

Pathwork Guide Lecture No. 48
An Unedited Lecture
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THE LIFE FORCE IN THE UNIVERSE

Greetings in the name of the Lord. I bring you blessings, my dearest friends.

Tonight I would like to discuss the life force in the universe. The universal life force is contained in every sphere or world, in all inanimate objects as well as in abstract ideas, not to speak of living human beings. Nothing can exist without it. I will not discuss the manifestation of the life force in other realms, in high spheres outside your reach and understanding. There would be no point in that, you could not even grasp it, my friends. I will try to discuss this subject in terms where you can apply it in your everyday life.

An inanimate object is petrified life force. A beautiful idea, a truth is flowing life force. Life force is eternal, and because of it, all life is eternal. Death is but an illusion. An inanimate object (which you call dead) is only so temporarily. All life, in whatever way it manifests, must exist eternally, for noneternal life is no life and therefore a paradox. The life force has all divine attributes. It is, it has not come into existence, it does not do, it does not work or have -- it simply is. Try to understand the significance and the distinction of these words. Life force is all around you and within you.

Let us assume for the sake of demonstration and example that if a human being lives in complete and utter harmony with this life force, then he would not die. Yet he would not remain in the physical body either, for your matter is petrified life force and exists only where the life force is disturbed in some way. He would gradually transform his body to a spiritual form of existence. Therefore, as you have heard in the past from various sources of teachings, death is not necessary in principle, and one day death will be eliminated. This is so although in a very far future as far as your time measurement is concerned. But in principle it certainly is possible.

Wherever the life force has not been violated, happiness -- if you want to choose this word for lack of a better one -- complete harmony and peace would be yours without the trepidations, without the fears of losing it again, that temporary happiness brings for you human beings.

You all know from the teachings you have received so far that you violate spiritual law constantly within your soul -- if not in deeds, words, or thoughts, at least in your unconscious emotions. Whenever this happens, you twist the life force that could flow through you. You prevent the life force from reviving in you. And what I am showing you on this path of self-finding is a gradual, slow way -- and there is no faster way -- to dissolve all the walls, the rocks, and the petrifications within yourself so as to allow the life force to work in you. Whoever has experienced only a slight victory, has overcome a resistance, has found a truth or a recognition within himself, even an unpleasant one, or rather just these, has experienced a feeling of peace, of strength, and of being vibrantly alive until the next obstruction is tackled. This should be a living proof for you, and

it should help you to think of these rare moments to know that what I say to you here is not just a beautiful story or a faraway and abstract theory that has no bearing on you now, but is utter reality, accessible to you any time you choose it by turning inwards.

The obstructions within your own soul can only exist because you have violated divine law in some way. And when divine law is violated, the life force cannot work. Now, the word "law" very often has a wrong connotation for you. Most human beings, when they hear this word, react to it emotionally in a way that has nothing to do with the sense in which I mean it. Law means -- often unconsciously -- something you are forced, compelled to obey. It means an authority that is stronger than you as I outlined in a whole lecture recently. This emotional association with the concept of "law" is completely opposed to the true meaning. Law in its real and divine sense has nothing to do with force or compulsion, quite the contrary. As soon as force or compulsion sets in, whether it comes from outside or from within your own self, in that moment divine law is violated. For divine law is inner freedom. This inner freedom you can gain only by liberating your errors. This is done by bringing them into consciousness as the first and inevitable step. Only after that, can you free yourself from them. So perhaps it may be better to say: instead of violating divine law, divine truth is violated. For truth is life force, and truth is certainly divine law. You all know, my dear friends, that the path I lead you onto shows you the truth about yourself.

Life force is regeneration. Petrified life force means degeneration. Wherever you have your images, your wrong conclusions, your conscious and unconscious ignorance and errors, you do not live in truth, and therefore you prohibit the life force, which, among many other attributes, is always a healing force -- healing for your body, for your mind, your soul, and your spirit. Thus you will readily believe that all physical sickness is only a chain reaction, a final outer manifestation of obstructed life force.

Whenever you have such blocks or obstruction within your soul, the only way to cure this malady is to prepare for the proper reception of the life force. The first step is to encounter the untruth, and that, of course, is not pleasant. This fact leads many people to believe it cannot be the right way; they think that because the divine is beautiful, harmonious, and blissful, to experience the very opposite of all this is an indication that something contrary to the divine is taking place in their life. What a misunderstanding this is, my friends! How can you believe that you can simply by-pass all the disharmony you yourself have planted in your soul, and come to experience divine harmony directly. You have to understand the wrong causes you have set in motion before you can truly understand divine truth. If you have planted a poisonous plant in your garden, spoiling all the good plants, can you get rid of it unless you touch this bad plant and pull it out with your own efforts? This work is not exactly pleasant, the poison may even affect you temporarily while you touch this plant, but it cannot be avoided. It is better than leaving the plant in your garden.

Therefore pain has to be endured one way or another before you can get rid of that in you that causes and constantly did cause pain for you. You must distinguish between two basic kinds of pain, my friends: the degenerating and the regenerating pain. You have that as well in the physical realm. You have the kind of pain when a person becomes sick, where he feels the symptom of the sickness. He is then on the downward curve in this respect. And then you have a different kind of pain, often even more acute, which is the healing process, or the regenerating pain. This is often, nay always, a necessity before a complete cure or healing can take place. This is then on the upward curve. Before undergoing an operation, for instance, first you have the kind of pain when you

become sick, often long before you know exactly what is wrong with you. And then your physician finds out, and he operates on you. Then you endure in the healing process a completely different kind of pain. You all know the wound cannot heal before the pus has been let out, and, in the cleansed state, the tissues can grow together again. That is the regenerating pain. The same holds true for the soul. You cannot get around it, my friends. You only have the choice between remaining on the downward curve, remaining in the state where you suffer by the symptoms of your disease, refusing to go to the root of the evil, or you have the choice of mustering up your courage and approaching the root of the evil; to cut open the wound and thus allow the healing forces of nature to set in by letting out the pus (your errors, your wrong conclusions), enduring for a while the kind of pain that is regenerating. The cutting up, the "operation" itself would be the unpleasantness of facing that which is wrong in you. It is the high point, or shall we say the low point, before the upward curve can begin.

By visualizing this, you may find it easier, you may often find a way out of the hole, the apparent bottleneck you find yourself in now. This blackness and despair need not be yours. Turn around, my dear ones, try to understand what I say here and approach the real wound instead of continuously paying attention to the symptoms. That is what you all like to do. And even my friends who are farthest advanced on this path are always tempted to look at the symptoms of the evil, due to the unconscious fear of the more poignant pain of the "operation." Once you go through the "operation," the time of pain is very limited if you have the courage to go through with it. While if you stay on the downward curve, turning away from the origin of the symptoms within yourself, but attaching yourself to the symptoms themselves, you will endure this type of pain as long as you do not decide to take the "operation" upon yourself. Incidentally, this does not only apply to taking this path on the whole, but it applies as well to every phase on it, to every individual problem in you. You may be on the path all right, but you may still deliberately overlook certain sick points in your soul, seeking remedy from the outer world, from your surroundings. This is attaching yourself to the symptoms. I assure you, actually this type of pain is so much worse than the healthy pain of regeneration that can set in the moment the operation is done. The more you dissolve of the obstructions, the petrifications, the more you let life force flow through you by facing your inner misconceptions, misunderstandings, the untruth that lives in your soul. The more you do that, the sooner you will revive on all levels of your being.

As I said at the beginning of this lecture, perfection is limitless and eternal, eternal not only in the sense of time but also in the sense of scope, if you know what I mean. You can sense and experience an infinitesimal part of all this even while you are on earth. Whoever approaches the stony and steep road of self-finding will experience changes gradually, little by little, that are unbelievable, or would be unbelievable for anyone who does not believe in this. I do not promise you miracles, my friends. Miracles in that sense do not exist. Whoever wants to believe in them, wants to believe in this kind of salvation, does so because it does not entail personal effort and overcoming. It would be so easy. No, this does not exist. This path is one of utter reality; there are no fairy tales. The reality I show you can be experienced by everyone, but only provided he does not shy away from the labor and the price to be paid. Yes, miracles do happen on this path, but only if you earn it the hard way. And that is the way it should be, and that is the way you can safely believe it because in this way it makes sense. And do not forget another thing: the subtle change going on in the personality manifests first inside. It is not noticeable to begin with outwardly, by others or by changed circumstances. The first manifestation must always be that you feel and react differently inwardly. The rest follows later.

So, my dear friends, let the life force into your soul. You cannot do so by simply willing it, by simply trying to get into a holy mood. This may help a little. A prayer will give you the necessary strength to do your part. But the work has to be done. That which you have at one time or another destroyed of the living flow has to be set right by your own efforts in facing yourself, in overcoming your resistance and sluggishness and self-pity. Therefore you should never believe for one instance that what you experience is unjust and unfair, no matter how much it may appear that way. In the last analysis, in absolute truth and reality, you have caused it. So find this cause. You have to find a different way to come out of it than the direction you are taking, the state you often remain in too long. Think about this, my dear friends.

And now a little more advice for your work on image-finding: what I have said in the lectures on this subject has shown you, I am sure, that various general subjects and concepts play a role in the human psyche. In other words, there are general attitudes that have to be investigated. An attitude to a general concept or idea becomes very personal in the human mind and soul because all human beings encounter personal experience in their lives with regard to these subjects. The method I have shown you so far is, briefly speaking, the various lists which I do not have to enumerate again at this time; the life story of the individual; the practice of the daily review. With this material at hand, you can certainly be successful -- and have been -- in your findings. Now I would like to give you an additional item that should be added on to the method. Some of you have used it anyway without quite realizing it. But now this should be incorporated as an integral part of the method. It is this: let us take all general ideas, concepts, and principles. A few I have discussed already, like for instance: love, eros, and sex; authority; and a few more. Others I will discuss in the future. Make up a list of all that is important in man's life. Aside from the subjects I have discussed already, you will find a number of other subjects not yet discussed: money, work, emotions, human relationship, and a number of other general subjects which you can take one after the other according to the most outstanding problem of the individual. It is not necessary that a lecture be given on the subject in question. You can find out the attitude of the person to such a subject regardless of whether or not it has been discussed in a lecture. Eventually we will cover more subjects. Find out what is the attitude of the person. Let him tell you first what is his general idea, his theoretical idea about it, his concept on the subject he apparently has difficulty with in his life. Then begin to question the person about his life from this particular point of view: his childhood, his adolescence, his young adult life up to middle age, or whatever the case may be. Let him tell you his parent's attitude, or apparent attitude, on this subject. You may then find out that in nine out of ten cases, the intellectual concept is completely different from the emotional behavior and attitude. This should furnish an important clue for the images and wrong conclusions. Incorporate this into the method and use it whenever the time seems ripe for this. I know it has been done already in a way, but it should now be a definite program. There should be no rigid system, you know you have to work with your intuition and according to the personality. In one case one of these general subjects should be taken first, in another it should be a different subject. And again in another case, it may be better to wait with this type of investigation. In the course of the general lectures, we will discuss as many general subjects of this sort as possible, from the viewpoint of the wrong interpretation in the unconscious and how the right reaction would and should be. But I cannot give you a different subject of this sort every time. There are many reasons for that. For one, you need time to assimilate one subject. If you were to hear a new one each time, it would not be good. For another reason, there are always other themes of equal importance that have to be given to you as well.

And now, my dear friends, before we turn to your questions, I would like to make a proposition which should prove exceedingly interesting to all of you. There are so many frictions -- and this is 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. Now 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. 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. And then present the case, first to yourself. That will be easiest. 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. This would be the second step. 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. But 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.

And now, my friends, I am ready for your questions. Are there any questions first -- before we deal with your planned questions -- regarding any of the subjects discussed tonight?

QUESTION: Yes, I have a question. Science says today that life is light and consciousness. Does that correspond to what you said tonight -- intelligence and light?

ANSWER: Of course, only it is much more than that. Intelligence and light are only two details. The life force is everything that exists, everything good. And everything negative or detrimental is petrified life force -- divine truth or divine law that has not been adhered to.

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. But I will try to answer as well as it is possible. 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. In most cases, even the person himself will be aware of whether or not he has this talent. There is certainly nothing to be ashamed of if one does not have it. Not everyone has the same talents. 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. 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. But what is certainly one absolute prerequisite before anyone can begin to do that kind of work is that not all images have to be found and dissolved before one can work with others. That is not even necessary 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, he would be so much in darkness, so ensnared in his own difficulties, he could never have open eyes for another. The necessary detachment and intuition would be missing. So that is the criterion by which you can go and judge. Anyone of you must know best, "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?" As I said, the images do not have to be dissolved, but the relief must be experienced that is the inevitable result of understanding certain causes and effects in one's own life.

QUESTION: On rereading the last lecture, regarding the "wall," it seems to me that when we are supposed to realize the "wall," we also are supposed to realize, almost physically, that this wall is present. Is that correct?

ANSWER: I do not know how you mean "physically." I mean that you should visualize it; you should feel it as a concrete something in your soul. And after a while you get to this point. You cannot see it physically. It is just that you feel a hardness in you, something that prevents you from being completely empty and flowing.

QUESTION: I think it can occasionally be seen in reverie and before waking.

ANSWER: That is possible. It can also be seen in a dream.

QUESTION: Is it only after the "wall" has disappeared that one's spiritual rebirth can occur? My question is, does this disappearance occur when you have become conscious of everything that was behind the "wall" or only after you have actually purified yourself?

ANSWER: The spiritual rebirth can occur after you are completely conscious of everything that was behind the "wall." Then the regenerating forces of nature can begin to work. But try to

realize what it means to be completely conscious. It includes applying the findings at all times to one's reactions, and that is certainly not so easy.

QUESTION: Can one be completely conscious of all one's wrong trends?

ANSWER: The time must come. I do not say that it has to come in this life with all of you. Perhaps there are very, very few where this is possible, but eventually it must come with everyone. If that point would not be reached at one time, you would go on and on incarnating. But you can reach quite a bit of it in this life, and thus you speed up all succeeding lives because your psyche becomes impregnated with the process of self-search. It becomes second nature, and this will remain in the soul so that the entity will benefit by this habit in future incarnations.

QUESTION: In the last lecture it was mentioned that the aura can be seen by clairvoyants, but a human being does not always carry the picture of his sphere with him. How can that be?

ANSWER: What is it you do not understand?

QUESTION: Well, what one is doing and what one is, is always outpicturing, and that creates his sphere.

ANSWER: Each person has many spheres. You cannot live in every sphere at the same time. Therefore, you do not "carry" it with you, so to speak. This is in a symbolic sense. Broadly speaking, you have your higher self, your lower self with all its different gradations; you have all these in-between stages. Each creates a different sphere. According to the life you lead, the occupation of your mind and heart, you reside, symbolically speaking, in the sphere that is the outpicturing of those attitudes and trends. And therefore the other spheres are for the moment blurred. They are in the background, yet they are yours as well. They may come into the foreground at a different period of your life. It is very difficult to make you understand this, I have no other way to explain this.

QUESTION: Eventually do all spheres of an entity become one?

ANSWER: Absolutely. It is only as long as the personality is split -- do not take the word "split" in the medical sense, please -- that each part of the personality has a sphere. No unpurified person is one; for you have so many different and contradictory currents, and these are splits. Purification means one-ness.

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. 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. 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.

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. 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. Incidentally, Jesus did not speak that way to some of His disciples or to some of His close friends. To them He spoke very abstractly and not at all in these parables. It was easier to understand for the masses then, and often less prone to misinterpretation, either willfully or ignorantly. 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.

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!

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