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

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

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

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<table>
<thead>
<tr>
<th>03</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Content</strong></td>
</tr>
</tbody>
</table>

*Greetings,*

*my dearest friends.*

*God bless*  
*all of you.*

*Blessed be*  
*this hour* [i.e., *blessed be this time we now spend together*].

*So long as human beings*  
*are*  
*negatively involved*  
*with*  
*life,*

*they must*  
*remain in the earth-life cycles*  
*because*  
*this particular sphere*  
*offers the conditions*  
*that are compatible with*  
*their negative involvement.*
Only after having overcome negative involvements will
• the cycle of births into this sphere cease and
• human development continue in other spheres, offering
  • new conditions, compatible with
  • the new state.

What does negative involvement mean?

It means, primarily,
• confused notions of reality,
• confused concepts.

Where
• confusion, and therefore
• illusion, prevails there must, of necessity, be
  • conflict –
  • split concepts – which divides the psyche.
• Split and
• conflict
  [in the psyche] is the consequence of
  • illusion or
  • misunderstanding.

As people gain
inner
unity
by
• perceiving and
• experiencing
  true reality,
  • the split [in the psyche due to its confusions and illusions]
  mends and
  • negative involvement
  ceases.

This idea [that through inner unity (by the psyche perceiving true reality rather than being confused by illusions) the inner split in the psyche mends and its negative involvement ceases]
has been expressed
in many different ways
throughout the ages.

If it [i.e., if this idea]
is fully understood,
no possible doubt can arise
about reincarnation
which,
  for many people,
  is but
  • a vague belief,
  • a theory.

Everyone who has
profoundly
experienced
the reincarnational aspect of creation
recognizes
that it [i.e., that the reincarnational aspect of creation] cannot be any other way.
[The reincarnational aspect of creation cannot be any other way.]

For as long as a person has not dealt with the flaws in himself that separate him from • truth and • reality, he or she has to [continue to] live within conditions that manifest the illusory state.

That [illusory] state produces • the conditions and • the environment which, in turn, offer the only possible means to • learn, • recognize, and • overcome the illusions.

Therefore this earth life expresses • the general state of humanity as well as • the split [in the human psyche] produced by a confusion about reality.

Many manifestations of your earth life symbolize duality because so many things appear as pairs of opposites.
In philosophical thinking, 
  humankind itself is paired –
  • man
    and woman,
  • night
    and day,
  • life
    and death.

These are but a few examples of
  how life on earth
  presents itself
  in two-way splits.

Humankind thus
  expresses a twofold split
  that manifests in many other ways,
  though this phenomenon
  is not truly understood.

The two-way split
  does not apply to the
  • animal,
  • plant, or
  • mineral
    kingdoms,
    which
    • are still in a lower state and
    • find themselves in a
      more than twofold split.

Meditation on
  abstractions
  cannot
  bring forth
  a profound understanding of this split.
[By] **Doing the work on this path** [i.e., this pathwork], **however,** you will discover little by little your
- personal
- unconscious
misconceptions, making abundantly clear how they create the various conflicts that force you to choose between two alternatives.

Of course, both alternatives
- are unsatisfactory and
- create a state of hopelessness, simply because they both lead to an unsatisfactory conclusion.

Any one of my friends who has made sufficient progress in this respect can bring examples [of how unconscious misconceptions create conflicts that force you to choose between two unsatisfactory alternatives].

These [personal examples] will offer the greatest possible enlightenment.

The personal examples may then be extended, so that what I say in this lecture will become a personal experience of truth.

This is the only way to understand fully the state of duality.

**Meditation on abstractions** can never accomplish that.
When you are in a dualistic confusion [seeing two opposite alternatives leading to equally unsatisfactory conclusions about choices in life], you are

negatively involved

• with life and
• with others.

The primary negative involvement occurs

within yourself,
in your misunderstanding

• of concepts,
• of aspects of reality.

Unresolved [dualistic] confusions remain in the psyche and are bound to recur in each lifetime.

Life conditions then

are bound to bring the [dualistic] confusions to the fore,

unless the personality persists in

• disregarding them and
• evading the issues.

This [disregarding of dualistic confusions and evading issues involved], unfortunately, happens only too frequently.

The most

• intense and
• dramatic

karmic relationships are those between

• parents and
• children.
The unresolved
• confusions,
• conflicts
and the subsequent
• basic split
must be challenged
most dramatically
in this relationship [between parents and children].

The double relationship
from
• the child
to both
• father
and
• mother
is another symbol
of the splits
that mark this earth sphere.

To the degree that
the child's psyche
is
• free and
• healthy,
the relationship with
a set of parents
manifests as
an asset.

But when
the negative involvement [in the child's psyche]
is still strong,
the parents
represent
the two sides
of the
inner
[dualistic] split.
If you examine
• your main
  • problems and
  • conflicts, the
• images, the
• defense mechanisms,
• pseudo-solutions and
• wrong conclusions
  you have found so far,
they will
  eventually
  reveal
  a basic inner [dualistic] attitude
    by which
    you are governed.

This basic attitude [by which you are governed in all of life]
  is always
  split in half [i.e., split into two dualistic halves],
  which means that
  the fundamental attitude
    that underlies
    your negative involvement [within yourself, with others, and with life]
      fluctuates between
        two ways of reacting [to situations and to other persons].

Such deep recognition [of this fundamental split-in-half inner attitude
  that underlies your negative involvement in life]
  can be found
    only
      by those who work
        intensely
          on a path of
            self-confrontation.

It [i.e., such deep recognition of this fundamental split-in-half inner attitude]}
go beyond
isolated scraps
of recognition
of specific
  • images or
  • misconceptions.
They all [i.e., all the isolated scraps of recognition of specific images or misconceptions]

must form one nucleus, manifesting your personal two-way [dualistic] split.

Full

• realization and
• recognition

of this basic split [i.e., realization and recognition of this fundamental inner attitude that is split into two dualistic attitudes that govern your life]

indicates considerable
• progress and
• self-awareness.

When this [full] realization [of this fundamental inner attitude that is split into two fundamental attitudes that govern your life]
begins to take shape,
you will come to see that these two fundamental attitudes,
constituting your split, represent your basic attitude to your parents.

One distorted attitude exists because of
• influence exerted upon you by one parent

and
• your emotional response to it [i.e. to the influence of that parent].

An entirely different
• influence by and
• emotional response to the other parent produces the [other distorted attitude, the attitude of the] other side of your conflict.
You could not resolve this twofold split before you entered this life.

Your parents, or rather
  • certain aspects of their personalities
  and
  • your response to them [i.e., your response to those certain aspects of your parents],
    personify
    the unmended split
    within your psyche.

Hence,
your parents are not responsible for your problems,
and yet their faulty behavior toward you has to be
  • faced and
  • understood,
even though it will seem to you for a while that they [i.e., that your parents] induced your particular way of reacting.

And this is true [i.e., your parents did induce your particular way of reacting], but only because you already came into this lifetime with your duality, born out of illusion.
• When you perceive how you represent your parents within your psyche,
• when you sense the subtle interaction between
  • identification,  
  • rebellion, and  
  • various other reactions to them,
you must come to experience
  the basic twofold split
    that governs your life.

This [twofold split that governs your life] will persist until you
  • resolve and  
  • mend it
    through
      • insight and  
      • understanding.

At this point [i.e., at that point where your resolve and mend the basic twofold split that governs your life] theories cease to matter.

[For example.] It is not necessary to believe in reincarnation.

[Rather.] The important thing is the discovery that your parents
  • express and  
  • personify for you
    • your duality,  
    • your illusory way of life.
When this [i.e., when the discovery that your parents personify your duality] is truly understood, the dividing mark between
  • modern psychology
  and
  • spiritual,
  • metaphysical or
  • philosophical
    ideas
  vanishes.

The
  • so-called spiritual,
and until that moment,
  • theoretical
    concepts
  become
  just as much
  a personal experience
  as any psychological discovery.

The "illusory way of life," for lack of a better term, may describe as accurately as possible within the limitations of human language how
  this very distinct inner way of life [i.e., the way of life by which the inner duality set up in your psyche by certain aspects of your parents, aspects to which you react] governs you as a consequence of the negative involvement you re-experience with your parents [when you have negative involvement with others].
When I say "way of life,"
     • I do not mean
       • outer conduct,
       • certain characteristics
         that are typical for you,
         although they, too,
         may be connected with
         the twofold split.
     • What I mean is
       • the automatic response,
       • the stereotyped reaction
         that you repeat throughout life,
       • reacting to others
         as you once did to your parents,
         without your being at all aware of it.

These repetitive responses [to others that you repeat throughout life] always
     apply to your basic split.

Where your soul is healthy,
     you are free
     of the blind compulsion to relive the past.

We have often discussed this automatism,
     but none of you, my friends,
     are as yet completely aware of it.

As your awareness grows,
     liberation becomes imminent.

This can happen only
     when you glimpse your personal twofold split,
     symbolized in your attitudes to both parents.
The child, starting a new life cycle, contains its
• personal
• unresolved
  conflicts.

Its duality is due to
• illusion and
• misconceptions.

At the same time, its psyche is very impressionable.

Everything it experiences has a
• much fresher and
• more intense
  impact.

Impressions
• go deeper and
• remain more firmly rooted – but always
  according to
• the inherent health,
  or
• lack of it, which determines how
  • impressions and
  • experiences are assimilated.
The freshness and impressionability of the child's psyche causes early experience to have a more extensive effect than a similar experience would have for an adult.

This can be observed constantly with children.

Children, for example, have a keener sense of smell, taste.

They are more curious about the most simple manifestations of life.

This strong impact of life on the child's soul can be clearly observed.

How much more, then, must negative experience, resulting from previously unresolved conflicts, impress the psyche!
But it cannot be too strongly emphasized that negative experiences and involvements occur only to the degree that the psyche is still in a state of duality, of illusory conceptual conflict when the entity is born.

This, my friends, is not the same as what I said about images. The principle is the same, of course, but I am applying it [i.e., applying the principle] now on a much deeper level.

Here I do not refer to a particular image you may have, or even to your most important one.

I refer [rather] to the underlying basic conflict that is responsible for your being a human entity and living in this particular sphere of the universe.
This conflict is not inaccessibly hidden once you realize how your attitude to both parents • governs your basic life situations and • expresses your basic personality difficulties.

When you discover how you • relive your • father and • mother within yourself and • continue to respond to them [as they relive in your psyche], you experience • your basic split, • your very own brand of duality – for duality is not always the same – and, consequently, your comprehension of your personal limitations grows.

As they [i.e., as your personal limitations] are truly perceived, the limitations instantly lessen.

• Your range widens,
• your freedom increases,
• your vision extends,
• your security grows – and
• your inner harmony is established.
This [i.e., this fact that your inner harmony is established] is so because
• split
and
• harmony
    are incompatible,
and therefore as the split mends through
• comprehension and
• realization,
your inner harmony must automatically increase.

All this can hardly be understood if one is not
• active and
• rather advanced on a path of self-discovery [such as this pathwork].

But even those who are [active and advanced on a path of self discovery such as pathwork] may need considerable help to reach such deep levels of self-awareness.

The discussion on this lecture may offer an opportunity for such additional help.
[In such discussions on this lecture.]

To clarify
- confusions and
- difficulties,
  bring examples of
  - the split concepts and
  - subsequent conflicts
    that you may have found in yourself.

As you understand them [i.e., the split concepts and subsequent conflicts] better, you may also see
how they [i.e., how the split concepts and subsequent conflicts] correspond to
your attitude
toward each parent.

When you present
practical examples,
I can show
how to go on from there
in this particular phase of the pathwork.

| 22 |

- Once you have comprehended
  this facet of your soul [i.e., have comprehended your soul’s split dualistic concepts and subsequent conflicts]
    more
    - profoundly and
    - personally,
  once it [i.e., once this facet – your soul’s split dualistic concepts and subsequent conflicts –]
    - becomes
      your true experience and
    - is no longer
      - a theory or
      - a philosophical postulate,
you will also understand
something that we have often discussed
but that you have recognized
only to a minor degree so far.
[Namely,]
You will perceive
the repetitiveness of your reactions,
how you respond
• in later situations,
• to other people,
in a way
  almost identical to
  the way you once responded to
  your parents.

First it is important
to understand intellectually
that your parents
represent
your personal split,
each parent
representing
one side of it.

This [i.e., the fact that your parents represent your personal dualistic split] is the nature of
the karmic link,
• the reason and
• the necessity
  of choice.

You
had
to respond to them
the way you did,
not only
• because they were what they were,
  but ultimately
• because of your duality [that you were born with in this incarnation].

Your brother or sister
may have different reactions to them
because they
have a different kind of split [i.e., a different duality].
As you had to respond to your parents according to your split,
so you have to react to other people, later in life, in a similar way, even if the situation resembles the original [situation with your parents] only slightly.

So, in the last analysis, your repetitive patterns are not caused by the faulty ways of your parents, but are the manifestation of your duality [that you brought into this incarnation], which this particular set of parents could • best represent and therefore • bring out in you.

It is very important to understand how the unbroken line of the original [dualistic] split with which you were born, continues from your parents to the • later, • constant reenactments [with others later in life].
Needless to say, none of this is obvious before you have made sufficient inroads and have cultivated self-awareness.

Then [i.e., with self-awareness] it becomes abundantly obvious.

As long as your awareness of this chain is incomplete or missing, you are not in control of yourself and of life.

I mean here healthy control, not the erroneous kinds [of control] that the ego personality seeks when true awareness is lacking and you therefore feel weak and helpless.

False control is damaging and leads farther away from health.

Only when you arrive at this awareness [of this process of how the unbroken line of your original split you brought in continues from your parents to current situations] will you begin to live on the firm ground of peace and reality.
Now let us discuss the process of repetition [with others later in life], which is vastly
• underrated,
• overlooked, and
• misunderstood.

At best, your understanding of it [i.e., your understanding of this process of repetition]
is not profound enough.

Modern psychology has discovered a small aspect of this phenomenon, which it calls transference.

You may infer from this lecture that the truth goes
• farther and
• deeper
than what is currently understood by this term [i.e., by the term “transference”].

What you call transference happens constantly
• in a person's life,
• in all his or her intense relationships.

The original traumatic relationship to both parents
• is repeated throughout a person's life, and
• reflects the degree of the intensity of that experience [i.e., the intensity of that original traumatic relationship with both parents].
Any negative involvement
with another person
will express this [original] conflict [with one’s parents].

If there were
no conflict [with one’s parents],
there would be
no negative involvement [with others].

Since the [negative] involvement [with others]
expresses conflict,
it [i.e., the negative involvement with others]
must manifest
both sides of the [psyche’s internal dualistic] split,
and therefore relates to
both parents.

If [in a situation involving two people]
only one person
is negatively involved,
then
• that individual's duality
  is acted out, and
• his or her parental relationship
  re-experienced.

If [in a situation involving two or more people]
both, or more, persons
are negatively involved,
they will
all
become entangled
in their first powerful experiences in this life,
• reenacting
  their duality
with their parents, and in their confusion
• constantly
  • engendering each other's misconceptions and
  • fortifying the split.
This process is difficult to describe in theoretical terms, but one who attains a deep understanding will have no difficulty seeing the truth.

I suggest you bring
• personal,
• real examples,
  for they lend themselves very well to the
    • perception and
    • amplification
      of my point.

Let us now try to gain a little more understanding, at least in theory, as to what this continual process of transferring does –
• from the [psyche’s original incoming] inner [dualistic] split,
  • to the parents,
  • to other people, and
  • to life situations.

If the psyche is geared to the first response to the parents, you are unable to perceive what really is.

You apply blindly [your first response to your parents] to others what may have no application [to others] at all.
You  
  • react and  
  • respond  
    to  
    • illusion  
    and not to  
    • the reality of the situation.

The trouble is  
that you
  force the other person  
  into the very reaction  
  that would not have been forthcoming [from the other person]  
  had you relinquished  
  the false premise  
  that you would encounter it [i.e., the false premise  
  that you would indeed encounter the very reaction  
  you have now unconsciously “forced” the other  
  person to have to you, even though you perhaps  
  consciously wanted the person to respond otherwise].

Take this simple example:

if you are convinced of  
  being rejected,  
  the rejection  
  will finally become a reality,  
  because then  
  your own behavior  
  must be  
  rejecting [and evoke rejecting behavior  
  from the other].

This example has often been  
• found and  
• discussed,  
  but this particular process  
  applies to any number of  
  other facets  
  • of life and  
  • of the personality.
Consequently, your false belief in your misconception [in this example – the misconception that that you will always be rejected] is strengthened and you thereby widen the [dualistic] split [of either being totally rejected or being totally accepted].

You must re-experience the same sequence [— seeing how you evoke the behavior you falsely expect from others because it is the behavior you experienced with one or both parents], again and again, until you begin to • see the real nature of this process and • understand its workings.

You cannot live in reality before you have pierced your particular unreality.

Being geared to the original experience [with your parents], you are convinced that what is happening to you today [with others or in other situations] is real.

Though initially it [i.e., though what you are experiencing initially today and what you are convinced is real] is not [real], it becomes so [i.e., your initial unreal experience becomes real over time] only because of your reaction, which is based on a false premise [i.e., based on the false premise that what you experienced with your parents you will experience with everyone].
Therefore

your reactions
are not responsive
• to the real person,
• to the real situation,

but
• to imagined
  • persons and
  • situations:
    • your parents.

You do not
live
in reality;
you do not
respond
according to reality
but [rather you] send your responses forth
• into thin air, as it were,
and not at all
• to the [real] person in front of you.

What comes out of you
is directed to
• what you think exists
and not to
• what really exists.

Thus
you cannot reach
the real other.

If the other person –
and most of the time
this is indeed so –
reacts in a
similar way,
all
• relationships and
• interactions
between human beings
must constantly
bypass each other.
Outflowing currents
- crisscross,
- miss one another,
  and this in part is the reason
  - for the prevalent
    loneliness of so many people,
  - for their difficulty
    in communicating.

Humans believe
  that they react to
  one another,
  but usually
  this
  - does not happen at all, or
  - [happens] only on a very limited scale.

The stream of your consciousness,
  supposed to be directed to,
  let us say,
  person A,
  never reaches A.

Although you believe it does [reach A],
  it is actually directed
  to the parental situation.

Not being applicable to A,
  A often may feel this as
  an injustice.

  He or she may feel
  - excluded or
  - rejected.
If A happens to be comparatively liberated from his own blind prison, his response [to you] will not add fuel to the fire [of the conflict between you and him] because, perceiving reality much better [than you do], he will know it [i.e., he will know that your behavior toward him] does not apply to him [but rather to someone else, in all likelihood to your parents].

He will not react [to you] as he is supposed to react [i.e., he will not react to you as your parents would have and as you think he should], and this may indeed help [bring harmony to the situation between you].

Only when one • has recognized one's own duality and • stops transferring from one's parents onto others will one be capable of withstanding the onslaught of misdirected responses.

The person then [i.e., then when he recognizes his own duality and stops transferring to others he] refuses to represent one side of the other person's duality, because he is aware of his own [duality].

Unnecessary pain [in this person's involvement with others] is thus avoided and help is given [to others involved with this person] in the most subtle way.

The negative involvement [of others] ceases to provoke a response [in such a person].
This [lack of response in such a person to the negative involvement of others]
   must finally
   bring the [other] one
   who misdirected his stream of consciousness [toward such a person]
   to the recognition
   that
   • the original situation
   and
   • the new situation
   are not identical.

Even if this [recognition] happens [in the other one]
on an unconscious level,
it is helpful [to the other one],
but then [since this recognition is unconscious, the other] one
is dependent on
the
• health and
• liberation
of others
   who [like the healthy person in this example]
do not respond to [the other] one's unreality.

It is certainly better
• to begin with
   the self,
• to find one's own split,
• to see the transference
   from
   • parents
   to
• others with whom one is now involved
and
   gradually
   recognize
   that the emotional climate
   in which one lives [, since it is based on transference
   from parents to others,]
is not applicable
   to the real situation [with others now].
Observing
  • the earth sphere and
  • humanity
from our vantage point,
it is indeed sad
that people
  so rarely
  • react to and
  • perceive reality.

The resulting
  • confusion and
  • chaos
brings so much needless suffering [to human interactions and relationships].

If [in your interactions with others] you would start reacting to
  • the real person and
  • the real situation,
a lot of pain would be avoided.

Pain
is the result of illusion,
the illusion
being the consequence of the [dualistic] split
that informs the person's basic way of life,
  first lived out
  in the parental relationship.

Some of you have an inkling of what I am talking about here, but only in a nebulous way.
The more aware you become of
• re-experiencing your old way of life,
• the basic split represented by your parents,
the more you will
• live in reality and
• free yourself of the repetitive chain of illusion.

Once you cease reenacting the old drama of your duality, you will respond spontaneously to the situation, which will no longer appear as it had previously.

• Psychotherapists and psychiatrists have understood this phenomenon in their relationship with their patients.

But only segments of this human predicament are comprehended within the framework of the evolutionary process that determines the laws of reincarnation.

I want to help you understand this phenomenon on a
• deeper and
• broader basis.
This [deeper understanding of the evolutionary process that
determines the laws of reincarnation]
can happen
only when
you become aware of it [i.e., aware of the basic split represented by
your parents that causes re-experiencing
your old way of life in current situations]
within yourself.

Then [when you are aware of this basic split in your psyche]
you will see
• the damage [caused by this dualistic split in your psyche],
• the misunderstanding [that causes you to re-experience the pains of your
old way of life with your parents, but now in your current situations].

Your eyes will begin to open to
the real situation.

The more conscious
you become
of
• your blind automatism,
• your stereotyped responses,
the more
they [i.e., the more your blind, automatic, stereotyped responses]
will diminish
by the very act of consciousness.

You will see
how you
never fully
reacted to
• your husband or wife,
• your child or friend
as
• their own selves
but rather as
• extensions of a previous experience of yours.
This so-called transference
from parents
  • to others
also applies
  [from parents]
  • to your children.

For
  if this flawed way of life
  is not given up,
  no relationship
  is uninfluenced by it –
  certainly
  no relationship of any
  • importance and
  • intensity.

You are
  caught in this trap
  until you become aware of it.

This [awareness of this trap of transference and dualistic thinking] is
the freedom [from this trap]
  that the pathwork
  is meant to bring you.

Freedom
  can come
  only through
  self-awareness.

Lack of awareness
  • imprisons you and
  • makes life
  not worth living
because
  you are constantly caught
  between
  two unsatisfactory [dualistic] alternatives.
You react forever
to
• your father and
• your mother
  in the way of life
  that you had adopted
to deal with them [originally as a child],
  and [now as an adult]
you keep responding
  • to them and
  • to life
  as a consequence of
  their impact on you.

Response
to one parent
may be
• reaction to, and
• correction of,
  an unwanted situation
  with the other parent –
  a compensation.

The two sets of attitudes [toward your two parents]
together
form
• your basic split,
• your way of life,
  [a way of life] which is, at the same time,
  a result of this [basic dualistic split in your psyche].

A new experience of
life's manifold manifestations
is possible
only after
you have broken
the repetitive chain
from
• the inner duality
  • to the parents and so on
  • to others.
Then [i.e., when this repetitive chain is broken]
life becomes
vibrant

• joy,
• peace and
• meaningfulness,
in
• newness and
• richness.

This subject
is of the greatest possible importance.

I do hope that many of you, my friends,
who are active on this path
will
in the coming working season
gain
at the very least
• a vague glimpse into
  the condition
  I have explained in this lecture
  or, better [yet],
  • a deep understanding of it.

This is the direction
where the guidance leads you
if you are willing to follow it.

A few years ago I gave a lecture on duality.
Now you are ready for
a deeper level of understanding.

I have approached this topic [here in this lecture]
from yet a different angle,
according to your present state of development.

I venture to say that
it will take considerable time before
you can truly apply this lecture to yourself.
Are there any questions on this subject?

QUESTION:
Is not the influence of
brothers and sisters
almost as strong as
the one exerted by parents?

ANSWER:
It [i.e., the influence of brothers and sisters]
is only
a result of
the relationship to the parents.

Even if
a relationship to a sibling
is outwardly
• more problematic and
• negatively involved,
it is secondary.

If the matter is
profoundly explored,
it must be found that
the sibling relationship
is always
directly related to
the parental situation.

The parents
• express,
• symbolize or
• manifest
• your own basic split,
• your way of dealing with this split.

All other relationships
are geared to this inner conflict.
I have given you a lot of material, my friends.

It will take considerable time to assimilate – at least months, if you truly wish to gain even an inkling of how these words apply personally to you.

It might be years before you truly reach this knowledge.

But when you do, the inner experience of this truth will be beyond your possible anticipation.

It [i.e., the inner experience of this truth] will release you from a straightjacket, from a hopeless choice between two dismal alternatives – [i.e., it will release you from the prison of] your previous basic way of life.

You will enter into a new freedom.

May the strength and the blessing given unto you, my dear ones, fill you with an energy, with an impact, that makes it possible for you to reach and confront these depths of your being.
May you
  summon the courage
  to overcome
  the fear
  that produces resistance.

Only then [i.e., only when you have summoned the courage]
  will you convince yourself
  how
    • useless,
    • unreasonable,
    • unfounded
  was the illusion
    • that reality
      is to be feared and
    • that it is better
      to cling to the illusion.

How false
  these unrecognized reasoning processes are!

What a pity
  that you persist in
    poisoning your life
    with this falsity.

A few of my friends
  are very near to recognitions
    in this respect.

  Some have already begun to understand
    this basic conflict.

But not one of you
  is aware of
    how
      you repeat the original situation [with your parents]
        with others.

This awareness
  has to be more fully cultivated.
You have to
• understand
  • better and
  • more deeply
  the repetition and
• recognize it
  • more clearly.

May the blessing here extended help you in this direction.

• No endeavor and
• no blessing could be
  • more useful,
  • more important,
  • more vital,
  • more rewarding, and
• none can bring you
  • more to life –
    in the true sense of the word.

Be blessed,
all of you,
in this most meaningful work you undertake.

Be in peace,
my dearest ones.

Be in God!

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