

AUTHORITY

Greetings in the name of God and Jesus Christ. I bring you blessings, my dearest friends, blessed is this hour. I heartily welcome a few new friends, and I want to say to them that this path will bring many solutions for each of them, solutions they may have consciously as well as unconsciously looked for, for a long time. Most people who have a little spiritual knowledge know in a general way what this life is all about, the reason for this often painful existence on this earth sphere. You all know that this life is to be considered like a school. You go from one incarnation into the other like going from one class into the next, making the grade or remaining where you are for a while. Learning, developing, purifying -- this is the explanation for all life on earth. But to know this alone is not sufficient to solve your individual problems, my dear ones. You have to come to the point where you understand your own, your individual existence, where you understand the difficulties, the sorrows, the longings, the unfulfillments of your life. And this you can find out if you learn to understand yourself. This is neither as easy nor as difficult as it may seem. When I say to understand yourself, I do not mean your outer deeds, decisions, and reactions. This you can often explain, rationalize, and therefore you believe you know yourself. But is there a human being who is not forced into reactions and decisions by his or her own compulsive and unconscious trends? This particular path that I lead my dear friends on step by step will give you the knowledge of where and how your outer problems are connected with your inner conflicts, where you react emotionally in such a way that you attract certain happenings as inevitably as a magnet draws certain particular substances. These forces can only be truly understood when you uncover your own emotions and find out their deeper meaning. And with that knowledge you gain the knowledge of the particular reason and purpose of your life, your own individual existence within the frame of the general purpose that is known to all of you in principle. This general purpose is a well-known fact, but how your individual existence fits into this scheme is important to find out for each and everyone striving upwards. When this is discovered, it designates an important phase an entity has reached in his whole cycle of incarnations. When this knowledge can be brought forth, it happens due to important efforts which are a sign that a soul has reached a significant milestone on the upward road. He goes over the borderline of unconsciousness to consciousness in a higher degree. The true realization of one's present existence marks, indeed, a major point of a soul's return journey to God.

In the series of lectures I am privileged to give, I am leading you step by step to this goal. By understanding yourself in the deepest layers of your being, by understanding your emotional errors -- not necessarily in your actions and, if so, only as a result of your emotional errors -- you understand the reason of this life for your personally.

The subject chosen for tonight is the question of authority and what this concept implies for human beings. This is a much more important question than you realize, my dear friends. Authority is the very first conflict for a growing child. When the infant reaches a certain degree of

self-consciousness, the first conflict is authority. His elders, his parents or parent-substitutes, and later on the teachers represent authority for the child. This authority prohibits the child many a wish-fulfillment. Therefore authority becomes a hostile entity as such. No matter how much love, warmth, and affection a child is given, no matter how necessary the prohibitive authority is at times, this represents the first hurdle of life. The attitude towards it later on, when the child is grown and carries over the childhood and often unconscious reactions towards it, determines whether this hurdle becomes a steppingstone in maturity or not. If the grown person can adjust towards authority maturely and freely, another milestone has been reached in the overall development of the soul. If, on the other hand, reaction towards authority remains childish because unconscious compulsive attitudes prevail, this milestone remains to be reached in later incarnations. So even if authority were administered in a perfect way, the imperfect soul would react negatively towards it as long as this point in development is not reached. But since humanity is imperfect, authority is often administered in a very imperfect way. And you know there is more than one alternative to anything imperfect. Thus authority sets up a barrier between the child and the grownup. It will be worse if love is missing or is not given in the way the child needs it. But even if love is forthcoming, the conflict still exists. On one hand, the child longs for the love of the parent; on the other hand, he resists and rebels against the restriction of authority. The child feels this authority as something hostile, as an enemy-force, as prison bars behind which he feels frustrated. There is often but one longing in the child: the impatience to be grown up so that these restricting walls will cease to exist, as he erroneously believes. But when the child grows up, he finds out that this is not so. Then authority changes; instead of parents and teachers, authority is represented by society, by government, by law enforcing institutions, the employer, the powerful people he may be dependent on, etc. Then the person unconsciously carries over the same feelings, and what he felt in childhood towards the parents and teachers, he then feels for the authority restricting him as an adult. And the same conflicts exist in different ways. As a child, he was torn between the desire to be loved and accepted which a rebellion towards authority would prohibit -- or so he believed. As a grownup, the same basic conflict exists: on one hand, outspoken rebellion against the restrictions; on the other hand, the stigma of being ostracized, despised, not belonging. The solution sought by the unconscious personality is often, very often, a faulty one. This conflict can only be solved if the unconscious emotions in this respect are recognized and translated, as I always say, into clear and concise thoughts and words. It will take time, but it is feasible. You will find help and certain pointers in what I have to say to you regarding this subject. It will help you to find yourself, to recognize your own particular way of reacting towards authority. You must react towards authority in one way or another, because all human beings do.

Broadly speaking, there are two fundamental types or groups or alternatives in reacting towards authority, with many subdivisions, and often the two intermingle and are represented in one and the same human being. In one instance, one reaction may be predominant; at other times, the opposite extreme, or a variation of it, may be predominant. It is then important to find out when one is stronger and when the other -- and why. All this can and should be retraced to childhood reactions with regard to one's early environment and the feelings towards it. Only then can you find the pattern-like repetition of your own behavior and reactions in later life; and only then will you be able to understand your present reactions in that light. But for simplicity's sake, let us take these two basic categories apart for the moment. It will be easier to discuss it, but realize that only in rare cases will you find such a strong predominance. Almost always, there is a mixture.

According to personality characteristics and environment, the first category is the one who outwardly rebels and revolts against authority. He feels authority as something evil because many desires that were not bad or harmful (as a child, as well as later) were forbidden by this hostile power -- authority. He knows or thinks there is nothing wrong with what he wants. Yet, authority hinders him, and he feels it not only as an injustice but often also as generally harmful, narrow-minded, and unconstructive. Now, if he happens to have an extroverted, outgoing nature combined with a certain courage, his rebellion will take a form in which he openly fights and resists. This can take place in the mildest form of personal and private attitudes going through the whole scale up to social rebellion; the latter can happen through affiliation with certain political parties, anarchism for instance, as well as criminality. We may say the strongest form of this attitude will be found in the person who commits anti-social acts; the mildest form is the one that may not even be noticeable to others, but nevertheless, the same feelings exist in subtle ways in the subconscious mind. The latter has just as concrete a result as the outer and more unsubtle reaction.

The other category is the one who at one time has turned about face, and although surely not thought in these terms, but felt, this person says, "If I turn around and become one with authority, as much as I may dislike it, I am safe." This safety, or apparent safety, leads the person to become a strong law-upholder in extreme cases, not only in the strictest sense of the word but also in a more subtle way. The law-upholder -- in order to uphold his own position and safety, in order to hide his own rebellion, deep down so similar to the law-breaker he is fighting -- must become extremely opposed to the law-breaker. The more he is afraid of his own tendencies of hidden rebellion against law and authority, the more he will find it necessary to become strict and severe with the law-breaker, in whom he sees a part of himself which he does not want to expose. This very exposure seemed so risky and dangerous that he decided to turn to the "enemy camp." The fear of his own exposure makes him doubly "good." Now, do not interpret the word "good" in the real sense, in our sense. Put quotation marks around it. It does not mean that such a law-upholder cannot be a really good person -- and for that matter, a tendency of the opposite extreme can surely also exist in a truly good person. Both react immaturely and ignorantly. But the inner motivations of the law-upholder, as described here, exist out of weakness and fear. And an act or an attitude of weakness and fear can never produce positive results. The fact that this attitude was taken ignorantly and partly unconsciously does not alter the result. Instead of a free, strong, and independent choice, the choice was made, partly at least, out of weak motives.

As I so often say, the unconscious affects the unconscious of the other person infinitely more strongly than a consciously recognized attitude, act, or motive. In other words, if you are driven into certain attitudes by your unrecognized fears, the effect will be infinitely stronger on other people than when you do the same act, have the same motives and attitudes, but you recognize your own inner tendencies and currents. Thus, the law-upholder, motivated by the wrong protective measures he has chosen, has a particularly bad effect on the law-breaker. The latter feels quite differently and much less rebellious if and when he encounters a law-upholder who is motivated by healthy, conscious, and mature motivations, by strong instead of weak motivations. Please, my friends, do not take the words "law-upholder" and "law-breaker" only in the crude and outer sense with regard to your social laws. Think about this also in the psychological sense, in which I speak.

The more that the unguine forces and reactions are contained in the attitude of the law-upholder -- even though he may consciously be in the best of faith -- the more adverse is the effect on the law-breaker. The true law, the divine law is different from the law made out of

weakness. And, because of this weakness, the attitude of the law-upholder -- who has chosen his position out of fear and in order to become free of the disadvantages his existing rebellion may have caused him -- is often a doubly intolerant attitude.

There are many shades and variations in both these opposite types. The law-breaking tendency must be combined with a current of courage. If certain other characteristics and circumstances exist in certain combinations, outer rebellion will be dimmed to a dull defiance. As far as the law-upholder is concerned, although he lacks the courage to give vent to his true feelings, wrong as they may be, he has other predominant qualities, as well as other faults, than the law-breaker which determine his attitude. For instance, a strong liking for order and organization, a wish for peace rather than for fighting, as well as many other facets are responsible, all put together, to determine the final attitude in this particular respect.

I hope none of you will misunderstand what I say and believe that the law-breaking quality is desirable simply because the other wrong extreme is also imperfect. Such misunderstandings occur so often in your world and have been responsible for many wrong views, philosophies, and teachings. Whenever humanity finds out that an attitude or an opinion is wrong, it swings over to the opposite extreme, which is equally wrong.

These two opposite extremes set a vicious cycle in motion. The more rebellion on the side of the law-breaker, the severer and more intolerant the law-upholder becomes in order to protect himself from his own fear and rebellion. And the more this happens, the stronger the rebellion and resistance in the law-breaker must become. He is unaware that his resistance is not turned anymore against the law as such, against the authority in its good and true sense, but actually against the false note of the equally unaware law-upholder.

I do not know whether I make myself clear. This is a very difficult subject because it is so very subtle in nature. Each one of you can find out quite easily which of these two basic categories applies mainly to you, in what aspect of your life one may be stronger than the other. A few of you may be predominantly of one type or the other. If you really think of your life and your inner reactions in this respect, it will not be difficult to find out who you are in this respect. And when you can give yourself this answer, then you can go a step further and think about the remedy -- and also think about the effect this inner attitude has had on your own life, on your conflicts, as well as on your surroundings, and also on some of your dear ones. If you find yourself to be more of the kind who revolts and rebels against authority, then you should meditate in order to gain the right concept. You should become aware about the difference between real authority in the divine sense and the wrong kind of authority you have often encountered in your life, since mankind is imperfect. You are somehow under the impression authority only means the wrong kind, discussed here. Once you can differentiate and recognize the two kinds, even though you may have seldom, or perhaps even never, encountered the true kind, your resistance against authority will automatically diminish. And by recognizing this, you will not mind half as much anymore the existence of the distorted and weak brother of the true authority and law that is your protection as much as anyone else's. You will not feel anymore that authority as such is an enemy-force. The mere knowledge of all this will help you to build the proper concept in yourself, and this will enable you to sense the wrong kind without minding it because you will now understand the motivations and be able to sympathize. You will recognize that similar currents prevail in the "enemy" as you have yourself; they only manifest differently. This process means raising one's consciousness. You will then also recognize

the necessity for law and order and therefore for authority whose task it is to uphold it. The fact that the ideal principle cannot exist on earth yet will not confuse you anymore. The ideal, wise, good, and understanding authority will remain a goal to be attained. You will understand that even the imperfect form of authority, as it manifests on earth, is necessary. In short, your rebellion will diminish in the measure you gain insight and understanding, in the measure you understand why you have acted so adversely to certain subtle manifestations of the wrong kind of authority in the past. Furthermore, you will become increasingly aware of the meaning of divine authority that manifests also in some human beings who have reached a certain degree of development in this respect. You will then learn not to react automatically against anyone or anything where you may just feel it is authority. Even if the right kind should happen to come your way, you would not be in a position, unless you focus your attention on this whole problem, to feel and perceive the difference because your intuition is dulled by blind and rigid reaction and revolt. But when you think about it in this way, you may find that perhaps a few times in your life you have met someone who is very good and very wise and very kind (without being perfect in all ways) and who is therefore an authority in his own right -- not necessarily of any particular subject, this is not what I mean at all. I mean that if you think back and observe, perhaps retrospectively, the emanation coming from this person, you will sense that the attitude of such a person was different from the attitude of the law-upholder through weakness and fear. As I said before, the vicious cycle, when going on and on with a person who is not developed spiritually, may lead such a person to commit criminal acts -- and these have to be stopped, of course. How many criminals do not want to commit crimes for the sake of the crime or for the advantage the crime may bring, but the deep, underlying core is opposition to either real or imagined "goody-goody-ness" of the law-upholder, if I may express myself in this way. When the person is so far involved in this vicious cycle, he can no longer differentiate between the true and right kind of authority -- even if he should come across it in rare times -- and the weak, sick kind. He will blindly react without inner discrimination and sensitive perception of possible differences here because he has no concept that a difference exists. That is why the concept has to be gained by thinking about it. Once you fully realize that there are two kinds -- the self-righteous kind and the kind that is with you -- you will be able to divorce yourself from the generalization that one simply has to react against authority. This healthy process will, among other things, strengthen your power of discrimination in a very subtle way, not intellectually, but intuitively.

Now as far as the other category is concerned, if you find out that you tend to be more on the side of the law-upholder, my advice is this, my friends: think back on your childhood and find the times when you revolted. When you search with this aim, you will sooner or later discover and actually remember, vaguely as a feeling perhaps, but nevertheless remember, when you decided to turn around and become one with what appeared to you the stronger force -- authority as you perceived it. True, good motives are surely also contained in these inner decisions, but also weak motives. And it is your task to find them, to become aware of them. When you come to this point, you will have gained great progress on the road to self-understanding, on the way to becoming yourself. And then, when you seek further, you will also understand the reaction others have towards you. The self-righteous severity that sometimes takes hold of you, quite unconsciously and hidden, towards a brother or a sister who strictly belongs to the other kind will lessen. Your reaction will change in the measure you recognize the weak and fearful motives of your law-upholding quality. Thus you will make an act of strength out of an act of weakness. You will remain on the side of the law, of course, as you should, the outer, as well as the inner law, but in a different attitude, with a different flavor and with a different motive. And that is the important thing. You will realize, just because you are on the side of authority, on the side of the law, you are

doubly responsible not to reject the side opposed to the law, but to pull the person out of his brand of error by your understanding which can only happen if you understand yourself first -- by your going with him, which does not mean to be in favor of the rebellion and acts resulting out of this rebellion.

Why do you think that the man, Jesus Christ, brought so much censorship upon Himself? It was because He associated with the lowly, with common criminals and prostitutes. He knew all that. And all these people felt this quality within Him. Here they did not rebel because they not only felt His true goodness but also His understanding why they were what they were. They felt He did not judge, they felt He went with them in spite of the fact that He was, of course, opposed to their acts and wrong attitudes. He could even laugh with them, also laugh at the wrong and pompous kind of authority that is so proud of its law and its letter. This is the kind of authority you should become, my friends. Go with the other person who revolts in some subtle way you may only sense, while you reacted so far, also subtly and unknowingly, in the wrong way which the other also vaguely sensed. Understand his attitude by understanding your own, laugh with him, build common ground with him. Do not set yourself up as a judge although you may do so quite unconsciously. This is so very, very subtle, my friends, and it has to be found and solved in your innermost attitude. By no means does that imply that the law-breaker should be unpunished. That is not the point. When he becomes dangerous to the welfare of others, he has to learn a lesson. But if that happens, it is partly because the wrong kind of authority has prevailed too long and has driven the law-breaker deeper into ignorance and darkness instead of lifting him out of it. You see, my dear ones, all the miseries on this earth, the real problems such as criminality, war, injustices of any kind, disease, etc., are the result of faults of long-standing. When we spirits are asked what is the remedy for this or that situation -- be it a general one, be it a personal one -- the answer cannot be given so easily. For a whole chain reaction has to be followed through and often followed through in an unpleasant way until you get to the roots of the problem. All severe problems are due to some raging vicious circle that has to be crystallized and understood in order to find these roots. The final and last link of the whole chain reaction, the one that manifests outwardly (while the previous chains are hidden from sight) has to be treated and helped, certainly. But this treatment will always be a painful one, particularly if the inner root is not sought while the outer remedy is applied of necessity. So, for instance, war is certainly tragic, but it is in certain instances a last resort that is even necessary because humanity has neglected to look for the inner roots of the problems. So it is with everything else. Common criminals have to be prevented in their deeds by law-enforcing institutions that are, per force, imperfect themselves. Again, the solution has to be found earlier so that this final and drastic result of the chain reaction could be avoided. In all these vicious cycles, all are involved, not only the law-breaker, not only the apparent wrong-doer. In order to build a world in which vicious cycles are prevented or broken before they come to the last and unfortunate outer manifestation, you can furnish the groundstones by examining your own reactions and understanding in what way you have contributed or are contributing by your own unconscious emotional reactions to set a whole snowball rolling. In this way, you and many others prevent the whole chain reaction.

What I said to you here is of more significance and importance than you may realize offhand. But, on the other hand, I realize that it is not only extremely difficult to squeeze these very subtle questions into mere human language, but I also realize that it takes quite a bit of doing in effort and searching on your part to even understand the inner and deeper meaning and to see the wider effect of this whole question. Are there any questions in connection with this subject?

QUESTION: Isn't the only person who is real authority in the final analysis, the one to whom God speaks?

ANSWER: Of course! That goes without saying. God is the only authority. But that is not the point of this lecture. No one is so far that God can manifest through you at all times. It happens with all of you occasionally, but only where you are unblocked and flexible. Otherwise the voice of God cannot penetrate through the maze. There are too many layers of imperfection, of fear, of insecurity, of self-will to have God manifest in all instances. Besides, in this question I was dealing with in tonight's lecture, it is not a question of accepting God's authority versus the human one. The question is to find out your attitude towards authority as such. Your childhood reactions still color your present reactions without your being aware of it no matter how much you may strive to find out God's will. It may even have colored your attitude towards God without your being aware of this at all. This message did not deal with the question of asking advice or the opinion of other people. That also is a subject, and indirectly it is, of course, related to the problem I have discussed tonight. But this is merely a detail of the basic question and attitude. The first step is to consider the basic attitude of a person to the concept of human authority as such in whatever form it may represent itself. Do you understand what I mean?

QUESTION: May I ask, is it necessarily so with everybody that one of the two trends is predominant?

ANSWER: No, I said in some cases there may be a fifty/fifty mixture, more or less. I would say in most cases one is a little more predominant than the other. In some cases one is really predominant. But in many cases there is a mixture. In these cases it will be very useful and interesting for the person in question to find out at what opportunities or in what instances and situations or with what types of people, one trend is predominant and when the other. That will also furnish clues of utmost importance in self-search. There will be patterns of behavior in that.

QUESTION: Is there a special way to go about rectifying or purifying the extreme?

ANSWER: Well, I gave some indications on that. The first step is to find out which type an individual is, and if both are present, at what opportunities one facet predominates -- and why. Once this self-recognition is established -- and this takes a little while in self-observation, in one's daily reactions as well as going back to one's childhood -- then the next step will be to clarify one's thinking about it. It is always the same procedure. You recognize each time where you react emotionally in the erroneous way -- all the image-conclusions, for instance -- a day-by-day observation of yourself, realizing that you cannot change an emotional reaction merely because you have recently recognized its faulty premise. Emotions cannot be controlled that way. I said that often. The constant observation, comparing the wrong reactions with the right concept that has to be formed by thinking about it, by meditation on it in the way I gave it to you in this lecture. You can expand it in your own words, and you should pray that God will help you to become aware of the right concept even if the right concept is at first an intellectual one. If you then compare this intellectual concept, without deceiving yourself that it is already your emotional one, seeing how your emotions still deviate from it, this process will gradually change your emotions. In this way, you rectify the wrong emotions. You put them from the wrong channel into the right one by this process of development and purification.

QUESTION: Isn't self-will the main hidden current in cases of the law-breaker and fear in cases of the law-upholder?

ANSWER: Yes, this is certainly true. It would be the predominant factor in each case. And pride also plays a role in both instances, only used in different ways. Any other question on this subject? All right, my friends, then we will turn to your planned questions.

QUESTION: I was wondering, I understand that when we are reincarnated we have no memory of our previous lives. Now when we get to the beyond after this life, do we then have the memory of previous lives, at least for a short moment and then forget it, or do we carry these memories with us as long as we are in the beyond?

ANSWER: That depends entirely on the case, mostly on the development of the entity, and also on some other factors. Generally and briefly I may say this: as a rule, when a soul returns to his spiritual home, he will -- after a while, not always immediately, sometimes sooner, sometimes later -- be in a position to see either the incarnation before the last one he lived and remembers in part quite well, or several preceding ones, depending on the case, the past life plan, and how this latter is connected with previous incarnations. In some cases it is necessary to see a few incarnations in order to evaluate the task and cause and effect going from one life to the next. Thus the personality will see whatever is important so as to judge and evaluate his progress or lack of it. Since all entities are trained to strengthen self-evaluation, each soul is always given the chance first to pass judgment on himself, to form plans for activities, learning, and purification in the spirit world, as well as advance planning for the next incarnation. Only when proper self-evaluation is still lacking, the higher spirits step in. For this purpose, certain past lives have to be uncovered. Whatever was uncovered remains with the spirit as long as he lives in the beyond, and the memory is only taken away during life on earth. When he comes back the next time, other incarnations will be shown to him. Only when certain important stages of overall development are reached -- decisive milestones -- is he given the whole chain, his entire spirit life from the time of his creation and the fall down to each individual existence. That may occur at various high points on the upward path, let us say, every few hundred incarnations or so, there may be such a point. And when the cycle of incarnation is completed, then the degree of consciousness is so raised that it is no longer a question of preventing knowledge that may be harmful and hindering for a struggling soul, or helping to regain this knowledge if favorable. It will all be there. And what he then chooses to forget is up to him. It is like you forget certain unimportant incidents of your past in this life; other things you like to remember, or you consider them useful to remember. That is up to your free will. But when the cycle of incarnation is over and the soul is ready to return to his home, it is no longer necessary that he is helped forcefully with certain measures to remember, as it is done before this stage is reached. Does that answer your question?

QUESTION: Yes, in a way. But I wanted to bring out the point that as long as one still goes from incarnation to incarnation, is one aware between incarnations...

ANSWER: Of course, I just said that.

QUESTION: But, isn't that a burden?

ANSWER: No, it is not a burden because only that will be revealed which will be productive and helpful. What would be a burden remains hidden. And the more one advances, the less knowledge of previous deviations will be burdensome. Even if some information is not exactly pleasant, it may be necessary in order to accomplish whatever remains to be accomplished. You cannot do so if you do not realize where, why, and how you have failed. Compare it with a child going to school from one class to another. While he is in the middle of learning, he does not have the view to overlook the whole curriculum. He learns his lesson day by day. But when the school year is over, he should look back and see where he has accomplished and where he has failed so that he will know on what subjects he may have to particularly concentrate in the next semester. I realize that this comparison is lacking, but in some way you can imagine it somewhat like it.

So I will retire into my world again, but I will leave you, my dear ones, with a very strong blessing, with a heavenly light that shines upon each one of you. Do not despair when you are sad and discouraged, there is no reason. For life is eternal, and you are building your eternal abode in this life, on the path you are so courageously taking. In this house, you will be able to live in eternal happiness, without any woe, without any sorrow, without any parting, ever! So go in peace, my dear ones, be blessed in body, soul, and spirit. Be in God!

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