

Pathwork Lecture 109: Spiritual and Emotional Health Through Restitution for Real Guilt

1996 Edition, Original Given December 7, 1962

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

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03	<p><i>Greetings, my dearest friends.</i></p> <p><i>Divine</i></p> <ul style="list-style-type: none"><i>• blessings and</i><i>• love</i> <p><i>are with you</i></p> <ul style="list-style-type: none"><i>• tonight,</i> <p><i>and [i.e., and with you]</i></p> <ul style="list-style-type: none"><i>• on this path</i> <p><i>all the way.</i></p> <p><i>I welcome also</i></p> <p><i>the new friends who are here tonight for the first time.</i></p> <p><i>This lecture may not be easy to follow,</i></p> <p><i>because the material</i></p> <p><i>is particularly directed to areas of the psyche</i></p> <p><i>that are accessible</i></p> <p><i>only after</i></p> <p><i>certain obstructions have been dissolved by this work.</i></p>

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*My friends on this path
have done very intensive work
and have reached these accessible areas [i.e., have reached these areas
of the psyche accessible to the material contained in this lecture].*

*For them [i.e., For my friends on this path who have done very intensive work]
my words can*

- bypass
mere intellectual understanding*
- and*
- reach
the underlying
emotional layers.*

*Nevertheless,
it may be that the new friends who have come for the first time
may
feel
an echo
here or there in their souls,
which may give them
the incentive
to start on a similar road of
self-finding.*

*Such a way [i.e., Such a way of self-finding]
is*

- not as*
- easy and*
- painless*
- as it may appear,*

*yet it
is really
the
only way
that leads to fulfillment.*

04

*In my last lecture [see Lecture 108:
Fundamental Guilt for Not Loving – Obligations]
we discussed
real guilt.*

Quite a long time ago [See Lecture 49: Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me?, given nearly four years earlier on April 10, 1959]

I explained the difference

between

• real guilt

and

• false guilt,

but at that time

it was not possible to go into the subject in more detail,

because you were not ready then, my friends.

Many areas of

your psychic life

had to be

• explored and

• understood

before it was possible to

• face and

• come to terms with

• the real guilt

that always lies behind

• the false one [i.e., behind the false guilt].

05

However,

not all of my old friends

will immediately

be able to go into this phase of the pathwork.

Sooner or later

you will come to this point,

provided

you proceed in your sincere endeavors.

Once you have

groped your way through

the maze of your various

• images and

• misconceptions,

you

will

be able to come face to face with

your real guilt.

06

*In all the time we have spent together,
we have essentially worked through
two major phases
in which, of course,
there are some subdivisions.*

*When we first started
I told you about the importance of
self-purification.*

*I said that this [i.e., that self-purification],
indeed,
is*

- *the real
meaning of life*
- and*
- *the way of
self-fulfillment.*

*Then came the next phase,
in which we quite deliberately
shied away from
even using such a word as
• purification;*

*we were concerned with
looking at the self
without the thought of
• "right"
or
• "wrong."*

*There was a good reason for this [i.e., a good reason for NOT looking at the self
through the lens of "right" or "wrong"].*

07

*The most difficult thing for a human being
is to face*
• *the lower self,*

and
it is in connection with
• *the lower self*
that
• *real guilt*
exists.

You go to
any length
to avoid facing
the lower self.

Perhaps you are
• *capable and*
• *willing*
to face
parts of it [i.e., to face some parts of the lower self],
yet certain
other parts [i.e., yet certain other parts of the lower self]
you are
absolutely
unwilling to accept.

You are
• *so frightened by*
the possible implications [i.e., by the possible implications should you
find these certain other parts of the lower self],
and
• *so eager*
to be better than
you can possibly be at the moment,
that you would
rather
produce much worse
• *false guilt,*
than
accept the tiniest
• *real guilt*
belonging to the area of the lower self
that you are unwilling to tolerate.

	<p><i>This condition [i.e., THIS CONDITION of fear of the possible implications of real guilt, and eagerness to be better than you can possibly be at the moment, a condition that leads you to produce much worse FALSE guilt than accept the tiniest REAL guilt belonging to the area of the lower self that you are unwilling to tolerate]</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><i>• quite general</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• very important to recognize.</i> <p><i>It [i.e., This condition]</i></p> <p><i>is still</i></p> <p><i>vastly underestimated.</i></p>
08	<p><i>In order to become capable of facing your lower self in its entirety,</i></p> <p><i>you must first learn</i></p> <p><i>to</i></p> <ul style="list-style-type: none"><i>• accept</i> <p><i>and</i></p> <p><i>to</i></p> <ul style="list-style-type: none"><i>• forgive yourself.</i> <p><i>For that very reason [i.e., Because you must FIRST learn to ACCEPT and to FORGIVE yourself]</i></p> <p><i>we remained</i></p> <p><i>for a considerable time</i></p> <p><i>in what we might term</i></p> <p><i>the second major phase</i></p> <p><i>on our path together [i.e., the second major phase where we did NOT mention “purification” and tried NOT to look at the self with the thought of “right” or “wrong” in order that you could learn to accept and to forgive yourself].</i></p>

- *Accepting*
- and*
- *forgiving*
means to
 - *recognize*
and then
 - *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,*
 - *to make restitution*
for them [i.e., to make restitution for your real guilts]
- and*
- *to purify yourself,*

while, on the other hand,
I emphasize
how dangerous

- *perfectionism,*
- *self-condemnation,*
- *moralizing, and*
- *false guilt feelings*
are.

09

*You see, my dearest friends,
to the degree that*

- *perfectionism and*
- *self-condemnation*

*exist,
to that degree
you cannot accept
your lower self.*

*For in that
perfectionism,
as I said many times before,
you will drive yourself into a
false
perfection
that is*

- *superimposed*
- and therefore*
- *destructive.*

Only when you have the

- *courage and*
- *humility*
- *to*

*be
what you
are,*

- *to calmly*

*accept yourself
as you are,
will you have the
resiliency
to accept
the lower self
as it actually is.*

*Only then [i.e., Only when you have the resiliency to
accept the lower self as it actually is]*
can you

- *accept*

the real guilt
and

- *make up for*

it [i.e., and make up for, or make restitution for your real guilt].

*Accepting
the real guilt
makes it possible*

- *to accept
your
real values,*

even

- *to become
profoundly aware of
them [i.e. EVEN to become PROFOUNDLY aware of
your REAL VALUES].*

*This [i.e., Because accepting the REAL GUILT makes it possible
to become PROFOUNDLY aware of your REAL VALUES]*

*is why it is
so important –
[important, that is,] for as long as one deals with
these personality levels –*

*to shy away
from*

- *any implications of*
 - *sinfulness,*

indeed from

- *anything that might even
remotely
appear as*
 - *condemnation,*

*so as
not
to encourage
the tendency of
perfectionism
in yourself.*

10

*On the whole,
you are ready now to proceed a step further.*

*Some people may be
very near the phase in which
they become
organically ready
to face
their*

- *real
guilt,*

*while others
may still be
struggling
to recognize
their*

- *false
guilt.*

*They [i.e., Those who may still be struggling to recognize their FALSE guilt]
are still hindered*

- by*
 - *self-condemnation,*
- by*
 - *weaknesses and*
 - *the paralysis of their faculties,*
- by false*
 - *impressions and*
 - *concepts,*

*and even
by the opposite of self-condemnation, namely,
• self-justification.*

*They
are caught in
their accusations of
others,
or in a kind of
weakness
that allows
others
to*

- *exploit and*
- *take advantage of
them.*

*Such
inability
to assert one's self
by standing up for one's
rights*

*may
appear to be
the very opposite of
evil.*

*Even if you have
recognized
that such submissiveness [i.e., such inability to stand up for your rights]
is unhealthy,*

*emotionally
you cannot yet
experience
the strong connection
of this paralysis [i.e., the strong connection of this paralysis that is
caused by your inability to stand up for your rights]*

*with
unrecognized facets
of the lower self,
about which
you feel
real guilt.*

*Those friends
who are not quite ready
to come to this deeper core
will get there too,
if only they persevere.*

*But to
force
the facing of
real guilt
before
the readiness
manifests naturally in your private work,*

would either

- find you completely closed up,*
- or else it*
 - might crush you.*

11

Resiliency
in accepting
all the aspects
of your lower self
can be cultivated
even before
your personal pathwork leads you to them [i.e. even before
your pathwork leads to those aspects of your lower self].

It is
not as difficult to achieve [i.e., to achieve this resiliency]
as my earlier words may indicate.

- **Self-exploration and**
- **facing lesser "evils"**
make the psyche
strong enough
to face
very
unflattering truths.

Such strength [i.e., Such strength enabling you to face **VERY** unflattering truths]
can be cultivated
by the right kind of

- **meditation and**
- **thought process,**

and the proper observation of

- **your reaction**

whenever you come close to this phase.

When you

- **observe your oversensitivity and**
- **see**
 - **how easily hurt you are,**

and

- **how you give in to the temptation**
to pamper yourself
by the
very strong reaction
of hurt
you produce,

then you have an indication of
how you, too,
shy away from
fully facing
your lower self.

12

Question 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 exist side by side with***
- the constructive ones?"***

If you

- cultivate your wish for
self-knowledge
daily***

and

- mean it [i.e., and MEAN your wish for self-knowledge]
sincerely,***

***your extreme reaction
to certain destructive tendencies,
which you have so far
only vaguely sensed,
will yield to
a calm observation of yourself.***

***This very attitude [i.e., This very attitude of being able to CALMLY observe yourself]
is the prerequisite
to creating the resiliency needed
to face yourself
in utter truthfulness.***

***It [i.e., This very attitude of being able to CALMLY observe yourself]
requires***

- you to maintain
a sense of proportion,
or even better,
• the honest acknowledgement that
you do tend to lose
your sense of proportion.***

13

*When you approach
certain trends
you are not ready to accept in yourself,
you produce,
almost artificially,
an overreaction
of*

- *despair,*
- *hurt,*
- *self-abasement, or*
- *a feeling of injustice.*

*You forget,
at least emotionally,
that it is
very possible
for one to be a*

- *decent and*
- *good*

*person
and simultaneously*

- *the opposite [i.e., be the OPPOSITE of a decent and good person]
in some respects.*

*You fluctuate
between
the extremes of
either
being*

- *good*

or

- *bad,*

*rather than
seeing
both*

- *the good*

and

- *the bad.*

It is this

- *"and"*

instead of the

- *"or"*

that you have to keep in mind.

If you thus [i.e., If you move from the attitude of BEING EITHER good OR bad to the attitude of SEEING the GOOD AND the BAD aspects in you and thus] continue facing areas of yourself you have never faced before, the experience [i.e., this experience of facing areas of yourself you have never faced before] will not be a crushing one at all.

You need to come to that, my friends, if you really want to become

- *healthy and*
- *strong.*

14

Let us now for a moment consider the corroding effect that not facing

- *the lower self and*
- *real guilt*

has upon your

- *personality,*

your

- *life,*

and upon

- *those around you.*

What

traditional

- **psychiatry or**
- **psychology**

today terms

- **neurosis**

or a

- **psychological problem**

is nothing more than

- **the evasion of
the lower self.**

Or, to put it in different words,

*it [i.e., what is called neurosis or a psychological problem
in traditional psychiatry or psychology]*

is

- **the non-facing
of those areas of your being
where
your integrity is impaired.**

Unfortunately,

*this fact [i.e., this fact that what is called neurosis or a psychological problem
in traditional psychiatry or psychology is actually the evasion of the
lower self, or is the non-facing of the lower-self areas of your being
where your integrity is impaired]*

**is not sufficiently recognized,
but in time it will be.**

Psychology has already recognized

the phenomenon of

false guilt

accompanied by

- **weakness and**
- **paralysis**

and

- **the subsequent impairment of
inherent productive faculties.**

	<p><i>It [i.e., Psychology or psychiatry]</i> <i>has</i></p> <ul style="list-style-type: none">• <i>not yet, or</i>• <i>not fully,</i> <i>understood</i> <p><i>the underlying cause [i.e., underlying cause of what they call neurosis or psychological problems],</i> <i>which basically is</i> <i>always</i> <i>the refusal to face</i><ul style="list-style-type: none">• <i>the lower self,</i><i>and</i><ul style="list-style-type: none">• <i>its consequence [i.e., and the refusal to face the consequences of refusing to face the lower self]:</i>• <i>carrying the burden of</i> <i>unrestituted real guilt.</i></p>
15	<p><i>Certain people</i> <i>tend to compensate for</i> <i>their real guilts</i> <i>by letting themselves be exploited.</i></p> <p><i>It is true that</i> <i>if this compensation [i.e., IF this compensation for their real guilt by letting themselves be exploited]</i> <i>takes place</i> <i>on a superficial level,</i></p> <p><i>more harm occurs</i> <i>than good,</i> <i>because</i><ul style="list-style-type: none">• <i>the mask self,</i>• <i>the idealized self,</i><i>and</i><ul style="list-style-type: none">• <i>the tendency to self-deception</i><p><i>all have to be eliminated</i> <i>before</i> <i>one can face</i> <i>real guilt</i> <i>productively,</i> <i>with a sense of proportion.</i></p></p>

	<p><i>Therefore, one has to</i></p> <ul style="list-style-type: none"><i>• proceed with caution,</i><i>• use proper timing in approaching this deepest cause of</i> <ul style="list-style-type: none"><i>• human unhappiness and • disease of soul.</i> <p><i>As long as worldly psychology seeks for other causes than impaired integrity,</i></p> <ul style="list-style-type: none"><i>• real cures [i.e., real cures of what worldly psychology calls neurosis or psychological problems]</i> <p><i>will not take place, only</i></p> <ul style="list-style-type: none"><i>• occasional alleviation of symptoms [i.e., only occasional alleviation of SYMPTOMS of neurosis will take place].</i>
16	<p><i>The first necessary step is a thorough understanding of what disregarding your lower-self trends does to you.</i></p> <p><i>Not facing these afflicted areas [i.e., Not facing and thoroughly understanding areas of your life afflicted by your lower-self trends]</i></p> <p><i>will render you helpless when it comes to dealing with the creations of your lower self-trends.</i></p>

	<p>Thus you load a double guilt upon yourself:</p> <p>the first caused by</p> <ul style="list-style-type: none">• actual selfishness and• lack of love, manifesting in<ul style="list-style-type: none">• deed,• thought, or• feeling, <p>and the second by the</p> <ul style="list-style-type: none">• self-deception and• hypocrisy of pretending the opposite [i.e., pretending generosity, selflessness and love], <p>and</p> <ul style="list-style-type: none">• not making restitution for the original fault [i.e., and not making restitution for the original fault of selfishness and lack of love].
17	<p>Such double-edged guilt produces</p> <ul style="list-style-type: none">• false guilt [i.e., the false guilt for not being already perfect], accompanied by<ul style="list-style-type: none">• a sense of<ul style="list-style-type: none">• weakness and• ineffectiveness, <p>and</p> <ul style="list-style-type: none">• a lack of self-respect that causes feelings of<ul style="list-style-type: none">• insecurity and• inferiority.

Consequently
you make your
damaged self-respect
depend upon others [i.e., you depend upon others to give you respect
and give you a sense of security].

This dependency [i.e., This dependency on others to give you respect and security]
has a weakening effect,
since it
leads to

- **submissiveness and**
- allows one to**
- **be exploited.**

You know of course
that
all of these tendencies [i.e., that all these lower-self tendencies]
are
not
out in the open.

They [i.e., All these lower-self tendencies]
have to be explored and understood
in the second major phase [i.e., the second major phase, which is
accepting and forgiving all of your lower-self aspects and trends].

It often takes considerable time
to even become aware of

- **the false guilt,**
- let alone**
- **the real one.**

18

The various means you employ
to gain acceptance from
others –
many of which have been found in the course of this work –
are always the result of
not accepting
yourself.

*It is impossible
to accept yourself
until
you have come to
the very worst in yourself.*

*Only then [i.e., Only when you have come to face and accept
the very worst in yourself]
can you
accept
your whole being;*

*only then [i.e., only when you have come to face and accept
the very worst in yourself]
will you
truly be convinced of
the good in you –
and you will therefore
no longer need from others
what no one can give you but
yourself.*

*The desperate struggle
to be accepted by
others
in lieu of
self-acceptance
impairs your integrity
even further.*

*In some subtle way
it always causes you
to betray
• yourself and
• others,
to sell
• your soul.*

19

*Needless to say,
this self-betrayal
is bound to make you
more*

- *egocentric and*

more

- *closed up*
toward
 - *others,*
- *yourself, and*

to

- *the universal forces.*

*It [i.e., Self-betrayal]
decreases
your awareness of*

- *life and*
- *reality.*

*It [i.e., Self-betrayal]
causes you
to go through life
with*

- *closed eyes, and*
- *bound*
 - *hands and*
 - *feet.*

*In short,
it [i.e., self-betrayal]
cripples
the best in you
that could only
begin to truly unfold
if
you stopped
the self-evasion.*

It [i.e., Self-betrayal]

- ***prohibits,***
- ***impairs, or***
- ***dilutes***

your capacity

to

- ***communicate and***

to

- ***love.***

This capacity [i.e., This capacity to communicate and love]

is there

by nature,

and your evasion

cripples

***its unfoldment [i.e., cripples the unfoldment of this natural
capacity to communicate and love].***

Therefore,

you are

inwardly torn.

The inner conflict

confuses you

because

you are not aware of

its real cause.

***The result
is imbalance:***

either you

- lean over backwards
to allow others
to take advantage of you,
which is a
false way
to atone for
the real guilt,***

or you

- become
• defensive and
• defiant
because you vaguely
feel guilty,
without being able to put your finger on it.***

***You do not know
why***

***you should feel that way [i.e., You do NOT know WHY
you should feel vaguely guilty]***

***and you become
angry at***

- yourself and
• the world***

for these vague pangs of conscience.

20

***Take any of the aspects we have worked through in the last few years
and try to link them up
with what I am saying tonight.***

In doing so

you will gain

***a more profound understanding of
the psychological aspects
of your***

- real and
• false
guilt.***

- **Self-respect and**
- **self-assurance**
can not exist
when you hide from
seeing
your impaired integrity [i.e., integrity impaired by self-betrayal,
integrity impaired by relying on acceptance by others
to compensate for NOT accepting yourself].

When, however,
you courageously face
the impaired part in yourself [i.e., the part impaired by relying on its
acceptance by others to compensate for NOT accepting it yourself],
you will
repair damage
that cannot otherwise
be repaired [i.e., damage that cannot be repaired other than by
courageously facing the impaired part in yourself] .

In order to muster
the necessary

- **courage and**
- **concentration,**
you have to understand fully
its corroding effect
on
 - **your life,**
on
 - **the best that is in you.**

Seeing this [i.e., Seeing the corroding effect your hidden guilt has on your life
and on the best that is in you]
will give you
the incentive
to look at
the hidden guilt in yourself.

21

When I say
incentive,
what do I mean?

*You hear a lecture
and you wait vaguely
for something to happen,
never realizing that
you
are in the driver's seat,
if only
you took the wheel.*

*And you can do this [i.e., And you who are in the driver's seat can take the wheel]
when you
look at
your reactions.*

*You can
make the effort
to use*

- will,*
- concentration, and*
- acute self-observation*

*to detect the subtle –
and sometimes not so subtle –
reaction
of shying away from
facing yourself
in this touchy area [i.e., this touchy area of your life
where you do not accept yourself].*

*Observation
will enable you
to remove your blindfolds [i.e., blindfolds that keep you from seeing your
lower-self aspects and their destructive impact on your life],
which are
not at all
unconscious.*

*They [i.e., These lower-self aspects and trends that you do not accept in yourself]
manifest in many ways,
every day.*

*If you will just
point your finger at them [i.e., point your finger at these lower-self aspects
and trends that you do not accept in yourself],
you will,
by that very action,
remove them.*

22

By following the incentive,

I mean

the attitude

of discovering

• your disproportionate

• hurt

at any suggestion of

certain negative trends,

and

• your disproportionate

• fear [of]

and

• rebellion against

such implications [i.e., fear of and rebellion against any

implications that you in fact HAVE lower-self
aspects and certain negative trends]

whether [i.e., whether such implications are]

coming

from

• others or

from

• yourself, or

simply through

• certain events of your daily living.

Also,

look at your disproportionate reaction

that says,

"Now I am

no good,"

which might

not be thought of

in these exact terms [i.e., not in the exact terms of

"Now I am no good"],

but when you translate your emotions,

this [i.e., "Now I am no good"]

is what it amounts to.

23

*Now let us consider
the next step.*

*Once you have arrived
at the healthy self-acceptance
in which
you fully face*

- *your real guilt and*
- *certain hitherto hidden aspects of your lower self,*

what then?

*It is
not sufficient
merely to recognize it [i.e., not sufficient merely to RECOGNIZE your real
guilt and certain hitherto hidden aspects of your lower self],
although that comes first.*

*To enable you
to go through this first step [i.e., the step of recognizing and accepting your
real guilt and certain hitherto hidden aspects of your lower self]
you have to remember
again
and again
that you are
not
forced*

- *to take any action,*

or

- *to make any change that you are
not wholeheartedly willing to undertake,
and not [i.e., and not forced to make a change]
because*
 - *I say so,*

or

- *some spiritual law exists.*

Obeying

- *an authority or*
- *a law*

*is
not
a free action
that can possibly produce [i.e., obedience is not a free action
and cannot possibly produce]
any constructive effects.*

*But the time will come
when you will
truly want
to make good,
even though
it may mean
overcoming a resistance.*

*So begin to penetrate the wall of evasion [i.e., the wall blinding you to real guilt]
by realizing
that you*

- are a free agent;*

that you

- should act
only if such action
is freely chosen;*

*and
that it is better to*

- see [i.e., better to see good action]
and refrain [i.e., and refrain from taking the good action you see]*

than

- not to see [i.e., than NOT to see good action]
and refrain
from good action.*

*It is very important for you to know
that you will
not be punished for*

- knowing*

and yet

- not acting on
the knowledge.*

*Sufficient awareness
will eventually
make you
wish
to go through the action
that makes restitution
for past guilt.*

24

*What I will say now
is applicable
to the time
when you will have arrived,
in full independent freedom,
at the stage of
wishing
to make restitution.*

*In fact,
when this stage is reached
through organic
• growth and
• development,
such a possibility [i.e., such a possibility to make restitution for past guilt]
will be
welcomed
by you.*

*Without such a possibility [i.e., Without such a possibility
to make restitution for past guilt]
you may remain
in despair,
falsely believing
that
• wrongs
cannot be made good,
that
• you
cannot atone for them [i.e., that you cannot
atone for your wrongs].*

*Your belief [i.e., Your belief that you can NOT atone for your wrongs]
is often
an unconscious reason
for
not facing the guilt.*

*One
can
make restitution [i.e., One CAN make restitution for one's wrongs]
when one
really wants to.*

25

Now, how can this be done [i.e., How can one make restitution for one's wrongs]?

*There is
no ready-made formula:
there never can be
for a reality
which*

- is dynamic*

and

- knows infinite varieties.*

*Restitution
is comparatively easy
for*

- obvious wrongs
one has inflicted,*

*but it is
not so easy to make restitution
for*

- subtle attitudes and*
- emotional reactions.*

*In the former case [i.e., for obvious wrongs one has inflicted]
atonement can take place, for example,
by talking to the wronged person in candor.*

*This [i.e., Simply talking it out with the wronged person in candor]
in itself
may take away the wrong,
because
the other person
will no longer feel*

- unjustly treated,*

and

- confused.*

*In other instances,
in addition to
talking it out,
certain productive actions on your part
may be indicated.*

What those [i.e., After talking it out, what those productive ACTIONS on your part] should be will come to your mind when you search for inspiration in a spirit of sincerity.

Do not do it [i.e., Do not take those productive actions] in a spirit of superficiality, glibly disposing of a duty done.

In both cases –

- only talking it out,***
- or***
- talking it out with subsequent action –***

it will

- relieve a hurting heart,***
- heal a festering sore.***

Beware of undertaking any action before you are fully convinced of your desire of doing so.

Ask about

the **how** [i.e., Ask about the HOW best to make restitution by action] in prayer and open yourself.

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 [i.e., find the RIGHT ACTION to take].

*But as long as
you do not want to
face the pain
you have inflicted [i.e., the pain you have inflicted upon others],
you cannot
truly
want to make good for it.*

*Moreover,
because you do not
want to become aware of the pain
you have inflicted [i.e., the pain you have inflicted upon others],
you do not
want to face
your lower self
in its entirety.*

26

When the issues are

- *not clear-cut,*

when it is a question of

- *subtle emotions or*
- *indirect results,*

*such as when, for instance,
you are*

- *withholding and*
- *withdrawing,*

*you will still find ways
to make up for
the wrongs committed.*

*You can
 inflict pain
 by not daring
 to give your best,
 be it due to*

- *fear,*
- *cowardice,*
- *pride,*
- *betrayal, and*
- *other misconceptions,*
all of which would
- *leave others*
in need,

and

- *increase*
their sense of unworthiness.

*These
 subtle effects of your behavior*

- *are more difficult to determine*

and

- *are also not so simple to retribute.*

But

- *if your heart*
is sincere,

and

- *if, after working through all the stages that lead to this point,*
you do have
a deep desire to make restitution,
then that very desire [i.e., that very desire to make restitution],
uttered in

- *prayer and*
- *meditation,*

will make you find the way.

*Even if you no longer have the opportunity
 to make good
 with the person you have shortchanged,
 the cultivation of
 the ability of giving your best –
 rather than deliberately hampering it as before –
 will make for restitution.*

*If
others
now profit from this new-found ability
that, too,
is restitution!*

*You will
deeply feel
the truth of this.*

*If you voluntarily
give up
your wall of isolation,
and thus
let the richness of
your inherent being
stream onto others,
that
is restitution.*

27

*In short, my friends,
two major steps are necessary
for you to
free yourselves
of the crippling effects
of*

- real guilt and*
- unrecognized aspects of the lower self.*

The first is [i.e., The first of the two step to free yourselves of the crippling effects of real guilt and unrecognized aspects of the lower self is]

- *finding and*
- *facing*

these aspects [i.e., finding and facing these aspects of real guilt and unrecognized aspects of the lower self],

- *calmly*
- and*

- *proportionately,*
- without*

- *self-condemnation or*
- *self-justification,*

yet fully taking responsibility for any wrong

you have done

- *inadvertently,*
- *directly or*
- *indirectly,*

by

- *commission or*
- *omission.*

It is necessary

to penetrate through all the false guilts going through

- *the paralysis and*
- *the weakness*

as well as

searching

in the areas

where you

are exploited

by others.

You will then come to face

what you have

kept "private" so far.

	<p><i>The second step is [i.e., The second of the two steps to free yourselves of the crippling effects of real guilt and unrecognized aspects of the lower self is] restitution, which is often subdivided into first</i></p> <ul style="list-style-type: none"> • <i>expressing the real guilt to another human being so that you cease to carry it alone,</i> <p><i>and then</i></p> <ul style="list-style-type: none"> • <i>finding a way to</i> <ul style="list-style-type: none"> • <i>make good and</i> • <i>atone.</i>
28	<p><i>If you keep doing this, my dearest friends, not just</i></p> <ul style="list-style-type: none"> • <i>in one single act,</i> <p><i>but</i></p> <ul style="list-style-type: none"> • <i>in a constant process of increased awareness,</i> <p><i>the result must be</i></p> <ul style="list-style-type: none"> • <i>a growing selfhood and</i> • <i>a sense of integrity</i> <p><i>that leads inevitably to</i></p> <ul style="list-style-type: none"> • <i>self-respect.</i> <p><i>The process [i.e., This constant process of increased awareness concerning your real guilt and unrecognized aspects of the lower self] will give you a power you have never known to exist.</i></p> <p><i>It [i.e., This constant process of increased awareness concerning your real guilt and unrecognized aspects of the lower self] will enable you to become independent of the dire need for recognition by others which makes you sell your soul.</i></p>

*It [i.e., This constant process of increased awareness concerning
your real guilt and unrecognized aspects of the lower self]*

*will give you
the ability
to freely express yourself
without*

- *inhibition,*

with

- *your best faculties*

right at your disposal.

You will

- *communicate and*
- *relate, and*
- *assert your rights*

*without the gnawing feeling
that you have
not really conveyed
what you wished to be understood.*

This will give you

a new

- *energy and*
- *vitality*

*in your daily life,
making you capable of
fully living.*

*It [i.e., This ability to communicate and relate, and to assert your rights without the
gnawing feeling that you have not really conveyed what you wished to be
understood that comes from this constant process of increased awareness
concerning your real guilt and unrecognized aspects of the lower self]*

will also provide you with the

- *stamina,*
- *flexibility, and*
- *resiliency*

*to meet life
in all its aspects –*

- *making the best*
of the difficulties

and

- *fully enjoying life's offerings.*

In other words, my dear ones,

this [i.e., this ability to communicate and relate, and to assert your rights without the gnawing feeling that you have not really conveyed what you wished to be understood that comes from this constant process of increased awareness concerning your real guilt and unrecognized aspects of the lower self]

is

the final cure of the soul.

Needless to say,

it is not easy to come by.

It will take

considerable time

to get you all

through the temptation

of deviating from this course.

But I am here to help.

The guidance is here.

Knowing this [i.e., Knowing that the guidance is here],

you can indeed

rejoice,

for this brings you closer to the threshold.

29

QUESTION:

We had a discussion about blessings.

We need your help to understand.

What are blessings?

ANSWER:

***The easiest way to explain this [i.e., to explain the concept of blessings]
in human terms***

would be to choose the word

"wish" –

a

- strong,***
 - sincere***
- wish.***

***This [i.e., That a BLESSING is a strong, sincere WISH]
is much more than you can, at the moment, see.***

***Imagine that you have a
very strong wish
that is absolutely
unhampered***

by

- selfish motives,***

by

- ambiguous,***
 - confused,***
 - contradictory***
- emotions,***

by

- uncertainty or***
 - fear, or***
 - the slightest gnawing feeling of***
 - real or***
 - false***
- guilt.***

***The wish is a
clear stream
without
the slightest selfishness.***

***Such a wish
is a
blessing.***

*Such a
crystal-clear
strength,
• undiluted,
• unconfused,
• unsplit:*

*that
is a blessing.*

*If a human being
were capable of expressing a wish for someone else
in that way,
the
• power and
• strength
this wish would have
for a person
who is only remotely open to receive it
is something that
defies your imagination.*

*Human beings
can
• have such wishes,
and therefore
• give blessings,
only by degrees.*

*The receiver, too,
may only be able to
accept the blessing
in
• parts
of his or her being,
while
• other areas
are blocked off.*

- *Obstructions and*
- *misconceptions*
create a wall.

But wherever walls
do not exist,
such a wish

- *affects the person*

and

- *works in the psyche.*

Extending such wishes,
as much as one can,
is, as you know,
one form of prayer.

But with beings
who are no longer involved with
the heaviness of earth matter,
the wishes
are more likely to have
pure strength
and,
if

- *accepted,*

if

- *they reach their destination,*

they can be utilized
for further propagation of love.

30

QUESTION:
Isn't a wish
self-will?

ANSWER:
Not necessarily.

31

QUESTION:

**How does this [i.e., How does holding such a wish and giving a blessing]
combine with
giving up
your wish
to
the will of God?**

ANSWER:

**If you wish something
purely**

- **loving and**
- **unselfish,**

**it [i.e., your wish]
is
the will of God.**

**To
want
to do the will of God
must be
your wish.**

**Like with so much else
it [i.e., having a wish]
depends on the**

- **how,**
- **why, and**
- **what**

of the motives.

**This alone [i.e., The how, why, and what of the MOTIVES behind a wish]
determines its [i.e., determines the wish's]
• value or
• lack of it [i.e., or the wish's lack of value].**

**Nothing
in itself
is**

- **good**
- or**
- **bad,**

as I have said so often.

*Why should
a wish in itself
be something bad?*

You must wish
• *to be truthful with yourself.*

You must wish
• *to love.*

Or, you might wish
• *something destructive.*

*People often stumble over
terminology.*

*There may be a certain group of people
who take a word
and claim it means
just a certain thing.*

*And then, of course,
if this word is used
in another way,
misunderstanding occurs.*

We are not concerned with that.

Think rather of the
• *essence and*
• *meaning*
of the term.

*Think of
wishing
in its
constructive manifestations,
then you will see
that it is
not necessarily
self-will.*

32	<p>QUESTION: <i>Do you mean, if the wish is fulfilled, it is a blessing?</i></p> <p>ANSWER: <i>No. I said that if you have a crystal-clear wish for someone else, that is a blessing.</i></p> <p><i>Whether or not it is fulfilled is another matter.</i></p>
33	<p>QUESTION: <i>And if there is fear behind the wish that it will not be fulfilled?</i></p> <p>ANSWER: <i>[If there is fear behind the wish] Then it [i.e. Then the wish] is not a blessing.</i></p> <p><i>A blessing is a pure wish.</i></p> <p><i>It [i.e., A blessing] is an active current of energy.</i></p> <p><i>Fear denotes selfishness.</i></p>

	<p><i>Wishes are energy currents.</i></p> <p><i>The wish of a human being in a state of conflict is counteracted by a contrary feeling which makes the energy current weak.</i></p> <p><i>But if the energy current goes in</i></p> <ul style="list-style-type: none"><i>• one direction, or</i><i>• predominantly in one direction,</i> <p><i>then the wish is strong.</i></p>
34	<p>QUESTION: <i>In our discussion the question came up about the blessing given to</i></p> <ul style="list-style-type: none"><i>• Jacob and</i><i>• not Esau.</i> <p><i>Is it possible to convey a blessing to someone who is not ready to receive it?</i></p>
35	<p>ANSWER: <i>It depends on the strength.</i></p> <p><i>There are different kinds of blessings.</i></p>

*Occasionally
the blessings of
high beings
with a corresponding spiritual development
have such a
tremendous vibration
that they may be able to
penetrate*

- walls,
- psychological walls.

*Such a penetration
may then have the effect
that
the person will*

- pull himself together

and

- do that which is necessary
to diminish these walls.

*Blessings of
lesser*

- strength and

lesser

- vibration

may not be capable of penetrating

- a fort,

but might be able to penetrate

- paper-thin walls.

*Then it is a question of
what the individual does
with this*

- impact of strength,

with the

- result of the blessings.

*It may happen quite often
that a person
indeed
receives the blessings
which he experiences
as a wonderful feeling
of
• peace,
of
• hope,
and
of
• joy.*

*But
• after the impact is over
and
• the effect has worn off,
he goes right back into his rut.*

*He does
not
use the blessings in the right way.*

*The world
is filled with the
• thoughts and
• wishes
of others.*

*Cross-currents go on constantly,
not only
• among people,
but also
between
• them
and
• beings of other worlds.*

*When you have a day
in which you are in a wonderful mood,
you may then have received,
unbeknownst,
such
• currents of love,
such
• blessings or
• pure wishes.*

*It is up to
you
whether you will
• use this influx
or
• go back
and again find yourself in bleakness,
waiting
for
• life or
for
• blessings
to carry you.*

Blessings can be given occasionally.

*All this goes
according to
certain rhythmic laws in the universe.*

*But in the final analysis,
it is
you
who have to pull yourself out of the darkness.*

36

Be
• *blessed,*
be
• *open, my dearest ones,*
 to
 the
 • *warmth,*
 the
 • *strength,*
 the
 • *love*
 that is coming
 • *to you*
 and
 • *through you.*

May you, indeed,
 use this strength
 for the purpose of
 bringing your life
 into
 the state of health
 that the pathwork of this lecture suggests.

*What this means [i.e., What bringing your life into the state of health that the
pathwork of this lecture suggests]
is impossible to visualize.*

Unfortunately,
 most human beings
 do not know how to cope with
 the difficulty,
 • *actual or*
 • *seeming,*
 of facing oneself.

*Yet this [i.e., Yet facing oneself]
is
the very key
to the happiness
that can be yours,
regardless of
• who you are,
regardless of
• how difficult your life may be.*

*With this,
I bless you again
with love.*

*Be in
• peace.*

*Be in
• God.*

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