

# *Pathwork<sup>TM</sup> in Texas*

## DUALITY THROUGH ILLUSION; TRANSFERENCE

### Quotes from Pathwork Guide Lecture # 118

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In philosophical thinking, mankind itself is paired -- man and woman, night and day, life and death. These are but a few examples of life representing a two-way split. This two-way split applies to mankind, but not to the animal, plant, or mineral kingdoms, which are still in a lower state and find themselves in a more than twofold split.

Meditation in an abstract way about this fact cannot really bring forth a profound understanding. But the work on this path, when little by little you discover your personal and heretofore unconscious misconceptions, must make it abundantly clear how your various misconceptions on any given subject create the conflict of having to choose between two alternatives. Of course, both alternatives are dissatisfactory and create a state of hopelessness just because they arrive at an unrealistic conclusion.

When you are in confusion, you are negatively involved with life, with others. The primary negative involvement occurs with yourself, in your misunderstanding of concepts, of aspects of reality. Unresolved confusions remain in the psyche and are bound to reoccur in each life. Life conditions are bound to bring these confusions to the fore unless the personality persists in disregarding them and evading the issues.

The karmic relationships that are most intense and dramatic are those between parents and children. The unresolved confusions, conflicts, and subsequent basic split must be challenged most dramatically in this relationship. This double relationship from the child to both father and mother is another of the symbols of splits which marks this earth sphere. To have a set of parents is an asset to the degree that the relationship is healthy because of a relatively free psyche. But when the negative involvement is still strong, this double relationship to two parents symbolizes the inner split.

If you regard your particular main problems and conflicts, the images, the defense mechanisms, pseudosolutions, wrong conclusions that you have found so far, they will eventually reveal a basic inner attitude by which you are governed. This basic attitude is always split in half, which means that your fundamental attitude in your negative involvement fluctuates between two ways of reacting. ... When this realization begins to take shape, you will come to see that these two fundamental attitudes constituting your split represent your basic attitude to your parents. Through the influence exerted upon you by one parent, and your emotional response to it, one conflicting and distorted attitude exists. And an entirely different influence by, and emotional response to, the other parent reproduces the other side of your conflict. This twofold split is a conflict that you could not resolve before you entered this life. Your parents or, rather, certain of their aspects and your subsequent response to them personify this unended split within your psyche. Hence, it is not your parents who are responsible for your problems, and yet their faulty behavior toward you has to be faced and understood, for it will seem during some time on your path that they induced your particular way of reacting. And this is true, too, but only because you already came 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 responses and reactions to them, you must come to experience your basic twofold split by which you are governed throughout your life. This will persist until you resolve and mend it through insight and understanding. At this point, theories cease to matter. It is not necessary to believe in reincarnation. The important thing is the discovery of your parents expressing and personifying, for you, your duality, your illusory way of life.

When this is truly understood, there can no longer be a dividing mark between modern psychology and spiritual, metaphysical, or philosophical ideas. When this is understood, so-called spiritual and heretofore theoretical concepts become just as much a personal experience as any psychological discovery.

The child, starting a new life cycle, contains its personal unresolved conflict. Its duality is due to illusion and misconception. 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 far reaching effect than a similar experience would have for an adult. This can be observed constantly in other ways and in other matters 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 conflict, impress the psyche! But it cannot be too strongly emphasized that negative experience and involvement occur only to the degree that the psyche is still in a state of duality, of illusory conceptual conflict when the entity is born.

It is right here ... if you realize how your attitude to both parents governs your basic life situations and is an expression of your basic personality difficulties. When you discover how you relive your father and mother within yourself, as well as continue to respond to them, you experience your basic split, your very own brand of duality -- for duality is not always the same. And therefore your comprehension grows regarding your personal human limitations. Therefore these limitations instantly lessen by the mere fact that they are truly perceived. Your range must widen, your freedom increase, your vision extend, your security grow -- and, of course, your harmony established. Because split and harmony are incompatible; by the same token, mending the split through comprehension and realization must increase harmony.

As long as awareness of this chain is incomplete or missing, you are not in control of yourself and of life. I mean healthy control and not the many erroneous ways the personality seeks in order to be in control because this awareness is lacking and therefore one feels weak and helpless.

Being geared to the original experience, you are convinced that what is happening to you today is real while initially it is not, but becomes so only because of your reaction. Therefore your reactions are not responsive to the real person, to the real situation, but to imagined persons and situations, your parents. Hence, you do not live in reality. ... But only when one has recognized his own duality and discontinues his acting out from parents to others will he be capable of withstanding the onslaught of misdirected responses. He then, as it were, refuses to express the duality, or one side of it, of other people because he is aware of his own. Unnecessary pain is thus avoided and help given in the most subtle way. The negative involvement has no response, and, finally, this must bring the one who misdirected his stream of consciousness to the realization that the original situation and the new situations are not identical. Even if this happens on an unconscious level, it is of help, but then one is dependent on the health and liberation of others who do not respond to one's unreality. It is certainly better to begin with the self, to find one's own split, to see the transference of it from parents to others with whom one is involved, and gradually recognize that the emotional climate in which one lives is not applicable to the real situation.

Lack of awareness imprisons you and makes life not worth living because you are constantly caught between two dissatisfactory alternatives. You ever react to your father and your mother in the "way of life" you have adopted to deal with, and you respond to them and to life in 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. But the two sets of basic attitudes together form your basic split, your "way of life," and you are, at the same time, a result of this. A new experience of life's manifold manifestations is possible only after having broken the repetitive chain from the duality to parents, to others. Then life becomes vibrant in joy, peace, and meaningfulness, in newness and richness.

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## 10. PARENTS -- IMAGES

Please note: the original lecture is 11 pages long. This excerpt is only intended to highlight specific concepts

Attitudes can be changed, once they are fully understood. Thus, the damaging occurrence in childhood need not destroy a person's happiness. Actual conditions in the past cannot be changed, but need not be harmful if coped with in a constructive manner.

Crisis always brings out what is hidden. It cannot bring out what does not exist in the first place. In other words, imperfect outer conditions bring them to the fore. Perfect conditions would cause them to remain smoldering underground.

This entire process -- the original painful experience, the imprint made on the malleable soul substance, the misjudgment through generalization, the pseudo-defense against re-occurrence of the original experience, the apparent re-experience through the pseudo-defense -- sets up an elaborate negative chain reaction. These are: a number of wrong conclusions, derivatives of the principal misconception; vicious circles; unjustified fears; negative experience; lack of fulfillment; limitation. For simplicity's sake, we call this entire process An Image . An image is simultaneously a wrong evaluation of a past situation, and a protection against its re-occurrence, which is taken for granted for all situations. ... The work of this path must extensively deal with finding these images, by using the method described previously.

No human being is free from images, since no one is perfect or free from disturbances, inner conflicts, problems, misconceptions. ... If the soul is born with deep imprints of previous wrong conclusions and unresolved images, the child will experience any frustration of his over-demanding will as lack of love, rejection, pain. ... Such a person may then interpret a happening as though its significance were his personal rejection, while the actual facts were based on entirely different reasons. Again, the fact that all these "reasoning processes" are unconscious, makes it impossible to correct them.

It is a good beginning, in this new phase of the path, to think about your parents, your relationship to both. What did you really feel for both? It is more than possible that you never confronted yourself in this particular respect; that you never deeply questioned your true reactions to both your parents; that you content yourself with a glib, superficial attitude you think tells the whole story -- either loving or resenting them. But it is never as simple as that. ... Take all important relationships of your life and question yourself about them in the same way as you did about your parents. You will be amazed how many parallels you are going to find.

These conditions not only influence your behavior and attract partners with equally unresolved problems, equally incapable of having a satisfying relationship, but they also hinder the strength of your feelings of pleasure and joy. Hence, you are imprisoned in more ways than one. We shall discuss this topic later in more detail.

Positive identification may appear desirable, but it is not, at least not for an adult person. Identification means emotional bondage. ... A child is incapable of obtaining either physical sustenance, or intellectual, or emotional sustenance through its own efforts and ingenuity. During this time of helplessness and dependency, positive identification is natural and desirable.

However, if a person continues to depend on parents, or parent substitutes, for nourishment of either body, mind or emotions, he has not severed the ties that should now be severed. What was right once, is no longer so in an adult individual. If the adult lives as though he were a helpless and dependent child, he is crippled. The wonderful thing is, though, that this kind of crippling can be corrected the moment honest self-facing, without reservation, to the deepest possible layer, takes place.

The mature adult, apart from healthy interdependence of all human life, is self-reliant on all realms of being. ... Nevertheless, many an adult human being finds himself in just such a state of helplessness -- often on all levels of his existence, although most frequently on the emotional level, where it passes by least noticed, for it is easiest to rationalize. Organic growth of the entire organism is hindered if such dependency persists. Dependency always

indicates, and is connected with, identification. ... Just as identification with parents prevents identification with the real self, so does it prevent perceiving the real individuality of the partner.

It is quite frequent, and to be expected, that, at first, one experiences a complete blank when investigating his relationship to parents and early family life. Memories are vague, unrevealing and the picture in the mind seems very uncomplicated. Feelings are flat and can easily be dispensed with a liking or not liking -- and this seems all there is to it. It is necessary to be consistent and probe seriously if insight into fundamental questions is desired. The less one can come up with at the beginning, the more likely that early memories were too painful or confusing to face. Such pain may have existed in spite of outer harmony and happiness. Do not necessarily expect specific, dramatic hurts. It is more frequent that it was a general condition, the atmosphere as such, which left a void and insecurity. Once one begins to unplug the clogged up memory-channel, one may come up with little incidents which may, at the moment, not seem particularly significant. Let yourself go, follow their tracks -- they are bound to lead to what you are searching for, what you really felt for and experienced with both parents, and what marks these reactions left in you.

These laws are immutable, working in immeasurable exactitude, to the minutest detail. There is nothing which does not add up, nothing arbitrary or coincidental. According to this wise and perfect law, conditions and environment are not only a consequence of the totality of the personality, but conspire to afford a maximum possibility to unfold, express the self, and correct unresolved problems and false conclusions, imprinted in the soul. The particular combination of favorable, positive, pleasant conditions, and apparently unfavorable, difficult, negative or painful ones, is exactly what the entity needs for his personal maturation. All this is built into this same law of cause and effect.

Environment, as well as hereditary factors, are both "visible" manifestations of karmic law. If the law of cause and effect would be followed through to its natural end, rather than arbitrarily breaking it off where direct vision happens to end, both these angles would be seen as two aspects of one whole.

When it says in Scripture not to make an image of God, the meaning is that God should not be imagined as a personality. He is too vast and all-inclusive for the limited confinement of a personality.

When Scripture says, on the other hand, that man is made in the image of God, what is meant is what I explain again and again in these lectures, in various ways. That is, man is created out of the identical life substance as the substance of God. This is why God is within man. Whether or not he knows it, man molds divine substance in every one of his actions, thoughts, feelings, expressions, desires, goals, attitudes. When he realizes the vast meaning of these words, he has finally come into his own. It is then that he truly understands the meaning of the words that man is created in the image of God

I chose the word "image" because it connotes that an impression is held tightly, is put down in static, petrified form. I could as well have chosen the word "picture." Both imitate life, hold it fast in dead, rigid, imitative fashion -- no matter how artistically it may be done.

Inner images are also static and unreal, inflexible, unchangeable (until the images themselves are dissolved) as long as they exist. By their very nature, they are out of tune with the ever changing, flowing rhythm of life, which is in constant movement.

Also, image refers to imagination -- an imagined, not a realistic -- perception of life circumstances.