

Pathwork Additional Material No. 7
August 9, 1973

The following is a transmission of the Guide, given me to write down. This happens occasionally, and I have learned, ever since the Guide first manifested, to obey the strong pressure that does not let up until I give in and follow through. The pressure started last night, when I first knew that some message is coming through. Eva Pierrakos.

THE MESSAGE

The following is an outline, a further kind of blue print, for all my friends on the path. It will help them to visualize, conceive and create within them a new perception of the function of the Center in the future.

First of all, and once again, the basic prerequisite for the Center's fulfillment of its Divine Plan is the continuation and deepening of the pathwork for all individuals and for the total group as a whole. As the work proceeds, honesty, exposure, facing distortions in truthful, proportionate realism--without whitewashing and defensiveness, nor exaggerated self-rejection--will enable the transformation of consciousness and energy to take place.

The Center is meant to be an oasis of purification in which only highly developed entities can participate. Severity of problems and negativity are not necessarily a sign of lack of development. High development can be gauged solely by the person's capacity to understand the spiritual teachings and the pathwork as I have the privilege to teach.

As purification in individuals progresses, the group that is most responsible for running the Center will learn to use the same process for solving problems and difficulties for all issues, as they come up. You have already begun to do so, and this has proven to be a blessing whose fruits you only begin to reap now. But more of this must happen. As I mentioned before, vigilance must exist. If negative feelings, thoughts and actions are observed or intuitively sensed by some people in others, this should always be confronted and worked through. No matter is small enough not to deserve full attention.

There should be daily get-togethers (which you might call confrontation groups) in which people should not only work who are disturbed, anxious or unhappy and want the group's help, but work should also be done by confronting those who may not feel any help is needed at a particular time and may be oblivious as to their negative expressions that are noticed by others.

As more and more transformation work is being done (proper meditation), this kind of work will not be as tedious any longer as it was at the beginning, and at times still is. On the contrary, it will become more and more exhilarating, energizing and pleasurable.

This is the groundwork, the sound foundation on which all else can be built. It is the focus that will always guarantee the total group's health, soundness and fulfillment.

All governmental, organization and policy matters will thus evolve as a result of deep inspiration and guidance. When there is discord or disagreement, you know now how to work it out. A deep sincere meditation and prayer to ask for the true guidance and will of God will never fail to produce the inner harmony, peace and sense of fullness that are present when man is in harmony with the Divine Will. So you will know when you act in accordance with truth, love and Divine Law. When disharmony exists, it is a sign that something must be worked out.

The function of the Center will primarily be a model of purification work--how to do it; what its prerequisites, laws and methods are--just as you learn them and increasingly succeed in mastering them. From this basic approach to life, many branches will spring forth. We shall now discuss some of them.

As I mentioned once before, the Center shall be a new model for governmental process. The time will come when politics, economics and the running of the governments will be based on the same processes and methods. The Center is a pioneer organization for this purpose, now still in its infant shoes and having to learn the hard way (as it always must be), by its own trials and errors. But when a truly sound foundation will exist, the spiritual openings will multiply and the true purpose of the Center will begin to flourish.

The first new politicians will find their way here and learn. So will educators. Some of your own children have such tasks in the future and gain their basic training here. As you are learning to solve your problems with one another, so will governments learn to do the same. As you learn to dip deep into your inner reality to express God's will from this never ceasing fountain of goodness, truth, love, beauty and eternity, so will government learn to do likewise. This is not to make you proud and to blow up your egos. Take this humbly in a non-egotistical way. You are still in preparation and only on your way to prove yourself worthy of this great task. Those who will persevere will know the immense fulfillment to work for the Divine Plan at a crucial time in history--at a time of significant changes and preparation for a new era.

The Center will also be a blueprint of a new approach to education. Little by little, as you grow, a plan will evolve. Those among you who are already in the teaching profession learn how to infiltrate the truth of these teachings and to inculcate it in those entrusted to you to learn about life. You will create a new school system in which, again, the foundation is the pathwork's principles, the purification of the individual, the acquisition of knowledge about certain basic laws of life. But knowledge about all sorts of fields is also needed for a well-rounded life. This does not mean a branching out into too many fields. No one can be all knowing and no one should attempt to split himself off by going into too many directions.

Also individual propensities should be taken into consideration. Some people have a concentrated field into which all their energies should be invested at certain periods of their lives. Then a new phase may come, and a new field can be added. Others are more versatile and less entrenched in one field, whether it be art, science or whatever. The important thing is always that learning of the mind must not be an escape or a way to prove oneself superior. It must be an harmonious expression of divine harmony and truth. When there are those who reject the mind--

the intellect and existing knowledge -- (which is, after all, only one more expression of Divine Creation) then this should be dealt with. Such a person should recognize that for him, learning some of the things of the world may be more important than for him who uses outer knowledge as a means to avoid his negativities and his feeling self.

The Center must also be a cultural nucleus. When individuals liberate their creative centers, their artistic expressions will be enhanced manifold and bring new value and beauty, new truth and wisdom. So whoever lives in this environment will find encouragement for his deepest self-expression in whatever artistic field he feels called upon.

There will be branches of activity and learning in all these areas. To recapitulate:

- (1) governmental proceedings
- (2) education approaches
- (3) artistic expression and learning

In all these areas, there will be the technical part of learning; and there will be the meditational approach, which will be especially geared for these different avenues, as well as for different states of minds of the individuals approaching them. But there will be more. In fact the above-mentioned three areas will probably take shape last. What follows now will take shape before.

As you deepen your pathwork, you will come increasingly to the realization that an extremely simple formula holds true of life. In fact, this formula is so simple that for most people it is unacceptable and they would call it simplistic. This formula is: to the degree you give to life, others, yourself, to that exact degree you will be able to experience, sustain and bear intense pleasure and fulfillment. I have said this so often that some of you no longer hear me. But this is such an important key for you. If anything is lacking, look out for where you do not give of your best to life. If you use this key diligently, deeply and honestly, you cannot fail to become really fulfilled. In work, in mutual love, in spiritual fulfillment, in friendships, in the richness of life. This is also a key for you who are helpers, of course.

The individual, who finds his soul's richness, will have everything he needs and wants in order to enjoy life to the fullest, and thus give to life to the fullest. It must be a constant flow of exchange--giving, receiving, giving, receiving. As you give, so shall you receive and only as you receive richly from life can you fully give. It is a benign circle that will be established as soon as you realize that the corresponding negative circle is unnecessary. So, the individuals, as well as the Center as a whole, will have abundance in all things. They will have it because it will not be abused in any way, but be an expression of Divine Reality. Everyone will, nay must, find his vocation, which he deeply enjoys, and in which he contributes to life and in which he gains remuneration on all levels--so also the material one.

For one person being a helper--a spiritual channel through which truth or healing can come forth--may be his life's task. For another, being a scientist, or a politician, or an artist, or a doctor, or any of the many alternatives that exist. It must be an expression of the soul. However, do not believe that doing menial jobs falls into a lesser category. Whether you cook, clean, repair, wash laundry--it does not matter. All of these activities can be as deeply fulfilling and important as those I mentioned in the former category.

The criterion must become different. Is an activity desired because the person wants to escape from more responsibility? Does he wish to cook because there he believes he can get away with giving only a minimum of his soul? Does he wish to clean because being what he is meant to be--say, being a teacher--seems too arduous to accomplish? Then the execution of his work will be unspiritual and truly beneath him. He will not give and will therefore want. He creates impoverishment.

The same may hold true the other way around. If an individual has a deep vocation to contribute to life with cooking or cleaning and he escapes from his vocation due to reasons of pride, ego and vanity, he will live above himself. But if he fulfills his vocation, his work will be as important, as spiritual, as fulfilling, as beautiful as the chef-d'oeuvre, or an artist or as a scientist with an important treatise. He will be rich and feel rich and contribute richly. He will do his work with dignity, joy, and meaning because he gives his whole self to it.

In the curve of a person's development, vocations may change. This does not mean that one starts out with what is considered "lesser" and then goes on to the "higher." It may sometimes work out that way. Other times, a person may find only later in life that his true vocation lies in beautifying a house; he may use his organizational skill, his sense of responsibility and the fullness of his giving, in just such a creative and essential way as the person who is a channel for a teacher spirit.

Each person should, in most instances (and unless there are emergencies or other special occasions) give his energies where his field lies. Those who have not yet found their own area of self-expression, who are still floundering, may give of their energies where it is most needed at the moment.

Privileges come, as you know, solely from assuming responsibility. Freedom comes from that, as well. Rewards and privileges should not be determined by the usual "high/low" standards, but solely on the basis of how fully a person gives in his presently chosen field of expression and contribution. Those who give little cannot possibly receive one iota more. This is a law of life. The fullness of giving is always reflected in the person's abundance he has available.

Thus the person who cleans up with joy and spirit of giving, who beautifies your premises, who sanctifies his work by bringing to it the very best he has to give, will earn rich rewards in all ways--for what he does is as important as all other activities. If it is an undesirable chore, he fails. If what he does is a creative act with which he contributes to the beauty of life, he fulfills himself.

It will not be difficult for you, as a group, to determine how a person approaches his work from this point of view. You yourself must know when you confront yourself with this question.

General health: The greater the inner harmony and liberation of the Higher Self, the more the individual will look out for his health. He will live according to the basic precepts that foster a healthy body. It is always necessary to use the "tunnel approach." By this I mean that outer knowledge must help the inner conceptual visualization. This is why you learn principles and precepts through the lectures, which then help you to put them into inner experience. This holds true for all fields. Inner wisdom can unfold better when the mind has acquired outer knowledge.

The creativity of a great artist can only be applied when he has acquired the technique and has not shied away from the labors of learning them.

As far as health is concerned, this means also: first to know some basic common precepts about nutrition. This should be selected from the best there is available, always based on sound common sense, on lack of fanaticism and faddism. When the knowledge is acquired, then the personal tendencies should be found by deep, specific meditation.

You will have courses later about healthy living. Alongside nutrition, you will have the discipline to give your body its daily-required amount of meaningful exercise. You will learn to feel into your body's personal needs and give it what it yearns for. Again, special meditations will be learned for this purpose.

You will acquire the inner balance of work and leisure--both with the deepest pleasure. There will be no compulsion to work, no guilt about leisure, no rebellion against work and no escape into inactivity. It will all be beautifully balanced. And whenever it is not, it will be recognized as a sign that there is something amiss.

The more you grow in your own full-fledged autonomy, you will be the judge of what your needs are. You will trust these needs and will adhere to them. But, along the way, you will also recognize that some of these needs are false needs, the expression of something that you have not yet faced. You will feel the difference by your peace and joy--or their absence.

You will have special helpers and teachers who will run these courses. They will give you the outer knowledge you need to have, in conjunction with the inner approach, as you learn on the path.

A new culture will be created in the coming era. You are among those who will bring it and be examples of it. This means, above and beyond what I already said, that you will represent the best in every possible respect -- inwardly as spiritual, contented healthy, honest, loving and giving people -- and outwardly by your abundance, your capacity for joy, your health, your beauty, your pleasing appearance and your nobility in manner. None of these attributes will be superimposed substitutes for inner lack or expressions of egotism, but organic expressions of the beauty of the universe. Your sense of beauty will grow as your inner self reaches out. So your outer environment will increasingly express the exquisiteness of universal life in cleanliness, order, practicality, abundance, beauty, and immaculate taste.

Taste, too, can be learned. There is a norm for it, as there is a norm for truth. There are many variations within the norm, but there is indeed such a thing as good or bad taste. Those of you who are especially endowed with this gift will teach others about taste without infringing on their truly own divine expressing, which may reach into a different branch. When there are disagreements, this too can be worked out in the usual manner, by being deeply open to other's suggestions, by meditation, by seeing honestly if there is a stubborn defense, shame and pride that bar the door to unity and beauty.

Your outer environment should reflect the inner beauty you grow into. You will have the financial means as more and more of you, who are already in this work, gain a sense of this beauty, this orderliness and responsibility to contribute with your being to it. When more of you have this

sense, you will have the money to beautify your outer environment in the best possible way. You will maintain and improve the outdoors, you will enhance, increase and build, without ever losing the vast, spacious sense of seclusion and the naturalness of the surroundings. On the contrary. The indoors will reflect the best possible taste and beauty which all of you will relish. You will feel the beneficial vibrations of beauty, order, and cleanliness.

Your personal outer appearance is of course indicative of so much within you. Are you as beautiful and appealing looking as you are essentially capable of? I know that this is something helpers already take up with some of you, but there is still so much defensiveness on that subject. It is not against spirituality to make the best of you. On the contrary. On the other hand, the importance of the outer level must never become more than what it is, namely a reflection of something inner. Otherwise you will become outer directed, and that must not be. It is the plan of the universe to bring the beauty, truth, aliveness and love of the inner world into the outer void. So, see your outer expression as something from within.

Again, there will be outer courses into which all can go and learn about the art of appearance-- in a natural way, not as masks. Nutrition, exercises, are only one facet. Grooming, personal cleanliness, personal care, are others. This knowledge, too, can be conveyed and learned and then combined with the inner truth. Again, special meditation will be learned for this are of self-expression. Taste in clothes and grooming is yet another facet of self-expression. Again, the same principle applies as mentioned: the outer must not replace the inner, or be a compensation for the inner life. Thus it will not be exaggerated, but be an harmonious expression of the person, manifesting his or her best, as nature manifests her best, in accordance with the divine law of beauty.

A new breed of man is about to come: the spiritual man. This new spiritual man will never subscribe to asceticism; he will not be a monk and life denying. He will be the bearer of a new culture, a new civilization, a new aristocracy. All his outer expressions will be reflections of a rich, abundant, beautiful inner life: creative, loving and wise; beautiful, noble and strong, without false modesty and sentimentality; self-assertive and gentle; courteous and refined; genuine and without pretenses. This new human being will not be ashamed of looking for his own best interest, in the knowledge that real best interest of the Higher Self can never interfere with the best interest of others, only with their neurotic aspirations.

The grace of the new person must also be cultivated by outer example, prototype and fostering the proper concept, so that the example can even be recognized for what it is. Again, manners must be learned without taking the place of the inner meaning. When they are an organic expression of the person, there is a beauty in it that many of you have yet to discover.

Thus you shall also institute a course for manners: table manners, other manners in your expressions toward each other. Each such new expression should become full of inner meaning, for which again, special meditations will be taught.

You should not think that all this fosters an artificial, stilted standard of behavior. To conceive of what I outline here in this fashion would be completely missing the point. It will be natural, meaningful, adaptable according to incident and deeply meaningful and beautiful.

Your new culture will become an inner focal point of enormous creative strength and energy. It will never be advertised or publicized, but its inner life will reach people and they will want to join

you. Mostly this will apply to those who spiritually belong to you. But it is also unavoidable that once in a while those who do not belong will wish to join. This will be a test for all of you and you will have to learn from those experiences. As your movement gains strength from within, those who will join the work will also join the Center--and vice versa. Now this does not always go together. There will be a new method to admit aspirants to the path--and thus the Center. This will develop gradually.

Now I say only that one of the helpers will have an extended interview with each new person and determine, to whatever extent this will be possible, whether this path is suited for the individual in question. There will also be stages of admission--according to the ability of commitment and understanding. About this more will come later, when this will become necessary. For the moment, you continue as before. No one should come without real and profound understanding of this path--about certain of its principles. For instance, the principle of self-responsibility; of transformation of negativity; of the unity of giving and receiving; of the illusion of duality; and the unitive principle in all opposites.

This [Message] should be shown to all of you who are really committed to the Center and its growth, and not to those who have only cursory interest in it. I will not speak and advise about practical matters as far as your present financial hurdles are concerned, but I suggest a common group in which you all meditate and find out what in you contributes to this present state. After such a group, with subsequent meditation, then you should hold a meeting. You will be inspired.

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

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