Pathwork Lecture 242: The Spiritual Meaning of Political Systems

1996 Edition, Original Given June 2, 1976

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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

¶	Content
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.

04	
	Increasingly you find
	that the pain
	you wanted to
	avoid
	makes room for
	joy –
	a joy that could have
	never come
	if the pain
	had not been met.
	Increasingly you find,
	my dearest ones,
	that when you
	do not
	• fear and
	do not
	• avoid
	the
	• negativity, the
	• 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.
	Them (i.e. The hundles) always
	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.
05	
	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
	1
	the spiritual meaning of political systems.
	I will speak about
	I will speak about the best known political systems
	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.
	in cuch.
	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.
06	
00	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;
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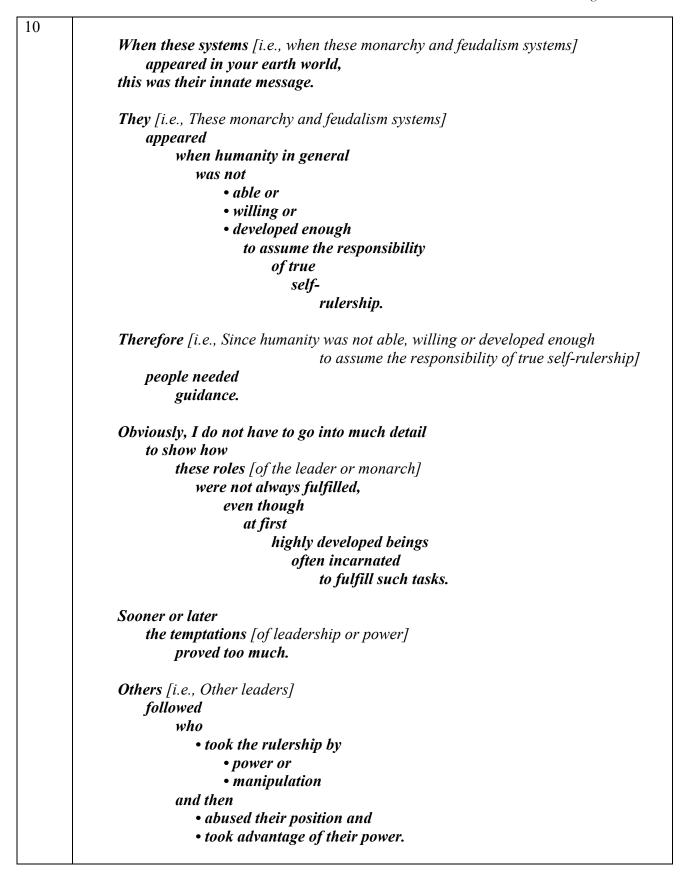
he [i.e., a person who is unwilling to assume the responsibilities *commensurate with the right to enjoy the privileges he seeks*] either • feels too guilty to even *really want them* [*i.e.*, too guilty to even want to enjoy privileges he seeks], or • is so rebellious that he • wants to steal them [i.e., 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.

08	
	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.
	in connection with their ass.
	This is, broadly speaking,
	the divine reality
	contained in
	the regimes of
	• monarchy or
	• feudalism.
	<i>J</i> • • • • • • • • • • • • • • • • • • •

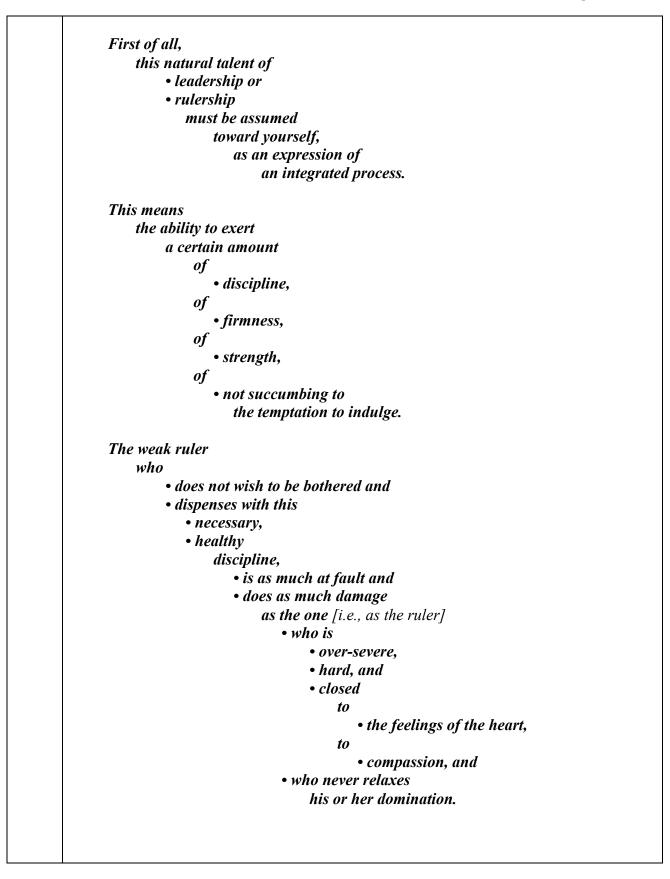
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09
              It is easy to see how this [i.e., how this monarchy and feudalism system]
                   can be distorted by
                        • ruthless,
                        • selfish or
                        • irresponsible
                           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.
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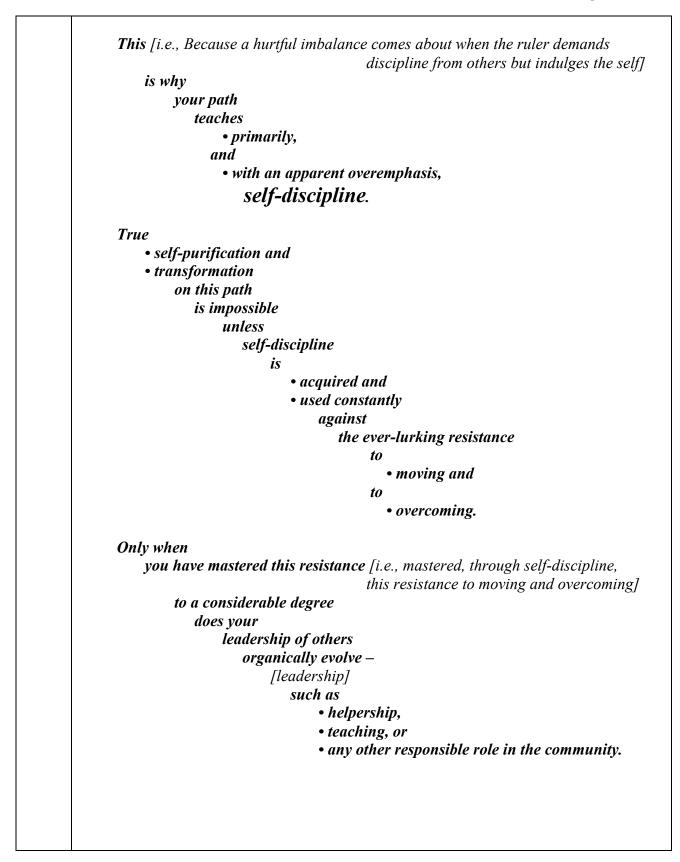
11	
	How does
	this political system [i.e., this monarchy and feudal system]
	exist in the
	inner world
	of a human being?
	Again, this is not too difficult to see, my friends.
	You have all discovered
	that there is
	in every human being
	some talent
	• to be a leader
	in one way or another;
	a talent
	• to assume responsibilities
	and
	• to serve a cause.
	No matter
	how buried
	<i>these talents</i> [i.e., these talents to be a leader, to assume responsibilities and serve a cause]
	may at first be,
	<i>they</i> [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
	<i>cultivate this talent</i> [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.
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	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
	• <i>lazy</i> ,
	too
	• fearful,
	too
	• selfish,
	too
	• self-indulgent,
	he commits
	as grave an
	• injustice and
	• dishonesty
	as the ruler
	who abuses his power.
12	
	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.



	<i>Neither</i> [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.
13	
	Discipline
	cannot be used toward
	• others
	in a
	• fair and
	• balanced
	way
	if it is not
	• first and
	• primarily
	used toward
	• the self.
	- the seif.
	Kit [i a If dissiplina]
	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.

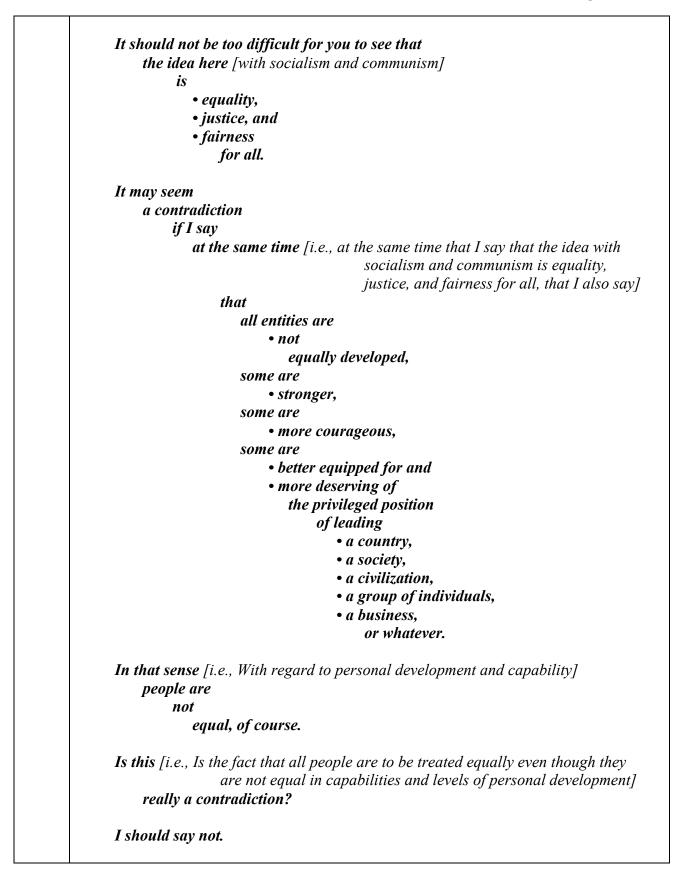


14	
	Within your own soul system
	both aspects exist –
	• the monarch
	and the
	• follower or
	• citizen
	without responsibility.
	The one is
	• rich,
	the other
	• poor.
	The one
	• has rights,
	the other
	• does not.
	How do you
	apportion
	your
	• energies and
	• direction
	in choosing what to cultivate
	on your road to unfoldment?
	Do you abuse
	<i>this double principle in you</i> [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 bv 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. 15 This attitude • can then unfold toward the outer environment and • will rest on a very firm ground.

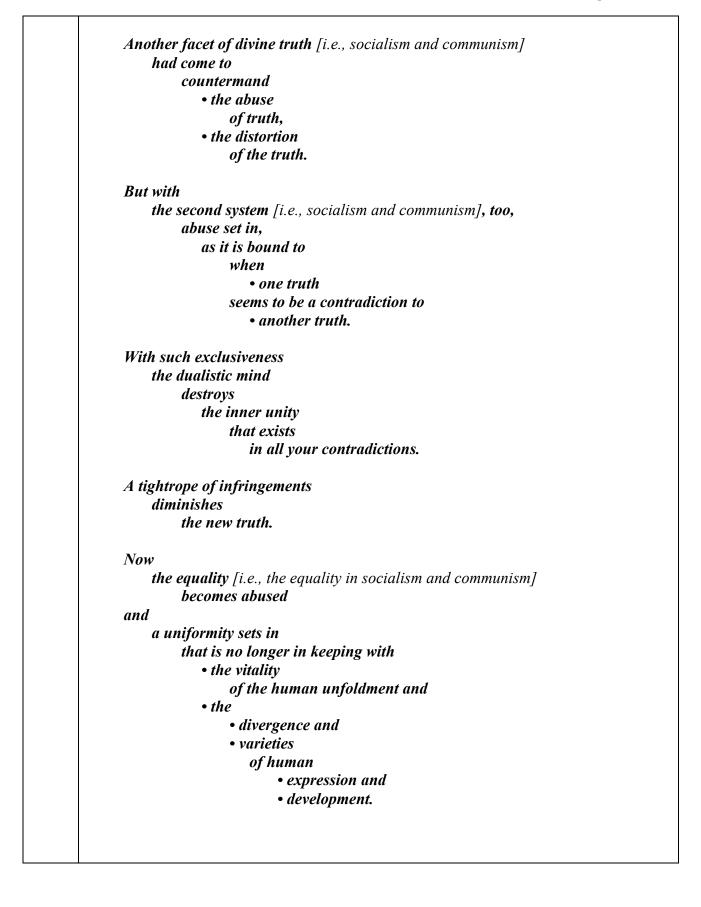
This is • monarchy and • feudalism in the • divine sense, not in the • abused sense. It [i.e., This monarchy/feudalism system] must proceed, as all cellular growth does, from inside outward. You start with • yourself; later, when sufficient self-rulership has been established, • a small sphere of leadership 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."

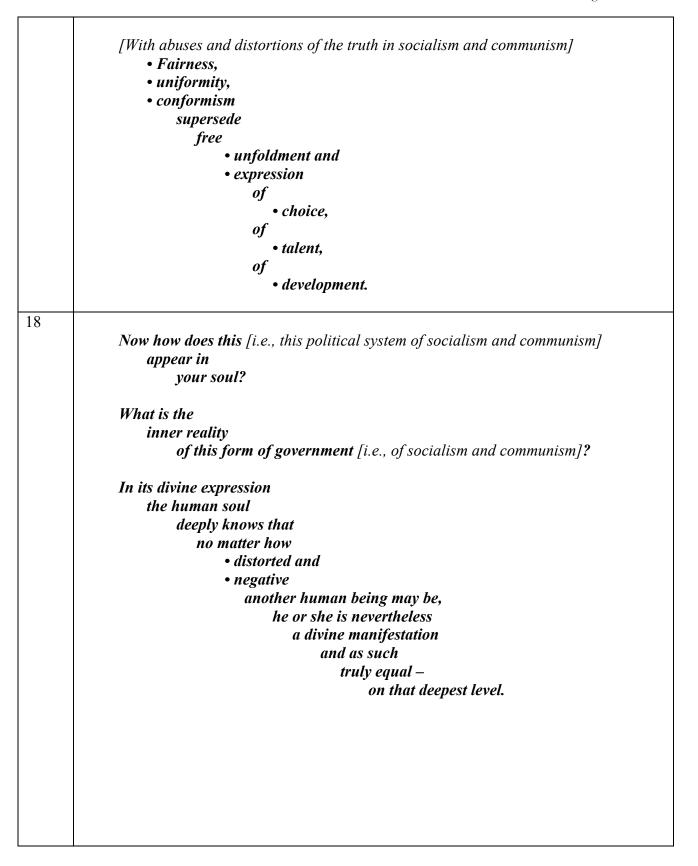
	A
	• beautiful,
	• harmonious,
	• organic
	monarchy
	is then
	a divine expression
	in your
	• personal life
	that can, in some cases,
	extend into
	• public outer life,
	if it is so ordained.
	This is then
	the model for
	the feudal and monarchical political system,
	which is part of
	the scheme
	of all things.
16	
	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?
	in mese systems.

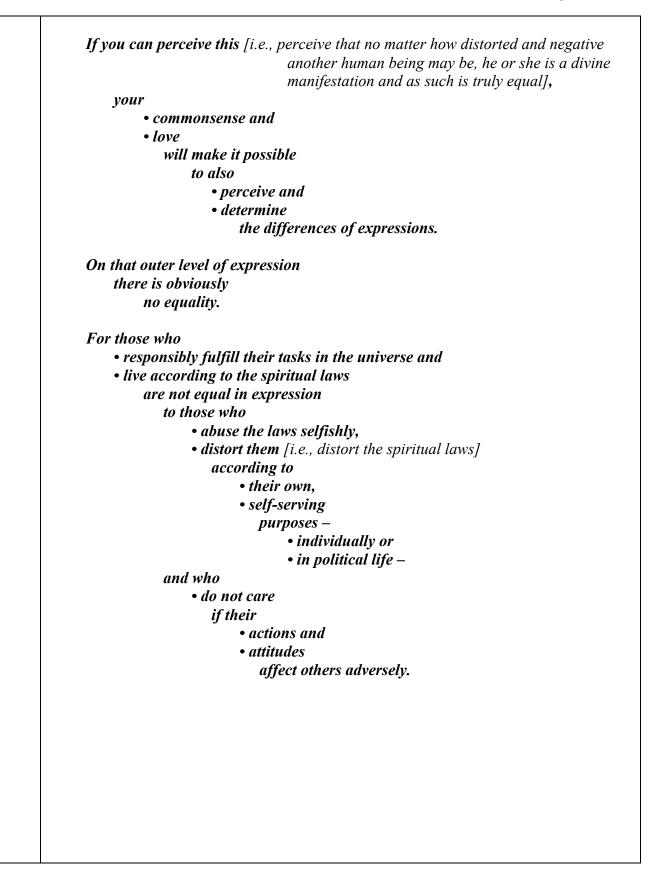


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Owing to
    the dualistic spirit
         of human consciousness,
things often
    appear
         to be in contradiction
            which are not [actually in contradiction].
So it is
    simultaneously true
        that
            • people are
                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.
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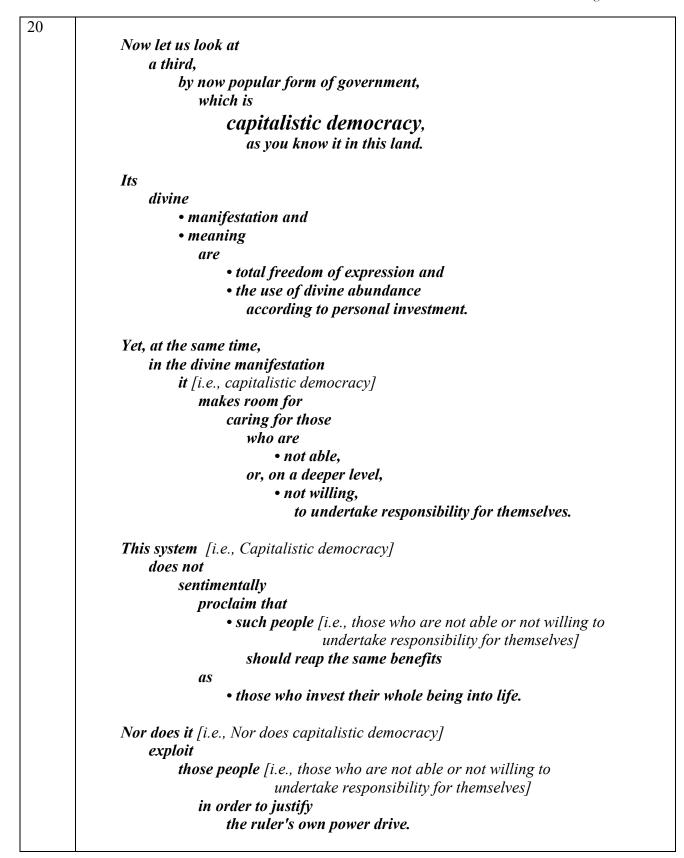
	You would say that
	• an adult
	and
	• a child
	are equal
	as far as
	their innate value
	is concerned.
	is concerneu.
	But they [i.e., But an adult and a child]
	are certainly
	not equal
	in their
	life expressions.
	ije capressions.
	So we can say
	that there is
	no contradiction
	in saying that
	they [i.e., that an adult and a child]
	are
	both
	• equal
	and
	• unequal.
	······································
17	
	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.
	, as come nonsem
	1



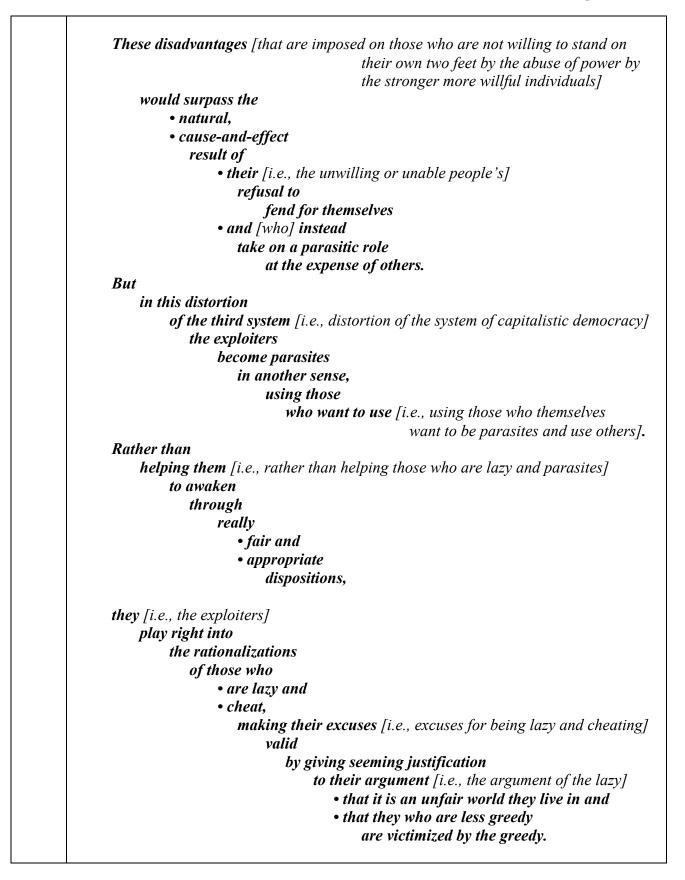


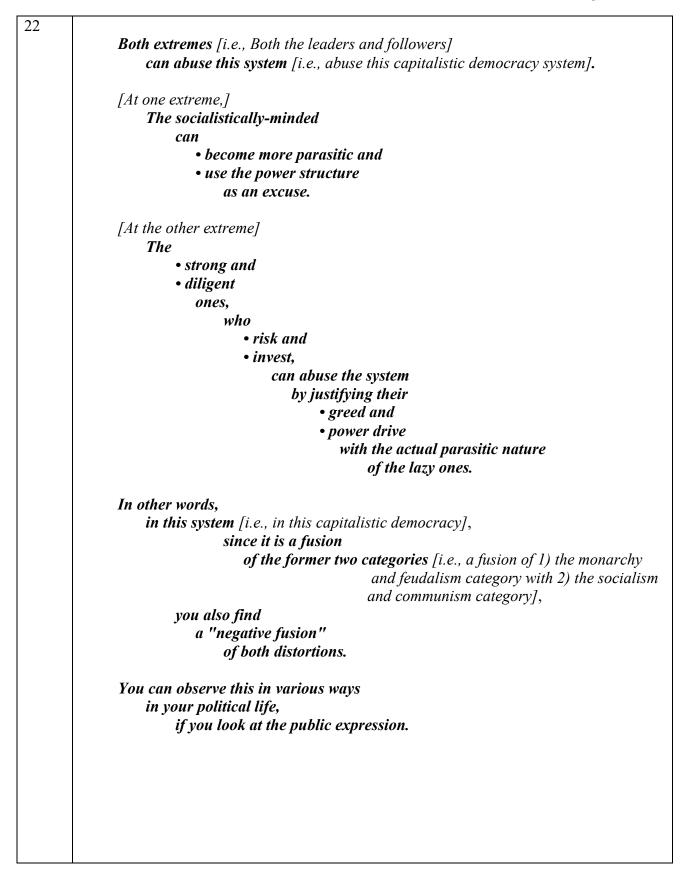


	<i>The abuse of the laws</i> [by those who selfishly abuse and distort the spiritual laws]
	may be on a
	• more obvious level,
	or it [i.e., or the abuse of the spiritual laws]
	may be a
	• subtle,
	but nonetheless
	• insidious
	attitude
	with possibly
	worse effects
	than the
	obvious
	manifestation [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.
19	
	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.
	socutism of communism.



	In that sense [i.e., In the sense that it does not allow
	<i>the powerful to exploit the weak</i>], <i>this form of government</i> [i.e., the capitalistic democracy form of government]
	is the nearest expression of New Age
	fusion of duality.
	You can sense here
	<i>the fusion of the two other systems I was talking about</i> [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
	<i>than the other two</i> [i.e., more mature than 1) monarchy and feudalism and 2) socialism and communism].
	All categories, of course,
	have sub-categories.
21	The distortion of capitalistic domocracy
	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.





```
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.
```

23	
	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.
	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
	throughout 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.
24	
24	It is some for you to goo
	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,
                         to
                           • choose,
                         to
                          • direct
                              your
                                  • life,
                              vour
                                  • thoughts,
                              your
                                  • feelings,
                              your
                                  • will.
```

25	
	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.
	8
	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.

26	
20	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.
	ij mere is such a ming.
	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.
27	
	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.

28	
	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,
	<i>the channel</i> [to divine inspiration]
	is naturally blocked.
	is huidhaily biochea.
29	
29	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
	<i>i) the monarchy and feudalism system</i> ,
	2) the socialism and communism system, and
	<i>3) the capitalistic democracy system]</i>
	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.
30	
	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,
	<i>it</i> [<i>i.e.</i> , a world government or the inner government of an individual]
	cannot maintain
	the balance required
	for
	• harmonious and
	• full
	living.

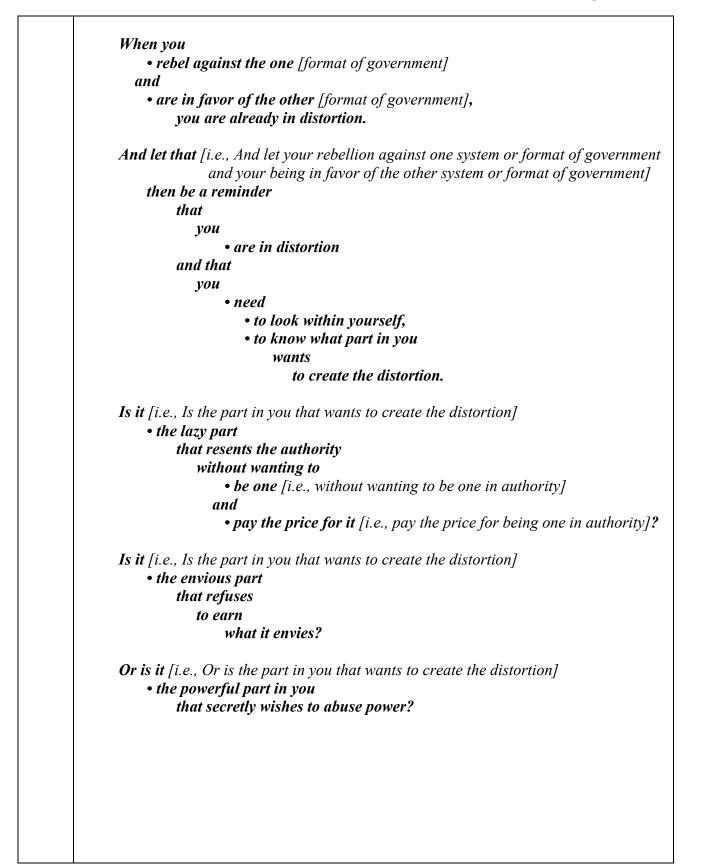
	Such a government [i.e., a world government or the inner government of an individual that does not wisely contain every one of these systems in positive manifestation, complementing one another] must be destroyed sooner or later.
	Is this not the case,
	over and over again, within the individual?
	For 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?
31	And is it not
	just as true,
	on the other end of the scale,
	that the
	• <i>lazy</i> ,
	• 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.
32	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.

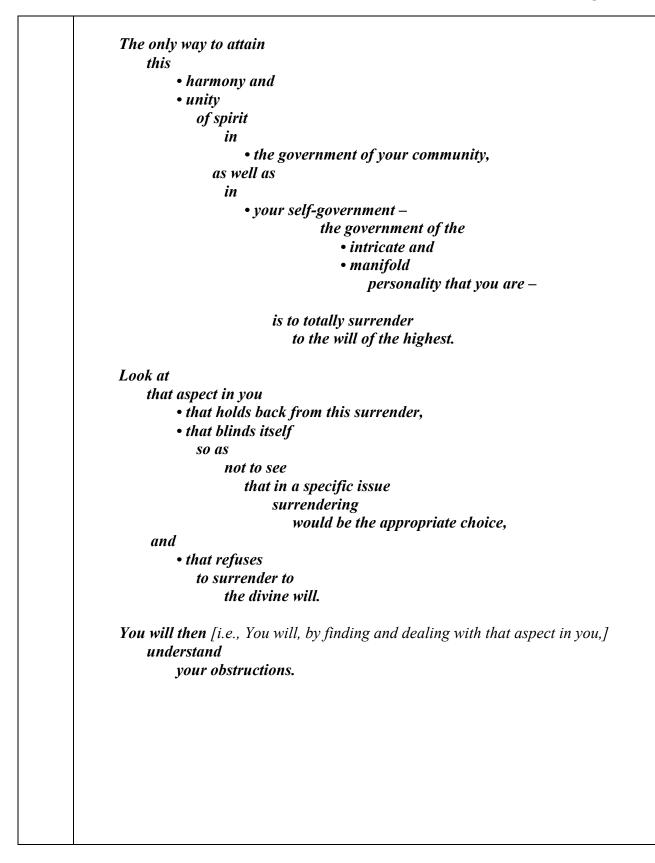
	If nothing else, they [i.e., these self-centered expressions in the individual's inner government] create a separating wall of • loneliness and • fear. To break through the wall, one truly needs • to face it and • to deal with it, so that • it is eliminated and
	• the divine channel can unclog itself.
33	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.
34	
	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
	<i>if people</i>
	• open their channels and
	• see the unity
	within the apparent contradiction.
35	
55	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.



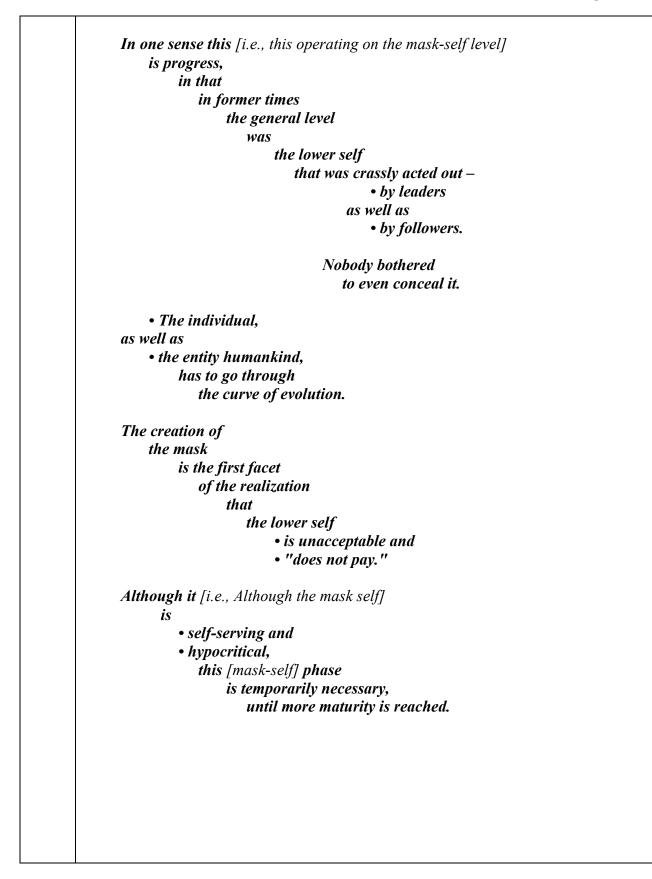
	Look at that part in you
	which may want to use
	one format [of government]
	against
	<i>the other</i> [format of government]
	when this is inappropriate,
	because of something
	• self-serving and
	• negative
	that is hidden.
36	When the format [of government]
	is appropriate,
	there will never be
	a 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].
	• <i>the other</i> [Jormat of government].



37	
	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
	<i>honestly question yourself</i> [as to whether God is in this or that specific issue],
	you will get
	the answer from
	the way you
	feel.
	<i></i>

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.

38		
	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.	



	<i>Then</i> [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.
39	
	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.
	• pointcains.
	You
	do not need to be
	in this frame of reference –
	• the mask self and
	• the dualistic
	good versus bad –
	any longer.

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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.

40	
	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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