

Pathwork Lecture 46: Authority

1996 Edition, Original Given February 13, 1959

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

*For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]*

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	<i>Content</i>
03	<p style="text-align: center;"><u>Greetings</u> <u>in the name of</u> • <u>God</u> <u>and</u> • <u>Jesus Christ.</u></p> <p style="text-align: center;"><u>I bring you blessings,</u> <u>my dearest friends.</u></p> <p style="text-align: center;"><u>Blessed is this hour</u> [<i>Blessed is this time we now spend together in this lecture</i>].</p>
04	<p style="text-align: center;"><u>I heartily welcome a few new friends,</u> <u>and I want to say to them that</u> <u>this path will bring</u> <u>many solutions</u> <u>for every one of them –</u> <u>solutions they may have</u> • <u>consciously</u> <u>as well as</u> • <u>unconsciously</u> <u>sought</u> <u>for a long time.</u></p>

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05

Most people with even a little spiritual knowledge
know in a general way
• what this life is all about,
• what the reason is
for this often painful existence on earth.

You all know
that life is to be considered
a school.

You go
from one incarnation
to the other
as you go
from one class
to the next,
• making the grade
or
• remaining where you are for a while,
• learning,
• developing,
• purifying.

This is the explanation
for all life on earth.

But to know this [i.e., to know this in a general way]
is not in itself
sufficient
to solve
your individual problems,
my dear ones.

*You have to come to the point
where you understand*
• *your own,*
individual existence;
where you understand
• *the origin of*
the
• *difficulties,*
the
• *sorrows,*
the
• *longings,*
the
• *unfulfillments*
of
your
life [i.e., of your own unique individual life].

And this you can find out
if you learn to
understand
yourself.

06

This [i.e., Understanding yourself]
is neither as
• *easy*
nor as
• *difficult*
as it may seem.

When I say

"to understand yourself,"

I do
not mean
your
outer
• *deeds,*
• *decisions, and*
• *reactions.*

These [i.e., Your outer deeds, decisions, and reactions]
you can often

- *explain and*
- *rationalize,*

and therefore
you believe
that you know yourself.

But
is there any human being
who is
not forced into

- *reactions and*
- *decisions*

by his or her own

- *compulsive and*
- *unconscious*

trends?

07

The particular path on which I lead you, my dear friends,
will make you understand,
step by step,

- *how and*
- *where*

your

- *outer problems*
are connected to your
 - *inner conflicts,*
- *where you*
react emotionally
in a way that will
attract
certain happenings to you
as inevitably
as a magnet
draws iron to itself.

These forces [i.e., These forces created by your emotional reactions that attract certain happenings to you]

*can be truly understood
only when you
uncover your
• emotions
and
find out their
• deeper meaning.*

And with that knowledge [i.e., that knowledge of the deeper meaning of your emotions]

*you find the
particular
• reason and
• purpose
of
• your life,
• your own
individual existence.*

When this [i.e., When this particular reason and purpose of an entity's individual existence]

*is discovered,
an entity has reached
an important phase in his or her
whole cycle of incarnations.*

That this knowledge [i.e., That this knowledge of an entity's particular reason and and purpose of its individual existence]

*can be brought forth
is the result of
important efforts,
which in turn
are a sign
that a soul has reached
a significant milestone
on the upward road.*

	<p><u><i>At that point [i.e., At that point when your particular reason and and purpose of your individual existence become known] you step across the borderline between</i></u> • <u><i>unconsciousness</i></u> <u><i>and</i></u> • <u><i>consciousness</i></u> <u><i>with a higher degree of awareness.</i></u></p> <p><u><i>The true understanding of one's present existence marks, indeed, a major steppingstone of a soul's return journey to God.</i></u></p>
08	<p><u><i>The subject chosen for tonight is</i></u> • <u><i>the question of authority</i></u> <u><i>and</i></u> • <u><i>what this concept implies for human beings.</i></u></p> <p><u><i>This is a much more important question than you now realize, my dear friends.</i></u></p>
09	<p><u><i>Authority</i></u> <u><i>is the very first conflict for a growing child when it reaches a certain degree of consciousness.</i></u></p> <p>• <u><i>Elders,</i></u> • <u><i>parents or</i></u> • <u><i>parent-substitutes,</i></u> <u><i>and later on</i></u> • <u><i>teachers</i></u> <u><i>represent authority for the child.</i></u></p>

This authority [i.e., This early authority of elders, parents, and teachers]
denies the child
many a
wish fulfillment.

Therefore,
authority
seems
hostile.

No matter how much
• love,
• warmth and
• affection
a child is given,
no matter how necessary
the prohibition is at times,
it [i.e., authority]
represents
the first hurdle of life.

The child's attitude
toward authority
is carried over into
adult life.

The
often unconscious
reactions to authority
indicate whether
this hurdle [i.e., this hurdle of dealing with authority]
• has become a steppingstone toward maturity
or
• not.

If the grown person
can adjust to authority
• maturely and
• freely,
another milestone has been reached
in the overall development of the soul.

*If, on the other hand,
reaction toward authority
remains childish
because
unconscious compulsive attitudes
prevail,
then this milestone [i.e., this milestone of dealing with authority in the overall
development of the soul]
remains to be reached later.*

*As long as
this point in development [i.e., this point where authority can be dealt with
maturely and freely]
has
not
been reached,
the imperfect soul
would react
negatively
toward authority,
even if it [i.e., even if authority]
were
administered in a perfect way.*

*But since people
are
imperfect,
authority too
is often administered
in a very imperfect way.*

10

*Thus
a barrier is set up
between

- the child

and

- the authority,
- the grown-up.*

It is worse
if love
• is missing,
or
• is not given in the way the child needs it.

But
even if
love
is there,
the conflict
still exists.

On the one hand,
the child
• longs for
the love of the parent,
on the other,
it [i.e., the child]
• resists and
• rebels
against being restricted by
authority.

The child
feels
the authority as
• a hostile force,
• an enemy
that locks it behind prison bars
where it feels frustrated.

There is often
but one impatient longing in the child:

to become an adult
so that
what it erroneously believes to be restricting walls
will cease to exist.

	<p><u>But when the child grows up,</u> <u>authority</u> <u>merely changes:</u></p> <p><u>instead of</u></p> <ul style="list-style-type: none">• <u>parents and</u>• <u>teachers,</u> <p><u>authority is now represented by</u></p> <ul style="list-style-type: none">• <u>society,</u>• <u>government,</u>• <u>law-enforcing institutions,</u>• <u>an employer, or</u>• <u>other powerful people</u> <p><u>he or she may be dependent upon.</u></p>
11	<p><u>Unconsciously,</u> <u>your old feelings</u> <u>are carried over from childhood,</u> <u>and</u> <u>authority now restricts you as an adult.</u></p> <p><u>The same conflicts [i.e., The same conflicts with authority</u> <u>you experienced as a child]</u></p> <p><u>re-emerge in different ways:</u></p> <p><u>as a child</u> <u>you were torn between</u> <u>the desire to be</u></p> <ul style="list-style-type: none">• <u>loved and</u>• <u>accepted,</u> <p><u>therefore</u> <u>to rebel against authority</u> <u>was impossible –</u> <u>or so you believed.</u></p>

	<p><u>As an adult</u> <u>you still suffer from the same basic conflict:</u></p> <p><u>on the one hand,</u></p> <ul style="list-style-type: none">• <u>openly rebelling against the restrictions;</u> <p><u>on the other,</u></p> <ul style="list-style-type: none">• <u>fearing the stigma of being</u><ul style="list-style-type: none">• <u>ostracized,</u>• <u>despised,</u> <p><u>of</u></p> <ul style="list-style-type: none">• <u>not belonging.</u>
12	<p><u>This conflict [i.e., This conflict between one wanting to rebel against the restrictions of authority on the one hand, and fearing the stigma of being despised and of not belonging if one should rebel against authority on the other hand]</u> <u>can only be resolved</u> <u>if the unconscious emotions</u> <u>in this respect [i.e., in respect to this conflict with authority]</u> <u>are</u></p> <ul style="list-style-type: none">• <u>recognized and</u>• <u>translated into</u><ul style="list-style-type: none">• <u>clear and</u>• <u>concise</u><ul style="list-style-type: none">• <u>thoughts and</u>• <u>words.</u> <p><u>It will take time [i.e., It will take time to work through this conflict with authority],</u> <u>but it is feasible.</u></p> <p><u>The usual solutions [i.e., The usual solutions to this conflict with authority]</u> <u>devised by the unconscious</u> <u>are often faulty.</u></p> <p><u>I will</u></p> <ul style="list-style-type: none">• <u>help you and</u>• <u>give some pointers</u> <u>how to recognize</u> <u>your own particular way</u> <u>of reacting toward authority.</u>

13

Broadly speaking,
you react to authority
in one of two ways –
all human beings do.

There are
two basic categories,
with many subdivisions –
and often the two groups
• intermingle and
• are represented
in one and the same human being.

At one time
• one reaction
may be predominant,
at another,
• the opposite extreme,
or
• a variation of it,
may predominate.

It is then important to find out
when
• one reaction
is stronger
and
when
• the other,
and
• why.

You
• can and
• should
retrace all this
to childhood
• feelings and
• reactions to your early environment.

	<p><u>Only then</u> [i.e., <u>Only when you retrace all your adult reactions to authority back to childhood feelings and reactions to authority in your early environment</u>] <u>can you find</u> <u>the pattern-like later repetition</u> <u>of your early</u><ul style="list-style-type: none">• <u>behavior and</u>• <u>reactions,</u><u>and only in that light</u> <u>will you be able to understand</u> <u>your present reactions</u> [i.e., <u>your present reactions to authority</u>].</p>
14	<p><u>Let us examine</u> <u>these two basic categories</u> [i.e., <u>these two basic categories of how you react to authority</u>] <u>separately</u> <u>for the moment.</u></p> <p><u>It will be easier this way,</u> <u>but please realize</u> <u>that only in rare cases</u> <u>will you find</u> <u>such a strong predominance</u> <u>of one trend</u> <u>in a person.</u></p> <p><u>There is always a mixture</u> [i.e., <u>a mixture of these two basic categories of how you react to authority</u>].</p>
15	<p><u>First, let us look at those who</u><ul style="list-style-type: none">• <u>rebel and</u>• <u>revolt</u><u>outwardly</u> <u>against authority.</u></p>

They [i.e., Those who rebel and revolt OUTWARDLY against authority,
the law-breakers]

feel authority
as an enemy
because
many desires
that were
neither

- bad

nor

- in any way harmful –
in childhood

as well as

- later –

were forbidden
by some authority.

They

- know,

or

- think,

that there is
nothing wrong
with what they want.

Yet,
authority
hinders them,
and they often feel
that the authority is
not only

- unjust,

but generally

- harmful,
- narrow-minded and
- unconstructive.

16

Now, if the person [i.e., the person who rebels and revolts OUTWARDLY
against authority, the law-breaker]

happens to have

- an extroverted outgoing nature,

combined with

- a certain courage,

the rebellion

will take a form

in which he or she

openly

- fights and
- resists.

This can take place

from its mildest form

of

- personal and
- private

attitudes,

spanning the whole scale,

up to

overt social rebellion,

through

- affiliation with
- minority parties,
- anarchist groups,

or

- committing crime.

The strongest form of this attitude

will be found in the person who commits
antisocial acts.

The mildest form [i.e., The mildest form of rebellion of the person who rebels and
and revolts OUTWARDLY against authority]
may not even be noticeable to others.

Nevertheless,

the same rebellious feelings

do exist there, too,

in

- subtle ways,

in

- the subconscious.

	<p><i><u>These [i.e., These rebellious feelings that exist in the subconscious of the law-breaker]</u></i></p> <p><i><u>produce in the person's life</u></i> <i><u>just as tangible</u></i> <i><u>outer results</u></i> <i><u>as the openly rebellious reactions.</u></i></p>
17	<p><i><u>In the other category [i.e., In the category OPPOSITE to that of those who rebel and revolt outwardly against authority, the law-upholders]</u></i></p> <p><i><u>are those who at one time</u></i> <i><u>have turned around,</u></i> <i><u>unconsciously thinking,</u></i></p> <p><i><u>"If I become</u></i> <i><u>one with the authority,</u></i> <i><u>much as I may dislike that authority,</u></i> <i><u>I am safe."</u></i></p> <p><i><u>The belief</u></i> <i><u>in this apparent safety</u></i> <i><u>leads the extreme type in this category</u></i> <i><u>to become a</u></i> <i><u>strict law-upholder –</u></i> <i><u>not necessarily always</u></i> <i><u>overtly,</u></i> <i><u>but perhaps</u></i> <i><u>in more subtle ways.</u></i></p> <p><i><u>The law upholders,</u></i> <i><u>in order</u></i></p> <ul style="list-style-type: none"><i><u>• to safeguard their own position</u></i><i><u>and</u></i><i><u>• to hide their own rebellion –</u></i> <i><u>which deep down</u></i> <i><u>is quite similar to</u></i> <i><u>the law-breakers' –</u></i> <p><i><u>will become</u></i> <i><u>extremely opposed to</u></i> <i><u>the law-breaker.</u></i></p>

The more afraid they are [i.e., The more afraid the law upholders are]
of their own tendencies of
hidden rebellion
against

- law and
- authority,

the more will they find it necessary
to become very severe
with the law-breaker
in whom they see a part of themselves
which they do not want to expose.

Exposing
their true feelings
was exactly what had seemed so

- risky and
- dangerous

that they decided to join
the "enemy camp."

The fear
of their own exposure
makes such people
doubly "good."

Now, do not interpret
the word
"good"
in its real sense.

Put quotation marks around it.

Yet I do not mean that
such a law-upholder
cannot be also
a really good person –
and for that matter,
a tendency of the opposite extreme,
that is, a tendency to rebel,
can surely also exist in
a truly good person.

Both [i.e., both the law-upholder and the law-breaker]
react

- **immaturely and**
- **ignorantly.**

The inner motivations of
the law-upholder described here
are rooted in

- **weakness and**
- **fear.**

And

- **an act or**
- **an attitude**
that comes from
 - **weakness and**
 - **fear**
can never produce
positive results.

The fact that this attitude [i.e., The fact that this attitude of upholding authority,
but doing so from an attitude rooted in weakness and fear,]
was adopted

- **unconsciously and**
- **in ignorance**
does not alter the results.

To achieve a
positive
outcome,

- a**
- **free,**
 - **strong and**
 - **independent**
choice
has to be made.

18

As I often say,

- a person's unconscious
affects
 - the unconscious of another person
infinitely more strongly
than
a consciously recognized
 - attitude,
 - act or
 - motive.

In other words,

if you are driven

into certain attitudes

by your

- unrecognized
fears,

the effect

will be infinitely stronger on other people

than

when you

do

the same

- act,

have

the same

- motives and

- attitudes,

but

- recognize

your own inner

- tendencies and

- currents

[i.e., but RECOGNIZE your inner
tendencies and currents of FEAR].

Thus,

the law-upholder,

motivated by

the wrong protective measures he or she has chosen,

has a

particularly bad effect

on the law-breaker.

The latter [i.e., *The law-breaker*]
feels

- *quite differently and*
- *much less rebellious*
when he encounters
a law-upholder
who is governed by
 - *healthy,*
 - *conscious and*
 - *mature*
motivations
based on
 - *strength,*
- not*
 - *weakness.*

Please, my friends,

do not take the words
• *"law-upholder"*

and

- *"law-breaker"*
only in the
 - *crude and*
 - *outer*
sense,

referring to your
social laws.

Think about them [i.e., *Think about my words*]
also in

- *the psychological sense,*
- *the sense in which I speak.*

19	<p><u>The more hidden</u></p> <ul style="list-style-type: none">• <u>forces and</u>• <u>reactions</u> <p><u>in the attitude of</u> <u>the law-upholder –</u> <u>even though he or she may</u> <u>consciously</u> <u>be in good faith –</u></p> <p><u>the more adverse</u> <u>will be</u> <u>the effect on</u> <u>the law-breaker.</u></p> <p><u>The</u></p> <ul style="list-style-type: none">• <u>true law,</u> <p><u>the</u></p> <ul style="list-style-type: none">• <u>divine law,</u> <p><u>is different from the</u></p> <ul style="list-style-type: none">• <u>weak</u> <p><u>and often</u></p> <ul style="list-style-type: none">• <u>doubly intolerant</u> <p><u>attitude</u> <u>of the law-upholder</u> <u>who has chosen that position</u> [i.e., <u>who has chosen</u> <u>the law-upholder position</u>]</p> <p><u>out of</u></p> <ul style="list-style-type: none">• <u>fear</u> <p><u>and</u> <u>in order to</u></p> <ul style="list-style-type: none">• <u>become free of</u> <u>the disadvantages</u> <u>their own rebellion</u> <u>may have caused them.</u>
20	<p><u>There are many</u></p> <ul style="list-style-type: none">• <u>shades and</u>• <u>variations</u> <p><u>in both these opposite types</u> [i.e., <u>in both the law-upholder</u> <u>and law-breaker types</u>].</p>

The
• law-breaking tendency
must be combined with
• a current of courage.

Otherwise,
if
• certain other character traits
and
• outer circumstances
combine,
their [i.e., the tendency's of a law-breaker's]
• rebellion
will be dimmed to a
• dull defiance.

As far as
the law-upholders are concerned,
who lack the courage
to give vent to
their true feelings,
their
• predominant qualities and
• faults
are different.

For instance,
there may be
• a combination of
a strong liking for
• order and
• organization and
• a wish
for
• peace
rather than
for
• fighting,
• along with
many other tendencies,
which will then determine a person's
final attitude
in this respect [i.e., in respect to dealing with authority
as a law-upholder].

21

I hope none of you will

- *misunderstand me*

and

- *conclude that*

the law-breaking stance

is the desirable one,

simply because

the other wrong extreme [i.e., *the wrong extreme of*
the law-upholder]

is also

imperfect.

Such misunderstandings

- *occur so often in your world*

and

- *become responsible for*

many wrong

- *views,*

- *philosophies and*

- *teachings.*

Whenever humanity finds out

that

- *an attitude or*

- *an opinion*

is wrong,

it [i.e., *humanity*]

swings over to

the opposite extreme,

which is equally wrong.

22

*These two opposite extremes [i.e., The law-upholder at one extreme
and the law-breaker at the opposite extreme]*
set a vicious circle in motion:

the greater

- *the rebellion*
on the part of the law-breaker,

the more

- *severe and*
- *intolerant*
the law-upholder becomes,
in order to

protect him- or herself
from their own

- *fear and*
- *rebellion.*

As a result, the

- *rebellion and*
- *resistance*
in the law-breaker

must become
all the stronger.

The law-breaker

is unaware of the fact
that his or her resistance
is

not

turned

against

- *the law*

as such any longer,

or

against

- *authority*

in its

- *good and*

- *true*

sense,

but actually

against

- *the false note*

in the equally unaware
law-upholder.

23

This is a very difficult subject
because
it is so very subtle in nature.

Each one of you
can find out quite easily

- *to which of these two basic categories*
you predominantly belong,
- *in what aspect of your life*
one or the other tendency
may express itself
more strongly.

If you examine
your

- *life and*
your
- *inner reactions*
in this respect [i.e., in respect to being a law-upholder or a law-breaker],

it will
not
be difficult
to find out which [i.e., a law-upholder or a law-breaker].

Once you can give yourself the answer,
you can go a step further
and think about the remedy.

Also,
consider the effect
your attitude has had
on
your

- *life,*

your

- *conflicts,*

as well as on
your

- *surroundings,*
including
some of your dear ones.

24

If you find yourself to be more of the kind who

- *revolts and*
- *rebels*

against authority,

then you should

meditate

to gain the right concept.

Strive for

an awareness of the difference

between

- *real authority in the*
divine sense

and

- *the imperfect human authority*
you have often encountered in your life –

since humankind is imperfect.

See that

unconsciously

you are under the impression

that

authority

means

only

the wrong kind.

Once you can

- *differentiate and*
- *recognize*

the two kinds [i.e., 1) the real and true authority in the divine sense and

2) the imperfect human authority you have encountered in your life] –

even though you may have

- *seldom, or*

- *never,*

encountered the true one –

your resistance against authority

will automatically diminish.

And after such recognition [i.e., after such recognition that there are two kinds of authority, 1) pure divine authority and 2) imperfect human authority],
you will not mind half as much
the existence of the
• distorted and
• weak
brother of the
true
• authority and
• law
that is
your
protection
as much as
anyone else's [i.e., as much as
anyone else's protection].

You will no longer feel that
authority, as such,
is an enemy force.

25

The knowledge of all this
will help you build
the proper concept in yourself [i.e., the proper concept of authority
in yourself] –
and this will enable you
to sense the wrong kind
without minding it,
because
you will now
• understand the motivations
and
• be able to sympathize
[with the weak law-upholder].

You will recognize
that currents
similar to your own
prevail in the "enemy" –
they just manifest differently.

This process means
raising one's consciousness.

You will then also
recognize
the necessity
for
• law and
• order,
and therefore
for
• authority
whose task it is
to uphold it.

The fact that
the manifestation of
the ideal principle [i.e., the ideal principle of true authority]
cannot exist on earth yet
will not confuse you any longer.

The
• ideal,
• wise,
• good and
• understanding
authority
will remain
a goal to be attained.

You will understand
that even the imperfect form of authority,
as it manifests on earth,
is necessary.

In short,
your rebellion
will diminish
to the extent you
• gain
• insight and
• understanding,
to the extent you
• understand
• why
you have reacted so adversely
to certain subtle manifestations
of the wrong kind of authority
in the past.

26

Furthermore,
you will become increasingly aware of
the meaning of
divine authority
that manifests also
in some human beings
who have reached a certain degree of development
in this respect [i.e., in respect to divine authority].

You will then learn
not to react
automatically
against

- anyone or
- anything

just because you may feel that it
represents authority.

Unless you focus your attention on this whole problem [i.e., this problem of
distinguishing between true divine authority and imperfect human authority],
even if
the right kind should happen to come your way,
you would not be in a position to

- feel and
- perceive

the difference,
because
your intuition
is dulled by

- blind and
- rigid
 - reaction and
 - revolt.

But when you think about it in this way [i.e., think about your capacity to feel and perceive INTUITIVELY the difference between true divine authority and imperfect human authority],

*you may find that perhaps
a few times in your life
you have met someone*

- *who is
very*
- *good and
very*
- *wise and
very*
- *kind,
without being perfect in all ways,*

and

- *who is, therefore,
an authority –
not necessarily on any particular subject,
this is not what I mean at all – but*
- *a person of authority,
as such.*

*If you observe,
in retrospect,
the emanation
coming from such a person,
you will sense that
the attitude of that person
was different from
the attitude of the law-upholder
who is motivated by*

- *weakness and*
- *fear.*

27

As I said before,
the vicious circle,
when it goes on
and on
with a person who is
not developed spiritually,
may lead to criminal acts –
and these have to be stopped, of course.

How many criminals
commit crimes
not for

- the sake of the crime

or for

- the "advantages" the crime may bring.

The

- deep,
- underlying
root
is rather
the opposition to
either the
 - realor the
 - imagined
"goody-goodyness"
of the law-upholder.

When people are that far
in this vicious circle,
they can no longer recognize the

- true and
- right
kind of authority,
even if
they should come across it.

	<p><u>They</u> [i.e., <u>People in this vicious circle, who react negatively to ANY and ALL authority because they cannot feel and perceive INTUITIVELY the difference between true DIVINE authority and imperfect HUMAN authority</u>] <u>will blindly react</u> [i.e., <u>will blindly react against ALL authority</u>] <u>without inner discrimination,</u> <u>because</u> <u>they have no concept</u> <u>that a difference exists</u> [i.e., <u>because they have no concept that a difference between true DIVINE authority and imperfect HUMAN authority exists</u>].</p> <p><u>That is why it is</u> <u>so important</u> <u>to gain the right concept</u> [i.e., <u>the right concept about authority</u>] <u>by thinking this through.</u></p>
28	<p><u>Once you fully realize</u> <u>that there</u> <u>are</u> <u>two different kinds of authority –</u> <ul style="list-style-type: none">• <u>the self-righteous kind</u><u>and</u> <ul style="list-style-type: none">• <u>the higher kind</u><u>that is with you –</u></p> <p><u>you will be able to</u> <u>divorce yourself from</u> <u>the generalization</u> <u>that one</u> <u>automatically</u> <u>has to react against</u> <u>any</u> <u>authority.</u></p> <p><u>This healthy reasoning process</u> <u>will, among other things,</u> <u>strengthen your power</u> <u>to discriminate</u> [i.e., <u>discriminate between true DIVINE authority and imperfect HUMAN authority</u>] <u>in a very subtle way –</u> <u>not</u> <ul style="list-style-type: none">• <u>intellectually,</u><u>but</u> <ul style="list-style-type: none">• <u>intuitively.</u></p>

29

Now, as far as the other category is concerned,
if you find out that you tend to be more on the side of
the law-upholder,
my advice is this, my friends:

- think back to your childhood
- and
- find the times when you revolted.

When you search
with this aim [i.e., this aim of finding times in your childhood
when you revolted against authority],
you will

sooner or later

- discover
- and actually
- remember –

perhaps only as a

- vague feeling,

but nevertheless

- remember –

just when

you decided to

- turn around

and

- become one with

what appeared to you

- the stronger force,
- the authority as you perceived it.

- True,
- good
motives

are surely also contained in these
inner decisions [i.e., these inner decisions to turn around from
revolting against authority and instead
becoming one with authority],

but also

- weak
ones.

And it is

your task to

- find the latter too [i.e., to find, also, the WEAK MOTIVES in these inner
decisions to turn around from revolting against
authority and instead becoming one with authority],

and

- become aware of them.

When you come to this point [i.e., to this point of becoming aware of the WEAK
MOTIVES in your inner decisions to turn around from revolting
against authority and instead becoming one with authority],

you will have made

great progress

on the road to

- self-understanding,

on the way to

- becoming yourself.

30

Then,

when you seek further,

you will also understand

the reaction

others

have toward

you.

The self-righteous severity
that sometimes takes hold of you –
 • **quite unconsciously and**
 • **hidden –**
toward a brother or sister
who strictly belongs to
the other kind [i.e., belongs to the law-breaker kind],
will lessen.

Your reaction [i.e., Your reaction to a brother or sister who belongs to
the law-breaker kind]
will change
in the measure you recognize
the
 • **weak and**
 • **fearful**
motives
of your own law-upholding tendency.

Thus [i.e., By no longer reacting to the law-breaker kind of brother or sister
from the weak and fearful motives of your own law-upholding tendency]
you will make
 • **an act of strength [i.e., make an act of strength – the act of being a**
law-upholder whenever that is called for out of true and good motives]
out of
 • **an act of weakness [i.e., out of the act of being a law-upholder,**
but doing so inappropriately for weak and fearful motives].

You will remain on the side of the law [i.e., you will continue to be a law-upholder],
of course, as you should –
 • **the outer,**
as well as
 • **the inner**
law –
but
with a different
 • **attitude,**
with a different
 • **flavor,**
with a different
 • **motive.**

That [i.e., Having a true and good attitude, flavor, and motive in your authority]
is the important thing.

31

You will realize that
just because you are
on the side of

- *authority,*

on the side of

- *the law,*

you are doubly responsible
in your obligation

- *not*
to reject the side
opposed to the law,

- *but*
to pull the person
out of
his or her

brand of error [i.e., brand of error by being a
law-breaker for immature
rebellious motives]

with your understanding.

You can do this [i.e., You can pull the person out of his or her error of
being a law-breaker for immature rebellious motives]

- *only if*
you understand yourself
first

and

- *by sympathizing with*
the law-breaker –
which does

NOT mean

to be

in favor of

- *the rebellion*

and of

- *actions resulting from the rebellion.*

32

Why do you think that
the man Jesus
brought so much censure upon himself?

Human authority
censured him
because
he associated
with

- the lowly,

with

- common criminals and
- prostitutes.

And all those lowly people
felt this
quality of understanding
within him.

Against Jesus
they [i.e., all those lowly people – including common criminals and prostitutes]
did not rebel,
because they felt
not only

- his true goodness,

but also

- his understanding of
the reasons
why
they were
what they were.

They felt

- he did not judge,

they felt

- he went
with
them,
in spite of the fact that
he was, of course,
opposed to their
 - acts and
 - wrong attitudes.

He [i.e., Jesus]
could even
• **laugh**
with
them [i.e., laugh with all those lowly people – including
common criminals and prostitutes],
and also
• **laugh**
at the
• **wrong and**
• **pompous**
kind of authority
that is so proud of
its
• **law and**
its
• **letter.**

His [i.e., Jesus' authority]
is the kind of authority
you should strive for [i.e., strive to emulate and be],
my friends.

Go with the other person
who revolts in some subtle way
you may only sense –
while
you
also,
• **subtly and**
• **unknowingly**
reacted in the wrong way.

This [i.e., That YOU ALSO subtly and unknowingly reacted in the wrong way]
the other
also sensed vaguely.

Understand

• **his attitude** [i.e., Understand the other's law-breaker attitude]
by understanding

• **your own,**

• **laugh**
with him,

• **build common ground**
with him.

Do not set yourself up
as a judge,

although you may do so [i.e., although you may set yourself as a judge]
quite unconsciously.

This balance [i.e., This balance between you and the other, seeing but not judging]
is very,

very subtle,
my friends,

and it [i.e., and this balance between you and the other]
has to be

• **found and**
• **solved**

in your innermost soul.

33

By no means
does that imply
that the law-breaker
should go unpunished.

That [i.e., punishment of the law-breaker]
is not the point.

When he becomes dangerous
to the welfare of others,
he has to learn a lesson.

But
if that happens [i.e., **BUT if the law-breaker becomes dangerous to the welfare of others**],
it is partly because
the wrong kind of authority
• has prevailed too long,
and
• has driven the law-breaker deeper into
• ignorance and
• darkness,
instead of
lifting him out of it [i.e., **instead of lifting him out of ignorance and darkness**].

You see, my dear ones,
all
• the miseries on this earth,
• the real problems
such as
• criminality,
• war,
• injustices of any kind,
• disease, and
• other serious problems,
are the result of
faults of long standing.

When we spirits
are asked what is the
remedy for
this or that situation –
be it
• general or
• personal –
the answer
cannot be given so easily.

For
a whole chain reaction
has to be followed through,
and often
in an unpleasant way,
until you get to
the roots of the problem.

All severe problems
are due to some
raging,
vicious circle
that has to be
• crystallized out
and
• understood
in order to find
these roots.

The
• final and
• last
link of the whole chain reaction –
the one that manifests outwardly,
while the previous links
are hidden from sight –
has to be helped, certainly.

But
this treatment [i.e., this treatment for remedying the last link of the whole chain
reaction that finally manifests outwardly]
will always be a painful one,
particularly if
the inner root
is not sought
while
the outer remedy
is applied of necessity.

So, for instance,
war
is certainly tragic,
but it is in certain instances
a last resort,
that is even
necessary,
because
humanity
has neglected to look for
the inner roots
of the problems.

34

So it is with everything else.

Common criminals

have to be prevented from
continuing their deeds
by law-enforcing institutions
that are, perforce, themselves
imperfect.

Again,

the solution has to be found
earlier
so that this

- *final and*
- *drastic*

result of the chain reaction [i.e., here, incarceration]
can be avoided.

In all these vicious circles

all
are involved,
not only the

- *law-breaker,*

not only the

- *apparent wrongdoer.*

*In order to build a world
in which
vicious circles
are*
• *prevented or*
• *broken before they come to the*
• *last and*
• *unfortunate*
outer manifestation,
you can furnish
the cornerstones
by
• *examining your own reactions and*
• *understanding in what way*
you
• *have contributed or*
• *are contributing*
by your own
unconscious
emotional reactions
to set an avalanche rolling.

In this way,
• *you and*
• *many others*
can help prevent
the entire chain reaction.

35

What I said to you here
is of more
• *significance and*
• *importance*
than you may realize offhand.

	<p><i><u>I know that it is</u></i> <i><u>not only</u></i> <i><u>extremely difficult to squeeze these very subtle concepts</u></i> <i><u>into human language,</u></i> <i><u>but also that</u></i> <i><u>it will take quite a bit of</u></i> <ul style="list-style-type: none">• <i><u>effort and</u></i>• <i><u>searching</u></i><i><u>on your part</u></i> <ul style="list-style-type: none">• <i><u>to begin to understand the</u></i> <ul style="list-style-type: none">• <i><u>inner and</u></i>• <i><u>deeper</u></i> <i><u>meaning,</u></i><i><u>and</u></i> <ul style="list-style-type: none">• <i><u>to see the</u></i> <i><u>wider effect</u></i> <i><u>of this whole question.</u></i></p>
36	<p><i><u>Are there any questions in connection with this subject?</u></i></p> <p><i><u>QUESTION:</u></i> <i><u>Isn't the only person</u></i> <i><u>who is a</u></i> <i><u>real authority,</u></i> <i><u>in the final analysis,</u></i> <i><u>the one</u></i> <i><u>to whom</u></i> <i><u>God speaks?</u></i></p>
37	<p><i><u>ANSWER:</u></i> <i><u>Of course!</u></i></p> <p><i><u>That goes without saying.</u></i></p> <p><i><u>God</u></i> <i><u>is the only authority.</u></i></p> <p><i><u>But that is not the point of this lecture.</u></i></p>

No one of you
is so far developed
that God
can manifest through you
at all times.

It [i.e., God manifesting through you]
happens with
all
of you
occasionally,
but only
where you are

- unblocked and
- flexible.

Otherwise [i.e., Otherwise, when and where you are blocked and rigid,]
the voice of God
cannot penetrate through
the maze.

There are
too many layers
of

- imperfection,

of

- fear,

of

- insecurity,

of

- self-will

to have God manifest
in
all
instances.

Besides, in tonight's lecture
I did not deal with the question of
accepting

- God's authority

versus

- human authority.

**The question is to find out
your attitude toward
authority
as such.**

**Your childhood reactions [i.e., Your CHILDHOOD reactions to authority as such]
still color
your present reactions [i.e., your PRESENT reactions to authority as such]
without your being aware of it,
no matter how much
you may strive to find out
God's will.**

**It [i.e., Your childhood reactions to authority as such]
may even have colored
your attitude toward God
without your being aware of this at all.**

**This message [i.e., Tonight's lecture]
did not deal with
the question of
asking
• the advice or
• the opinion
of other people.**

**That [i.e., The question of asking the advice or the opinion of other people]
also is a subject,
and indirectly
it is
related to
the problem I have discussed tonight.**

**But this [i.e., But the question of asking the advice or the opinion of other people]
is merely a detail
of the basic
• question and
• attitude
[i.e., of the basic question and attitude about a person's
concept of human authority as such].**

The first step
is to consider the attitude of a person
to the concept of
human authority as such,
in whatever form it may present itself.

Do you understand what I mean?

[QUESTIONER:] {Yes}

38

QUESTION:
May I ask,
is it necessarily so
with everybody
that one of the two trends [i.e., that EITHER the trend of
being a law-upholder OR the trend of being a law-breaker]
is predominant?

ANSWER:
No.

I said that
in some cases
there may be

- a fifty-fifty mixture, more or less.

In most cases
one [i.e., EITHER the trend of
being a law-upholder OR the trend of being a law-breaker]
is

- a little more dominant.

In some cases
one [i.e., EITHER the trend of
being a law-upholder OR the trend of being a law-breaker]
is

- really predominant.

But in many cases
there
is

- a mixture [i.e., a mixture of BOTH the trend of being a law-upholder
AND the trend of being a law-breaker].

In these cases [i.e., In these cases where there is a mixture of BOTH the trend of being a law-upholder AND the trend of being a law-breaker]
it will be very

- **useful and**
- **interesting**
to find out
 - **when,**
 - **at what opportunities,**
 - **in what**
 - **instances and**
 - **situations, or**
 - **with what types of people**

• **one trend is predominant**
and when

- **the other** [i.e., and when the other trend is predominant].

That [i.e., Finding out when, at what opportunities, in what instances and situations, or with what types of people one trend is predominant and when the other trend is predominant]

will also furnish clues
of utmost importance

in your self-search [i.e., in your self-search to discover

who you really are].

There will be
patterns of behavior
to recognize.

39

QUESTION:

Is there a special way to go about

- **rectifying**
- or**
- **balancing**
the extreme?

ANSWER:

Well,

I already gave some indications of that.

The first step
is to find out
which type [i.e., EITHER a law-upholder OR a law-breaker]
an individual is
and,
if both [i.e., if the individual is BOTH a law-upholder AND a law-breaker],
• at what opportunities
one facet predominates
and
• why.

It will take
• some time to learn to
• observe and
• recognize
• your daily reactions,
as well as
• going back to
your childhood,

but once this practice is established,
you can take
the next step,
which is

to clarify
your thoughts.

It [i.e., Clarifying your thoughts]
is always the same procedure:

you start by
recognizing every instance
where you react emotionally
in an erroneous way.

All the image-conclusions, for instance,
are such recognitions [i.e., All image-conclusions are instances where
you recognize that you react emotionally in an erroneous way].

In your daily self-observation,
realize that
you cannot change
an emotional reaction
merely
by having recently recognized
its faulty premise [i.e., merely by having recently recognized
mentally that an emotional reaction is faulty because
it is coming from one or more image conclusions].

Emotions
cannot be controlled
that way [i.e. Emotions cannot be controlled merely by MENTALLY
recognizing an emotion's faulty premise].

I have said that often.

But you
can change them [i.e., you can change your faulty emotional reactions]
by

- *constant observation,*

by

- *comparing*
 - *the wrong reactions*

with

- *the right concept*
that has to be formed
mentally,

by

- *meditating on it [i.e., by meditating on changing your faulty emotional*
reactions into right emotional reactions]
in the way I taught you in this lecture.

You can
expand your meditation
and pray
in your own words,
asking God
to help you
to become aware of
the right concept,
even if
only intellectually
at first.

If you then
compare your
• wrong reactions
with
• the right concept
without deceiving yourself

"that you have already integrated
the right concept
at the feeling level" –

seeing
how your emotions
still deviate from
the right concept,

then
this process
will
gradually
change your emotions.

In this way
you will
slowly
rectify
the wrong emotions.

You lead them [i.e., you lead your emotional reactions]
from the
• wrong channel
into the
• right one [i.e. into the right channel]
by this process of
• development and
• purification.

[QUESTIONER:] {Thank you.}

40

QUESTION:

Isn't

- self-will

the main hidden current
in the case of the

- law-breaker

and

- fear

[the main hidden current]

in the case of the

- law-upholder?

ANSWER:

Yes,

this is certainly true.

These [i.e., Self-will and fear]

would be the predominant factors in each case.

And

- pride

also plays a role,
in both instances,

only used in different ways.

41

Now I will retire into my world again,

but

I will leave you, my dear ones,

with a

- very strong blessing,

with a

- heavenly light

that shines upon

each one of you.

Do not despair

when you are

- **sad and**
- **discouraged,**

there is no reason [i.e., there is no reason to be sad and discouraged].

For

- **life**
is eternal,

and

- **you are building**
your eternal abode
in this your life,
on the path

you are so courageously taking.

In that house [i.e., In that house, in your eternal abode that you are building
in this your life, on this path you are so courageously taking]

you will be able to live
in eternal happiness,

without

any

- **woe,**

without

any

- **sorrow,**

without

any

- **parting,**
ever!

So go in peace, my dear ones,
be blessed in

- **body,**
- **soul and**
- **spirit.**

Be in God!

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