



Guiding Lights

DISCOVER WHO YOU & YOUR PARTNER TRULY ARE

WITH SIMPLE TESTS FOR PARTNERS,

EVEN FOR FAMILYMENBERS, PARTNERS IN BUSINESS

DORIS RICHTER

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Preface

This book provides the reader with a treatise about order and its structures within the partnership. To become aware of these structures, to consider their profound sense, and to gain a spiritual benefit from them is always a dynamic process, and an extremely touching one at that, a process that can certainly bring progress to we humans.

We humans are highly complex beings. Great teachers, mystics, wise men and the various religious leaders of the past have referred to the human being as the Crown of Creation. In any case, for all those of us who may perhaps not yet be ready, able or willing to understand this to the full, he is a microcosm within a macrocosm. For this reason, his inner is reflected into the outer world, and the outer, quite turbulent world surrounding him is also often reflected on the inside. The human being is the sum of body, soul and mind.

Between them, life always works its way down to his inner being, while he is moved by his feelings on the outside. This is also an expression of the life of his inner soul in the physical world. His moods, which are always moved by his feelings and which never leave him in peace, are what create the opinions and different attitudes within him, which give birth to them, maintain them and let them die again.

Every person has his very own moods and feelings, and these colour him in his special, very personal light, yet they are also able to darken him. They are like the mercury in the small glass tube that indicates the temperature, and,

whether we want this or not, these moods repeatedly interconnect with the people around us, forming an alliance with each other. We all form a large net of feelings and, naturally, this also influences and shapes our common spiritual net. Feelings and emotions chain us, and they sometimes bind us together very strongly, and often very painfully. If we start to clear them, however, they will help us to practice our ability to exercise understanding and tolerance. In this way, we will learn that our ability to love can free us from one another. Detachment becomes the foundationstone for a new kind of living in a loving manner and, at the end of this process, we will have fully understood it: our heart has given us freedom; we have found it again through our heart.

Our moods cause the different opinions and points of view to arise within us, and it is the good feelings that we have about a higher, meaningful goal within ourselves that help us to progress in our lives. Through our experiences, we walk up the staircase of life, step by step. Together, we climb the heights of our awareness, which is at first still hazy because of our ignorance, and, in the course of time and with the help of the insights we gather, we form a loving and gentle bond, even if there are many hurdles to be overcome on our path through life. Being immersed into the structures of the different conflicts and their solutions offers a person a clear overview of the inherent needs and the yearnings of his psychological structure, as well as an insight into the heart of the other person.

Let us consider one thing when we walk through life, whether together or on our own: We are never alone with our moods and our hearts. A kind and watchful eye always follows everything that happens in us and around us. He watches in order to grant us the grace to fully and entirely

understand ourselves and our lives through his glance, which penetrates all veils of deception, ignorance and suffering in the sense of the Great Spirit. When this happens, we will perhaps become a Master in the meaning of the partnership. We may then look back upon the time when we were apprentices in the school of life and reconcile ourselves with all those things that were often a great hindrance to us due to ourselves. When we forgive ourselves, we are also able to reach out our hands towards the others around us, and form a large, golden net of understanding. It grows from our hearts, so that the world can finally be freed from the veil of darkness. May the Great Spirit bless us, so that the heart of every one of us and our large joint heart may grasp the everlasting message of His Name.

Doris & Sven Richter

Schwyz in Switzerland, September 2012

Explanation of the texts of the 25 conflicts

At first, the texts may not seem very familiar to us, but, after the reader has gone through them and absorbed them a few times, he is certain to find an image in himself, and he may allow this to take its effect on him. And he will then remember. After some time has passed, and the reader goes through the texts again, but this time with some understanding of the happenings in his life, he may perhaps realise something else that he cannot yet understand. Because the symbol does not impose itself, it is rather as if it were a shy deer for a visitor to the forest, not always to seen at first sight. The simple word is rich in inner meaning and the human being has the task of deducing this meaning

in his inner being, through the cultivation of his language and his spirit.

Every sentence and every word that it contains, every poem, every epic story or hymn has several layers or levels of understanding for the human being. At the lowest level, if one was to consider it as a hierarchic structure, an event, or perhaps a story is related. By means of a picture that is comprehensible to the reader, the thought process moves through this event. At the level that lies above this, the reader will find the hidden message behind these lines. A more profound meaning lies behind the lines and the words, suggested to the reader by the emotional picture, which is why this relates to a different level of being.

In addition to the information in the text, and independent of this, the narrative also has a decisive significance at the level of the sound that is created by the use of words. Each one of these sounds has an immediate emotive effect on the hearer, which is hidden within the reader. He will harmonise the pictures that arise in his inner being according to these sounds, and will awaken his inner understanding for the contexts in a gentle and moving manner.

Harmony in the choice of words, as well as the poetry that arises in the language through the pictures, are sounds organised by the mind, and whose effects are healing to the environment. In many cultures in the history of mankind, at different times, sounds were actively used to help man benefit in a certain way from the specific natural laws of the Earth and of the mind.

For the attentive person, the true value of reading and of inner hearing, of language that creates images, of stories and fairy tales, of epics or hymns (e.g. the Vedas, the Bible,

the Edda) lies in the fact that these works are fundamentally able to trigger a profound memory of truth through their complete accounting of the truth that lies behind human life,. At some point in time, the human being learns this is not possible without images.

It is not possible without imagination, just as it is not possible without his dreams. In our dreams, we create our own perfection - and we can reach it through our dreams.

We have written many paragraphs in such a manner that many images may arise in the reader's inner mind, so that something may start to gently stir within the hearer. Through the images, one is carried off into an inner spiritual world and the source of inspiration starts to flow. The power of inspiration has a healing influence of the human psyche, and is often able to solve conflicts.

A spiritual awakening of this kind, the openness towards the inner images and symbols that arises for the reader or hearer who is inclined towards this, has long been described with the expression "enlightenment". The meaning of this expression is that the human being becomes aware of his divine nature once again.

If the reader wishes to understand a specific conflict that is described here deep within himself, he should have the text read out to him from time to time, or perhaps read it aloud himself, so that his ear can gather something more profound from the emotional image. Every conflict has its history, just as it also has an epilogue, and, for this reason, they have been listed and described in order that is logical for them. Nothing is determined by coincidence. The person who continually occupies himself with the different levels of conflicts, who studies their sequence and not only sees them as individual conflicts, but as intertwined with one another, will, in the course of time and in reverent

amazement, become aware of the Spirit of Order. Order may break a being, but it can also touch it, and encourage it to grow. Order may unfold a being, but it can also cause it to age and be rung in the start of merciless decay. Order is everything - and sometimes it is simply nothing more.

1. Guide for the use of the partnership test

There are at least three different possibilities for using the test:

1. The person is able to clarify his own personal situation on his own.
2. Both partners (e.g. spouses, mother and daughter, father and son etc.) can carry out the test together if arguments or the stresses caused by conflicts are disturbing their life together.
3. The test can be carried out in a group, e.g. in the family.
4. Trained therapists (psychologists, psychotherapists) can use the test as an aid or as a help in starting a conversation.

Regarding the first test procedure:

Test for personal orientation, alone, without the partner.

Please go to the page showing the partnership table and the list with the 25 problems. If necessary, copy the page.

Then, by reading them out aloud, decide whether you yourself suffer from any of the conflicts listed.

This will sound as follows:

Do I suffer from depreciation...? No

Step 1:

When you can confirm the word in question with a “yes”, please always mark or tick it. After a few minutes, you will be able to see which strains you are personally suffering from, and you will have an overview of your conflict situation in front of you, as it is at the moment. Something that previously had a vague and confused effect within you has now been put in concrete terms.

It is quite possible that you have ticked off a lot of points. But it is equally possible that only two or three words have been ticked. This depends on the situation in which you are at this particular moment, but also on whether you are able to make a choice.

Step 2:

You should now select a word that has had a particularly profound effect on you, and that clearly describes your situation. Leave other conflict words aside, because you need to identify the most difficult conflict, which possibly also involves other conflicts. Please remain playful during this procedure, because you cannot make any mistakes.

Step 3:

In the list of contents, find the particular page in the book on which you will find the description of the corresponding conflict; the conflict you have selected as being the most difficult one. Quietly read through the entire text.

Step 4:

Next, write down the key words from the text or mark the important sections with a pencil; i.e., the sections that have had a strong effect on you personally, and that directly refer to your current situation. To avoid wearing out your book too much, we recommend that you first copy the relevant text.

Step 5:

Finally, note down what you could or should personally change.

If you wish, you can take one or all of the relevant tree elixirs that have been indicated, either from the Partnership Dispensary for the momentary situation, or you could obtain the tree elixirs for a long-term treatment, and use the dosages that are indicated in the dosage current situation, and are intended for the prompt effect in an acute case only, i.e., for an emotional upset.

If you have urgent questions, please consult a trained therapist, because the treatment with the tree elixirs is not intended to replace a physician or psychotherapist in cases of problems.

Please note: This test is only intended as a help towards self-help.

2. Guide for the use of the partnership test

There are at least three different possibilities for using the test:

1. The person is able to clarify his own personal situation on his own.

2. Both partners (e.g. spouses, mother and daughter, father and son etc.) can carry out the test together if arguments or the stresses caused by conflicts are disturbing their life together.
3. The test can be carried out in a group, e.g., in the family.
4. Trained therapists (psychologists, psychotherapists) can use the test as an aid or as a help in starting a conversation.

Regarding the second test procedure:

This is a test that involves both partners, and is a cooperation between the two persons involved, who both desire clarification about their joint relationship.

Step 1:

Go to the page with the partnership table and the list with the 25 problems, and make a copy for each of you. He or she, on his/her own, then marks the conflicts that he/she is personally suffering from.

Step 2:

Now look through your two lists together, and chose one conflict that both of you have ticked as being a stress.

If you are not able to find a common conflict on the two lists, set the conflict that appears important to both of you or that appeals to you most on an emotional level as the primary problem. If you cannot come to an agreement, then draw lots to decide which of you should select the problem that is the most important from his/her point of view.

Step 3:

In the list of contents, find the page in the book on which you find the description of the conflict that you have selected as being the most difficult.

Step 4:

Slowly read the entire text out aloud to one another.

Step 5:

Now discuss together what appealed to you in the description of this conflict, what it is that has an emotional effect on you, and what has now become clear to you. Try to have a dialogue about this (conversational guidance! Explanation will follow). This will certainly not be easy at the beginning, but practice makes perfect.

Step 6:

Note down what you could or should personally change ABOUT YOURSELF.

If you like, you can both take one or all relevant tree elixirs that have been indicated, either from the Partnership Dispensary for the acute situation, or you could obtain the tree elixirs for a long-term treatment, and use the dosage indicated in the dosage instructions. The elixirs from the Partnership Dispensary are, in fact, only optimally effective for the acute situation, and are intended for a prompt effect in an acute case only, i.e., for an emotional upset.

If you have urgent questions, please consult a trained therapist, because the treatment with the tree elixirs is not

intended to replace a physician or psychotherapist in cases of problems.

Please note: This test is only intended as a help towards self-help.

3. Guide for the use of the partnership test

There are at least three different possibilities for using the test:

5. The person is able to clarify his own personal situation on his own.
6. Both partners (e.g. spouses, mother and daughter, father and son etc.) can carry out the test together if arguments or the stresses caused by conflicts are disturbing their life together.
7. The test can be carried out in a group, e.g., in the family.
8. Trained therapists (psychologists, psychotherapists) can use the test as an aid or as a help in starting a conversation.

Regarding the third test procedure:

For this test, which involves several partners, a cooperation is desired between the involved persons, i.e. several family members etc., who want clarification about their joint relationship.

Step 1:

All of you should go to the page on which you will find the partnership table and the list with the 25 problems, and,

where necessary, should make a copy for each of you. Each for you (possibly in a different room) should then mark the conflicts that he/she is personally suffering from.

Step 2:

Then look through your lists together and chose one conflict that all of you have ticked as being a stress.

Should you not be able to find a common conflict on both lists, the conflict that appears important to all of you or that appeals to most of you on an emotional level should be regarded as number one. If you cannot come to an agreement, draw lots to decide which of you should select the problem that is the most important from his/her point of view.

Step 3:

In the list of contents, find the particular page in the book that describes the corresponding conflict; the conflict you have selected as being the most difficult.

Step 4:

Slowly read out the entire text aloud to one another.

Step 5:

Now discuss what appealed to you about the description of this conflict, what has an emotional effect on you and what has now become clear to you. Try to have a dialogue about this (conversational guidance! Explanation will follow). This will certainly not be easy at the beginning, but practice makes perfect.

Step 6:

Note down (each of you for him/herself) what you could or should personally change ABOUT YOURSELF.

If you like, you can all take one or all relevant tree elixirs that have been indicated, either from the Partnership Dispensary for the acute situation or you could obtain the tree elixirs for a long term treatment, and use the dosage indicated in the dosage instructions. The elixirs from the Partnership Dispensary are, in fact, only optimally effective for the acute situation, and are intended for a prompt effect in an acute case only, i.e., for an emotional upset..

If you have urgent questions, please consult a trained therapist, because the treatment with the tree elixirs is not intended to replace a physician or psychotherapist in cases of problems.

Please note: This test is only intended as a help towards self-help.

4. Guide for the use of the partnership test

There are at least three different possibilities for using the test:

1. The person is able to clarify his own personal situation on his own.
2. Both partners (e.g. spouses, mother and daughter, father and son, etc.) can carry out the test together if arguments or the stresses caused by conflicts are disturbing their life together.
3. The test can be carried out in a group, e.g., in the family.

4. Trained therapists (psychologists, psychotherapists can use the test as an aid or as a help in starting a conversation).

Regarding the fourth test procedure:

This is the test that could be used as a guide for therapists with regard to conflicts and their solutions for their patients:

- it can be carried out with one person
- with a couple
- or as family therapy

A person with experience in the counselling of couples knows the tricky grounds on which the therapist could easily find himself. Projections are not easy to handle, not only in individual sessions, because one can soon get caught in the crossfire, particularly in partnership conflicts and in family therapy. In such cases, the specific section on the specific conflict provides a great help for the therapist in enabling him to remain at the core of the problem during his session with the client. The specific text regarding conflicts contains practical suggestions as to how the individual can purposefully approach solutions for himself. (On request, the authors can also offer training courses in small groups, in order to learn more about guiding conversation in individual sessions and in group therapy.)

Chapter No. 1



Depreciation

„In the same way as iron will rust when it is not used or still water will go bad, or freeze when it is cold, so will the mind fall into ruin without exercise.“

Leonardo da Vinci (1452 - 1519)

Conflict and Description

Through his individuality, every human being gains his own experiences. These experiences, which shape his character, are transformed into insight during the course of his life, from which source he can then draw. To show leniency towards the development process of the other will transform the dark seeds of intolerance and, in time, will render them harmless. The word "tolerance" was originally borrowed from the Latin „tolerare“, which means as much as "to endure". If we understand that this word is also related to patience, then we will also understand that, in this context, the depreciation of a person or the depreciation of his behaviour has something to do with our own personal impatience.