

Pathwork Additional Material No. 2  
May 7, 1975

QUESTION AND ANSWER SESSION  
FOR THE VARIOUS COMMITTEES AT THE CENTER

(The questions were asked by representatives of various Pathwork Center Committees)

Blessings, my beloved friends here. The power of truth and love permeates your being and blesses this meeting. There is a particular force given tonight, for the meaning and significance of these particular questions and answers transcend the work of your personal development. The work of your personal development is always the basic prerequisite without which no true unfoldment of your outer experience and of the world, as such, can take place. But in tonight's answers you will find also a key to affect the world around you very directly and help perpetuate the truth that is brought into this new era. I am now ready for your questions, my dearest friends.

QUESTION (A. for the Science Committee): In the Science Committee we have found that we have a split in two ways: some people are very practically oriented; some people are very theoretically oriented. There is a conflict there. On another level, we feel this split between the mind on the one hand and the feelings and the spiritual on the other, and the continuing feeling that science is really a thing of the mind; it has nothing to do with feelings. Of course, we would like to go beyond that. I personally feel that true mathematics is really an expression of love, on some level. We also feel we should move in the direction of receiving inner knowledge through meditation and combining intuition and science, and perhaps later on present this idea to the world. Can you comment and help us?

ANSWER: Yes. The New Age brings one of its very specific peculiarities in that it exchanges the word or with the word and. The misconception that things are divided, that they are either/or is deeply embedded in the human consciousness, and that is, indeed, a very debilitating and diminishing approach to life. But the New Age brings about a conciliation. If you all learn to think in terms of and -- whatever the divisions seem to be -- something very vital is going to change in your approach.

Now, as to the intuitive faculties in regard to science, even in the Old Age, the truly great scientists always worked and always produced and created the great findings on a subliminal level. They delved to the subliminal level and brought forth the truth that already exists. All the great scientists have always known that they do not discover, but they uncover what is already there. Only the mediocre scientists deal completely on the level of practicality and intellectuality. However, the technical knowledge must be acquired. This, too, is a prerequisite and unless that exists, intuition, inspiration from the subliminal level, cannot truly be reliable. So technical knowledge and intuition must be combined. The labor, the effort of acquiring knowledge cannot be skipped; the knowledge of the mind, the understanding of the intellect, the use of logic, the abilities of the deductive mind, must be practiced. The technical understanding must be so much part of the personality that it no longer requires an effort. Then, relaxation of the mind can exist so that the intuitive faculties can truly play on this instrument. As I said sometime ago, a great pianist must know his scales, must

have perfect dexterity in his fingers, for otherwise no matter how great a genius he is, he cannot use the instrumentality of his hands. And it is the same with the scientist.

My specific advice here would be that in group, as you come together, you examine each other and yourselves: to what degree do you resist the perhaps more arduous work of acquiring mechanical and technical knowledge, and perhaps then take refuge in the intuitive process, in the hope that you can avoid the work. On the other hand, those of you who may be very much willing to take that aspect of the work -- the mechanical work, the technical work, the intellectual work, the learning process -- to what degree do you resist the inner intuitive process, the creative realm of science from which all greater truth of science comes, because you, in turn, fear the letting go, and take refuge in the intellectual.

If you thus work together and each of you perhaps expose and emphasize that part where he is most resistant, you will create an and instead of an or. Those who resist the mental work should use their meditational faculties to study the technicalities that are pertinent to the question -- whatever the question at hand may be -- to really go through the studying aspect. And those who rely only on the intellectual faculty, use the meditation in order to contact deeper levels of reality, and allow the inspiration to come through. I venture to say that if you approach your problem in this way, your work will become extremely vital and creative.

QUESTION (R. for the Political Group): I am struck by the similarity of my question with the one that was just asked. I want to ask you about an underlying problem in the Political Group. That is, we seem to be very able of late to get in touch with our Higher Self attitudes towards politics: seeing it as giving and creating harmony among people. But there seems to be a great split between these Higher Self principles that we have become aware of and putting these principles into actual practice, combining the Higher Self understanding of politics with specific movements out into politics. For example, our resistance to writing the essays and the particular difficulties that each of us are having in moving out in our own path.

ANSWER: Yes. The answer I would like to give here is going to be very specific. For the inner implications are already quite clear. You already know, all of you who are on this Path, where you personally tie in, in your own resistance, to changing your Lower Self attitudes, and how this is, on the larger scale, expressed in national and international life. It is very important to see this similarity. Now, I have two very specific suggestions here. One, to work very directly with this analogy: that you, in this group, perhaps make a list, in a painstaking way, of the elements of national and international life that you would like to see changed from the old approach to a new approach. And then make a comparison and see where and how the old and destructive approach relates to the Lower Self as it exists still in all of you. What Lower Self attitudes in the world at large and in the entity mankind apply to you, personally, who are members of this group. Work this out and see how this specific Lower Self trait that you do not want to give up, is a microcosmic representation of the political conditions you so deplore in the world. To the degree you see this exact representation and parallel in symbolic expression, you will find yourself much less unwilling to put into action what needs to be done. Then you will perhaps be willing and able to do what I advised some months ago, to write the essays. And this brings me to the second suggestion, which is on a more practical, immediate level.

I say to you, my friends: the world today is ready to accept many of the principles and truths you are learning. I do not say, everyone. Of course not. But I say, many more people than you realize are waiting, are thirsting for what you can bring. And I say that channels such as are used for public relations and advertising, which you already have here, right within your own group, can now be used in order to influence people with these truths. Not just to sell a product for personal profit, but for a much, much greater and profounder profit -- the profit of all of mankind, to bring the truth into political life. You can talk about, for example, the necessity to be deeply honest, and that pretended honesty no longer works. The results show, and they show quicker and quicker, as the New Age consciousness permeates your earth plane. Wisdom and unification can exist only through deep sincerity of motive in political life. These truths can be communicated publicly and can influence the human consciousness.

Furthermore, it would, for example, be of great importance to spread the truth that politicians who are partisan, who are partial and unobjective in their partisan loyalties, betray a greater truth; and the time is here, already now, when a politician can stand up and speak in truth, can say that his party is not the only one who has truth and honesty, and that by maligning the other party he actually discredits himself. A politician should be taught to speak on a higher level, from a higher level of development. These things can be communicated. You may find different words and expressions; you may not have to use terms such as "Higher Self" or "Christ Consciousness," but these are minor details. You all know how to make a representation and spread your knowledge into the world so that it would be received, understood, and would truly take root in the minds and in the consciousness of mankind. In doing this from your end, you could indeed further the greater cause to an immense degree and find immense satisfaction. As you remove the stagnancy from your Lower Self you will find the ways and the means, and you will perceive the spiritual guidance that has already manifested in so many other ways on your Path and in your community.

QUESTION (S. for the Arts Nucleus): I am struck by how very relevant your answers to both the other groups are to our group. When our group was formulated, it was envisioned as a group for people who were professional artists or studying to be professional artists and could conceivably and realistically make a living as artists. As the group progressed, people were drawn to the group who could not be called "professional artists," but who felt that it was right for them to be there. And the work in the group has taken two different directions: one is working on people's problems and expressions, in connection with their creativity, whether in the arts or any other field, because we are finding out that it is really the same thing. It doesn't matter what the field is. And the other kind of work has been exploring group creativity and projects, which we are doing at the Center. And my question really is are we going in the right direction? Can you give us some guidance as to where our focus should be?

ANSWER: Yes. I say, you are going in the right direction. A comment I would like to make here is this: As most of you begin to discover on this Path, when you go deeper into yourself and discover the truth and the reality of your Higher Self, and as you begin to resolve problems that have kept you constricted your whole life, and suddenly you find a new opening, a new inner freedom, a freedom from anxiety and a freedom from loneliness and a freedom from fear, new creative channels begin to open up. This new creative channel may be in something you have always dreamed of doing and could not free yourself to do before; it may be something completely different, completely unexpected. Whatever it may be, it is going to give you an extreme sense of satisfaction as you allow your inner being to express itself in a new way. As you work in your

particular group, the meditation should be geared to opening that part of you that you may expect least. Each participant should ask himself or herself -- is there anything I deeply long for? If there is, what keeps me from it? Perhaps it is precisely shying away from doing the necessary groundwork on the technical skill, learning the dexterity that is necessary. In another instance, the person may not know what it is, but may vaguely feel that there is something inside, waiting to come out. Then the meditation should be geared to being receptive to a new manifestation to emerge from the inner self; or perhaps, even before this, to a manifestation from the inner self that points to the exact obstacle why the creative opening cannot occur. Using approaches such as you learn in the Psychic Group, to free the personality from mental defenses, to help opening up into the deeper creative channels, will bring positive results. And again, as I said in the Science Group, find among yourselves and in each other, where you avoid to work. This is always an immediate obstruction. Work it out in the way you have learned to do it. This is my advice.

QUESTION (C. for the Experiment in Community Living): For the first two weeks of August, we are planning an Experiment in Community Living. We are going to try to experience our life together as a group, as if we were already living at the Center, in a permanent community. Our idea was to try to bring about harmony and balance between working and pleasure; between giving and receiving; between our relationship to a group and our relationship to our individuality. I would like to know if you could comment and give us some guidance for these two weeks.

ANSWER: Yes. I would say that this is an extremely valuable undertaking that can indeed become the springboard, and will become the springboard, for much that is to come. Now, in the specific suggestions I have I will refer to a lecture I have recently given on group consciousness. I spoke in general terms about the consciousness of the New Age; I explained that group consciousness is of a very different kind when it comes from total individuality, rather than from need and dependency. Now, in your experiment, this has to be heeded, and I have some very specific suggestions here. Before I go into these, I would like to say the following: One of the dangers in all community life is regimentation and denial of individual needs and self-expression. That is the one danger. The other danger is that when an individual's self-expression is still on the low level of selfishness and unconcern for the community, then, of course, chaos arises as can be very easily seen in the political life of the world. A New Age community has to constantly struggle to keep that balance and to see that the selfish aspects do not stand in opposition to the community, while the community life must not deny or squash individual selfhood. Individual needs, rhythms, and the needs of daily self-expression vary in all human beings. It is very important that the new communities don't become geared to the concept that the individual lives for the community. Rather, the community must live for the individual. But this can only be where there is true giving in the individual, and not childish selfishness. Now, we cannot eradicate the selfishness that exists, but it must be recognized that this selfishness alone is responsible for the dichotomy, for another or -- the individual or the community. Only when the personality is ready and willing to give freely, will the community and the individual become a wholeness. When that is the case, rules and regimentation no longer need to exist. For rules and regimentation create rebellion and create a distaste to fit into the picture.

The specific suggestions I have to give here are the following: As you start this experiment, sit together and, one by one, each participating individual, after having thought about it beforehand for himself or herself, should express what are, at this particular time period, under these particular conditions -- at other times and other conditions? Other needs may exist, other preponderances may

exist -- but under these conditions, what are his or her desires and needs, what would he or she desire to give and in what way, when and how; what would be his or her preference for the rhythm of the day. Let him do this very specifically, in detail, as it applies to his personality.

After that is expressed and written down, the needs of the community should be considered, again very specifically. What are the needs of the community, and how can the needs of the individual be fitted together with the needs of the community as a whole? If these expressions come very freely, if every vestige of "must" is taken away, then the giving will become much freer, and I venture to say that you will find that the needs of all the individuals present will fit hand-in-glove with the needs of the community. There will be no discrepancy. It will perhaps manifest in a different way than you now think, but if you struggle for self-expression in a giving way, then self-expression and the adherence to the individual need is not antithetical to giving and to the needs of the community, and you will arrive at a beautiful harmony that will astound you and that will create immense happiness, because there will be no conflict.

I do not say that this will come necessarily at once and without groping and struggling, but as you do so, you will eventually, perhaps sooner than later, come to new realizations, to a new harmony that will become the springboard for community life. And it will take on a form very different from the community life already known, even in the New Age Centers today. This way of giving will ease the personal way of expressing the self, the needs, the rhythm of each individual. And it does not have to be figured out exactly whether someone gives here or there a little less than the other. Perhaps that person makes it up in another way. You have the tools through your pathwork to see whether this is so or whether there is really negativity that perhaps hides behind words such as I just said. It will not be difficult for you to detect that. I would say you will all discover and sense this quite clearly.

QUESTION (L. for the Children's Committee): At the meeting this past weekend at the Center, we talked with and about the Path children in relation to the adults. The consensus seemed to be that the problems with the children arise when we separate ourselves from them as adults, when we spite the child within us, and impose structures without giving feelings. Could you please give us some help on how we should go about setting up activities for our children on the weekends and in the summer, and how we can open up ourselves for more feeling-flow with them and help them to open up to us also?

ANSWER. Yes. In the first place, each parent should perhaps go into him and herself to really see where the unwillingness exists to devote time to the children -- and I do not mean time in the sense of chronological time, so-and-so many hours. I mean qualitative time. The unwillingness hides a fear that is always there: "If I give that, then inexhaustible demands will be made on me. If I open my heart to fully give all my attention and my concern and my concentration, then I will no longer have the right to be by myself, to say 'no' and to fulfill my own personal needs that may indeed exclude the child." Now, when this fear is examined, it will be proven groundless, and the parent can, indeed, make a very substantial change. In practice he can perhaps give a certain amount of time to the child, let us say an hour or two hours, with the mind made up to give him or her total self to that individual, as helpers do, for example, in work sessions. But it should not be considered a work session; it should be considered human contact, with this approach: "I want to truly know this human being, and help this human being who has been put into my care, I want to help this being express himself or herself; I want to know the problems; I want to feel with him or her; I want

to communicate; I want to allow questions to be asked; I want to remove that layer of defense that claims 'I have nothing to ask; I want to be by myself.'" And when this parent to child communication is established on a one-to-one basis -- at times with one parent; at times with both parents; and if there is only one parent, with a substitute parent on the Path -- then the general children's activities will take on an entirely different character. It is then possible to explain to the child, "I also have my need to be without you. This does not mean I do not love you. At times, we shall be together; at times, you will be among your peers and I will be among mine, or I will be all by myself."

Everything you know and have learned can be exchanged with a child. And it will indeed be a very exciting exchange and contact. When that happens, communal activity in a general children's program will be no problem. You have the inspiration, and whatever you will do will be fine; what I pointed out is mainly what is lacking.

QUESTION (J. for the Dance Company): We, the members of the Dance Company of the Center, would like to ask your guidance. We feel we are evolving in three ways, which are: working on ourselves as a moving entity and relating individuals; teaching dance techniques which is in development, too, within the Pathwork; and developing choreographics centered on Pathwork ideas to present in the Center and, hopefully, eventually, in the outside world. Now, we would like to ask you what at the moment is the most important thing to focus on?

ANSWER: The one thing I would like to add here is something that has been begun to be sensed and explored in the new Institute here. And that is that particularly those of my friends who are concerned with movement learn to understand the energetic phenomenon of the body, and in this understanding the approaches and the creative expressions will have a new meaning. Even if you do the same movements and follow through the same ideas, a new inner vibrant dynamics will be added in this specific understanding, and studied. That would be my advice.

QUESTION (A. for the Planning Committee): As you know, we have begun a large expansion at the Center -- it is very exciting. In our groping for various solutions, it seems we haven't really come to a complete resolution as to the financing. We have raised a considerable amount of money among ourselves, but for our continued expansion, we now need some more money. When we get into this subject, there seems to be a feeling that to go to outside sources, such as banks, might not be either practical or correct for us. I wonder if you may comment on that?

ANSWER: I would say, in principle it is not necessarily a bad thing to go to outside sources. However, it is surely preferable that you find solutions that come from within, and it seems to us, here, from our vantage point, that you have already found such solutions, and all you need to do is follow them through.

QUESTION (M. for the Kitchen Committee): We have been changing the structure under which the kitchen is run lately, and spreading out the responsibility; I feel that is working out very well. But I have some questions in connection with this. For example, sometimes things seem to be running well and yet there must be some undercover negativity which comes out in the food, and at other times, when things seem to be not going so well, the result seems to be good. Could you help

us as a group to work together to help each other with negativity and to support the positive intention, and just how we can help each other to work better to really do the best?

ANSWER: Yes. Above and beyond your individual and the general pathwork, you are growing in your own purification. I will first explain the meaning of what you asked: why it is that at times you have very positive feelings and the result is not so good, and vice versa. The answer to that is, that very often cause and effect are removed; that you may experience an effect that you have set in motion perhaps hours and days before, and the positive attitude you have right now may manifest only days or hours later. That is the lawful manifestation that you find generally revealed on the Path. Very often a person may say, "How come I have already changed my attitude, but I still see these negative manifestations?" The changed attitude, if you can stick to it and have the faith in it, may manifest only much later.

And as a suggestion of how you can help each other and yourselves as a Committee for the kitchen, I give you a very, very simple thing that will prove very effective. In each planning session you come together, before each meal, you sit for three minutes perhaps and truly express your wish to give all the best of your divinity to the food you are preparing and giving in love. Now one person may say these words in the name of everyone else, or you can each do it quietly, but perhaps if one speaks it out loud, it will have more meaning, or more effect. Do not do this mechanically, but truly probe your heart: do you really mean it? And if you do not mean it, say so, and then at least you know, and if you own it, it will not have the same effect. And you can then really make a choice the people who are involved. This will be a wonderful thing.

QUESTION (D. for the Construction Company): We are experiencing some confusion in drawing together the concepts of employer/employee relationships. Specifically, establishing hours and wages and benefits, in the spirit of a New Age business. It seems it is difficult to establish a balance between giving and receiving. Can you comment on this?

ANSWER: Yes. I would suggest here the following: that you come together again and again in a new attitude, in a new spirit, in which you truly explore the momentary reality as concerns the available funds, the conditions, and so on. And as you see these reality conditions, ask yourself, each one of you: "Am I taking this momentary limitation as something I can use to defeat a beautiful movement, or am I willing to have the faith that all limitations are only a reflection of the limitation of my mind and my concept?" As you widen your own concept, these limitations will disappear. The next question you can ask yourself is: "Do I have enough faith in what I am doing that I can do it in the spirit of love and the knowledge that all my material needs will be filled, even if there is, at the moment, some compromise necessary?" Then ask yourself, whether you experience such compromise as selling out, as a betrayal of your real needs? If you do experience it in such a way, question yourself, is that the truth and does it have to be that way? Or is it perhaps that you really sell out the unlimited reality of your Higher Self when you are tight and anxious and see the situation as a limited one. In probing such questions of the situation in relationship to yourself and yourself in relation to the situation as it now exists, I venture to say that you will create the same unity and harmony that I have discussed in relation to, for example, the community living project, where your personal needs and the needs of the situation will completely dovetail.

QUESTION (M. for the Business Committee): I would like you to comment on the following: we would like to understand better the profit motive in business. Sometimes

businessmen make a lot of profit, while the people who are their employees don't share in it, even though they are fairly compensated for the work, but they don't share in the profits. I also feel that perhaps the Construction Company could be partially profit motivated. Lately, there is also a tremendous increase in people who are interested in the Business Group, and who are attending the Business Group -- over 50 people are now, I think, in the Business Group, and I would like to understand the reason.

ANSWER: First of all, your first question. I would say that in this specific instance, as to the Construction Company, this would be a wonderful idea and would be completely organic and harmonious. It is a common venture, in a sense. And profit sharing should be done commensurately with whatever living expenses or salaries are being paid now. These should then of course be taken into consideration, for the risk of investment is not there. However, there should be rightfully such a profit sharing, since the people involved give their best in a patient and trusting way for the expansion to occur. Then this would be spiritually justified. As a general rule this principle does not always apply. For no general rules ever always apply. In the New Age, this will apply sometimes, and sometimes not, according to the circumstances. If the people involved carry a real sense of responsibility and investment and commitment, then profit sharing is justified. But if you are dealing with employees who remain employees precisely because they do not want the responsibility and the risk and just want the benefit of a certain security, then, spiritually, profit sharing would not be justified. It would not be in accordance with the inner spirit and the spirit of the law, even if it may appear to be according to the letter of the law.

Now, as to why so many people are interested in business I would say that making a living in accordance with one's most creative expression and having an occupation that is fulfilling and joyful and at the same time being remunerated for it in a way that gives also material joy (not as the only joy, but as an additional joy) is not only in the spirit of the New Age, but is one of the basic life expressions. A person cannot truly be happy and function creatively unless he has the kind of occupation that gives him not only material security, but also material pleasures; an occupation that gives him, in itself, an immense satisfaction. That is one of the areas of fulfillment; the other is, of course, relationship with a partner, with friends. So, that is why, when a person's life is lacking in fulfillment in this area, the first thing would be that he would want to establish a vocation that gives him fulfillment on every level. That is why there is such great interest in the business group.

My dearest friends, this is enough for this time. All remaining questions can be answered the next time, both the personal questions, as well as whatever questions may still come up in relationship to your various committees and groups. I shall be very happy to help you further.

The love of the universe permeates your undertaking, your activities, your thoughts, your feelings and your entire being. Your fulfillment as human beings in a highly personal way is the absolute necessity for becoming instrumental in creating a new consciousness on this earth; so, your happiness is truly your obligation, as it were. It is not a selfish pursuit. It is the building stone of a new structure of life. Be blessed, my dearest ones, all of you here. Be in God, Who is in You.

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: [www.pathwork.org](http://www.pathwork.org)

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

#### Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

#### Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.