

Pathwork Lecture 242: The Spiritual Meaning of Political Systems

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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

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

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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.

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
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.

06

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.

07

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.

This is, broadly speaking,
the divine reality
contained in
the regimes of

- monarchy or
- feudalism.

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.

10

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.*

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
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.

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.

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.

13

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.*

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
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.

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?

**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 hourof their lives.

- People are
unequal
in their
 - feelings,in their
 - thoughts,their
 - decisions andtheir
 - 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.

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.

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.

	<p><i>[With abuses and distortions of the truth in socialism and communism]</i></p> <ul style="list-style-type: none">• <u>Fairness,</u>• <u>uniformity,</u>• <u>conformism</u> <p><u>supersede</u> <u>free</u></p> <ul style="list-style-type: none">• <u>unfoldment and</u>• <u>expression</u> <p><u>of</u></p> <ul style="list-style-type: none">• <u>choice,</u> <p><u>of</u></p> <ul style="list-style-type: none">• <u>talent,</u> <p><u>of</u></p> <ul style="list-style-type: none">• <u>development.</u>
18	<p><u>Now how does this [i.e., this political system of socialism and communism]</u> <u>appear in</u> <u>your soul?</u></p> <p><u>What is the</u> <u>inner reality</u> <u>of this form of government [i.e., of socialism and communism]?</u></p> <p><u>In its divine expression</u> <u>the human soul</u> <u>deeply knows that</u> <u>no matter how</u></p> <ul style="list-style-type: none">• <u>distorted and</u>• <u>negative</u> <p><u>another human being may be,</u> <u>he or she is nevertheless</u> <u>a divine manifestation</u> <u>and as such</u> <u>truly equal –</u> <u>on that deepest level.</u></p>

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.

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.

20

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.*

21

*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.

22

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.**

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.

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

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,

your

- 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.

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

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.*

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	<p><u><i>It is also easier today to choose inspired leaders because the</i></u></p> <ul style="list-style-type: none"><u><i>• energy and</i></u><u><i>• power</i></u> <p><u><i>of the spreading Christ consciousness creates channels [to divine inspiration] all over the world.</i></u></p> <p><u><i>It requires courage</i></u></p> <ul style="list-style-type: none"><u><i>• to claim such a communication [i.e., such a communication channel to divine inspiration]</i></u> <p><u><i>and also</i></u></p> <ul style="list-style-type: none"><u><i>• to own how difficult it is to put self-interest out of the way.</i></u> <p><u><i>For if self-interest comes first, the channel [to divine inspiration] is naturally blocked.</i></u></p>
29	<p><u><i>With selflessness [rather than self-interest] as the primary</i></u></p> <ul style="list-style-type: none"><u><i>• concern and</i></u><u><i>• focus,</i></u> <p><u><i>world politics in the New Age will contain every one of these systems – [i.e., will contain</i></u></p> <ol style="list-style-type: none"><u><i>1) the monarchy and feudalism system,</i></u><u><i>2) the socialism and communism system, and</i></u><u><i>3) the capitalistic democracy system]</i></u> <p><u><i>not</i></u></p> <ul style="list-style-type: none"><u><i>• in contradiction,</i></u> <p><u><i>but</i></u></p> <ul style="list-style-type: none"><u><i>• as an integrating whole.</i></u>

*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,*

*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,**
- **losing individuality?**

31

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.

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
if people
• open their channels and
• see the unity
within the apparent contradiction.

35

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?

	<p><u>Look at that part in you</u> <u>which may want to use</u> <u>one format [of government]</u> <u>against</u> <u>the other [format of government]</u> <u>when this is inappropriate,</u> <u>because of something</u> <ul style="list-style-type: none">• <u>self-serving and</u>• <u>negative</u><u>that is hidden.</u></p>
36	<p><u>When the format [of government]</u> <u>is appropriate,</u> <u>there will never be</u> <u>a contradiction.</u></p> <p><u>Whatever problems arise [i.e., arise when the format of government is appropriate]</u> <u>will</u> <u>not be ascribed</u> <u>to the outer</u> <ul style="list-style-type: none">• <u>format or</u>• <u>expression</u><u>of eternal inner divine principles [of government],</u></p> <p><u>but [rather]</u> <u>you will look at</u> <u>other levels of reality</u> <u>to seek the solution [to whatever problems arise] –</u> <u>levels that contain</u> <u>very personal violations of truth,</u> <u>no matter how "public"</u> <u>the issue may be.</u></p> <p><u>Then</u> <ul style="list-style-type: none">• <u>one format [of government]</u><u>will always have room for</u> <ul style="list-style-type: none">• <u>the other [format of government].</u></p>

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.

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
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.

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.

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.

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.*

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.

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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