Pathwork Lecture 112: Humanity’s Relationship To Time

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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)*

---

<table>
<thead>
<tr>
<th></th>
<th>Content</th>
</tr>
</thead>
</table>
| 03 | **Greetings,**  
  my dearest,  
  dearest friends.  
  
  **Blessings**  
  for every one of you.  
  
  **Blessings**  
  for your work on this path. |
| 04 | **Every living organism**  
  experiences  
  visible changes,  
  which represent  
  milestones  
  in its process of growth. |

---

by Eva Broch Pierrakos  
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.
Such
• help and
• contribution
[through your personal growth and outer actions]
is of
great value,
and the cosmic forces	hank 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.

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

This holds true for
  • groups
as well as for
  • 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.

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.
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.
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.

As yet it is impossible for humanity to fully grasp this.

The best you can do is to sense this truth occasionally.

Time is a very limiting existential modality.

It [i.e., Time] is a fragment, cut from a
• wider and
• freer
dimension of experience.

The limited fragment, called time, is at the disposal of human beings so that they can
• grow,
• fulfill themselves,
• experience, and
• reach
• happiness and
• liberation
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].
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.

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.

• 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.
If you don't do the utmost possible to
- understand yourself and
- dissolve inner
  - conflict and
  - confusion,
you cannot avoid the negative emotions that are unleashed when time goes by unutilized.

To those of my friends who have experienced
- liberation from such [negative] emotions
  - with an influx of
    - strength and
    - inner joy,
  - feeling that they are at one with life,
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.

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.
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 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].

You may ask what bearing these reflections have on your relationship to time.

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.

This [i.e., Exploring how each negative emotion conflicts with the limited fragment of time at your disposal]

• may be a very good meditation exercise and
• may well lend itself to deeper exploration.

• Constructive, • realistic, and • positive feelings do not conflict with time, because time is utilized as it is supposed to be.
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.

All truthful
  • spiritual,
  • metaphysical, or
  • philosophical
    • concepts,
    • ideas, or
    • postulates
  have their practical application to psychological attitudes.
This [i.e., This practical application of truthful spiritual, metaphysical, or philosophical concepts, ideas, or postulates to psychological attitudes] is how you can
• realize and
• corroborate
  any truth given to you.

Let us now discuss the particular conflict that human beings have with time.

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.

As I have already indicated, human beings strive to reach a freer dimension of time.

Translated into practical life, this [striving to reach a freer dimension of time] manifests by striving toward tomorrow.

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.
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.

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].
Experiencing everything that each moment of time contains will stop you from straining away;

you will thereby [i.e., you will by experiencing everything that each moment of time contains]

automatically find yourself flowing into the next time-dimension.

As always, awareness is the first step.

So [i.e., So since awareness is the first step], do become aware of your inner striving away from the now.

You will then [i.e., You will then, when you become aware of your inner striving away from the now]

find that you struggle against the now because you have not really • found and • resolved the causes that make you strain into the future.
Such investigation [i.e., Such investigation into the causes that make you strain into the future instead of living fully in the now] will give you the best inkling about one side of humanity's conflict with time.

The picture is entirely the opposite on the other end of the conflict [i.e., the other end from the end where one fears the now and seeks to avoid it by running toward the future].

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], because the future also means • death and • decay.

While they strain into the future, hoping for fulfillment, they simultaneously stem against the tide of time, desiring to • stop its movement, or even • go backward into youth.

People want two impossible things: [1.] the fulfillment of the future [i.e., People what the fulfillment that is possible in the future] [2.] [but they want this fulfillment that is possible in the future] • in the past or, at least, [they want the fulfillment that is possible in the future] • 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.

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.
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."
After you determine
• the subtle, but nevertheless
• very distinct inner double motion,
you will find
a psychological value
in understanding
the nature of the
• emotions and • attitudes
responsible for
the contradictory soul movements.

If you strain forward [away from the “now” and toward the future] you do so because in one way or another you do not want to recognize certain functions in your particular life [now] which could be improved. Somehow, you let opportunities slip by. I do not speak of outer
• opportunities and • fulfillments, although they [i.e., although outer opportunities and fulfillments] may often be a final result of missed inner opportunities for
• growth and • unfoldment of the soul – for the • resolution of inner conflict and • dissolution of inner error.
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.
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.
<table>
<thead>
<tr>
<th>This knowledge [that whenever a self-confrontation does not produce an uplifting experience then you have not found all the distortion and negativity that is to be discovered within yourself]</th>
</tr>
</thead>
<tbody>
<tr>
<td>should</td>
</tr>
<tr>
<td>• not make you</td>
</tr>
<tr>
<td>• impatient or</td>
</tr>
<tr>
<td>• tense,</td>
</tr>
<tr>
<td>but rather</td>
</tr>
<tr>
<td>• help you to understand</td>
</tr>
<tr>
<td>that you are</td>
</tr>
<tr>
<td>hedging the truth</td>
</tr>
<tr>
<td>in some way.</td>
</tr>
</tbody>
</table>

You do not wish to see all there is to see.

Whenever a self-confrontation does not, in the end, produce an uplifting experience, you have not found all that is to be discovered.

<table>
<thead>
<tr>
<th>The awareness [that whenever a self-confrontation does not produce an uplifting experience then you have not yet found all the distortion and negativity that is to be discovered within yourself]</th>
</tr>
</thead>
<tbody>
<tr>
<td>will</td>
</tr>
<tr>
<td>open you up so that you will eventually derive the maximum experience from each particular incident [of pain or disharmony].</td>
</tr>
<tr>
<td>You will cultivate the inner will to face and understand in yourself all there is to confront and comprehend.</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>Then you will experience the exhilaration of having fulfilled yourself to the utmost at this moment.</td>
</tr>
<tr>
<td>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].</td>
</tr>
</tbody>
</table>

| 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”].
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.
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.
When you reread this lecture,
you may come across passages
that are not quite clear to you.

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.

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.

Are there any questions now pertaining to this topic?

QUESTION:
You say that
once one leaves
• this dimension of time
one enters
• another time
which involves
unification
of
• space,
• time, and
• movement.

Will you please clarify that?
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?
**QUESTION:**

Yes.

*But it brings two questions to mind.*

*One is:*  
• Can this happen on earth?

*And two:*  

*I saw a TV program recently which explained that in outer space, as we know it today, this adjustment via movement through  
• time and  
• space  
takes place,  
so that  
the time changes according to  
the rate of speed you are travelling in space.*  

• I don't quite understand it.

**ANSWER:**

*To bridge  
• distance  
with  
• thought  
is not possible on earth  
with material means.*  

• The spirit,  
• the psyche,  
is, of course,  
**capable of experiencing this** [i.e., experiencing bridging distance with thought].
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.

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, on the • 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.

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.

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.
What you mentioned in your second question [i.e., about time changing with speed of movement]

is the same
in technical terms
as what I explained in
• philosophical and
• psychological terms.

My dearest friends,
be blessed again,
every one of you.

May these words not merely pass through your brain.

May they, indeed, give you the incentive to listen deeply within yourself in order to gain a little distance from yourself.

Just by gaining more objectivity, you may
• become more at home with yourself and
• 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”]

fearlessly, neither
• straining toward the future [to avoid this “now”]
nor
• stemming against it [out of fear of death and decay].
Thereby [i.e., by neither straining toward the future to avoid this unpleasant “now”
or 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.
Be in peace.

May you find
• the strength and
• the reality
  that I try to help you find.

Be blessed.

Be in God!

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.