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

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

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<td>Since no lecture was given in March 1974, subscribers received instead excerpts from two lectures given in December 1973 at the Center –</td>
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<td>• one on Christmas Eve, and</td>
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<td>• the other [on December 27] on the occasion of the inauguration of the &quot;Hangout,&quot; a large room for the children, in which they could</td>
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<td>• play,</td>
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<td>• work,</td>
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<td>• listen to music and</td>
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<td>• be by themselves.</td>
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### Lecture 219 A) Christmas Message [original given Christmas Eve, 1973]

After giving his blessings,

the Guide said:

```
Every one of you here
   is able,
   at this point,
   to
   • create your life anew,
   to
   • set a new direction
     from within.

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.

At this time,
   in your realm of consciousness,
   you celebrate
   a symbolic event [i.e., you celebrate Christmas].
```

You celebrate
   • the Christ-consciousness,
or
   • the divine consciousness
     deep within
     your own being.
```
Most human beings live
• a lifetime –
nay,
• 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.

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.

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!
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].

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.
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.

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.
QUESTION:
I judge others
all the time.

What is the
positive original component
in that [i.e., in judging others all the time]?

ANSWER:
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
• distinguish,
to
• differentiate.

It [i.e., The original positive quality in being judgmental]
is the power
to
• recognize,
to
• be one-pointedly aware.

If you use this ability [i.e., this ability to judge in its original positive sense
of having the capacity to distinguish and differentiate]
• creatively and
• constructively,

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.
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.
The truth must prevail with
- forgiveness and
- understanding,
with
- a readiness to understand deeper connections so as not to judge in an
  - ultimate and
  - rejecting way.

Transform
- negative judgment into
  - recognition [i.e., into recognition of the truth about a matter].

**QUESTION:**
What is this trait I have in which nothing can ever get to me.

There is
- a defiance and
- a spite...

**ANSWER:**
- Defiance,
- spite,
- stubbornness,
- rigidity
  are all derivatives of the same blockage.
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.

QUESTION:
I have
• a very strong
  lack
  of faith
and
• do not
  want
  to believe in God.
**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.
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| **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.** |
| **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.
QUESTION:
What is the positive aspect of a fearful, anxious state?

ANSWER:
Fear, in general, is a distortion of caution, an awareness of something, somewhere, being amiss.

Specifically, in the human state, anxiety is always a sign of repression.

Such a state [i.e., Such a state of anxiety] is a gauge for you that tells you that there is something [in you] you do not wish to see and that makes you anxious.

So anxiety is really not even a distortion of something positive; it [i.e., anxiety] is positive, in the sense that it is a signpost pointing to where you wish to remain ignorant about yourself.
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.
| **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. |
| **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. |

**QUESTION:**
I have a stake in
- being rebellious,
in
- going against
  - authority
  - against
    - what I know to be
      the truth.

What could possibly be positive in the origin of this destructiveness?

**ANSWER:**
The original aspect [i.e., The original aspect of your being rebellions and going against authority], before distortion sets in, is
- a spirit of
courage and
- independence,
- a fighting spirit against submission to conformity.
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

- blindly driven,
- senseless destructiveness.

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**QUESTION:**
What is the positive origin in my tendency to avoid taking responsibility for my life, my tendency to avoid?

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**ANSWER:**
In its 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.
It [i.e., your tendency to avoid taking responsibility for your life]
connotes
• giving in and
• surrendering
to
the flow of being.

It is important
that the knowledge I give you here
should not be used
to avoid facing
what is
actually
• negative and
• destructive.

Do not
• blindly apply it [i.e., Do not blindly apply the knowledge I give you here]
to distortions
of distortions
of distortions
and
• make a game of it.

I give you this knowledge
to perceive
that there is
nothing
bad in itself
except
what
• defense and
• error
create
temporarily.
### QUESTION:
What is the positive origin of playing the victim game?

### ANSWER:
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.

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 • fixed perfectionism, but the • ever • moving, • changing perfection of the innermost soul.
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| **QUESTION:**  
*What is behind the*  
• defense and  
• compulsion  
*of telling jokes?* |

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| **ANSWER:**  
*Life in the universe is*  
• joyous,  
• pleasurable,  
*it is*  
• light-hearted,  
*it is*  
• humor.  

*Humor*  
*is a*  
*significant*  
*divine aspect.*  

*There cannot be*  
• beauty and  
• love  
*without*  
• humor. |

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| **QUESTION:**  
*• Competitiveness?*  

*• Self-centeredness,*  
*• wanting to be*  
*the center of attention?* |

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| **ANSWER:**  
*Self-centeredness*  
*is a direct distortion of*  
*seeking*  
*your inner center.* |
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?"
QUESTION:
I can't imagine anything positive
• in the tendency to remove yourself,
• being "cool,"
• pretending to be different?

ANSWER:
The divine original aspect [i.e., The divine original aspect of removing yourself, being “cool,” pretending to be different from the others]
   is
   • self-containment,
   • self-sufficiency,
   • impartiality,
   • serenity.

In every healthy life there must exist a harmonious balance between
• sharing intimately with others in a dynamic exchange,
   and
• being in solitude so as to refuel from within.

They [i.e. Sharing intimately with others on the one hand and being in solitude on the other hand] must coexist in utter emotional comfort.

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.
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 | **Lecture 219 B) Guide Session at the Inauguration of the Children’s Room**  
    [Original given December 27, 1973] |
|-----|----------------------------------------------------------------------------------|
| 36 | **Greetings,**  
    my dearest young friends.  
    
    **With great joy**  
    do I speak to you this evening.  
    
    **I shall try**  
    • to give you  
      what you need and  
    • to make myself  
      understood.  
    
    **This** [i.e., Making myself understood]  
    is not easy,  
    for I usually speak  
    in a very different way  
    from the human language  
    you are accustomed to.  
    
    So words  
    are not easy  
    to formulate.  
    
    **To explain things**  
    is difficult  
    even to adults.  
    
    **But it is particularly difficult**  
    when I speak to you.  
    
    **However,**  
    I shall try my best.  
    
    If you do not understand,  
    you can always  
    ask what I mean. |
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.

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

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.

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.

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.
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.
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.

• 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?

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].
**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]?

**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.
**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.

---

**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.
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.
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 though]
  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.

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.
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.
QUESTION:
Sometimes
   I feel
   very sloppy,
and
   I want everything
   to be very messy,
   like things thrown around where I live.

And sometimes
   I feel like I want everything
   to be very nice.

Why do I want things to be
   • sloppy and
   • messy?

ANSWER:
Well, I would say
perhaps
   because
   you are angry
   and do not know
   that you are angry.

   Is that possible?

Maybe it would be very helpful for you
if you feel you want to be
   • disorderly,
   • sloppy as you say,
   to ask yourself,

"Am I angry?

What am I angry about?"
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.

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,
  - 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.

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.

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

I want to know
what you mean by that.
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.
By childish
I mean
im mature.

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.
So is [i.e., So is being childish]
the inability
to take discipline.

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.

Do you see what I mean?

QUESTION:
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’m really worried about it.

ANSWER:
There will always be a center.

That center is primarily within you
and then you will always find the outer center.
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, alive, 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.

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

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.
**QUESTION: (an adult question):**
So many children are afraid of things like monsters coming out of the closet at night.

Could you perhaps help with this?

**ANSWER:**
I would like to answer this in the following way.

Perhaps there are two parts to this answer.

If you are very excited by monsters and there is an • excitement and • interest in them, like reading about them, then you will also create a fear of them.

And the other part of the answer is:

Perhaps if • you are very angry and • you have hate in you and • you think you are so bad because you hate, then you create the idea of a monster.
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.

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.

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