

The Life Force in the Universe - Part 2 of 2

Study Guide for Online Meetings on PL 048

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Part 1 Review:

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Week 2: Exploring Petrified Life Forces

Week 3: Two Kinds of Pain: Degenerating and Regenerating

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Week 5: Additional Exercises in Image Finding

Part 2

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Week 2: Practice Developing Your Inner Mediator!

Week 3: Loving Confrontation / Difficult Conversations

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Week 1: A Method For Exploring Interpersonal Disharmonies

Frictions are unavoidable in any human group. You are all full of good will and do not want to have frictions. The question always is how to eliminate them. There are various ways. Some you try, some you do not try, or some you forget. Let me make a suggestion I have not made in the past, which should work out very well if you use it.

You all know that any good lawyer can defend a case from two entirely different sides. He can first represent the case from one viewpoint and be utterly convincing. He can then take the opposite side and be equally convincing. Any lawyer will confirm this to you. Many practice this before or even after they have reached the point when they can practice their profession. PL 48

Step 1: If you have a friction with one of your brothers or sisters, my advice would be that you become a lawyer in his defense. Take the case and try to see how the other one sees it. Then present the case, first to yourself. That will be the easiest. PL 48

Exercise 1a: Methods often fail because we don't develop the skills to perform them well. Take these steps one at a time, practicing each one until you are comfortable with it.

For instance; practice Step 1 as you are commuting, walking, or doing a relatively mindless task. Imagine different situations and circumstances, until you get a good sense of how to take a 'devil's advocate' position with integrity. Also - Google the topic, or, ask someone who is familiar with the legal system about how they defend clients they may not respect or agree with.

Step 2: Then go to another person, an objective third person detached from the conflict (perhaps best, the person you work with) and repeat this process in his presence. PL 48

Exercise 1b: Do not skip this step! Expressing yourself to another person allows you to hear yourself more clearly, even if the other person doesn't say a word. For those who attend group meetings, use your personal sharing time as an 'elevator pitch' (= *what would you say if you were time-limited, as if you had to present your case to a judge or referee in the time it took to ride up several floors?*).

Step 3: And if you *really* want to reach the highest step in this particular regard, go to the person you have friction with personally, and do it there - and be a lawyer in his defense.

Perhaps he may do the same. It takes courage and humility -- these two attributes that are so inevitable in order to reach any success on this path. But if you cannot bring yourself to do the third and highest step, try the first and perhaps then gradually the second. PL 48

Exercise 1c: While this third step may seem terrifying, and impossible, consider: *what harm would it truly do???* Express to the other person that you genuinely want to understand their position, and allow them to inform you of where you might not have all of the facts - or, where you may have misunderstood - or misinterpreted - their motivations. Expressing yourself does not mean you are in agreement, or that you will change your mind. And just *considering* taking this step may bring awareness of deeper conflicts that need to be addressed.

Take up this task in seriousness; do not make a haphazard attempt.

Try to forget yourself. Try to act on his behalf, as though you actually are a lawyer, and your reputation depends on it. By defending him badly (because in a corner of your being you still want to prove how right you are) you have not fulfilled your job at all.

Play a game, imagine your life depends on presenting a convincing case for the other person. The better you represent it, the better it is for you; and not -- as you may continue to believe,-- the better you defend him, the worse you appear. After the other has heard you first, he will give you additional material, being your "client," so that you can succeed better. Listen to it, so as to extend and strengthen the case for your "client."

Do you know what this will do for you, my dear ones? It will open new vistas of understanding for you. You are so used to only representing your own case. There, you are perfect. You do not need further perfection and practice in this.

Now, learn to see the other side. Be the lawyer for the other one, instead of yourself. That is my advice. It will be a very good exercise. It will be the surest and fastest way, provided you follow it through, to eliminate friction or to bring them down to a minimum. It may also be a good idea for the group work. First state briefly a résumé of your own case, but then become a lawyer for the other. Let the others judge whether you are a better lawyer in your own behalf than in behalf of the other person. PL 48

“When you go out into the woods, and you look at trees, you see all these different trees. And some of them are bent, and some of them are straight, and some of them are evergreens, and some of them are whatever. And you look at the tree and you allow it. You see why it is the way it is. You sort of understand that it didn’t get enough light, and so it turned that way. And you don’t get all emotional about it. You just allow it. You appreciate the tree. The minute you get near humans, you lose all that. And you are constantly saying ‘*You are too this, or I’m too this.*’ That judgment mind comes in. And so I practice turning people into trees. Which means appreciating them just the way they are.” Ram Dass <https://www.ram Dass.org/judgment-others/>

Exercise 1d: These 3 steps are extremely useful for uncovering what is an image vs. a reality that feels threatening to you. For instance: verbalize how this 3-step exercise relates to finding Images, by imaging the other person (or group) as a tree! Notice if your perspective shifts. Then ask, what changed? For instance, the fear may be more about how you imagine you or they might react.

Week 2: Practice Developing Your Inner Mediator!

-- Recognize resistance:

By a feeling of anxiety when certain questions or points are raised; by impatience, boredom, lack of concentration; the consistent desire to do something else, often less important; by tiredness the moment the work is approached, by consistently forgetting.

-- Invest time:

However, a certain amount of quantitative time is necessary, so we might say, as an average, and at the beginning of this path work, about twenty minutes to half an hour a day should be excellent. No one need be too rigid about it." [*Such time might include reading and studying the lectures, discussion with others, or simply 20 minutes of meditation.*]

-- Daily Review:

One of the most important tools for this work. This daily review can be conducted any time of the day, most suitable to you. Just consistently register your reactions in a notebook -- every day, again and again. When you ponder over an accumulation of days, in which you took notice of your reactions, you will undoubtedly find a recurrent pattern.

[*Constructive Attitudes in Self-Confrontation*](#) Path to the Real Self Chapter 5 / PRS05

Exercise 2a: A 1-Week Challenge to Let Go of Judgment and see the Other Side

As we go through life, we instinctively assign meaning to certain situations based on past experiences and future expectations. If it rains when you want to swim, for example, you may judge the situation as negative, causing you to feel bad.

Letting go of judgment is a mindful way of approaching life by simply observing events as they occur and releasing your attachment to specific outcomes.

This week, your challenge is to allow each day to be a blank canvas rather than a paint-by-numbers pattern, and see what surprises unfold.

www.Nicenews.com

3 Daily Practices to Stop Judging

[*Judgment Is Secretly Ruining Your Life*](#) by John Kim for Psychology Today

Judgment doesn't promote growth. It stunts it. Judgment doesn't set you free. It builds your prison. But when you accept things as they are, you free yourself and everyone around you.

1. Pull from curiosity. You can't judge and be curious at the same time. When you feel judgment creeping in, turn your dial to curiosity instead. Wonder why someone is doing what they're doing. Don't label it. Don't take it personally. Curiosity creates distance—and in that space, judgment dissolves.

2. Try to understand before trying to be understood. Most people focus on being understood first. Flip that. If we make the effort to understand others first, we become less judgmental—because we start to see the world through their eyes. And when that happens? Judgment fades almost instantly.

3. Learn people's stories. We judge based on words and behavior. But words and behavior come from stories. When you learn someone's story, you understand why they act the way they do. You may still disagree. You may still feel hurt. But understanding makes it easier not to judge.

Remember: You're not "giving" someone something by not judging them. You're allowing yourself to be free.

Extra Credit: Want Less Anxiety? Stop Saying “Should.” If you want to quiet your mind, pay attention to every time you use the word “should”—out loud or, more importantly, in your own head. Even if you never say it out loud, people feel it. You feel it. Judgment doesn’t just live in words—it lives in energy. And no one wants to be around that.

Summary

- If we commit to stopping judgment—if we make it a daily practice—our world opens up.
- Curiosity allows for objectivity—and in that space, judgment dissolves.
- If we try to understand others first, we become less judgmental because we see the world through their eyes.

John Kim www.psychologytoday.com

Exercise 2b: Treat your study of Pathwork concepts as a practice. Explore Step 1 from the Week 1 exercises (repeated below) as an approach to relationships and/or conflicts on multiple levels – from the personal to the global. Without giving up your beliefs and principles, try to understand that the ‘other’ may feel the same way!

Objectivity is an essential requisite for the free and harmonious human being

The more unpurified and disharmonious you are, the more you will lack objectivity. Objectivity means truth; subjectivity means colored truth or half-truth at best, complete untruth in many cases. Subjectivity means unconscious or nondeliberate untruth, contrary to a conscious lie. All this is forthcoming from the emotional level of one's being.

It is a common phenomenon that what you see in others as a grave fault, you often do not see in yourself; whether you have the same faults in the same way and the same strength, or in a slightly different and modified form makes no difference.

What you observe in others, and what you so strenuously object to, may even be right in itself. Yet it is a half-truth, because you judge and do not see where in yourself you deviate from what is right and good in a quite similar way.

[*Christmas Message – Objectivity and Subjectivity*](#) PL 42

Furthermore, the fault of the other may coexist with qualities which you do not possess yourself. Thus your judgment is colored, for your objection concentrates on the one sore point you focus on, while you leave many other facets out of sight which would be necessary to complete a comprehensive overall picture.

And should, by any chance, the outcome of such deliberations really be that your faults are so much less, your qualities so much superior to the other, all the *more* reason for you to cultivate your tolerance and understanding. For then you would be indeed in a higher state of development which gives you, above all, the obligation to be understanding and forgiving. If you lack that ability, all your superior qualities, all your lesser faults mean nothing!

And incidentally, whenever you are upset about another person's faults, there must be something in you that is not right either. Try to find the little grain in yourself instead of concentrating on the mountain of the other. For your own unhealthy seed robs your peace, and never the mountain of wrong of the other person!

[*Christmas Message – Objectivity and Subjectivity*](#) PL 42

“Can you look without the voice in your head commenting, drawing conclusions, comparing, or trying to figure something out?” - Eckhart Tolle

Exercise 2c: Whenever you judge others in your mind, whenever you resent their faults, please my dear friends, think well: *"Don't I have, in a different way perhaps, but nevertheless, a similar fault? And does not the other person I judge so harshly have qualities I lack?"*

[Christmas Message – Objectivity and Subjectivity](#) PL 42

Others are the mirror that shows where the self is stuck, and the self, in its individuation process, deeply needs this mirroring, this awareness of his effects on others.

[Evolutionary Stages of Individual and Group Consciousness](#) PL 225

Man's outer world is not the final, ultimate reality, out of which psychological symbols are poetic imaginations, or analogies. The outer world is a reproduction and incomplete mirroring of the real, inner, spiritual world, which has infinitely more substance than this outer world man is aware of.

[The Abyss of Illusion](#) Path to the Real Self Chapter 20 / PRS 20

Finding the ‘Grain of Truth’

So I beg of you, my dear friends, consider the outer conflicts that come to you as an answer to your prayer. If you will only turn into the other direction. Instead of becoming defiant and hurt, turn inside, turn around, no matter how wrong you think others may be! Ask yourself, ask your Father in heaven, *‘Isn't there some grain of truth somewhere? By recognizing it, I will continue to learn and develop.’*

[Three Personality Types: Reason, Will and Emotion](#) PL 43

Exercise 2d: A specific little exercise you might find quite helpful.

Put down in writing everything that you dislike about yourself. Have it down in black and white. Look at those traits when they are written down.

Then feel into yourself and ask: *"Do I really believe that this is all there is to me? Do I really believe that I must be these traits all my life? Do I believe I have the possibility to love? Do I hold forces locked up in me that contain all the good imaginable?"*

By raising these questions seriously, you will get an answer on a deeply feeling level, a level where the answer is more than a theoretical concept. You will experience a new power in you that you do not need to fear, and a new gentleness and softness that does not need hostility or other defenses.

Then you will know how much there is in you to love and respect.

[Self Esteem](#) PL 174

Review from Week 1:

Step 1: If you have a friction with one of your brothers or sisters, my advice would be that you become a lawyer in his defense. Take the case and try to see how the other one sees it. Then present the case, first to yourself. That will be easiest.

Step 2: Then go to another person, an objective third person detached from the conflict (perhaps best, the person you work with) and repeat this process in his presence.

Step 3: And if you really want to reach the highest step in this particular regard, go to the person you have friction with personally, and do it there - and be a lawyer in his defense. Perhaps he may do the same.

Week 3: Loving Confrontation / Difficult Conversations

The more constructive, realistic and reasonable your attitude to your negative emotions is, the less damage they will do. This proves that it is not so much these emotions themselves that are damaging, but your fearful, guilty, untruthful, exaggerating attitude about them! They have to be let out of your system. Covering them up is emotional toxic poison, and ruins your psychic blood stream. This can only be done by taking stock and finding their origins...

To follow through, it is very helpful to make up your mind , every day anew, impressing yourself with this constructive attitude. Be prepared that there is resistance to face unpleasantness, determine to get the better of it, to become aware of it -- and it will not prevent you from following through.

[Constructive Attitudes in Self-Confrontation](#) Chapter 5 of The Path to the Real Self PRS 5

Exercise 3a: To confront is to come ‘face to face with’, usually for the purpose of direct communication on a topic that has been avoided, or is not welcomed. Most of us go into defense when confronted. It is useful to learn-- and practice -- skills to help us through difficult conversations. Make a list of topics that you would like to discuss with another person, but haven’t because you don’t know how to start (or ‘frame’) it in a non-confrontive manner. Use that list for the exercises that follow.

Attitudes to develop:

Attitude is what determines how things affect you. *The word ‘attitude’ appears almost 1900 times throughout the lectures. It is the only thing that you have absolute control over, and that no one else- human or spirit – can affect without your permission.* Skills and practices that will help:

-- **Willingness** to see both negative and positive realities builds self-confidence (see PL 77) ‘the inner permission to be happy’.

-- **Scrupulous Honesty** in of the greatest value in the process of self-transformation Training oneself to scrupulously prevent such hiding will prove of immeasurable benefit.

-- **Recognizing resistance:** By a feeling of anxiety when certain questions or points are raised; by impatience, boredom, lack of concentration; the consistent desire to do something else, often less important; by tiredness the moment the work is approached, by consistently forgetting.

-- **Investing time:** However, a certain amount of quantitative time is necessary, so we might say, as an average, and at the beginning of this pathwork, about twenty minutes to half an hour a day should be excellent. No one need be too rigid about it.” This time might include reading and studying the lectures, discussion with others, or simply 20 minutes of meditation.

[Constructive Attitudes in Self-Confrontation](#) Chapter 5 of The Path to the Real Self PRS 5

Exercise 3b: Recall your list. Check each topic against the list above, exploring each item to see if you have thought through how you feel, what your goal(s) are. Are you open to feedback, creative solutions, or input? Have you already made up your mind, and are only looking to avoid their reaction to that finality? Or are you afraid the other has a different agenda?

Daily Review

One of the most important tools for this work. This daily review can be conducted any time of the day, most suitable to you. Just consistently register your reactions in a notebook -- every day, again and again. When you ponder over an accumulation of days, in which you took notice of your reactions, you will undoubtedly find a recurrent pattern.

Each day contains certain events or incidents calling forth reactions in you. To become aware of, comprehend, and note these reactions is of utmost importance. Review the day and determine which incidence or occurrence has caused unpleasant feelings. Look at them, instead of pushing them away, hoping that the negative feelings will pass. You will begin to notice little disturbances, hurts and disappointments, things you habitually disregarded.

For the moment, it is not even important that you analyze these instances as to their deeper significance. Just consistently register your reactions in a notebook -- every day, again and again. Note *'felt anxious at such and such an opportunity. Do not know why'*, or *'registered anger at so and so because I was not put in the first place'*. When you ponder over an accumulation of days, in which you took notice of your reactions, you will undoubtedly find a recurrent pattern.

Mental, emotional and spiritual 'hygiene' liken the daily review to a cleansing process of all personality levels. This cleansing process is just as important for the psyche as for the body. ... It prevents self-deception, pretense, repression -- with their tension and anxiety, their confusion and impaired life experience. It heightens awareness of self, therefore, later, of others and of all that comes to pass.

Even confusions should be concisely formulated so that it can be exactly pinpointed what the confusion is. This is one of the major steps towards eliminating the confusion.

[Constructive Attitudes in Self-Confrontation](#) Chapter 5 of The Path to the Real Self PRS 5

Exercise 3c: Invest 20-30 minutes a day reviewing your list (doing different exercises with it each time). Keep looking at your willingness; be 'scrupulously honest' about how you feel. Explore your resistance to having a loving and open conversation on each topic.

Suggested Framework for Difficult Conversations

Confrontational interactions actually comprise three separate components:

- the "what happened" conversation
(verbalizing what we believe really was said and done),
- the "feelings" conversation
(communicating and acknowledging each party's emotional impact), and
- the "identity" conversation
(expressing the situation's underlying personal meaning).

Making sure each component is fully expressed by both parties can slow down the impulse to lay blame, or to wrap things up quickly. Encourage the *expression* of feelings (vs. *justifying* them) by talking about them. Also, pay attention to the way feelings can subtly inform judgments and accusations. Working on these components in advance may allow you to see your own contribution to a tense situation, and give you more confidence about keeping your cool.

Adapted from Difficult Conversations ©1999 Stone, Patton, and Heen

Exercise 3d: For each topic on your list, come up with 1-2 sentences to describe each of the conversations outlined above; what happened, how it felt, what it means to you.

Giving Confrontation

When giving loving confrontation, you do not feel separate from the other. You feel the pain of the one you are confronting (empathy) as well as your own pain, fear, anger, or whatever feelings you are having. The goal of giving confrontation is to do it lovingly. However, it is impossible to do it perfectly. We can only do the best we can at the time!

The lectures say that it is the job of the one in a relationship who is spiritually more advanced to own their lower self first (ref: Relationships PL 180. This means you! So first, own whatever your lower self is; then give the confrontation as lovingly as possible. If you wait until you have 'less' lower self, lower self aspects may slip out inadvertently, possibly causing more trouble than if you told the person right away. It is a judgement call as to the timing. It helps to "work on it" first so you can let go of some of your negativity.

Intent is the most important factor. Is your intent to find the truth, to be loving? It is to blame, to judge, to be superior, to be right, to guilt-trip the other, to be a victim, to hurt the other? Know your intent! Work with it ahead of time.

What you can't stand or accept in the other must be a quality that you cannot tolerate in yourself and are repressing! Learn to accept and deal with that quality in yourself, and you will be able to take the same quality in others in stride.

From Keith Covington's 1999 Worksheet on PRS5

Exercise 3e: Find a friend, colleague, or Pathwork buddy to have a practice conversation with about one or more of the topics on your list. The purpose of this practice is to find ways to verbalize your position and your feelings. After you learn to express yourself, you may find that your position, needs, or goals change – add another practice session to verbalize what is true Now!

Stages of Commitment AD6

This is a spiritual path, in that it develops man's spiritual nature and faculties; that it opens inner channels to experience cosmic events, -- which is a very different process than superimposing dogma. There is no obligation to believe in anything; but all ideas need to be questioned, opened up, so that an inner receptivity be established and barriers be removed. One must be prepared to open up all aspects of their inner life -- because the connections to the conscious problems may be found underground, in an entirely different area than they expected. Only this inner emptiness can release personal dormant faculties, as well as cosmic truth.

Stage 1, Question 4: Are you willing to let yourself experience, without preconceived ideas, whatever is real? You do not have to believe anything, but you need to remove a tight no in you that may barricade experience. Stages of Commitment Additional Material 6 / AD6

Exercise 3f: Do any of the possible outcomes of your topics feel like a form of death, losing, submitting to others, or having your identity erased? Consider that the other person may feel the same way. One way to clear the air is to admit what we fear as the worst possible outcome. This can sometimes introduce humor, since the risks are seldom so steep.

Week 4: Understanding Spiritual Language

QUESTION: *Some of our dreams are sent to us by the spirit world in order to teach us a lesson. Why are they then so much covered by symbolism?*

ANSWER: In the first place, let us not say a dream is "sent." They are not really sent. This is difficult for my human friends to understand, but there is a distinct difference between the so-called psychological dream and the spiritual dream.

The dream that is given by the spirit world is really a memory of your sojourn in the spirit world while your body was asleep. You know that you often experience events in a sphere. You are taught or advised about something, and then you can take a memory along to help bring out what your soul was impressed with. Even without such a memory, eventually this soul impression from a spiritual experience will affect your life, your endeavors, your attitudes. But often it is helpful and more effective if this is fortified by such a memory. Such memories are then represented by a dream picture.

The reasons that they are blurred by complicated symbols are manifold; I could not even go into that thoroughly in a simple answer. It would need at least a lecture on this subject, which I may give at a later period [Pathwork References: [Wishful Dreaming](#) PL 98; [Dreams and Day Dreams](#) PRS 27; and [Pointers on Dream Interpretation](#) by Eva Pierrakos, EP1/ADM1)

But for now, I would like to say that there are so many levels of the human personality, as you all know. They all have their various messages to convey. One blurs into the other. That is one reason for the distortions.

The second reason is that the language in the spirit world is a picture language. When you are in the spirit world, you do not find it confusing. But in the human state, being used to a completely different mode of expression, this symbolism of the pictures is something you have to translate.

This, incidentally, is one of the reasons why it is so very hard for a spirit to express himself in human language. It is a limitation. Imagine this translation in a way that you are not very familiar with a foreign language, and you have to translate the meaning laboriously into the language that is familiar to you. It will sometimes be a difficult task. It needs effort. You have to think; perhaps you have to look up a word in a dictionary. That is the way you translate from one language into another. That is the difficulty. In itself it is not confusing. In fact, picture language is much less confusing than your human language, which is so much more limited. PL 48

Exercise 4a: Metaphors (sings like a bird, light as a feather) allow each person to create their own mental picture – but this works because there's enough commonality in human experience; we feel, sense, and think in similar ways. But imagine trying to explain complex spiritual realities to a 5 year old – even assuming they were interested! Review your experiences with dream material as if you were the 5 year old.

And a third reason, last but certainly not least, is another element. And that is that, again, you all know that each person has a resistance to find out truth about oneself. That resisting part snipes in at times when your soul wants to convey a message to you. One part of your being wants to give and show freely to your consciousness what the inner problem is. It shoots up these

pictures, either from the part of your personality that wishes to advance and become more aware and conscious, or from memories from the spirit world that wish to serve the same purpose, only in a different way, in a different method that you often do not know how to distinguish. It is not even important that you do so as soon as you get the message in itself.

But then, there is this other part in you at work that tries to blur such messages. This resisting part desires to cover up, to camouflage all such messages that lead you on to self-recognition and inner change. That is the most it can do if your will is strong enough. It cannot prohibit, even if the outer will is still paralyzed, to let the higher self in to speak and work and show you the way. This often happens through dreams. But there is always this interference by the lower self. It sends in disturbances. Radio messages can be interfered with in a similar way. All these elements are responsible for the difficulty to interpret dream language. PL 48

Exercise 4b: Make a list of message that you really don't want to hear! Then consider that messages from spirit start from a loving place, rather than one of condemnation or superiority. Rewrite your list of messages as if they were given in loving confrontation. Notice the difference.

QUESTION: *Is one of the reasons you gave just now somewhat parallel to the reasons why Jesus spoke in parables and why the Bible is symbolical?*

ANSWER: Part of the reason, but not entirely. The reasons why Jesus spoke in parables are manifold too.

For instance, mankind at that time was less developed. The state of mind of mankind in general was more like a child. Parables were easier to understand for the masses then, and often less prone to misinterpretation, either willfully or ignorantly.

When you explain things to a child, you do it also more in a picture language, in simplified terms. When the child grows up, it becomes more intellectualized and more open for abstract ideas. An adult is capable of understanding an idea or a concept in abstract terms. If you want to convey an idea to a child, if you want to tell a story to a child, it is done in a picture book. The same holds true for mankind as a whole. It has grown up a little bit since then. Therefore it is more receptive for abstract ideas.

The picture language used for children or used in parables has nothing to do with the picture language of the spirit world. The latter is an infinitely more subtle one and has a much wider horizon than the human language. On the other hand, human picture language is more limited than ordinary human language.

You must distinguish the difference between the two kinds of picture languages. The one you experience in dreams only appears to be more limited to you, but actually it is not. PL 48

Exercise 4c: Notice any resistance you have towards 'learning' the language of spirit. Why?

QUESTION: *What are the main qualifications and prerequisites for a teamworker? And after how long a training and self-purification, in general terms, should and can they start working as team helpers?*

ANSWER: This is, of course, quite difficult to generalize.

One of the general qualifications is a certain psychological talent. That goes without saying. Who has this talent, and who does not, will show rather quickly. Everyone who is halfway honest with himself will know whether he has a number of qualifications that, all put together, are the talent for this particular work: for instance -- insight, intuition, power of deduction, observation, a very warm interest in other people, feeling, also a certain basic detachment.

Not all images have to be found and dissolved before one can work with others, although some findings have to be made, some results have to be there. But certain success and relief has to be experienced before the work can be done successfully with someone else. That is an absolute prerequisite. Before this relief and experience has come about to a person, he would not be able to help another. He would have to have the feeling, he would have to know what it is like. Only then he would have the conviction. As long as a certain relief and victory has not taken place, the necessary detachment and intuition would be missing. The relief must be experienced -- that is the inevitable result of understanding certain causes and effects in one's own life. As long as a certain relief and victory has not taken place, the necessary detachment and intuition would be missing.

The time element is impossible to generalize. It varies. Some people may be capable of doing this work sooner than others. It depends on themselves.

PL 48

Exercise 4d: What revelations have you had about yourself in working with Pathwork concepts?

Ask: *"Did I have that experience? Am I so convinced yet? Did I overcome certain basic problems in myself? Do I understand truly what in me caused my main problems?"* PL 48

Notice if you have any expectations that others will have done more personal process than you have. Or, if you resent having to be fair-minded and generous first when dealing with others.

I will retire into my world and leave all of you with divine blessings and strength. May the new friends who have found their way here take the trouble and patience to find out whether they will find many answers this path has to offer.

Let none of you be hasty. Receive at least particles of this life force that is contained in every blessing. How much you can absorb depends solely on your own state of mind. Bitterness, anger, self-pity, -- all this is a block to the life force. Remember that. So try to open your own doors. Be blessed, my dear ones, be in peace, be in the Lord! PL 48

Blessing really means the vigorous total wish for good, coming from the innermost self, from the divine inner being; the wish for the good of the unitive principle where there are no opposites and no conflicts.

[The Process and Significance of Growing](#) PL 144

Exercise 4d: Pause for a moment. See if you can receive the blessing that is offered.