

# Pathwork Lecture 185: Mutuality: A Cosmic Principle and Law

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

*For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]*

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

*Blessings on your journey, Gary*

¶	Content
03	<p data-bbox="375 898 561 968"><b><u>Greetings,</u></b> <b><u>my friends.</u></b></p> <ul data-bbox="492 1010 797 1115" style="list-style-type: none"><li>• <b><u>Blessings and</u></b></li><li>• <b><u>love</u></b> <b><u>for every one of you.</u></b></li></ul> <p data-bbox="375 1157 786 1188"><b><u>The topic of tonight's lecture is</u></b></p> <p data-bbox="776 1230 907 1262"><b><u>mutuality.</u></b></p> <p data-bbox="375 1304 506 1373"><b><u>Mutuality</u></b> <b><u>is a</u></b></p> <p data-bbox="492 1377 727 1482"><b><u>cosmic</u></b> <ul style="list-style-type: none"><li>• <b><u>principle and</u></b></li><li>• <b><u>law.</u></b></li></ul></p>

by Eva Broch Pierrakos

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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.

04

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
  - divinemanifestation.

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.

05

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.

06

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.**

07

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.

08

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.

09

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.

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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.

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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.**

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**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.*

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*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].

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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  
and  
• 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.

15

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.*

16

*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.*

	<p><u>Most relationships</u> <u>are formed with</u> • <u>other motives</u> [i.e., <u>motives other than real mutuality and openness</u>], <u>or else</u> • <u>the original motivation of [real] mutuality</u> <u>was given up</u> <u>when it could not be maintained and</u> • <u>other motives</u> <u>replaced it</u> [i.e., <u>replaced the original motive of real mutuality and</u> <u>openness</u>].</p>
17	<p><u>These are basically</u> <u>the three stages</u> <u>humanity goes through</u> <u>with respect to</u> <u>mutuality</u> [with a partner or another person].</p> <p><u>Of course,</u> <u>these [three] stages</u> [of humanity's development with regard to mutuality <u>with another person</u>] <u>cannot be differentiated</u> <u>in such exact terms.</u></p> <p><u>They often</u> • <u>overlap,</u> • <u>fluctuate and</u> • <u>interchange;</u></p> <p><u>many, many degrees</u> • <u>exist and</u> • <u>hold true</u> <u>for each of the</u> <u>various levels</u> <u>of the personality.</u></p> <p><u>What may be true</u> <u>on one level</u> <u>for a specific person</u> <u>may not be true</u> <u>on another</u> [level of that person].</p>

18	<p><u>Now let us come to the</u></p> <ul style="list-style-type: none"><li>• <u>third and</u></li><li>• <u>perhaps most important</u> <u>part of this lecture.</u></li></ul> <p><u>What are the</u> <u>obstacles</u> <u>prohibiting</u> <u>mutuality</u> <u>between two human beings?</u></p> <p><u>Usually this [topic of obstacles prohibiting mutuality] is explained,</u> <u>and quite accurately in part,</u> <u>by the problems</u> <u>human beings have.</u></p> <p><u>Yet this does not really say enough.</u></p>
19	<p><u>Mutuality [between two persons]</u> <u>can exist</u> <u>only to the degree</u> <u>that the individuals involved</u></p> <ul style="list-style-type: none"><li>• <u>know about and</u></li><li>• <u>are in contact with</u> <u>the evil</u> <u>of their</u> <u>previously hidden</u> <u>destructive side.</u></li></ul> <p><u>Conversely,</u> <u>if there is a rift [within one or both of the individuals involved]</u> <u>between</u></p> <ul style="list-style-type: none"><li>• <u>conscious</u> <u>striving for</u><ul style="list-style-type: none"><li>• <u>goodness,</u></li><li>• <u>love and</u></li><li>• <u>decency,</u></li></ul></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>the unconscious,</u> <u>bent on</u><ul style="list-style-type: none"><li>• <u>destructiveness,</u></li><li>• <u>hate and</u></li><li>• <u>negation,</u></li></ul></li></ul> <p><u>mutuality [between two such individuals]</u> <u>cannot take place.</u></p>

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.

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*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 acceptpreviously unacceptable aspects of themselves.

Yet life cannot be truly lived unless this happens.

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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.*

22

*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.

23

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.

24

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.

25

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.

26

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.

27

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.

	<p><u>Your inability</u> <u>to cope with</u> <u>this</u></p> <ul style="list-style-type: none"><li>• <u>acted-out,</u></li><li>• <u>destructive</u></li></ul> <p><u>behavior of others</u> <u>toward you</u></p> <p><u>again reflects</u> <u>your lack of awareness of</u></p> <ul style="list-style-type: none"><li>• <u>when and</u></li><li>• <u>how</u></li></ul> <p><u>you</u> <u>are doing the same thing</u> [<u>toward yourself and toward others</u>], <u>though perhaps</u> <u>in a different way.</u></p>
28	<p><u>It is easier</u> <u>to first</u> <u>see your</u> [<u>spontaneous</u>] <u>reactions</u> <u>against others</u> [<u>brought on by their imperfections</u>].</p> <p><u>If you can</u> <u>use those</u> [<u>spontaneous</u>] <u>reactions</u> [<u>in you</u>] <u>as indicators</u> [<u>that show you how you react to imperfections in others</u>], <u>it will be much easier for you</u> <u>to discover</u> <u>what you are doing</u> <u>to yourself</u> [<u>in your spontaneous reaction to</u> <u>your own unacceptable imperfections</u>].</p> <p><u>The harm you inflict</u> <u>upon yourself</u> <u>by the negation of</u> <u>the unacceptable part</u> [<u>in you</u>] <u>causes you</u> <u>to do precisely</u> <u>what I mentioned before:</u></p> <p><u>it makes you</u> <u>use subterfuges</u> <u>destined to cover up</u> <u>the unacceptable</u> [<u>parts in you</u>].</p>

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].

29

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*].

30

- 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.

31

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.

	<p><u>One consciousness</u> <u>permeates</u></p> <ul style="list-style-type: none"><li>• <u>the universe and</u></li><li>• <u>everything therein.</u></li></ul> <p><u>But you can</u> <u>begin to</u> <u>experience</u> <u>this unity</u> <u>only</u> <u>when there is no longer</u> <u>any part of yourself</u> <u>that is</u></p> <ul style="list-style-type: none"><li>• <u>excluded,</u></li><li>• <u>denied, or</u></li><li>• <u>split off.</u></li></ul>
32	<p><i>Are there any questions in connection with this topic?</i></p> <p><b>QUESTION:</b> <u>Can you discuss</u> <u>the aspects of mutuality</u> <u>on the</u></p> <ul style="list-style-type: none"><li>• <u>physical,</u></li><li>• <u>mental, and</u></li><li>• <u>spiritual</u></li></ul> <p><u>levels</u> <u>from the</u> <u>energetic</u> <u>point of view?</u></p>
33	<p><b>ANSWER:</b> <u>Yes.</u></p> <p><u>From the</u> <u>energetic point of view</u></p> <ul style="list-style-type: none"><li>• <u>the expanding movement</u></li></ul> <p><u>is an</u></p> <ul style="list-style-type: none"><li>• <u>outgoing and</u></li><li>• <u>outflowing</u></li></ul> <p><u>movement.</u></p>



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.

34

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.

35

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.

36

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.

37

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.

	<p><i>[On this emotional level]</i></p> <ul style="list-style-type: none"><li>• <b><i><u>Withdrawal and</u></i></b></li><li>• <b><i><u>contraction</u></i></b></li></ul> <p><i>also include</i></p> <ul style="list-style-type: none"><li>• <b><i><u>anger and</u></i></b></li><li>• <b><i><u>hate,</u></i></b></li><li>• <b><i><u>disappointment and</u></i></b></li><li>• <b><i><u>blaming.</u></i></b></li></ul>
38	<p><i>[In the third stage of humanity's development with regard to mutuality with others]</i></p> <p><b><i><u>When self-acceptance</u></i></b> <b><i><u>makes [real] mutuality</u></i></b> <b><i><u>possible and</u></i></b> <b><i><u>energy is exchanged,</u></i></b> <b><i><u>the universal movements</u></i></b> <b><i><u>flow evenly.</u></i></b></p> <p><b><i><u>The healthy alternation of the</u></i></b> <ul style="list-style-type: none"><li>• <b><i><u>expanding,</u></i></b></li><li>• <b><i><u>contracting and</u></i></b></li><li>• <b><i><u>static</u></i></b></li></ul><b><i><u>principles</u></i></b> <b><i><u>prevails</u></i></b> <b><i><u>where individuals</u></i></b> <b><i><u>find themselves in the</u></i></b> <b><i><u>eternal rhythm,</u></i></b> <b><i><u>harmonious with the universe.</u></i></b></p>
39	<p><b><i><u>Be blessed,</u></i></b> <b><i><u>my dearest ones.</u></i></b></p> <p><b><i><u>May this lecture again</u></i></b> <b><i><u>be like a little light</u></i></b> <b><i><u>going on inside yourself,</u></i></b> <ul style="list-style-type: none"><li>• <b><i><u>giving you</u></i></b><ul style="list-style-type: none"><li>• <b><i><u>hope and</u></i></b></li><li>• <b><i><u>strength,</u></i></b></li></ul></li><li>• <b><i><u>showing you</u></i></b> <b><i><u>from yet another side</u></i></b> <b><i><u>the way, and</u></i></b></li><li>• <b><i><u>leading you more strongly</u></i></b> <b><i><u>toward accepting yourself</u></i></b> <b><i><u>exactly as you are now.</u></i></b></li></ul></p>

**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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