

Real and False Conscience, Real and False Guilt
The Path to the Real Self by Eva Pierrakos, Chapter 15

Study Guide for June 2014 Online Meetings

- Week 1: Two Forms of Conscience, real and superimposed. PRS15
Fundamental Guilt for Not Loving: Obligations PL108
Spiritual and Emotional Health Through Restitution for Real Guilt PL109
The Phenomenon of Consciousness PL 217
- Week 2: How the Lower Self hides behind superimposed conscience PRS15
Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me? PL49
Fundamental Guilt for Not Loving: Obligations PL108
- Week 3: Real and False Guilt PRS15
Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me? PL49
- Week 4: Restitution for Real Guilt PRS15
Spiritual and Emotional Health Through Restitution for Real Guilt PL109
Connection Between Ego and Universal Power PL152

Week 1: Two Forms of Conscience, real and superimposed. PRS15

The existence of some form of conscience is generally recognized. The phenomenon of conscience is explained in different ways. However, it is generally ignored that man is governed by two consciences.

One is the expression of his higher or real self, the center of his being, aiming at full self-realization.

The other is a superimposed conscience that is, partly, the expression of superimposed rules and regulations, such as the dictates of public opinion, and, partly, an expression of the dictates of his private idealized self image.

The conscience of the higher self may dictate similar standards of decency, truthfulness, unselfishness, as the standards of the superimposed conscience. However, there is a vast difference between them. The higher self commands decency, integrity, love, unselfishness, for the sake of others, for the sake of the good feeling it gives to the giver of these qualities. It functions according to life and reality -- and neither can be cheated. It registers very accurately any deviation from these standards. But it is never rigid. The laws of the individual soul can never contradict universal, cosmic laws, but there is much breathing space within the latter's framework. As long as the greatest and most important principle in the universe -- love -- is not violated, the higher self is often much more lenient than the stiff superimposed conscience.

The superimposed conscience dictates are rigid and blind. They are automatic and do not know reason. The purpose of decency, or any other quality, is for the sake of obeying to and

conforming with the norms of outward standards and the mores of society. Thus, it may often be the case that society, or one's particular environment, dictates codes of pseudo-decency, which actually go against the real conscience. There is no room for individual unfoldment, for one's inner rhythm, for the laws of the soul. Divine manifestation is so rich and so manifold, so generous and all-embracing, that the petty codes of the superimposed conscience are puny, inadequate and inferior by comparison, although they may, occasionally, appear to go against what is considered right. The real conscience's flexibility is designed for unfoldment and growth, not for license and destruction, nor for pleasing the fearful, intolerant codes of others, quick to judge and to condemn.

The superimposed conscience, in its fear of disapproval and blind obedience to inherited and adopted outward standards, is often senseless and inhuman. Since it is created out of fear, it cannot help but breed more fear. Its principal fear is not knowing what is right or wrong, of not having a guide-post for right conduct. Laziness and lack of self-confidence are responsible for the dominance of the superimposed conscience in lieu of the real conscience. The more images and misconceptions exist, the more the individual is alienated from himself, therefore needing outer rules to replace missing trust in the self. Through this process, the inner conscience, the real conscience, becomes further removed, so that the self actually has no firm ground to stand on. Hence the superimposed conscience seems to be a necessity. Without it, man would be prone to allow his base instincts to over-run him. He does not see any other possibility, but expressing the lower self or the superimposed conscience. Thus, he finds himself in a great predicament.

When the dictates of the superimposed conscience and the idealized self image -- two self-alienating, artificial factors -- conflict with one another, the inner struggle is even more desperate.

The superimposed conscience is not a necessity, in order to prevent man from acting out primitive, destructive impulses. For those whose inner conscience is not sufficiently developed, social laws exist anyway, which give some restraint to committing anti-social acts. If crimes are nevertheless committed, it is not by dint of the absence of a superimposed conscience, but rather because of it. Its rules are often so conflicting with other needs and dictates of the psyche that pressure becomes unbearable and often seeks an outlet in violence. This is the inner situation of many an individual who finds himself in the throes of destructive drives and actions he cannot control. If such a person had more realistic guidance for self-development and therefore less inner strain, universal, as well as private destructive acts would considerably diminish.

The superimposed conscience cannot be fully recognized without a thorough awareness of childhood relationships, reactions, conditions, the personality of the parents and their effect on the child. Only by seeing this entire picture, can the struggle between the superimposed conscience and the lower self be resolved and the real conscience can evolve.

The existence of conscience (either of the two) is felt by most people through a nagging little voice, pushing in a certain direction; through strong inspiration; and through a feeling of guilt when not living up to its precepts.

Quotes from The Path to the Real Self © The Pathwork Foundation 2002

Fundamental Guilt for Not Loving – Obligations

Worksheet by Gene Humphrey for PL108

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

1. Search for feelings of **not deserving happiness**, success, etc. Do you have feelings of guilt? About what? Can you trace these ‘little guilts’ back to a **basic guilt about not loving**?
2. 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**.
3. In what areas does your guilt for not loving **prevent you** from *asserting yourself* and /or seeking what you most desire?
4. 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?
5. Describe a **real situation in your life** in which your *unlovingness prevents you from making a legitimate confrontation*.
6. 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*?
7. 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*.

“All religions have always taught that love is the key to life. Without love, nothing counts.”

Guide Lecture quotes © The Pathwork Foundation 1999

Full text all lectures may be downloaded from www.pathwork.org

The Phenomenon of Consciousness

Quotes from PL 217

Consciousness permeates all being, all creation, all existence -- everything that is. In your dualistic realm, you speak of consciousness and energy as if they were two separate phenomena. This is incorrect. Consciousness is a creator of energy, and energy must contain consciousness -- various aspects of consciousness, perhaps "variations" of consciousness as well as degrees. There is no physical, biological, electrical, or atomic energy that could be anywhere near as potent as the energy of direct consciousness. By this I mean the energy of thought, feeling, intent, attitude, belief.

Every thought is energy. You experience this energy as feeling. There cannot be a thought, even the most mechanical, dead, sterile, cut-off thought, that does not also contain feeling.

States of consciousness can roughly be differentiated into the following three groupings.

(1) The first and least developed is the state of slumber, where a being does not know it exists. It has no self-awareness. The apparent disconnection of inanimate matter is only temporarily frozen consciousness, as I explained in a recent lecture on the processes of creation and the psychic nuclear points. What does such consciousness "say" when it is asleep? It may say, "I do not want to know; I do not want to know me -- me in relationship to the world around me." This statement is a creative nucleus -- a statement made by consciousness, by deliberate choice and disposition. This statement brings forth an inexorable chain of events leading gradually but surely to the condensed, slowed-down state that finally becomes a "crust," hardened and apparently dead. This is what matter is composed of.

(2) The second state is self-awareness, which begins at the human level. However, even the human being whose consciousness is least developed is aware that he exists. He does know that he has needs and can, up to a degree, figure out how to fulfill these needs. He knows that he can act. Maybe his scope is more limited than the scope and power of a higher developed human personality to affect, but nevertheless there is an immense difference between him and the highest developed animal state of consciousness. The latter may have some awakening power of thinking, but self-consciousness in the sense I have described is completely lacking.

(3) This is the highest state of the three. We might call it universal consciousness, or perhaps cosmic consciousness. That is beyond the human state. In that state, all is one, there is no separation. In that state of consciousness, all is known. The innermost self is known, the Godself is known. The Godself of the personal entity as well as that of other entities is known. The truth of being is known. In that state of consciousness, you live in a state of being. But on this level of development, the state of being surpasses self-awareness; it has reached universal awareness. To put this differently and possibly more accurately: the self is recognized as being in all that exists.

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

Week 2: How the Lower Self hides behind superimposed conscience PRS15

The superimposed conscience is responsible for the hiding of the lower self, with its primitive, destructive, egotistical instincts, instead of permitting awareness of it, so that it can change and grow up.

Awareness does not mean acting upon it! Knowing right actions does not necessarily mean superimposing them on emotions that cannot yet feel accordingly. The superimposed conscience creates unreasonable and unjustified guilt feelings and, consequently self-punishment. It creates shackles that prohibit the unfoldment of productive, constructive attitudes.

The tremendous difficulty in acknowledging, facing, and coming to terms with, one's lower self, with all its ramifications, is largely due to the superimposed conscience which seems to say "If you do not obey my rules, you will be ostracized, despised, criticized, rejected." This is one of the dangerous half-truths. Although it is true that man would certainly be rejected if he gave in to his destructive impulses, it is not obeying in fear and rebellion which makes him respected, accepted and loved. Least of all can he love and respect himself under those circumstances. Healthy self-love and self-respect and, therefore, love and respect from others, are the results of freedom and maturity, with their integrity of inner and outer behavior. Genuine love and respect are called forth by genuine decency, not the superficial kind, for the sake of appearance, that comes from conformism.

He who is aware of his lower self is in a better position to cope with it, without the threat of the superimposed conscience and the inflexible dictates of the idealized self image. The former's existence never stands between his real self and productive, rewarding relationships to others. A false attitude to its, as yet inevitable, existence creates the problems -- not so much its existence as such.

Rebelling against the superimposed conscience indicates as little freedom from it as does obeying it. Obeying the superimposed conscience results in shifting the blame for failure or difficulties onto the world. Bitterness, feeling cheated, wallowing in self-pity, happen when the supposedly fool-proof outer rules are blindly obeyed and then do not work. It is extremely vexing to have sacrificed one's personal desires and needs for the sake of superimposed "decency," and then to find no rewards forthcoming.

Obeying the real conscience means to take full responsibility for one's life, one's actions and one's decisions. It requires profound thinking, weighing, discriminating, the readiness to accept and learn from one's present state of fallibility -- and, last but not least, summoning deliberately inner creative powers, endowed with the necessary wisdom, to manifest through intuitive channels.

In this last act also lies self-responsibility, by choosing this approach to the creative forces within the self. When results are not always perfect, it will not throw the person in despair. Eventually, the realization grows that the pleasant or unpleasant momentary result is not as vital as the indwelling child believes. Both alternatives offer equal possibilities for growth and elimination of obstructions, which bring ultimately a happiness and freedom way beyond the momentary desired result of the issue in question.

Challenge and meaningfulness can therefore be found in every life situation one produces with self-responsibility, full commitment and integrity. The more this is recognized and fright disappears, the shorter the duration of unpleasurable results of former destructive and

illusory attitudes.

The total understanding, in depth and width, of what faulty attitude led to the unwelcome result, brings such liberation and such an influx of renewed life force that outer results become proportionately more favorable. When this is the approach to the self and life, superimposed conscience is completely superfluous.

Quotes from The Path to the Real Self © The Pathwork Foundation 2002

Pathwork Teachers Helper Database
Spiritual and Emotional Health
Through Restitution for Real Guilt
Worksheet for PL109 by Gene Humphrey

1. Look into yourself for tendencies to **self-blame** and **perfectionism**. Explore the ways in which these tendencies interfere with **taking full ownership for your real lower self** qualities.
2. Find those lower self aspects for which **you judge yourself** especially harshly. Practice affirmations that encourage **self-acceptance** and **self-forgiveness** even with these aspects. Notice the effect after a period of time.
3. Comment on the **relationship** between accepting your real lower self and feeling secure about your real values. How is this connected to **your ability to stand up for your values and your rights**?
4. Give an example of a way in which you lose a sense of proportion when working to uncover your lower self. What happens to your **connection to your Higher Self**?
5. Can you see how your **integrity might be impaired** by not facing and accepting your lower self? Explain.
6. Look at the **double guilt** created by 1) the original unloving act and 2) evasion of that fact along with lack of restitution. Also look at the **side-effects of these real guilts**.
7. **Choose a person with which you have or have had problems**. Express unresolved negative feelings. Pray for help to find your real guilt – your lower self.
 - a. **Do you want to** (vs have to) **make restitution**? Don't do it to be 'good' or get yourself off the hook. Keep working with your resistance until it dissolves.
 - b. Make restitution. This may be an **actual interaction** with the person, a **deed dedicated to them**, or an **intention to change** a problem area in yourself. Use prayer, meditation, writing for guidance, etc., to support your intention.
 - c. Once it is done, notice the **effect on your feelings** about yourself and the **quality of your daily living**.

De-magnifying Negative Force Fields – Pain of Guilt

Quotes from Pathwork Lecture 201

It is absolutely necessary that you be totally aware of and make all the connecting links of cause and effect, of received pain and given pain and how one leads to the other and back in an endless chain reaction. It is in your power any time you wish to break this chain. When you decide to go into this area of your being; to look at it; to express your intent to avail yourself of all divine help in you, call upon this help. Become so still that you can listen or feel it, know its presence.

The apparent paradox lies, as so often in so many other areas, in that the more you hide from the pain of your guilt, the more ruthlessly you punish yourself. Conversely, it is true that the more you face and feel that pain, the less will you need to punish yourself. The negative attitude of hiding from yourself what you are doing, what you really feel, creates a negative force field that perpetuates itself in the following way: by punishing yourself for your unfaced guilt, you must stay in the very attitude that accumulates the guilt more and more. You are truly caught in one of the most tragic of vicious circles. Because you imagine that you cannot face the pain of your guilt, you cut yourself off from your heart, your center of being, and from your innermost life. You feel forever undeserving of joy. If you are undeserving of joy, your needs must remain eternally unfulfilled. If you feel undeserving and unfulfilled, you go on punishing the world for this painful frustration. You cannot dare turn to the wondrous magnificence of your inner presence to help you out of this trap because doing so would instantly fill you with light and joy. You feel that because you have given pain, you do not deserve such an experience. But how can you break the negative pattern unless you avail yourself of the power of God within you? And you cannot experience God within you without also experiencing joy, peace, and light. How are you ever going to break the vicious circle unless you use this key?

Go into your inner stillness right now. Declare that you wish to feel the pain that is held in you, as it was given and as it was received. Declare that you wish to be the beautiful person you really are. Feel both the pain of your guilt and the beauty of your real self. Thus you alter the course you have set in motion. Thus you create a new force field because you demagnetize the old one. This is the way now, my friends. As you do this, as you feel the pain of the guilt and the pain of what has been done to you, it will become one and the same pain. You will then forgive yourself, as you forgive others, as it was said in one of the greatest prayers. Then you will be free, free to let go and let God in you! Let God manifest through you more and more in your everyday life and be infused with its inspiration and wisdom, with its joy and peace.

These are not mere words, my friends. They are unshakable reality that can be verified by anyone who wishes to go on this path all the way. These are not promises, these are not abstract philosophies or principles. These are concrete actions to be put into everyday living. You will then no longer depend on others, but will be your real self, your divine self. You will therefore have true relationships, not dependent relationships. This is your ultimate fate. It is up to you how soon you make it come true. PL201

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

Week 3: Real and false guilt.

It is true that the lower self is childish, egocentric, self-concerned and knows nothing but its short range interests. It has no capacity for loving.

But it is also true that the majority of human beings possess genuine ability to love, at least to some degree. This degree would be infinitely greater, and could grow further, if false guilt would not stand in the way.

It cannot be emphasized enough that if the lower self is objectively viewed, one will not give in to its forceful claims. In fact, these claims weaken in proportion with objective recognition. Hence, the genuine love capacity is freed to unfold increasingly.

The entire universe is forever expanding -- in its breathing rhythm of expansion, restriction, and the pause between these two movements, called the static principle. The destiny of the universe is growth, outgoingness, union, integration. Each individual entity, being a universe unto itself, is endowed with identical laws and principles. If the equilibrium of these forces is disturbed, love cannot prevail. If love does not prevail, the equilibrium is disturbed, the universal principles are thrown off their tracks. Love is the key to life.

The most fundamental guilt in the human soul, on which every other variety of (real) guilt is based, is the violation of love, thereby retarding the universal flow towards expansion and union. This may seem way beyond the scope of small personal guilts, which appear too insignificant to compare with cosmic forces, laws and principles. But the apparently most insignificant personal violation of the love force is in direct relationship with the whole evolutionary process. Perception of this truth grows slowly as development proceeds.

True insight into one's participation in the universal flow and evolution brings joy and meaning to life, to one's deepest being. It also creates a sincere and free desire for restitution of real guilt. When the real self tries to communicate this urge, the undeveloped part of the personality fears the consequences and therefore tries to squelch the clamoring voice.

Restitution may mean sacrifice, giving up advantages. The selfish child objects. Restitution may mean apparent humiliation -- admitting one's wrongs, asking forgiveness. The proud child objects. In order to avoid such undesirable consequences, real guilt is looked away from, repressed. If the voice cannot be stilled, if it continues to urge and claim guilt, a frequent "way out" is to assume entirely false guilts.

At times, actual human limitations, real shortcomings, are over-dramatized. It is as though the personality were saying "You see, I admit my guilt. I make it even worse than it is -- I am so conscientious!" in the hope of thus being absolved. Or, at other times, entirely imaginary guilts are assumed. In either case, there is no recourse, unless one finds the real, hidden guilt.

One may analyze all the false guilts, all the exaggerated little failings, all the natural expressions of the childish, primitive lower self. Common sense and reason will say that such strong reactions are unjustified; that it was understandable to have felt hate and resentment for a suffered hurt; that it is human to have vindictive wishes when slighted and exploited; that it is necessary to accept and forgive oneself. Nothing will help, unless the real guilt is found and come to terms with.

Real guilt exists every time one causes hurt to others. It is inevitable to hurt one another, occasionally, but there comes a point when the hurt inflicted must be felt by the inflictor.

Real guilt exists for any of the pseudo-solutions. If another person is used as an instrument to enhance one's own glory, even while being submitted to, appeased and served, his own needs for warmth and understanding of what he is really like are disregarded; his own vulnerabilities overlooked.

Real guilt may be a selfish action by which another's rights are violated. It may be a general emotional attitude due to which one withholds from others what they often desperately seek. Real guilt is not only caused by commission, but also by omission.

The act itself never determines real or false guilt; nor even right or wrong. The identical act can have completely different connotations. In one instance, under certain circumstances, it can be a loving act, and, therefore, a liberating experience for all concerned. In another instant, the identical act can be petty and degrading. Outer appearance is no measuring rod for the inner value.

The time will come when each one of you is ready to face real guilt -- face it in the mature way which does not weaken; it does not increase feelings of inadequacy; it does not shatter the personality, knowing that it can bear to face what it has afflicted onto others. Thus it is strengthened, and self-respect increased. Dignity grows in proportion, in spite of the momentary pain to face the pain one has given to others. However, if you are not ready to do so because you fear restitution, it is so much healthier, so much more liberating to admit this fear and, nevertheless, be willing to look at real guilt. Vagueness is poison, for it breeds confusion and anxiety. Regardless of what you do or do not do, awareness should be cultivated. PRS15

Quotes from The Path to the Real Self © The Pathwork Foundation 2002

Fundamental Guilt for Not Loving: Obligations PL108

You may recall that I said that these 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.

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

Fundamental Guilt for Not Loving – Obligations

Worksheet by Gene Humphrey for PL108

“Whenever you feel undeserving of happiness my friends, you need to discover specifically where and how you do not love.” PL108

1. Search for feelings of **not deserving happiness**, success, etc. Do you have feelings of guilt? About what? Can you trace these ‘little guilts’ back to a **basic guilt about not loving**?
2. 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**.
3. In what areas does your guilt for not loving **prevent you** from *asserting yourself* and /or seeking what you most desire?
4. 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?
5. Describe a **real situation in your life** in which your *unlovingness prevents you from making a legitimate confrontation*.
6. 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*?
7. 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*.

“All religions have always taught that love is the key to life. Without love, nothing counts.” PL108

Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me?

Quotes from Pathwork Lecture 49

In every image you will find inferiority feelings, guilt feelings, hostility, hate, aggression, ignorance, resentment, childish selfishness, fear, and a few other obstructive forces. In the more primitive person, all these traits manifest outwardly and are directed towards the outer world.

As the human being develops from incarnation to incarnation, he finally realizes that it is considered bad and wrong and therefore a disadvantage for him to show these feelings openly. Thus he keeps hidden what belongs to the destructive forces, thereby creating obstructions and conflicts way down in the depth of his being (contrary to the surface manifestation of the more primitive person).

As long as you try to push these feelings away because of an outer or inner "must," you cannot succeed. This "must" indicates not only forcing yourself -- and, as you know, emotions do not respond to compulsion -- it also indicates an impure motive. In other words, you want to do away quickly with undesired and unadmired tendencies because they do not make you appear in a good light. Such a motive is the proof of the same selfishness you want to do away with

There is no image in which guilt is not somewhere interwoven. First of all, it is important to understand that there are two kinds of guilt. There is the unjustified and the justified guilt. It is often true that unconsciously a person uses the absurd, the unjustified guilt as a shield and hides the true guilt behind this unjustified guilt. Why? Because deep down you know that what you blame yourself for is ridiculous. It is as though you want to say, "You see, I declare myself guilty, but I have no reason." You cannot get rid of the gnawing voice of that which should really be acknowledged, faced, and changed. Yet you do not want to do so, hence you look unconsciously for something you cannot be blamed for. Thus you argue with that voice in you, trying to convince it that it has no reason to bother you. Of course, all this happens unconsciously. In fact, the true guilt may be infinitely smaller or less than the absurd guilt you use as a wall to hide behind.

What are absurd guilts? Most of all the guilts you all feel because you are not perfect. It is commendable to want to become that. It cannot be recommended enough that you should try to replace hatred, resentment, and aggression with love and unselfishness. But before you can do that, you have, first of all, to acknowledge your present state of development, your present inability to feel different, not wanting at once to be more than you are at this moment. If you feel guilty because you are still what you are, you obstruct the very goal you want to attain. With this I simply want to stress that it is an unjustified guilt to blame yourself for not being perfect now. PL49

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

Week 4: Restitution for real guilt

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.

You will be astonished at the rightness of the indicated course. You will feel at peace, even before you are ready to take the step. Whether this step means an outer or an inner act, a confession or apology, a change of attitude towards a particular or towards all human beings, does not matter. The beneficial effect of such a deep insight on the whole personality, on the character structure, on the psyche, cannot be conveyed in words. It is as though the entire inner organism has been purified and all the forces and energy currents are vibrantly alive. He who experiences it will know and feel that the vibrations of his subtle bodies have changed. He may still be a limited human being, endowed with faults and weaknesses, with unresolved inner problems, but whenever this point is reached, a transition occurs.

When this happens varies with each human being. Some reach it at a comparatively early stage of the path. Others only after they resolved a major portion of the worst distortions. At this point, a higher degree of spiritual awareness has been attained, which manifests in many distinct and subtle areas of living, not the least of them being that the whole person has a surging yes current towards life and happiness, which is now "allowed."

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.

Quotes from The Path to the Real Self © The Pathwork Foundation 2002

**Spiritual and Emotional Health
Through Restitution for Real Guilt**
Worksheet for PL109 by Susan Thesenga

First phases of Pathwork:

- Self-purification -looking at faults, etc.
- Looking at the self without labeling it "good" or "bad" - importance of not moralizing, harm of perfectionism
- Necessary step because it is so difficult to look at the lower self
- Difficulty in accepting any real guilt (would rather produce lots of false, exaggerated guilt than own any real guilt)
- Importance of man learning to accept and forgive himself; stop condemning himself

To be ready for next phase, must be organically ready to:

- Face real guilts. Need resiliency in accepting lower self.
- If approaching something you aren't ready to accept, then create over-reaction of despair, hurt, self-abasement, or a feeling of injustice.
- Accept difficulty of allowing self to be good AND bad, rather than go to one extreme or the other.

Neurosis or psychological problems are simply a result of not facing lower self, carrying burdens of unrestituted real guilts.

- Double guilt: 1) actual selfishness and lack of love/ then 2) evasion and self-deception and hypocrisy about 1)
- Produces false guilt: sense of weakness and ineffectiveness, lack of self-respect, feelings of insecurity and dependency on others (as result of not accepting yourself)

True restitution: each person needs to find appropriate act(s) of restitution

- Finding and facing Lower Self aspects calmly and proportionately
- Restitution, in two phases:
 - 1) expression to another human being so cease to carry it alone and
 - 2) finding a way to make good, to atone

Connection Between Ego and Universal Power PL152

Every individual consciousness is universal consciousness. It would not be correct to state that it is a part of it, for a part implies it is only a little of it, a fragment of a whole. Wherever consciousness exists at all, it is all of original consciousness.

When man begins to become aware of the life principle's ever present nature, he discovers that it has always been there but that he has not noticed it because he was under the illusion of his separate existence. Therefore it is not entirely accurate to state that, "it manifests." It would be correct to say, "man begins to notice."

The separated state finds itself in the dualistic way of life in which it seems "logical" that the more one gives, the less one has, and the more depleted one becomes. This is the result of the illusion that the outer ego is all there is to individuality. This is the root of the fear to let go of all tight ego defenses.

By the same token, he who begins to experience these powers and energies also begins to notice, first only here and there, but more and more steadily, the influx of an inspirational intelligence that seems to be much vaster than anything he knows of in his outer intellect. Yet it is essentially his "best self." It first seems to be a foreign power, but it is not. It only seems so because these channels had been clogged up -- due to ignorance of their existence, due to not even considering their possibility, due to the personal little lies and self-deceptions. This vaster intelligence manifests as inspiration, guidance, and a new form of intuition that comes not in a vague feeling, but in concise words, in definite knowledge, graspable and translatable into daily living.

Everyone who first comes in contact with the universal life center he is, can only do so when he is real -- whatever this may mean now. Hence, before this experience is possible, he encounters this phenomenon of shame and nakedness. Meeting this momentary real self is far from "perfect." This is not a dramatic experience, yet it is a crucial point. For what you are now contains all the seeds, all the potentials, all the material you can ever need in order to live deeply and vibrantly. That which you are now is already now this universal life power. Every conceivable power and possibility is contained in it. Yet you are what you are now. What you are now is not shameful because of your faults; it is much more shameful (it seems to you) in its immediate, existential reality that seems so naked.

The shame of one's own nakedness in regard to one's self as it is now, is the deep symbolism of the story of Adam and Eve. The nakedness of reality is paradise. For when that nakedness is no longer denied, a new blissful existence can begin, right here and now, not in another life in the beyond. But it takes some acclimatizing after one has become aware of the shame. It takes a path within the path in order to become more and more conscious of the subtleties involved here and of the habit in which one is steeped in covering up one's inner nakedness. PL152

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

Study Guide prepared by Jan Rigsby: 2014