

Pathwork™ Steps

Mutuality – A Cosmic Principle and Law

Study Guide for Online Meetings on PL 185 Part 1 of 2

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Week 1: Mutuality as a cosmic or spiritual law

Week 2: Creation depends upon Mutuality

Week 3: Section II, How Mutuality Manifests in Human Life

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Week 1: Mutuality as a cosmic or spiritual law

Greetings, my friends. Blessings and love for every one of you. The topic of tonight's lecture is mutuality. Mutuality is a cosmic principle and law. I would like to discuss this subject in three sections.

The first one deals with this cosmic principle and law. The second one deals with how this manifests in human life. And the third one deals with those factors -- and their origins -- which disturb the law of mutuality.

Exercise 1a: Come into this work with a very concisely expressed inner thought: *“I want to give something in my inner way of being, in my inner attitude. I want to contribute to this venture, and I want -- perhaps by being open enough -- to get something out of it for myself, and not sit here with all of my defenses, defended against.”*

Group Work Q&As PL 185qa

Section I: Mutuality as a cosmic or spiritual law

Mutuality is a cosmic or spiritual law. No creation can take place unless mutuality exists.

Mutuality means that two apparently or superficially different or alien entities or aspects move toward one another for the purpose of uniting and making one comprehensive whole.

They open up toward one another, they cooperate with and affect one another, so as to create a new divine manifestation -- in whatever form this may be. 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 from duality toward unity. Wherever there is separation, mutuality must prevail or come into being in order to eliminate this separation’

All Creative Processes Require Mutuality

Nothing can be created unless mutuality exists, whether it be a new galaxy, a work of art, or a good relationship between human beings. This applies even to the creation of the simplest object. To illustrate this principle, let us take the example of creating an object.

Step 1: Visualization. First of all, the idea must be formed in the mind. Without such an idea, 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.

Step 2: Execution. This creative aspect must then melt with the second part of two mutually cooperative attitudes: execution. This implies labor, effort, perseverance, self-discipline.

Unless the creative idea, and all those activities which are more mechanical and ego-determined work together, hand in hand, in harmony, the object cannot be created.

The first aspect -- creative thinking and inspiration -- can never complete creation unless the second aspect 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 a situation of mutual love, develop on the path of self-realization; it applies to all endeavors, to all successful completion, to all meaningful self-expression.

This synthesis of creativity, imagination, ideas, on the one hand, and execution, on the other, must take place. These are apparently alien attitudes. The creative attitude is a free-flowing, spontaneous manifestation.

Execution is an act that comes through the determination of the ego-will. It is more mechanical, more laborious and requires consistency and effort. This has totally different characteristics from the spontaneous, effortless influx of creative ideas.

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Exercise 1b: Take some time to observe the truth of these statements for yourself. Observe your own creative process, and those of others. While you may not ever have thought about this in terms of having to visualize something before you execute it, notice if you have a glimmer of awareness about what you are expecting before you actually start to execute it.

Visualizations can happen so quickly that we aren't always aware of that aspect.

Daily Review 1.0 from The Call PL 17

You can find out your true reactions about certain things, begin to pull off certain masks and pretenses, find out where you act against a [Spiritual Law](#) [PL 171]. It is like a puzzle you begin, when you cannot as yet see the picture; but if you are patient, you will succeed. Thus you will uncover your hidden anxieties and complexes which of course are responsible for your disease.

Let the whole day pass in front of your eyes, in your memory, and think of everything that has happened that has given you in some way a disharmonious feeling or reaction. No matter how wrong the other person may have been, the moment you have been touched by it, there must be something wrong within you. At first these incidents will appear entirely unconnected and isolated; they will be meaningless for you at the beginning. But later on, you will begin to sense -- at first, and then clearly understand, a pattern.

If you follow this through for some time to come, really faithfully (not just once or twice -- that will not do you any good) but regularly and faithfully for some time, you will, after a while, see a clear pattern coming out of it. Pray for enlightenment and guidance every time you conduct this daily review, [The Call](#) PL 17

Daily Review 3.0 from PL 56

Learn to investigate your reactions, and ask yourself what the meaning and further significance of them may be. What do they imply? What lies behind the emotions you register in the most casual incidents of your life? What is the emotion you register just at first, and what is behind it?

The Capacity to Wish: Healthy and Unhealthy Motives in Desire PL 56

Week 2: Creation depends upon Mutuality

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, they childishly refuse to be bothered by the difficulties, the trials and errors. In the second they lack inspiration. Both these lopsided attitudes gradually balance themselves out when the individual grows on the path and begins to resolve his inner conflicts.

The healthy, balanced person who has found himself always finds his personal creative outlet that yields the deepest satisfaction to his life.

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Exercise 2a: Everyone has places in their life that are healthy. Find where you have established a space for your creativity to flourish.

Notice where and how you are creative, where you are open and in harmony with the process of execution. *Don't ignore 'simple' examples because they don't seem important enough!*

Then notice an area of your life that feels lifeless or frustrating. What is present (or missing) in the area that has become blocked, that is present in the area where your life force flows?

Execution requires labor, investment, commitment, and self-discipline

This imbalance is particularly striking in the area of human relationships. How often does the initial creative, spontaneous, effortless act occur that brings two people together in attraction and love! Yet this connection is rarely maintained, for which all sorts of explanations are given.

The "labor" of working out the inner dissensions is usually neglected, and the childish idea prevails that, once the initial act has taken place, the self is powerless to determine the course of the relationship. The relationship is usually conceived of as if it were a separate entity, that either favorably or unfavorably runs its own course. We shall discuss this further in the next section of our talk.

The whole universe consists of this harmonious interplay of effortless creative imagination and execution. The latter always requires labor, investment, commitment, self-discipline. This bridge of mutuality is a very important aspect. 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 leads to unification. It is the movement toward it. *It is not yet unification itself.*

For mutuality to take place, there must be an expansive movement toward this other attitude, aspect, or person. In other words, there must be two expansive movements flowing out toward one another in a harmonious interplay of giving and receiving, of mutual cooperation, of positive opening.

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Exercise 2b: Previously, you may never have noticed the labor, investment, commitment, and self-discipline that you effortlessly pour in to activities (and relationships) that you find pleasurable, stimulating, or rewarding. See if you can now detect these efforts.

Giving up the Limited Ego Consciousness

Right in your here and now, mundane, everyday life, your eternal being can manifest. And this is what this path is all about: to get through the limited consciousness of the little ego that is finite, that is truly finite, that truly dissolves (sooner or later; not necessarily immediately when physical death sets in). In many, many instances it takes thousands and thousands of years before the little ego dissolves and unites with the real being -- that is accessible right now. Your inner consciousness, your inner knowing, your feeling of cosmic reality, is accessible *right now* if you choose to no longer nurture the little ego.

Questions and Answers PL 193qa

<i>Developmental process: growing out of the limitations of the 'little ego' (ISS) into the more expansive potential of the USS, which relies upon the mature ego</i>		<i>Fully accessible – but only for a few moments at a time while on the Earth Plane</i>
Individualized Self Sphere (ISS) “100 / 100” All or Nothing Duality	Universal Self Sphere (USS) “50 / 50” ‘Good days & bad days’	Spiritual Plane / God Sphere (GS) “100” Unitive: all are one
<ul style="list-style-type: none"> -Spiritual Child Consciousness - Ego-centric world view - Vulnerable to lower self influences. - Selfish, destructive. - <u>Pseudo-solutions</u> of isolation, separation and/or submission results in struggle, suffering. 	<ul style="list-style-type: none"> - Willingness to open YES current while still afraid to open NO current. - <u>Conscious</u> striving for goodness alongside <u>unconscious</u> negation, hate, destructiveness, NO. - <u>Gradual acceptance</u> of Imperfection of self, of other, of life. 	<ul style="list-style-type: none"> - Soul says YES to <u>life/love</u> - Soul ready to learn / risk <u>mutuality</u> (inner & outer). - Expansiveness of mutuality <u>is</u> the movement toward union / unity. - Positive pleasure of living life in openness, honesty and truth.

Exercise 2c: Compare the attitudes you take in the areas of your life that are unsatisfactory or unfulfilling to the phrases describing the Universal Self Sphere (USS) and the God Sphere (GS). Consider taking a different attitude the next time that topic comes up / you are active in that area of your life. Listen to any protests the little ego makes about releasing its complaints.

QUESTION: I'm still afraid of death. I realize from your introduction tonight when you spoke about giving up the ego that I'm afraid of doing that too.

ANSWER: In the first place, when we use the word "giving up the ego," it may very easily be misunderstood. The ego has, in a healthy way, a very definite function in this life. What I really meant to convey was that the limited consciousness of the ego should not be experienced as the only reality; and for that, we have to become very clear about how (and in what way) do human beings unwittingly nurture this limited ego consciousness, and exclude the unlimited consciousness of the greater self.

You should be, first of all, clear about what these ways are. Basically let us begin with two specific attitudes that are most current, most prevalent, that nurture the limited ego consciousness and cut you off from your real infinite being.

1. The one is the concern with appearance. You will have to discover, in your daily self-observation, to what degree you put more weight and emphasis on how you appear in the eyes of others, rather than of what **is**, for its own sake, of what **just is**.

For the ego consciousness, the limited self, or the little ego, is mainly concerned with that, and is strengthened by appearance. It is then that more and more an outer projection, and layers of personality, are created. The appearance self -- the idealized self, mask self PL 83 -- these are actual personality energies and energy systems. Consciousness and resources are put into this false self that, nevertheless, consists of material that is created, real, cosmic material. Now, if you put it outside, you become disconnected from the real and therefore anxiety comes into being -- uncertainty, not knowing the reality of being. This is the one attitude.

2. The other attitude is: living by the error of a value system, rules, and logic (or the apparent logic) of the limited consciousness. This sets off one against the other, which makes it appear that what is good for you is bad for the other and vice-versa, so that you are launched in a striving that is totally illusory. It makes you competitive, mean, greedy, setting yourself against the other person, comparing yourself with others. This is all based on false ideas and illusions. It creates more separation, and it alienates the outer ego more and more from the real inner person.

Exercise 2d: Observe these two attitudes: *"How do I appear, what do others think?"* on the one hand, and *"me versus the other"* on the other hand. Both can exist in many different forms. This is a very important thing for all of you to do -- to really look to what extent you do this, and to what extent you want to continue doing this, and therefore provoke and nurture anxiety, guilt, and separateness, and fear of death.

To the degree these attitudes exist, to that degree you will be cut off from the inner reality, from the inner oneness of cosmic life; and you will not feel the reality of your inner person; and from your eternal life, that you *are* eternal life. You will only be identified with that which is truly doomed to die one day, to dissolve. Which, in fact, *should* dissolve, but which seems so fearful as long as this is supposedly the only reality.

Questions and Answers PL 193qa

Exercise 2e: As a meditation, say and mean and speak into yourself:

"I want to make the best of my life; because I have a lot to contribute, and I want to contribute this to life because there is a lot in me which I can give to life, where I can enrich life. And this will also enrich me.

And I have a right to experience this. I do not want to do it to impress others, or to prove anything, or to be one-up on anyone; but simply because this is beautiful, this is good, and this is meaningful. If I cannot mean this completely yet, because the little ego in its ignorance is still too strong, I request that greater self of me to help the little ego by instructing it, by guiding it, by changing it -- little by little.

I will not be impatient. I will wait for the process to organically unroll itself, and will just observe and accept the truth of where I am now. And look every day where I'm still this little ego that wants to brag, that wants to be loved, that wants to impress, that wants to show off, that wants to push away and say 'give it to me and therefore you must not have it.' And I will acknowledge this in honesty and sincerity, with all its childishness and littleness."

The moment you do this -- when you can acknowledge the littleness -- you will know your own bigness. And that will be the process of eliminating the littleness -- by seeing and acknowledging it, not by pretending it is not there. That is how you absolutely, inevitably, will experience your eternal, immortal self, that can never die, and that is not a far away reality; it is here right now.

Questions and Answers PL 193qa

Week 3: Section II: How Mutuality Manifests in Human Life

This brings us to the second section of this lecture. How does the principle of mutuality apply to humanity's present state of development? Man's development can perhaps be determined by the following three gradations in regard to mutuality.

Mutuality, in Three Gradations of Development

Stage 1. The human being who is least developed and still most enveloped in fear and misconceptions is able to expand very little. And since expansion and mutuality are interdependent, **mutuality is impossible to the degree that expansion is denied.**

All human beings are afraid to some degree of opening up. At the beginning of this work, you may not have suspected that such a fear exists in you. Or if you have suspected it, you may have explained it away because you were too ashamed to admit it. You erroneously thought that there is something especially wrong with you, something that no other valuable human being shares and must therefore not be allowed to suspect in you. But as you went on, you learned to fully admit and accept and properly understand the universality of this problem in you.

Thus many of you, after diligent work, are now able to acknowledge your fear of opening up and expanding. You may at times be quite aware of this fear and how you hold back your energy, your feelings, your vital forces. You believe yourself safer by the control you exert when you are contracted. To the degree that this holds true, to that degree you must have problems in mutuality.

The person who is least developed and most alienated from the truth within himself will deny any kind of expansion, and therefore any mutuality. This does not mean that the longing for it is eliminated. The longing is always there. But it is also true that entities manage to squelch the longing through perhaps entire incarnations, without becoming aware of how much they feel is lacking in their lives. They content themselves with the pseudo-security of separateness and aloneness. For this offers less threat, or so it seems.

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Exercise 3a: What does *'being afraid to open up'* mean to you? Verbalize that precisely, so that you can see if it contains defensiveness or bias of some kind.

Ask other people what that phrase would mean to them. Notice if you were being narrow or overgenerous about how you understood *'fear'*, or *'opening up'* than they understood the phrase.

Shy about asking? Consider the asking itself to be an adventure in mutuality!

Stage 2. However, when development proceeds a little more, the longing becomes stronger and more conscious. There are many degrees and many alternatives, but roughly speaking (and in an oversimplified way) the next stage is the person who is willing to open up, but is still afraid of doing so in an *actual* mutuality. The only way the bliss and pleasure of expansion and union can be experienced is in a fantasy situation.

This leads to a very common, frequent fluctuation of the following kind: such a person is convinced that this longing indicates his actual readiness for a real mutuality. After all, he experiences it so beautifully in his fantasies! The lack of it in reality is ascribed to his lack of luck to meet the proper partner with whom he can realize these fantasies.

When a partner finally appears in his life, the old fear is still rampant. The soul movements contract, and the fantasy cannot be realized. This is usually explained away by all sorts of outer factors (which may even be true, as far as this goes). The partner may actually have too many obstructions to realize the dream.

Yet, does this very fact not indicate that something deeper must be at work in the person's psyche, that makes sure to attract the partner with whom the contraction appears justified? For the deeper self always knows where the person stands. And if the willingness is still lacking to face the true deeper issues, such subterfuges and excuses are very necessary for the preservation of the ego. But *failure in the relationship always indicates that the self is not yet ready to put true mutuality into practice.*

Many people go through these periods alternately, on and on -- aloneness, acute longing, then temporary fulfillment of a sort in which either outer or inner obstructions prevent full mutuality. The thus resulting disappointments may lend even more justification to the unconscious fear and determination not to open up and be carried by the stream of life. Pain and confusion in people trapped in this stage is often very profound. But this pain and confusion eventually lead to the full commitment to recognize the real inner source of this fluctuation.

The meaning of this state is rarely understood. The pain and confusion are precisely due to lack of awareness of the fluctuation's true significance.

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How Fantasy Affects Relationships

All day dreams are substitutes for what is missed in reality. In fantasy, one experiences what one cannot be, do, say, have, achieve. When instincts have been starved too long and can no longer be function in their healthy expressions, distorted, inverted longings can be fulfilled in fantasy, without the risk of exposure.

When the ego is weak, in fantasy it becomes strong. When it feels helpless and insecure, in fantasy it is independent and in control. When the idealized self image cannot be realized, in fantasy self-glorification is realized. Those who have, or appear to have slighted or rejected the individual, are now impressed with his glory and accomplishments. Pride is gratified, revenge tasted, satisfaction experienced --but vicariously, and unrealistically.

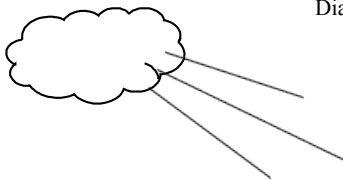
[Man attaches] the pleasure principle to negative experience. For many people, the actual living out of this condition is too frightening; they refrain from committing themselves to such acts. But, in fantasy, this seems harmless. It often constitutes the only possibility for physical satisfaction.

Dreams and Day Dreams Path to the Real Self Chapter 27 / PRS27

Exercise 2b: Draw the fluctuations that are described above as a Vicious Circle, PL 50, using the worksheet below, where escape feels like a real need but the fantasy must eventually end, bringing us back to an unsatisfactory reality. Notice your own fantasies or daydreams, where you yearn to already be (and be recognized as) your Idealized Self Image PL 83. Draw/outline these as well.

Vicious Circle Of Emotional Dependency

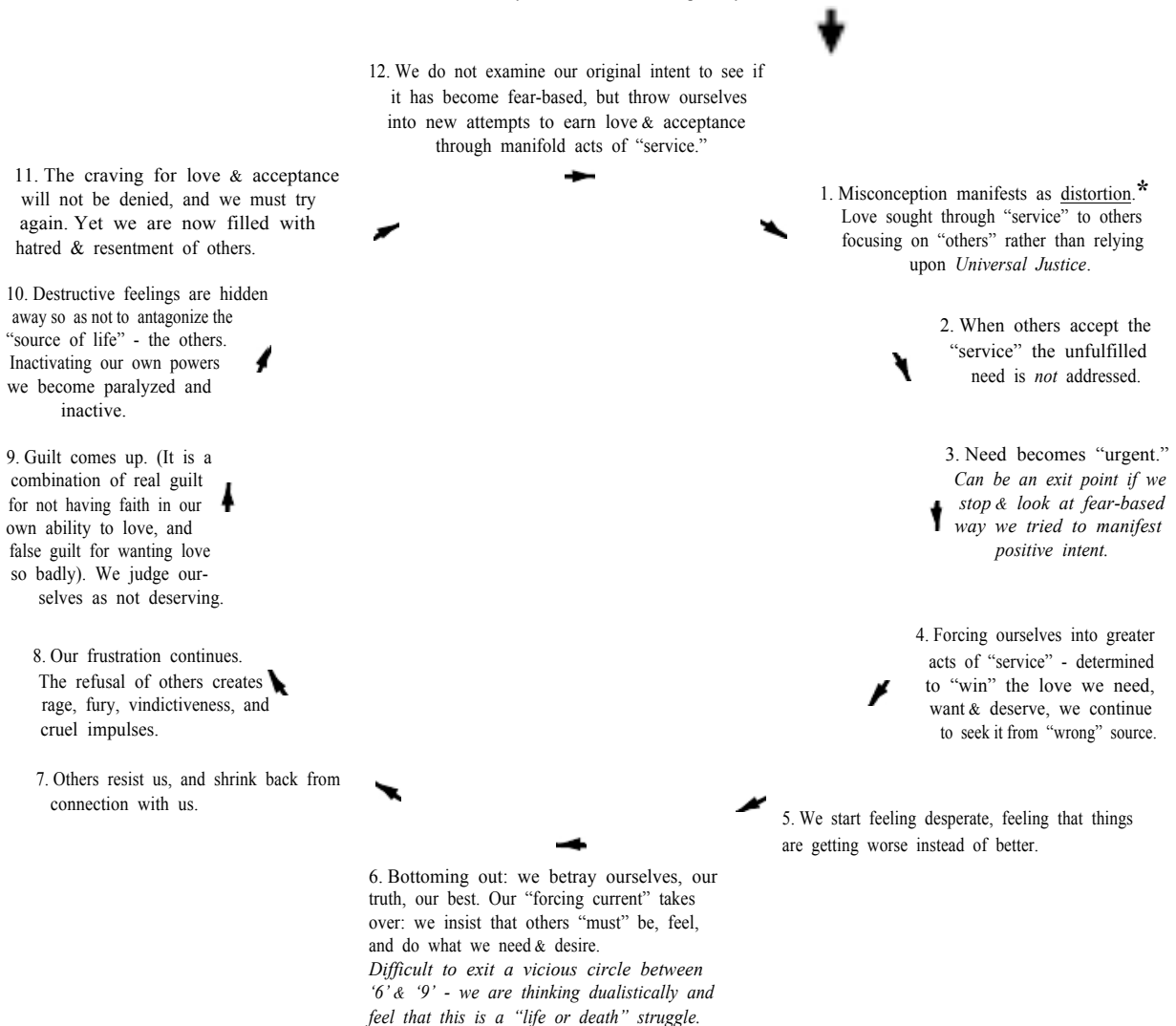
Diagram for Pathwork Lecture 50 & 83 www.janrigsby.com 2012



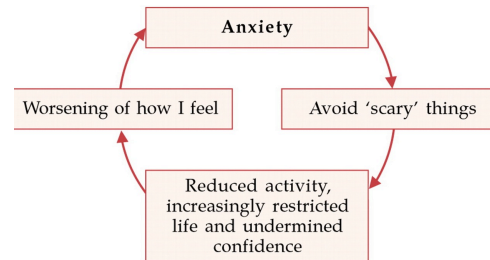
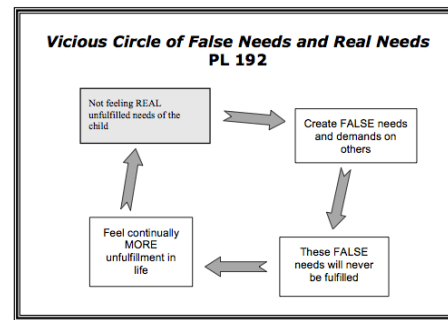
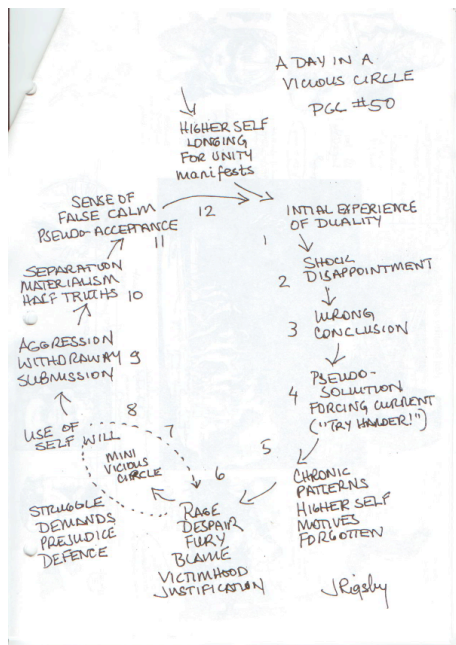
Entry Point For Incarnation. . .

Positive Intent: To love and be loved.

Misconception: "I will not receive the love I need"
"My love will not be accepted by others"



**When we are in distortion, we are in our "blind spot." This is where we must painstakingly collect evidence through our own observations and the feedback of others so that we can become aware of our own misconceptions.*



Exiting repetitive cycles and alterations

When a growing person comes to the recognition that the periods of aloneness afford him some opportunity to open up in comparative safety and to experience, even though vicariously, some manner of fulfillment without the necessary risks, he has indeed made a substantial step toward self-realization. Concomitantly, when he or she recognizes the difficulties encountered in the periods of relationships in their true, underlying significance, the same holds true.

Both alternating periods have their own, built-in safety valves. Each preserves the self in its separate state and simultaneously ventures out to some extent -- to the extent the entity is now ready to come out of the separation.

But at one point, every individual comes, on the road of his own evolution, to the full recognition and significance of this painful fluctuation, which subsequently leads to a commitment to open mutuality and fulfillment, to interplay and expansion, to cooperation and positive pleasure. This always requires relinquishing the negative pleasure and the pseudo-safety. The soul is then ready to learn, to try, to risk mutuality, love, pleasure, to function safely in an open state.

Stage 3. The third stage is of course the person who is relatively capable of sustaining actual mutuality -- not in fantasy, not in longing only, not in an "as if" situation. It is needless to say that not all steady relationships that exist on this earth indicate real mutuality -- very, very few do. Most relationships are formed on the basis of other motivations; or the original motivation of mutuality could not be maintained and was replaced by other reasons.

These are basically the three stages mankind goes through. Of course, in reality they cannot be delineated in exact terms. They often overlap, fluctuate, interchange; many, many degrees exist and hold true on various levels of the personality. What may be true on one level of a specific person may not be true on another.

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Week 4: Energetic Aspects of Mutuality

From the energetic point of view, as you know, the expanding movement is an outgoing and outflowing movement. When two separate human beings open up toward one another in mutuality, in the ability to accept an open flow and not contract, the energy from one interpenetrates the field of the other, and vice versa. It is a constant interflow and exchange.

With the people who remain separate, who contract, who cannot open up toward a mutuality, it is otherwise; two such people remain enclosed, each like an island. Little or no energy is exchanged. And when exchange is blocked, the great evolutionary plan is that much delayed.

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Exercise 4a: Observing energy is not difficult or mysterious. We do it all the time, reacting instinctively to energetic changes before our conscious mind is aware of movement!

Use your imagination to visualize this energy as a form of full-body breath that everyone expands, contracts, or holds based upon thoughts, feeling processes, and attitudes. Notice those who feel expansive, and who feel more reserved.

The Chinese art of Feng Shui studies how energy ('chi') moves through our living and work spaces, and strives to create a harmonious and balanced flow. Notice how it feels to walk through cluttered, disorganized space vs. a clear and well-lit passageway.

Yes- and No-Currents

The yes-current is the expression of the supreme intelligence and creative universal force. It is the life force, whose aspects were also discussed in a separate lecture in the past. It is all that strives toward union, wholeness, harmony, fulfillment, fruition. It is truth and love in its substance and manifestation. It is life embracing and accepting. Its movements are smooth and harmonious -- to bring in still another of our past topics.

Anything or anyone adapting himself to the yes-current must be in equal smooth harmony, must reach perfection and fulfillment on forever higher levels of being, must extend the range and experience of unbroken consciousness, unbroken by untruthful concepts and contradictory currents.

The no-current works and affects in the opposite manner, but not in the sense that it is evil. It consists rather of ignorance, blindness, distortion, lack of awareness of relevant factors -- relevant to the no-current in whatever way manifested. Ignoring truth, it must be in fear and spread fear. Hence, it is the opposite of love, of everything that leads toward union, fulfillment, fruition. It is discord and spreads disharmony, isolation.

Those who are enmeshed in it in any specific manifestation of their lives follow a harsh, disharmonious, rocky, shrinking, or rejecting soul movement that leads into greater blindness, error, and half-truth; into putting the focus and emphasis on aspects of self and others which, even though perhaps correct in themselves, do not lead out of the no-current.

The yes-current is the cause. It is the inner source and hence provides a realistic, comprehensive grasp of things. Outer manifestations are seen in their proper proportion.

The no-current does not open a further vista than the periphery, the effect, the outer manifestation, and therefore it does not lead to truth, liberation, harmony. No matter how much truth one believes he sees, disturbance, chaos, and destruction remain.

[Transition from the No-Current to the Yes-Current](#) PL 125

To put it differently, two yes-currents must move toward each other. We know from many of my previous words and from what you find in your work on the path, that the ability to accept, bear, and sustain pleasure can only be gradually increased in human beings. It is one of the most difficult goals to obtain. This ability 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.

In the case of alternation, where opening is only possible when there is no mutuality, when a yes-current must be met with a no-current because mutuality still seems too frightening, one energy flow streams out but reverberates, bounces back, because it is thrown back by the closed field of the other. The latter is like a wall that throws off incoming flow. Thus, 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, they fall out of love when the partner has deep feelings. To a more subtle degree, the same principle exists in ongoing relationships: when one is open, the other is closed, and vice versa. Only steady development and growth changes this so that both learn to remain open to one another.

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Exercise 4b: For one week, use the Daily Review process to track when and where sense a No-Current or a Yes-Current, whether emanating from yourself or from someone else.

Note what your immediate response was, on a feeling or thought level. Then, how you responded. Also record any judgments – in their raw form (*= without cleaning them up, since no one but you will see these notes*).

At the end of the week, see if you can find a common denominator – No-Currents more readily or easily than Yes-Currents, for example. Or, that you feel a call to engage more with a Yes-Current than with negative energies (or vice-versa).

Daily Review 2.0 PL 28

<http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Track your daily experiences of disharmonies. Find a common denominator after keeping logs for several weeks.

Daily Review				
DATE	SITUATION	REACTION	BEHAVIOR/ RESPONSE	JUDGMENT
	Facts/Circumstances of Disturbance	Feelings, thoughts, emotions	How You Acted (Exaggerated/Minimized)	Affirmed/Negated My Belief That...
10/01/20	Late for work	Fear/anxiety about job	Yelled at kids	I'm a bad mom
10/01/20	Fight re dinner cleanup	Felt let down by family	Didn't speak for hours	People are inconsiderate

Graphic created by Shakila F.

Emotional, Mental, and Physical Levels in Alternating Stages

On the spiritual and emotional levels, the lowest stage [Stage 1] indicates that an acute state of fear exists. The fear of accepting the self in its present stage is essentially the same fear experienced about true mutuality and bliss. Since fear exists, hate must also come into being with all its derivatives.

The mental levels are affected by this process, by seeking ready explanations for what cannot be understood -- unless the self is accepted for what it is now. Thus the mental activity becomes so busy that it cannot "hear" or perceive or be attuned to the higher voices within the self, to the deeper truths of the universe. More separation is thus engendered.

This mental noise creates more disconnection from the feelings and from the state that first created this condition. Also, it is in a constant frustration and unfulfillment that such an entity is forced by his own choice, as it were, to live.

Physically this creates, of course, all the blocks. You know perfectly well what they are.

In the second phase of alternate opening up [when Stage 2 alternates with Stage 1], the mental activity is confused. The search and the groping cannot yield truthful answers until the self is accepted with its very worst. The mental confusion creates more frustration and anger. The faulty interpretations, supposed to explain the fact of always missing mutuality, increase frustration and therefore anger and hate. Emotionally, there exists an alternation between longing and disappointment; fulfillment in fantasy (hence some manner of opening and flow, although no real mutuality) and withdrawal and contraction. The latter again includes anger and hate, disappointment and blaming.

When self-acceptance makes mutuality possible and energy is exchanged, the universal movements flow constantly [Stage 3]. The healthy alternation of the expanding, contracting, and static principles prevail, where the individual finds himself in the eternal rhythm, harmonious with the universe.

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Exercise 4c: Notice how these stages may play out in different parts of your life, remembering that these stages 'cannot be delineated in exact terms. They often overlap, fluctuate, interchange; many, many degrees exist and hold true on various levels of the personality.'

Be blessed, my dearest ones. May this lecture be again a little light going on within yourself, giving you hope and strength, showing the way yet from another side, to lead you more strongly toward accepting yourself as you are now -- not indulging anything, nor excusing it, but seeing what is and accepting the imperfection fully and without any embellishment, also without the exaggeration that makes you cringe with shame and fear. All of this must disappear, for these are pitfalls which are much more disastrous than what you hate yourself for. In this attitude, when you find and apply it, you will find your happiness and the truth that unites you with yourself and the universe.

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