

Pathwork Lecture 38: Images

1996 Edition, Original Given October 24, 1958

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

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

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

Gary Vollbracht

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03	<p data-bbox="375 898 748 968"><i>Greetings in the name of the Lord.</i></p> <p data-bbox="375 1010 1403 1079"><i>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</i></p> <p data-bbox="375 1121 829 1190"><i>Blessings for all of you, my dear friends.</i></p> <p data-bbox="375 1268 1073 1556"><i>Most of you have made serious efforts on your path of development, and the spirit world has decided that you are ready for stronger medicine.</i></p> <p data-bbox="375 1591 695 1661"><i>So I shall take this work a step further.</i></p>

by Eva Broch Pierrakos

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04

*There comes a point when
your struggle on the path
becomes
a bit discouraging.*

*You have begun to recognize
your faults;*

*you are full of
good intentions
to overcome them [i.e., to overcome your faults];*

*and you may even have
succeeded [i.e., succeeded in overcoming some of your faults]
in a small measure.*

*You recognize
some of your
wrong attitudes, and
you wish to change them
with all the willpower
at your disposal.*

*Yet you must
face the fact
that
the outer willpower
is insufficient
to do so [i.e., the outer willpower is insufficient to change the
wrong attitudes you now recognize
and strongly want to change].*

*No matter
how hard you try,
you seem
unable to make changes,
and
you ask yourself
why.*

	<p><i>Ignorant of the causes behind this inability [i.e., behind this inability to change the wrong attitudes you now recognize and strongly want to change], you are often inclined to give up altogether, and you tell yourself that it is useless to try [i.e., useless to try to change the wrong attitudes you now recognize].</i></p> <p><i>And that [i.e., And giving up trying to change the wrong attitudes you now recognize] is where your gravest mistake lies.</i></p>
05	<p><i>My dear friends, it is important to realize that over the course of a lifetime, usually even in</i></p> <ul style="list-style-type: none"><i>• earliest childhood or</i><i>• infancy,</i> <p><i>every personality forms certain impressions due to</i></p> <ul style="list-style-type: none"><i>• environmental influences</i> <p><i>or to</i></p> <ul style="list-style-type: none"><i>• sudden,</i><i>• unexpected</i> <p><i>experiences.</i></p>

	<p><i>These</i></p> <ul style="list-style-type: none">• <i>impressions or</i>• <i>attitudes</i> <p><i>usually take the form of conclusions in the mind of the person.</i></p> <p><i>Most of the time these conclusions are wrong.</i></p> <p><i>You</i></p> <ul style="list-style-type: none">• <i>see and</i>• <i>experience</i> <p><i>something unfortunate, one of the unavoidable hardships of life, and you then make generalizations from them [i.e., you generalize one of the unavoidable hardships of life].</i></p> <p><i>These generalizations later establish themselves as preconceived ideas.</i></p>
06	<p><i>The conclusions are</i></p> <ul style="list-style-type: none">• <i>not thought out;</i> <p><i>rather they [i.e., rather, the generalized conclusions from one of the unavoidable hardships of life] are</i></p> <ul style="list-style-type: none">• <i>emotional reactions,</i>• <i>general attitudes toward life.</i>

*They [i.e., The generalized conclusions from one of
the unavoidable hardships of life]*

are

not

completely

devoid of

a certain logic,

albeit

• limited and

• erroneous

[i.e., albeit limited and erroneous logic].

As the years go by,

these

• conclusions and

• attitudes

[i.e., these generalized conclusions and attitudes from one of

the unavoidable hardships of life]

sink more

and more

into the unconscious.

From there [i.e., From the unconscious],

they [i.e., these generalized conclusions and attitudes from one of

the unavoidable hardships of life]

mold the life

of every person

to some extent.

We call each such conclusion [i.e., We call each such generalized conclusion

and attitude from one of the unavoidable hardships of life]

an "image,"

since we spirits

see the whole thought process

as a spiritual form –

or image.

07

*You might contend that
people can also have*

- *positive,*
- *healthy*

*images
engraved on their soul.*

*That [i.e., That people can also have positive, healthy images
engraved on their soul]*

*is seldom true
because
in the absence of
a wrong image,
all*

- *thoughts and*
- *feelings*

are

- *fluctuating,*
- *dynamic and*
- *relaxed:*

*They [i.e., In the absence of a wrong image
all thoughts and feelings]*

are

- *flexible.*

*The whole universe
is suffused with
a number of
divine forces.*

- *Thoughts,*
- *feelings, and*
- *attitudes*

*that are unconnected with
an image*

*flow harmoniously with
the divine currents,*

*adapting themselves
spontaneously
to your immediate needs.*

But
the forms of
the thought/feelings
emanating from
wrong images
are

- **static and**
- **congested.**

They [i.e., The forms of the thought/feelings emanating from wrong images]
do not "give"
in accordance with
changing circumstances.

Thus,
they [i.e., Thus the forms of the thought/feelings emanating from wrong images]
create
disorder.

The pure currents
flowing
through
a human soul
become

- **disturbed and**
- **distorted.**

A short circuit is established.

08

This is the way

- **we in the spirit world**
see images.

The way

- **you [i.e., The way you humans in the earth sphere]**
see and feel them [i.e., The way you humans see and feel images]
is through
 - **unhappiness,**
 - **anxiety, and**
 - **puzzlement**
over many
apparently
inexplicable things in your life.

	<p><i>For instance,</i></p> <ul style="list-style-type: none">• <i>your inability to change what you wish to change</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>certain kinds of events that seem to reoccur regularly without an obvious reason</i> <p><i>are just two examples [i.e., two examples of how you humans experience images].</i></p> <p><i>There are many more [i.e., There are many more examples of how you humans experience images].</i></p>
09	<p><i>The wrong conclusions that form an image are drawn from</i></p> <ul style="list-style-type: none">• <i>ignorance and</i>• <i>half-knowledge</i> <p><i>and thus [i.e., thus since they are drawn from ignorance and half-knowledge of the still immature developing consciousness] they [i.e., the wrong conclusions] cannot remain in the conscious mind.</i></p> <p><i>As the personality grows up, your</i></p> <ul style="list-style-type: none">• <i>intellectual knowledge [i.e., your intellectual knowledge develops, becomes increasingly conscious, and more and more]</i> <p><i>contradicts your</i></p> <ul style="list-style-type: none">• <i>emotional "knowledge."</i> <p><i>You therefore [i.e., Because as you mature your consciousness becomes more and more filled with intellectual knowledge that contradicts your immature emotional "knowledge," you push down the emotional knowledge until it [i.e., until your undeveloped and immature emotional knowledge] disappears from consciousness.</i></p>

	<p><i>The more emotional knowledge is hidden [i.e., is hidden in the unconscious], the more potent the image becomes.</i></p>
10	<p><i>How can you be sure that such images exist in you?</i></p> <p><i>In the first place, your inability to overcome certain faults, no matter how much you want to, indicates that an image exists.</i></p> <p><i>I have sometimes mentioned that people love some of their faults.</i></p> <p><i>• How and • why would they love them [i.e., How and why would they love some of their faults]?</i></p> <p><i>For the simple reason that according to the image, certain faults seem necessary as</i></p> <ul style="list-style-type: none"><i>• a defense,</i><i>• a protective measure.</i>

	<p><i>This [i.e., That certain faults are necessary as a defense, a protective measure], of course, is</i></p> <ul style="list-style-type: none">• <i>unconscious reasoning.</i> <p><i>The</i></p> <ul style="list-style-type: none">• <i>conscious effort</i> <i>to overcome the fault</i> <i>remains fruitless</i> <i>because</i><ul style="list-style-type: none">• <i>the roots of the image</i> <i>are unconscious</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the whole inner reasoning process</i> <i>is hidden from</i> <i>the intellect.</i> <p><i>And it will remain so [i.e., And the whole inner reasoning process will remain hidden from the intellect]</i></p> <p><i>until</i> <i>the image is recognized.</i></p>
11	<p><i>Another indication of an image</i> <i>is</i> <i>the repetition of</i> <i>certain incidents in one's life.</i></p>

*An image
always
forms some sort of pattern,
whether it is*

- *a behavior pattern
in response to
certain occasions,*

or [i.e., or it is a pattern in]

- *events that seem to happen to you
without your doing anything
to invite them [i.e., without your doing anything
to invite the events].*

*In fact,
consciously
you may fervently wish for
the very opposite of
your image.*

But the

- *conscious desire
is the weaker of two impulses,
since*
- *the unconscious
is always stronger [i.e., since the unconscious desire
of your emotional “reasoning” in the image
is always stronger than the conscious desire
you may fervently wish for in your intellect].*

12

*The unconscious
does not realize
that
its attitude
prohibits
the very wish
you*

- *consciously express*

but

- *cannot fulfill.*

*The price
for your
unconscious pseudo-protection
is the frustration
of the legitimate desire.*

*This [i.e., That your unconscious attitude that serves as pseudo-protection
actually frustrates and blocks fulfillment of your legitimate desire]
is very important to understand,
my friends;*

*it is equally important to understand
that*

- people and*
- events*

*can be drawn to a person
as if to a magnet
on account of
such inner images.*

*This may be difficult for you to see,
but it is so.*

*The only remedy
is to find out*

- what your image is,*
- on what basis it was formed, and*
- what your wrong conclusions were.*

13	<p><i>Often you do not notice the repetitive pattern in your life, my friends.</i></p> <p><i>You pass over the obvious.</i></p> <p><i>You still keep assuming that</i></p> <ul style="list-style-type: none"><i>• certain occurrences are due to coincidence</i> <p><i>or that</i></p> <ul style="list-style-type: none"><i>• some arbitrary fate is testing you,</i> <p><i>or that</i></p> <ul style="list-style-type: none"><i>• other people are responsible for your repeated mishaps.</i> <p><i>You therefore pay much more attention to</i></p> <ul style="list-style-type: none"><i>• the slight variations of each incident</i> <p><i>than to</i></p> <ul style="list-style-type: none"><i>• the common denominator underlying them.</i>
14	<p><i>Most psychologists have verified this process.</i></p> <p><i>But what they have often failed to realize is that images seldom form in this life, no matter how early they began.</i></p>

*Most of the time
an image
is carried over
from one lifetime
to another.*

*That is why
certain incidents
do not form an image
in people
who are free of
a particular conflict.*

*Yet
they [i.e., Yet these very same incidents or conditions]
will form one [i.e., will form an image]
in a person's soul
who has brought
that conflict into this life.*

Although it is essential to find

- the image and*
- its origin*

*in the present life
to adequately dissolve it,
there are still cases
where the knowledge of all the pertinent facts
would be very useful to the therapist.*

*In other words,
an image can often be successfully treated
without
the knowledge of its origin
in a previous life.*

*But there are cases
where
the knowledge of the carry-over principle
would be invaluable.*

15

*In an earlier lecture [see Lecture 34 – Preparation for Reincarnation,
originally given July 25, 1958]*

I explained

- *how an entity
is prepared for life on earth;*
- *how plans
for what should be*
 - *accomplished and*
 - *overcome**in the next incarnation
are made according to
previous existences;*
- *how the subtle bodies
surrounding
the physical vehicle of the incarnate being
are prepared
so that
the conflicts
should bring
the inner problems
of the particular person
to the surface.*

*This [i.e., The plans for what should be accomplished and overcome in the next
lifetime and corresponding conflicts that should manifest to bring
inner problems to the surface so that they can be seen and overcome]*

is the basis on which

- *families and*
- *other life circumstances
are chosen.*

*When an image
carries over from previous lives,
the incarnation
takes place in an environment
where provocations to that image
are bound to occur,
perhaps in response to
similar images
in*

- the parents or*
- others around the growing child.*

*That [i.e., Being born in an environment where provocations to that image are
bound to occur, perhaps in response to similar images
in the parents or in others around the growing child]*

*is how
the image
brings out a problem;*

*and
only if
something becomes a problem
will the person*

- pay attention to it [i.e., will the person pay attention to the image]
instead of*
- looking away [i.e., instead of looking away from the image].*

*If the image
is ignored,
circumstances
will be
much more difficult
in the following life on earth
until
the conflicts
become so overwhelming
that
outside factors
can no longer be blamed for
the pain
inflicted by*

- the wrong conclusions and*
- misconceptions
of the image.*

	<p><i>This [i.e., The pain due to wrong conclusions and misconception of the image becoming so overwhelming that outside factors can no longer be blamed for the overwhelming pain]</i></p> <p><i>is when the person begins to turn</i></p> <ul style="list-style-type: none">• <i>upward and</i>• <i>inward.</i>
16	<p><i>The only solution to your life's problems is to make your images conscious.</i></p> <p><i>I can give you advice on how to begin, but you will not be able to accomplish it [i.e., you will not be able to make your images conscious] completely by yourself.</i></p> <p><i>You will need help.</i></p> <p><i>If you are serious in your desire to</i></p> <ul style="list-style-type: none">• <i>find and</i>• <i>dissolve</i> <p><i>the images in your soul – for your life is not without problems –</i></p> <p><i>then pray to God.</i></p> <p><i>He will</i></p> <ul style="list-style-type: none">• <i>give you further guidance and</i>• <i>lead you to the proper person with whom you can cooperate in your quest to find your images.</i>

17

*This work [i.e., This work of finding and dissolving images]
requires, among other things,
humility,
which
as we all know
is a very important asset
for
your spiritual development.*

*Those who are
constantly
reluctant to work with
another person
lack
humility,
even if only
in this one respect [i.e., lack humility, if only in respect to
being reluctant to work with another person to
help one find and dissolve one's images].*

*Perhaps you also
fear
to face your images.*

*But how shortsighted this is [i.e., But how shortsighted it is not to face your images],
my friends!*

*It is
this very image [i.e., It is this very image, that is, the image that finding, facing
and dissolving images is dangerous and should be avoided]
that causes you so much trouble,
although
unconsciously
you do not think so [i.e., although unconsciously you do NOT
think this image, the image that finding, facing and dissolving
images should be avoided, is causing you so much trouble].*

*Unconsciously
you are convinced
that your images
protect you [i.e., Unconsciously you are convinced that your images
protect you and should be kept in placed, not dissolved].*

18

Let me give you a very primitive example:

*A child has taken a bath;
the water was boiling hot
and therefore
has injured the child.*

*This child
may come to the conclusion
that
taking baths
is dangerous.*

*The child
will never take another bath
if it can avoid it.*

*Out of this misconception [i.e., Out of this misconception
that taking baths is dangerous]
conflicts
will arise.*

*In youth
the parents
force the child
to take a bath,
and every time this happens
the child
will go through
• untold and
• quite unnecessary
misery.*

In later life
other conflicts [i.e., conflicts other than the misery the child experienced
when forced by the parents to take a bath]
will come up.

Either
the person will
actually follow
the inner conclusion [i.e., follow the wrong conclusion that
taking a bath is dangerous],
which is no longer conscious,
or
perhaps [i.e., or perhaps the person]
may find more rational explanations [i.e., find more rational explanations
for why taking a bath is dangerous and should be avoided].

But the uncleanness [i.e., But the uncleanness that results from not taking a bath]
will create
new conflicts:

rejection from others
will set in motion
a new chain reaction.

Or the person
represses
knowledge about the childhood incident [i.e., represses knowledge about
the incident of being hurt by boiling bath water]
but
realizes intellectually
that resistance to bathing
is unreasonable.

He will
force himself to bathe
in spite of
his strong emotional revulsion [i.e., in spite of his strong emotional
revulsion to bathing].

	<p><i>Thus [i.e., Thus, by forcing himself to bathe in spite of his strong emotional revulsion to bathing], he will develop certain symptoms in connection with bathing that he cannot explain.</i></p> <ul style="list-style-type: none"><i>• The mystery of such "unreasonable" reactions</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the anxiety connected with them [i.e., and the anxiety connected with such "unreasonable" reactions and symptoms in connection with bathing] will present difficulties that cannot be overcome unless the image is found.</i>
19	<p><i>Now, this is a very primitive example.</i></p> <p><i>Most of the time the emotional reactions [i.e., emotional reactions to childhood events] are much more</i></p> <ul style="list-style-type: none"><i>• subtle and</i><i>• complicated.</i> <p><i>I cannot stress enough that you are no longer aware of the original reasoning behind your conclusions [i.e., from the previous example, you are no longer aware of the original reasoning behind your conclusion that bathing is dangerous].</i></p> <p><i>If you were confronted with the contents of your soul [i.e., from this example, confronted with your soul's conclusion that bathing is dangerous],</i></p> <ul style="list-style-type: none"><i>• you would laugh.</i><i>• You would say that they [i.e., the contents of your soul – here "bathing is dangerous"] are</i><ul style="list-style-type: none"><i>• entirely untrue,</i><i>• a wild fantasy.</i>

***It is also important to understand
that
the chain reaction of consequences
resulting from
the original impression [i.e., from the example, that the chain
reaction of consequences resulting from the
original impression that “bathing is dangerous”]
creates***

- mishaps and***
- hardships.***

***These [i.e., These mishaps and hardships arising from the chain reaction of
consequences resulting from the original impression – from the
example, the original impression that “bathing is dangerous”]
will be
even harder for you to understand
because
your unconscious
is so convinced
that
avoiding certain***

- actions and***
- reactions***

***[i.e., from the example, avoiding certain
actions and reactions connected with bathing]
will protect you against
the hurts of life.***

20

***Now how can you find
your personal images?***

***Not
by trying to
change
the symptoms,
whatever they may be,
but rather
by working with them [i.e., by working with the symptoms
arising from your images].***

These symptoms [i.e., These symptoms arising from your images] include

- *your inability to overcome certain*
 - *faults and*
 - *attitudes;*
- *your lack of control over certain patterns in your life;*

and

- *fears and*
- *resistances on specific occasions.*

The harder you try to eliminate the symptoms without having understood their roots, the more you will exhaust yourself in useless efforts.

The symptoms are merely one part of the price you pay for your ignorant inner conclusions [i.e., from the example, your ignorant inner conclusion that “bathing is dangerous”].

21	<p><i>Start searching for the image</i> <i>by</i></p> <ul style="list-style-type: none">• <i>thinking back on your life</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>finding</i> <i>all</i> <i>the problems.</i> <p><i>Write them down.</i></p> <p><i>Include problems of all sorts.</i></p> <p><i>You cannot do this</i> <i>unless</i> <i>you take the trouble</i> <i>to put them down</i> <i>concisely</i> <i>in black and white.</i></p> <p><i>If you merely</i> <i>think about them,</i> <i>you will not have</i> <i>the overview</i> <i>necessary for</i> <i>comparison.</i></p>
22	<p><i>The written work</i> <i>is essential.</i></p> <p><i>It [i.e., The written work]</i> <i>is certainly not too much to ask.</i></p> <p><i>You do not have to do it in one day.</i></p> <p><i>Take your time,</i> <i>even if it takes</i> <i>a few months.</i></p>

Then,
when you have all the

- *big*

and

- *small*

troubles
in front of your eyes,
even the most

- *nonsensical and*
- *insignificant*

ones,
start to look for
the common denominator.

You will find
one common denominator [i.e., You will find one common denominator behind
all your big and small troubles and problems]
in most instances,
and sometimes
even more than one [i.e., even more than one common denominator].

23

I do
not
say that a difficulty
cannot occur

- *only once in your life,*
- *independent of*

any inner image.

That is possible.

This, too, [i.e., A difficulty occurring only once in your life,
independent of any inner image, too,]
is based on
cause and effect
as everything in the universe is,
but it
may not
be connected with
your image.

	<p><i>But be careful, my friends.</i></p> <p><i>Do not put an occurrence aside superficially, assuming it is unconnected with your personal image merely because it appears that way [i.e., merely because it appears that an occurrence is unconnected with your personal image] at first sight.</i></p> <p><i>It is</i></p> <ul style="list-style-type: none">• <i>very possible,</i> <p><i>and even</i></p> <ul style="list-style-type: none">• <i>probable,</i> <p><i>that there are no unconnected happenings in your life.</i></p> <p><i>All unpleasant experiences are probably connected with your image at least in some way.</i></p>
24	<p><i>The common denominator [i.e., The common denominator of your problems, difficulties and unpleasant experiences] may not be easy to find.</i></p> <p><i>Only after you have thoughtfully grasped your image will you be in a position to judge which of your experiences, if any, have something to do with it [i.e., have something to do with your image].</i></p> <p><i>Until then [i.e., Until you have thoughtfully grasped your image and are in a position to judge which, if any, of your experiences have something to do with your image] you must refrain from final judgments about the events in your life.</i></p>

In
in
in
through

- *meditation,*
- *serious self-probing,*
- *checking your emotional reactions about the*
 - *past and*
 - *present, and*
- *prayer,*

you will find,
after a

- *long and*
- *arduous*

search,
the common denominator.

It [i.e., The common denominator of your problems, difficulties, and unpleasant experiences]
is pride.

Your self-will says:

"I do not want

- *the risk of life;*

I do not want the

- *pain of life;*

therefore,
I draw this conclusion [i.e., I draw this conclusion that I must avoid the pain or risk of life]
which seems to safeguard me
against it [i.e., seems to safeguard me from LIFE, with its pains and risks]."

In fact, it [i.e., In fact, the conclusion that I must avoid risk the pain of life]
is not a safeguard,
for it [i.e., for trying to avoid the inherent pain and difficulties of life]
will bring you
the very trouble [i.e., the very troubles, difficulties, and pains of life]
you are trying to escape from,
since life cannot be cheated [i.e., you cannot escape the troubles, difficulties, and pains that are inevitable and inherent in life].

	<p><i>This [i.e., This not being allowed to cheat life by trying to AVOID life's inherent problems, difficulties and pains rather than growing from and through them] is the merciful law of God.</i></p> <p><i>Otherwise [i.e., If you were allowed to cheat life by avoiding life's inherent problems, difficulties and pains rather than growing through them] you could</i></p> <p><i>never emerge from</i></p> <p><i>the misery of the</i></p> <ul style="list-style-type: none"><i>• lower,</i><i>• darker</i> <p><i>planes of consciousness.</i></p>
25	<p><i>Only when you</i></p> <ul style="list-style-type: none"><i>• begin to</i> <p><i>face your own</i></p> <ul style="list-style-type: none"><i>• wrong conclusions and</i><i>• fears</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• are ready to</i> <p><i>accept life</i></p> <p><i>for what it is</i></p> <p><i>will you be able to</i></p> <p><i>cure your soul.</i></p> <p><i>It is a</i></p> <p><i>necessary step</i></p> <p><i>in your development</i></p> <p><i>to give up</i></p> <p><i>some of the self-will</i></p> <p><i>that wishes to</i></p> <p><i>deny life</i></p> <p><i>in its present form [i.e., its present form, which includes pains, troubles, and difficulties].</i></p>

	<p>Only then [i.e., <i>Only then when you have given up some of your self-will that wishes to deny life in its present form, which includes pains, troubles, and difficulties</i>]</p> <p>will you have acquired the humility not to wish for protection from the</p> <ul style="list-style-type: none">• risks and• hardships <p>of life.</p> <p>Your difficulties will cease to be necessary once you can fearlessly</p> <ul style="list-style-type: none">• accept and• shoulder <p>them [i.e., <i>once you can fearlessly accept and shoulder your difficulties</i>].</p>
26	<p>It is a good beginning to review your life, concisely enumerating all</p> <p>your troubles [i.e., <i>ALL your troubles, difficulties, problems, pains, and disharmonies</i>].</p> <p>And then go on to search for the common denominator.</p> <p>Do not turn away from anything hastily, even if</p> <p>it [i.e., <i>even if a particular happening or experience</i>] appears to be unconnected to your problems.</p>

***Probe [i.e., Probe ALL of your happenings and experiences]
and you may experience
a surprise.***

***The most apparently unconnected happenings
often turn out to have
a single common denominator.***

***When you have found that [i.e., When you have found that common denominator],
you have made
a major step forward in your search,
for then
you possess
a clue to
the image.***

***But the common denominator
by itself [i.e., BUT the COMMON DENOMINATOR to all your troubles,
difficulties, problems, pains, disharmonies,
happenings and experiences BY ITSELF]
is not yet
the key to the image.***

***It [i.e., The common denominator to all your troubles, difficulties, etc.]
is a strong directive,
but by no means
does it open the door
that will make you
fully understand
your whole life.***

***In order to get
to
• the image itself,
to
• all the devious ways in which it was formed, and
to
• understanding
the processes of your reactions
when you formed it,***

***you will have to explore
your unconscious
more thoroughly.***

27	<p><i>There are various ways to do this [i.e., There are many various ways to explore your unconscious].</i></p> <p><i>It is impossible to do it [i.e., It is impossible to explore your unconscious] by yourself.</i></p> <p><i>But if you</i></p> <ul style="list-style-type: none"><i>• begin the way I have suggested here [i.e., If you begin by finding the common denominator to all your troubles, difficulties, problems, pains, disharmonies, happenings and experiences]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• then pray for guidance, being ready to overcome your pride so you can be open with another person whom the spirit world will choose to help you,</i> <p><i>then God will lead you to further victory.</i></p>
28	<p><i>Do not let yourself be dissuaded by your inner resistance [i.e., your inner resistance to do this work of finding the common denominator of all your troubles and problems and praying to find a person to help you explore your unconscious].</i></p> <p><i>For that resistance [i.e., For your inner resistance to do this work] is just as</i></p> <ul style="list-style-type: none"><i>• erroneous and</i><i>• shortsighted</i> <p><i>as</i></p> <ul style="list-style-type: none"><i>• the image itself.</i>

In fact,
the very same quality
that makes you resist [i.e., *the quality that makes you resist doing this work of finding the common denominator of all your troubles and problems and praying to find a person to help you explore your unconscious*]
is the one
that

- ***created the image in the first place***
without your knowing it

and

- ***will continue to create***
untold misery for you,
counteracting
your
conscious
wishes.

Indeed,
your resistance [i.e., *your resistance to this work of finding the common denominator of all your troubles and problems and praying to find a person to help you explore your unconscious*]
causes you
to lose
what could be rightfully yours.

So have enough wisdom
to

- ***see through your resistance and***

to

- ***evaluate it for what it is worth.***

Do not let yourself
be governed by it [i.e., *Do not let yourself be governed by your resistance*].

*How can you be
a spiritual person,
who is*

- developed and*
- detached in the right sense,
if you remain governed
by your*
- unconscious*
- forces*

*and
by the*

- erroneous and*
- ignorant*
- conclusions*

*that have formed
such a painful image
within you?*

*This image
is the one factor in your life
responsible for
every
unhappiness.*

*No one but
you
is responsible for
your images.*

*True,
you did not know any better
when you formed them,
but
you do [i.e., but you do know better]
now.*

*Therefore
you are
now equipped
to eliminate
the source
of your unhappiness.*

29

And please do not say,

*"How can I be responsible for
other people
repeatedly
acting in certain ways
toward me?"*

*As I said before,
your image
draws these happenings to you,
as inevitably as
night must follow day.*

*It [i.e., Your image drawing these unpleasant happenings to you]
is*

like

- *a magnet,*
- *a physical law,*

like

- *the law of gravity.*

*Your images
influence
the universal current
entering
your personal life sphere
so that
certain effects
must follow.*

30

*If you do not have
the courage to
delve into*

- *your unconscious,*

face

- *your image,*

dissolve

- *it [i.e., dissolve your image],*

*and thus
make*

- *a new person out of yourself,*

- *you will
never be*
 - *free**in this life.*

- *You will
always be*
 - *chained and*
 - *bound.*

*The price for freedom
is the*

- *courage and*
- *humility*

to face up to things.

*When you have taken all the necessary steps,
the victory of freedom
brings such joy
that*
*nothing
can mar your happiness.*

*Furthermore,
you can be quite sure
that*
*the image
you do not dissolve in this life
will have to be dissolved
in a future one.*

31

***This [i.e., That the image you do not dissolve in this life
will have to be dissolved in a future one]
should not be taken as
a threat, my friends.***

***It [i.e., That the image you do not dissolve in this life
will have to be dissolved in a future one]
is just
a logical consequence.***

***Besides,
how can anything be a threat
that liberates you
from your own chains?***

***You must not take it that way [i.e., You must not take as a threat the fact that the
image you do not dissolve in this life will have to be dissolved in a future one].***

***You must merely see realistically
that
the sooner you find your images
of your own accord –
and not [i.e., and do not wait so that you find your images
only when and] because your images keep acquiring
new twists so that life is becoming too much for you –
the easier
your life will become.***

That you may safely believe.

32

You may say in certain moments,

*"All this about being born again
with the same problems
may be speculation.*

There may not be another life after all.

Why should I go through all the trouble now?"

*But I say to you
that
you should undertake this work
for the sake of
this life,
for it is*

- never too late*

and

- always well worth the effort!*

*Your remaining years
will mean
a different kind of life:*

you will be

- free*

instead of

- chained.*

33

*Even those
who have no more doubts about
the reality of reincarnation
should consider this [i.e., should consider your reincarnation]
as an additional incentive [i.e., as an additional incentive to
find and dissolve your images in this lifetime].*

*Actually,
it would be a very good exercise in meditation
to think about
what your next karma may be.*

*You are always
extremely concerned with
your
previous
incarnations.*

*It might be
even more beneficial
to be concerned with
your next one [i.e., be concerned with your NEXT incarnation].*

*With
some
• spiritual knowledge and
some
• intuition about yourself,
you shall be able to reap more benefits.*

34

*In addition,
by finding your image,
even to some degree,
you may form a pretty accurate idea
of
• what you have yet to fulfill
and
• what your next life may be.*

*Consider
what conditions you require
to resolve your conflicts
in order to fulfill
your life task.*

*Of course,
the actual next existence
will depend on your development
during the rest of this life, too.*

35

*Do not forget
that*

- *the law of cause and effect or*
- *the law of karma*

specifies

*that people are always given the chance
to solve their problems*

in the easiest circumstances possible.

When not enough

- *courage and*
- *willpower*

are mustered

in easy circumstances,

the life that follows

must necessarily be

a little more difficult.

And if again the

- *courage,*
- *humility, and*
- *willpower*

are not mustered,

the life afterward

will be more difficult still.

Ultimately,

*when the going gets
really hard,*

you will be

forced to

- *face your troubles*
- instead of*
- *fleeing them.*

So by law

your lives become

increasingly difficult.

You violate divine law

when you

- *escape from yourself*
- instead of*
- *facing yourself.*

36

This [i.e., The fact that when you escape from yourself instead of facing yourself you violate divine law and thereby make your lives increasingly difficult] should also bring into clearer focus a controversial subject among people interested in the spiritual life.

People are

- *uncertain and*
- *confused*
about how to react to
 - *tests,*
 - *trials, and*
 - *hardships.*

One school of thought claims

- *God does not send tests.*
- *God is love;*
how could He
want
us to be
unhappy?

This is

true, my friends [i.e., God does NOT send tests, God is love, and God wants us to be happy].

The other school of thought says that

- *it is necessary that we experience tests and therefore they are God's will.*
- *As tests come, we should*
 - *accept them in humility**and thus*
 - *prove our worthiness of God's*
 - *mercy and*
 - *bliss.*

This is

equally correct, my friends [i.e., tests ARE necessary and thus are God's will – we should accept tests in humility and thus prove our worthiness of God's mercy and bliss].

37

But
the full truth lies in
• *the middle,*
or rather in
• *an extension of these two concepts.*

God has
• *made perfect laws*
and
• *given His children free will.*

If the laws
could not be violated,
then free will
would not exist.

The perfection of the law
is that
the long-term remedy
is an effect of
these very violations.

For
the more you twist these laws,
• *consciously*
or
• *unconsciously,*

the more they
work against
your interests,

until
you finally reach a point
where you
• *cannot twist them further*
and
• *must eventually*
change the direction of your will.

*In God alone
lies
infinity,
and if you choose
any other direction [i.e., if you choose any direction other than strict obedience
of God's perfect laws, made possible by union with the divine]
you must eventually*

- turn around and*
- seek union with
the divine,
because
only strict adherence to
the divine
can be
infinite.*

*Violation
of anything divine
must therefore
perforce be
finite.*

*You cannot
infinitely twist
the law.*

*Your violation of divine law
finally
reaches a point
where you
automatically
again
begin to work for
the good.*

38

*It is very true
that to take a test
in a spirit of humility
with the attitude of*

"Father, Thy will be done"

is the right thing.

*But this [i.e., But taking a test in a spirit of humility with the attitude of
"Father, Thy will be done"]*

*is not enough
if you want to attain
a higher level.*

The

*• highest
and the
• best*

*you can do
is*

not only to

• take the test

but also to

• search for your images.

39

*Your
unconscious wrong conclusions
are directly responsible for
the tests you are experiencing at any given time.*

*And in order to
find your images,
you cannot
be impatient with yourself,
for it is*

utterly impossible to

• find,

• comprehend, and

• dissolve

an image

in a short time.

*It [i.e., Finding, comprehending, and dissolving an image]
is
a long drawn-out process.*

*And even after you have
understood your images,
the
reeducation of your
emotions,
long-conditioned
to follow a distortion,
takes*

- time,*
- effort, and*
- patience.*

So, as one school of thought says,

- patience and*
- humility*

are absolutely necessary.

*You may
revolt against
unhappiness,
yet
when you realize
that*

- you,*

not

- God*

and

- the fates,*

*are to blame [i.e., YOU, and NOT God and the fates
are to blame for your unhappiness],*

- your revolt
may turn against
yourself*

and

- you thus will also become
impatient
with
yourself.*

With such currents [i.e., With such negative currents of impatience and turning against yourself for causing your own unhappiness], you will never succeed in
• finding and
• dissolving
your image.

[In order to find and dissolve your image]
You must be in
a relaxed state of mind.

Such a state of mind [i.e., Such a relaxed state of mind] can be yours
if you
• understand
and
• accept
the length of the search.

Once you accept
your inability
to become perfect
quickly,
you humbly accept
temporary
unhappiness.

40

There is a
vast difference
between
• resigning yourself to
unhappiness
without understanding why,
and
• the course I have shown you here:
acceptance [i.e., acceptance of
your temporary unhappiness].

To accept the tests [i.e., To accept the tests that involve your unhappiness]

- *without understanding
their underlying roots,*

but nevertheless

- *in a spirit of devotion,*

is already

a great deal for some people.

*This attitude [i.e., This attitude of acceptance without understanding,
yet in a spirit of devotion to God]*

also conditions you for the

- *patience and*
- *humility*

*that are so necessary
to do the work*

whenever you are ready to do it.

It is certainly

healthier for the soul

not to revolt against

- *God and*
- *creation.*

However, the

- *last,*
- *best, and*
- *highest*

stage of this earth plane

*is the approach I have outlined here, my friends [i.e., the approach
of finding, accepting, and dissolving your image].*

Purification

cannot come cheaply

and it would, indeed,

be cheap

if a mere

- *list of faults*

and

- *attempts*

to overcome them

*were all that comprised it [i.e., were all that
comprised purification].*

41

Purification

is more than that [i.e., Purification is more than merely listing your faults and then attempting to overcome them].

You cannot become purified unless you

- *understand and*
 - *control*
- your own unconscious.*

And that [i.e., And coming to understand and control your own unconscious] is a long journey.

You will receive help if you are willing to embark on this journey, however.

And you should understand that you are doing this work for

- *God*

and for

- *yourself.*

What God wants for you must be your own best interest, so you are not really making a sacrifice to God, since

- *God*

and

- *the true you*

are one!

Think about that [i.e., Think about the fact that God and the true you are one], my friends!

42

*Some people
are so selfish
that they do not want to do
anything for God
that inconveniences them.*

*At the same time,
they [i.e., At the same time, some people who are so selfish that they
do not want to do anything for God that inconveniences them]
are blind enough
to believe that what God wants for them
is contrary to
their own happiness.*

*Others
are willing to sacrifice
anything
for God –
although
without understanding their images
they will
never
truly succeed [i.e., will not feel truly happy and
fulfilled by their willingness to sacrifice
anything at all out of their devotion to God].*

*The more happiness
results from their sacrifices,
the worse
their guilt becomes
until
true
inner
happiness
is conceived.*

Such guilt [i.e., *Such guilt for having more happiness as a result of their willingness to sacrifice anything at all out of their devotion to God*]

is always

- **a twist of the emotions**

and is connected with

- **the image.**

Actually,

true happiness

cannot come

before

- **the image**

and

- **the guilt**

are

- **understood and**

- **dissolved.**

But in their present state of mind,

such people [i.e., *people who feel guilt for having more happiness as a result of their willingness to sacrifice anything at all out of their devotion to God*]

feel very heroic

if

their

- **guilt**

mingles with

their

- **devotion.**

43	<p>QUESTION: <i>You mentioned</i></p> <ul style="list-style-type: none">• <i>willpower and</i>• <i>courage</i> <p><i>twice tonight.</i></p> <p><i>Are the batteries of both recharged by prayer?</i></p>
44	<p>ANSWER: <i>Of course!</i></p> <p><i>If you pray specifically for</i></p> <ul style="list-style-type: none">• <i>willpower and</i>• <i>courage</i> <p><i>for a good purpose, as outlined in this lecture [i.e., for the good purpose of finding, accepting, and dissolving your images],</i></p> <p><i>the prayer will certainly be answered.</i></p> <p><i>If you pray for something else, you will get something else, provided</i></p> <p><i>it [i.e., provided that “something else”] is</i></p> <ul style="list-style-type: none">• <i>good and</i>• <i>according to law.</i>

*It is so very important
to know
what to pray for
at any given stage of your development.*

*People seldom realize
that they
must pray
to get ahead.*

*Often
it is not clear to you
what you need most
at specific phases of your development.*

*You may put emphasis on
something that is
less important*

- *now*
- *two months ago.*

*Your needs
may have changed.*

45

*As Jesus Christ said,
"Knock
and it will be opened unto you."*

*The knocking
symbolizes
being*

- *alert and*
- *interested*

*enough
to figure out
what you need most
at various stages of your path.*

	<p><i>The path changes constantly.</i></p> <p><i>And you surely cannot pray with equal concentration on everything at once.</i></p>
46	<p>QUESTION: <i>Are all our limitations a result of the image?</i></p>
47	<p>ANSWER: <i>Most of them [i.e., Most of your limitations] are, but not entirely.</i></p> <p><i>You will always have limitations, as long as</i><ul style="list-style-type: none">• <i>you are still in the cycle of incarnations</i><p><i>and as long as</i><ul style="list-style-type: none">• <i>you have not reached the state of divinity.</i></p><p><i>You cannot be a universal genius.</i></p></p>

	<p><i>Limitations on a broader scale have nothing to do with your images.</i></p> <p><i>But if you</i></p> <ul style="list-style-type: none"><i>• encounter limitations placed on your talents</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• cannot make sufficient use of them,</i> <p><i>then that [i.e., then encountering limitations placed on your talents and finding you cannot make full use of your talents] certainly has something to do with your images.</i></p>
48	<p><i>I will retire now with blessings of a special kind that are coming to each one of you, my dear ones.</i></p> <p><i>It [i.e. This special kind of blessing that is coming to each one of you] is the blessing of courage that you all so badly need.</i></p> <p><i>And I beg of you to use it [i.e., I beg you to use this special blessing of courage] in the right way.</i></p> <p><i>For if you open your</i></p> <ul style="list-style-type: none"><i>• heart</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• soul</i> <p><i>to the strength flowing to each one of you, you will feel courage.</i></p>

**And if you keep
that strength,
you can make it** [i.e., if you keep that strength, you can make that strength, the
strength that is flowing to your open heart and
soul, the strength that enables you to feel courage]
last for a while.

But use it [i.e., But use that strength that is flowing to your open heart and soul
and that enables you to feel courage]
**where it does the
most real good for you.**

Do not use it [i.e., Do not use that strength
that is flowing to your open heart and soul]
for nonessentials!

**It is up to
you
how you use this force** [i.e., how to use this force
that enables you to feel courage].

You
• **receive it** [i.e., You receive this force that enables you to feel courage]
and you
• **have free will**
to open yourself to it [i.e., you have free will to open yourself to this force
that enables you to feel courage].

**You should know
what to do with it.**

**It will be a test
of how you
use the strength** [i.e., It will be a test of how you use the strength that
enables you to feel courage]
if you accept it now willingly.

49

**The love of God
touches all of you, my dear ones.**

**Be in
peace;
be in
God.**

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