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

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

*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].

**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.**

These very images are responsible for your • suffering, for the • phantoms you carry about • decade after decade, and often • incarnation after incarnation.

### 06

*You all strive for • the light of God, for • liberation from your chains.*

**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.*
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 ensnared 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.

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
- 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.

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
- 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.

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].
It is absolutely necessary
that you [not merely THINK this reasoning is true because it makes sense, but]
• discover and
• experience
• this reasoning [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”]

and
• how it works
  personally in your case;
• what it applies to;
• in what way you react in exactly that way.

Needless to say
that at first you will be
reluctant
to discover this [i.e., to discover this truth that you are not true to
yourself and hence that this lack trustworthiness is]
within yourself.

It seems
• much easier and
• more pleasant
to
• resist [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]

and rather
• distrust others,

and
to
• justify your distrust [i.e., justify your distrust of others]
  with rationally well-founded arguments.
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.
There are many factors that are important to understand, and tonight I will discuss a few more concerning:
- images
  and
- the search for them.

Often you do not understand what made you retain an impression [i.e., retain an image] upon which you formed a wrong conclusion.

Your mind has grown up, has changed by what you have learned from:
- your surroundings
  and
- from
  life.

Yet, while your image is alive, you have not changed.

At one time in your childhood you had a shock.
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.
When a child finds out that what it used to believe about
  • its parents,
  or
  • the world as such,
  is not true,
• it loses its security.

• It is frightened.

The child
• does not like what it finds and therefore
  • 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
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],
• 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].

Whether it happened
• suddenly
or
• 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.
You all know that
  shock
causes numbness.

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

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

Although the impression
that created the shock
  • may
or
  • may not
be objectively correct,
still,
  the deduction the child
is capable of making
must be wrong.
Because children tend to generalize,
they
• disregard all other alternatives [i.e., disregard all possible alternate conclusions the child could have made from its original shocking situation, except the initial WRONG conclusion it made from the initial shocking situation]

and
• project their conclusions [i.e., project their WRONG conclusions made from the initial shocking situation]

onto all other situations.

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

This is the wrong conclusion that creates the image.

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.

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.

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.

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.
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.

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.
• 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].
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.

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.

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.

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,
- 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,
- 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.

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.
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.

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.

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.

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
• preposterous and
• incredible,

relief
must always follow,
for then you can
clearly see the connection
between
• your image
and
• a happening that appeared to be
• random or
• coincidental.
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.

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.
My dear friends, perhaps you have a few questions in connection with this subject, before we turn to other questions.

**QUESTION:**
How do
• images
and
• complexes combine?

**ANSWER:**
A complex is a
• symptom,
or an
• outcome of an image.

A complex in its manifest form is a camouflage of its real content.

For instance, someone may have an inferiority complex about his intelligence.

This [i.e., His assessment that his intelligence is inferior to that of others] is manifest.

This [i.e., That his intelligence is inferior to that of others] he thinks he knows.
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.

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?

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 | QUESTION:  
    You say  
    • images  
      are a general fact,  
    • everybody  
      has them.  

    Why do we  
    have  
    to have them?  

    Why does one  
    have  
    to have images? |
|---|---|
| 33 | ANSWER:  
    Everybody  
    does have them,  
    but  
    you do  
    not  
    have  
    to have them.  

    You  
    create them. |
| 34 | QUESTION:  
    For  
    development? |
| 35 | **QUESTION:**  
|     | Did I understand that right:  
|     | Any event  
|     | about which  
|     | we really can't do anything  
|     | was caused by  
|     | our images?  

| 36 | **ANSWER:**  
|     | You understood correctly.  
|     | Except when it is a question of  
|     | the karma  
|     | of a previous life.  
|     | But the principle is exactly the same,  
|     | inasmuch as  
|     | you reap  
|     | what you have sown.  

**ANSWER:**  
No,  
not for development,  
but out of  
• ignorance.  
From  
• self-will and  
• pride.  
• Everything that  
the Fall has brought about.  
You chose it so.
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.
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.

You will be able to find it [i.e., find that root from a former life]
• in the depth of your soul,
and certainly
• enfolded in your image.

37

**QUESTION:**
This means that
• karma
and
• images
make a vicious circle?

38

**ANSWER:**
Of course.

*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].

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.*
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.

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.
Thus [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] you will know how karma works.

It [i.e., Karma] is the same principle [i.e., Karma is the same principle of cause and effect that operates in the span of one’s present life], only
- more extended in time,
- over a span of several incarnations.

QUESTION:
If, for instance, somebody dies in a concentration camp, which is a karmic effect, how does that combine with the images?

What kind of image would there be?

ANSWER:
Oh, my dear friend, there are millions of possibilities of images.

I cannot possibly enumerate them all.

You will gain more understanding about these things by continuing the work you are doing, not only
- on yourself,
  but also
- by working with others.
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.

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.
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.

If a criminal kills someone, this is not an unconscious act and you cannot speak about an image when he reaps the fruits of his action.

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] against • the hurts of life, against • the fact that his wishes are not fulfilled.

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.

But you cannot say that • every crime that is committed and • every punishment for it is due to an image.
The image comes from unconscious
• wrong reasonings and
• factors.

It [i.e., The image] contains
• desires and
• conclusions that
  more primitive people
  act out
  in
  consciousness.

**QUESTION:**
What happens in a case like
the death of the many children in Chicago
who burned in a fire.

When those little spirits come into the spirit world,
is a death like this
not a tremendous shock?

**ANSWER:**
Well, my dear,
you know that children die
and I have often discussed this.

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.

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].
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].

You can be sure about that.

**QUESTION:** How can a child spirit reason?

**ANSWER:** Why not?

Before it was incarnated, it was not a child spirit.

It was a grown-up spirit and it voluntarily undertook a short life.

Perhaps the spirit preferred to choose a • violent, • unpleasant death and get it over with quickly, so as to be reborn after a shorter span and then start on a higher level.
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.
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?

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 | **QUESTION:**  
Do I understand that images can be either  
• karmic  
or  
• non-karmic? |
|---|---|
| 52 | **ANSWER:**  
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.  

It [i.e., Something without a karmic origin] would be something  
so much on the surface  
that you could very easily discover it.  

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  
• important,  
or  
• significant,  
or  
• deep-rooted,  
or  
• weighty.
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

**QUESTION:**
Is it possible at all,
and if so,
at what age,
to
  • lighten,
to
  • ease the formation of images in a child?

54

**ANSWER:**
Of course it is possible.

If the parents would be on such a path, they would have to know
  • what their own problems are,
and thus
  • what the child may absorb from them which would be image-material.

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.

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.
Furthermore, parents who are on such a path develop a sensitivity with which they can observe the reactions of the child.

That would be the ideal case, but as yet it happens very rarely.

**QUESTION:**
Is there a test by which one can know what is one's image?

**ANSWER:**
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.

The equation will come out right, in whatever way you look at it. It must come out even.

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].
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.
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]!

57

**QUESTION:**
One of our group now here for the first time would like to know how to develop her psychic powers.

**ANSWER:**
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]?

58

**QUESTIONER:**
To help
- children,
- the aged, and
- those in need.

59

**ANSWER:**
The motive is a good one.
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.
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

I am sorry that we could not get to the planned questions tonight.

Please save them for next time.

62

One more word, before I retire, to my dear and beloved friends on this path.

I would like to ask you to help your brothers and sisters in Switzerland in the image-finding.

Think about a way in which this could be done.

I have already made a few suggestions, perhaps you can think of further ways.

63

My dear ones, Christmas is approaching, and the Light of Christ is spreading all over and is also touching this earth sphere.

Imbibe of this light, of this wonderful strength, so that you will find forever new stamina for this path of self-finding that is a joy to all of us.
Receive the blessings of the Lord again.

Be in peace.

Be in God!

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