If you can use those [spontaneous] reactions [in you] as indicators [that show you how you react to imperfections in others], it will be much easier for you to discover what you are doing to yourself [in your spontaneous reaction to your own unacceptable imperfections].

The harm you inflict upon yourself by the negation of the unacceptable part [in you] causes you to do precisely what I mentioned before: it makes you use subterfuges destined to cover up the unacceptable [parts in you].
Yet these subterfuges are more unacceptable than whatever [unacceptable parts in you] you originally negated.

Thus you
- compound your self-hate and
- widen the rift [between the conscious good and unconscious evil in you].

If you are in
- shallow,
- unsatisfactory relationships
  - which lack
    - depth,
    - gratification
    - intimacy,
- where you reveal yourself only superficially – perhaps only revealing your idealized self-image which you think is the only acceptable part of you –

again you will have a good gauge of where you are within yourself.
You are not even taking a chance [of being open and real with yourself] because you are unable to accept yourself.

Hence you cannot believe that your
• true,
• genuine self [with its still-existing imperfections] can ever be accepted,
nor can you accept others

for where they are in their present state of development.

All this excludes mutuality [within yourself and with another human being].

• The movement of
  • opening up and
  • taking in,

• the relaxed bliss of
  • streaming into another energy field and
  • accepting the emanation of the other energy field –

this bliss
• is unbearable and
• appears dangerous for those who hate themselves.
When you contract after every temporary opening you can realize that this [contraction] does not happen because you:
- are evil and
- do not deserve the bliss,

but [rather] because you cannot accept the totality of:
- forces and
- energies

as they exist in you now [i.e. as they exist in their still-existing evil, imperfect and distorted forms].

Therefore you:
- remain locked in the contractions and
- cannot convert them [i.e., cannot convert the totality of forces and energies as they exist in you now when you are contracted and not accepting their distorted form] into expansions.

So, the principle of mutuality must first be applied to the relationship between you and your inner self.

Only then can it be extended to your relationship with others.
But let me say here, my friends, from the vantage point of a higher degree of consciousness, that all the separateness that appears so real in your realm is as much an illusion as the separateness between
• you and
• yourself.

It [i.e., the illusion of separateness that appears so real in your realm] is an artifact that comes into being exclusively because of what is denied.

By closing
• your eyes and
• your consciousness to the total person you happen to be at this stage, you create these apparently two selves:
• the acceptable and
• the unacceptable.

But in reality there are not two entities: they are both you, whether or not you choose to know this now.

But are you really two people?

Of course not.
The same illusion prevails about all apparently separate entities.

Here, too, the separation is an
• arbitrary,
• artificial construct of the mind, as it were.

In reality such a division does not exist.

This may not be easy for you to feel at this stage,

but the fact remains that human beings live in this overall illusion of separateness which is the cause of
• pain and
• struggle.

In reality
• all is one and
• every entity is connected with everything else in the universe – and this is not merely a figure of speech.
One consciousness permeates
  • the universe and
  • everything therein.

But you can begin to experience this unity only when there is no longer any part of yourself that is
  • excluded,
  • denied, or
  • split off.

Are there any questions in connection with this topic?

**QUESTION:** Can you discuss the aspects of mutuality on the
  • physical,
  • mental, and
  • spiritual
  levels
  from the energetic point of view?

**ANSWER:**
Yes.

From the energetic point of view
  • the expanding movement is an
    • outgoing and
    • outflowing movement.
When two separate human beings open up toward one another in mutuality, [both] able to accept an open flow without contracting,

- the energy from one interpenetrates
- the energy field of the other, and vice versa.

It is a constant
- interflow and
- exchange.

It is otherwise with the people
- who
  - remain separate,
- who
  - contract, and
- cannot open up to mutuality [with another person];

two such people [i.e., two people who remain separate and contract] remain enclosed, each like an island, with
- little or
- no
- energy
  being exchanged.

And when exchange of energy is blocked, the great evolutionary plan is delayed.
In the case where a person can open only when there is

- no chance of mutuality, or

when

- a Yes-current must be met with
- a No-current because mutuality [with another human being] still seems too frightening,

one energy flow streams out but

- reverberates and
- bounces back, thrown back by the closed energy field of the other.

The latter [i.e., the closed energy field of the other] is like a wall that throws off any incoming flow.

Thus,

- the two flows can never become one flow.

This phenomenon can easily be observed in the everyday life of people.

They either

- always fall in love when it is not reciprocated,

or, for apparently unfathomable reasons [after falling in love in the beginning],

- they fall out of love when their partner has deep feelings.
To a more subtle degree,  
the same principle exists  
in ongoing relationships:  
when one person  
is open,  
the other  
is closed,  
and vice versa.

Only

- steady development and  
- growth  
changes this  
so that  
both [persons involved in an ongoing relationship]  
learn to remain open to one another.

On the  
- spiritual and  
- emotional  
levels,  
the lowest stage [or first stage of humanity’s development with regard to mutuality between human beings]  
indicates  
an acute state of fear.

The fear of  
accepting the self  
in its present stage [with aspects of still-existing evil and imperfections]  
is essentially  
the same fear  
that wants to run away from  
- true mutuality [with another human being]  
and [hence, wants to run away from]  
- bliss.

Since the fear  
is there,  
hate [toward the imperfect self as it is now]  
must also come into being  
with all its derivatives.
The mental levels are affected by this process of avoidance [of the still-existing evil aspects of the self] when a person seeks ready explanations for what cannot be understood unless the self is accepted for what it is now [with all its imperfections].

The mental activity becomes so busy [seeking explanations for what cannot be understood] that it cannot
- “hear” or
- perceive or
- be attuned to
  - the higher voices within the self,
  - the deeper truths of the universe.

More separation [between the mature parts and the not-yet-developed and hence imperfect parts of the self] is thus engendered.

Mental noise creates more disconnection
- from the feelings and
- from the state [of the unaccepted imperfections] that first created this condition.

Such a person is forced by its own choice to live in a constant state of
- frustration and
- unfulfillment.

[In addition to the spiritual, emotional, and mental levels,]
Physically this creates, of course, all the blocks in the body which you already know so well.
In the second stage [of humanity’s development with regard to mutuality with others], where alternate
  • opening up and
  • contracting
occurs,
the mental activity of the person
is
confused.

• Search and
• groping
cannot yield
  truthful answers
  as long as the self
  is not accepted
  with its very worst [still-existing evil aspects].

Mental confusion
creates more
  • frustration and
  • anger.

The faulty interpretations [by the mental processes]
which are supposed to explain
why the person is
  always missing mutuality [with partners and other human beings]
only increase
  • frustration, and therefore
  • anger and
  • hate.

On the emotional level [in this second stage of humanity’s development where oscillation between connecting and disconnecting occurs],
  • longing and
  • disappointment
alternate with
  • fulfillment in fantasy.

This indicates
some degree of
  • opening and
  • flow,
  although without
  real mutuality.
[On this emotional level]

- Withdrawal and
- contraction
  also include
  - anger and
  - hate,
  - disappointment and
  - blaming.

[In the third stage of humanity’s development with regard to mutuality with others]

When self-acceptance
makes [real] mutuality
possible and
energy is exchanged,
the universal movements
flow evenly.

The healthy alternation of the
- expanding,
- contracting and
- static
principles
prevails
where individuals
find themselves in the
eternal rhythm,
harmonious with the universe.

Be blessed,
my dearest ones.
May this lecture again
be like a little light
going on inside yourself;
- giving you
  - hope and
  - strength,
- showing you
  from yet another side
  the way, and
- leading you more strongly
  toward accepting yourself
  exactly as you are now.
May you
• not indulge in anything,
• nor excuse it,
• but [rather] see it
  for what it is.

Accept
the [still-existing evil and] imperfection
  fully,
  neither
  • embellishing it
  nor
  • exaggerating it
  so that you
cringe with
  • shame and
  • fear.

All
these distortions [of indulging, excusing, embellishing, or exaggerating
the still-existing evil aspects in you]
  must disappear,
  for they are pitfalls,
  much more disastrous
  than whatever [still-existing evil] aspects
  you hate yourself for.

When you
• find and
• apply
  this attitude [of accepting all the still-existing evil aspects in you],
you will find
• your happiness and
• the truth
  that unites you
  with
  • yourself and
  • the universe.
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