This lecture is given in an expanded poetic format, what I call a Devotional Version 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- devotionally.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. I invite you to slowly read and ponder this version 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, usually italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/Gary Vollbracht

03

<table>
<thead>
<tr>
<th>Greetings,</th>
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<tbody>
<tr>
<td>my dearest friends.</td>
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</table>

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.

04

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.

05  

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] goes 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.
<table>
<thead>
<tr>
<th>15</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>The &quot;illusory way of life,&quot; 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].</td>
</tr>
</tbody>
</table>
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, of 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.

• 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.
<table>
<thead>
<tr>
<th><strong>You</strong></th>
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<tbody>
<tr>
<td>• react and</td>
</tr>
<tr>
<td>• respond</td>
</tr>
<tr>
<td>to</td>
</tr>
<tr>
<td>• illusion</td>
</tr>
<tr>
<td>and not to</td>
</tr>
<tr>
<td>• the reality of the situation.</td>
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</table>

**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].

---

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**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,
    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
in
• 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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