

Pathwork Guide Lecture No. 41  
An Unedited Lecture  
December 5, 1958

## IMAGES: THE DAMAGE THEY DO

Greetings in the name of the Lord. My dear friends, I bring you blessings as usual. Blessed is this hour. There is so much fear, shame, and separateness in the human heart. We recognize it again and again. Often this fear and shame is hidden away so that the personality is not even aware of it anymore and just suffers vaguely in a continuous, gnawing pain. How sad it is to observe this, particularly sad because it is unnecessary. It is but a phantom, my friends. This fear and shame you are so busily hiding has no reality, and yet it spoils your life, the life you could enjoy and could use to build up your spiritual strength and development.

My dear friends, I started this series about the human image. And there is no person who does not have such images, as we call them -- such inner impressions, formed in young years, impressions upon which wrong conclusions were drawn. These very images are responsible for your suffering, for the unnecessary phantoms you are carrying around decade after decade and often incarnation after incarnation. You all strive for the light of God, for liberation of your chains. But how many, many, people seek this liberation by outer means, let us say by intellectual knowledge or by outer events. Yet it cannot be done. The only way you can reach this freedom you are striving for is to delve into yourself. In that way 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 your darkness while passing through the tunnel -- which is not an easy experience -- will you truly have gained real independence. So do not seek this liberation outwardly. It is to no avail. He who has not yet found and dissolved his images is ensnared by them. You are constantly reenacting the drama of your own errors and wrong conclusions. You are caught in them unaware, and you repeat and repeat and repeat throughout your life -- indeed, as I said, often through many lifetimes -- what your own conclusions are leading you to and leading towards you, drawing towards you. I cannot emphasize enough for all my friends who have not really started on this search yet: it is worthwhile! It is the only thing in life that matters and the only thing that will bring relief. I would like to advise all those who have not yet had such an experience to have a conversation with other friends of mine whom I want to congratulate -- and there are quite a few here tonight -- who have already had some success in their endeavors. For nothing can be better proof than to learn from those who are already on the way what this search is all about. You may be hesitant about starting 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 a good idea to start by discussing this with the very friends you know so well and who have already been quite successful at this endeavor. He who searches for his images cannot help but go through confusion and upheaval for awhile, as well as reluctance and resistance. But these are the very factors you have built within yourself, and you cannot eliminate these points of suffering unless you go through them, unless you understand their real meaning, their wrong defense mechanisms, their hidden significance, no matter in what form you may have consciously rationalized it all. All the doubts and mistrust you have for others is in reality nothing else but the distrust you have for yourself. Remember that. Find out why you distrust yourself.

by Eva Broch Pierrakos

© 1999 The Pathwork® Foundation (An Unedited Lecture)

You will always find that the root is that you do not live up to your own standards and you cannot accept this fact. So the first step must be to simply accept yourself as you happen to be at this time. I know I have said this often, but you will encounter the necessity to apply this truth again and again on new levels of your being. If you search successfully, you will encounter the trend within yourself that you want to be more than you are. And that is why you feel insecure. And that is also why you doubt others. Unconsciously you reason, "Since I am not true to myself by wanting to appear better and more, I am not trustworthy. Others are probably the same." One always judges others according to oneself even if this self-knowledge is not conscious. If you can truly find this inner reasoning, if it comes out into the open, if you can experience this entire reasoning process consciously, it will give you a great clarification. It is not enough to think that this is probably what is going on within yourself because it makes sense. It is absolutely necessary that you discover, feel, and experience this reasoning and how it works personally in your case; what it applies to; in what way you react exactly that way. Needless to say, you will at first be reluctant to discover this within yourself. It seems much easier and more pleasant to doubt and distrust others and to justify this with rationally well founded arguments. But once you have overcome this resistance for the sake of truth, in the spirit of the real truth searcher -- "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 may appear at first, no matter how unflattering it is in itself. The self-respect you must be lacking as long as your self-contempt is hidden within you 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 I would like to discuss a few more tonight, concerning images and the search for them. You often do not understand what it is that made you retain such an impression upon which you formed a wrong conclusion. Your intellect, your mind as a whole, has grown up, has changed by experience, by what you have learned, by your surroundings, and by life as such. Yet, while your image is alive, you have not changed. At one time in your childhood, you had an experience, a shock. This shock did not necessarily happen as you imagine a shock now. When you think of a shock, you think of a sudden experience with a very strong and unexpected impact, like an accident, for instance. But a shock may also happen, particularly in 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 this realization may often come by a series of events until the new discovery is impressed upon it. When a child finds out that its heretofore accepted concepts about its parents or the world as such are not true, it loses security, it is frightened, it does not like it. And therefore it will, on one hand, push this knowledge into its subconscious because it is unpleasant and because it feels guilty. On the other hand, it will build defense mechanisms against this threat, for what it discovered seemed like a threat against which it wishes to be guarded. This threat, whether it happened suddenly or in a slow realization, is the shock we mentioned. You all know that a shock causes a numbness. Your body as well as your nerves and your mind become numb. It may go so far that you lose your memory temporarily or you may have other symptoms. Thus the child will experience a shock because parents, the world, life is not the way it thought it was. The impression that created the shock may be objectively correct or not, still the deduction the child is capable of making must be wrong. Because children tend to generalize, they project their own experience to all other alternatives. A child's parents are its world, its universe. Therefore what it 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 are twofold. One is the generalization. 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. And the second is that the defense mechanism the child chooses in its still limited understanding of the world is wrong as such and even more so when applied to other people and other situations than those of its early surroundings. This, my friends, is the way images are created. But, of course, you will not remember offhand your emotions, your reactions, your inner intentions and conclusions. You cannot remember them because you felt the need to hide this whole procedure for the reasons stated before -- and also because you were ashamed that your parents are not what you think they should be. In your child's mind you assume that your case is singular, everyone else has perfect parents, perfect home conditions, and only you alone experience this shocking uniqueness that must be hidden from everyone, even yourself, as well as, of course, your parents or others close to you. The shame is built on the mistaken idea of uniqueness of your case; and this causes the whole thought and emotional process to be hidden away. And due to the fact that it remained hidden, this part of your personality could not grow up with the rest of your being, it could not change and adjust and learn better. For only what is out in the light can grow. If a plant is left hidden in the earth by suppression of its roots, it cannot grow. It is the same with every emotional current, trend, or tendency. Therefore you should not be surprised when you discover that your image-conclusions do not conform at all to your otherwise grown-up intelligence.

The same process exists with animals. Let us take a dog for example. A dog may have the experience that every time before he receives food, he hears the same kind of noise that his master may produce. After the dog has experienced that each time he hears the noise, food is served to him, he will respond and know instantly that now the food is being given to him. When he hears the noise, he will come to the place automatically. The dog has thus formed an image. In this case, not by a shock but by constant habit, the impression is formed and the conclusion made. Or let us take the following example: one dog was burned by a fire and hurt. Whenever he will see fire afterwards, he will be frightened by it, particularly so if he had this experience not only once but twice or several times. The image has formed that fire hurts; the conclusion: all fire hurts. Yet 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, even with animals, the same procedure works. If it would not, 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 good or bad. It knows love and pleasure when its will is done; it knows hatred, resentment, and pain when its will is not done. It is as simple as that. Only much later in life, one learns to evaluate more objectively and not according to one's own pain or pleasure. But where your image lives, you continue the childish procedure because in that respect your mind remained as it was when you were a child regardless of how much the other part of your personality has improved, learned, and is otherwise capable of mature judgment intellectually and in some instances, other than with the image-currents, even emotionally. But where this shock-impression has taken place (slow or sudden shock), due to the fact that one does not assimilate the experience consciously, the mind remains childish. It remains in the state it was in when the image-conclusions were formed and put into the subconscious. You may remember that in many of my lectures a long time before we started to discuss the images, I often mentioned the term "emotional maturity." Now you will better understand in what process it happens that a part of an otherwise mature being remains immature. Actually this part continues to make the same deductions -- emotionally and unconsciously -- as the child as long as the image is not lifted into consciousness. Thus you will perhaps better understand

how it is possible that you discover conclusions and deductions within yourself that do not correspond at all to the rest of your person. It may be shocking for you, at least for awhile, to recognize in what a primitive way your inner, emotional reasoning functions. If you think of all this in the light of this explanation, you will know that you simply could not grow up in a part of yourself because you left certain parts in your unconscious; and you will not be surprised to find the child still living within yourself that has not assimilated what you otherwise learned. That is why images cannot be found unless one relives emotionally (not only by intellectual memory) one's childhood and penetrates the irrational layers of consciousness. Without some procedure to make this possible, it is out of the question to find your images. That is why I have suggested certain techniques and ways to my friends to make this possible. So, 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 subconscious mind. Again, think that it is the child living in you when you were anything up to perhaps ten years old. This is the way you reasoned then.

The tragic thing about the images is that they become a power. They will make you see and notice only certain things in connection with your image-conclusions so that the image will be constantly supported and strengthened in later life. It is needless to say that your image-conclusions conflict with the grown-up desires and aims of your life, thus causing not only a painful discrepancy 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, realities, and create magnetic fields that draw events, people, and experiences towards you. The more unconscious the emotions, the complexity of thoughts are, the more powerful they must be because, unconscious, they are out of your control and cannot be adjusted to reality and conscious, conflicting desires. Thus they are inflexible and rigid. Therefore your images and their conclusions must bring you repeatedly into situations you did not consciously ask for. But your image-conclusions necessitate them. It is very important, my friends, to understand all that. I am sure, those of you who have started on this search understand me very well. The others may not. But whoever will begin on this particular path will then, perhaps at a later date, be able to make use of these words. Now, this rigidity, this unyielding form causes the following factors. You want life to go according to your desires. And when things do not happen as you wish them, you kick and scream inside like the baby you still are in that part of your being. That is the immaturity wherever your image exists. The mature being knows he can control life only by going with it, by not demanding that life follows him, but he will follow life, adjusting to it. Where you have your image, you do not adjust, you demand and have temper tantrums (inside) when your demands are not granted. And since these demands are made on very faulty premises, you often get what you ask for, but you also get in addition what is part of your unconscious demand, only you did not know it. You want a certain thing, a way of life, whatever it may be, for its advantage, but as the child you were when you thought this desire is advantageous, you ignored -- and still ignore -- that every advantage has a disadvantage. So when you request in your inner crying and demanding, you may often get the assumed advantage, plus its disadvantage. Then consciously you ignore that you have asked for it, and you do not like the disadvantage; thus you think 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 a great deal, my friends. All this will just be words, my friends, as long as you do not experience the image-finding. But he who has started will be able to use a lot of this constructively. It will give him a deeper, a profounder understanding and will help a step further if he thinks about it in these terms.

Everyone who is nearing an image-recognition, as I have said before, feels a profound shame. And often the shame is not 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. If you understand that when you formed this image, the reasoning that now makes you ashamed was then according to your capacity to reason and think. It is silly only relatively, only today; and you, intelligent human being that you are, cannot reconcile the fact that such a "silly" reaction actually lives in you. You are now at the point when you actually recognize that this has been your deduction, your conclusion for years up till the present, and you are now quite embarrassed to see that this was part of your mind -- underneath, but still your mind, your reaction. It will make it easier for you to accept this state of affairs if you really think of it in terms that in this respect you have remained a child because you left the whole reasoning process in the darkness of your subconscious mind. And also if you realize that there is no one you can name among all the people you know who does not have his own images and therefore similar incongruities. If you conversed with a child of, let us say, four to ten years, you would not be surprised at such reasoning. Realize that, and you will overcome your embarrassment. And realize that you are not the only one. Only, most people do not realize it, they cover them up. So you certainly have a great advantage in self-awareness by at least knowing what your own "stupidities" were, while others do not know them. Yes, my friends, this sounds strong, but in the infant part of your soul, compared to your conscious mind, soul, and intellect, these discoveries are stupidities.

At first when you search for your images, you will probably be more concerned with your own inner conflicts, problems, and the wrongness of the conclusions as such. You will view your reactions, you will reexperience the wrong emotions and compare them with the right principle in theory. And that is as it should be. But after you have thoroughly understood all this, the work has to go on, much work. You know that. You have to find out not only in what respect you have reenacted your images, going from one pattern to another, but also you should begin to evaluate everything that happened in your life. Things that are apparently without your doing at all. They just happened from outside. Common sense and logic will tell you about a number of your life experiences. "What could I possibly have to do with that?" "I did not lift a finger, it came to me." Yet, after you have found your images, you will see that everything, regardless of how out of your control this happening seemed, was called forth by yourself. Only in the very first moment of discovery, this may be a shocking thing. But not even in all cases. Often the first instant of recognition will already be a relief. But always this relief must follow, even if at the moment it seemed preposterous and incredible. You can then clearly see the connection between your image and a happening that seemed to have come your way at random, as something entirely coincidental. The relief must come because from the moment you understand how you have directed your life, how you have caused events that so far you thought you were a victim of, you will gain the certainty that you are not a swaying little boat on a great stormy ocean that is thrown about by the winds. You will realize that there is no injustice, and that will make you strong and safe. You will become mature by the mere knowledge and demonstration in yourself about the principle and truth of self-responsibility. You will understand how your so far 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, thus being the captain of your ship. In this way, you will approach life with joy and strength, my dear ones. You will have such a strong feeling of certainty. It will appear to you as though for the first time, you have firm ground under your feet.

My dear friends, perhaps there are a few questions now 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 a result or an outcome of an image. A complex in its manifest form is a subterfuge for its real meaning. For instance, someone may have an inferiority complex about his intelligence; this is manifest; this he thinks he knows. In reality he covers up a very different emotion of self-contempt -- perhaps what I said at the beginning of this lecture, that he knows he is not true to himself, wants to be more than he is, and so on. A complex exists, of course, in connection with an image. It is a part of it. It is like a message that there is an image. A complex is easily recognized in others or in yourself. The image in the soul of man appears to us like a hardened form. The healthy soul where there is no image shows to us as a glowing form but continuously in motion, like the universe. 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 remain rigid. And all these healthy and beautiful strengths and forces of the universe that the soul needs in order to be revived, cannot penetrate, cannot enliven it; they have to flow around. And that creates a disharmony. You know that every quality is a strength that mates with a corresponding strength in the universe. Every fault is a twisted strength. A complex is also a twisted strength, but twisted in another way than merely a simple fault that is on the surface. It comes out of the image. Can you visualize it in this way? And perhaps one of my dear friends who is an artist will be inspired to draw such image forms where around it, outside the image, these many-colored cosmic forces flow in beautiful, harmonious motion, while they stagnate and congest where the image exists as something hardened. And out of this image come these sharp and twisted forces -- and these would be the complexes.

QUESTION: You say images are a general fact, everybody has them. Why do we have to have them?

ANSWER: You do not have to have them. You create them.

QUESTION: For development?

ANSWER: No, not for development, out of ignorance. By self-will and pride. Everything that the fall has brought about. You chose it so.

QUESTION: Did I understand that right: any event where we really can't do anything about it was caused by our images?

ANSWER: You understood correctly, except as I said, I think it was last time, when it is really a question of karma of a previous life. But the principle is exactly the same, inasmuch as you reap what you have sown. But you have sown it in a previous life, and you only reap it now. That may be a one-time event that may not have something strictly to do with an image in the exact sense. But, my friends, even in cases like this, you will still find the root in your image because a karma that has not been paid off must mean that the root is still within yourself. If you would have paid off the

karma, you would not have the root anymore. You may find the same faults and trends that made you commit a graver action in a former life than you might be capable to commit anymore today because you have developed. But, nevertheless, the same root must still be there, for otherwise you would not have that karma. You will be able to find it in the depth of your soul and certainly interwoven in your image.

QUESTION: This means that karma and images are a vicious cycle?

ANSWER: Of course. If you will now reread the lecture I gave some time ago on birth, you will understand, now that you have learned about the images, how it works. You may remember that I explained at that time, when the entity is prepared for life, that certain problems in the fluidal body are left more on the surface. And according to these problems, parents, country, life circumstances are chosen so that the image can be challenged, whereupon you can become aware of it if you choose to do so. So karma and images must work hand in hand. If you have certain experiences in your childhood, it is because you have certain parents, a certain environment. This was most suitable for you, according to your entire incarnation history, to bring out your problems for the purpose of development and purification. You cannot purify, you cannot eliminate a problem, if you do not become aware of it first. In order to become aware of it, something unpleasant must happen; otherwise you would never pay any attention to these inner disharmonies. Karma, as you all know, is nothing else but cause and effect. The same law works within one life span. If you find in this present life your images and wrong conclusions, you will see cause and effect clearly demonstrated, by understanding, seeing, and experiencing in your own person the truth of the law of cause and effect. Thus you will know how karma works on the same principle, only more drawn out in time. Only in the image-finding, you can see it work, you can see it demonstrated; and all the better you will understand it, how it works also over a span of several incarnations.

QUESTION: If somebody, for instance, 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 cause and effect of image-conclusions. Both draw events built on wrong conclusions which are always in violation of divine law and truth. This is only a question of degree. It does not make any difference if deviation from law and truth occur in ignorance and error or willfully. The principle remains the same. When a person deviates from divine law consciously because his spiritual development is still so low, an image does not result out of that. An image is the result of unconscious reasoning, deductions, and conclusions. 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 subconscious, will create an image and will have different effects. The law violation happens in a lesser degree -- and in the unconscious. So the two alternatives we are discussing operate on the same principle, but they are not the same. 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 actions. But he may in the next incarnation wish to kill without doing so, suppressing his desires, having them let us say as an imagined defense against the hurts of life, against the fact that his

wishes are not fulfilled. This may then create an image. But you cannot say that every crime that happens and every punishment for it is due to an image. The image exists of subconscious wrong reasonings and factors. It contains desires and conclusions that more primitive people act out in consciousness and in deeds.

QUESTION: For instance in the case of the death of the many children in Chicago who burned in a fire, if 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 did create a shock in certain cases, then it was good for the entity. It had to go through it. And if it was not good for the entity to experience a shock, it will not have gone through it. 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's 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 entities have to a large degree their own free will and choice. Others may prefer to do it more slowly. Even if an occurrence in the state of shock -- whether with a child or a grown spirit -- makes sense or not, the experience will be evaluated and assimilated afterwards, and whatever the entity experiences will be fruitful and not for nothing. Let us again take an example: a person is responsible for many cruel deaths, like in a concentration camp. Since this example was chosen before, we will use it again. This spirit 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 200 to 300 years, according to your earth time measurement. In this period, life 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 his deeds is a dark and dismal one. Afterwards, an incarnation is waiting for him where certain possibilities exist, but they are limited again, due to what he has called forth. None of these possibilities can be too pleasant or easy. And then such an entity may ask, "Is there no other way to get this over with quicker?" 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 may desire this. This is only one possibility, there are many others. But you ought to know by now there is no injustice and no coincidence.

QUESTION: Disregarding the question of justice, doesn't it appear like a strange coincidence that there should be wholesale slaughter for many individuals, like for instance in a concentration camp and then such a large group would be burned in a fire? Isn't there some sort of...(word could not be understood)...thinking or action there?

ANSWER: There is no coincidence. You see, when you go back in history, you will see there were always times when great cruelty existed and mass slaughtering happened. In certain intervals it happens again, the next time caused perhaps by another group, another nation. You can be quite

sure that in the following period the former torturers became then the victims because that is what they 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; and also, 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 a level 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 where many people are killed, you can be sure that this is a measurement 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.

QUESTION: Do I understand right that images can be either karmic or nonkarmic?

ANSWER: They 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 would be something that is so much on the surface that you could very easily discover it. In the process of this image search, you will probably discover little reactions where the process of the mind operates on the same principle, only there you cannot talk about an image because it is not something that is so important or significant or deep-rooted or weighty. If it is of deep significance and causes conflicts, it must have karmic origins, but to think about it, what it may have been in a former life, will be to no avail, it will not lead you anywhere because you can go back to the origin in this life with your own memory if you work in the right way. And that will be sufficient. If in certain instances the knowledge of previous lives is good and helpful, then it will be given to you one way or another, but only then.

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

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 of them which would be image material. In that way, they could avoid to a large degree the formation of an image by helping to draw it on the surface while the conclusions are being made and still on the surface. The problem could then be treated 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 by which they can observe the reactions of the child. That would be the ideal case, but it happens as yet very rarely.

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

ANSWER: There is no test necessary because if you have your image, you will know to the core of your being it is that way. The equation will come out right, wherever you look at it. It must come out even. But it may very often be the case 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 yet. Then 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, you will not need any confirmation because you will just know

this is it! Your whole life will all of a sudden make sense; you will understand your life and your failures; you will understand yourself and therefore also other people around you. The riddle will be solved, the puzzle will be complete, every stone 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, the mere knowledge of it 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 experience already at times this feeling of freedom, but how much more so when the picture has been completed!

QUESTION: My friend came tonight for the first time, and she 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?

QUESTION: To help children, the aged...(not everything could be understood in the answer).

ANSWER: The motive is a good one. There is only one really good way for such a development, and that is the following: first to give up thinking about it at all and concentrate on your own spiritual, mental, and emotional development and on your own path of purification. The more the subconscious has been explored and become conscious, the clearer is the channel. I am speaking generally now and not just to you, for it applies to anyone desirous of helping in such a way -- the development of psychic powers should always be secondary. It should be left to the will of God in what manner these powers manifest. And the stronger they 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 awhile in the wisdom that this is dangerous material unless self-awareness is present to quite a degree, if you do so for the sake of God, then He may give it back to you a hundredfold when the time is ripe. If you learn to put aside your own self-will and say and mean: "Father, Thy will be done, let me be Thy instrument in any way Thou chooseth, not the way I choose. I know 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. Good will alone is not enough protection. Ignorance on many factors can bring a great deal of trouble and untruth. The fact of the unexplored unconscious plays a great role, particularly in this type of work. Self-awareness must be developed if psychic powers are not to prove dangerous.

I am sorry that we could not get to the planned questions tonight; please save them for next time.

One more word before I retire, those of 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 this could be done. I have already made a few suggestions, perhaps you can think of further ways.

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

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: [www.pathwork.org](http://www.pathwork.org)

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

#### Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

#### Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.