

Pathwork Lecture 112: Humanity's Relationship To Time

1996 Edition, Original Given March 1, 1963

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>Greetings, my dearest, dearest friends.</i></p> <p><i>Blessings for every one of you.</i></p> <p><i>Blessings for your work on this path.</i></p>
04	<p><i>Every living organism experiences visible changes, which represent milestones in its process of growth.</i></p>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Format Posted 12/17/16

*When I speak of
a living organism,
I do
not refer
only
to an individual.*

*A group like this [one of which you are a part]
is a
• living,
• growing
organism,
because
it [i.e., this group]
stands on a healthy foundation,
enabling
many more individuals
to cultivate
their growth.*

*Every one of you
who participates in this work
contributes to
the inner growth
of the group.*

*Many of you
are doing your very best
to grow out of
• confusion and
• error,
and thereby
you contribute.*

*Some of you also help
through
outer actions,
each in your own way.*

05

Such

- *help and*
- *contribution*

[through your personal growth and outer actions]

is of

great value,

and the cosmic forces

thank such people

in their own way.

Our thanks –

if we may call it that,

for lack of a better word –

take the form

of particular blessings

not

- *easily and*

- *instantly*

recognizable.

Their [i.e., Our thanks']

reality

is perceived

only in deep meditation.

These particular blessings

are coming forth tonight

to all friends,

both

- *present*

and

- *absent.*

- *Universal,*

- *divine*

gratitude

truly exists,

my friends.

*May all of you
who are helping with*

- *inner* [via personal development and thereby growing out of
personal confusion and error]

and

- *outer* [via outer actions]
assistance
feel
the reality
of these blessings.

*Everyone
has a different possibility
of contributing toward the growth
of this "body of truth,"
but it is
the facing of your self
in utter candor
that represents
the principal contribution
which ensures
the continuance of this group
on its present healthy foundation.*

06

*The growth
of a living organism
cannot always be measured
by outer signs.*

*This holds true
for*

- *groups*

as well as

- *individuals.*

Anyone with an

- *open and*
 - *sensitive*
- mind*

can perceive

- *growth and*
 - *inner health,*
- even if, at times,*
there are
no

- *outer changes or*
- *obvious manifestations.*

However, there are times
when an outer change
is noticeable.

This
is such a time [i.e., March 1963].

The fact that we are now housed in new quarters
represents
a milestone.

Divine blessings
go forth to all of you
who made this growth possible;

the new venture
is blessed.

Whenever
milestones are passed
in the growth process of an organism,
the inner reality
can be sensed
by all who have contributed toward it
by their

- *actions*

and
by their

- *work of self-confrontation.*

May this [i.e., may this sensing of the inner reality of the growth of this organism] be the case now.

*May you all be flooded
by a wave of*

- *hope and*
- *security*

*that you live in
a benign universe
in which
you have nothing to fear.*

07

*Tonight I should like to discuss
a new topic,*

*humanity's relationship
to time.*

*This is, indeed,
an important subject.*

*My words will be
very helpful,
if you take the trouble of*

- *pondering them*

and

- *trying to apply them to yourself.*

*What I will say may
at first
seem utterly inapplicable
to your personal lives
because of its*

- *abstract,*
- *philosophical and*
- *metaphysical*

nature.

But if you

- *have patience, and*
- *try to follow the deeper meaning of my words,*

*you will soon see
that they do have a very practical application.*

08

*Human existence on earth,
in the dimension of*
• *the earth and*
• *its atmosphere,*
is bound by
time.

*I explained on a previous occasion
that*
time
is a creation
of the mind.

Without
the mind,
time
does not exist.

In your dimension
• *time,*
• *space, and*
• *movement*
are three separate elements
of reality.

When humanity
reaches
• *a higher degree of consciousness*
and with it [i.e., and with this higher degree of consciousness]
• *an extended dimension,*
• *time,*
• *space, and*
• *movement*
begin to integrate more and more,
until they [i.e., until time, space, and movement]
become one.

However,
it is an error to believe
that the next higher dimension
is timelessness.

	<p><i>There are many extended "times," if I may use this expression, in the higher realms of being, long before you reach the state of being that is timeless.</i></p> <p><i>As yet it is impossible for humanity to fully grasp this.</i></p> <p><i>The best you can do is to sense this truth occasionally.</i></p>
09	<p><i>Time is a very limiting existential modality.</i></p> <p><i>It [i.e., Time] is a fragment, cut from a</i></p> <ul style="list-style-type: none"><i>• wider and</i><i>• freer</i> <p><i>dimension of experience.</i></p> <p><i>The limited fragment, called time, is at the disposal of human beings so that they can</i></p> <ul style="list-style-type: none"><i>• grow,</i><i>• fulfill themselves,</i><i>• experience, and</i><i>• reach</i><i>• happiness and</i><i>• liberation</i> <p><i>up to the limit commensurate with this dimension [i.e., commensurate with this wider and freer dimension of experience from which the fragment of time is cut].</i></p>

*To the degree they [i.e., To the degree human beings]
fulfill their potential
through inner growth,
their life
will be a*

- dynamic and*
- full*

*experience
within which
the limitation of time
will not be a hardship.*

10

*At this point [in this lecture],
because it has so much bearing on this topic [i.e., this topic of
humanity's relationship to time],
I should like to interject once again
that it is possible
to be on a path of self-development
on the whole
and nevertheless
miss many an opportunity
for growth.*

*How many times does it happen
that you find yourself
in a negative mood
without*

- learning the deep lesson behind it [i.e., without learning the deep
lesson behind this negative mood], or*
- seeing its [i.e., without seeing this negative mood's]
significance for your
innermost being?*

*Instead [of learning from a negative mood],
you simply wait
for the mood to pass
by itself.*

*You will be exposed
more
and more often
to such periods of*

- *depression,*
- *anxiety,*
- *uncertainty, and*
- *disharmony,*

*and if you do not
pay attention to them,
finding the
inner cause
will become more difficult.*

*In these instances [i.e., In these instances where you do not take time to find
the inner causes of your negative moods and periods of
anxiety, depression, uncertainty, and disharmony]*

- *you do not utilize time well*

and

- *it [i.e., and time]
becomes*
 - *a burden and*
 - *a source of conflict.*

*If [on the other hand]
you use
each such growth opportunity
for going to
the root of the
negative*

- *incident or*
- *mood,*

*you will
experience*

- *deep understanding and*
- *liberation.*

*Then [i.e., Then when you use time as the growth opportunity it affords
for going to the root of a negative incident or mood and
thereby experience deep understanding and liberation]*

the

• exhilaration and

• trust

in

• life

and

in

• yourself

*that you now experience
only occasionally*

*will become
a more permanent state.*

*Then [i.e., Then when you experience exhilaration and trust in life and in yourself
as a more permanent state because you use time as the growth
opportunity it affords for going to the root of a negative incident or
mood and thereby experience deep understanding and liberation]*

you will be

at one

*with the time element of your dimension,
thereby organically growing
into an extended time dimension.*

11

- Listlessness,*
- depression,*
- impatience,*
- nervousness,*
- anxiety,*
- tension,*
- frustration,*
- boredom,*
- apathy, and*
- hostility –*

*all these emotions and many others –
are in the last analysis
a result of
unutilized time.*

	<p><i>If you don't do the utmost possible to</i></p> <ul style="list-style-type: none">• <i>understand yourself and</i>• <i>dissolve inner</i>• <i>conflict and</i>• <i>confusion,</i> <p><i>you cannot avoid the negative emotions that are unleashed when time goes by unutilized.</i></p>
12	<p><i>To those of my friends who have experienced</i></p> <ul style="list-style-type: none">• <i>liberation from such [negative] emotions</i>• <i>with an influx of</i>• <i>strength and</i>• <i>inner joy,</i>• <i>feeling that they are at one with life,</i> <p><i>I say: you can repeat this experience [of liberation from negative emotions with an influx of strength and inner joy, feeling that you are at one with life] whenever you do not shirk the effort of looking deep into yourselves until you discover the origin of all the negative emotions.</i></p> <p><i>As you recall these times of liberation, you know that they [i.e., that these times of liberation from negative emotions] were always connected with such efforts [i.e., efforts to discover the origin of all the negative emotions] on your part.</i></p>

	<p><i>And to those of you who have not, as yet, had this experience [i.e., this experience of liberation from negative emotions], because you may be too new on this path,</i></p> <p><i>I say: it [i.e., this experience of liberation from negative emotions] can be yours if you do what is necessary [i.e., if you make the effort to discover the origin of all negative emotions you experience].</i></p>
13	<p><i>You may ask what bearing these reflections have on your relationship to time.</i></p> <p><i>If you analyze each negative emotion, you will find that it [i.e., that each negative emotion] conflicts with the limited fragment of time at your disposal.</i></p> <p><i>This [i.e., Exploring how each negative emotion conflicts with the limited fragment of time at your disposal]</i></p> <ul style="list-style-type: none"><i>• may be a very good meditation exercise</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• may well lend itself to deeper exploration.</i> <ul style="list-style-type: none"><i>• Constructive,</i><i>• realistic, and</i><i>• positive</i> <p><i>feelings do not conflict with time, because time is utilized as it is supposed to be.</i></p>

14

*The vague knowledge
that the time at your disposal
is limited
in this earth-dimension
creates
a special tension.*

*You, therefore,
strive to get out of
this limitation of "time,"
straining
as a dog
pulls at its leash.*

*Time
holds you in its grip
and you
feel
imprisoned
in a fragment of reality.*

The unconscious

- *still has a memory
of the great experience
of timelessness*

and

- *tries to
find its way
back into
a limitless freedom.*

*This [i.e., The unconscious finding its way back into
a limitless freedom and state of timelessness]
can be done,
but only
by*

- *accepting and*
- *fully utilizing
the fragment
you call time.*

***Then [i.e., Then by accepting and fully utilizing the fragment you call time]
the transition into freedom
will be
an organic flow
with a minimum of conflict.***

***Or [conversely]
you can, of course,
resist [this organic flow of the transition into freedom]
by***

- straining against the transition [back into timelessness
and freedom remembered in the unconscious]***

and

- not utilizing time
in the way***
- I describe and***
- all true spiritual teachers point out.***

***Then [i.e., Then by not accepting and fully utilizing the fragment you call time
and by straining against the transition back into
timelessness and freedom remembered in the unconscious]
inevitably***

- conflicts and***
- tensions
arise.***

15

***All
truthful***

- spiritual,***
- metaphysical, or***
- philosophical***
- concepts,***
- ideas, or***
- postulates***

***have their
practical application
to psychological attitudes.***

	<p><i>This [i.e., This practical application of truthful spiritual, metaphysical, or philosophical concepts, ideas, or postulates to psychological attitudes] is how you can</i></p> <ul style="list-style-type: none"><i>• realize and</i><i>• corroborate</i> <p><i>any truth given to you.</i></p>
16	<p><i>Let us now discuss the particular conflict that human beings have with time.</i></p> <p><i>Each one of you has the possibility of finding out the truth of what I say, provided you take the necessary steps of self-investigation.</i></p> <p><i>As I have already indicated, human beings strive to reach a freer dimension of time.</i></p> <p><i>Translated into practical life, this [striving to reach a freer dimension of time] manifests by striving toward tomorrow.</i></p> <p><i>If you observe yourself closely from this particular viewpoint, you will find it [i.e., you will find this viewpoint that you strive toward tomorrow in order to reach a freer dimension of time] to be true in so many instances.</i></p>

*Sometimes this [i.e., Sometimes this striving toward tomorrow]
is quite obvious
because
your thoughts are on the surface [where you can easily see them];*

*at other times it [i.e., at other times this striving toward tomorrow]
permeates you
as a vague general climate
and is therefore
not easily recognizable.*

17

*People strive toward the future
mainly for two reasons:
[1.] you do not like the present
and hope for something better from the future;
or else
[2.] you fear a certain aspect of life
and want to leave it behind in the past.*

- Your vague hopes
for the future*

and

- the
• unpleasant,
• unfulfilled
state of the present*

*are your reasons
for straining
away from the present
and
into the future.*

*Thereby
you avoid
living in
the now.*

*If, however,
you were to explore
within yourself*

- *the reasons [and causes] for
your unfulfillment and*
- *the difficulties
which cause you to strain away from them [i.e., strain away
from the reasons and causes of your current unfulfillment],*

you would be capable of

- *living in
the NOW*
- *fully,*
- *meaningfully, and*
- *dynamically,*

- *deriving all the many joys
from each moment
that you now overlook.*

*If
each moment
were truly lived
to its fullest,
you would
already
reach an extended dimension of time,
while still
remaining in this earth-dimension.*

*The truth is
that
only by
fully utilizing
the dimension
you live in
can you outgrow it [i.e., can you outgrow the dimension
you live in].*

	<p><i>Experiencing everything that each moment of time contains will stop you from straining away;</i></p> <p><i>you will thereby [i.e., you will by experiencing everything that each moment of time contains]</i></p> <p><i>automatically find yourself flowing into the next time-dimension.</i></p>
18	<p><i>As always, awareness is the first step.</i></p> <p><i>So [i.e., So since awareness is the first step], do become aware of your inner striving away from the now.</i></p> <p><i>You will then [i.e., You will then, when you become aware of your inner striving away from the now]</i></p> <p><i>find that you struggle against the now because you have not really</i></p> <ul style="list-style-type: none"><i>• found and</i><i>• resolved</i> <p><i>the causes that make you strain into the future.</i></p>

	<p>Such investigation [i.e., <i>Such investigation into the causes that make you strain into the future instead of living fully in the now</i>] will give you the best inkling about one side of humanity's conflict with time.</p>
19	<p>The picture is entirely the opposite on the other end of the conflict [i.e., <i>the other end from the end where one fears the now and seeks to avoid it by running toward the future</i>].</p> <p>Human beings fear the future while [at the same time] they strive forward into it [in order to get away from the pains in the now],</p> <p>because the future also means</p> <ul style="list-style-type: none">• death and• decay. <p>While they strain into the future, hoping for fulfillment, they simultaneously stem against the tide of time, desiring to</p> <ul style="list-style-type: none">• stop its movement,or even• go backward into youth. <p>People want two impossible things: [1.] the fulfillment of the future [i.e., <i>People want the fulfillment that is possible in the future</i>] [2.] [but they want this fulfillment that is possible in the future]</p> <ul style="list-style-type: none">• in the past <p>or, at least, [they want the fulfillment that is possible in the future]</p> <ul style="list-style-type: none">• in the present.

This wish [for the fulfillment that possible in the future but wishing for this fulfillment to have been achieved already, either in the past or at least in the present] generates

two contradictory soul movements:

- *one strains forward [to realize fulfillment that is possible in the future],*
- *the other holds back [i.e., the other soul movement wants the fulfillment that is possible to achieve in the future to be achieved now and so tries to hold time back].*

*Needless to say,
the soul*

suffers from tension, a

- *useless and*
 - *destructive*
- waste of energy.*

20

*Some time ago I discussed
the fear of death,
which is an integral part of
the conflict with time.*

*Fear of death
causes*

*a backward movement
opposed to*

*the natural [forward] movement of time
which is a*

- *steady,*
 - *harmonious*
- flow.*

*If you can feel into
its [i.e., feel into time's]
rhythm,
you will be
in harmony.*

*You can do so [i.e., You can feel into time's rhythm and be in harmony]
by being
in time
in the only meaningful way,
using each
• moment and
• incident
for growth.*

*Not straining
away from the future,
you will
not have to fear it [i.e., not have to fear the future].*

*Not pulling
away from the present,
you will
utilize it [i.e., you will utilize the present]
well,
so that
it will not seem desirable
to strain away from it [i.e., from the present, from the now].*

*This [i.e., This not straining away from the future in fear as well as not pulling away
from the present and not desiring to do so]
is
being,
even if
it is not yet
the highest state
of being.*

*It [i.e., This not straining away from the future in fear as well as not pulling away
from the present and not desiring to do so]
is
the state of being
commensurate with
the dimension of time
you live in.*

21

*Once in this state [this state of being that is commensurate with
the dimension of time you live in],
you follow
the natural flow.*

*The wave of time
will bring you*

- *naturally and*
- *gracefully*

*into
the next extended dimension,
which you fear so much
because
you cannot yet prove its reality.*

*Your very haste,
on the one hand,
to get into
the new dimension [i.e., to get into the next dimension and out of
the current dimension],
and your
fear
of the unknown [i.e., fear of the as yet not known next dimension],
on the other,
are reactions to
what seems so uncertain
to a part of your personality.*

*With these [two opposing] reactions [one reaction of haste to get into the new
dimension and out of the current dimension and the other reaction
resisting moving into the new dimension out of fear of the unknown]
you*

- *restrain
the natural movement*

and

- *create tension,
setting your soul forces to work
in opposing directions.*

The result is

- *stagnation of growth,*

as well as

- *lack of the
full experience
of each "now."*

22	<p><i>After you determine</i></p> <ul style="list-style-type: none">• <i>the subtle,</i> <p><i>but nevertheless</i></p> <ul style="list-style-type: none">• <i>very distinct</i> <p><i>inner double motion,</i></p> <p><i>you will find</i></p> <p><i>a psychological value</i></p> <p><i>in understanding</i></p> <p><i>the nature of the</i></p> <ul style="list-style-type: none">• <i>emotions and</i>• <i>attitudes</i> <p><i>responsible for</i></p> <p><i>the contradictory soul movements.</i></p>
23	<p><i>If you strain forward [away from the “now” and toward the future]</i></p> <p><i>you do so</i></p> <p><i>because in one way or another</i></p> <p><i>you do not want to recognize</i></p> <p><i>certain functions</i></p> <p><i>in your particular life [now]</i></p> <p><i>which could be improved.</i></p> <p><i>Somehow,</i></p> <p><i>you let opportunities slip by.</i></p> <p><i>I do not speak of</i></p> <p><i>outer</i></p> <ul style="list-style-type: none">• <i>opportunities and</i>• <i>fulfillments,</i> <p><i>although they [i.e., although outer opportunities and fulfillments]</i></p> <p><i>may often be</i></p> <p><i>a final result of</i></p> <p><i>missed</i></p> <p><i>inner</i></p> <p><i>opportunities</i></p> <p><i>for</i></p> <ul style="list-style-type: none">• <i>growth and</i>• <i>unfoldment</i> <p><i>of the soul –</i></p> <p><i>for the</i></p> <ul style="list-style-type: none">• <i>resolution of</i>• <i>dissolution of</i> <p><i>inner conflict and</i></p> <p><i>inner error.</i></p>

24

The daily review

I advocate

is one of the best means

toward living

each

• day

and

each

• hour

fully.

I venture to say

that all my friends

who work so diligently on this path

have,

at least occasionally,

experienced

the special peace

that is full of

the spark of aliveness,

as

• dynamic

as it is

• peaceful,

after having recognized

in all its depth

• a distortion or

• a negative attitude

in themselves.

If

all the benefit

contained in the recognition [i.e., If all the benefit contained in one's

full recognition in oneself of a distortion or negative attitude]

has been derived from it [i.e., derived from the recognition],

then

this wonderful feeling

of aliveness [i.e., aliveness that is as dynamic as it is peaceful]

is bound to manifest.

25

*That the recognition [of a distortion or negative attitude within oneself]
itself*

may be

very

• unflattering and

• disillusioning

about oneself,

and at times

even

• painful,

will

not diminish

the great experience

*once the recognition [of a distortion or negative attitude within oneself]
is complete.*

On the contrary.

*This [i.e., This great experience that recognition of a distortion or negative attitude
within oneself does indeed bring an experience of special peace that
is full of the spark of aliveness, an aliveness that is as dynamic as it is
peaceful]*

may furnish

the best

proof

of the truth of my words.

Also,

you may use

the peaceful experience

as a yardstick.

Whenever a self-confrontation

does not, in the end,

produce an uplifting experience,

you have

not found

all

that is to be discovered.

	<p><i>This knowledge [that whenever a self-confrontation does not produced an uplifting experience then you have not found all the distortion and negativity that is to be discovered within yourself]</i></p> <p><i>should</i></p> <ul style="list-style-type: none">• <i>not make you</i>• <i>impatient or</i>• <i>tense,</i> <p><i>but rather</i></p> <ul style="list-style-type: none">• <i>help you to understand that you are hedging the truth in some way.</i> <p><i>You do not wish to see all there is to see.</i></p> <p><i>Whenever a self-confrontation does not, in the end, produce an uplifting experience, you have not found all that is to be discovered.</i></p>
26	<p><i>The awareness [that whenever a self-confrontation does not produced an uplifting experience then you have not yet found all the distortion and negativity that is to be discovered within yourself]</i></p> <p><i>will</i></p> <p><i>open you up so that you will eventually derive the maximum experience from each particular incident [of pain or disharmony].</i></p>

*You will cultivate
the inner will
to*

- *face and*
- *understand*

*in yourself
all there is to*

- *confront and*
- *comprehend.*

*Then you will
experience
the exhilaration
of having fulfilled yourself
to the utmost
at this moment.*

*Then you will
no longer
tug at time
in diametrically opposite directions [i.e., the opposite directions of
striving for the future to avoid the present and at the same time
pulling back from the future because of its unknown nature].*

27

*Have you ever thought, my friends,
why it is
that, after an*

- *unflattering or*
- *painful*

recognition –

- *provided you*
 - *go to its very depth and*
 - *do not stop halfway –*

*you experience
such a dynamic state of*

- *harmony and*
- *aliveness?*

It is so [i.e., *You experience a dynamic state of harmony and aliveness after you recognize and go to the very depth of an unflattering or painful trait in you*]
only because,
at that moment,
you have fully utilized
what is given to you,
[namely] the fragment of time at your disposal.

[Conversely,]

When you are

- ***listless and***
- ***depressed, or***
- ***in any way unhappy,***
the material [you need to work with]
is there,
right in front of you;

you are right in it [i.e., *you are right in the disharmony caused by unflattering or painful trait in you that you need to work with and through,*

but you

are blind to it [i.e., *blind to the disharmony and to the unflattering or painful trait in you that cause the disharmony and that you need to work with and through.*

You do

not focus your attention on it [i.e., *on the disharmony or painful situation you are now in.*

[Rather,]

You merely try to

get out of this [disharmonious or painful] "***now***"
without utilizing it [for growth, purification, and transformation].

That [i.e., *That trying to get out of the disharmonious or painful "now"*]

is the forward movement

which also causes

your fear of growing into death –

which is actually

a threshold of life.

Therefore you

- ***hold back*** [from growing forward into death]

while you also

- ***push forward*** [in order to escape the disharmonious or painful "now"].

28

Fear of death

exists

in many

- ***forms and***
- ***shapes.***

***I do not wish to go into more detail
on what I said on this subject before,
only that***

any

- ***spiritual or***
- ***religious***

***belief [regarding life continuing in some way after death],
if it is***

- ***superimposed
from the
outside and***
- ***not
experienced
inwardly,***

is as much

a part of

the fear of death

as a

violent protestation

***of unbelief [i.e., regarding life continuing
in some way after death].***

***They [i.e., both a belief in life after death merely superimposed from the outside and
denial of or unbelief in any form of life beyond death]***

are

***but two different sides
of the same coin.***

29

*The only way to
experience
the flow of time
that*
• *knows no interruption [and hence, that knows no death],*
that
• *brings you into
extended dimensions,*

*is to
utilize
each living moment
in the manner you learn to do
on this path.*

*Then [i.e., Then by utilizing each living moment to grow and to purify
and transform yourself, as you do in this pathwork, and in
which you come to experience the flow of time that knows no
interruption and that brings you into extended directions]*

*you
no longer deal with
concepts*

which you
• *adopt*
or
• *reject,*

which you
• *agree*
or
• *disagree
with.*

*An
inner
experience
comes into being
that makes you realize
that*

- the present matrix of time
is only one facet of*
- another matrix of time;*

*• it [i.e., the present matrix of time]
is but a fragment of*

- a bigger piece.*

*This [i.e., This inner experience and realization],
in itself,
brings
the knowledge
that
death
is but an illusion.*

*Death
is merely
a manifestation of
transition
into
a different dimension.*

*However,
such words
can be meaningful
only if
you make
the experience
of their reality
possible.*

*For that [i.e., For making the experience of the reality
that death is but an illusion possible],
this pathwork
gives you
ample opportunity.*

30	<p><i>When you reread this lecture, you may come across passages that are not quite clear to you.</i></p> <p><i>In your discussion groups you will have the opportunity to clarify them further, provided you take the effort of searching together for what you wish to understand on a deeper level.</i></p> <p><i>Participation in the discussions is essential, for otherwise my words will remain only words – and that [i.e., mere words or mental concepts, ideas or beliefs about life continuing in some form after death] is not good enough.</i></p>
31	<p><i>Are there any questions now pertaining to this topic?</i></p> <p><u>QUESTION:</u> <i>You say that once one leaves • this dimension of time one enters • another time which involves unification of • space, • time, and • movement.</i></p> <p><i>Will you please clarify that?</i></p>

32

ANSWER:

Yes, I will try.

In your dimension,

- *time*

and

- *space*

are two separate factors.

I give you

a practical example:

you find yourself

in a certain space.

If you wish to find yourself

in another space

you require time

to get there.

In order to

bridge the distance [between your current space and that other space

in which you wish to find yourself],

movement

is necessary.

So,

- *movement*

is the bridge

that combines

- *time*

and

- *space.*

In the next dimension,

where there is

a wider fragment

of what you may call time –

which is still far from timelessness –

- *movement,*

- *time, and*

- *space*

are

one.

***In other words:
you are in
one space.***

***You think of the space
you wish to be in.***

***The movement required
to bridge the distance [between the space where you are and the space
of which you think and in which you wish to be]
is
your thought.***

***It [i.e., Your thought]
is of
a shorter span of
• time and
• motion.***

***Thought,
which is
movement,
brings you
into another area of space,
regardless of
the distance [between the two spaces],
as measured
in your dimension.***

Do you understand that?

33	<p>QUESTION: Yes. <i>But it brings two questions to mind.</i></p> <p>One is: • <i>Can this happen on earth?</i></p> <p>And two: <i>I saw a TV program recently which explained that in outer space, as we know it today, this adjustment via movement through</i><ul style="list-style-type: none">• <i>time and</i>• <i>space</i><i>takes place, so that the time changes according to the rate of speed you are travelling in space.</i></p> <p>• <i>I don't quite understand it.</i></p>
34	<p>ANSWER: <i>To bridge</i><ul style="list-style-type: none">• <i>distance</i><i>with</i><ul style="list-style-type: none">• <i>thought</i><i>is not possible on earth with material means.</i></p> <p>• <i>The spirit,</i> • <i>the psyche,</i> <i>is, of course,</i> <i>capable of experiencing this [i.e., experiencing bridging distance with thought].</i></p>

***In fact, it [i.e., the spirit, the psyche]
experiences it [i.e., experiences bridging distance with thought]
constantly,
only
the waking brain
is rarely aware of it.***

***The physical body
is incapable of the experience [i.e., The physical body is incapable of the
experience of bridging distance with thought]
because
it [i.e., the physical body]
is
• made
and
• adjusted
to the limited dimension
in which
a separation
between
• time
and
• space
exists,
and
the bridge
between these [i.e., between time and space]
is
• movement.***

35

***As to your
second question [about time changing with the speed of movement]:
When
• material and
• technical
means
have been invented
to leave this dimension,
an inkling of this factor [about time changing with the speed of movement]
becomes accessible
to material brain knowledge.***

But
whether or not
the discovery [of time changing with the speed of movement]
is understood
in its profounder meaning,
depends, of course,
on the

- **individual,**
- **capacity and**
- **willingness**

of people
to understand.

I might add
that the technical knowledge
that brought
this cosmic truth [about time changing with the speed of movement]
into your material world –
the same truth
that I approached
here
from a different angle –
is a consequence of a

- **general,**
- **overall**

readiness
of this earth-sphere
to grasp higher truth.

If,
in spite of its [i.e., If in spite of humanity's]
possibility for growth
that brought such higher truth [about time changing
with the speed of movement]
into its grasp,
humanity
still does not learn
the deeper meaning from it [i.e., does not learn the deeper meaning from
this higher truth about time changing with the speed of movement],
it [i.e., this higher truth about time changing with the speed of movement]
will stagnate
with all the destructive results
of such stagnation.

*It is exactly the same process
with an individual.*

*A person
who has potential to grow
but does not utilize it [i.e., does not utilize its capacity and potential to grow]
will be
a more troubled soul
than
the one
who may actually exert less effort
in the direction of individual development,
but is closer to
the given potential [or capacity for growth].*

*This explains
why it is impossible
to*

- judge and*
- compare.*

36

To get back to your question:

*The technical discoveries
are one way
of helping humanity
to acquire
a broader awareness.*

*But
if a technical discovery
does not lead to*

- broader and*
- deeper*

*understanding,
such discovery
will not only
be useless,
it will turn
destructive.*

The
• *constructiveness and*
• *benefit*
of every discovery
depends on
whether or not
humanity as a whole
understands
• *spiritual and*
• *cosmic*
law
on a deeper level
than before
such a discovery
was made.

If this happens [i.e., If humanity as a whole understands spiritual and cosmic law on a deeper level than before such a discovery was made],

it [i.e., the technical discovery]
will help humanity
to produce
• *greater inner freedom,*
• *faster*
• *growth and*
• *development,*
and therefore
• *outer*
• *peace and*
• *justice*
in increased measure.

37

If history
is observed
from this point of view,
it will be found
that every
earth upheaval that humanity has experienced
is a result of
• *broader knowledge used*
without
• *the proper understanding.*

*The links
between*
• *new knowledge
in certain eras*
and
• *the subsequent upheavals
due to ignorance of
the real meaning
of the [new] knowledge*
could be established

*if historians
undertaking such a search
were, themselves,
in a fully growing life-process.*

*New knowledge
is not*
• *necessarily*
and
• *exclusively
of a technical nature.*

*It can be
an influx in*
• *art,*
• *philosophy, or*
• *any realm of experience.*

*The links [between new knowledge in certain areas and the subsequent upheavals
due to ignorance of the real meaning of the new knowledge]
are not
immediately visible,
but they [i.e., but the links]
are there.*

*It might be an interesting study
for a historian
who has the inner equipment
to see
what first seems obscure,
but stands out clearly
once one's attention is focused in the right direction.*

38	<p><i>What you mentioned in your second question [i.e., about time changing with speed of movement]</i></p> <p><i>is the same in technical terms as what I explained in</i></p> <ul style="list-style-type: none"><i>• philosophical and</i><i>• psychological terms.</i>
39	<p><i>My dearest friends, be blessed again, every one of you.</i></p> <p><i>May these words not merely pass through your brain.</i></p> <p><i>May they, indeed, give you the incentive to listen deeply within yourself in order to gain a little distance from yourself.</i></p> <p><i>Just by gaining more objectivity, you may</i></p> <ul style="list-style-type: none"><i>• become more at home with yourself</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• feel more at ease with life in this fragment of time, so that you may utilize it [i.e., utilize this fragment of time, this “now”]</i> <p><i>fearlessly, neither</i></p> <ul style="list-style-type: none"><i>• straining toward the future [to avoid this “now”]</i> <p><i>nor</i></p> <ul style="list-style-type: none"><i>• stemming against it [out of fear of death and decay].</i>

*Thereby [i.e., by neither straining toward the future to avoid this unpleasant “now”
nor stemming against the future out of fear of death and decay]
you will be
in harmony with
the flow of time.*

*Thus,
gradually,
through the discoveries
about your*

- *innermost,*
- *hidden*
 - *attitudes and*
 - *emotions,*

*you will find yourself
flowing with the wave of time,
in harmony with it,
living each now
to the fullest.*

*May all of my good friends –
those who are*

- *present and*

those who are

- *absent,*

those who are

- *new, and*

those who are

- *hesitant,*

those who may

- *contemplate to begin*

*a new way of inner life –
may you all
find your real self
and thus
eventually
overcome the barrier
that makes you
tend to*

- *the visible manifestation,*

while being blind to

- *what causes it.*

40	<p><i>Be in peace.</i></p> <p><i>May you find</i></p> <ul style="list-style-type: none"><i>• the strength and</i><i>• the reality</i> <p><i>that I try to help you find.</i></p> <p><i>Be blessed.</i></p> <p><i>Be in God!</i></p>
----	---

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

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

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

Trademark/Service Mark

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

Copyright

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

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