

Pathwork Lecture 41: Images: The Damage They Do

1996 Edition, Original Given December 5, 1958

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings</u> <u>in the Name of the Lord.</u></p> <p><u>My dear friends,</u> <u>I bring you blessings as usual.</u></p> <p><u>Blessed is</u> <u>this hour</u> [i.e., <u>Blessed is this time we now spend together in this lecture</u>].</p>
04	<p><u>There is so much</u> <u>• fear,</u> <u>• shame and</u> <u>• separateness</u> <u>in the human heart!</u></p> <p><u>We recognize it</u> [i.e., <u>We recognize this fear, shame, and separateness in</u> <u>the human heart</u>]</p> <p><u>again</u> <u>and again.</u></p>

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The

- fear and
- shame

are often hidden away,
so that the personality
is not even aware of them any more
and just suffers vaguely
in a

- continuous,
- gnawing

pain.

How sad it is

to observe this [i.e., to observe so much fear and shame hidden away so that
the personality, not aware of the fear and shame, just
suffers vaguely in a continuous, gnawing pain],
particularly because it [i.e., because the continuous, gnawing pain from
the hidden fear and shame]
is unnecessary.

It [i.e., The continuous, gnawing pain from the hidden fear and shame]
is but a phantom,
my friends.

The

- fear and
- shame

you are so busily hiding

- have no reality,

and yet

- spoil the life you
could
 - enjoy and
could
 - use for building up
your spiritual strength.

05	<p><u><i>I am continuing this series about the images in the human soul, for there is no person who does not have them [i.e., who does not have images in his or her human soul].</i></u></p> <p><u><i>Such inner impressions [i.e. Such images] are formed in young years, and from those impressions [i.e., and from those images] wrong conclusions were drawn.</i></u></p> <p><u><i>These very images are responsible for your</i></u><ul style="list-style-type: none"><u><i>• suffering,</i></u><p><u><i>for the</i></u><ul style="list-style-type: none"><u><i>• phantoms you carry about</i></u><ul style="list-style-type: none"><u><i>• decade</i></u><ul style="list-style-type: none"><u><i>after decade,</i></u><u><i>and often</i></u><ul style="list-style-type: none"><u><i>• incarnation</i></u><ul style="list-style-type: none"><u><i>after incarnation.</i></u></p></p>
06	<p><u><i>You all strive for</i></u><ul style="list-style-type: none"><u><i>• the light of God,</i></u><p><u><i>for</i></u><ul style="list-style-type: none"><u><i>• liberation from your chains.</i></u></p><p><u><i>But how many,</i></u> <u><i>many, people</i></u> <u><i>seek this liberation</i></u> <u><i>by outer means</i></u> <u><i>such as</i></u> <u><i>intellectual knowledge, or</i></u> <u><i>by outer events,</i></u> <u><i>whereby it cannot possibly be achieved.</i></u></p></p>

The only way
you can reach
the freedom that you strive for
is to delve into
yourself.

In that way [i.e., By delving into yourself]
you will

- go through a
tunnel of darkness

and

- emerge on the other side
to encounter
the light of
true independence.

Only after you have
recognized
your own responsibility
for the darkness
while passing through the tunnel –
which is not an easy experience –
will you have
truly gained
real independence.

So
do not seek this liberation
outwardly.

It [i.e., Seeking this liberation outwardly]
is of no avail.

If you have
not yet

- found

and

- dissolved
your images

you are
ensnarled by them.

[If you have not yet
found and dissolved your images]

You are
constantly
reenacting
the drama
of your own

- errors and
- wrong conclusions.

You are caught in them [i.e., caught in your images and wrong conclusions]
unawares, and

you
repeat
and repeat
and repeat
throughout

- your life,

and, as I said,
often through

- many lifetimes,

what your own
wrong conclusions
are

- leading you to

and actually

- drawing toward you.

07

I cannot emphasize strongly enough
for all my friends
who have
not yet really started on this search [i.e., this self-search for images]
that
it is worthwhile.

This self-search
is the only thing in life
that

- matters

and
that

- will bring relief.

I would like to advise

all those

who have not yet had such an experience [i.e., not yet had an experience of finding and dissolving their images by boldly embarking upon this self-search]

to talk to those friends of mine

- *who have already had some success in their endeavors,*

and

- *whom I congratulate.*

For

nothing can prove better

what this search is all about

than

the experience

of those who are

already on the way.

08

You may be hesitant about

starting [i.e., about starting this self-search for images]

because

you do not know how to go about it.

You may even

lack the courage

to ask for

- *advice and*
- *help.*

Therefore it may be wise

to start by discussing this

with the very friends

- *you know so well*

and

- *who have already been quite successful in this endeavor.*

Those who
search for their images
cannot help but
• go through
• confusions and
• upheavals
for a while
and
• encounter
• reluctance and
• resistance.

But these [i.e., But your confusions, upheavals, reluctance, and resistance]
are the very
factors you have planted within yourself,
and you cannot eliminate
such points of suffering
unless you
• go through them [i.e. go through such points of suffering]
and
• understand their real meaning.

You need to recognize
the hidden significance
of your erroneous defense mechanisms,
no matter how much
you may have
consciously
rationalized them [i.e., no matter how much you may
have consciously rationalized your
erroneous defense mechanisms].

All the
• doubt and
• mistrust
you have for others
is in reality
nothing but
the distrust
that you have for
yourself.

Remember that!

Find out
why
you distrust yourself.

You will find
at the root [i.e., at the root of your distrust of yourself]
that

- **you do not live up to**
your own standards

and

- **you cannot accept this fact** [i.e., this fact that you do not live up to
your own standards].

So the first step
must be
simply to accept yourself
as you happen to be
at this time.

09

I know I have said this often [i.e., I have said often that you must accept yourself
as you happen to be at this time],

but you will find it necessary
to apply this truth [i.e., to APPLY this truth that you must accept yourself
as you happen to be at this time]
again
and again
on new levels of your being.

If you search successfully,
you will encounter
within yourself
the trend of
wanting to be more
than you are,

and that [i.e., and “wanting to be more than you are at this time”]
is why you
feel insecure.

And that [i.e., And “wanting to be more than you are at this time”]
is also why you
doubt others.

Unconsciously
you reason:

"Since I am
not true to myself
by wanting to appear
• better and
• greater,

I am
not trustworthy.

Others probably
are the same [i.e., Others too, like me, are probably not trustworthy]."

One always
judges

others
according to oneself,

even if

this self-knowledge [i.e., this self-knowledge that one always judges
others according to oneself]
is not conscious.

• If you can truly find

this inner reasoning [i.e., this inner reasoning that says, "Since I am not true to
myself by wanting to appear better and greater than I am, I
am not trustworthy, and since I am not trustworthy, neither
are others trustworthy"],

• if you let it come out

into the open,
so that you can
experience
the entire reasoning process
consciously,

it [i.e., finding and EXPERIENCING this entire reasoning process CONSCIOUSLY]
will give you
a great clarification.

It is not enough to think that this [i.e., to THINK to be true this inner reasoning
that says, "Since I am not true to myself by wanting to
appear better and greater than I am, I am not trustworthy,
and since I am not trustworthy, neither are others trustworthy"]

is probably what is going on within yourself
because it makes sense [i.e., merely because it makes sense to you].

	<p><u>It is absolutely necessary</u> <u>that you [not merely THINK this reasoning is true because it makes sense, but]</u></p> <ul style="list-style-type: none">• <u>discover and</u>• <u>experience</u><ul style="list-style-type: none">• <u>this reasoning</u> [i.e., <u>that you discover and EXPERIENCE this inner reasoning that says, “Since I am not true to myself by wanting to appear better and greater than I am, I am not trustworthy, and since I am not trustworthy, neither are others trustworthy”]</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>how it works</u> <u>personally in your case;</u>• <u>what it applies to;</u>• <u>in what way you react in exactly that way.</u>
10	<p><u>Needless to say</u> <u>that at first you will be</u> <u>reluctant</u> <u>to discover this</u> [i.e., <u>to discover this truth that you are not true to yourself and hence that this lack trustworthiness is]</u> <u>within yourself.</u></p> <p><u>It seems</u></p> <ul style="list-style-type: none">• <u>much easier and</u>• <u>more pleasant</u> <u>to</u><ul style="list-style-type: none">• <u>resist</u> [i.e., <u>to RESIST seeing and experiencing that YOU are NOT TRUSTWORTHY since YOU are not true to yourself and want to be more than you are]</u> <p><u>and rather</u></p> <ul style="list-style-type: none">• <u>distrust others,</u> <p><u>and</u> <u>to</u></p> <ul style="list-style-type: none">• <u>justify your distrust</u> [i.e., <u>justify your distrust of others]</u> <u>with rationally well-founded arguments.</u>

But once you have
overcome the resistance [i.e., overcome the resistance to seeing the truth that
that YOU, not only others, are UNTRUSTWORTHY]
for the
sake of truth,
in the spirit of
the real truth-seeker
by asking:

"What is actually going on in me?"

then you will
feel the

- relief and**
- freedom**

that only
facing one's own truth
can bring
no matter how

- unpleasant it** [i.e., how unpleasant one's own truth]
may at first appear,

no matter how

- unflattering in itself it is** [i.e., how unflattering in itself
the truth about oneself is].

The self-respect
you must be lacking
as long as your
self-contempt [i.e., your self-distain and lack of respect for yourself]
is hidden
will automatically vanish,
at least to some degree,
even before
you have
changed
your inner attitude,
by the mere fact
that you had
the courage
to face
the truth
within
yourself.

11	<p><u>There are many factors</u> <u>that are important to understand,</u> <u>and tonight</u> <u>I will discuss a few more</u> <u>concerning</u> <ul style="list-style-type: none">• <u>images</u><u>and</u> <ul style="list-style-type: none">• <u>the search for them.</u></p> <p><u>Often</u> <u>you do not understand</u> <u>what made you</u> <u>retain an impression [i.e., retain an image]</u> <u>upon which</u> <u>you formed a wrong conclusion.</u></p> <p><u>Your mind</u> <u>has</u> <ul style="list-style-type: none">• <u>grown up,</u><u>has</u> <ul style="list-style-type: none">• <u>changed</u> <u>by what you have learned</u> <u>from</u> <ul style="list-style-type: none">• <u>your surroundings</u><u>and</u> <u>from</u> <ul style="list-style-type: none">• <u>life.</u></p> <p><u>Yet,</u> <u>while your image is alive,</u> <u>you</u> <u>have not changed.</u></p>
12	<p><u>At one time in your childhood</u> <u>you had a</u> <u>shock.</u></p>

When you think of a
shock,
you think of a
sudden experience
with a
• very strong and
• unexpected
impact,
like an accident.

But a shock
may also happen,
particularly to a child,
in a
more gradual discovery
that things are
contrary to
one's
• dearest and
• most cherished
expectations.

For example,
a child lives with the idea
that its parents are
• perfect and
• omnipotent.

When the realization dawns upon the child
that this is not so,
it comes as a
shock,
although
the realization
may often come
by a series of events
until the new discovery [i.e., the new discovery that the
child's parents are NOT perfect and omnipotent]
makes
its lasting impression.

	<p><u>When a child finds out</u> <u>that what it used to believe about</u></p> <ul style="list-style-type: none">• <u>its parents,</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>the world as such,</u> <u>is not true,</u> <ul style="list-style-type: none">• <u>it loses</u> <u>its security.</u> <ul style="list-style-type: none">• <u>It is</u> <u>frightened.</u> <p><u>The child</u></p> <ul style="list-style-type: none">• <u>does not like</u> <u>what it finds</u> <u>and therefore</u> <ul style="list-style-type: none">• <u>will push this</u> <u>unpleasant knowledge</u> [i.e., <u>will push this unpleasant knowledge that its</u> <u>parents are NOT perfect and omnipotent or that the</u> <u>world is NOT totally benign]</u> <u>into the unconscious</u> <p><u>and, because it feels guilty</u> [i.e., <u>feels guilty for no longer believing that its parents</u> <u>are perfect and omnipotent or that the world is totally benign]</u>],</p> <ul style="list-style-type: none">• <u>will also</u> <u>build defenses against</u> <u>what it considers a threat</u> [i.e., <u>the threat that the child's parents or the</u> <u>world cannot be trusted to protect it or keep it safe]</u>].
13	<p><u>Whether it happened</u></p> <ul style="list-style-type: none">• <u>suddenly</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>in a slow realization,</u> <u>this threat</u> [i.e., <u>this threat that the child's parents or the</u> <u>world cannot be trusted to protect it or keep it safe]</u> <u>is the shock</u> <u>referred to.</u>

You all know that
shock
causes numbness.

Your
• body,
as well as
your
• nerves and
your
• mind,
become numb,
even to the extent
that you
• lose consciousness temporarily
or
• have other symptoms.

Thus the child
will experience
a shock
because
• parents,
• the world, or
• life,
are not the way
the child thought them to be [i.e., parents are not
omnipotent and perfect AND the is world not totally
benign but sometimes dangerous, hence parents, the
world, and life are NOT the sources of protection,
safety, freedom, and wellbeing that it had thought].

Although the impression
that created the shock
• may
or
• may not
be objectively correct,
still,
the deduction the child
is capable of making
must be wrong.

Because children tend to generalize, they
• disregard all other alternatives [i.e., disregard all possible alternate conclusions the child could have made from its original shocking situation, except the initial WRONG conclusion it made from the initial shocking situation]
and
• project their conclusions [i.e., project their WRONG conclusions made from the initial shocking situation]
onto all other situations.

A child's parents are
its
• world,
its
• universe,
therefore
what the child concludes after the shock
must be applied
to
• everyone else,
to
• life in general.

This is the wrong conclusion that creates the image.

14

The image was created when the orderly
• world and
• concepts of the child were destroyed.

The wrong conclusions
derive,
first,
from the
generalization.

The reality is
that
not
all
• people
have the same shortcomings
as the parents;
not
all
• conditions of life
are similar to
those the child discovered
in its own surroundings.

Second,
the defense mechanism
the child chooses
with a limited understanding of the world
is wrong
as such;

it [i.e., the defense mechanism the child chooses
with its limited understanding of the world]
is even
more so [i.e., the defense mechanism is even more wrong and problematic]
when applied to
• people and
• situations
other than those
in the early surroundings.

This, my friends,
is the way
images
are created.

But
you will
not remember offhand
your

- **emotions,**

your

- **reactions,**

your

- **inner intentions, and**

your

- **conclusions.**

You
cannot
remember them [i.e., **You cannot remember your emotions, your reactions, your inner intentions, and your conclusions connected with the shock you experienced as a child]**
because
you felt the need to
hide this whole procedure

- **for its lack of**
rational logic,

and also

- **because you were**
ashamed
that your parents
were not what you thought they
should be.

15

In your child's mind
you assumed
that your case was singular.

Everyone else had
perfect
• parents
perfect
• home conditions,
and only you alone
experienced this
shocking uniqueness
that
had to be hidden
from
• everyone,
even
from
• yourself,
as well as, of course,
from
• your parents
or
• others close to you.

• The shame arose
from the mistaken idea
that
your case was unique,
and
• the whole
• thought and
• emotional
process
had to be hidden away
because of
the shame.

When these processes
remain hidden,
part of your personality
cannot grow up
with the rest of your being.

It [i.e., The part of your personality connected with these image-creating processes]
could not

- change*
- and*
- adjust*
- and*
- learn.*

For
only what is out in the light
can grow.

If a plant is left in the earth
with its roots cut off,
it cannot grow.

It is the same with
every

- emotional current or*
- tendency.*

Therefore
you should not be surprised
when you discover
that
your image-conclusions
conform
not at all
to your otherwise
grown-up intelligence.

16

The same process exists
with animals.

A dog, for example,
may hear the same kind of noise
every time
before he receives food.

After some time he
will respond instantly,
knowing that food is now coming.

When he hears the noise,
he will come to the place
automatically.

The dog has thus
formed an image,
in this case
not from a shock
but from repeated impressions,
and drew a conclusion.

Or, to use a different example:

One dog is burned by a fire
and gets hurt.

Whenever he sees fire afterward,
he will be frightened,
particularly if he has been burned
not only once,
but several times.

The image
has formed
that
fire hurts,

the conclusion
made
that
all
fire hurts.

Another dog may experience fire
only
as something pleasant.

When the fire is lit,
he is with his master
at the fireside.

His master
• caresses him,
• has time to play with him.

So this dog
will not have
a fire image.

So you see that
the same procedure [i.e., the procedure related to image formation]
works
even with animals.

Otherwise
you could not train them.

With a child
it is similar.

17

An
• infant
or a
• very young child
knows only
the most primitive emotions.

It knows what
feels
• good
or
• bad.

It [i.e., An infant or a very young child]
knows
• love and
• pleasure
when its will
is done.

It [i.e., An infant or a very young child]
knows
• hatred,
• resentment, and
• pain
when its will
is not done.

It is as simple as that.

Only
much later in life
does one learn to evaluate
• more objectively
and
• not according to
one's own
• pain
or
• pleasure.

While
your image lives,
you continue
the childish procedure
because
in that respect [i.e., in respect to your unconscious image hidden within]
your mind
remains childish,
regardless of
how much
the rest of your personality
has
• improved and
• learned.

Your
developed personality
is capable of
judging maturely
on the

- intellectual level,

and, in some instances
where no image-currents obstruct your perception,
even

- emotionally.

But where this

- slow

or

- sudden

shock-impression
has affected the soul,
one does
not
assimilate the experience
consciously,
and therefore
one's mind
remains childish.

It [i.e., Where this slow or sudden shock-impression has affected the soul such
that one does not assimilate experiences in these areas consciously
and therefore in these areas one's mind remains childish, one's mind]
remains
in the state
in which it was
when the image-conclusions
were

- formed and
- pushed into the unconscious.

18

*In many of my lectures [see Lecture 18: Free Will (12/6/57) and Lecture 23: Questions and Answers (2/14/58)],
a long time before we started to discuss the images,
I mentioned the term
"emotional maturity."*

*Now you will understand better
how it happens that
a part of an
otherwise mature being
remains
immature.*

*Actually, this part [i.e., this part that remains immature]
continues to make
the same deductions,
• emotionally and
• unconsciously,
as the child had made,
so long as
the image
is not lifted into consciousness.*

*Thus is it possible that you discover
• conclusions and
• faulty reasoning
within yourself
that do not at all
correspond to the rest of your person.*

*You may find it
shocking,
at least for a while,
to recognize
the primitive way
in which your
inner
emotional
reasoning
functions.*

Considered in the light of this explanation [i.e., this explanation of how part of you remains immature while the rest of you grows up and matures],

- you will know
that part of you
simply
could
not
grow up
because
certain parts
were left submerged in your unconscious;

and

- you will not be surprised to find,
still living within you,
the child
that has not assimilated
what you otherwise learned.

That is why

images

cannot be found

unless

one

- relives emotionally

one's childhood

and

- penetrates

the irrational layers of consciousness.

Merely

remembering

is not enough.

Without some procedure

to make this possible [i.e., to make possible this reliving **EMOTIONALLY**

one's childhood and penetrating the irrational layers of consciousness],

it is out of the question

to find your images.

That is why I have suggested

certain techniques [i.e., certain techniques for finding your images].

*You will find that
your image-conclusions
are logical
in their own limited way.*

*You may even be surprised about
the reasoning faculty,
faulty as it may be,
that exists in your
unconscious.*

*It is the reasoning
of the child living in you.*

*This is the way you reasoned
when you were perhaps
ten years old or less.*

19

*The tragic thing about
the images
is that they
assume power.*

*They will [i.e., Images will]
make you*

- *see and*
- *notice*
only certain things,
 - *connected with*
your image-conclusion,
- and*
 - *in such a way*
that the image
will be
constantly
 - *supported and*
 - *strengthened*
in later life.

Your
image-conclusions
• conflict with
the grown-up
• desires and
• aims
of your life,
and thereby
• cause
not only
• a painful discrepancy [i.e., cause not only a painful discrepancy
BETWEEN your image conclusions AND your
grown-up desires and aims of your life],
but
• untold
• conflicts and
• problems
with
• your conscious goals,
as well as
with
• the reality of life.

This must be understandable to all,
even if
you do not believe that
• emotions and
• thoughts
are forms,
creating
emotional magnetic fields
that draw
• events,
• people, and
• experiences
toward you.

20

• The more
unconscious
the emotions
and
• the greater
the complexity of thoughts,
[then]
• the more powerful
they [i.e., the more powerful your emotions and thoughts]
must be,
because
while
unconscious

they [i.e., your emotions and thoughts]
• are out of your control
and
• cannot be adjusted to reality.

Thus
they [i.e., Thus your unconscious emotions and thoughts]
are
• inflexible and
• rigid.

Therefore [i.e., Because your unconscious emotions and thoughts related to your
images and to their conclusions are inflexible and rigid, therefore],
• your images and
• their conclusions
must
repeatedly
bring you into situations
you did not
consciously
ask for.

But
your image-conclusions
necessitate them [i.e., necessitate your being in the situations
you did not consciously ask for].

21

*It is very important, my friends,
to understand all this [i.e., to understand all this that is connected with the fact
that your image-conclusions NECESSITATE your being
in the situations you did NOT CONSCIOUSLY ask for].*

- *The rigidity,*
- *the unyielding nature
of the images*

*generates
the following sequence of events:*

*You want life
to move according to your desires.*

*When things do not happen as you wish,
you*

- *kick and*
- *scream*

inside,

like the baby

you still are

in that part of your being.

This immaturity

takes over

wherever

your image is affected.

Mature beings

know

they can control life

only

by

- *going with it,*

by

- *not demanding*

that life follow their wishes,

but [rather] following life

by adjusting to it.

Where you have your image,

- you do not adjust.
- You demand, and
- you throw a temper-tantrum inside
when your demands are not met.

These demands
are made on
very faulty premises.

Therefore,
you may get

- what you ask for,

but
you also get

- what is part of your
unconscious demand.

Being unconscious,
you did not know of it.

22

You want

- a certain thing,
- a way of life –
whatever it may be –
for its
advantages,
but you ignore –
as the child ignored –
that every
 - advantage

has a

- disadvantage.

So when,
with your
insistent inner

- crying and
- demanding,

you get

- the supposed advantage,

you also get its

- disadvantage.

You

- do not like
the disadvantage
you unconsciously asked for,

and

- think that
life
has treated you
unjustly.

23

It is extremely important
that you consider all this
when you

- search for and
- discover

your images.

It will help you considerably,
my friends.

All this
will be just words only
as long as
you do not go through the
experience
of image-finding.

Once you get started,
you will be able to use
a lot of what I taught you
constructively.

It [i.e., A lot of what I taught you]
• will give you a
• deeper,
• profounder
understanding
and
• will help you
a step further.

24

As I have said before,
everyone who is getting close to nearing an
image-recognition
feels
a profound shame.

You do
not feel shame
because all of a sudden you discover something
very
• wicked or
• hideous.

No!

You may be
much more ashamed of something
that is merely
silly.

When you formed this image,
the reasoning
that makes you ashamed now
was in your childhood
in accord with
your capacity to [i.e., in accord with your
childhood's limited capacity to]

- reason and
- think.

Only relatively [i.e., Only relative to your
current capacity to reason and think]
is it silly.

And you,
intelligent human being that you are,
find it difficult to reconcile yourself
to the fact that
such a "silly" reaction
actually lives in you.

You are now at the point
when you recognize
that this has been
your

- faulty deduction,

your

- wrong conclusion

for years
and years.

Now
you are quite embarrassed
that this [i.e., that this faulty deduction and wrong conclusion]
was part of
your mind,
below your consciousness,
but still part of
YOUR

- mind,

YOUR

- reaction.

It will make it easier for you to accept this [i.e., to accept that what you are so embarrassed about now is part of YOUR mind, YOUR reaction] if you consider that in this respect [i.e., in respect to that part of you that you are so embarrassed about] you remained a child because you left the entire reasoning process [i.e., you left the entire reasoning process going on in this child part of yourself] in the darkness of your unconscious.

It will help also to realize that there is no one among all those you know who does not have

- his or her own images,*
- and*
- similar incongruities.*

If you conversed with a four to ten-year old child, you would not be surprised at such reasoning.

Realize that and you will overcome your embarrassment.

Consider that you are not the only one [i.e., not the only one who battles with images].

However, most people do not realize this [i.e., do not realize that they act and react in accord with their many hidden images] and keep their images covered.

Therefore [i.e., Therefore, because most people are not aware of their images and the importance of their images in regards to how they act and react in life,]
you certainly have a
great advantage
through

- self-awareness,
- knowing your own "stupidities,"

while others
do not know theirs.

Yes, my friends,
this [i.e., this calling part of what lives in your soul your own "stupidities"]
sounds strong,
but
in the infant part of your soul,
as compared with your conscious mind,
you will discover
childish stupidities.

25

When you
first search for your images,
you will probably be more concerned
with

- your inner conflicts

and
with

- the wrongness of
the conclusions as such.

You will review

- your reactions.

You will
re-experience

- the wrong emotions

and
compare them, in theory, with

- the right principles.

And that is as it should be.

But after you have thoroughly understood all this [i.e., understood your inner conflicts, the wrongness of your conclusions, and your reactions, and re-experienced the wrong emotions AND compared the wrong emotions with the right principles], much more work has to be done.

You have to

- *find out not only in what respect you have reenacted your images, going from one pattern to another,*

but you also should begin to

- *evaluate everything that happened in your life; things that are apparently not at all your doing.*

They [i.e., These things that are apparently not at all your doing] just happened from the "outside."

When you think of some of your life-experiences, asking

"What could I possibly have had to do with that?"

I did not lift a finger to make it happen, it just came to me,"

your everyday logic will agree.

	<p><u>Yet,</u> <u>after you have found your images,</u> <u>you will see that</u> <u>every</u> <u>event,</u> <u>regardless of how out of your control it seemed,</u> <u>was called forth</u> <u>by</u> <u>yourself.</u></p>
26	<p><u>At the first moment of discovery</u> <u>this [i.e., this discovery that every event in your life, regardless of</u> <u>how out of your control it seemed, was called forth by you yourself]</u> <u>may be shocking,</u> <u>but not necessarily.</u></p> <p><u>The first glimmer of recognition [i.e., recognition that every event in your life,</u> <u>regardless of how out of your control it seemed,</u> <u>was called forth by you yourself]</u> <u>is often already</u> <u>a relief.</u></p> <p><u>Even if at the first moment</u> <u>the discovery [i.e., the discovery that every event in your life, regardless of how</u> <u>out of your control it seemed, was called forth by you yourself]</u> <u>seems</u> <ul style="list-style-type: none">• <u>preposterous and</u>• <u>incredible,</u><u>relief</u> <u>must always follow,</u> <u>for then you can</u> <u>clearly see the connection</u> <u>between</u> <ul style="list-style-type: none">• <u>your image</u><u>and</u> <ul style="list-style-type: none">• <u>a happening that appeared to be</u><ul style="list-style-type: none">• <u>random or</u>• <u>coincidental.</u></p>

The moment you understand
how
you
have directed your life,
how
you
have caused events
of which
you
seemed
the victim,

- you will gain
the certainty
that you
are not a drifting little boat
tossed by the winds
on a great stormy ocean.
- You will realize
that there is
no injustice,
and
that [i.e., and realizing that there is no injustice]
will make you
 - strong and
 - safe.

27

You will become
mature
by the mere acknowledgement of

- the principle

and

- the truth

of self-responsibility
as demonstrated
in yourself.

You will understand
how your
hitherto unconscious
• desires,
• trends, and
• attitudes
have governed your life.

But
now that so much has become conscious,
you will be able to
• control,
• govern, and
• direct
your life
in consciousness,
and thus
be the captain of your ship.

In this way [i.e., By controlling, governing, and directing your life
in consciousness, and thus being the captain of your ship]
you will approach life
with
• joy and
• strength,
my dear ones.

You will have
a strong feeling
of certainty.

It will appear to you
as if you had
firm ground under your feet
for the first time in your life.

28	<p><i><u>My dear friends, perhaps you have a few questions in connection with this subject, before we turn to other questions.</u></i></p> <p>QUESTION: <i><u>How do</u></i></p> <ul style="list-style-type: none">• <i><u>images</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>complexes</u></i> <p><i><u>combine?</u></i></p>
29	<p>ANSWER: <i><u>A complex</u></i> <i><u>is a</u></i></p> <ul style="list-style-type: none">• <i><u>symptom,</u></i> <p><i><u>or an</u></i></p> <ul style="list-style-type: none">• <i><u>outcome</u></i> <p><i><u>of an image.</u></i></p> <p><i><u>A complex</u></i> <i><u>in its manifest form</u></i> <i><u>is a</u></i> <i><u>camouflage</u></i> <i><u>of its</u></i> <i><u>real content.</u></i></p> <p><i><u>For instance,</u></i> <i><u>someone may have an</u></i> <i><u>inferiority complex</u></i> <i><u>about his intelligence.</u></i></p> <p><i><u>This [i.e., His assessment that his intelligence is inferior to that of others]</u></i> <i><u>is manifest.</u></i></p> <p><i><u>This [i.e., That his intelligence is inferior to that of others]</u></i> <i><u>he</u></i> <i><u>thinks</u></i> <i><u>he knows.</u></i></p>

In reality [i.e., In reality, when his assessment is that his intelligence is inferior to that of others]

*he covers up
a very different emotion of
self-contempt –*

perhaps what I mentioned at the beginning of this lecture,

- *that he knows
he is not true to himself,*
- *that he
wants to be
more than he is [i.e., here, he wants to be more
intelligent than he thinks he is].*

*A complex, of course,
is connected to
an image.*

*It [i.e., A complex]
is a part of it [i.e., is part of an image].*

*It [i.e., A complex]
is a message
that there is an image.*

*You can easily recognize a complex,
in
• others
as in
• yourself.*

30

*The image in your soul
appears
to us
like a
hardened form.*

The healthy soul
where there is no image

- shows itself to us
as a
 - glowing form,

and [i.e., and the healthy soul where there is no image],
like the universe,

- is continuously in motion.

Everything

is

- flexible and
 - flowing.

All divine forces

that

- flow through the whole universe

and also

- penetrate the human soul
constantly flow

in

- multicolored splendor,

in

- harmony with the
 - qualities,
 - characteristics, and
 - personal trends
of the entity.

But where

an image exists,
the forces of the human soul
are

- hardened,
 - constricted and
 - twisted,

and they [i.e., and the forces of the human soul]
remain

- rigid.

Therefore [i.e., Where an image exists and therefore the forces of the human soul are hardened, constricted, and twisted and remain rigid]

all these

- **healthy and**
- **beautiful**
 - **strengths and**
 - **forces**

of the universe
that the soul needs
for revival
cannot

- **penetrate,**

cannot

- **enliven**

it [i.e., cannot penetrate and enliven the soul in which an image exists].

They [i.e., All these healthy and beautiful strengths and forces of the universe]
have to

flow around it [i.e., flow around the soul]

and that [i.e., and all these forces of the universe having to flow around the soul rather than penetrating and enlivening it]
creates a disharmony.

You know that every

- **quality**
is a
 - **healthy**
strength

that mates with

a corresponding strength in the universe,

whereas every

- **fault**
is a
 - **twisted**
strength.

A complex too [i.e., like a fault]
is a twisted strength,
but twisted in a way
other than
a merely simple fault
which is on the surface.

It [i.e., A complex]
comes out of
the image.

Can you visualize
what I am trying to explain?

31

Perhaps one of my dear friends here
who is an artist
will be inspired to draw such an image form
and around it,
outside the image,

- *paint the many-colored cosmic forces*

in

- *beautiful,*
- *harmonious*

motion,
and also

- *show how they [i.e., how the many-colored cosmic forces]*
- *stagnate and*
- *congest*

where the hardened image exists.

Out of the image
come

- *sharp and*
- *twisted*

forces,
and these [i.e. and these sharp and twisted forces]
would be
the complexes.

32	<p>QUESTION: <u>You say</u></p> <ul style="list-style-type: none">• <u>images</u> <i>are a general fact,</i>• <u>everybody</u> <i>has them.</i> <p><u>Why do we</u> <u>have</u> <i>to have them?</i></p> <p><u>Why does one</u> <u>have</u> <i>to have images?</i></p>
33	<p>ANSWER: <u>Everybody</u> <i>does have them,</i></p> <p><u>but</u> <u>you do</u> <u>not</u> <u>have</u> <i>to have them.</i></p> <p><u>You</u> <i>create them.</i></p>
34	<p>QUESTION: <u>For</u> <i>development?</i></p>

	<p><i>ANSWER:</i> <i>No,</i> <i>not for development,</i> <i>but out of</i> <i>• ignorance.</i></p> <p><i>From</i> <i>• self-will and</i> <i>• pride.</i></p> <p><i>• Everything that</i> <i>the Fall has brought about.</i></p> <p><i>You chose it so.</i></p>
35	<p><i>QUESTION:</i> <i>Did I understand that right:</i></p> <p><i>Any event</i> <i>about which</i> <i>we really can't do anything</i> <i>was caused by</i> <i>our images?</i></p>
36	<p><i>ANSWER:</i> <i>You understood correctly.</i></p> <p><i>Except when it is a question of</i> <i>the karma</i> <i>of a previous life.</i></p> <p><i>But the principle is exactly the same,</i> <i>inasmuch as</i> <i>you reap</i> <i>what you have sown.</i></p>

*But you have sown it
in a previous life
and you reap it now.*

*That [i.e., That you have sown it in a previous life and you reap it now]
may be the explanation of
a one-time event
that may not have anything to do with
an image,
in the exact sense.*

*But, my friends,
even in cases like that
you will still find
the root
in your image.*

*Because
if a karma has not been paid off
it must mean
that
the root
is still within the self.*

*If you had paid off the karma,
you would not have
the root anymore.*

*You may find in yourself
the same*

- *faults and*
- *trends*

*that
in a former life
caused you to commit*

- *a graver action,*
- *one that you would*
no longer be capable of committing
because of your [subsequent] development.

	<p><u>Nevertheless [i.e., While, because of your subsequent development, you would not be able to commit the graver action that you committed in a former life, nevertheless],</u> <u>the same root must still be there,</u> <u>for otherwise</u> <u>you would not have that karma.</u></p> <p><u>You will be able to find it [i.e., find that root from a former life]</u></p> <ul style="list-style-type: none">• <u>in the depth of your soul,</u> <p><u>and certainly</u></p> <ul style="list-style-type: none">• <u>enfolded in your image.</u>
37	<p>QUESTION: <u>This means that</u></p> <ul style="list-style-type: none">• <u>karma</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>images</u> <p><u>make a vicious circle?</u></p>
38	<p>ANSWER: <u>Of course.</u></p> <p><u>If you will reread the lecture I gave some time ago on birth [See Lecture 34 – Preparation for Reincarnation; given July 25, 1958],</u> <u>now that you have learned about the images</u> <u>you will understand how it works [i.e., how birth or reincarnation works].</u></p> <p><u>You may remember that I explained</u> <u>that when the entity is prepared for life,</u> <u>certain problems</u> <u>are left closer to the surface</u> <u>in the fluidal body.</u></p>

And according to these problems [i.e., according to these problems that are left closer to the surface in the fluidal body that is being incarnated],

- parents,
- country, and
- life-circumstances
are chosen,
so that you can
 - become aware of
the image and
 - challenge it [i.e. and challenge the image]
if
you so choose.

So,

- karma
- and
- images
- must
work hand in hand.

39

If you have certain experiences in your childhood,
it is because you have

- certain parents, and
- a certain environment.

This [i.e., Having certain parents and a certain environment]
was most suitable for you,

- according to
your entire incarnation-history,
so as to
bring out your problems
for the purpose of your
 - development and
 - purification.

You cannot
• purify,
you cannot
• eliminate
• a problem or
• a fault
if you do not
first
become aware of it.

To become aware of it [i.e., To become aware of a problem or a fault],
something unpleasant
must happen,
otherwise
you would never pay any attention to
your inner disharmonies.

Karma,
as you all know,
is nothing else but
• cause
and
• effect.

The same law [i.e., The law of cause and effect]
works also
within one lifespan.

If in this present life
you find your
• images and
• wrong conclusions,
you will
• understand,
• see and
• experience
in your own person
the truth of the law of cause and effect
clearly demonstrated.

	<p><u>Thus</u> [i.e. <u>By finding your images and wrong conclusion in this present life and thereby coming to understand, see, and experience in your own person the truth of the law of cause and effect clearly demonstrated</u>] <u>you will know how karma works.</u></p> <p><u>It</u> [i.e., <u>Karma</u>] <u>is the same principle</u> [i.e., <u>Karma is the same principle of cause and effect that operates in the span of one's present life</u>],</p> <p><u>only</u></p> <ul style="list-style-type: none">• <u>more extended in time,</u>• <u>over a span of several incarnations.</u>
40	<p><u>QUESTION:</u> <u>If, for instance,</u> <u>somebody dies in a concentration camp,</u> <u>which is a karmic effect,</u> <u>how does that combine with the images?</u></p> <p><u>What kind of image would there be?</u></p>
41	<p><u>ANSWER:</u> <u>Oh, my dear friend,</u> <u>there are</u> <u>millions of possibilities of images.</u></p> <p><u>I cannot possibly enumerate them all.</u></p> <p><u>You will gain more understanding about these things</u> <u>by continuing the work you are doing,</u> <u>not only</u></p> <ul style="list-style-type: none">• <u>on yourself,</u> <p><u>but also</u></p> <ul style="list-style-type: none">• <u>by working with others.</u>

*If you can translate
the*

- *"milder cases"*

into

- *stronger cases*
of law-violations,

then you can imagine quite easily
that a
heavier karma
is built on
the same principle
as in
the cause and effect of
image-conclusions.

Both [i.e., BOTH karmic cause-and-effect principles AND the cause-and-effect
principles operative in image-conclusions in this present life]

draw
events
built on
wrong conclusions
which are always
violations of

- *divine law and*
- *truth.*

It is only a question of degree.

42

It does not make any difference
if deviation from

- *law and*
- *truth*
 - *occurs out of*
 - *ignorance and*
 - *error*

or

- *is committed*
 - *willfully.*

The principle remains the same.

But when a person deviates from divine law
consciously,
because
his spiritual development
is still so low,

an image
will
not
result.

An image
is the result of
unconscious

- *reasoning,*
- *deduction, and*
- *conclusion.*

A

- *conscious,*
- *willful*

law-violation
will draw
outward effects,
that which you call
karmic results.

An inner violation
in the emotions,
remaining hidden in
the unconscious,
will

- *create an image*

and
will

- *have a different effect.*

Here
the law-violation happened

- *in a lesser degree,*

and

- *in the unconscious.*

	<p><i><u>So the two alternatives we are discussing [i.e., the two alternatives of CONSCIOUS and UNCONSCIOUS negative and destructive behavior] operate on the same principle [i.e., the principle of cause and effect], but they are not identical.</u></i></p>
43	<p><i><u>If a criminal kills someone, this is not an unconscious act</u></i></p> <p><i><u>and you cannot speak about an image when he reaps the fruits of his action.</u></i></p> <p><i><u>But he may in the next incarnation wish to kill without doing so, suppressing his desires, keeping them, perhaps, as an imagined defense [i.e., imagining that he COULD kill someone and using that feeling of power over another as a defense]</u></i></p> <p><i><u>against</u></i> <i><u>• the hurts of life,</u></i></p> <p><i><u>against</u></i> <i><u>• the fact that his wishes are not fulfilled.</u></i></p> <p><i><u>This [i.e., This behavior of using imagined power to kill as a defense against feeling helpless in the face of the inevitable hurts of life] may then create an image.</u></i></p> <p><i><u>But you cannot say that</u></i> <i><u>• every crime that is committed</u></i></p> <p><i><u>and</u></i> <i><u>• every punishment for it is due to an image.</u></i></p>

	<p><u>The image</u> <u>comes from</u> <u>unconscious</u></p> <ul style="list-style-type: none">• <u>wrong reasonings and</u>• <u>factors.</u> <p><u>It [i.e., The image]</u> <u>contains</u></p> <ul style="list-style-type: none">• <u>desires and</u>• <u>conclusions</u> <p><u>that</u> <u>more primitive people</u> <u>act out</u> <u>in</u> <u>consciousness.</u></p>
44	<p>QUESTION: <u>What happens in a case like</u> <u>the death of the many children in Chicago</u> <u>who burned in a fire.</u></p> <p><u>When those little spirits come into the spirit world,</u> <u>is a death like this</u> <u>not a tremendous shock?</u></p>
45	<p>ANSWER: <u>Well, my dear,</u> <u>you know that children die</u> <u>and I have often discussed this.</u></p> <p><u>If it [i.e., If a group of children dying]</u> <u>did create a shock in certain cases,</u> <u>then it [i.e., then, in the case of this child</u> <u>who experienced this death as shocking, the shocking death]</u> <u>was good for the entity.</u></p> <p><u>It [i.e., The child who experienced his or her death as shocking]</u> <u>had to</u> <u>go through it [i.e., had to go through this experience of a shocking death].</u></p>

	<p><u>And if it was</u> <u>not</u> <u>good for the entity to experience a shock,</u> <u>it [i.e., the entity, the child]</u> <u>would</u> <u>not</u> <u>have gone through it [i.e., would not have gone through</u> <u>this shocking death].</u></p> <p><u>You can be sure about that.</u></p>
46	<p>QUESTION: <u>How can a</u> <u>child spirit</u> <u>reason?</u></p>
47	<p>ANSWER: <u>Why not?</u></p> <p><u>Before it was incarnated,</u> <u>it was</u> <u>not</u> <u>a child spirit.</u></p> <p><u>It was</u> <u>a grown-up spirit</u> <u>and it</u> <u>voluntarily</u> <u>undertook a short life.</u></p> <p><u>Perhaps the spirit</u> <u>preferred to choose a</u> <ul style="list-style-type: none">• <u>violent,</u>• <u>unpleasant</u><u>death</u> <u>and get it over with quickly,</u> <u>so as to be reborn</u> <u>after a shorter span</u> <u>and then</u> <u>start on a higher level.</u></p>

You know that
entities
have their own

- free will and
- choice

to a large degree.

Others
may prefer to do it [i.e., may prefer to live out their karma]
more slowly [i.e., over a longer lifespan or more incarnations].

Whether
an occurrence
in a state of shock,
for

- a child

or

- a grown
spirit,

makes sense or not,

the experience
will be

- evaluated and
- assimilated

afterward

and
whatever
the entity experiences
will be

- fruitful

and
not [i.e., will not be]

- for nothing.

Let us again take an example:

A person is responsible for
many cruel deaths,
like in a concentration camp.

Since this example [i.e., this example of a concentration camp]
was chosen before, we will use it again.

This spirit [i.e., This spirit who was responsible for many cruel deaths]

• is in the spirit world

and

• sees

he has

• debts to pay,

he has

• much to learn.

He may be given the choice
to remain in the spirit world
for two to three hundred years,
by your earth time measurement.

In this period,
existence cannot be very pleasant for him.

The sphere
he has created for himself
with
• his thought forms,
• the forms of his emotions,
as well as with
• his deeds
is a
• dark and
• dismal
one.

Afterward,
an incarnation is waiting for him
where certain possibilities exist,
but they are again limited,
due to what he has called forth.

None of these possibilities [i.e., None of these limited possibilities
that are available to him for his next incarnation]

can be too

- pleasant or
- easy.

And then such an entity may ask:

"Is there no other way
to get this over with more quickly?"

And then he may be told,

"Yes, there may be ways.

You can be reincarnated very soon,
perhaps in ten, fifteen, twenty years,
and while you help fulfill the fate
of some parents
who have to go through the hardship
of losing a child,
you yourself can pay off a great deal
by enduring a

- violent and
- unpleasant
death.

Would you prefer that
to the other alternatives you have
and then start on
a cleaner slate
for your further development?"

And many a spirit
desires this.

This is only one possibility,
there are many others.

But you ought to know by now
that there is

- no injustice
- and
- no coincidence.

49

QUESTION:

Disregarding the question of justice,

doesn't it appear as a

strange coincidence

- that there should be wholesale slaughter of many individuals, like for instance in a concentration camp,

and

- that such a large group is burned in a fire?

Isn't there some sort of

wrong

- thinking

or

- action there?

50

ANSWER:

There is

no coincidence.

You see,

when you go back in history,

you will see that there were always times

when

- great cruelty existed and
- mass slaughter happened.

After certain intervals

it [i.e., great cruelty and mass slaughter]

happened again,

the next time

caused perhaps by another

- group,
- another
- nation.

You can be quite sure
that in the following period
• the former torturers
then became
• the victims.

Because
that [i.e., Because becoming victims]
is what they [i.e., is what the torturers]
have drawn to themselves.

I do
not say
that this applies
to every individual case.

There may be cases
when the
• retribution,
or
• effect
of the cause set in motion,

may be carried out
in a different way
in an individual fate.

Then again,
some victims
may have undertaken a special task,
voluntarily
enduring more through one incident like this
than they normally would have had to go through

in the desire
to
• develop faster,
to
• overstep many levels in one sweep.

But as a rule
you can be sure
that one mass-killing
causes another,
changing the roles
from

- torturers

to

- victims

until
all have learned their lesson.

In some instances
the paying off of such a debt
does not happen
in the succeeding incarnation,
but
several lives
lie
between

- cause

and

- effect.

You must not forget,
you all went through periods of cruelty,
some

- ten incarnations ago,

some

- even less.

If

- great disasters and
- accidents

happen
in which
many people are killed,
you can be sure
that this is a measure taken
by the spirit world
where everything is executed in

- full justice and
- according to

the often freely-chosen fate
of the various entities involved.

51	<p><u>QUESTION:</u> <u>Do I understand</u> <u>that images</u> <u>can be</u> <u>either</u> <u>• karmic</u> <u>or</u> <u>• non-karmic?</u></p>
52	<p><u>ANSWER:</u> <u>They [i.e., Images]</u> <u>must have</u> <u>a karmic origin,</u> <u>because</u> <u>if they would not have a karmic origin,</u> <u>they would not form an image</u> <u>in the first place.</u></p> <p><u>It [i.e., Something without a karmic origin]</u> <u>would be something</u> <u>so much on the surface</u> <u>that you could very easily discover it.</u></p> <p><u>In the process of</u> <u>the image search,</u> <u>you will probably discover</u> <u>little reactions</u> <u>where the process of the mind</u> <u>operates on the same principle [i.e., same as with images],</u> <u>only there [i.e., only there with those “little reactions”]</u> <u>you cannot talk about an</u> <u>image,</u> <u>because it is [i.e., because the “little reaction” is]</u> <u>not something</u> <u>that is so</u> <u>• important,</u> <u>or</u> <u>• significant,</u> <u>or</u> <u>• deep-rooted,</u> <u>or</u> <u>• weighty.</u></p>

If it [i.e., **If an image**]
• **is of deep significance**
and

• **causes conflicts,**
it [i.e., **the image**]
must have
karmic origins,

but to think about it [i.e., **but to think about an image and its karmic origins**],
what it [i.e., **to think about what this image**]
may have been in a former life,
will be to no avail,
it [i.e., **thinking about what an image may have been in a former life**]
will not lead you anywhere.

But
with the help of your own memory
you can go back to its origin [i.e., **the image's origin**]
in this life,
if you work in the right way.

And that [i.e., **And using your own memory to go back to an image's origin**
in this life]
will be sufficient.

If, in certain instances,
the knowledge of previous lives
is
• **good and**
• **helpful**
for your development,

then it
will be given to you,
one way or another,
but only then [i.e., **BUT given to you ONLY when knowledge of**
previous lives is good and helpful for your development].

53	<p>QUESTION: <u>Is it possible at all,</u> <u>and if so,</u> <u>at what age,</u> <u>to</u></p> <ul style="list-style-type: none">• <u>lighten,</u> <p><u>to</u></p> <ul style="list-style-type: none">• <u>ease the formation of</u> <u>images in a child?</u>
54	<p>ANSWER: <u>Of course it is possible.</u></p> <p><u>If the parents</u> <u>would be on such a path,</u> <u>they would have to know</u></p> <ul style="list-style-type: none">• <u>what their own problems are,</u> <p><u>and thus</u></p> <ul style="list-style-type: none">• <u>what the child may absorb from them</u> <u>which would be image-material.</u> <p><u>In that way,</u> <u>they could</u> [i.e., <u>the parents could</u>] <u>to a large degree</u> <u>avoid the formation of an image</u> [i.e., <u>avoid the formation of an image</u> <u>in the child</u>] <u>by helping to draw it to the surface</u> [i.e., <u>draw the image</u> <u>to the surface</u>] <u>while the conclusions</u> [i.e., <u>while the conclusions of the child</u>] <ul style="list-style-type: none">• <u>are being formed and</u>• <u>are still accessible.</u></p> <p><u>The problem could then be treated</u> [i.e., <u>treated in the child</u>] <u>right away</u> <u>in consciousness</u> <u>and when the child grows up,</u> <u>the conclusion</u> <u>will alter with</u> <u>the growing process.</u></p>

	<p><i><u>Furthermore,</u></i> <i><u>parents who are on such a path</u></i> <i><u>develop a sensitivity</u></i> <i><u>with which they can observe the reactions of the child.</u></i></p> <p><i><u>That would be the ideal case,</u></i> <i><u>but as yet it happens very rarely.</u></i></p>
55	<p><i>QUESTION:</i> <i><u>Is there a test by which one can know</u></i> <i><u>what is one's image?</u></i></p>
56	<p><i>ANSWER:</i> <i><u>There is no test necessary,</u></i> <i><u>because</u></i> <i><u>when you have found your image [i.e., found your MAIN image],</u></i> <i><u>you will know</u></i> <i><u>to the core of your being</u></i> <i><u>that it is that way.</u></i></p> <p><i><u>The equation will come out right,</u></i> <i><u>in whatever way you look at it.</u></i></p> <p><i><u>It must come out even.</u></i></p> <p><i><u>But it may happen that</u></i> <i><u>an image-consciousness is approaching</u></i> <i><u>and yet</u></i> <i><u>the personality is</u></i> <i><u>so</u></i> <i><u>• reluctant</u></i> <i><u>and</u></i> <i><u>so</u></i> <i><u>• full of resistance</u></i> <i><u>that he or she cannot see it [i.e., cannot see</u></i> <i><u>the main image].</u></i></p>

*Then [i.e., Then when the personality is so reluctant and so full of resistance
that he or she cannot see the main image]*

*all you have to do
is to go on
and on
working
from*

- *all sides,*
- *all aspects,*

*and all of a sudden
the knowledge will be there.*

*And then [i.e., And then when all of a sudden the knowledge is there]
you will not need any confirmation,*

*because
you will just
know*

this is it [i.e., you will just KNOW that this is the main image]!

*All of a sudden
your whole life
will make sense.*

*You will understand
your*

- *life*

*and
your*

- *failures.*

You will understand

- *yourself*

and therefore also

- *other people around you.*

The riddle [i.e., The riddle of life, including your life]
will be solved.

The puzzle [i.e., The puzzle of life, including your life]
will be complete,
with every piece falling in its place.

So there is
no

- *test*

and no

- *trick*

and no

- *magic.*

So
no

- *confirmation*
is really necessary.

For if you know
your main image,
everything
will fall into place.

And even before
you can dissolve it [i.e., And even before you can dissolve your main image],
the mere knowledge of it [i.e., the mere knowledge of your main image]
will make you free.

That feeling of
freedom
I mentioned
may
occasionally
occur already
before
the main image has clearly come to the surface,

by little
but significant
recognitions
that are an integral part of
the main image.

	<p><i><u>When you have</u></i> <i><u>the little images,</u></i> <i><u>you may at times</u></i> <i><u>already experience</u></i> <i><u>this feeling of freedom,</u></i> <i><u>but how much more so</u></i> <i><u>when the picture</u></i> <i><u>has been completed [i.e., completed by KNOWING the MAIN image]!</u></i></p>
57	<p>QUESTION: <i><u>One of our group</u></i> <i><u>now here for the first time</u></i> <i><u>would like to know</u></i> <i><u>how to develop her psychic powers.</u></i></p> <p>ANSWER: <i><u>I would like to ask this friend first,</u></i> <i><u>what is the purpose of it [i.e., what is her purpose in wanting to</u></i> <i><u>develop her psychic powers]?</u></i></p>
58	<p>QUESTIONER: <i><u>To help</u></i> <ul style="list-style-type: none">• <i><u>children,</u></i>• <i><u>the aged, and</u></i>• <i><u>those in need.</u></i></p>
59	<p>ANSWER: <i><u>The motive</u></i> <i><u>is a good one.</u></i></p>

*There is only
one
really good way for such a development,
and that is the following:*

First

- *give up thinking about it at all [i.e., give up thinking about
developing your psychic powers at all]*

and

- *concentrate
on your own
• spiritual,
• mental, and
• emotional
development*

and

- *on your own
path of purification.*

*The more
the unconscious
has*

- *been explored and*
- *become conscious,*

*the clearer
the channel.*

*I am speaking
generally now
and not just to you,
for it applies to
anyone*

*desirous of helping in such a way [i.e., helping others by
developing and using psychic powers].*

*The development of psychic powers
should always be
secondary.*

*It should be left to the will of God
in what manner these powers will manifest.*

And the stronger
they [i.e., the stronger the psychic powers]
manifest,
the greater the necessity for
a stringent path of
self-development!

I cannot stress this enough.

So
• if you can leave psychic powers aside for a while,
in the wisdom that
this is dangerous material
unless
self-awareness is present
to a marked degree,

and
• if you do so
for the sake of God,

then
He may give it back to you [i.e., give the psychic powers back to you]
a hundredfold
when the time is ripe.

60

If you

- learn to put aside
your self-will

and

- can say,
and mean it:

"Father, Thy will be done,
let me be Thy instrument
in any way Thou choosest,
not the way I choose.

I know that in order to be an instrument for Thy world,
I have to go on this path
and I am not shirking its hardships,"

then you have the

- proper and
- healthy
attitude
that must be pleasing to God.

That is the
only way,
everything else
may even prove dangerous.

Goodwill alone
is not enough protection.

Ignorance
of many factors
can bring a great deal of

- trouble and
- untruth.

The unexplored unconscious
plays a great role,
particularly in this type of work [i.e., this work with psychic powers].

Self-awareness must be developed
if psychic powers are not to prove dangerous.

61	<p><u><i>I am sorry that we could not get to the planned questions tonight.</i></u></p> <p><u><i>Please save them for next time.</i></u></p>
62	<p><u><i>One more word, before I retire,</i></u> <u><i>to my</i></u> <ul style="list-style-type: none">• <u><i>dear and</i></u>• <u><i>beloved</i></u><u><i>friends on this path.</i></u></p> <p><u><i>I would like to ask you to help your brothers and sisters in Switzerland in the image-finding.</i></u></p> <p><u><i>Think about a way in which this could be done.</i></u></p> <p><u><i>I have already made a few suggestions, perhaps you can think of further ways.</i></u></p>
63	<p><u><i>My dear ones,</i></u> <u><i>Christmas is approaching,</i></u> <u><i>and</i></u> <u><i>the Light of Christ</i></u> <u><i>is spreading</i></u> <ul style="list-style-type: none">• <u><i>all over</i></u><u><i>and</i></u> <u><i>is also touching</i></u> <ul style="list-style-type: none">• <u><i>this earth sphere.</i></u></p> <p><u><i>Imbibe</i></u> <u><i>of this</i></u> <ul style="list-style-type: none">• <u><i>light,</i></u><u><i>of this</i></u> <ul style="list-style-type: none">• <u><i>wonderful strength,</i></u><u><i>so that</i></u> <u><i>you will find forever new stamina for</i></u> <u><i>this path of self-finding</i></u> <u><i>that is a joy to all of us.</i></u></p>

Receive the blessings of the Lord again.

Be in peace.

Be in God!

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