

Fundamental Guilt for Not Loving: Obligations

Study Guide for Online Meetings on PRS 108 January 2015

Week 1: Restitution As An Ongoing Process

Week 2: The Deeper Guilt - Not Loving PL 018

Week 3: Tool of the Month: Pride, Self Will, and Fear PL 30

Week 4: The Protest is the Medicine

Week 1: Restitution As An Ongoing Process

Exercise:

In a nod to New Year's Resolutions, a suggestion: make a list of those to whom you feel you owe restitution. Write a letter to each person. Do not send or share these letters.

Spend some time reviewing PL 108 and/or this study guide. Consider whether there is a deeper source of guilt, from not loving.

After a few weeks, review your letters. Have you had a change in attitude? Ask: what would love do here? Can restitution honestly be made without a change in attitude?

Restitution for Real Guilt PL 109

Meaningful restitution has no rules. I cannot give a formula for it. Each case has to be deeply examined, free from all superimposed standards, with a new and fresh approach, considering all angles. All issues have to be weighed from the point of view of all concerned, primarily the wronged person, but not exclusively.

Often, the need to liberate oneself from a burden of guilt is still too selfishly blind to really consider the interests of others. Blurted out confessions can do greater harm than the original wrong. This is then not real restitution, because the emphasis still lies on the liberation of the self, rather than on the other person's well being. If restitution only tears open old wounds, it is certainly not a recommendable course.

Restitution may often lie in a change of attitude, in increased concern for others, in less selfish pseudo-protections, leaving others hungry for fulfillment. Deep understanding of one's hidden conflict must, eventually, have this effect.

In some cases, deeds, acknowledgement, admission, may be adequate restitution because it may heal a sore wound, restore impaired self-doubt of the other person. It may, thus, restore belief in mankind and give courage to go on with the struggle of living. In some instances, restitution may give badly needed practical help. If restitution is not a glib, cheap disposal of a duty done in order to appease the conscience, as though it were an unreasonable taskmaster, fixed rules of conduct are not necessary.

Examine each case in its essentials, from the angle of what is really important. Request inspiration and guidance from the creative forces dwelling in your real self. They will not fail to manifest.

It is important to understand that the existence of unfounded guilt can lead the individual to behave in such a way that he creates real guilt. And, it is equally true that the

existence of justified, real guilt the individual does not want to acknowledge, makes him mold, manipulate and shift until he creates an unjustified guilt -- as a substitute to latch onto.

The sincere will to contact and be in tune with the real self, hence with the real conscience, will avoid all displacements, which create so much unnecessary hardship in man's life.

PL 109

The 12 Step Process of Restitution: Step 9

<http://www.12step.org/the-12-steps/step-9/>

Wherever possible, make direct amends / restitution to all persons you have harmed, except when to do so would injure them or others. Good judgment, a careful sense of timing, courage, and prudence – these are the qualities we shall need for Step 9.

As you can see, this will be a lengthy, difficult, soul-searching process that requires creativity and courage. Your guides can be important here. By reviewing your process as you go along, they can help you stay in reality. Maybe they will have different reactions to the events than you have, or perhaps they will challenge your intentions or suggest alternative actions. Remember, these amends do not have to be done all at once. You deserve time to think and feel the process through. Again, gentleness is your goal.

- A Gentle Path Through the Twelve Steps, by Patrick Carnes, p. 161

Amends can be these things:

Sincere efforts to offer apology for past harm.

Wonderful bridge-builders for more positive future relationships.

Effective agents for removing the tremendous weight of guilt, shame, and remorse.

The one thing amends should never be, though, are installment payments on false guilt or false shame.

- Serenity, A Companion for Twelve Step Recovery, p. 62, 63

When we make amends we are simply telling the person we harmed the truth about our actions as we now see it, trusting that the healing, the self-acceptance, and the serenity we will gain is worth the rejection we may encounter. We are trusting that God and our fellow seekers in this Way can do more to bring us to happiness and intimacy than any negative opinion could hurt us. Although this risking of open rejection by those to whom we make amends is frightening, we have the experience of thousands of people who have taken this step before us to encourage and strengthen us as we go.

Doing Step Nine correctly also takes courage, prudence, good judgment, and a careful sense of timing. If you are just coming into the Twelve Steps as you read this, remember that you're not ready to do Step Nine yet. You've got eight steps to walk through first. By the time you get to this point you may be amazed at the way you have become ready to trust God and do Step Nine.

- A Hunger for Healing, by Keith Miller, p. 148

Restitution As An Ongoing Process

Step 10: ... and when we are wrong to promptly admit it.

Wendy Davis, a former state senator and gubernatorial candidate from Texas:

<http://www.politico.com/magazine/story/2015/12/wendy-davis-open-carry-gun-rights-texas-213423?o=0>

Daily Review PL 28

Exercise: Keep a record of incidents that disturb you. Focusing upon subtleties may help us from becoming distracted by exaggerating or over-dramatizing a situation. Notice feelings of discomfort, where you suspect you may be uninformed, ignorant, unprepared, or unaware.

Each week, see if you can relate with the sub-topic:

All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit: 10 per day).

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to *at the time*

4. At the end of the week, read through your entries and complete the last column:

Week 1: *If, now or later, I realized that I contributed something to these disharmonious events, what would restitution look like in this case?* Jot these observations down in the last column.

Week 2: *How could a more loving attitude on your part* might have changed the dynamics of the disharmony, either in your attitude towards yourself or to others.

Week 3: *Consider which element – Pride, Self-Will, or Fear* – might have been most prevalent in the interaction.

Week 4: *‘The illness is the medicine’ – what if* we may need to understand the illness better in order to use our understanding as a medicine? What personality faults in you tend to precipitate or aggravate these disharmonies? What undeveloped (or underdeveloped) aspects are you better able to see because of these disharmonious events?

5. Using your preferred form of meditation (sitting, walking, or while doing 'mindless' chores) reflect upon your early childhood experiences of making or receiving apologies -- or of not having any experiences. Notice how childhood experiences may relate to resisting making (or even considering) restitution.

Practice Seeing Life from Different Perspectives

Perspective: What does it really look like to live on a blue marble?

<http://www.theatlantic.com/video/index/417309/our-place-in-the-universe/>

Sum: What would our life review be like if we clumped all the similar experiences together?

<http://www.theatlantic.com/video/index/419508/sum-vignette-of-writer-david-eaglemans-work/>

Week 2: The Deeper Guilt - Not Loving PL 018

Little and unjustified guilts are a substitute for the **real guilt** of withdrawal, nonloving, isolation -- in other words for violating the great cosmic inner forces, of breaking the flow, as it were. This is a very deep-rooted guilt that prevents you from freedom and self-assertion, from the feeling that you deserve to be happy.

Whenever the feeling of not deserving to be happy exists, it is necessary, my friends, to discover particularly, as it applies to each one of you, where and how you do not love, where pride, self-will, and fear, separateness, petty self-pampering, cowardice enclose you into a wall of isolation instead of you freely flowing and floating with the universal love current. The ensuing misery is due not only to the outer emptiness of your life (in the particular respects where no loving prevails), but even more so due to the deep and hidden guilt about it.

It is not easy to unearth this particular guilt, but if you truly want to find it, you will. As long as this is not found, verified, acknowledged, experienced to be so, all the other findings of images, misconceptions will not really help you.

The psyche says, "Give up your defenses against loving. Do not hold yourself apart! Do not be miserly with your feeling! You are wrong, you sin against the vital law of life. Make up for it, change, become a loving person."

The conscious mind does not translate this message properly and therefore struggles to be "correct," "good," "right." But what is all that without love? Nothing. The substitute and atonement of perfectionism has indeed quite the opposite effect because it is even more unloving and more isolated. Its emphasis is on the self and how it appears in the eyes of others rather than on the other person.

Therefore the soul gets more deeply involved in confusion and unrest, anxiety and guilt. Its messages become harder to decipher because self-alienation has progressed to a greater degree through these pseudosolutions.

But when you finally arrive at this point [connecting with your deep-rooted guilt for nonloving, for disturbing the cosmic flow], not theoretically and intellectually, but when factually you see your selfish withdrawal from loving, regardless of how well you keep it concealed -- often by superperfectionism and right actions -- when this occurs, then and only then can you come to terms with yourself.

Then you can make restitution. Then you can atone in a truthful and constructive way. You will begin to change in this respect. How? You will know if you truly want to. The expiation of this inner guilt, this guilt much deeper than all the little ones (often so unjustified and only using the unjustified ones so as to conceal the real ones), has to happen in order to make your soul healthy and peaceful; in order to like and to respect yourself; in order to be comfortable with yourself.

The theoretical knowledge will not help. It will only help inasmuch as it might inspire you to set out to uncover this hidden area of your guilt for nonloving.

I would like to point out, again, that deep within there is something that has not said yes to the fight, to the challenge, that life puts to you also in a good sense, not in a hostile one.

Find this little voice, bring it out into the open, and then see its meaning and significance. You will find that this voice belongs to a greedy child that wants everything and wants to give nothing. Ascertain the selfishness and laziness in this voice after it is taken out of hiding.

Once you understand its nature, see it without false moralizing and justifications, you will desire to change. In mature responsibility is also love and unselfishness. Find where, why, how, and in what respect these are lacking in your lazy resistance against the assuming of responsibility in your life (or only doing so because you have to), and then you will eventually change your inner attitude and thus be with life rather than against it.

When you are constantly tired and apathetic or when you constantly find yourself in the throes of depression and rebellion, investigate, my dearest friends, whether this very basic rejection of life does not hold true.

When you discover it, allow it to come out just as irrationally and unreasonably as it exists. Do not be ashamed of it. Pronounce it to yourself, write it down, open up to the person you work with unrestrainedly with all the "comfortable" illusory ideals that you harbor.

Maybe this voice will state that it just likes to vegetate and do nothing; that it does not wish to overcome, to make efforts, to cope with people and their demands; to decide whether or not these demands are justified or not. It does not want to deal with obstructions, frustrations, criticism. It will tell you that you wish to just float.

You see, as in everything else, there is a healthy and also a destructive version of every aspect. So it is with the floating. There is the healthy floating of the state of being that comes from following the universal powers of love, from being active in life, saying yes to it. And there is the unhealthy version, the distortion in which one wishes to merely vegetate and not shoulder life at all. Only when you determine this unhealthy desire, concisely acknowledge it without self-deception, only then can you begin to find out why this seems so tempting.

PL 108

Fundamental Guilt for Not Loving PL 108

Pathwork Teacher Helper Database Worksheet by Gene Humphrey

*“Whenever you feel undeserving of happiness my friends,
you need to discover specifically where and how you do not love.”*

1. Make a list of the **important people in your life**. List your guilts in relation to each of these people. Not the main way(s) in which you **are not loving to each one**.
2. In what areas does your guilt for not loving **prevent you** from *asserting yourself* and /or seeking what you most desire?
3. Look for ways in which you are **“good”** without being truly **loving**. Describe in detail an example from your past. *What do you feel* as you face this in yourself?
4. Make a list of your **“obligations”**. What feelings come up as you do this? Is there a part of you that wants to be *free of all responsibility*?
5. What are your **images about responsibility**, e.g., “if I’m responsible, I’ll never have any fun”? Look to your personal history to see *where these images come from*.

PTH materials are available from the Pathwork® Helpers Association of North America (PHANA), a subsidiary of The Pathwork® Foundation, Inc. The full text of all lectures may be downloaded at www.pathwork.org .

Week 3: Tool of the Month: Pride, Self Will, and Fear PL 30

Pride, Self Will, and Fear

Worksheet for PL 30 Based upon a worksheet by Elizabeth Mylonas

1. Sentence completions. Say each one several times. Notice which one(s) generate the most real-world answers, feel most justifiable, are most comfortable to express:

Pride: 'I'm better than...'

Self-Will: 'I must have...'

Fear: 'I'm afraid of...'

2. Notice if specific relationships tend to activate different attributes. What does this tell you about yourself? About your relationship to your mate? Boss? Parents? Children? Etc.

3. Make a list of your faults (see PL 26, Finding Your Faults)

a) What are the original, undistorted divine aspects of your faults?

b) Notice how each fault is a variation on pride, self-will, or fear.

c) How do the specific faults of pride, self-will, and fear interact with each other?

4. Which fault or defense in the table below is seen as a positive quality, or at least familiar? Which is most active in you, in what kind of circumstance?

PL 30	Pride	Self-Will	Fear
PL 43	Reason	Will	Emotion
PL 84	Serenity	Force / Power	Love
PL 84	Withdrawal	Aggression	Submission
PL 43	Wisdom	Courage	Love

5. See if you can feel these qualities in your body. What does pride feel like? Self-will? Fear? When you meet a stranger, do you slump down so as not to appear confrontive, or pull back until you understand more about the dynamics of the meeting? Focus your daily review (PL 28) for one week on exaggerate any small muscle movements you remember when encountering people or situations throughout the day.

Quotes from PL 108:

You see, as in everything else, there is a healthy and also a destructive version of every aspect. But there are always certain common denominators which are fear of exposure to failure and inadequacy. This is pride. The desire for greater perfection than you have. This is a substitute for the love you don't allow yourself to feel. There is the link.

You need not be so perfect if you love, and therefore you need not fear failure. If you do not fear failure so much, life would not become so difficult. It is often the inherent, often unconscious, terror of failure that makes life so arduous. So here we have the pride and the fear.

Or you may say no to life because you cannot stand anything going against your will. You fear frustration, and therefore you do not willingly go along with life. There we are right back almost where we started from: pride, self-will and fear.

As I said, they are the fundamental aspects that prohibit love and thus make the soul disturbed. In each individual case, you will have to start from wherever you are conscious of feelings and reactions that indicate this condition. You may first find these aspects in your own terminology.

They may at first appear to have no similarity with either pride, self-will, or fear. Yet, when you look at it closely and analyze the significance of these findings, you will always come back to this triad. And when you go even a step further, you will see that these three attitudes directly prohibit love and are the contrary of it. Because of it, you harbor this deep-seated guilt somewhere, whether or not you are now aware of it.

Hence you take burdens of attitude and behavior upon yourself that are infinitely more difficult than the original state of love your soul wishes to grow into.

So, my dearest friends, my recommendation is that you set out to find the degree to which you have this rebellion against life, and in what particular way it exists in you. Find where, deep inside of you, you believe that no obligations means freedom. Then seek further to understand that this is wrong. At a later period, we will go into this topic more extensively. But for the moment, ponder over this lecture, both parts of it, and see the common denominator of these two parts!

Fundamental Guilt for Not Loving: Obligations PL 108

Pathwork Teacher Helper Database Worksheet by Susan Thesenga

Rebellion against the demands of living. Resentment of obligations, responsibilities that life places on us.

Life requires willingness to make mistakes and learn from them, to make decisions, to expose the self. When do not say yes to this (as when not saying yes to loving and the attendant risks) feel life as a drag, being pulled through without consent, submits to life but without

willingness. Energy is stagnant, apathetic, drab, depressed. Trying to escape, absolve yourself from accountability results in this-weariness, depression, and demand that others take care of you.

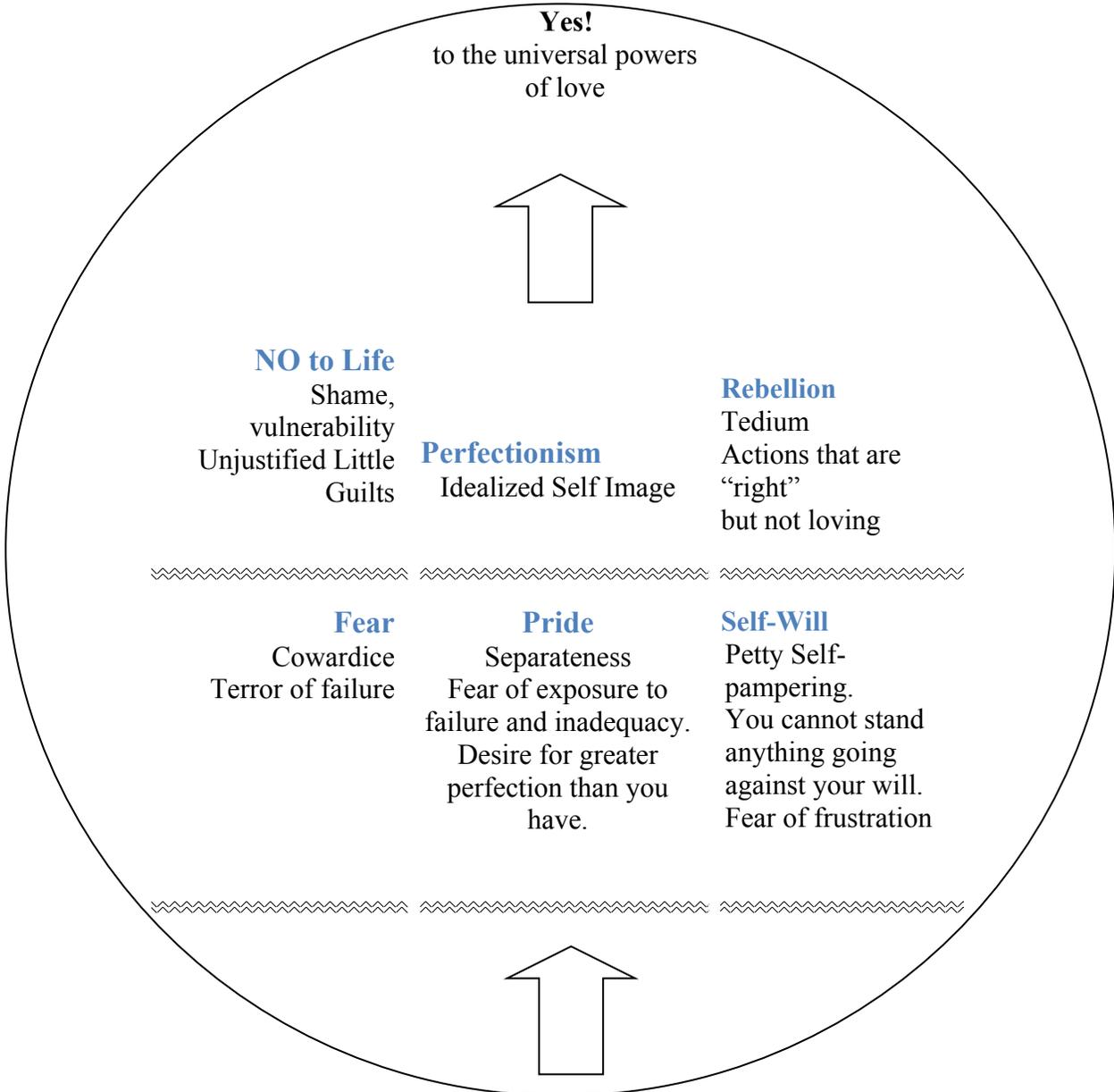
- Find voice of the greedy child that wants to take everything and give nothing. Bring out selfishness and laziness of this voice.
- Find PRIDE: fear of exposure to failure and inadequacy, fear of frustration, desire for greater perfectionism than currently have.
- Find REBELLION against life.
- Find common denominators of rebellion against life and real guilt about not loving.
- Eventually change to go WITH life, rather than AGAINST it. Mature responsibility is prerequisite for love and fulfillment.

Note: pages 7+ of the lecture has very good advice for leading lecture study groups and becoming a "functional love group."

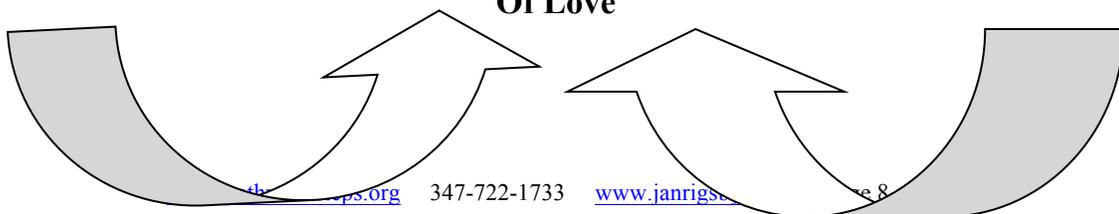
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Fundamental Guilt for Not Loving PL108
 Pathwork Teacher Helper Database Worksheet by T&W Hubbard

Expansion Growth Flow Union Integration



**Cosmic Flow
Of Love**



Week 4: The Process is the Medicine

Quotes from Fundamental Guilt for Not Loving PL 108:

Examine inner motive vs. outer deed

I might repeat once again -- because it is constantly being forgotten by my friends -- an action, a thought, an attitude is seldom in itself good or bad, right or wrong. Only of the most extreme sort of actions can this be said, and even then it is often misleading. But the value of an action, thought, or attitude can only be determined by whether or not it is motivated by love or by separateness, selfishness, fear, pride, etc.

You still evaluate yourself and others by an act or an action, a deed -- in other words, by the outer manifestation -- and you disregard that which is behind it.

The same deed or attitude set forth by two different people, or perhaps even by one and the same person at different times, can in one instance be a loving act and can therefore be a liberating experience for all concerned.

From this, let us now consider another aspect in this respect. Very often you are convinced that your actions are in accordance with the standards of ethics and morals even though you may already have discovered that the motives are selfish and not loving. The motives may be those of compliance for the sake of approval and admiration, or for the sake of being loved, and not for loving. All these, of course, are selfish motives.

The guilt on account of this may then make you over-submissive and give in when unjustified demands of others simply strengthens their own selfishness. You become confused and do not know when to assert yourself against unjustified demands and when truly to commit a giving unselfish act.

All this truthfulness with yourself finally serves the purpose of seeing that part of yourself in which you disturb the universal forces by prohibiting your feelings from loving. As you recognize this, you can cultivate the deep desire to change.

You will find ways and means, inwardly and outwardly, to do so.

Uncovering resistance

I would like to point out, again, that deep within there is something that has not said yes to the fight, to the challenge, that life puts to you also in a good sense, not in a hostile one. Find this little voice, bring it out into the open, and then see its meaning and significance. You will find that this voice belongs to a greedy child that wants everything and wants to give nothing. Ascertain the selfishness and laziness in this voice after it is taken out of hiding.

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overcome, to make efforts, to cope with people and their demands; to decide whether or not these demands are justified or not. It does not want to deal with obstructions, frustrations, criticism.

The laborious road of trial and error holds a great benefit. It is a test for all concerned. Much can be learned from this by each individual. When you build up something in this way, you will gain a sense of accomplishment that has much more value than simply following advice and suggestions. Then your spirit will be in it -- and this, after all, is the only important thing that matters. Therefore the question is really how to go about it so that your spirit is in it -- with as many participants as possible.

Working with others

The idea of these discussion groups is to help you **put into practice, into practical assimilation**, a theoretical knowledge, to apply it to your private lives. You know so well that the first step towards understanding is always acknowledgment and concise verbalization of what one does not understand. This is half the battle.

Personal exposure is not necessary if not desired by the person. It can be kept general. The important thing is to help you towards an emotional assimilation through a helpful hint and directive toward gaining such emotional assimilation. Others who have the experience, perhaps through having worked out a particular point under discussion, may show the way how to arrive at this assimilation.

Your momentary awakening is the first step in the right direction in this particular respect. It is truly a new awareness of self, a real awakening.

A paradox: the process is the medicine

The more the soul, due to its development, due to its characteristics, is ready for loving [paradoxically] the greater the potential for spiritual development. And the more this [readiness for loving] is obstructed, the greater is the protest.

Therefore the protest itself, unpleasant as it may feel, is the medicine.

Human psychologists [do not] sufficiently understand that the neurosis itself is, in a sense, the first step to the cure of the soul.

The sickness is not caused by outer events, but by violation of the soul, preventing it from developing its potential.

Without painful manifestation, the person would be unaware that something is amiss. What is considered an illness is, at the same time, a medicine. It is both.

Rejoice on this path. There is nothing more meaningful. There is nothing that makes more sense no matter how painful life may sometimes be, no matter how many times you may feel a relapse or a stagnation. If you do not give up, but persevere, the light will become steadier and stronger.

PL 108