

Pathwork™ in Texas

SPIRITUAL AND EMOTIONAL HEALTH THROUGH RESTITUTION FOR REAL GUILT

Quotes from Pathwork Guide Lecture # 109

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

Perhaps the most difficult thing for man is that of facing his lower self. And, after all, it is in connection with the lower self that real guilt exists. Man goes to any length to avoid facing the lower self. Or perhaps he is capable of and willing to face parts of it, yet certain parts he is absolutely unwilling to accept. He is so frightened by the possible implications and so eager to be better than he can possibly be at the moment, that he would rather produce much worse guilts that are untrue than accept the tiniest real guilt belonging to the area of the lower self that he is unwilling to accept.

In order to make man capable of facing his lower self in its entirety, he has first to learn to accept and to forgive himself. This means to recognize and then to stop the tendency to moralize with oneself, to understand the harm of perfectionism. This may seem quite paradoxical. For on the one hand, I invite you to face your lower self, your real guilts, and to make restitution for them, to purify yourself; while on the other, I emphasize how dangerous perfectionism, self-condemnation, moralizing, false guilt feelings are. ... This is why it is so important -- as long as one deals with these respective personality levels -- to shy away from any implications of sinfulness, from anything that might even remotely appear as condemnation on my part so as not to encourage this tendency in yourself.

Self-exploration and facing lesser "evils" make the psyche strong enough to face very unflattering truths. However, this strength can be cultivated by the right kind of meditation and thought process and the proper self-observation as to your reaction whenever you come close to this phase.

Here, it is a question of saying to yourself: "Do I wish to pamper myself? Do I wish to be in self-pity? Or can I just calmly look at myself with the negative tendencies that side by side exist with the constructive ones?" If this wish is cultivated, daily uttered, and sincerely meant, your extreme reaction to certain destructive tendencies, which so far you only vaguely sense, will give way to calmly looking at yourself from this particular point of view. It is this very attitude that is the prerequisite to creating the resiliency of facing yourself in utter truthfulness. It demands of you the ability not to lose a sense of proportion, or rather the understanding that this is what you tend to do -- lose your sense of proportion. When you approach certain trends you are not ready to accept in yourself, you produce, almost artificially, as it were, an overreaction of despair, hurt, self-abasement, or a feeling of injustice. ... You fluctuate between the two extremes of either being good or being bad, rather than seeing the good and the bad. It is this very "and," instead of "or" you have to keep in mind.

Psychology has reached the insight that false guilts are produced, that weakness and paralysis exist, that impairment of inherent productive faculties exist. But it has as yet not, or not fully, understood the underlying cause for these factors, which basically is always the nonfacing of the lower self, the carrying of burdens of unrestituted real guilts. ... Therefore one has to proceed with caution, or rather with the proper timing, in order to approach this deepest cause for human unhappiness and illness of the soul. So long as worldly psychology seeks for other causes than impaired integrity, cures will not really take place, only occasional alleviation of symptoms.

As I have said, the first step necessary is a concise understanding of what nonfacing of lower self areas does to you. In not facing these areas, you are incapable of dealing with the results of the trends of the lower self in question. Thus you load a double guilt upon yourself: (1) the actual selfishness and lack of love, manifesting in deed, thought, or feeling; (2) the evasion and self-deception and hypocrisy of pretending often the opposite, and therefore your not making restitution for the original fault.

Such a double-edged guilt produces false guilt; a sense of weakness and ineffectiveness; a lack of self-respect with subsequent feelings of insecurity and inferiority -- therefore dependency upon others to restore this damaged self-respect. This dependency weakens, causes submissiveness, and allows the person to be exploited. As you know, all of these tendencies are not out in the open. They have to be dealt with, explored, and understood in the second major phase. It often takes a considerable length of time to even become aware of the false guilts, let alone the real ones.

The various means you employ to gain acceptance from others, many of which have been found in the course of this work, are always a result of not accepting yourself. This desperate struggle to be accepted by others in lieu of self-acceptance

impairs your integrity even further. It always, in some subtle way, causes you to betray yourself and others, to sell your soul, as it were.

Self-respect and self-assurance can only exist if you do not hide from your impaired integrity. When you come courageously face to face with that part in yourself, you will repair damage that cannot otherwise be repaired. In order to muster up the necessary courage and concentration, you have to understand fully the corroding effect on your life of the best that is in you. This will give you the incentive. ... This happens by looking at your reactions. You can use all of your efforts, your will, your concentration, and your acute self-observation so as to detect the fine, and sometimes not even subtle, reactions of shying away from facing yourself in this touchy area. This observation will enable you to remove the blindfolds which are not at all unconscious. They manifest in many ways, every day. If you will just point your finger at them, you will by that very action remove them. By having the incentive, I mean just this attitude of discovering your disproportionate hurt from any suggestion of certain negative trends, your disproportionate fear and rebellion against such implications coming from others or yourself or simply through certain events of your daily living -- also your disproportionate reaction that now you are no good, which might not be thought of in these exact terms, but translating your emotions, this is what it amounts to.

It is not sufficient merely to recognize it although, of course, it is the first necessary step in this particular phase. ... But the time will come when you will want to undertake such actions of making good. You will truly want to even though it may mean overcoming a certain resistance. ... In fact, when this stage arrives through the process of organic growth and development, such a possibility will be a welcome way out for you. Without this possibility, you may remain in despair because you falsely believe that wrongs cannot be made good, that they are unatonable. This is often an unconscious reason for not facing the guilt. One can make restitution when one really wants to. ... When you are fully aware of the pain you may have inflicted on others, your desire will be strong enough to remove that pain, and then you will also find the right way. But as long as you do not want to face the pain you have inflicted, you cannot truly want to make good for it. And, furthermore, because you do not want to become aware of inflicted pain, you do not want to face your lower self in its entirety.

In short, my friends, two major steps are necessary for you to free yourselves of the crippling effects of real guilts and unrecognized aspects of the lower self. One is finding and facing these aspects, calmly and proportionately viewing these aspects, without self-condemnation or self-justification, yet fully taking responsibility for any wrong you have inadvertently done, directly or indirectly, by commission or omission. It is necessary to penetrate through all the false guilts, through the paralysis and the weakness and the areas where you are exploited, and which you consider a neurosis -- which it is even if it is only an effect and not the cause -- until you come to face areas you have kept "private" so far. And the second major step is the restitution, which is often subdivided into two parts: the expression of it to another human being and ceasing to carry it alone, and the finding of a way to make good and to atone.

This will give you a new energy and vitality in your daily life that will make you capable of fully living. It will also provide you with the stamina, flexibility, and resiliency to meet life in all its aspects -- making the best of difficulties and fully enjoying life's offerings. In other words, my dear ones, this indeed is the final cure of the soul.

Guide Lecture quotes © The Pathwork Foundation 1999
Full text of this plus all other lectures may be downloaded from www.pathwork.org

The Spiritual Principles With Which We Manage Ourselves To Create Heaven On Earth

The Pathwork Purification Process is the way we stay true to spiritual principles.
Pathworker Contributions Document #10 (PC10)

1. Principle: Law of Self-Responsibility

"You create your own reality." #40

"Your life experiences are a reflection of the beliefs in your soul. 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, it is your misconception that has caused it." #48

"Only you create your own happiness and Whappiness." #60

2. Principle: Law of Paying the Price

"There is a price to be paid for each desired gratification. #29

"Every advantage has its disadvantage. #41

"The disadvantageous side of each alternative or decision } "las to-be faced and accepted." #32

"There is a price to be paid for everything."

3. Principle: Law of Cause and Effect

"Every act has its consequence in the sphere of present reality. It is more difficult to see the same relationship between thoughts and subtle attitudes. The more developed person can perceive cause and effect on these less obvious levels." #245

4. Principle: Law of Living in Truth (Facing Life)

"To face life's reality means to face yourself as you are, with all your imperfections; embrace life whole-heartedly, without fear, without self-pity or being afraid of being hurt. Say to yourself, "In order to be come what I would like to be, I must first, without fear or shame or vanity, face what is in me." #25

5. Principle: Law of Brotherhood

"To be able to open your heart to another brings spiritual help that you could not receive by yourself."

6. Principle: Law of Transformation of Negativity

The strength with which your divinity can penetrate the ego structure and manifest depends on the degree evil has been transformed throughout the evolutionary development." #222

7. Principle: Law of Lack of Awareness

Lack of Awareness of One Area of Your Human Personality Prohibits Awareness of Another

"It is one of the immutable spiritual laws that lack of awareness of one area in you prohibits awareness of another. This is why the path purification process is above anything else a process of making things conscious. This awareness unifies you. It is the aim of this Path's approach to spiritual reunion to help towards a reunification of everything that has ever split off." #193

8. Principle: Law of Consciousness Reflects Experience

"Working out of abundance, produces abundance, but working out of poverty and need, produces more poverty and need." #132

9. Principle: Law of Fully Inhabiting a State of Consciousness in Order to Grow

"You have to reach a certain state, and fully be in that state before it can be abandoned for a further state. It is often overlook by man; and even more often, totally ignored. This is one of the great, important laws for man to know and deeply comprehend." #132

THE TWELVE STEPS

Adapted for Fear Anonymous

"Fear is the only addiction on the Planer
Emmanuel

Step One

We admitted we were powerless over our fear and that our lives had become unmanageable.

Step Two

Came to believe that a Power greater than ourselves could restore us to sanity.

Step Three

Made a decision to turn our will and our lives over to the care of God, as we understood **Him**.

Step Four

Made a searching and fearless moral inventory of ourselves.

Step Five

Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

Step Six

Were entirely ready to have God remove all these defects of character.

Step Seven

Humbly asked Him to remove our shortcomings.

Step Eight

Made a list of all persons we had harmed, and became willing to make amends to them all.

Step Nine

Made direct amends to such people wherever possible, except when to do so would injure them or others.

Step Ten

Continue to take personal inventory and when we were wrong, promptly admitted it.

Step Eleven

Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

Step Twelve

Having had spiritual awakening as the result of these steps, we tried to carry this message to others and to practice these principles in all our affairs.

© *Barbara G. Cohen 2001*