

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

1996 Edition, Original Distribution: March 1, 1974

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/>

Gary Vollbracht

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

by Eva Broch Pierrakos

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

04	<p><i>Lecture 219 A) Christmas Message [original given Christmas Eve, 1973]</i></p> <p><i>After giving his blessings, the Guide said:</i></p>
05	<p><i>Every one of you here is able, at this point, to</i></p> <ul style="list-style-type: none"><i>• create your life anew,</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• set a new direction from within.</i> <p><i>Much of this [i.e., Much of this creating your life anew and setting a new direction for your life from within] is already happening to many of you, as you are well aware, and more [i.e., and more of this creating your life anew and setting a new direction for your life from within] can happen.</i></p> <p><i>At this time, in your realm of consciousness, you celebrate a symbolic event [i.e., you celebrate Christmas].</i></p> <p><i>You celebrate</i></p> <ul style="list-style-type: none"><i>• the Christ-consciousness,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• the divine consciousness deep within your own being.</i>

	<p><i>Most human beings live</i></p> <ul style="list-style-type: none">• <i>a lifetime – nay,</i>• <i>many lifetimes – without ever knowing that there is something within that surpasses the ordinary consciousness.</i> <ul style="list-style-type: none">• <i>This extraordinary consciousness,</i>• <i>the sublime consciousness, must be awakened within the course of the evolutionary journey of each entity.</i>
06	<p><i>Here, on this path, you are learning to eliminate</i></p> <ul style="list-style-type: none">• <i>the obstructions and</i>• <i>the obstacles</i> <p><i>[i.e., the obstructions and obstacles to awaking the Christ consciousness, the divine consciousness within your own being].</i></p> <p><i>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.</i></p> <p><i>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.</i></p>

*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	<p><i>These are not empty words, my friends.</i></p> <p><i>You who work on this path know how arduous it is to take the emphasis away from</i></p> <ul style="list-style-type: none"><i>• the outside and</i> <p><i>turn it on [i.e., and turn your emphasis onto]</i></p> <ul style="list-style-type: none"><i>• yourself:</i> <p><i>to change from</i></p> <ul style="list-style-type: none"><i>• blaming and</i><i>• resenting</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• 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].</i>
09	<p><i>Now let us specifically talk about the need for self-acceptance.</i></p>

*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>QUESTION: <i>I judge others all the time.</i></p> <p><i>What is the positive original component in that [i.e., in judging others all the time]?</i></p>
13	<p>ANSWER: <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></p> <ul style="list-style-type: none"><i>• distinguish,</i><i>to</i><i>• differentiate.</i> <p><i>It [i.e., The original positive quality in being judgmental] is the power to</i></p> <ul style="list-style-type: none"><i>• recognize,</i><i>to</i><i>• be one-pointedly aware.</i> <p><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></p> <ul style="list-style-type: none"><i>• creatively and</i><i>• constructively,</i> <p><i>it [i.e., this ability to judge in its original positive sense of having the capacity to distinguish and differentiate] is obviously a wonderful asset without which a person would be incomplete.</i></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><i>The truth must prevail with</i></p> <ul style="list-style-type: none">• <i>forgiveness and</i>• <i>understanding,</i> <p><i>with</i></p> <ul style="list-style-type: none">• <i>a readiness to understand deeper connections so as not to judge in an</i>• <i>ultimate and</i>• <i>rejecting way.</i> <p><i>Transform</i></p> <ul style="list-style-type: none">• <i>negative judgment</i> <p><i>into</i></p> <ul style="list-style-type: none">• <i>recognition [i.e., into recognition of the truth about a matter].</i>
14	<p>QUESTION: <i>What is this trait I have in which nothing can ever get to me.</i></p> <p><i>There is</i></p> <ul style="list-style-type: none">• <i>a defiance and</i>• <i>a spite...</i>
15	<p>ANSWER:</p> <ul style="list-style-type: none">• <i>Defiance,</i>• <i>spite,</i>• <i>stubbornness,</i>• <i>rigidity</i> <p><i>are all derivatives of the same blockage.</i></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.**

	<p><i>You have a stake in</i></p> <ul style="list-style-type: none">• <i>your lack of faith and</i> <p><i>in</i></p> <ul style="list-style-type: none">• <i>remaining with the distortion.</i> <p><i>Whatever the nature of this stake, it must be unearthed.</i></p> <p><i>For whenever you have a stake in not wanting to know the truth, you shut out the light.</i></p>
18	<p><i>One of the most important aspects to learn on your path is the ability to open all doors.</i></p> <p><i>You should be aware that you deliberately wish to keep the doors closed.</i></p> <p><i>Always assume that</i></p> <ul style="list-style-type: none">• <i>you may be mistaken,</i>• <i>your view may be wrong,</i>• <i>the truth may be different [i.e., different from what you think the truth is].</i>

*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>QUESTION: <i>What is the positive aspect of a</i></p> <ul style="list-style-type: none"><i>• fearful,</i><i>• anxious state?</i>
20	<p>ANSWER: <i>Fear,</i> <i>in general,</i> <i>is a distortion of</i></p> <ul style="list-style-type: none"><i>• caution,</i><i>• an awareness of</i><ul style="list-style-type: none"><i>• something,</i><i>• somewhere,</i> <p><i>being amiss.</i></p> <p><i>Specifically,</i> <i>in the human state,</i> <i>anxiety</i> <i>is always a sign of</i> <i>repression.</i></p> <p><i>Such a state [i.e., Such a state of anxiety]</i> <i>is a gauge for you</i> <i>that tells you</i> <i>that there is</i> <i>something [in you]</i></p> <ul style="list-style-type: none"><i>• you do not wish to see and</i><i>• that makes you anxious.</i> <p><i>So anxiety</i> <i>is really</i> <i>not even a distortion</i> <i>of something positive;</i> <i>it [i.e., anxiety]</i> <i>is positive,</i> <i>in the sense that it</i> <i>is a signpost</i> <i>pointing to where you</i> <i>wish to remain</i> <i>ignorant about</i> <i>yourself.</i></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>Denial of the truth of the matter [i.e., Denial of the truth of what it is in you that you do not wish to see] is what creates anxiety.</p> <p>This [i.e., This denial of the truth of what it is in you that you do not wish to see, a denial that makes you anxious] may apply to many things.</p>
21	<p>QUESTION: I have a stake in</p> <ul style="list-style-type: none">• being rebellious, <p>in</p> <ul style="list-style-type: none">• going against • authority <p>and even against • what I know to be the truth.</p> <p>What could possibly be positive in the origin of this destructiveness?</p>
22	<p>ANSWER: The original aspect [i.e., The original aspect of your being rebellions and going against authority], before distortion sets in, is</p> <ul style="list-style-type: none">• a spirit of • courage and • independence,• a fighting spirit against submission to conformity.

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

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

26	<p>QUESTION: <i>What is the positive origin of playing the victim game?</i></p>
27	<p>ANSWER: <i>The distortion [i.e., The distortion present in playing the victim game] is self-exoneration [i.e., saying, "It's not my fault!"] at the expense of making others guilty, whose victim you profess to be.</i></p> <p><i>The truth [i.e., The original truth behind the distortion of choosing to play the victim game by saying a problem or negativity in you is not your fault] is the longing for the perfect state you contain in your nucleus, which is not a</i></p> <ul style="list-style-type: none"><i>• fixed perfectionism,</i><i>but the</i><i>• ever</i><i>• moving,</i><i>• changing</i> <p><i>perfection of the innermost soul.</i></p>

28	<p>QUESTION: <i>What is behind the</i></p> <ul style="list-style-type: none">• <i>defense and</i>• <i>compulsion</i> <p><i>of telling jokes?</i></p>
29	<p>ANSWER: <i>Life in the universe is</i></p> <ul style="list-style-type: none">• <i>joyous,</i>• <i>pleasurable,</i> <p><i>it is</i></p> <ul style="list-style-type: none">• <i>light-hearted,</i> <p><i>it is</i></p> <ul style="list-style-type: none">• <i>humor.</i> <p><i>Humor</i> <i>is a</i> <i>significant</i> <i>divine aspect.</i></p> <p><i>There cannot be</i></p> <ul style="list-style-type: none">• <i>beauty and</i>• <i>love</i> <p><i>without</i></p> <ul style="list-style-type: none">• <i>humor.</i>
30	<p>QUESTION:</p> <ul style="list-style-type: none">• <i>Competitiveness?</i> <ul style="list-style-type: none">• <i>Self-centeredness,</i>• <i>wanting to be</i> <i>the center of attention?</i>
31	<p>ANSWER: <i>Self-centeredness</i> <i>is a direct distortion of</i> <i>seeking</i> <i>your inner center.</i></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.

	<p><i>In its original</i> <i>it [i.e., the inner movement to create the best that you can be]</i> is, • <i>"How can I be my potential best?"</i></p> <p><i>In its distortion</i> <i>it [i.e., the inner movement to create the best that you can be through your separated ego]</i> manifests as, • <i>"How can I be better than others?"</i></p>
32	<p><i>QUESTION:</i></p> <p><i>Abuse</i> <i>of</i> • <i>power,</i> <i>of</i> • <i>a position of authority?</i></p> <p><i>ANSWER:</i> <i>[Abuse of power is the]</i> <i>Distortion of</i> <i>true leadership.</i></p> <p><i>True leadership</i> <i>is</i> • <i>taking responsibility,</i> • <i>paying the price</i> <i>for</i> <i>leadership.</i></p> <p><i>Distortion of it [i.e., Distortion of true leadership]</i> <i>wants</i> • <i>the glory of it [i.e., wants the glory of leadership],</i> • <i>the advantages [i.e., wants the advantages of leadership],</i> <i>in a</i> • <i>selfish,</i> • <i>vain</i> <i>way.</i></p>

33	<p>QUESTION: <i>I can't imagine anything positive</i></p> <ul style="list-style-type: none">• <i>in the tendency to remove yourself,</i>• <i>being "cool,"</i>• <i>pretending to be different?</i>
34	<p>ANSWER: <i>The divine original aspect [i.e., The divine original aspect of removing yourself, being "cool," pretending to be different from the others]</i></p> <p><i>is</i></p> <ul style="list-style-type: none">• <i>self-containment,</i>• <i>self-sufficiency,</i>• <i>impartiality,</i>• <i>serenity.</i> <p><i>In every healthy life there must exist a harmonious balance between</i></p> <ul style="list-style-type: none">• <i>sharing intimately with others in a dynamic exchange,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>being in solitude so as to refuel from within.</i> <p><i>They [i.e. Sharing intimately with others on the one hand and being in solitude on the other hand]</i></p> <p><i>must coexist in utter emotional comfort.</i></p> <p><i>When one [i.e., When either intimate sharing with others or being in solitude] is lacking, the other must also be lacking, until balance is reestablished.</i></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><i>Lecture 219 B) Guide Session at the Inauguration of the Children's Room</i> <i>[Original given December 27, 1973]</i></p>
36	<p><i>Greetings,</i> <i>my dearest young friends.</i></p> <p><i>With great joy</i> <i>do I speak to you this evening.</i></p> <p><i>I shall try</i></p> <ul style="list-style-type: none">• <i>to give you</i> <i>what you need and</i>• <i>to make myself</i> <i>understood.</i> <p><i>This [i.e., Making myself understood]</i> <i>is not easy,</i> <i>for I usually speak</i> <i>in a very different way</i> <i>from the human language</i> <i>you are accustomed to.</i></p> <p><i>So words</i> <i>are not easy</i> <i>to formulate.</i></p> <p><i>To explain things</i> <i>is difficult</i> <i>even to adults.</i></p> <p><i>But it is particularly difficult</i> <i>when I speak to you.</i></p> <p><i>However,</i> <i>I shall try my best.</i></p> <p><i>If you do not understand,</i> <i>you can always</i> <i>ask what I mean.</i></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

*You are all
extremely fortunate
in growing up
with*

- truth,*

with

- understandings*

that most people do not have.

*Let me put a few of these
basic truths
in simple words
for you to remember.*

39

*In the first place,
my young friends,
if you can believe
that*
*much more exists
than you can see,
you will make room in yourself
for a lot of wisdom.*

*And many things
that are confusing for people
will cease
to be confusing
to you
as you grow a little older.*

*For you must know,
adults
are as confused
as you are.*

*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>QUESTION: <i>Sometimes I feel very sloppy, and I want everything to be very messy, like things thrown around where I live.</i></p> <p><i>And sometimes I feel like I want everything to be very nice.</i></p> <p><i>Why do I want things to be</i> • <i>sloppy and</i> • <i>messy?</i></p>
55	<p>ANSWER: <i>Well, I would say perhaps because you are angry and do not know that you are angry.</i></p> <p><i>Is that possible?</i></p> <p><i>Maybe it would be very helpful for you if you feel you want to be</i> • <i>disorderly,</i> • <i>sloppy as you say,</i> <i>to ask yourself,</i></p> <p><i>"Am I angry?</i> <i>What am I angry about?"</i></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><i>So is [i.e., So is being childish] the inability to take discipline.</i></p> <p><i>That [i.e., The inability to take discipline] is childish in the sense that a person who is unable to take discipline is governed by a false understanding, and this [i.e., and this inability to take discipline from another when such discipline is needed to correct a misunderstanding that is governing a person] is very different from the childlike quality that is so valuable.</i></p> <p><i>Do you see what I mean?</i></p>
61	<p>QUESTION: <i>I want to know, when I grow up will there still be a Center [i.e., the physical Pathwork Center that had been built and which held the Children's Room that was being inaugurated at this time]?</i></p> <p><i>I'm really worried about it.</i></p>
62	<p>ANSWER: <i>There will always be a center.</i></p> <p><i>That center is primarily within you and then you will always find the outer center.</i></p>

	<p><i>But this particular Center will indeed be much more than it is now.</i></p> <p><i>For this is only a beginning.</i></p> <p><i>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.</i></p>
63	<p>QUESTION: <i>I'd like to ask if you could help me understand why I'm so afraid of being considered a child.</i></p>
64	<p>ANSWER: <i>Maybe you are afraid because you think it is • bad or • inferior or • dumb to be a child.</i></p> <p><i>But that is not so at all.</i></p>

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

	<p><i>You can</i></p> <ul style="list-style-type: none">• <i>ask more questions and</i>• <i>ask me for help,</i> <i>either</i> <i>in the form of</i> <i>a session particularly for you,</i> <i>or</i> <i>when you come to</i> <i>general sessions,</i> <i>which are</i> <i>as much for</i><ul style="list-style-type: none">• <i>you</i>• <i>the grownups.</i> <p><i>You have</i> <i>as much right to this help</i> <i>as anyone else.</i></p> <p><i>I want you to know that.</i></p>
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