

# Pathwork Lecture 41: Images: The Damage They Do

1996 Edition, Original Given December 5, 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><b><i>Greetings in the Name of the Lord.</i></b></p> <p><b><i>My dear friends, I bring you blessings as usual.</i></b></p> <p><b><i>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</i></b></p>
04	<p><b><i>There is so much</i></b></p> <ul style="list-style-type: none"><li><b><i>• fear,</i></b></li><li><b><i>• shame and</i></b></li><li><b><i>• separateness</i></b></li></ul> <p><b><i>in the human heart!</i></b></p> <p><b><i>We recognize it [i.e., We recognize this fear, shame, and separateness in the human heart]</i></b></p> <p><b><i>again and again.</i></b></p>

by Eva Broch Pierrakos

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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><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></p> <p><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></p> <p><i>These very images are responsible for your</i><ul style="list-style-type: none"><li><i>• suffering,</i></li></ul><i>for the</i><ul style="list-style-type: none"><li><i>• phantoms you carry about</i><ul style="list-style-type: none"><li><i>• decade</i> <i>after decade,</i></li></ul></li><li><i>and often</i><ul style="list-style-type: none"><li><i>• incarnation</i> <i>after incarnation.</i></li></ul></li></ul></p>
06	<p><i>You all strive for</i><ul style="list-style-type: none"><li><i>• the light of God,</i></li></ul><i>for</i><ul style="list-style-type: none"><li><i>• liberation from your chains.</i></li></ul></p> <p><i>But how many, many, people seek this liberation by outer means such as intellectual knowledge, or by outer events, whereby it cannot possibly be achieved.</i></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><b><i>It is absolutely necessary</i></b> <b><i>that you</i></b> [not merely THINK this reasoning is true because it makes sense, but]</p> <ul style="list-style-type: none"><li>• <b><i>discover and</i></b></li><li>• <b><i>experience</i></b><ul style="list-style-type: none"><li>• <b><i>this reasoning</i></b> [i.e., 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”]</li></ul></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li>• <b><i>how it works</i></b> <b><i>personally in your case;</i></b></li><li>• <b><i>what it applies to;</i></b></li><li>• <b><i>in what way you react in exactly that way.</i></b></li></ul>
10	<p><b><i>Needless to say</i></b> <b><i>that at first you will be</i></b> <b><i>reluctant</i></b> <b><i>to discover this</i></b> [i.e., to discover this truth that you are not true to yourself and hence that this lack trustworthiness is] <b><i>within yourself.</i></b></p> <p><b><i>It seems</i></b></p> <ul style="list-style-type: none"><li>• <b><i>much easier and</i></b></li><li>• <b><i>more pleasant</i></b> <b><i>to</i></b><ul style="list-style-type: none"><li>• <b><i>resist</i></b> [i.e., 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]</li></ul></li></ul> <p><b><i>and rather</i></b></p> <ul style="list-style-type: none"><li>• <b><i>distrust others,</i></b></li></ul> <p><b><i>and</i></b> <b><i>to</i></b></p> <ul style="list-style-type: none"><li>• <b><i>justify your distrust</i></b> [i.e., justify your distrust of others] <b><i>with rationally well-founded arguments.</i></b></li></ul>

***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><i>There are many factors that are important to understand, and tonight I will discuss a few more concerning</i></p> <ul style="list-style-type: none"><li><i>• images</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• the search for them.</i></li></ul> <p><i>Often you do not understand what made you retain an impression [i.e., retain an image] upon which you formed a wrong conclusion.</i></p> <p><i>Your mind has</i></p> <ul style="list-style-type: none"><li><i>• grown up,</i></li></ul> <p><i>has</i></p> <ul style="list-style-type: none"><li><i>• changed</i></li></ul> <p><i>by what you have learned from</i></p> <ul style="list-style-type: none"><li><i>• your surroundings</i></li></ul> <p><i>and from</i></p> <ul style="list-style-type: none"><li><i>• life.</i></li></ul> <p><i>Yet, while your image is alive, you have not changed.</i></p>
12	<p><i>At one time in your childhood you had a shock.</i></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><b><i>When a child finds out that what it used to believe about</i></b></p> <ul style="list-style-type: none"><li><b><i>• its parents,</i></b></li></ul> <p><b><i>or</i></b></p> <ul style="list-style-type: none"><li><b><i>• the world as such, is not true,</i></b></li></ul> <ul style="list-style-type: none"><li><b><i>• it loses its security.</i></b></li></ul> <ul style="list-style-type: none"><li><b><i>• It is frightened.</i></b></li></ul> <p><b><i>The child</i></b></p> <ul style="list-style-type: none"><li><b><i>• does not like what it finds and therefore</i></b></li><li><b><i>• will push this unpleasant knowledge [i.e., will push this unpleasant knowledge that its parents are NOT perfect and omnipotent or that the world is NOT totally benign] into the unconscious</i></b></li></ul> <p><b><i>and, because it feels guilty [i.e., feels guilty for no longer believing that its parents are perfect and omnipotent or that the world is totally benign],</i></b></p> <ul style="list-style-type: none"><li><b><i>• will also build defenses against what it considers a threat [i.e., the threat that the child's parents or the world cannot be trusted to protect it or keep it safe].</i></b></li></ul>
13	<p><b><i>Whether it happened</i></b></p> <ul style="list-style-type: none"><li><b><i>• suddenly</i></b></li></ul> <p><b><i>or</i></b></p> <ul style="list-style-type: none"><li><b><i>• in a slow realization, this threat [i.e., this threat that the child's parents or the world cannot be trusted to protect it or keep it safe] is the shock referred to.</i></b></li></ul>

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

*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>My dear friends, perhaps you have a few questions in connection with this subject, before we turn to other questions.</i></p> <p><b>QUESTION:</b> <i>How do</i></p> <ul style="list-style-type: none"><li>• <i>images</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>complexes</i></li></ul> <p><i>combine?</i></p>
29	<p><b>ANSWER:</b> <i>A complex</i> <i>is a</i></p> <ul style="list-style-type: none"><li>• <i>symptom,</i></li></ul> <p><i>or an</i></p> <ul style="list-style-type: none"><li>• <i>outcome</i></li></ul> <p><i>of an image.</i></p> <p><i>A complex</i> <i>in its manifest form</i> <i>is a</i> <i>camouflage</i> <i>of its</i> <i>real content.</i></p> <p><i>For instance,</i> <i>someone may have an</i> <i>inferiority complex</i> <i>about his intelligence.</i></p> <p><i>This [i.e., His assessment that his intelligence is inferior to that of others]</i> <i>is manifest.</i></p> <p><i>This [i.e., That his intelligence is inferior to that of others]</i> <i>he</i> <i>thinks</i> <i>he knows.</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><b>QUESTION:</b> <i>You say</i></p> <ul style="list-style-type: none"><li>• <i>images</i> <i>are a general fact,</i></li><li>• <i>everybody</i> <i>has them.</i></li></ul> <p><i>Why do we</i> <i>have</i> <i>to have them?</i></p> <p><i>Why does one</i> <i>have</i> <i>to have images?</i></p>
33	<p><b>ANSWER:</b> <i>Everybody</i> <i>does have them,</i> <i>but</i> <i>you do</i> <i>not</i> <i>have</i> <i>to have them.</i></p> <p><i>You</i> <i>create them.</i></p>
34	<p><b>QUESTION:</b> <i>For</i> <i>development?</i></p>

	<p><b>ANSWER:</b> <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><b>QUESTION:</b> <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><b>ANSWER:</b> <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><i>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], the same root must still be there, for otherwise you would not have that karma.</i></p> <p><i>You will be able to find it [i.e., find that root from a former life]</i></p> <ul style="list-style-type: none"><li><i>• in the depth of your soul,</i></li><li><i>and certainly</i></li><li><i>• enfolded in your image.</i></li></ul>
37	<p><b>QUESTION:</b> <i>This means that</i></p> <ul style="list-style-type: none"><li><i>• karma</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• images</i></li></ul> <p><i>make a vicious circle?</i></p>
38	<p><b>ANSWER:</b> <i>Of course.</i></p> <p><i>If you will reread the lecture I gave some time ago on birth [See Lecture 34 – Preparation for Reincarnation; given July 25, 1958], now that you have learned about the images you will understand how it works [i.e., how birth or reincarnation works].</i></p> <p><i>You may remember that I explained that when the entity is prepared for life, certain problems are left closer to the surface in the fluidal body.</i></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><b>Thus</b> [i.e. 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] <b>you will know how karma works.</b></p> <p><b>It</b> [i.e., Karma] <b>is the same principle</b> [i.e., Karma is the same principle of cause and effect that operates in the span of one's present life],</p> <p><b>only</b></p> <ul style="list-style-type: none"><li>• <b>more extended in time,</b></li><li>• <b>over a span of several incarnations.</b></li></ul>
40	<p><b>QUESTION:</b> <b>If, for instance,</b> <b>somebody dies in a concentration camp,</b> <b>which is a karmic effect,</b> <b>how does that combine with the images?</b></p> <p><b>What kind of image would there be?</b></p>
41	<p><b>ANSWER:</b> <b>Oh, my dear friend,</b> <b>there are</b> <b>millions of possibilities of images.</b></p> <p><b>I cannot possibly enumerate them all.</b></p> <p><b>You will gain more understanding about these things</b> <b>by continuing the work you are doing,</b> <b>not only</b></p> <ul style="list-style-type: none"><li>• <b>on yourself,</b></li><li>• <b>but also</b></li><li>• <b>by working with others.</b></li></ul>

*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>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.</i></p>
43	<p><i>If a criminal kills someone, this is not an unconscious act</i></p> <p><i>and you cannot speak about an image when he reaps the fruits of his action.</i></p> <p><i>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]</i></p> <p><i>against</i></p> <ul style="list-style-type: none"><li><i>• the hurts of life,</i></li></ul> <p><i>against</i></p> <ul style="list-style-type: none"><li><i>• the fact that his wishes are not fulfilled.</i></li></ul> <p><i>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.</i></p> <p><i>But you cannot say that</i></p> <ul style="list-style-type: none"><li><i>• every crime that is committed</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• every punishment for it is due to an image.</i></li></ul>

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



	<p><i>And if it was not good for the entity to experience a shock, it [i.e., the entity, the child] would not have gone through it [i.e., would not have gone through this shocking death].</i></p> <p><i>You can be sure about that.</i></p>
46	<p><b>QUESTION:</b> <i>How can a child spirit reason?</i></p>
47	<p><b>ANSWER:</b> <i>Why not?</i></p> <p><i>Before it was incarnated, it was not a child spirit.</i></p> <p><i>It was a grown-up spirit and it voluntarily undertook a short life.</i></p> <p><i>Perhaps the spirit preferred to choose a</i></p> <ul style="list-style-type: none"><li><i>• violent,</i></li><li><i>• unpleasant death</i></li></ul> <p><i>and get it over with quickly, so as to be reborn after a shorter span and then start on a higher level.</i></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><b>QUESTION:</b> <i>Do I understand that images can be either</i></p> <ul style="list-style-type: none"><li>• <i>karmic</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>non-karmic?</i></li></ul>
52	<p><b>ANSWER:</b> <i>They [i.e., Images] must have a karmic origin, because if they would not have a karmic origin, they would not form an image in the first place.</i></p> <p><i>It [i.e., Something without a karmic origin] would be something so much on the surface that you could very easily discover it.</i></p> <p><i>In the process of the image search, you will probably discover little reactions where the process of the mind operates on the same principle [i.e., same as with images], only there [i.e., only there with those “little reactions”] you cannot talk about an image, because it is [i.e., because the “little reaction” is] not something that is so</i></p> <ul style="list-style-type: none"><li>• <i>important,</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>significant,</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>deep-rooted,</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>weighty.</i></li></ul>



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

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

*from*

- 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>When you have the little images, you may at times already experience this feeling of freedom, but how much more so when the picture has been completed [i.e., completed by KNOWING the MAIN image]!</i></p>
57	<p><b>QUESTION:</b> <i>One of our group now here for the first time would like to know how to develop her psychic powers.</i></p> <p><b>ANSWER:</b> <i>I would like to ask this friend first, what is the purpose of it [i.e., what is her purpose in wanting to develop her psychic powers]?</i></p>
58	<p><b>QUESTIONER:</b> <i>To help</i></p> <ul style="list-style-type: none"><li>• <i>children,</i></li><li>• <i>the aged, and</i></li><li>• <i>those in need.</i></li></ul>
59	<p><b>ANSWER:</b> <i>The motive is a good one.</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><i>I am sorry that we could not get to the planned questions tonight.</i></p> <p><i>Please save them for next time.</i></p>
62	<p><i>One more word, before I retire, to my</i></p> <ul style="list-style-type: none"><li><i>• dear and</i></li><li><i>• beloved</i></li></ul> <p><i>friends on this path.</i></p> <p><i>I would like to ask you to help your brothers and sisters in Switzerland in the image-finding.</i></p> <p><i>Think about a way in which this could be done.</i></p> <p><i>I have already made a few suggestions, perhaps you can think of further ways.</i></p>
63	<p><i>My dear ones, Christmas is approaching, and</i></p> <p><i>the Light of Christ is spreading</i></p> <ul style="list-style-type: none"><li><i>• all over</i></li></ul> <p><i>and</i></p> <p><i>is also touching</i></p> <ul style="list-style-type: none"><li><i>• this earth sphere.</i></li></ul> <p><i>Imbibe</i></p> <p><i>of this</i></p> <ul style="list-style-type: none"><li><i>• light,</i></li></ul> <p><i>of this</i></p> <ul style="list-style-type: none"><li><i>• wonderful strength,</i></li></ul> <p><i>so that</i></p> <p><i>you will find forever new stamina for this path of self-finding that is a joy to all of us.</i></p>

***Receive the blessings of the Lord again.***

***Be in peace.***

***Be in God!***

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