

# Pathwork Lecture 219: A) Christmas Message; B) Message to the Children

1996 Edition, Original Distribution: March 1, 1974

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><b><u>Since no lecture was given in March 1974,</u></b> <b><u>subscribers received instead excerpts from two lectures</u></b> <b><u>given in December 1973 at the Center –</u></b></p> <ul style="list-style-type: none"><li>• <b><u>one on Christmas Eve,</u></b></li><li><b><u>and</u></b></li><li>• <b><u>the other [on December 27] on the occasion of</u></b> <b><u>the inauguration of the "Hangout,"</u></b> <b><u>a large room for the children,</u></b> <b><u>in which they could</u></b><ul style="list-style-type: none"><li>• <b><u>play,</u></b></li><li>• <b><u>work,</u></b></li><li>• <b><u>listen to music and</u></b></li><li>• <b><u>be by themselves.</u></b></li></ul></li></ul>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Format Posted 2/22/18

04	<p><u>Lecture 219 A) Christmas Message [original given Christmas Eve, 1973]</u></p> <p><u>After giving his blessings,</u> <u>the Guide said:</u></p>
05	<p><u>Every one of you here</u> <u>is able,</u> <u>at this point,</u> <u>to</u> <u>• create your life anew,</u> <u>to</u> <u>• set a new direction</u> <u>from within.</u></p> <p><u>Much of this [i.e., Much of this creating your life anew and</u> <u>setting a new direction for your life from within]</u> <u>is already happening</u> <u>to many of you,</u> <u>as you are well aware,</u> <u>and more [i.e., and more of this creating your life anew and</u> <u>setting a new direction for your life from within]</u> <u>can happen.</u></p> <p><u>At this time,</u> <u>in your realm of consciousness,</u> <u>you celebrate</u> <u>a symbolic event [i.e., you celebrate Christmas].</u></p> <p><u>You celebrate</u> <u>• the Christ-consciousness,</u> <u>or</u> <u>• the divine consciousness</u> <u>deep within</u> <u>your own being.</u></p>

Most human beings live

- a lifetime –  
may,
- many lifetimes –  
without ever knowing  
that there is something  
within  
that surpasses  
the ordinary consciousness.
- This extraordinary consciousness,
- the sublime consciousness,  
must be awakened  
within the course  
of the evolutionary journey  
of each entity.

06

Here,  
on this path,  
you are learning  
to eliminate

- the obstructions and
- the obstacles

[i.e., the obstructions and obstacles to awaking the  
Christ consciousness, the divine  
consciousness within your own being].

At this particular time,  
when  
the birth of the Christ consciousness  
is celebrated,  
we shall talk about  
the event [i.e., talk about the birth of the Christ consciousness within]  
as it begins to take place.

Of course, my dearest friends,  
you do know  
that this [i.e., know that the birth of the Christ consciousness within]  
does not happen at once.

It [i.e., This birth of the Christ consciousness within]  
happens gradually,  
again  
and again.

It [i.e., This birth of the Christ consciousness within]  
• occurs,  
• is lost,  
• recurs,  
and so on.

Perhaps you can see  
the tree that you light  
as a symbol:  
many, many candles  
• have to be lit and  
• be aflame  
within you  
to bring  
the total consciousness  
to its eternal glow  
on the outer level  
of your manifest existence.

Each  
• recognition,  
each  
• insight,  
each  
• honest admission,  
each  
• shedding of a partial mask,  
each  
• breaking through of a defense,  
each  
• step of  
• courage and  
• honesty  
where you  
take responsibility for  
your negativity,  
  
is a lighting of  
yet another candle.

You bring  
light  
into your  
soul  
by bringing  
truth  
into your  
darkness.

07

But as long as you  
project  
your darkness outward [i.e., outward onto others],  
in order not to  
face your own shadows,  
you  
cannot  
light the candles.

The great lighting  
of  

- the whole "tree" –
- the tree of life –

is  
an ongoing process.

And  
the more candles  
are lit,  
the greater  

- the joyousness and
- the glory

become.

With great joy  
we observe  
how much more of  

- this glory and
- this joy

you, my dearest friends,  
are now being able  

- to activate and
- to stand!

08

These are  
not empty words,  
my friends.

You who  
work on this path  
know how arduous it is  
to take the emphasis  
away from  
• the outside and  
turn it on [i.e., and turn your emphasis onto]  
• yourself:

to change  
from  
• blaming and  
• resenting  
to  
• seeing  
your own  
• hatred,  
your own  
• enviousness,  
your own  
• greed and  
your  
• fear of recognizing it [i.e., seeing  
your fear of recognizing your own  
hatred, enviousness, and greed].

09

Now let us specifically talk about  
the need for  
self-acceptance.

Again  
and again  
you lose sight of  
its importance [i.e., lose sight of the importance of self-acceptance]  
and  
you get stuck in  
your self-hate,  
which then  
makes you put the blame [i.e., the blame for your lack of  
self-respect or for your self-hate in which you are stuck]  
on  

- someone or
- something

else.

This [i.e., Putting your blame for your lack of self respect or blame for your self-hate  
on someone or something else]  
is  
the danger.

The more  
you hate yourself,  
the more  
you put your hatred  
onto others,  
because  
self-hatred  
seems  
too  

- final a judgment,

too  

- self-annihilating.

And the more  
you project it outward [i.e., And the more you project your hatred outward],  
the more  
you lose your grip on  

- truth and
- reality

and the more  
you hate yourself [i.e., and you hate yourself even more than you did before  
you projected your hatred outward onto others].

Can you,  
at this time of commemorating  
the birth of  
your eternal Christ child within,  
commit yourself  
to  
accepting  
every  
part  
of you?

In this message  
I want to convey to you  
that there is  
nothing whatever  
• that need be rejected,  
nothing whatever  
• you cannot  
• accept and  
• forgive.

The only thing  
that  
• is  
truly destructive  
and  
• makes you  
lose your bearing  
is  
• not  
• accepting and  
• forgiving  
and therefore  
• acting out.



10

In every  
negative quality  
a positive one  
is embedded.

I said this often,  
but mostly only in  
general terms.

The negative traits  
are nothing but  
distortions of  
positive divine expressions.

Perhaps you can all begin,  
at this particular time,  
to take  
the mental step  
to opening yourself  
to the possibility  
that there is  

- love and
- understanding

where you now  

- hate and
- judge.

In your hatred  
you are in  
darkness.

In your denial  
of the hatred  
you are  

- in a much bleaker  
darkness [i.e., In you denial of your hate you are in a much  
bleaker darkness than when you are in your hate],
- much further away from  
the light [i.e., In you denial of your hate you are much further  
away from the light than when you are in your hate].

*You then [i.e., In your denial of the hatred in you, you then]*  
*become*  
*hopeless*  
*because*  
*you no longer know*  
*where you are.*

*But*  
*step by step*  
*you find your way back [i.e., find your way back to the light,*  
*back to the original qualities of which your hate is a distortion].*

*You admit your hatred,*  
*and it [i.e., and your hatred]*  
*is no longer*  
*quite so dark.*

*You light a candle*  
*with this truthful admission [i.e., this truthful admission that you hate].*

*And as you accept*  
*the infantile egocentricity*  
*within you,*  
*you light*  
*another candle.*

*For by accepting it [i.e., by accepting the infantile egocentricity within you],*  
*you will come to*  
*know*  
*that the infant*  
*can grow.*

*Only in the acceptance of*  
*the infantile egocentricity*  
*can you find*  
*the birth*  
*of the*  

- *Christ within,*

*of the*  

- *eternal consciousness*

*that contains*  
*all there is.*

True

- strength,

true

- creativity,

true

- love,

true

- security,

all these

are candles

that spring aglow

from

your

- honesty,

your

- courage,

your

- truthfulness, and

from

- the faith

you cultivate,

little by little,

[the faith] that makes you

overcome your fear

to

- go all the way  
with yourself,

to

- go through  
the fear and
- keep the possibility open  
that there is  
no abyss.

[Rather than an abyss]

There are only

- tunnels,
- many tunnels,  
to go through.

Going through tunnels  
brings more light,  
until  
finally,  
as in  
the symbol of the Christmas tree,  
the lights  
converge into  
one point.

In that one point  
is  

- All –
- all there ever need be.

It [i.e., That one point, that one point that is All – all there ever need be]  
is  
the creative nucleus  
from which  
you can create  

- life,
- circumstances,
- love and
- rich fulfillment.

When you  
no longer  
turn away from  
the darkness within you,  
realistic hope  
will grow  
where now there seems to be  
no hope.

11

Much of this [i.e., Much of this “no longer turning away from  
the darkness within you”]  
is already happening with you, my friends,  
and these words  
are given  
as encouragement  
to continue  
on your beautiful path.

Perhaps, at this opportunity,  
it will be very helpful if we work on  
particular

- traits and
- aspects

that you present to me,  
so that I will show  
their

- positive,
- beautiful  
essence.

In that way you will learn  
that there is

nothing in you  
that is in itself

- rejectable and
- unacceptable.

There is only

- distortion.

No matter  
how

- negative,
- destructive,
- evil,
- dark,
- bad

something may be,

it [i.e., that negative “something,” no matter how negative,  
how destructive, how evil, how dark or how bad]

is but a

- distortion

of something

- beautiful.

Even you, my friends,  
who have been working on this path  
• for some time and  
• profoundly so,  
• forget this truth,  
or  
• do not know how to apply it.

You cannot quite  
make the specific connection [i.e., the specific connection between  
a negative trait and its original beautiful essence].

For that purpose [i.e., For that purpose of making the specific connection between  
a negative trait and its original beautiful essence]

it will be very beneficial  
if you present me with  
some traits in which you can see

only  
the  
• distorted,  
• bad  
manifestation

and not  
the  
• original,  
• beautiful  
essence.

In understanding the  
• specific,  
• positive,  
• original  
components,

you will  
• find new  
• strength and  
• impetus  
to go through the

• smaller  
and  
• bigger  
tunnels on your path

and  
• light more candles.

12	<p><b>QUESTION:</b> <u><i>I judge others all the time.</i></u></p> <p><u><i>What is the positive original component in that [i.e., in judging others all the time]?</i></u></p>
13	<p><b>ANSWER:</b> <u><i>Apart from the obvious projection of your very harsh judgment against yourself that you do not wish to acknowledge to the extent it exists, the original positive quality in being judgmental is a great capacity to</i></u></p> <ul style="list-style-type: none"><li><i>• distinguish,</i></li><li><i>to</i></li><li><i>• differentiate.</i></li></ul> <p><u><i>It [i.e., The original positive quality in being judgmental] is the power to</i></u></p> <ul style="list-style-type: none"><li><i>• recognize,</i></li><li><i>to</i></li><li><i>• be one-pointedly aware.</i></li></ul> <p><u><i>If you use this ability [i.e., this ability to judge in its original positive sense of having the capacity to distinguish and differentiate]</i></u></p> <ul style="list-style-type: none"><li><i>• creatively and</i></li><li><i>• constructively,</i></li></ul> <p><u><i>it [i.e., this ability to judge in its original positive sense of having the capacity to distinguish and differentiate]</i></u></p> <p><u><i>is obviously a wonderful asset without which a person would be incomplete.</i></u></p>

*So, you see,  
nothing as such  
must be*

- *"thrown out,"*
- *destroyed,*
- *negated.*

*[Rather,]  
It must be*

- *transmuted.*

*You all notice on this path  
that  
the more*

- *honestly and*
- *constructively*

*you see  
the truth  
in yourself,*

*the keener  
your perception of  
others  
becomes,  
but  
in a very different way  
from  
the judgmental attitude you mentioned.*

*Use this asset [i.e., this asset of judging, distinguishing, and differentiating]  
on*

- *yourself and*
- *others,*

*but not with the kind of*

- *hostility and*
- *negation*

*you now practice  
still too often.*



	<p><b><u>The truth</u></b> <b><u>must prevail</u></b> <b><u>with</u></b></p> <ul style="list-style-type: none"><li>• <b><u>forgiveness and</u></b></li><li>• <b><u>understanding,</u></b></li></ul> <p><b><u>with</u></b></p> <ul style="list-style-type: none"><li>• <b><u>a readiness to understand</u></b> <b><u>deeper connections</u></b> <b><u>so as not to judge</u></b> <b><u>in an</u></b></li></ul> <ul style="list-style-type: none"><li>• <b><u>ultimate and</u></b></li><li>• <b><u>rejecting</u></b> <b><u>way.</u></b></li></ul> <p><b><u>Transform</u></b></p> <ul style="list-style-type: none"><li>• <b><u>negative judgment</u></b></li></ul> <p><b><u>into</u></b></p> <ul style="list-style-type: none"><li>• <b><u>recognition</u></b> [i.e., <u>into recognition of the truth about a matter</u>].</li></ul>
14	<p><b><u>QUESTION:</u></b> <b><u>What is this trait I have</u></b> <b><u>in which</u></b> <b><u>nothing</u></b> <b><u>can ever get to me.</u></b></p> <p><b><u>There is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>a defiance and</u></b></li><li>• <b><u>a spite...</u></b></li></ul>
15	<p><b><u>ANSWER:</u></b></p> <ul style="list-style-type: none"><li>• <b><u>Defiance,</u></b></li><li>• <b><u>spite,</u></b></li><li>• <b><u>stubbornness,</u></b></li><li>• <b><u>rigidity</u></b></li></ul> <p><b><u>are all derivatives of</u></b> <b><u>the same blockage.</u></b></p>

**Their**

- **positive,**
- **original**

**seed** [i.e., **The positive, original seed of defiance, spite, stubbornness, and rigidity**]

**is the quality of**

- **being centered within,**
- **being**
  - **firm,**
  - **self-assertive,**
- **standing your own ground,**
- **being secure**  
**in your own self,**

**rather than**

- **being constantly**
  - **swayed and**
  - **influenced**  
**by others**  
**and thus**  
**losing autonomy.**

**My friends,**

**it is very important**  
**that you recognize**  
**the positive origin**  
**behind the distortion,**

**but, at the same time,**

**beware of**  
**using this knowledge**  
**in order to**

- **justify,**
- **whitewash**  
**and thus**
  - **perpetuate**  
**the distorted version of it.**

**Use this knowledge** [i.e., **this knowledge that there is an original positive seed behind a negative trait, a trait which is but a distortion of the original positive seed**],

**so that you**

**do not**

- **reject and**
- **eject**

**the whole thing** [i.e., **so that while you reject and eject the distorted negative manifestation you retain its original positive seed**].

*The purpose of this explanation* [i.e., *The purpose of this explanation that there is an original positive seed behind each negative trait*]

*is to teach you*  
*that there is*  
*nothing in you*  
*that is not*  
*originally*  
*divine.*

*Learn that*  
*nothing*  
*must be*  

- *denied and*
- *ejected.*

*But*  
*the differentiation must be made*  
*between its*  

- *original*

*and its*  

- *distorted*

*version.*

16

*QUESTION:*  
*I have*  

- *a very strong*  
*lack*  
*of faith*

*and*  

- *do not*  
*want*  
*to believe in God.*

17

**ANSWER:**

**This** [i.e., **This very strong lack of faith and not wanting to believe in God**]  
**is a distortion**

**of the**

• **healthy,**

• **realistic**

**attitude**

**regarding**

• **self-responsibility and**

• **self-dependence,**

**of**

• **knowing**

**that there is**

**no authority**

**that will**

**do it for you.**

**It** [i.e., **This very strong lack of faith and not wanting to believe in God**]  
**is a distortion**

**of the**

**truth**

**that you are**

**a self-responsible agent,**

**which, in reality,**

**is not, of course,**

**in opposition to the**

• **deeper,**

• **wiser**

**Godself**

**the ego must surrender to.**

**It is this**

**divine self**

**that**

**alone**

**can bring about**

• **true selfhood,**

• **autonomy,**

• **independence.**

You have a stake  
in  
• your lack of faith and  
in  
• remaining with the distortion.

Whatever the nature of this stake,  
it must be unearthed.

For whenever you have a stake  
in not wanting to know  
the truth,  
you shut out  
the light.

18

One of the most important aspects to learn on your path  
is the ability  
to open all doors.

You should be aware  
that you  
deliberately  
wish to keep the doors  
closed.

Always  
assume  
that  
• you may be  
mistaken,  
• your view may be  
wrong,  
• the truth may be  
different [i.e., different from what you think the truth is].

After you are willing  
to let go of  
your defensiveness  
for the sake of  
truth,

after you  
let go of the  

- tightness and
- fearfulness

of your opinion,

you will find out  
whether you happened to be  
right about the issue  
in the first place.

If it [i.e., If your opinion about the matter]  
then turns out to be true,  
you will come back to  
the same knowledge,  
but in a very different way.

I am  
not only speaking about  
the particular question you asked me [i.e., about your not wanting to  
believe in God],  
for God indeed exists.

I speak  
generally  
about the  
tightness of  
holding on to a belief  
that is so often  
totally  

- mistaken and
- distorted.

Nothing makes you as  
unhappy  
as your own  
untruthful  
belief.

19	<p><b>QUESTION:</b> <u>What is the</u> <u>positive aspect</u> <u>of a</u></p> <ul style="list-style-type: none"><li>• <u>fearful,</u></li><li>• <u>anxious</u> <u>state?</u></li></ul>
20	<p><b>ANSWER:</b> <u>Fear,</u> <u>in general,</u> <u>is a distortion of</u></p> <ul style="list-style-type: none"><li>• <u>caution,</u></li><li>• <u>an awareness of</u><ul style="list-style-type: none"><li>• <u>something,</u></li><li>• <u>somewhere,</u> <u>being amiss.</u></li></ul></li></ul> <p><u>Specifically,</u> <u>in the human state,</u> <u>anxiety</u> <u>is always a sign of</u> <u>repression.</u></p> <p><u>Such a state [i.e., Such a state of anxiety]</u> <u>is a gauge for you</u> <u>that tells you</u> <u>that there is</u> <u>something [in you]</u></p> <ul style="list-style-type: none"><li>• <u>you do not wish to see and</u></li><li>• <u>that makes you anxious.</u></li></ul> <p><u>So anxiety</u> <u>is really</u> <u>not even a distortion</u> <u>of something positive;</u> <u>it [i.e., anxiety]</u> <u>is positive,</u> <u>in the sense that it</u> <u>is a signpost</u> <u>pointing to where you</u> <u>wish to remain</u> <u>ignorant about</u> <u>yourself.</u></p>

Whenever you are  
in anxiety,  
know this clearly [i.e., know clearly that your anxiety is a signpost  
pointing to where you wish to remain ignorant about yourself],  
for it [i.e., for anxiety being a signpost pointing to where  
you wish to remain ignorant about yourself]  
is the truth.

Set out  
with full commitment to the truth  
to find out  
what your denial is  
specifically [i.e., with full commitment to find out the truth about what  
specifically it is in you that you wish to  
deny and remain ignorant about].

Go into  
deep meditation,  
preferably  
• in the presence and  
• with the help  
of friends.

Throw it  
all  
in,  
let go of  
everything  
that you hold on to.

Let the energy  
of the meditation of your friends  
also help you  
and then  
work it out  
together.

You will find it [i.e., You will find out what specifically it is in you that  
you wish to deny and remain ignorant about]  
and thus  
light new candles.

That choice [i.e., That choice to find out what specifically it is in you that  
you wish to deny and remain ignorant about]  
always exists.



	<p><b><u>Denial of</u></b> <b><u>the truth of the matter</u></b> [i.e., <u>Denial of the truth of what it is in you</u> <u>that you do not wish to see</u>] <b><u>is what creates anxiety.</u></b></p> <p><b><u>This</u></b> [i.e., <u>This denial of the truth of what it is in you that you do not wish</u> <u>to see, a denial that makes you anxious</u>] <b><u>may apply to</u></b> <b><u>many things.</u></b></p>
21	<p><b><u>QUESTION:</u></b> <b><u>I have a stake</u></b> <b><u>in</u></b> <b><u>• being rebellious,</u></b> <b><u>in</u></b> <b><u>• going</u></b> <b><u>against</u></b> <b><u>• authority</u></b> <b><u>and even</u></b> <b><u>against</u></b> <b><u>• what I know to be</u></b> <b><u>the truth.</u></b></p> <p><b><u>What could possibly be</u></b> <b><u>positive</u></b> <b><u>in the origin of</u></b> <b><u>this destructiveness?</u></b></p>
22	<p><b><u>ANSWER:</u></b> <b><u>The original aspect</u></b> [i.e., <u>The original aspect of your being rebellions</u> <u>and going against authority</u>], <b><u>before distortion sets in,</u></b> <b><u>is</u></b> <b><u>• a spirit of</u></b> <b><u>• courage and</u></b> <b><u>• independence,</u></b> <b><u>• a fighting spirit</u></b> <b><u>against</u></b> <b><u>submission to conformity.</u></b></p>

	<p><b><u>Only in</u></b> <b><u>its distorted version</u></b> <b><u>does it [i.e., does your spirit of courage and independence,</u></b> <b><u>your fighting spirit against submission to conformity]</u></b> <b><u>become a</u></b> <ul style="list-style-type: none"><li>• <b><u>blindly driven,</u></b></li><li>• <b><u>senseless</u></b> <b><u>destructiveness.</u></b></li></ul></p>
23	<p><b><u>QUESTION:</u></b> <b><u>What is</u></b> <b><u>the positive origin in</u></b> <b><u>my tendency to</u></b> <ul style="list-style-type: none"><li>• <b><u>avoid taking responsibility for my life,</u></b></li><li>• <b><u>my tendency to</u></b> <b><u>avoid?</u></b></li></ul></p>
24	<p><b><u>ANSWER:</u></b> <b><u>In its</u></b> <ul style="list-style-type: none"><li>• <b><u>original,</u></b></li><li>• <b><u>divine</u></b> <b><u>manifestation</u></b> <b><u>it [i.e., your tendency to avoid taking responsibility for your life]</u></b> <b><u>is the quality</u></b> <b><u>of</u></b> <ul style="list-style-type: none"><li>• <b><u>letting go and</u></b></li><li>• <b><u>letting flow,</u></b></li></ul><b><u>of</u></b> <ul style="list-style-type: none"><li>• <b><u>not letting the ego-control</u></b> <ul style="list-style-type: none"><li>• <b><u>take over and</u></b></li><li>• <b><u>blot out</u></b> <b><u>the eternal flow of being,</u></b></li></ul></li></ul><b><u>of</u></b> <ul style="list-style-type: none"><li>• <b><u>not being</u></b> <ul style="list-style-type: none"><li>• <b><u>cramped and</u></b></li><li>• <b><u>tight and</u></b></li><li>• <b><u>overactive</u></b> <b><u>with the ego forces.</u></b></li></ul></li></ul></li></ul></p>

	<p><u><i>It</i></u> [<i>i.e.</i>, <u><i>your tendency to avoid taking responsibility for your life</i></u>] <u><i>connotes</i></u> <ul style="list-style-type: none"><li>• <u><i>giving in and</i></u></li><li>• <u><i>surrendering</i></u></li></ul><u><i>to</i></u> <u><i>the flow of being.</i></u></p>
25	<p><u><i>It is important</i></u> <u><i>that the knowledge I give you here</i></u> <u><i>should not be used</i></u> <u><i>to avoid facing</i></u> <u><i>what is</i></u> <u><i>actually</i></u> <ul style="list-style-type: none"><li>• <u><i>negative and</i></u></li><li>• <u><i>destructive.</i></u></li></ul><p><u><i>Do not</i></u> <ul style="list-style-type: none"><li>• <u><i>blindly apply it</i></u> [<i>i.e.</i>, <u><i>Do not blindly apply the knowledge I give you here</i></u>] <u><i>to distortions</i></u> <u><i>of distortions</i></u> <u><i>of distortions</i></u></li></ul><u><i>and</i></u> <ul style="list-style-type: none"><li>• <u><i>make a game of it.</i></u></li></ul><p><u><i>I give you this knowledge</i></u> <u><i>to perceive</i></u> <u><i>that there is</i></u> <u><i>nothing</i></u> <u><i>bad in itself</i></u> <u><i>except</i></u> <u><i>what</i></u> <ul style="list-style-type: none"><li>• <u><i>defense and</i></u></li><li>• <u><i>error</i></u></li></ul><u><i>create</i></u> <u><i>temporarily.</i></u></p></p></p>

26	<p><b>QUESTION:</b> <u>What is</u> <u>the positive origin of</u> <u>playing the victim game?</u></p>
27	<p><b>ANSWER:</b> <u>The distortion</u> [i.e., <u>The distortion present in playing the victim game</u>] <u>is</u> <u>self-exoneration</u> [i.e., <u>saying, "It's not my fault!"</u>] <u>at the expense of</u> <u>making others guilty,</u> <u>whose victim</u> <u>you profess to be.</u></p> <p><u>The truth</u> [i.e., <u>The original truth behind the distortion of choosing to play the</u> <u>victim game by saying a problem or negativity in you is not your fault</u>] <u>is the longing for</u> <u>the perfect state</u> <u>you contain</u> <u>in your nucleus,</u> <u>which is</u> <u>not a</u> <u>• fixed perfectionism,</u> <u>but the</u> <u>• ever</u> <u>• moving,</u> <u>• changing</u> <u>perfection of</u> <u>the innermost soul.</u></p>

28	<p><b>QUESTION:</b> <u>What is behind the</u> • <u>defense and</u> • <u>compulsion</u> <u>of telling jokes?</u></p>
29	<p><b>ANSWER:</b> <u>Life in the universe is</u> • <u>joyous,</u> • <u>pleasurable,</u> <u>it is</u> • <u>light-hearted,</u> <u>it is</u> • <u>humor.</u></p> <p><u>Humor</u> <u>is a</u> <u>significant</u> <u>divine aspect.</u></p> <p><u>There cannot be</u> • <u>beauty and</u> • <u>love</u> <u>without</u> • <u>humor.</u></p>
30	<p><b>QUESTION:</b> • <u>Competitiveness?</u></p> <p>• <u>Self-centeredness,</u> • <u>wanting to be</u> <u>the center of attention?</u></p>
31	<p><b>ANSWER:</b> <u>Self-centeredness</u> <u>is a direct distortion of</u> <u>seeking</u> <u>your inner center.</u></p>

If you are  
centered within  
your divine self,

then

- vanity and
  - egotism
- stop.

- Vanity and
  - egotism
- exist

if the search for

- the divine nucleus

is applied to

- the separated ego [i.e., when you want your separated ego to be divine].

- Ambitiousness and
  - competitiveness
- are a distortion of  
the inner movement  
to create

the best that you can be.

But, again,

when put into the service of  
the separated ego,

it [i.e., the inner movement to create the best that you can be in your separated ego]  
becomes

an endeavor  
that sets

- oneself

into opposition to

- another self.

In reality,

on the divine level of  
inner truth

this [i.e., this distorted endeavor of creating the best that you can be

that, in its distortion, sets one ego into opposition to another self]

does not exist.

All

can be their best

without interfering with one another.

**In its original**

it [i.e., the inner movement to create the best that you can be]  
is,

- **"How can I be my potential best?"**

**In its distortion**

it [i.e., the inner movement to create the best that you can be through your  
separated ego]  
manifests as,

- **"How can I be better than others?"**

32

**QUESTION:**

**Abuse**

of

- **power,**

of

- **a position of authority?**

**ANSWER:**

[Abuse of power is the]

**Distortion of**  
**true leadership.**

**True leadership**

is

- **taking responsibility,**
- **paying the price**  
**for**  
**leadership.**

**Distortion of it [i.e., Distortion of true leadership]**

wants

- **the glory of it [i.e., wants the glory of leadership],**
- **the advantages [i.e., wants the advantages of leadership],**  
**in a**  
**selfish,**  
**vain**  
**way.**

33	<p><b>QUESTION:</b> <u>I can't imagine anything positive</u></p> <ul style="list-style-type: none"><li>• <u>in the tendency to remove yourself,</u></li><li>• <u>being "cool,"</u></li><li>• <u>pretending to be different?</u></li></ul>
34	<p><b>ANSWER:</b> <u>The divine original aspect [i.e., The divine original aspect of removing yourself, being "cool," pretending to be different from the others]</u></p> <p><u>is</u></p> <ul style="list-style-type: none"><li>• <u>self-containment,</u></li><li>• <u>self-sufficiency,</u></li><li>• <u>impartiality,</u></li><li>• <u>serenity.</u></li></ul> <p><u>In every healthy life there must exist a harmonious balance between</u></p> <ul style="list-style-type: none"><li>• <u>sharing intimately with others in a dynamic exchange,</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>being in solitude so as to refuel from within.</u></li></ul> <p><u>They [i.e. Sharing intimately with others on the one hand and being in solitude on the other hand]</u></p> <p><u>must coexist in utter emotional comfort.</u></p> <p><u>When one [i.e., When either intimate sharing with others or being in solitude] is lacking,</u></p> <p><u>the other must also be lacking, until balance is reestablished.</u></p>



**If you are frightened by**  
**intimate contact** [i.e., intimate contact with another],  
**you will seek**  
**seclusion,**  
**which will then be something**  

- **lonely and**
- **maudlin,**

**rather than**  

- **the beautiful version**  
**in its original state** [i.e., rather than the beautiful version of  
solitude in its original state],

**which is**  
**a time**  
**of**  

- **refueling,**

**a time**  
**of**  

- **going into yourself,**

**of**  

- **making contact with**  
**your inner being,**

**of**  

- **communing with**  
**your**  
  - **inner and**
  - **outer**  
**nature.**

**Then** [i.e., Then, after a time of healthy solitude,]  
**the fruits of this self-containment**  
**can be given out again.**

**That would be**  
**the right balance** [i.e. the right balance of sharing intimately with others  
on the one hand and being in solitude on the other hand].

35	<p><b><u>Lecture 219 B) Guide Session at the Inauguration of the Children's Room</u></b> <i>[Original given December 27, 1973]</i></p>
36	<p><b><u>Greetings,</u></b> <b><u>my dearest young friends.</u></b></p> <p><b><u>With great joy</u></b> <b><u>do I speak to you this evening.</u></b></p> <p><b><u>I shall try</u></b></p> <ul style="list-style-type: none"><li>• <b><u>to give you</u></b> <b><u>what you need and</u></b></li><li>• <b><u>to make myself</u></b> <b><u>understood.</u></b></li></ul> <p><b><u>This [i.e., Making myself understood]</u></b> <b><u>is not easy,</u></b> <b><u>for I usually speak</u></b> <b><u>in a very different way</u></b> <b><u>from the human language</u></b> <b><u>you are accustomed to.</u></b></p> <p style="text-align: center;"><b><u>So words</u></b> <b><u>are not easy</u></b> <b><u>to formulate.</u></b></p> <p><b><u>To explain things</u></b> <b><u>is difficult</u></b> <b><u>even to adults.</u></b></p> <p><b><u>But it is particularly difficult</u></b> <b><u>when I speak to you.</u></b></p> <p><b><u>However,</u></b> <b><u>I shall try my best.</u></b></p> <p><b><u>If you do not understand,</u></b> <b><u>you can always</u></b> <b><u>ask what I mean.</u></b></p>

And sometimes  
the understanding  
will come  
only much later.

This, too,  
happens to grown-ups.

Most grown-ups  
do not  
immediately  
understand what I say,  
my young friends.

They cannot  
always  
do that [i.e., Grown-ups cannot always understand what I say]  
because  
the inner understanding  
is blocked.

But  
understanding  
often comes  
much later.

So be patient.

Keep it [i.e., Keep what I say]  
in reserve, so to speak,  
if you cannot really comprehend what I say.

37

Now,  
before answering your questions,  
I would like to tell you a few things  
that may be helpful.

38	<p><u><i>You are all extremely fortunate in growing up with</i></u> • <u><i>truth,</i></u> <u><i>with</i></u> • <u><i>understandings</i></u> <u><i>that most people do not have.</i></u></p> <p><u><i>Let me put a few of these basic truths in simple words for you to remember.</i></u></p>
39	<p><u><i>In the first place, my young friends, if you can believe that</i></u> <u><i>much more exists than you can see, you will make room in yourself for a lot of wisdom.</i></u></p> <p><u><i>And many things that are confusing for people will cease to be confusing to you as you grow a little older.</i></u></p> <p><u><i>For you must know, adults are as confused as you are.</i></u></p>

The confusion often arises  
because  
you believe  
only in  
what you can  

- see and
- touch

and that [i.e., and believing in only what you can see and touch]  
is a  
very short-sighted view.

The more  
you can consider  
the possibility  
that things  
you cannot  

- see and
- touch

are often  
much more real  
than those  
you can  

- see and
- touch,

you will gain  
a new understanding of life.

40

Another thing I would like to tell you  
to help you  
is that  
no injustice exists,  
even if it seems that way [i.e., even if it seems that sometimes  
injustice does exist].

Do not waste your time  
in complaining about  
injustice.

If someone else  
seems to get more than you,  
wait  
before making the final judgment  
that this is so [i.e., that someone else did in fact get more than  
you did in life].

Allow yourself to consider  
• that there may be things  
you cannot see,  
• that you may have  
other things  
that those whom you envy  
do not have, and  
• that there is  
a long chain of circumstances  
that is as yet  
invisible to you  
that makes  
what appears  
an injustice  
quite just.

At the same time  
it is also important  
to believe  
that those who  
seem  
to have more  
not only  
• do not have more,  
but they  
• are not any more  
• lovable or  
• loved  
than you are.

Allow yourself  
to know  
that  
you  
are very lovable  
to God.

And God  
is within you.

Within  
every one of you.

You may not  
know this  
now  
because  
you are so busy  
with your outer mind.

But there is  
something

within  
that you will  
• find,  
that you will  
• know,  
that you will  
• hear,

and  
that [i.e., and that something within, THAT GOD WITHIN, that God within that  
you will find, know, and hear]

is  
the most valuable thing  
you can find in life.

41

Perhaps these words will be written down for you  
so that you can remember them.

And when you forget them,  
which will happen again and again,  
you can always come back to them  
and remember.

That will make  
a lot of light for you  
in your life.

42

*Now, before answering your questions,*  
*my very dearest friends,*  
*I would also say to you,*  
*I know that this occasion*  
*is to bless*

- *this place,*
- *this room,*

*in which*  
*you can*  
*experience*  
*a lot of*

- *joy and*
- *fun*

*and also a lot of*

- *learning,*

*although this will not necessarily be*  
*school*  
*learning.*

*You know there is*  
*another learning.*

*Let us call it*  
*life*  
*learning.*

*Life learning*  
*is even*  
*more important than*  
*school learning.*

*Life learning*  
*is what the path [i.e., pathwork]*  
*can teach you.*

*You can apply this [i.e., apply this life learning from the pathwork teachings]*  
*as you are together*  
*here in this room,*  
*where you can have*

- *joyful times,*

*but also*

- *times of life learning.*



43

For example,  
you older children  
can gain  
the freedom  
you so much  
• wish to have,  
you so much  
• envy grown-up people for.

You can gain  
more  
and more of that [i.e., more and more of that freedom]  
when you  
take responsibility.

Now this [i.e., this word “take responsibility”]  
is a word  
you may not know what to do with.

But little by little  
you can learn  
what this [i.e., what this word “take responsibility”]  
means.

It [i.e., This word “take responsibility”]  
means  
• looking out for  
your younger friends and  
• helping them,  
• giving them  
understanding,  
instead of  
hitting back  
when they seem to do something  
that angers you.

You can try to put yourself  
in the place of  
the younger ones  
and in that way  
you can  
take responsibility.

You can be

- patient
- rather than
- impatient.

That is

- taking responsibility.

You can

- give
- rather than
- demand,

and that is

- taking responsibility.

And then there is yet  
another way of

- taking responsibility.

Instead of saying,

"You are wrong  
and I am right,"

"You are bad  
and I am good,"

which you seem to say  
many times

when you have misunderstandings

and when you  
quarrel,

you can question:

"Maybe there is something  
in  
me  
that is not so right."

That is

- taking responsibility.

And you can  
both  
look  
together  
for  
what is  

- right

and  
what is  

- not so right

in each of you.

By doing that  
you create  
a wonderful thing.

You  

- take responsibility.

And this responsibility  
will give you  

- privileges and
- freedom

that you will  
very much enjoy.

44

- Study these words

and  

- think about them

and  

- put them

little  
by little  
into action.

And if others  
do not seem to  

- love and
- appreciate

you,  
that [i.e., that others do not love and appreciate you]  
is not necessarily the truth.

*A harsh word  
does not mean  
you are not loved.*

*The important thing  
is that you know you are  
lovable  
even if you are*  
• *naughty,*  
*even if you are*  
• *sometimes wrong.*

*And you  
must be wrong  
sometimes,  
for  
all  
human beings  
are [i.e., are sometimes wrong],  
and  
you  
are human beings too,  
are you not?*

45

*Now, my friends, I am ready for your questions.*

*QUESTION:  
I find it very difficult  
to relate to people  
my own age.*

*I can relate to*  
• *older*  
*or*  
• *younger*  
*people,*  
*but never to [people]*  
*my own age [i.e., never to my peers].*

46

**ANSWER:**

**Yes. This** [*i.e., Not relating to your peers*]  
**is mostly because**  
**you are afraid** [*i.e., afraid of your peers*],  
**and because you are afraid** [*i.e., afraid of your peers*]  
**you set up**  
**a wall**  
**between**  
**• you**  
**and**  
**• them** [*i.e., between you and your peers*].

**You make yourself**  
**critical of**  
**them** [*i.e., critical of your peers*]  
**and then**  
**you must feel**  
**that they** [*i.e., that your peers*]  
**are critical of you.**

**In your mind**  
**they** [*i.e., your peers*]  
**seem to have power**  
**over you,**  
**because**  
**they** [*i.e., your peers*]  
**• can criticize you,**  
**they** [*i.e., your peers*]  
**• can reject you,**  
**and in that way**  
**you see**  
**• them** [*i.e., you see your peers*]  
**as much more powerful than**  
**you see**  
**• yourself.**

**And in reality**  
**those others** [*i.e., those other people who are your peers*]  
**may be**  
**just as afraid of**  
**• your judgment and**  
**• your criticalness**  
**as you are of**  
**• theirs.**

And they [i.e., And your peers]  
endow you  
with as much power  
as you endow them  
with power in your own mind [i.e., as you endow your peers  
in your own mind with power].

Now perhaps  
you can begin to question.

First of all,  
you have to be aware  
of how afraid you are  
of their judgments.

Are you aware of that [i.e., Are you aware of how afraid you are  
of the judgments of those who are your peers]?

47

**QUESTIONER:**  
I think so,  
but I'm not sure.

**ANSWER:**  
Now maybe you can set out  
to observe yourself more closely  
in this respect [i.e., in respect to how afraid you are of the judgments  
of your peers],

and as you see your fear  
of their judgment,  
you can go to the next step  
and see how  
you  
judge  
them [i.e., see how you judge your peers].

Are you aware of  
judging others?

**QUESTIONER:**  
Yes.

48

**ANSWER:**

Well, that [i.e., Well, the degree to which you judge your peers]  
is the measure of  
your fear [i.e., measure of your fear of your peers' judgment].

And perhaps  
you can begin to see  
your peer group  
as being  
just as  
• afraid and  
• unsure  
as you are.

They [i.e., Others in your peer group]  
may respond  
to a kind word  
as  
you  
might respond  
to a kind word.

In doing so [i.e., In offering others in your peer group a kind word]  
you will  
eliminate  
the fear  
that separates you.

49

**QUESTION:**

Well,  
I'm really afraid  
that my father's going to object to  
my name being changed  
to Solomon.

I'm really scared  
that he is going to say  
no.

50

**ANSWER:**

Well,  
my dearest friend D.,  
I say to you,  
you need not fear anything.

Whether your name  
will be changed  
or not,  
you need not fear.

You are  
• safe and  
• secure,  
and this [i.e., and being safe and secure]  
does not depend on  
the name.

It is very,  
very probable  
that sooner or later  
the name will be changed.

But you put  
too much importance on that.

Perhaps in your private sessions  
you can see  
what a lot of your fears  
really are,

and  
they [i.e., and your real fears]  
have nothing to do with the name.

Can you understand what I'm saying?

**QUESTIONER:**

Yes.



51

**ANSWER:**

**It is very important**  
**that you see that**  
**your fears**  
**are illusions.**

**But**

**in order to really believe**  
**that**

- **your fears are**  
**illusions and**
- **you do not have to fear**  
**anything,**

**that**

- **you are**
  - **protected and**
  - **guided and**
  - **loved,**

**you have to**

- **see what these fears are**
- and**
- **work them through [i.e., and work these fears through]**  
**with your helper.**

**If you like to,**

**you can even work**  
**in an adult group**  
**with the help of**  
**the adult friends you have here.**

**For**

**they [i.e., For those in the adult group]**  
**are**  
**your friends**

**and**

**they**  
**can**  
**help you.**

**And it depends on**

**you**  
**whether you**

- **accept that help**

**or**

- **not.**

You,  
all my younger friends,  
have the right  
to ask for help.

Do not set a  
wall  
between  
• you  
and  
• the grown-up world.

There is  
no wall [i.e. There is no wall between you and the grown-up world]  
unless  
you  
make one.

And then  
with that help [i.e., with that help from the grown-up world]  
you can  
lose your fears  
more  
and more.

Do you understand that?

QUESTIONER:  
Yes, thank you.

52

QUESTION:  
Well,  
I worry a lot,  
mostly about  
problems I don't even have to worry about.

And I'd like your help  
to get over this problem.

53

**ANSWER:**

**Yes. Well,**

**your worrying about problems**

**that are not problems**

**is perhaps**

**also a way**

**for you, similar to D.,**

**that you look away from**

**what you**

**• really feel and**

**what**

**• really disturbs you**

**and then**

**you create something else instead [i.e., you create something else  
to worry about instead of facing what really disturbs you].**

**So I say to you too,**

**with the help that you have [i.e., the help that you have from the grown-ups],**

**you can truly find**

**what your**

**real**

**fears**

**are.**

**These fears [i.e., These real fears]**

**are all a result of**

**something you misunderstand somewhere.**

**All adults**

**have such misunderstandings.**

**Again,**

**this [i.e., having fears as a result of something you misunderstand somewhere]**

**is not**

**peculiarly so**

**[just] because you are children.**

**Some of you children**

**are very,**

**very**

**developed spirits.**

**But you still have**

**misunderstandings.**

You have been

- helped in this lifetime

and

- guided to this particular path [i.e., guided to Pathwork]  
in your very young years

so that

you can free yourself

of the fears –

fears that come

only from

misunderstandings.

Maybe you can always remember

that your fears are

- misunderstandings,
- false beliefs.

And you, too,

can ask your adult friends

to help you find

what the misunderstandings are.

With their help

you can find out

that you do

not need to fear

something that is

- painful, or

something that is

at the moment

- not the way you want it.

It is

not bad

when that happens.

Often you

think

it is bad.

But it is

not really bad.

Do you understand?

QUESTIONER:

I think so. Thank you.

54	<p><b>QUESTION:</b> <u>Sometimes</u> <u>I feel</u> <u>very sloppy,</u> <u>and</u> <u>I want everything</u> <u>to be very messy,</u> <u>like things thrown around where I live.</u></p> <p><u>And sometimes</u> <u>I feel like I want everything</u> <u>to be very nice.</u></p> <p><u>Why do I want things to be</u> <u>• sloppy and</u> <u>• messy?</u></p>
55	<p><b>ANSWER:</b> <u>Well, I would say</u> <u>perhaps</u> <u>because</u> <u>you are angry</u> <u>and do not know</u> <u>that you are angry.</u></p> <p><u>Is that possible?</u></p> <p><u>Maybe it would be very helpful for you</u> <u>if you feel you want to be</u> <u>• disorderly,</u> <u>• sloppy as you say,</u> <u>to ask yourself,</u></p> <p><u>"Am I angry?"</u></p> <p><u>What am I angry about?"</u></p>

*It is so much better  
to know what you  
really feel  
than  
to not know  
what you [really] feel.*

*Then [i.e., When you do not know what you really feel]*

*it [i.e., what your really feel]*

*comes*

• *about and*

• *around*

*in a different way*

*and then [i.e., and then when what you really feel comes about*

*and around in a way different from your real feelings]*

*you become confused [i.e., confused, here with you, perhaps,*

*real anger shows up as sloppiness or disorderliness*

*instead of as the anger it really is].*

*It is very important*

*to avoid this confusion*

*and the pathwork*

*can help you*

*to avoid such confusion*

*by teaching you to know*

*when you are angry.*

56

*Perhaps I can say a few words*

*to all of you*

*about anger.*

*So much*

*of the*

• *anger*

*you have,*

*and therefore also*

*of the*

• *fear,*

*is because*

*you do not*

*always*

*get what you want*

*right away.*

Now it is very important,

for

your

• happiness and

your

• contentment, and

for

your

• living without fear,

that you understand

exactly

what I mean by this [i.e., what I mean by my statement that  
you often have anger and fear because you do not  
always get what you want right away].

Not having what you want

is

not a terrible thing.

You can perhaps

allow in your mind

that it is okay

not

to get what you want.

Maybe you can tell yourself

that, yes,

it would be

nice

to have it

now,

but maybe

I can have what I want

in a

• different way,

at a

• different time.

The only way  
you can truly be  
free  
is if you  
do not insist on  

- other things and
- other people

in the same fearful way you do now.

You can really learn that [i.e., learn that the only way you can truly be free is  
if you do not insist on other things and other  
people in the same fearful way you do now],  
even while  
you are as young as you are.

57

You can begin to learn  
that you can  
question  
the necessity  
to have it  
right now,  
even though  
having it [right now]  
might be pleasant.

And you can perhaps also  
have the faith  
that  
the loving God  
in you  

- wants  
you to be happy

and  

- will make you  
happy  
if you learn these lessons  
and stop thinking that  
you will  
not be happy  
if you do not have it  
every way you want it,  
immediately.



So much of your  
• anger  
and much of your  
• fear  
is because of  
that misunderstanding,  
[that is, the misunderstanding] that  
you think you  
cannot be happy  
unless  
you have  
your way  
at once.

Your  
• disorderliness  
or your  
• desire to be disorderly  
is because you are angry.

And you are  
angry  
because  
you do not  
always  
get your way.

Do you see that?

QUESTIONER:  
Yes.

58

QUESTION:  
A lot of times you said that  
such and such  
is childish.

I want to know  
what you mean by that.

59

**ANSWER:**

**Let us make a distinction**  
**between**

• **childish**

**and**

• **childlike.**

**Childlike**

**is beautiful,**

**and no adult**

**can be truly**

• **joyful and**

• **creative and**

• **happy**

**unless they preserve also**  
**their childlikeness.**

**Childlikeness**

**means**

**the capacity**

**to be**

• **joyous and**

• **adventurous and**

**to find out**

• **the excitement**  
**of new things,**

**to be**

• **fresh and**

**to**

• **question and**

**to**

• **learn and**

**not**

**to**

• **have a set mind**  
**in which one thinks**

**one knows everything.**

**That is being**

**childlike**

**and that is an**

**invaluable quality**

**that you should truly**

**nurture in you.**

60

By childish  
I mean  
immature.

Immaturity is  
• the misunderstanding,  
• the ignorance  
of the very young  
who have to  
• learn and  
• see  
what life is all about.

It [i.e., Immaturity]  
is perhaps  
• the quality I just described,  
[that is,]  
• the inability  
to accept frustration,  
which is  
• childish or  
• immature.

It [i.e., Immaturity or childishness]  
is the false belief  
that  
if you do not have  
what you want  
immediately,  
• you will perish,  
or  
• something very bad will happen,  
or  
• you can never be happy again.

That is  
childish.

	<p><b><u>So is</u></b> [i.e., <u>So is being childish</u>] <b><u>the inability</u></b> <b><u>to take discipline.</u></b></p> <p><b><u>That</u></b> [i.e., <u>The inability to take discipline</u>] <b><u>is childish</u></b> <b><u>in the sense that</u></b> <b><u>a person</u></b> <b><u>who is unable to take discipline</u></b> <b><u>is governed by</u></b> <b><u>a false understanding,</u></b> <b><u>and this</u></b> [i.e., <u>and this inability to take discipline from another when such discipline</u> <u>is needed to correct a misunderstanding that is governing a person</u>] <b><u>is very different from</u></b> <b><u>the childlike quality</u></b> <b><u>that is so valuable.</u></b></p> <p><b><u>Do you see what I mean?</u></b></p>
61	<p><b><u>QUESTION:</u></b> <b><u>I want to know,</u></b> <b><u>when I grow up</u></b> <b><u>will there still be a Center</u></b> [i.e., <u>the physical Pathwork Center that had been</u> <u>built and which held the Children's Room that was</u> <u>being inaugurated at this time]?</u></p> <p><b><u>I'm really worried about it.</u></b></p>
62	<p><b><u>ANSWER:</u></b> <b><u>There will</u></b> <b><u>always</u></b> <b><u>be a center.</u></b></p> <p><b><u>That center</u></b> <b><u>is primarily</u></b> <b><u>within you</u></b> <b><u>and then you will always find</u></b> <b><u>the outer center.</u></b></p>

*But this particular Center*  
*will indeed*  
*be much more than it is now.*

*For this is only*  
*a beginning.*

*And it*  
*will become*  
*more and more*  

- *beautiful,*

*more and more*  

- *alive,*

*more and more*  

- *joyous,*

*as all of you*  
*make this Center grow,*  
*including you,*  
*my younger friends,*  
*who will,*  
*when you grow up,*  
*be*  

- *the center of,*
- *the responsible people of,*

*this Center.*

63

*QUESTION:*  
*I'd like to ask if you could help me understand*  
*why I'm so afraid of*  
*being considered*  
*a child.*

64

*ANSWER:*  
*Maybe you are afraid*  
*because you think it is*  

- *bad or*
- *inferior or*
- *dumb*

*to be a child.*  
  
*But that is not so at all.*

Is it possible

that you are afraid of that [i.e., Is it possible that you are afraid because you think being a child is bad, inferior or dumb]?

And that you also believe

that as a child

you are

- helpless,

that

you are

- dependent, and

you do not trust some of the grownups to depend on?

All that [i.e., All your thinking that being a child is bad, inferior, dumb,

helpless and dependent]

may be part of it [i.e., part of why you are afraid of being considered a child].

And maybe you can

pray inside of you

that you can trust

that God in you

will guide you right.

And you

do not have to fear

any age

because

whatever the age is,

it is

- right and
- good.

Every age

has its own particular

- beauty and
- advantage.

65	<p><b><u>QUESTION: (an adult question):</u></b> <b><u>So many children are</u></b> <b><u>afraid of things like</u></b> <b><u>monsters coming out of the closet at night.</u></b></p> <p><b><u>Could you perhaps help with this?</u></b></p>
66	<p><b><u>ANSWER:</u></b> <b><u>I would like to answer this in the following way.</u></b></p> <p><b><u>Perhaps there are</u></b> <b><u>two parts to this answer.</u></b></p> <p><b><u>If</u></b> <b><u>you are</u></b> <b><u>very excited by</u></b> <b><u>monsters</u></b> <b><u>and</u></b> <b><u>there is an</u></b> <ul style="list-style-type: none"><li><b><u>• excitement and</u></b></li><li><b><u>• interest</u></b></li></ul><b><u>in them,</u></b> <b><u>like</u></b> <b><u>reading about them,</u></b> <b><u>then you will also</u></b> <b><u>create</u></b> <b><u>a fear of them.</u></b></p> <p><b><u>And the other part of the answer is:</u></b></p> <p><b><u>Perhaps</u></b> <b><u>if</u></b> <ul style="list-style-type: none"><li><b><u>• you are very angry and</u></b></li><li><b><u>• you have hate in you and</u></b></li><li><b><u>• you think you are</u></b></li></ul><b><u>so bad</u></b> <b><u>because</u></b> <b><u>you hate,</u></b> <b><u>then</u></b> <b><u>you</u></b> <b><u>create</u></b> <b><u>the idea of</u></b> <b><u>a monster.</u></b></p>

And if you can really say,

"Yes, I hate

and it [i.e., and my hate]

is due to

a misunderstanding,

and

I will work

• that through [i.e., I will work that misunderstanding through],

I will work

• with my hate,"

then

the fear of monsters

will go away.

You will

not

be so fascinated by

these spooky things.

67

And now I would like to say

to all of you,

my younger friends,

that this is

a very meaningful meeting.

And whenever you want it,

you can have

another session with me.



**You can**

- **ask more questions and**
- **ask me for help,**  
**either**  
**in the form of**  
**a session particularly for you,**  
**or**  
**when you come to**  
**general sessions,**  
**which are**  
**as much for**
  - **you**
  - **as for**
    - **the grownups.**

**You have**

**as much right to this help**  
**as anyone else.**

**I want you to know that.**

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: [www.pathwork.org](http://www.pathwork.org)

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

**Trademark/Service Mark**

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

**Copyright**

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.