Pathwork Lecture 231: New Age Education

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

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

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

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**Content**

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• **Greetings,**
  my dearest friends,
• **blessed be**
  every one of you here.

_We are assembled to create_
  • **truth and**
  • **light.**

_Tonight’s lecture will deal with education in the New Age, the age that is_
  • **coming,**
  that is
  • **pushing into**
  the resistant matter of the old._

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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format Posted 1/10/18
The old, stagnant age does not want to yield easily, yet it must [i.e., yet the old, stagnant age must yield to the new age].

The new age will create human beings of the highest caliber in every respect.

Many incarnated spirits are ready for a completely new approach to life – the approach you are learning as you delve into the depths of your inner being on this path.

As a fundamental prerequisite, education in the coming age has to make room for the understanding of the principles you are learning on this path, and also of the levels of human consciousness and their interactions.
As you perhaps begin to realize, this path [i.e., pathwork] can be taught to children, not only as • theory but as • practical experience.

Education must be a two-way street.

First of all, it [i.e., education] must bring out what exists within the higher self – its [i.e., the higher self’s] • uniqueness and • limitless potential for creativity.

Each incarnated individual has his or her unique contributions to make to the existing society.

These potentialities [i.e., These potentialities of the higher self] need to be tapped, a channel for them [i.e., a channel for these potentialities of the higher self] created in full consciousness of the process.
The complementing approach [i.e., The complementing approach to creating a channel for an individual’s unique potentialities of the higher self] is learning from outside, without which such bringing out [i.e., without first learning from outside, such bringing out of an individual’s unique potentialities of the higher self from within] is hardly possible.

This twofold approach [i.e., This twofold approach of first learning about the unique potentialities of the higher self within and secondly creating a channel to the higher self so that the higher self can be tapped] must be considered as a constantly alternating process.

You cannot draw out what is within [i.e., what is within, namely an individual’s unique potentialities of the higher self that exists within the inner universe] if there is no • knowledge, no • concept, no • room allowed for the richness of the world that exists in the inner universe.

If you do not make such a tuning-in process available [i.e., If you do not make understanding of these potentialities available via education so that, with such understanding, these potentialities can be tuned-in], the channel for bringing out the inner potentials will remain untapped.
But

if you teach

that there is

another level of consciousness,

little by little

the child

learns to discover

the language

of

the divine reality within

just as you do.

The child will learn
to

• listen,
to

• perceive, and
to

• bring out

the inner level.

This does
not mean, however,
not to learn

the fundamental knowledge

that all children

need to learn

in

• the age just going by

as well as in

• the new age.

At present
there is only room for

• the one,
not for

• the other

direction [i.e. room only for learning and taking in from outside and
not for creating a channel to access and draw out what is within].
An alternating approach [i.e. An approach alternating between learning and taking in from the outside on the one hand and, on the other hand, creating a channel to access and draw out what is within] is what really counts.

You must not cultivate
• one
at the expense of
• the other
as people so often tend to do in many respects.

Both [i.e. Both learning and taking in from the outside on the one hand and, on the other hand, creating a channel to access and draw out what is within] are important.

If you approach children with this double purpose [i.e. this double purpose of both learning and taking in from the outside on the one hand and, on the other hand, creating a channel to access and draw out what is within], a very different process of
• learning and
• education will unfold.

The inner voice will be discerned when its laws are understood.

The child needs to learn
• the laws
and also
• the pitfalls of the lower self so that its voice [i.e., so that the inner voice of the lower self] can be distinguished.

This teaching [i.e., this teaching about the inner voice of the lower self] must become a substantial aspect of the child's curriculum.
Then there will be
a significant portion of learning
about
the inner being,
on bringing out
• the higher self,
on purification of
• the lower self.

The child will
• learn how to distinguish
  one from the other [i.e., how to distinguish
  the higher self from the lower self]

and
• come to understand about
  • the mask self.

Education will
• prevent the formation of masks
  and
• start self-purification early.

Such is
the groundwork
for all new age education.

Parents
will not undertake the fundamental groundwork
alone.

There is no guarantee
that
all parents
are
• sufficiently developed
to possess this knowledge
and
• able to handle
  this aspect of the child’s education.
Therefore [i.e., Since all parents may not be able to handle this inner voice aspect of the child’s education] it [i.e., this inner voice aspect – that is, the higher-self, lower-self, and mask-self aspects – of the child’s education] must also be part of the school curriculum, starting as early as • kindergarten and continuing into • college or • university.

Thus a large part of education will deal with the realization of the higher self as the fundamental road to learning.

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Intellectual knowledge will then become secondary.

It [i.e., Intellectual knowledge] will not become less important, however.

Once children understand the fundamentals about the inner being [i.e., the higher-self, lower-self, and mask-self], intellectual knowledge can bear fruit.
The intellect needs to be
• trained and
• used
as one of
the important tools.

Without the intellect
• grasping and
• understanding these
  • laws and
  • processes
  [i.e., these laws and processes of the inner being –
  of the higher-self, lower-self, and mask-self]
the personality
cannot even begin
to approach the road into the inner self.

If the mind
does not know that
an inner world to
• find and
• explore even exists,
it [i.e., the mind] can never
• recognize and
• remove the obstructions or
• recognize what is an aid.
Therefore, new age education is not only a question of • emotional or • spiritual education.

It [i.e., New age education] is truly • a perception and • an understanding of lawfulness.

Just as there are laws of • physics and • chemistry and laws of • mathematics, so are there laws of • the inner world that humans need to • learn and • understand.

Let us examine other aspects of education in the age to come.

You must cultivate the curiosity of the child to make learning • intensely interesting and • fascinating.
Unfortunately, education as it is currently practiced • smothers and • discourages the child's innate curiosity.

Children have millions of questions from their earliest age. You all know that.

Usually • parents and • teachers become • annoyed, • bored and • impatient.

At best they give very insufficient answers that • are hardly honest or that • fail to take • the questions and • the questioner seriously.

It is extremely important to cultivate this curiosity.
Once it [i.e., Once this curiosity] is squashed, the learning process becomes a dull "must" that kills • the spirit and • the life of learning.

Education can be intrinsically • exciting, • enjoyable and • adventurous.

Instead humans attach to it [i.e., attach to education] a mass image of boredom.

Parents should start to • respect children and • rejoice in their questions from the earliest phase.

Do not • try too hard, do not • pretend to know more than you do.

All you have to be is • honest and • interested.
If you do not know an answer, say so.

But also tell the child that school is the place to find the answers.

Encourage the child to ask again, and perhaps make note of the questions.

Parents can also make a concerted effort to find out:
- meaningful and truthful answers
  and come back to the child with them.

The spirit of the child reaches forth to explore the world in order to:
- master it and fulfill a task in it.

Without curiosity something dies.

The longing to understand is very important.

You can go to:
- teachers or other people equipped to answer the child's questions.

Make a real effort.
Such questions [i.e., The child’s questions] may be pointers to the spirit's special inclinations and directions. 

Answer them [i.e., Answer the child’s questions] again and again as the child grows older and can take in more.

Schools in the coming age will know that the spirit ventures out into the earth realm, that curiosity is the sign of the adventurousness which made the entity want to incarnate and fulfill a task.

Approached in this way the material [i.e., the material learned out of a child’s curiosity to fulfill a task] makes learning an exciting process instead of a dull, compulsory, boring difficulty that children would like to have over and done with.
Learning will become something to look forward to.

It [i.e., Learning] will offer many
• keys and
• deeply desired answers to life.

This [i.e., This approach to education in the New Age] is very important, my friends,
for
• the parents who are here
and for
• the teachers,
even if
  you cannot
  as yet
  create
  a new school system
  with a new curriculum.

Just
• knowing of these approaches and
• making room in your consciousness for them will
  • give you a new awareness and
  • create a new climate
    in your dealings with
    the growing human being.
Most of you still experience a difficulty in finding the fine balance between • freedom and • self-discipline.

This [i.e., Finding the fine balance between freedom and self-discipline] applies equally to • learning and • education.

The freedom to want to learn is important.

There should be no whip behind it [i.e., no whip behind learning] if at all possible.

Adults who harbor an image that learning is a • hardship, a • boring and • dull task, even if they do not say so, will affect the child in a similar way.
An attitude that assumes that
• learning and
• homework
  is "the price to be paid"
  before
  pleasure can begin
can guarantee
  a hatred of learning
  even in a child
  who is
  eager to learn.

The necessity of self-discipline is great.

Without it [i.e., Without self-discipline]
nothing can be
  • gained or
  • accomplished in life
    on any level.

• Freedom and
• spontaneity on the one hand

and
• self-discipline on the other
  are not mutually exclusive
  as most people believe.

They [i.e., Freedom and spontaneity on the one hand and self-discipline on the other]
are in fact
mutually
  • interactive,
  • interconnected and
  • interdependent.
Since most adults suffer from the duality that
    • freedom
    and
    • self-discipline
cancel each other out,
they inevitably transfer it [i.e., adults inevitably transfer this duality that freedom and self-discipline are opposites and therefore cancel each other out] to the child, if not in
    • words
    then in
    • their attitude.

The wrong belief is that
    • freedom means giving in to the line of least resistance, and thus becoming self-destructive.

Or, conversely, that
    • self-discipline means the dullness of laborious effort without reward.

Most of you, my friends, begin to see how untrue this is [i.e., see how untrue this dualistic understanding of freedom as being the opposite to self-discipline is].
**Such artificial divisions** [i.e., Such artificial divisions that set out freedom and self-discipline as being dualistic opposites]

**burden**

- soul substance, your
- inner consciousness, your
- entire life.

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You have to free yourself of this misconception [i.e., this misconception that sets out freedom and self-discipline as being dualistic opposites] on your own path as either

- parents
- teachers.

- True freedom, with all itsjoy and liberating self-expression can only exist to the degree that

- self-discipline exists also.

You have to distinguish clearly between discipline that is chosen by the self and discipline that is imposed from the outside.
Discipline
imposed from
the outside,
if we are to discard tyranny,
must exist
only
• where self-discipline is lacking,
• where
  • adults or
  • children
  act destructively
  toward
  • their environment or
  • themselves.

Children's
self-destructive acts
must be discouraged
by their elders.

This is hardly
• possible or
• desirable
  for adults [i.e. Elders discouraging adults
  in their self-destructive acts is hardly possible or desirable],
but we shall not go into this topic now.

The concept of
• freely chosen self-discipline,
  as opposed to
• necessary discipline
  imposed
  when the self-discipline is absent,

  can be made clear to children
  without any difficulty whatsoever.
A child is very capable of understanding that the outer discipline is a structure that is "waiting in reserve" only.

If the child does not respond to the freedom of learning, if he or she is not willing to understand the necessity of wanting it [i.e., the necessity of wanting to learn] – even if this means occasionally overcoming

• a resistance or
• the temptation to do what seems most pleasurable at the moment –

the outwardly imposed discipline is essential for the

• child as well as for the

• community.
Children
who can learn to
determine for themselves
have learned
a major lesson of life.

Having learned
• self-determination and
• self-responsibility,
having been guided into
this understanding,
they have gained
a profound
• substance and
• foundation.

If they can say,

"Yes, I will
• do homework
now
and
• learn my daily lessons,
even though I would rather go out and play,

because I understand
that
studying
will give me
• knowledge,
• strength,
• security,
• success
later – all the things that I find desirable –

and I choose so [i.e., I choose to do homework and learn my daily lessons]
freely,"

they have
learned the lesson
of
real freedom
very early in life.
This [i.e., A child, very early in life, learning this lesson of gaining knowledge by doing homework and studying his or her daily lessons instead of playing, and doing so freely in order to experience real freedom later in life] is indeed possible.

Guidance can be very explicit and implicitly given for this aspect [i.e., this aspect of choosing self-discipline now in order to have real freedom later] to grow in children so that they will

- freely choose self-discipline and
- no longer need to have discipline imposed from outside.

External discipline can then be a structure in reserve to be used only when needed.

Even in the new age there will be individuals who are not yet developed enough to understand what I am saying here and they will willfully act out in a destructive way –

- children as well as
- adults.
The time will come –
not in your lifetime –
when
• outer laws
  will no longer exist,
when
• human beings
  • will be governed by
    the inner laws
    of the divine self and
  • will know
    what is right for them.
They will
not
• kill,
• steal,
• harm or
• destroy,
but it
will
not be
fear of punishment
that would hold them back.

No rigid rule
will apply
to everyone alike.

Each person
will be sufficiently united with
his or her higher self.

• Conscience and
• integrity
  will be sufficiently strong
  so that people will
  freely
  do what is
  • right, or
  • necessary.
People will not be obedient out of
• guilt and
• fear of disapproval,
but will know
• "this is right for me,"
  whether it
  • conforms with others
  or
  • not.

They will also be free from
• rebellion against authority and
• secret desires to exploit others.

This fundamental understanding of
• self-discipline
  as a prerequisite for
• freedom
  will be part of the basic education.

The time will soon come when children will
• freely choose self-discipline and
  • do it joyfully because it is their choice.

The whole inner climate of educating will be to foster knowledge that the soul of the little one truly thirsts for.
Topics such as
• arithmetic,
• spelling and
• history,
  which some now
   find dull,
  will become
  interesting
  when taught
  with this new consciousness.

• The approach
and
• the consciousness
  of those who teach
  is instrumental.

A child
  can understand
  that the
  • creative,
  • free-flowing
    process
     can only flourish
     when the groundwork
      is done
  and
  that
  • choosing to do so [choosing to lay the groundwork
      through the self-discipline of learning]
    freely
    is in itself
    a great satisfaction
    that replaces
    whatever tediousness may have existed [i.e., may
      have existed in the learning process].

This approach [i.e., This approach to education]
  will make inroads
  into the creativity of the soul
  of each child.
New avenues will be
• consciously and
• deliberately
created
from
within
that will help
the child's higher self
express itself
to everyone's
immense joy.

Communication
is of
major importance.

It [i.e., Communication]
takes place
on two levels.

One is
• the conscious level
  of expressed
    • words and
    • explanation,
  which is
    true teaching.

The other is
• the level of
  • awareness,
  • feeling, and
  • inner consciousness
   that may not necessarily
    be expressed in so many words.

There is a great need
for improvement
in the educational system
on both these levels [i.e., both the inner and outer
levels of consciousness].
As children want to hear, listen and learn when they ask questions, so they also want and need to be heard and listened to.

Children need to express themselves but too often this self-expression is curtailed.

Encouragement to communicate feelings and thoughts – as well as being responded to – are essential aspects of the personality's unfoldment.
This [i.e., Communicating feelings and thoughts as well as being responded to]

is equally important
on the inner level.

Children often perceive
• feelings and
• thoughts
of others that are not openly expressed.

Unless they are encouraged
to take these perceptions [i.e., to take these inner perceptions of feelings and thoughts of others that are not openly expressed]
seriously,
they cannot learn
two important lessons.

One [i.e., The first important lesson] is that
they are not fantasizing but really perceiving something.

The second [i.e., The second important lesson] is that
sometimes their own projections interfere with and distort the exact nature of what they perceive.
If this law of communication is taught early, children will understand them [i.e., will understand these lessons that their perceptions of others are real and not fantasies but they are also sometimes wrong].

What an enormous difference this will make in their lives, in dealing with themselves and others!

They will neither discard their reactions nor take them blindly at face value.

They will learn the process of investigation, of holding final determination in reserve, of probing, not only with teachers and parents, but with other children too.

All of this will come from free self-expression of their impressions and a mutual exchange.
I would like to mention here
a new phase in your development
that signifies
an interim stage,
one that is very important for you to understand.

As you become
more aware
of
• your
  lower self,
of
• previously hidden
  • levels of consciousness and
  • attitudes
    that you never wanted to admit to yourself,
you automatically
become aware of
• the lower self –
• the hidden material –
of
• others.

As you can
accept
your
lower self
without being
• devastated and
• totally rejected,
by
• holding your inner balance and
• knowing of
  your fundamental divine nature,
so will your awareness of
the lower self
of
others
not
• devastate you,
• annihilate you or
• make you
  • hate and
  • judge
    them.
When you were still battling against part of yourself, whatever awareness you had of others' negativities filled you with • anxiety and • discomfort.

It [i.e., Your awareness of others’ negativities] threatened you the way your own lower self threatened you.

Your perceptions [i.e., Your perceptions of others] may have been only partially accurate.

They [i.e., Your perceptions of others] were tinged with your • projections and with your • need to see others as imperfect to relieve your own conscience.

In this new kind of perception [i.e., In this new kind of perception of others that comes when you have seen and accepted your own lower self] the awareness [i.e., the awareness of the lower self of others] is different.

There is an inner • calm and • certainty.

Now your perception [i.e., Now your perception of other’s lower-self aspects] is • clear and • clean.
| This [i.e., This new kind of perception of others that comes when you have seen and accepted your own lower self] | creates an entirely different climate. |

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<th>When you</th>
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<td>• <strong>accept yourself</strong> totally and <strong>see yourself</strong> in truth –</td>
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<td>both as</td>
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<td>• the lower self and</td>
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<td>• the higher self while</td>
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<td>• the mask begins to dissolve –</td>
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<td>• <strong>you perceive</strong></td>
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<td>the other person’s lower self in a very</td>
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<td>• different and</td>
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<th>• <strong>You are</strong></th>
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<td>very free.</td>
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| • **You understand it** [i.e., You understand the other person’s lower self] without being upset. |

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<th>• <strong>You see it</strong> [i.e., You see the other person’s lower self] with a clarity that does not create</th>
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<td>• hate and</td>
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<td>• fear</td>
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In this state [i.e., In this state where you understand and accept your own and the other person’s lower self]
you can choose
  • when
  and
  • how
to communicate your perceptions [i.e., your perceptions of the other person’s lower self] —
if that [i.e., if communicating your perceptions of the other person’s lower self]
is
  • appropriate and
  • to the possible benefit
to
  • the other person
  and to
  • the relationship —

and [choose]
  • to take the risk
  of being resented.

You may instead decide
not to communicate your perceptions
if that [i.e., if NOT communicating your perceptions of the other person’s lower self]
feels more appropriate.
In this free perception [i.e., In this free choice to communicate or NOT to communicate your perception’s of the other person’s lower self, this freedom to choose whichever action is more appropriate for the possible benefit of the other person and for the relationship] the responsibility is truly given to the other person what to do with his or her negative • attitudes and • behavior, whether this [i.e., whether this giving to the other the responsibility for what to do with his or her negative attitudes and behavior] is verbally expressed or not [i.e., or is not verbally expressed].

This attitude of letting the other person take the responsibility develops on a • very subtle but • strong level of reality that is somehow always perceived.

What I am saying here [i.e., What I am saying here about communications of what one perceives regarding the lower self of another] seems to deviate from the topic of education, but if you bear with me you will see that it is very much related to it.
As this stage [i.e., As this stage of development where you perceives both your own lower self and that of another and are free to communicate or NOT to communicate your perception’s of the other person’s lower self, this freedom to choose whichever action is more appropriate for the possible benefit of the other person and for the relationship] is being achieved, it first manifests in a sort of interim experience.

You come to a point when you already perceive the other person with
• more clarity,
without
• a personal stake in what you see and therefore without
• personal involvement.

You may already be able to choose
• to express or
• not to express your perceptions according to your intuitive inspirations.

At this point a tremendous
• rage,
• anger and
• hostility is created in others by your very freedom in seeing their hidden material.
They sense this [i.e., Others sense that you see their hidden lower-self material] even when you do not express your perceptions.

The lower self [i.e., The lower self of the other person] is infuriated.

The conscious personality [i.e., The conscious personality of the other person]

• may be completely unaware of what is taking place on the subliminal level and
• may create a rationale for the rage.

At this point you may not understand at all why you are met with such virulent hatred.

It is as though the other person

• cannot bear the clarity of your knowledge and
• wants to annihilate you and
• it [i.e., annihilate you and your knowledge].

You have to go through this [i.e., go through being met with virulent hatred from another who cannot bear the clarity of your knowledge], for it [i.e., for going through being met with virulent hatred from another who cannot bear the clarity of your knowledge] is a learning stage which represents a doorway to yet another stage.
At this point
you are no longer
what you were.

You see clearly
without
• being
  personally
  • upset and
  • injured
    by what you see [i.e., what you see in the other person],
without
• a stake
  in seeing it and
without
• distortion.

But
your seeing [i.e., But your seeing a lower self aspect of the other person]
creates
intense
• rage and
  intense
• attacks
  on the part of those
  • who are as yet
    defending
    the aspect you see and
  • who have
    no intention of
    • facing,
    • admitting and
    • changing
      it [i.e., who have no intention of facing, admitting, and changing the lower-self aspect that you see].
This [i.e., Your seeing a lower-self aspect in another and then your seeing this lower-self aspect creating intense rage in that other] may even apply to unseen discarnate entities

• who are very deeply involved in their darkness and
• who are struggling for their supremacy.

They [i.e., These unseen discarnate entities who are very deeply involved in their darkness, who are full of rage because you see their dark aspects, and who are struggling for their supremacy] want to use all the ammunition they can muster against the clarity of the light that streams forth from you.

Only when you

• understand and
• build further
will the light become so strong that these reactions [i.e., reactions to the clear light you emanate] cannot even graze you.

Then the light [i.e., Then the clear light that you emanate] will

• blind them and
• keep them away [i.e., keep them away from you] when they reach out with tentacles of hatred.
**This principle** [i.e., This principle that the clear light that you emanate will enrage those who are in darkness and yet this clear light will keep away the tentacles of hatred from those who are in darkness] is extremely important to understand for those of you who are

- penetrating the encrustation of the mask,
- dissolving it [i.e., dissolving the mask] and
- transforming the lower self, for your relationship to the world becomes altered.

You no longer function on the level of mutual pretense.

Mutual
- projections and
- accusations are no longer needed to keep you from facing your lower self.

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If children grow up with a clear understanding of these principles [i.e., these principles that the clear light that they emanate will enrage those who are in darkness and yet this light will keep away the tentacles of hatred from those who are in darkness], it will give them an enormous protection.

Without this understanding
- confusion, fear and vulnerability would create a new defense.
The spiritual principles
of the interaction
of the inner levels
is of utmost importance
to comprehend
for
all
growing human beings,

whether they
start on the path
as adults
or
begin it [i.e., or begin the path]
in childhood
in a new educational system.

The new-age person
will learn
these basic principles
of
• human interaction and
of
• the existence of
  the various levels
  of the human soul.

These principles
are just as
basic as
• language,
• mathematics, or
• any other topic,

but
are even
more important [i.e., but these basic principles of human interaction and of the existence of the various levels of the human soul are even more important than topics such as language, mathematics, or other basic topics].
This
  • "life learning" –
this
  • all-encompassing knowledge
     of
     • life,
     • self and
     • the universe
        in which we
        • live,
        • move and
        • create –

   will constitute
   at least fifty percent
   of the curriculum.

It [i.e., This “life learning”]
   will be
   • the most fascinating study and
      will
   • alter the approach
      to teaching all other topics.

Other learning
   will then not only
   • be easier
   but will
   • have
     a new flavor
     so that

   the discipline necessary for it [i.e., necessary for other learning]
   will in most instances
   be truly
   self-chosen.
New-age schools will be infiltrated energetically with a new • consciousness and a new • awareness that experiences school as the most exciting adventure imaginable.

The classroom will be where • life unfolds, where • keys of understanding are handed to the child.

Children will experience school as a privilege they look forward to, even though learning includes • hard work and • the relinquishing of some immediate pleasures.

The child will rejoice • in discovering all the things he or she always wanted to know, • in finding out how things really work.

This will be a thrill if those who create • schools, • educational systems and • curricula participate in the new consciousness.
Cultivate
this vision,
my friends.

Even if
you cannot yet
institute it
completely [i.e., Even if you cannot yet institute this vision completely],
begin to
institute it [i.e., begin to institute this vision]
in your own consciousness.

Then
those who teach
can
little by little
bring out
what they have to give
through their awareness of
the vision.

The time is not far away
when you will create
your own school,
even though
there may not be too many children
to begin with.

It will come,
an experiment
that will
• reach out
  into the world and
• create
  a completely new
  approach to life.
The visions we have shared of creating a new culture will also
• spread into the world and
• find increasing receptivity among those who are
  • spiritually ready and
  • thirsty
    for this approach.

The new kind of
• politics,
• science,
• economics,
• sociology,
• art –
• everything that is part of living in a civilized world –
  will be infiltrated with this new approach,
  just as
  • the healing arts and
  • education
    will be.

Knowledge of inner reality that comes as a result of following one's own path must give people an entirely different
• outlook,
• approach and
• motivation
  in whatever they are doing.
A politician who is grounded in these principles must necessarily develop a different approach to
• world government and
• political ideas than what the ordinary politician has now.

Your current politicians come from
• the old-age school system and
• the consciousness behind it.

Their approach [i.e., The approach of your current politicians] is based mainly on
• appearance and on
• superficial,
• dualistic,
• ego-oriented ways.

The same applies of course to every other area of life.

The artist will create differently.

The economist will solve problems from a different vantage point.

Every area of work will embody the new consciousness.
Even you who have started this path as adults already have a very different approach to life and to its [i.e., and to life’s] areas of activity in the human community.

You can imagine that children who grow up in a system of education such as I describe here will affect the world in a very new way.

Imagine how much more forcefully truth will flow [and will flow] from a very different area within each person.

The laws of God, the laws of the divine world will pour forth into your world in a flowing, flexible, ever-changing way and [will] create indeed a new world.
May this lecture be
   a foundation stone
   for another new building,
      in a
       • spiritual sense
   and later even
      in a
       • material sense.

May it [i.e., May this lecture]
   also
   help you
      in your innermost being
      to take in
         this new seed
         once again.

Even though it [i.e., Even thought this lecture]
   is
      not
       • immediately and
       • directly
           applicable to you,
   it will help you
      personally
      in a different sense.
When you see
that
the way you are going into
your innermost self
is the key
to a new approach to life
that has
much farther-reaching
evolutionary consequences
than you may believe,
[then] you may perhaps
also perceive
that there is
a vast plan
behind
your individual path
that transcends
the personal problems
which may have been
your initial motivation to come here,
as far as
your conscious awareness
was concerned.

It is now clear
that
your inner being
• knew more and
• had a vaster plan in mind.

This awareness of
the larger plan
will bring
• light,
• encouragement and
• strength
to you,
wherever you are now on your path.
You are all blessed,  
my very beloved dearest ones.

Be in peace,  
be in joy,  
be in the beauty  
that unfolds itself  
forevermore  
in your life.

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