Pathwork Lecture 112: Humanity's Relationship To Time

1996 Edition, Original Given March 1, 1963

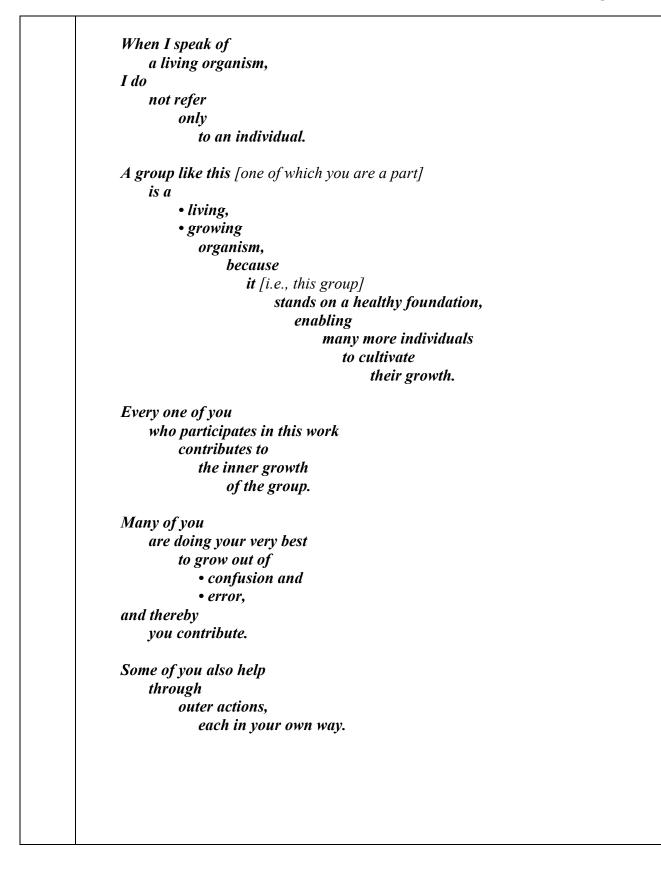
This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. 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 <u>not</u> <i>bolded.]* To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

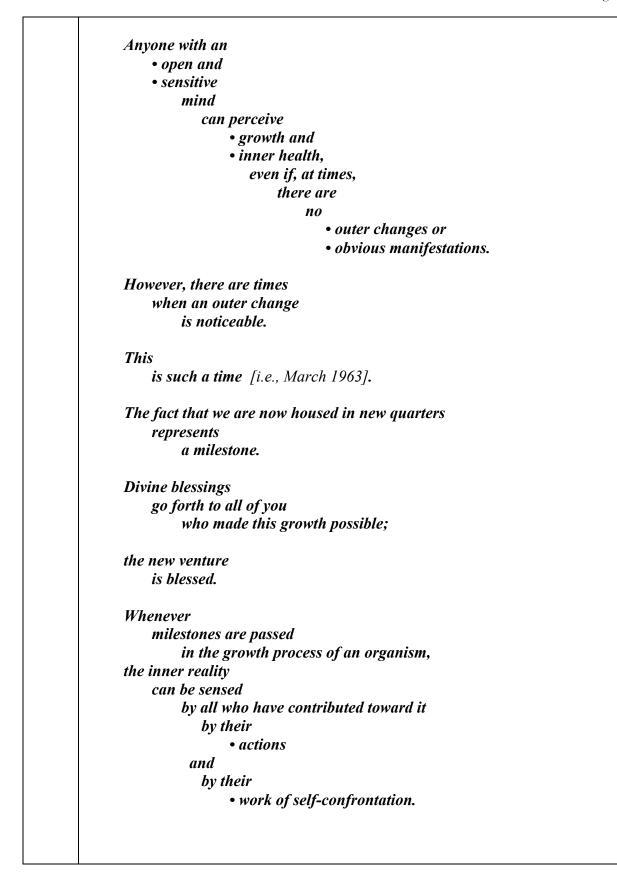
Gary Vollbracht

9	Content
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.



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.
	<i>Their</i> [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.
	1 25
06	
	The growth
	of a living organism
	cannot always be measured
	by outer signs.
	This holds true
	for
	• groups
	as well as
	for
	• individuals.



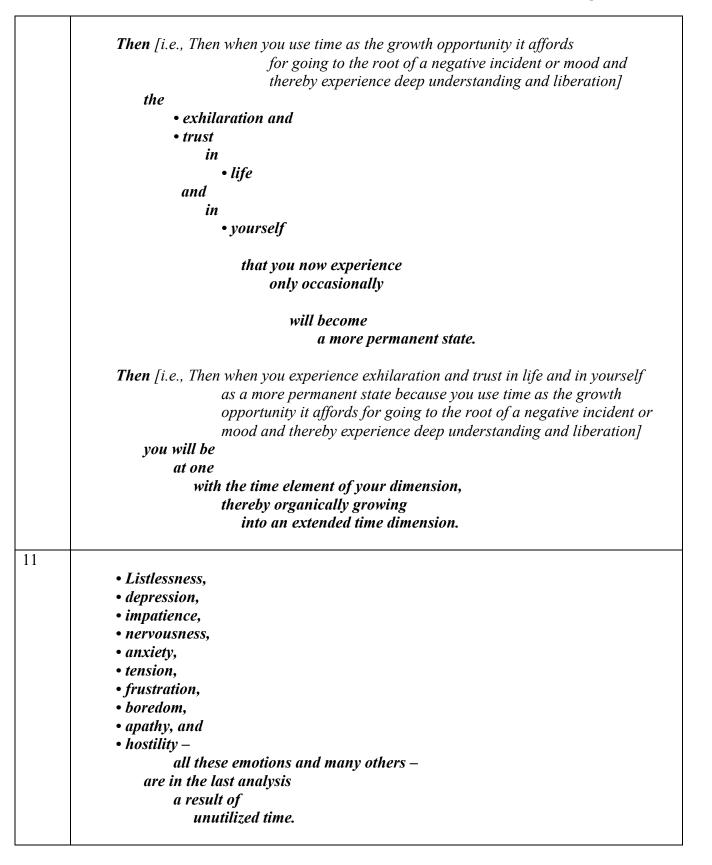
	May this [i.e., may this sensing of the inner reality of the growth of this organism] be the case now.
	May you all be flooded
	by a wave of
	• hope and
	• security
	that you live in
	a benign universe
	in which
	you have nothing to fear.
07	
	Tonight I should like to discuss
	a new topic,
	humanity's 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,
	<i>until they</i> [<i>i.e.</i> , <i>until time</i> , <i>space</i> , <i>and movement</i>]
	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.
09	
	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.
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?
	<i>Instead</i> [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, vou will experience • deep understanding and • liberation.



	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.
12	
	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
	<pre>such efforts [i.e., efforts to discover the origin of all the negative emotions] on your part.</pre>

	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].
13	V I
	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.

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.

	 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.
16	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.
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.

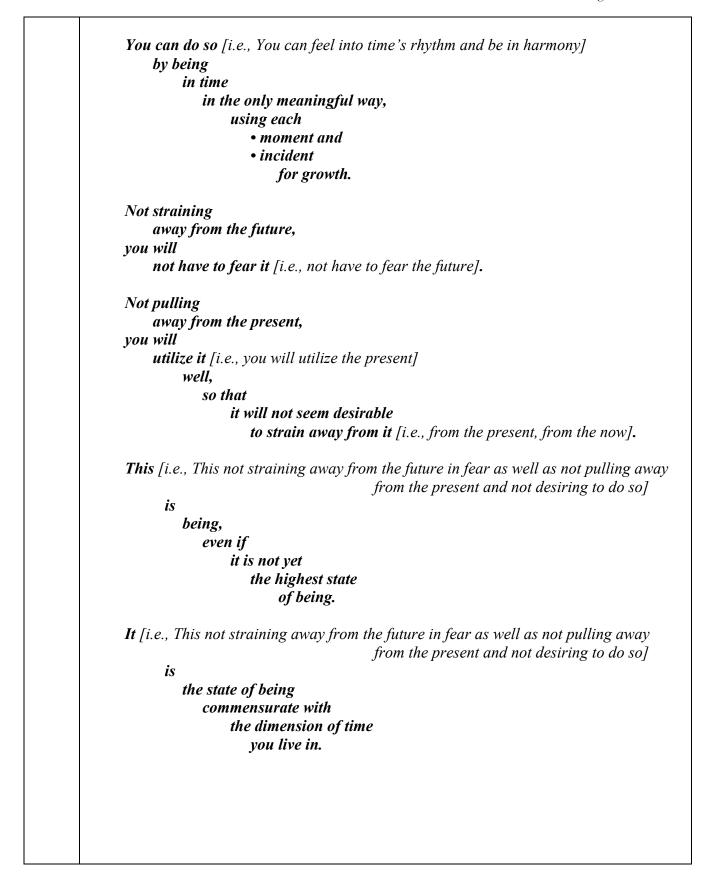
If, however, you were to explore within yourself • the reasons [and causes] for your unfulfillment and • the difficulties which cause you to strain away from them [i.e., strain away from the reasons and causes of your current unfulfillment], you would be capable of • living in the **NOW** • fully, • 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].

-

	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.
	ine next time-atmension.
18	
10	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.

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 fears the now and seeks to avoid it by running toward the futur 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 no 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] • in the past or, at least, [they want this fulfillment that is possible in the future] • in the present.	into the future instead of living fully in the now]
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• In the Dieseni.	
······································	- 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.



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]
	уои
	• 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	
	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.
	ine contraticiory sour movements.
23	
	<i>If you strain forward</i> [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.

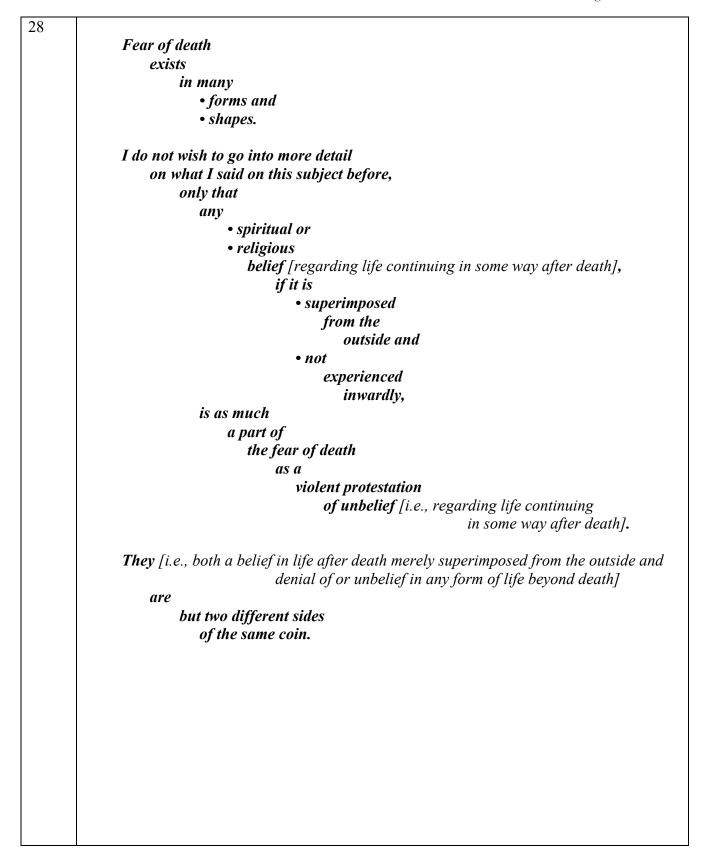
24 The daily review I advocate is one of the best means toward living each • day and each • hour fully. I venture to say that all my friends who work so diligently on this path have. at least occasionally, experienced the special peace that is full of the spark of aliveness, as • dynamic as it is • peaceful, 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	
	<i>That the recognition</i> [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.
L	

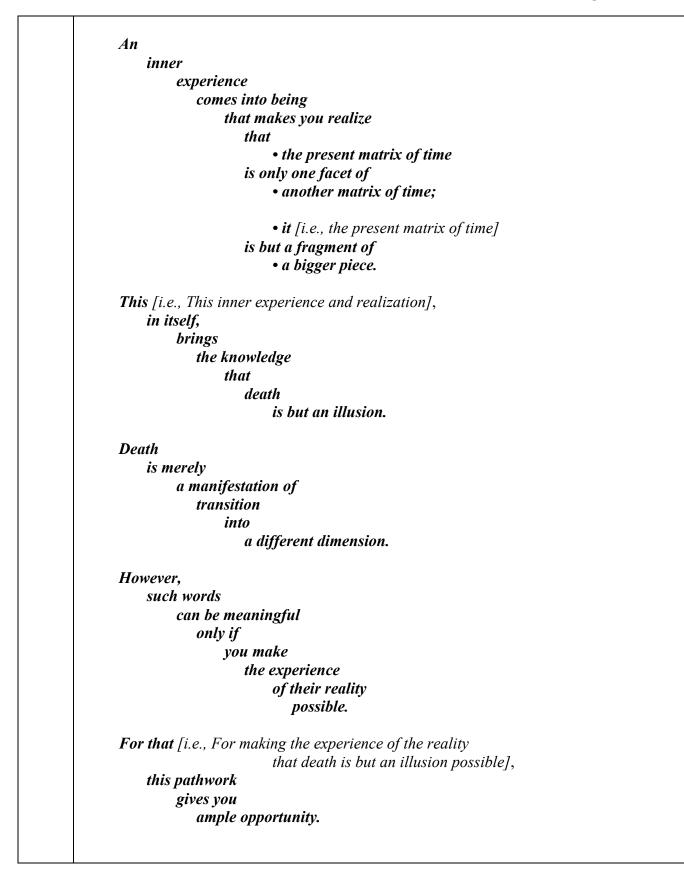
	This knowledge [that whenever a self-confrontation does not produced an uplifting experience then you have not found all the distortion and
	negativity that is to be discovered within yourself]
	should
	• not make you
	• impatient or
	• tense,
	but rather
	• help you to understand
	that you are
	hedging the truth
	in some way.
	in some way.
	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.
	inui is to be discovered.
26	
	<i>The awareness</i> [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
	will
	open you up
	so that
	you will
	eventually
	derive the maximum experience
	<i>from each particular incident</i> [of pain or disharmony].
	from each paracatar incluent [0] pain or disharmony].

	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.
	ut 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].
0.7	
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?

	s 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
	only because,
	at that moment,
	you have fully utilized
	what is given to you,
	[namely] the fragment of time at your disposal.
[Co	nversely,]
	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 of
	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 dishart
	and that you need to work with and throu
You	u do
	not focus your attention on it [i.e., on the disharmony or painful situation
	you are no
[Ra	ther,]
L	You merely try to
	get out of this [disharmonious or painful] "now"
	without utilizing it [for growth, purification, and transformation].
Tha	It [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.
The	erefore you
	 hold back [from growing forward into death]
whi	<i>Ie you also • push forward</i> [in order to escape the disharmonious or painful "now"].



29	
	The only way to
	experience
	the flow of time
	that
	 knows no interruption [and hence, that knows no death],
	that
	brings you into auton dod dimensions
	extended dimensions,
	is to
	utilize
	each living moment
	in the manner you learn to do
	on this path.
	The second second lines and lines and the second seco
	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
	which you
	• adopt
	or
	• reject,
	which you
	• agree
	or
	• disagree
	with.
	<i>wuu</i> .



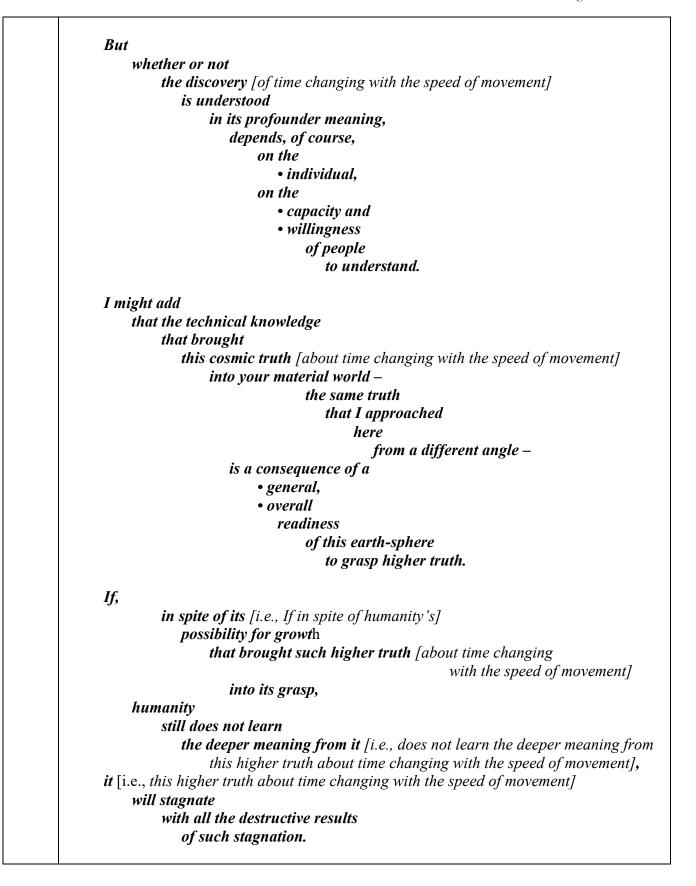
30	
	When you reread this lecture,
	you may come across passages
	that are not quite clear to you.
	mai are noi quite cicar io you.
	In your discussion groups
	you will have the opportunity
	to clarify them further,
	provided
	•
	you take the effort
	of searching
	together
	for what you wish to understand
	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.
31	
	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?

32	
	ANSWER:
	Yes, I will try.
	In your dimension,
	• time
	and
	• space
	are two separate factors.
	1 0
	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.
	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.

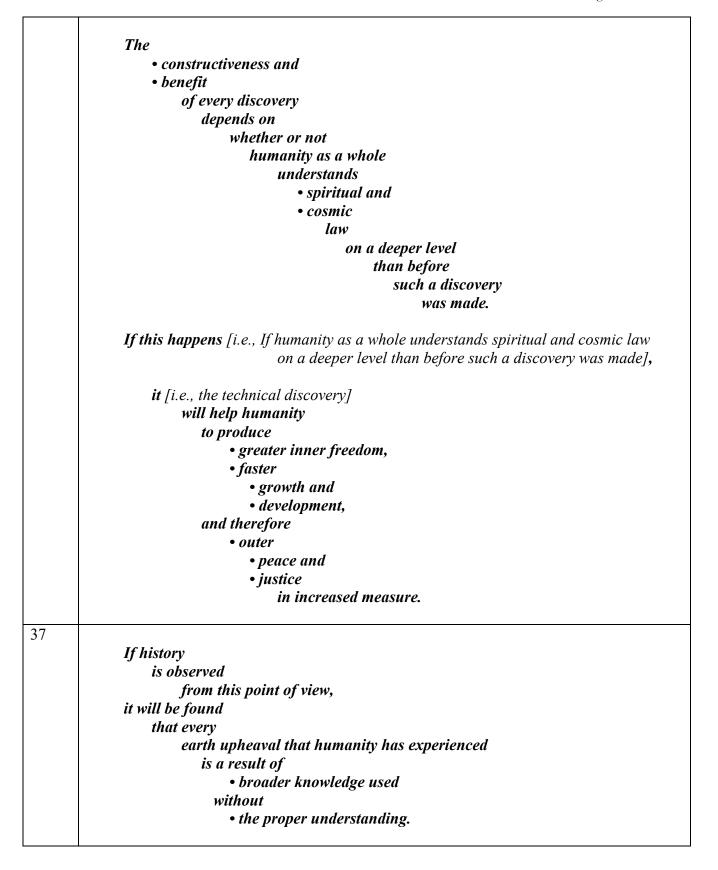
In other words: you are in one space. You think of the space you wish to be in. The movement required to bridge the distance [between the space where you are and the space of which you think and in which you wish to be] is your thought. *It* [*i.e.*, Your thought] is of a shorter span of • time and • 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	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.
34	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].

	<i>In fact, it</i> [i.e., the spirit, the psyche] <i>experiences it</i> [i.e., <i>experiences bridging distance with thought</i>]
	constantly,
	only
	the waking brain is rarely aware of it.
	<i>The physical body</i> <i>is incapable of the experience</i> [i.e., <i>The physical body is incapable of the</i>
	<i>experience of bridging distance with thought]</i> <i>because</i>
	<i>it</i> [i.e., the physical body] <i>is</i>
	• made and
	• adjusted
	to the limited dimension in which
	a separation
	between
	• time
	and
	• space
	exists,
	and the bridge
	the bridge
	<i>between these</i> [i.e., between time and space] <i>is</i>
	• 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.



	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
	<i>in the direction of individual development, but is closer to the given potential</i> [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 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		
	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.	
39		
	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" nor stemming against the future out of fear of death and decay] vou 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	Be in peace.
	May you find • the strength and • the reality that I try to help you find.
	Be blessed.
	Be in God!

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