

# Pathwork™ Steps

## Factors that Prohibit Mutuality

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

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**Week 1: Inner Negativity Interferes with Mutuality**

**Week 2: Finding Our Inner NO**

**Week 3: Mutuality in Relationship**

**Week 4: Mutuality in Group Work**

*Part 1 covered Sections I & II: Mutuality as a cosmic or spiritual law, and How Mutuality Manifests in Human Life. Part 2 focuses upon Section III: Factors that Prohibit Mutuality*

**Week 1: Inner Negativity Interferes with Mutuality**

Mutuality can exist only to the degree the individuals involved are aware of, and in contact with, their previously hidden destructive side, the evil.

Conversely, to the degree that there is a rift between the consciousness (which strives for goodness, love, and decency) and the unconscious (which is still bent on its destructiveness, hate, negation) -- to that degree, mutuality cannot take place. I emphasize here that the cause for it not taking place is not the actual existence of the still present evil aspects, but lack of awareness of it. This is an all-important distinction.

Usually man's approach is precisely the opposite. He believes that he must first eradicate the existing evil, for otherwise he is undeserving of the bliss that results from mutuality. The existing evil is so frightening that it cannot be acknowledged, so that the rift between the conscious awareness of self and the unconscious denial of self widens as life goes on.

If you are alienated from your own unconscious, *you must act out what you, deep in yourself, know to exist within yourself -- and affect the same level in others, which is similarly concealed.* Unless this key is totally comprehended and applied, relationships must falter or be unrewarding. Mutuality in the true sense cannot take place.

It is therefore of such crucial importance that you gain increasing contact with the destructive unconscious aspects of your being. Of course, 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 this gap -- between the conscious good, and the unconscious evil! How much struggle everyone puts up -- and how many are tempted to leave this pursuit altogether, because it seems too painful and difficult to accept previously unacceptable aspects of the self.

Yet life cannot be truly lived unless this happens.

PL 185

**Exercise 1a:** When you feel 'torn' between competing needs and desires, verbalize both 'sides' as simply and clearly as possible. Notice if these correlate with any conflicts you observed between your parents and authority figures, or long-term childhood issues.

The split between you and yourself must reappear as a split between you and others, unless you are fully conscious of the former. Becoming conscious of the former is the beginning of mending this rift, for consciousness diminishes the rift. Consciousness must eventually lead to acceptance of what has previously been denied. If there is no mutuality between you and yourself because your standards, your demands and expectations of yourself are unrealistic, it is absolutely unthinkable that mutuality between you and others can ever exist.

Mutuality between you and yourself is absent when you reject the evil. By rejecting the evil, you ignore and deny the vital, original creative energy that is contained in all evil. This energy must be made available to the person in order to become whole. The energy can only be transformed when you are aware of its distorted form. Yet, when you reject its present manifestation, how can you convert it back? Hence you remain split within yourself, and when this is not conscious, the split mirrors itself in your relationships -- or the lack of them.

No matter how evil and unacceptable any specific traits may be in you, no matter how undesirable and destructive, the energy and substance they consist of is vital force -- without which you cannot fully function.

PL 185

**Exercise 1b:** What do you reject about yourself? What do you reject in others?

Make a list of the most common (or recent) disagreements you have with others. Consider how this might be caused by mutual self-alienation, where you are both resistant to your own negativity and so look for causes outside yourself.

Only as a whole person can you sustain pleasure; only as a fully conscious person can you be whole. Only then 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.

Disunity with yourself cannot bring unity with others. It is utter folly to expect it. However, you do not have to wait to first become unified in the total sense. But if you take your ongoing relationships and use them in the sense I describe here, as yardsticks by which you gauge (1) where you are in your own inner split within yourself, and (2) where you stand in your ability to accept the negative in you, you will grow into greater self-acceptance.

Simultaneously your ability to have mutuality will grow proportionately. Hence the relationships will improve and become much more deeply meaningful. A mutuality will become possible.

By the same token, if you cannot accept the evil in you and when you say, in effect, "*I must first be perfect before I can accept, love, trust, esteem myself,*" you must have the identical attitude toward another person. When reality dawns upon you that he or she is far from perfect, you do with the other person what you constantly do with yourself -- only you manage most of the time not to know what you are doing with yourself. Even what you then do with the other person, you manage not to see for what it is. There are always handy explanations. Those explanations are destined to get you away from seeing how you reject the unpalatable reality of yourself and others, and that this causes a rift in you that makes mutuality and bliss impossible.

PL 185

## Week 2: Finding Our Inner NO

At the beginning of his pathway, the person -- like the rest of mankind -- is only aware of what he consciously desires, wishes, wants, wills, intends, longs for. He is convinced that the lack of fulfillment in these wished for areas is a result of ill luck or the fault of others. It takes considerable time and growth to accept the truth of life: that there must be something at work within the person that thwarts the wished for fulfillment. ... The disconnectedness from this inner voice is the primary problem. Any work concerned with genuine self-search and development must go in the direction to unearth this inner negation -- and its reasons.

So many of you have actually found this inner no-saying voice. You have discovered why it says no, and although you may still be very far from being able to change it, you are at least quite conscious of your self-determining power. You can no longer feel victimized, and you can set out to investigate the reasons, motivations, convictions, and assumptions that create this split of your will force. It is easy to see that unification must remain out of reach as long as this conscious awareness of the split of will is absent.

If the defenses are seen and exposed—you cannot whisk them away of course—but if you are ready to expose them, you contribute to yourself and others. That is why I say, if you come with this attitude, you have every reason to expect a very wonderful, unique experience from which you will carry away a lot more future material.

If every one of you is aware of them, and does not resort to any measures to distract from that, and really let the room sit quietly until something spontaneously happens—until someone lets it go and comes out, with his thoughts, with his feelings, with his emotions, with whatever it is—if this happens, something will be set in motion that will then be carried on by itself.

But this also requires that you can stand it, as it is; really stand it.

*Venture in Mutuality: Healing Force to Change Negative Inner Will* PL 186

### 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.  
PL 185

**Exercise 2a:** Become more aware of your individual anxiety and tension. Notice if you hope that it be broken from outside, and what some of the underlying thoughts and feelings are.

This requires practice! = the Ego must execute your desire to see patterns.

The practice of doing a Daily Review can be very effective for projects such as this.

## **Addressing Negative Will**

Suggestions from *Venture in Mutuality* PL 186

I want to stress the importance of realizing that the greater the impatience, the more frantically you strive for a desired goal, the more you grab for it, the less you trust in its realization, the more this should be an indication that a firm inner no exists. Instead of wasting your energy into all this inner tension and frenzy (in order to overcome something that appears to block you from outside yourself) you would be better advised to relax this tension, and calmly set out to uncover your own inner negation to the frantic outer wish. Ask yourself:

**What is it that I really want? What is lacking in my life? Do I really have all the fulfillment I long for? Is there something deep inside me that knows more is possible than I allow myself to experience?**

### **Step 1**

Lift out of the vagueness what you long for, what is unfulfilled in your life. Most people do not state this clearly to themselves. They deplore a certain situation or even a problem in themselves, but they fail to state clearly that they wish to resolve it. The greater the problem, the less concise awareness exists about this being a problem, about an existing unfulfillment in life. Hence I suggest that you state to yourself, and preferably on paper so that it cannot elude you.

State these questions very clearly to yourself:

**What do I long for? What would I wish different in my life? What would I want different in myself, in my personality? How would I like it to be different?**

### **Step 2:**

Answer these questions, again on paper, to the best of your ability

**What do I believe contributes to the absence of the fulfillment?  
Do I believe it is an outside factor, or what is it in me?**

### **Step 3:**

Are you at all aware at this point that the specific fulfillment you miss, you say no to?

**Am I aware of it, and if so, why, how? How does it express in my inner being?  
How does this inner expression make me behave in such a way that I make the conscious wish impossible to fulfill itself? On what beliefs, assumptions, and ideas do I base the negation, in contrast to the conscious striving** (and sometimes even grabbing -- only perhaps inwardly, though at times also outwardly)?

When you answer these questions as concisely as you know how, you will have wrought a tremendous change in your whole personality regardless of how negative, how immature, how destructive the answers may be or appear to you.

*Step 4 -- for those in communities able and ready to give The Force:*

**To what degree are you willing at this point to cooperate in this mutual venture, and receive the healing power, and really take it into you, and let it work in you until you finally release these same healing, living forces from within your own being?**

You should not feel ashamed of saying, "No, I am not ready. I do not want what I want." You should rather "settle down" at this point and explore the reasons why.

## Mutuality Requires Two Expansive Movements

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. To put it differently, two yes-currents must move toward each other.

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.

PL 185

### 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.

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. PL 185

**Exercise 2b:** Use the worksheet on Addressing Negative Will from PL 186, and the information about the Yes- and No-Currents from PL 125 to find your NO.

## Week 3: Mutuality in Relationship

### *Repeated from Part 1: 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.

**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.

**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

#### **Exercise: 3a: A Practical and Immediate Key!**

Look at all your relationships -- with your partners, your associates, your friends, your business acquaintances -- whatever situation you may be involved with others. Really look at those relationships and at your disturbances closely.

To what degree are you truly open to the reality of the other person? If you honestly answer this question, and you can see that you are not open, you can then use this key for yourself.

PL 185

Of course, you can easily shirk seeing it because you can always busy yourself with your explanations, justifications, rationalizations -- and even with your acute self-blame, that may easily be confused with self-acceptance but is just as far removed from it as the overt denial.

Of course, you know perfectly well in your mind that you and others are far from being perfect, and you pay lip service to accepting this fact. But do you really -- 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 is very small. Your reactions prove contrary to what you know in your mind. And as you slowly discover your intolerance, your criticalness, your refusal to accept others for what they are, you can automatically know that you do exactly the same with yourself.

Now, it is indeed difficult to accept the projected, acted-out negativity of others, which always uses a defense that is more destructive than that which he defends against in himself. Your inability to cope with this acted-out destructive behavior of others toward yourself again reflects your lack of awareness of when and how you are doing the same thing -- perhaps in a different way.

If you are in shallow, unsatisfactory relationships which lack depth, gratification, and intimacy, where you reveal yourself only superficially (perhaps you only reveal an idealized self-image, which you think is the only acceptable part of you), again you have a good gauge of where you are within yourself. You do not even take a chance because you are unable to accept yourself. Hence you cannot believe that your true, genuine person can ever be accepted, nor can you accept others on the basis of where they are in their present state of development. All this excludes the possibility for mutuality.

PL 185

**Exercise 3b:** It will be much easier for you to discover what you are doing to *yourself* by analyzing your reactions *against others* (which is easier to see at first) as an indicator.

The harm you inflict upon yourself by the negation of the unacceptable part causes you to do precisely what I mentioned before: it makes you use subterfuges, destined to cover up the unacceptable subterfuges, which are more unacceptable than what you originally negated.

Thus you compound your self-hate and widen the rift.

PL 185

### **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. Man substitutes for the emptiness by producing day dreams, in which he acts "as though" it really happened.

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.

When the instincts cannot be gratified because the personality is too fearful and conflicted, too destructive in its expressions and impressions, he finds that in fantasy life anything is possible. 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.

[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 3c:** Look at any relationships that you have judged as failures. Were you holding on to any fantasies or images? You may be able to see the other person's fantasies more easily than your own, at first. Allow yourself to explore this without any judgment of you or the other(s).

You would have to, first of all, on your inner path to explore what are your inner irrational reasons to present a picture to the world and yourself that is not real. And what makes you anxious not to be this false picture? What are the specific anxieties and threats? And why do you fear your irrational, destructive feelings, and fear to own up to them? You cannot answer from your head. You can only answer from the irrational area that has to be fully expressed, so that the shame can be overcome. This commitment has to be renewed and this is where you have to go now.

*Questions and Answers PL 193qa*

**Exercise 3d:** Question yourself in meditation: "*What is it? Why? How am I really? What are my imperfections? Where am I destructive? What is unreasonable and childish?*" Then say out loud, "*I want to commit myself to seeing this truth with every fiber of my being in order to become real and not only partially real.*"

*Questions and Answers PL 193qa*

## Week 4: Mutuality in Groups

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 him who hates himself. To the degree you contract each time a temporary opening has occurred, to that degree you can know that this happens, not because of your evil and your not deserving the bliss, but because **you cannot accept the total forces and energies** as they are in you now. Therefore you remain locked in them and cannot convert them.

So, the principle of mutuality must first be applied to the person within, to the relationship between you and yourself. And only then can it be extended between yourself and others.

It 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 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

In reality, all is one, every entity is connected with everything else in the universe -- and this is not merely a figure of speech. The One-Consciousness permeates the universe and everything therein. But you begin to experience this only when there is no longer any part of the self that is excluded, denied, split off.

PL 185

Man's tendency to escape reality is often based not on the fact that he cannot face unpleasant aspects of it, but just as often, on a deeper level, that he fears happiness, fulfillment, fullness of living. In order to realize personal expansion and self-expression, with its concomitant bliss, it is necessary to tap one's own inner resources, to find the well of divine strength deep within the psyche --with all its truth and love.

*Winner versus Loser: Interplay Between the Self and Creative Forces* PL 129

The key to the universe is real love, not the binding love you often give forth. Real, genuine love lets free and can accept a no for an answer. False love is like a lasso that wishes to dominate and hold tight. It seems easy to pretend the latter to be the former, but the inner self cannot be deceived.

Where is there a lack of generosity in your feelings? Where do you postulate different laws and rules of conduct for others than for yourself? All of these violations go on constantly, inexorable and unbeknownst to your conscious mind, for you manage to shut out this truth, which is the gravest of all violations.

*Fear of Bliss versus Longing for It* PL 170  
<https://www.janrigsby.org/Pathwork-Lectures-150-199.html>

To live in a unified state, in absolute reality, is the bliss, the unlimited freedom, the fulfillment, and the unlimited realization of potentials that religion calls heaven. This heaven is usually thought to be a place in time and space. This, of course, is not so. It is a state of consciousness which can be realized any time in whatever shape an individual entity exists. By this, I mean a human being in the flesh, as well as one who does not live in a material body.

*Unity and Duality* PL 143



**Exercise 4a:** Explore your own breathing patterns.

Sit with a partner. One puts both hands on the back of the other, and mimics their breathing precisely, including any pauses or changes in speed, for 2-5 minutes. They may find that the body begins to scream for oxygen, or feel smothered! Take a break and share what you found. Switch, mimic for 2-5 minutes, and share again.

See this as being just one of many examples of how our systems are unique to us, and how disorienting it can become to be taken out of our familiar rhythms.

In order to engage freely in a mutuality, it is important to be aware of our real needs.

**Not Wanting to Give** from PL 193qa

QUESTION: I know I don't give -- because I try to punish people. I anticipate their rejecting me so I punish them before they can even reject me. I've come to the point now where I actually make myself sick, so I can have some justification to myself for not giving, where it's an actual physical thing now: not being able to give, and I don't know what to do.

ANSWER: You probably wish, maybe consciously or unconsciously, that I can give you a formula, in which I can guarantee you that there will not be rejection and pain if thus-and -thus happens or if you do so-and-so. This is precisely what cannot, and must not be.

It is very good and indicates excellent progress on your part that you are even aware of it, that you no longer camouflage your not giving. By dealing with your not wanting to give, you have to now make the next step.

Deal with your hate, really seeing the hate. And then deal with the misconception that the hurt will kill you – or, that the hurt will be the final and only reality you will experience, if you once give in to it. You have to see also how you distort and exaggerate out of all proportion any little hurt, almost as if you were to prove to life, *"You see, it is too much. Save me from it."* Then, to very specifically follow through the suggestion I said before: How much do you want to give to life, as opposed to how much you want to receive? If you can very specifically see the discrepancy here, maybe you will become more willing to give. You have to learn to accept what you fear; you have to bank on your own, as yet, unexperienced resources -- that you be capable of dealing with rejection, and that you stop brainwashing yourself again and again, and saying *"the rejection is unbearable, I cannot bear it."* Because the more you tell yourself that, the more unbearable it will indeed seem.

Then the wisdom will grow in you: that the more willing you are to give, the less you actually risk, and the less you want to give, the more you risk -- in fact, the more certain you are to court misery and isolation and self-hate. If you can see this, your choice can be made on this inner level. Even if you do not know you will immediately succeed, that is all right. You do not have to know (you cannot!). But you can choose: in wanting this, and in being ready to slowly go with the path in this particular way of trial and error. Of trying and failing again, and of more and more giving yourself, surrendering yourself to the divine intelligence in you that is capable, little by little, to come through and help you make the change. For without it, you cannot, indeed: The little ego is much too limited to do this.

*Question and Answers* PL 193qa

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