

Pathwork Lecture 185: Mutuality: A Cosmic Principle and Law

1996 Edition, Original Given October 9, 1970

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

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

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Edited by Judith and John Saly; Devotional Version Posted 11/1/14; Rev 5/30/16

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.

10

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.

11

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.

13

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.

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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.

	<p><i><u>This [commitment to openness regarding mutuality, fulfillment, interplay, expansion cooperation and positive pleasure]</u></i></p> <p><i><u>always requires</u></i> <i><u>relinquishing</u></i></p> <ul style="list-style-type: none">• <i><u>the negative pleasure and</u></i>• <i><u>the pseudo-safety.</u></i> <p><i><u>The soul</u></i> <i><u>then becomes ready to</u></i></p> <ul style="list-style-type: none">• <i><u>learn,</u></i>• <i><u>experiment,</u></i>• <i><u>risk</u></i><ul style="list-style-type: none">• <i><u>mutuality,</u></i>• <i><u>love,</u></i>• <i><u>pleasure,</u></i> <p><i><u>and to</u></i></p> <ul style="list-style-type: none">• <i><u>function safely</u></i> <i><u>in an open state.</u></i>
16	<p><i><u>At the third stage [of humanity's development with regard to mutuality with another]</u></i> <i><u>are the people</u></i> <i><u>relatively capable of</u></i> <i><u>sustaining</u></i> <i><u>actual</u></i> <i><u>mutuality –</u></i></p> <ul style="list-style-type: none">• <i><u>not in fantasy,</u></i>• <i><u>not in longing only,</u></i>• <i><u>not in an "as if" situation.</u></i> <p><i><u>Needless to say that</u></i> <i><u>all</u></i> <i><u>steady</u></i> <i><u>relationships on this earth</u></i> <i><u>do not indicate</u></i> <i><u>real</u></i> <i><u>[third-stage] mutuality.</u></i></p> <p><i><u>In fact,</u></i> <i><u>very,</u></i> <i><u>very few do.</u></i></p>

	<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">• <u>third and</u>• <u>perhaps most important</u> <u>part of this lecture.</u> <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">• <u>know about and</u>• <u>are in contact with</u> <u>the evil</u> <u>of their</u> <u>previously hidden</u> <u>destructive side.</u> <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">• <u>conscious</u> <u>striving for</u><ul style="list-style-type: none">• <u>goodness,</u>• <u>love and</u>• <u>decency,</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>the unconscious,</u> <u>bent on</u><ul style="list-style-type: none">• <u>destructiveness,</u>• <u>hate and</u>• <u>negation,</u> <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.

20

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.

21

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><i>Your inability</i></u> <u><i>to cope with</i></u> <u><i>this</i></u></p> <ul style="list-style-type: none">• <u><i>acted-out,</i></u>• <u><i>destructive</i></u> <p><u><i>behavior of others</i></u> <u><i>toward you</i></u></p> <p><u><i>again reflects</i></u> <u><i>your lack of awareness of</i></u></p> <ul style="list-style-type: none">• <u><i>when and</i></u>• <u><i>how</i></u> <p><u><i>you</i></u> <u><i>are doing the same thing</i></u> [<u><i>toward yourself and toward others</i></u>], <u><i>though perhaps</i></u> <u><i>in a different way.</i></u></p>
28	<p><u><i>It is easier</i></u> <u><i>to first</i></u> <u><i>see your</i></u> [<u><i>spontaneous</i></u>] <u><i>reactions</i></u> <u><i>against others</i></u> [<u><i>brought on by their imperfections</i></u>].</p> <p><u><i>If you can</i></u> <u><i>use those</i></u> [<u><i>spontaneous</i></u>] <u><i>reactions</i></u> [<u><i>in you</i></u>] <u><i>as indicators</i></u> [<u><i>that show you how you react to imperfections in others</i></u>], <u><i>it will be much easier for you</i></u> <u><i>to discover</i></u> <u><i>what you are doing</i></u> <u><i>to yourself</i></u> [<u><i>in your spontaneous reaction to</i></u> <u><i>your own unacceptable imperfections</i></u>].</p> <p><u><i>The harm you inflict</i></u> <u><i>upon yourself</i></u> <u><i>by the negation of</i></u> <u><i>the unacceptable part</i></u> [<u><i>in you</i></u>] <u><i>causes you</i></u> <u><i>to do precisely</i></u> <u><i>what I mentioned before:</i></u></p> <p><u><i>it makes you</i></u> <u><i>use subterfuges</i></u> <u><i>destined to cover up</i></u> <u><i>the unacceptable</i></u> [<u><i>parts in you</i></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">• <u>the universe and</u>• <u>everything therein.</u> <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">• <u>excluded,</u>• <u>denied, or</u>• <u>split off.</u>
32	<p><i>Are there any questions in connection with this topic?</i></p> <p>QUESTION: <u>Can you discuss</u> <u>the aspects of mutuality</u> <u>on the</u></p> <ul style="list-style-type: none">• <u>physical,</u>• <u>mental, and</u>• <u>spiritual</u> <p><u>levels</u> <u>from the</u> <u>energetic</u> <u>point of view?</u></p>
33	<p>ANSWER: <u>Yes.</u></p> <p><u>From the</u> <u>energetic point of view</u></p> <ul style="list-style-type: none">• <u>the expanding movement</u> <p><u>is an</u></p> <ul style="list-style-type: none">• <u>outgoing and</u>• <u>outflowing</u> <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">• <i>Withdrawal and contraction</i> <p><i>also include</i></p> <ul style="list-style-type: none">• <i>anger and hate,</i>• <i>disappointment and blaming.</i>
38	<p><i>[In the third stage of humanity's development with regard to mutuality with others]</i></p> <p><i>When self-acceptance makes [real] mutuality possible and energy is exchanged, the universal movements flow evenly.</i></p> <p><i>The healthy alternation of the</i></p> <ul style="list-style-type: none">• <i>expanding,</i>• <i>contracting and</i>• <i>static</i> <p><i>principles prevails</i></p> <p><i>where individuals find themselves in the eternal rhythm, harmonious with the universe.</i></p>
39	<p><i>Be blessed, my dearest ones.</i></p> <p><i>May this lecture again be like a little light going on inside yourself,</i></p> <ul style="list-style-type: none">• <i>giving you</i>• <i>hope and strength,</i>• <i>showing you from yet another side the way, and</i>• <i>leading you more strongly toward accepting yourself exactly as you are now.</i>

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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