Pathwork Lecture 242: The Spiritual Meaning of Political Systems

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

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

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

| 03 |
|---|---|
| **Greetings, my beloved friends.** |
| **May the blessings given touch** |
| the deepest part of your being so that • you will know forever the glory of • your innermost truth; |
| so that • you will lose the fear of • your innermost truth; |
| so that • your commitment to all of your being will be ever more anchored in your total devotion to your path. |

Gary Vollbracht
Increasingly you find, my dearest ones, that when you do not fear and do not avoid the negativity, distortion and destructiveness that are a part of your being – be it only a small part – a divine alchemy takes place and produces the true integration and transformation of your total being in an ever deepening process.

Individually, more and more of you have found this [i.e., this divine alchemy] to be so, even though the hurdles seemed great at times. They [i.e., The hurdles] always seem much greater than they actually are.
As more of you individually overcome the
• inner obstructions,
• futile fears and
• unnecessary resistance,
so does your community grow in
• strength,
in • realistic groundedness, and
in • joyousness and • abundance.

For this lecture I have announced a somewhat unusual topic, but you will see that it
• fits into the sequence of lectures and
• has its integral meaning in your own process,
  both as • individuals
  and as • a community.

The topic is the spiritual meaning of political systems.

I will speak about the best known political systems on your earth plane at this point in your evolution.
I shall explain
• the divine origin
  of each of these systems and
• the distortions
  in each.

I will then show you
how every one of these systems,
in their
• divine
  as well as
in their
• distorted
  manifestations,
is a reality
  of your
internal world.

From there
we shall proceed to perhaps gain
a clearer vision of
New Age politics.

Let us take first of all
• a by now already obsolete,
• but still known
  system in your world,
and let us classify it
in one category
as

monarchy and feudalism.

What are the
• divine origins
  of this format [i.e., divine origins of this monarchy and feudalism format]
and what are its
• distortions?
• The divine
• meaning and
• origin,
• the
• inner truth
  of these systems [i.e., of the monarchy and feudalism systems]
  is in
  certain highly developed human beings
  who are
  fully aware of
  their responsibility.

Development
  always carries
  responsibility, and
those who are willing to shoulder it [i.e., shoulder this responsibility]
can,
  • according to
  • divine
  • eternal
    law, and
  • commensurate with
    their commitment to their task,
  feel it their right
  to enjoy
  the accompanying privileges.

A person who is
  unwilling
  to assume such responsibilities [i.e. unwilling to assume responsibilities
  commensurate with the right to enjoy the privileges he seeks]
  has
  not
  rightfully earned
  these privileges;
he [i.e., a person who is unwilling to assume the responsibilities
commensurate with the right to enjoy the privileges he seeks]
either
• feels too guilty to even
  really want them [i.e., too guilty to even want to enjoy
  privileges he seeks],
or
• is so rebellious
  that he
  • wants to steal them [i.e., wants to steal the privileges he seeks]
  and
  • justifies this
    by claiming that
    those who have earned them [i.e., those who have earned
    the privileges he seeks]
    are
    • unfair and
    • abusive.

Now,
even if authority
is
being abused,
those who are
unwilling
to assume
the demanding task of leadership
are not right to rebel.

They will
not need to rebel
if they
fulfill the conditions
that entitle them
to the
• envied and
• coveted
  privileges.

These [privileges]
are envied
only when
the price [for these privileges]
is not being paid.
Those who fully give to their tasks as leaders
• of nations and
• of governments,

discharge themselves of their responsibility [i.e., discharge their responsibility]

according to divine law.

They
• lead and
• guide

those who do not wish to take on the chores of such a task, which consists of
• many hardships, as well as of
• the privileges.

Leadership requires
a lot of self-discipline
that
the self-indulgent

do not desire to exert.

The
• often necessary and
• voluntary

giving up of an immediate gratification is totally rejected by those
• who follow,
but
• who often simultaneously resent those who lead.
Nor do they [i.e., Nor do those who follow] wish to assume the risks of
  • exposure,
  • criticism,
  • slander and
  • hostility

that those in the limelight must be strong enough to endure.

It is certainly easier to
  • follow
  than to
  • lead,

to be
  • an ordinary citizen
  than
  • the leader of a nation.

The follower can afford to be lazy,
  even if
  the laziness is not necessarily physical.

It [i.e., The laziness] can be
  laziness of
    • mind,
  laziness of
    • spirit,
  laziness of
    • courage,
  laziness of
    • heart.
Leaders
  • create
    a following
  and, in total devotion to their task,
  • give of
    their best.

They [i.e., Leaders]
  use their power
    for the good of all.

They [i.e., Leaders]
  do not shun
    personal inconveniences
    in connection with their task.

This is, broadly speaking,
  the divine reality
    contained in
    the regimes of
    • monarchy or
    • feudalism.
It is easy to see how this [i.e., how this monarchy and feudalism system] can be distorted by

- ruthless,
- selfish or
- irresponsible

human beings who

- abuse the power, and
- use it [i.e., use the power] for their own

- material or
- power

- gain,

and

- obstruct the unfoldment of

- justice,
- of

- law,
- of

- beauty,
- of

- fairness and
- of

- divine intercession.

The

- true leader,
- the monarch if you will,

who is at the helm of the ship,

is always

a channel of divine inspiration.

If that inspiration is not

- sought and
- put above all else,

then

abuse

is the result.
When these systems [i.e., when these monarchy and feudalism systems] appeared in your earth world, this was their innate message.

They [i.e., These monarchy and feudalism systems] appeared when humanity in general was not
- able or
- willing or
- developed enough to assume the responsibility of true self-rulership.

Therefore [i.e., Since humanity was not able, willing or developed enough to assume the responsibility of true self-rulership] people needed guidance.

Obviously, I do not have to go into much detail to show how these roles [of the leader or monarch] were not always fulfilled, even though at first highly developed beings often incarnated to fulfill such tasks.

Sooner or later the temptations [of leadership or power] proved too much.

Others [i.e., Other leaders] followed who
- took the rulership by power or manipulation
and then
- abused their position and took advantage of their power.
How does this political system [i.e., this monarchy and feudal system] exist in the inner world of a human being?

Again, this is not too difficult to see, my friends.

You have all discovered that there is in every human being some talent to be a leader in one way or another; a talent to assume responsibilities and to serve a cause.

No matter how buried these talents [i.e., these talents to be a leader, to assume responsibilities and serve a cause] may at first be, they [i.e., these talents to be a leader] can be awakened from their dormant state and eventually always bring the individual to such a path [i.e., to such a path of leadership].

If you do not cultivate this talent [i.e., this talent to be a leader], then you will be [not a leader but rather] a follower who has much fewer rights and privileges.
It is
as you wish.

If you
do not wish
the higher task
of assuming the responsibilities
to
• lead,
to
• stand in an exposed place,
to
• risk everything
  that goes with it [i.e., goes with the task of assuming
  the responsibilities of leadership]
  for the purpose of
  truly serving
  a higher cause,
then you have
no right to complain
when others do this job.

And I emphasize once more that
this [choice to be a leader rather than a follower]
might apply to
• very subtle expressions [of leadership]
and not necessarily manifest in
• overt outer
  • leadership or
  • statesmanship.

You can
• be a school teacher,
you can
• supervise others in an office,
you can
• do any task on earth
  and be,
  within its own framework,
  • a leader,
  • a "monarch,"
or simply
  • a follower.
Both roles [i.e., both the role of leader and the role of follower]  
• have their value and  
• carry their distinct differences.

But  
when the follower  
resists his – or her –  
talent to become a leader  
in his own right,  
wherever his place may be,  
and then  
rebels against the leadership  
he refuses to assume  
because he is  
too  
• lazy,  
too  
• fearful,  
too  
• selfish,  
too  
• self-indulgent,

he commits  
as grave an  
• injustice and  
• dishonesty  
as the ruler  
who abuses his power.

Wherever your talents lie,  
you contain the possibility of  
higher rulership  
in the best sense of the word.

Rulership is  
not just  
a political expression.

It [i.e., Rulership]  
can be expressed  
in every area of life.
First of all, this natural talent of
• leadership or
• rulership
must be assumed
toward yourself,
as an expression of
an integrated process.

This means
the ability to exert
a certain amount
of
• discipline,
of
• firmness,
of
• strength,
of
• not succumbing to
the temptation to indulge.

The weak ruler
who
• does not wish to be bothered and
• dispenses with this
• necessary,
• healthy
discipline,
• is as much at fault and
• does as much damage
as the one [i.e., as the ruler]
• who is
• over-severe,
• hard, and
• closed
to
• the feelings of the heart,
to
• compassion, and
• who never relaxes
his or her domination.
Neither [i.e., Neither the weak ruler with little discipline nor the ruler who is over-severe and closed to feelings of the heart and compassion]

can find
the balance
between
• discipline
and
• relaxation
and
the intuitive knowing
of
when
• one
and
when
• the other
is appropriate.

Discipline
cannot be used toward
• others
in a
• fair and
• balanced
way

If it is not
• first and
• primarily
used toward
• the self.

If it [i.e., If discipline]
only exists
toward others
while
the self indulges –
as many rulers
• have done and
• still do –

then
a hurtful imbalance
comes about.
This [i.e., Because a hurtful imbalance comes about when the ruler demands discipline from others but indulges the self]

is why
your path
teaches
  • primarily,
  and
  • with an apparent overemphasis,
    self-discipline.

True
  • self-purification and
  • transformation
on this path
is impossible
unless
  self-discipline
  is
  • acquired and
  • used constantly
    against
      the ever-lurking resistance
        to
          • moving and
          to
            • overcoming.

Only when
you have mastered this resistance [i.e., mastered, through self-discipline, this resistance to moving and overcoming]
to a considerable degree
does your
  leadership of others
  organically evolve –
  [leadership]
  such as
  • helpership,
  • teaching, or
  • any other responsible role in the community.
Within your own soul system
both aspects exist –
  • the monarch
  and the
  • follower or
  • citizen
  without responsibility.

The one is
  • rich,
the other
  • poor.

The one
  • has rights,
the other
  • does not.

How do you
apportion
your
  • energies and
  • direction
in choosing what to cultivate
on your road to unfoldment?

Do you abuse
this double principle in you [i.e., the “monarch principle”
and the “responsible citizen principle” in you]?

If one [principle] is abused,
then the other [principle] must be too,
for they are
two parts of one whole.
How do you react toward those attitudes in you that wish to cheat, that want to get the results without earning them, that wish to have it as easy as possible and get free gratifications that are not earned by honesty and by everything a human being is capable of giving.

If you follow that discipline within yourself, then you earn authority in the best sense of the word in your immediate environment.

Then the "monarch principle" within your soul is acting harmoniously, meaningfully and appropriately toward the "responsible citizen principle" within you.

This attitude can then unfold toward the outer environment and will rest on a very firm ground.
This is
• monarchy
  and
• feudalism
  in the
  • divine sense,
  not in the
  • abused sense.

It [i.e., This monarchy/feudalism system] must proceed,
  as all cellular growth does,
  from inside
  outward.

You start with
• yourself;
later,
  when sufficient self-rulership has been established,
  • a small sphere of leadership arises
    • naturally,
    • almost without your outer intention, as it were.

It [i.e., The sphere of leadership] grows as a tree,
  in whatever field you
  • activate your innate talents and
  • fulfill your task.

As your stature grows
due to your ongoing development,
  so does
  • the sphere of your influence and
  • positive power
    • widen and
    • encompass more "followers."
A
• beautiful,
• harmonious,
• organic
  monarchy
  is then
  a divine expression
  in your
  • personal life
  that can, in some cases,
  extend into
  • public outer life,
  if it is so ordained.

This is then
  the model for
  the feudal and monarchical political system,
  which is part of
  the scheme
  of all things.

But so is
  the second category
  which I wish to discuss,
  a part of
  the scheme
  of things.

Let us take
• socialism and
• communism
  as one category.

What is
  the divine
  • expression and
  • meaning
  in these systems?
It should not be too difficult for you to see that
the idea here [with socialism and communism]
is
• equality,
• justice, and
• fairness
for all.

It may seem
a contradiction
if I say
at the same time [i.e., at the same time that I say that the idea with socialism and communism is equality, justice, and fairness for all, that I also say]
that
all entities are
• not equally developed,
some are
• stronger,
some are
• more courageous,
some are
• better equipped for and
• more deserving of the privileged position of leading
• a country,
• a society,
• a civilization,
• a group of individuals,
• a business,
or whatever.

In that sense [i.e., With regard to personal development and capability]
people are
not equal, of course.

Is this [i.e., Is the fact that all people are to be treated equally even though they are not equal in capabilities and levels of personal development] really a contradiction?

I should say not.
Owing to
   the dualistic spirit
   of human consciousness,
things often
   appear
   to be in contradiction
   which are not [actually in contradiction].

So it is
   simultaneously true
   that
   • people are
     created equal,
and also
   that
   • they are
     not equal
     in their
     • expression,
     in their
     • development and
     • will direction,
     in the
     • choices they make
     • every day and
     • every hour
     of their lives.

• People are
  unequal
  in their
  • feelings,
  in their
  • thoughts,
  their
  • decisions and
  their
  • actions.
You would say that
• an adult
and
• a child
are equal
as far as
their innate value
is concerned.

But they [i.e., But an adult and a child]
are certainly
not equal
in their
life expressions.

So we can say
that there is
no contradiction
in saying that
they [i.e., that an adult and a child]
are
both
• equal
and
• unequal.

The form of government
in which all are
equalized [i.e., socialism and communism]
was clearly a reaction
to the abuse of
monarchy and feudalism.

The inequality
which is a characteristic of
monarchy and feudalism
was being abused.
Another facet of divine truth [i.e., socialism and communism] had come to countermand
  • the abuse of truth,
  • the distortion of the truth.

But with the second system [i.e., socialism and communism], too, abuse set in,
  as it is bound to when
  • one truth seems to be a contradiction to
    • another truth.

With such exclusiveness the dualistic mind destroys
  the inner unity that exists in all your contradictions.

A tightrope of infringements diminishes
  the new truth.

Now the equality [i.e., the equality in socialism and communism] becomes abused and
  a uniformity sets in that is no longer in keeping with
    • the vitality of the human unfoldment and
    • the • divergence and • varieties of human expression and • development.
<table>
<thead>
<tr>
<th>[With abuses and distortions of the truth in socialism and communism]</th>
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<tbody>
<tr>
<td>• Fairness,</td>
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<td>• uniformity,</td>
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<td>• talent,</td>
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<td>of</td>
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<td>• development.</td>
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**Now how does this** [i.e., this political system of socialism and communism] **appear in**
**your soul?**

**What is the**
**inner reality**
**of this form of government** [i.e., of socialism and communism]?

**In its divine expression**
**the human soul**
**deeply knows that**
**no matter how**
• distorted and
• negative
another human being may be,
he or she is nevertheless
a divine manifestation
and as such
**truly equal –**
on that deepest level.
If you can perceive this [i.e., perceive that no matter how distorted and negative another human being may be, he or she is a divine manifestation and as such is truly equal],

your

• commonsense and
• love

will make it possible
to also

• perceive and
• determine

the differences of expressions.

On that outer level of expression
there is obviously
no equality.

For those who

• responsibly fulfill their tasks in the universe and
• live according to the spiritual laws
are not equal in expression
to those who

• abuse the laws selfishly,
• distort them [i.e., distort the spiritual laws] according to

• their own,
• self-serving purposes –
  • individually or
  • in political life –

and who

• do not care
  if their
  • actions and
  • attitudes

affect others adversely.
The abuse of the laws [by those who selfishly abuse and distort the spiritual laws] may be on a
• more obvious level,
or it [i.e., or the abuse of the spiritual laws] may be a
• subtle,
  but nonetheless
• insidious
  attitude
  with possibly
  worse effects
  than the
  obvious
  manifestation [of the abuse of the spiritual laws].

It would be absurd to claim that an individual
• who denies divine reality,
  within or without,
is equal to those
• who
  • nurture and
  • uphold
  • divine truth and
  • love.

This
• inequality can be known
  • truthfully and
  • creatively
    only when one also knows the underlying
    • equality of all divine life.

And that is the inner expression,
in its purity,
of the outer political expression of socialism or communism.
Now let us look at a third, by now popular form of government, which is capitalistic democracy, as you know it in this land.

Its divine

• manifestation and
• meaning
are
• total freedom of expression and
• the use of divine abundance according to personal investment.

Yet, at the same time, in the divine manifestation it [i.e., capitalistic democracy] makes room for caring for those who are
• not able,
or, on a deeper level,
• not willing,
to undertake responsibility for themselves.

This system [i.e., Capitalistic democracy] does not sentimentally proclaim that
• such people [i.e., those who are not able or not willing to undertake responsibility for themselves] should reap the same benefits as
• those who invest their whole being into life.

Nor does it [i.e., Nor does capitalistic democracy] exploit those people [i.e., those who are not able or not willing to undertake responsibility for themselves] in order to justify the ruler's own power drive.
In that sense [i.e., In the sense that it does not allow
the powerful to exploit the weak],
this form of government [i.e., the capitalistic democracy form of government]
is the nearest expression
of New Age
fusion of duality.

You can sense here
the fusion of the two other systems I was talking about [i.e. the fusion of
1) monarchy and feudalism
with
2) socialism and communism],
at least to some degree.

It [i.e., The capitalistic democracy form of government]
is a
much more mature
form of government
than the other two [i.e., more mature than 1) monarchy and
feudalism and 2) socialism and communism].

All categories, of course,
have sub-categories.

The distortion of capitalistic democracy
is again very obvious
in that
the abuse of power
by the few
• stronger,
• more willful
individuals
may then
impose disadvantages
on those
who are not willing
to stand on their own two feet.
These disadvantages [that are imposed on those who are not willing to stand on their own two feet by the abuse of power by the stronger more willful individuals] would surpass the

• natural,
• cause-and-effect result of
  • their [i.e., the unwilling or unable people’s] refusal to fend for themselves
  • and [who] instead take on a parasitic role at the expense of others.

But in this distortion of the third system [i.e., distortion of the system of capitalistic democracy] the exploiters become parasites in another sense, using those who want to use [i.e., using those who themselves want to be parasites and use others].

Rather than helping them [i.e., rather than helping those who are lazy and parasites] to awaken through really

• fair and
• appropriate dispositions,

they [i.e., the exploiters] play right into the rationalizations of those who

• are lazy and
• cheat,

making their excuses [i.e., excuses for being lazy and cheating] valid by giving seeming justification to their argument [i.e., the argument of the lazy]

• that it is an unfair world they live in and
• that they who are less greedy are victimized by the greedy.
Both extremes [i.e., Both the leaders and followers] can abuse this system [i.e., abuse this capitalistic democracy system].

[At one extreme.]
The socialistically-minded can
  • become more parasitic and
  • use the power structure as an excuse.

[At the other extreme]
The
  • strong and
  • diligent
ones, who
  • risk and
  • invest,
  can abuse the system by justifying their
  • greed and
  • power drive with the actual parasitic nature of the lazy ones.

In other words, in this system [i.e., in this capitalistic democracy], since it is a fusion of the former two categories [i.e., a fusion of 1) the monarchy and feudalism category with 2) the socialism and communism category], you also find a "negative fusion" of both distortions.

You can observe this in various ways in your political life, if you look at the public expression.
Both expressions [i.e., the lazy, parasitic expression of the socialistically minded and the expression of power by the strong], of both categories [i.e., of both 1) the monarchy and feudalism category as well as 2) the socialism and communism category], contain more possibility for abuse in this [capitalistic democracy] system, just because this [capitalistic democracy] system also offers more possibility for a healthy fusion of two apparent opposites.

The other two categories [i.e., 1) the monarchy and feudalism category as well as 2) the socialism and communism category] offer
• less freedom and, therefore, perhaps • less possibility for abuse.

On one level this [i.e., that there is less possibility for abuse in the monarchy and feudalism category as well as in the socialism and communism category because there is less freedom in them than there is the capitalistic democracy category] may seem untrue – and it is untrue.

Yet on another level it [i.e., that there is less possibility for abuse in the monarchy and feudalism category as well as in the socialism and communism category because there is less freedom in them than there is the capitalistic democracy category] is also true.

The more • development and • freedom, the greater are the dangers of • abuse and • distortion.
Freedom always contains more possibility of abuse.

This is a universal reality within
• the soul,
as well as in
• external expressions.

When the abuse reaches its peak,
• the painful confusion of dualism arises
and
• the pendulum must swing in the opposite direction.

So, within your soul,
you may swing from being
• submissive
to being
• a rebel.

Political systems swing from
• authoritarianism of one form or another to
• over-permissive systems that allow the parasite to sentimentalize his "cause."
And so it goes
back and forth
to the centuries
until
• the margin of the swing of the pendulum
  becomes narrower
and
• the point of fusion
  is approached.

• Democratic capitalism or
• capitalistic democracy
  is such an expression [i.e., an expression where the margin of the swing of the
  pendulum becomes narrower and the point of healthy fusion is approached],
but
if the system
• is based on
  abstract theories and
• governed
  by the mind only,
the possibility for
• error,
• distortion and
• abuse
  will always be present.

A channel
to perceive
• divine will and
• divine law
  must therefore be established.

It is easy for you to see
how this principle [i.e., how this principle of needing to establish a channel
in order to perceive divine will and divine law
so as to prevent error, distortion, and abuse]
applies to your inner world.
When you are given the freedom to responsibly run your life, how easy it is to abuse this freedom unless you confront your
• real,
• hidden motives
  • constantly and
  • conscientiously.

How much
• maturity is needed to abstain from the temptations to abuse freedom!

How much
• self-discipline is needed not to do so [i.e., not to abuse freedom]!

You also need
• maturity,
• strength and
• fair-mindedness so that
  • you stand responsibly on your own two feet and
  • you don't become a burden on your fellow-citizens.

This temptation [to abuse freedom]
always exists, both in
• your personal life and in
• public life.
When you consistently yield to the temptation [to abuse freedom], you draw tighter fences around your emotional freedom and you set up an inner system of tyranny in which you no longer feel free.

You may for a while find outer circumstances to blame for this self-restriction, but when this is no longer possible, you often keep frantically struggling, not understanding why you feel so constricted within yourself.

You do not understand the inner tyranny you have set up by constantly abusing your freedom to
• create,
• choose,
• direct your
  • life,
  your
  • thoughts,
  your
  • feelings,
  your
  • will.
Now let us observe, with our knowledge of these:
• three basic systems,

their
• divine meaning and their
• abuses –
  • inside of you
  and therefore inevitably
  • outside –

how these laws apply
to the
smallest immediate
• individual life situation
as well as
to the
largest scale of
• world government.

How can all this
• be integrated with
and
• become part of politics
  in the New Age?

What is your idea?

Some of you have
• thought about it,
have
• had ideas.

So let us be a little more specific.
In the first place
New Age politics must,
  • above all,
  • always be carried by those who cultivate a channel to divine inspiration.

Those who do not possess such a channel themselves cannot always judge whether or not this is so [i.e., whether or not they themselves or others have a channel to divine inspiration].

The lack of perception [i.e., The lack of perception as to whether or not they themselves or others have a channel to divine inspiration] may either be due to having a stake in not knowing because of selfish reasons,

or it may really be "innocent ignorance," if there is such a thing.

But the more individuals are seriously motivated to choose their leaders according to this consideration [i.e., this consideration of whether or not leaders have a channel to divine inspiration], the more such leaders [i.e., the more leaders who have a channel to divine inspiration] will actually be chosen.
How you can be sure [i.e., be sure that a leader has a channel to divine inspiration] with any specific leader is, of course, the question, especially without personal contact.

However, inner inspiration can also work to guide your intuitive faculties and your choices.

The choice is easier [to make] today than it was in former times.

For one, the communication system enables you to gain more contact with and knowledge about potential leading figures.

The technical advancements that make this [communication system] possible are yet another facet of the maturing, the development, of humankind.
It is also easier today
to choose inspired leaders
because the
• energy and
• power
of the spreading Christ consciousness
creates channels [to divine inspiration]
all over the world.

It requires
courage
• to claim such a communication [i.e., such a communication channel to divine inspiration]
and also
• to own how difficult it is
to put self-interest
out of the way.

For if
self-interest
comes first,
the channel [to divine inspiration]
is naturally blocked.

With
selflessness [rather than self-interest]
as the primary
• concern and
• focus,
world politics
in the New Age
will contain
every one of these systems – [i.e., will contain
1) the monarchy and feudalism system,
2) the socialism and communism system, and
3) the capitalistic democracy system]
not
• in contradiction,
but
• as an integrating whole.
It may sound impossible to you
that a form of government
can combine
• monarchy and feudalism,
• socialism and communism and
• democratic capitalism.

Yet it is so.

For as I outlined here,
they
• all contain truth
and they
• are not contradictory to one another.

As you increasingly find out
on your own [individual] paths,
• all these systems and
• apparent contradictions
must harmoniously blend
in the human personality
for fullest expression of
• creativity,
• joy and
• fulfillment.

In fact,
if
• a world government, or
• the inner government of an individual,
does not
wisely contain
every one of these systems
in positive manifestation,
complementing one another,
it [i.e., a world government or the inner government of an individual]
cannot maintain
the balance required
for
• harmonious and
• full
living.
Such a government [i.e., a world government or the inner government of an individual that does not wisely contain every one of these systems in positive manifestation, complementing one another] must be destroyed sooner or later.

Is this not the case, over and over again, within the individual?

For example, is not the struggling consciousness always straining to maintain an exaggerated
• independence and
• individualism
at the expense of others, out of fear of
• conforming, of
• losing individuality?

And is it not just as true, on the other end of the scale, that the
• lazy, 
• demanding personality wants to
• be taken care of,
• be given to without the slightest effort on his or her part?
Such a [lazy and demanding] personality wants to discharge only the minimal amount of rebelliously executed duty, resenting anything that is demanded by life.

Being full of resentment, he will do what he can't avoid, against his will.

This is truly the behavior of an unruly child who needs a parent to discipline it.

Do you not always find an area in your soul that proudly wants to
• use power and
• have abundance, and
• does not care about others?

All these expressions [i.e., All these self-centered expressions in the individual’s inner governmental system] exist in the soul of every human being in one form or another.

If they [i.e., If these self-centered expressions in the individual’s inner government] do not come to the surface, they
• lie hidden and therefore
• have more power to indirectly affect the person’s
• life and
• environment.
If nothing else,
they [i.e., these self-centered expressions in the individual’s inner government]
create
a separating wall
of
• loneliness and
• fear.

To break through the wall,
one truly needs
• to face it and
• to deal with it,
so that
• it is eliminated and
• the divine channel
can unclog itself.

It is [also] so with
world politics
in the New Age.

Humankind
has been going through
all these various
• phases and
• stages
of development.
Just like you, as individuals in purification, find these [three governmental systems'] aspects inside of you, so does humanity:

- fluctuate from
- one form of expression of political life to
- another

and
- work its way through, until it is clear that
- one system is not
  - all good
- and the other
  - all bad.

One of the greatest pitfalls for human understanding of
- universal truths and
- the cosmic reality of life in which you dwell is the
dualistic error of "this is right and that is wrong."

I have said this so many times.

Now I bring this principle to this very topic [i.e., the topic of political systems].
The New Age politicians must beware of embracing
  * one form of government against
  * another form of government.

The nature of New Age politics will be precisely that it will
  not be partisan,
  * not only [concerning forms of government]
    * within the country,
    * but even concerning
      * outer forms of government [in other countries].

The New Age politician’s task is indeed to represent
  all forms of government as the world knows them today
  [and to do so] in their divine expressions.

This can and will happen if people
  * open their channels and
  * see the unity
  within the apparent contradiction.

This
  * has to start, and
  * has of course already started, in your own community, where you combine
    * monarchy and feudalism,
    * communism and socialism, and
    * capitalistic democracy.

You combine them all.
When you
  • rebel against the one [format of government]
  and
  • are in favor of the other [format of government],
    you are already in distortion.

And let that [i.e., And let your rebellion against one system or format of government and your being in favor of the other system or format of government]
then be a reminder
  that
  you
  • are in distortion
  and that
  you
  • need
    • to look within yourself,
    • to know what part in you
      wants
      to create the distortion.

Is it [i.e., Is the part in you that wants to create the distortion]
  • the lazy part
    that resents the authority
    without wanting to
      • be one [i.e., without wanting to be one in authority]
    and
      • pay the price for it [i.e., pay the price for being one in authority]? 

Is it [i.e., Is the part in you that wants to create the distortion]
  • the envious part
    that refuses
    to earn
    what it envies?

Or is it [i.e., Or is the part in you that wants to create the distortion]
  • the powerful part in you
    that secretly wishes to abuse power?
Look at that part in you which may want to use one format [of government] against the other [format of government] when this is inappropriate, because of something • self-serving and • negative that is hidden.

When the format [of government] is appropriate, there will never be a contradiction. Whatever problems arise [i.e., arise when the format of government is appropriate] will not be ascribed to the outer • format or • expression of eternal inner divine principles [of government], but [rather] you will look at other levels of reality to seek the solution [to whatever problems arise] – levels that contain very personal violations of truth, no matter how "public" the issue may be.

Then • one format [of government] will always have room for • the other [format of government].
The only way to attain this
- harmony and
- unity
  of spirit
  in
  - the government of your community,
    as well as
  in
  - your self-government –
    the government of the
    - intricate and
    - manifold
      personality that you are –

is to totally surrender
to the will of the highest.

Look at that aspect in you
- that holds back from this surrender,
- that blinds itself
  so as
  not to see
  that in a specific issue
  surrendering
  would be the appropriate choice,

and
- that refuses
to surrender to
  the divine will.

You will then [i.e., You will, by finding and dealing with that aspect in you,]
understand your obstructions.
Your community
is growing very fast.

It needs
more
and more
responsible pillars
• who know of this principle [i.e., the principle of the necessity for total surrender to the will of the highest]
and
• who devote
their total life
to being a divine channel.

So those of you
who wish to do this [i.e., who wish to be a divine channel]
in every issue
• that comes up,
• that presents a problem
  • inwardly or
  • outwardly,
    • in your feeling reactions
    or
    • in the outer manifestations,
    or
  • in both,
  go into yourselves
  and ask:
  "Is there God
  in this or that
  specific issue?"

If you
honestly question yourself [as to whether God is in this or that specific issue],
you will get
the answer from
the way you
feel.
And those of you who are more responsible for the government of your community will then also become, directly or indirectly, influential in creating New Age politics.

This [i.e., This taking more responsibility for the government of your community and becoming more influential in creating New Age politics] will perhaps disseminate the truths I speak about here, and eliminate the unnecessary division of one party, or government, or format [of government] going against the other and thereby overlooking what the real issues are that create the problem.

Only then will the divine reality be experienced in all those formats [of government].

And you will also understand how every single divine reality can be distorted and abused.
When humanity reaches this approach to human problems [i.e., looking inward and asking, “Is God in this or that specific issue” instead of saying this party or this government or this format of government is right and that one is wrong], a giant step in maturing will have been made.

At the present time the number of those who see life in these terms is comparatively low.

The majority of human beings still tend to say, "This
   • attitude or
   • principle
     • is right,
   the other
     • is wrong.

One format
   • is good,
the other
   • [is] bad."

The general majority of human beings, especially in political life, still operates on the mask-self level.
In one sense this [i.e., this operating on the mask-self level] is progress, in that in former times the general level was the lower self that was crassly acted out – • by leaders as well as • by followers.

Nobody bothered to even conceal it.

• The individual, as well as • the entity humankind, has to go through the curve of evolution.

The creation of the mask is the first facet of the realization that the lower self • is unacceptable and • "does not pay."

Although it [i.e., Although the mask self] is • self-serving and • hypocritical, this [mask-self] phase is temporarily necessary, until more maturity is reached.
Then [i.e., When more maturity is reached]
the lower self
  can be
  • identified and
  • evaluated,
  which makes
  the mask-self
superfluous.

This [road through the lower-self, the mask self, and eventually reaching
a level of maturity where the lower-self can be identified and evaluated]
is the only road
to the higher self.

You, as individuals,
  • are already beyond that [i.e., beyond using the mask-self as a normal,
necessary, and acceptable way of living in the world]

and
  • are struggling
to eliminate
  the mask self
that is now
  • the generally accepted rule and
  • pretended "necessity"
    for
  • political life and
  • politicians.

You
do not need to be
in this frame of reference –
  • the mask self and
  • the dualistic
good versus bad –
any longer.
And what a
• relief and
• liberation
it is
• to find and
• to discern –
not only in your
• world view,
but in your
• whole approach
to
• life,
to
• yourself, and
to
• your relationships –
the
• beauty,
the
• truth,
the
• reality,
the
• love,
the
• rightness
in each system,

and
• to see
• where and
• how
each [system] is distorted.

That
is the revolutionary way
into the New Age,
which will reveal
much greater truths
than you can yet dream of.

But as long as
this vision
is not cultivated,
these truths
cannot reveal themselves to you.
Perhaps
you feel,
my dearest ones,
the immense currents
of powerful energy
  • that you have created and
  • with which
you build
  a beautiful new world.

Every one of you
is contained
in the
  • deepest of security,
in the
  • guidance of
  the world of God.

You are blessed.

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