Beloved friends,
blessed be
every one of you.

Let the
• love and
• truth
pouring forth
permeate
your whole being.

Before discussing the topic of this lecture,
I would like to give you
• a picture,
• a sense
  of
• where and
• how
these lectures are coming to you.
In our world of
• spirit and
• truth,
there are
• certain high points,
• very concentrated focal points,
whose task it is
to connect
with
the three-dimensional world,
wherever this is possible.

These connections [between our world of spirit
and the three-dimensional world],
as I have often indicated,
consist of
many entities
of very different
• talents and
• specialties.

The nuclear points
in our sphere of consciousness
are in constant communication –
• directly
and
• indirectly –
with
your
• personal paths,
with
your
• guides and
• guardians,
those entities
who
• are closer to you and
• surround you.

We also focus on
• the overall needs,
• the phase to be worked through,
of the total path.
All your
individual paths
create
• one entity,
• one wholeness.

This is why
a lecture
can be the answer
for so many of you.

Many individuals
with
different
• needs and
• problems,
who
• have started this work
  at different times and
• find themselves
  in different phases,
  can all receive what they need
  right now.

From the human point of view
this seems impossible,
but
from our vantage point
it is not.

Nevertheless,
in order to find
this one common point
serving everyone,
a great deal of work
needs to be accomplished
first
in our world.
You come here together
   in a specific relationship.

No matter
   how different you may be,
   you have
   one thing in common,
   and this is
   the most important thing of all:

[the one thing you all have in common is]
   your commitment
   to
   • growing,
   • changing,
   • moving,
   • expanding
   to the point of
   • investing
     all
     of your being
     and
   • fully paying the price.

The fact that
   this commitment
   already exists
   stems from
   a certain level of development
   that you all have in common,
   no matter how
   the outer manifestation
   may vary.

This is why
   any given lecture
   fulfills the need of
     all of you,
     even though
     some of you
   may not deeply connect with the topic
     for another year or two.
[Even though some of you may not deeply connect with the topic for another year or two]

Nevertheless, the lecture
- will evoke an echo
  in everyone
  who is truly open.

It [i.e., the lecture]
- will be
  exactly the answer you need
  in order to put all the pieces together.

So realize, my friends, that the topic
- is always carefully
  chosen and prepared.

The preparation is not easy,
for the topic has to be squeezed into human
- terms,
  human
- concepts,
  terminology and
  language.

That is not an easy task.

We have experts.

Yes, this may seem strange to you, but it is not so strange, for whatever you have on your earth sphere is but
a minute representation of what exists in our world.
The topic of tonight's lecture, as I have announced, will be:

- the dynamics of movement,
- the nature of movement, and
- the nature of the resistance to movement.

You all have noticed on your path, each in your own way, that in spite of the
- ever-awakening and
- ever stronger urge to
  - change,
  to
  - grow,
  to
  - expand,
there is another aspect in you.

That is [i.e., That other aspect in you is]
- the resistance to
  - move.

You have made many recognitions in this regard [i.e., in regard to your resistance to movement].

You have found many misconceptions, 
- personal and 
- general, 
that create this resistance to movement.
Let me first speak about
the nature of movement
in cosmic terms.

I have said before that
whatever
is alive
moves.

You see this
right in your own sphere.

You see that
anything that is alive
is in movement.

Even when
it is
• still,
  it is in
• movement.

• Breath
  is movement,

• the bloodstream
  is in movement,

• the heartbeat
  is a continuous movement.

But
when a body
is dead,
• the movement
  has gone from it.

• The spirit
  that is alive
    has withdrawn from the shell.
An inanimate object
  is motionless.

Since there is
  nothing in the universe
  that does not contain life,
even the "dead" objects,
as they seem to you [i.e., objects that seem “dead” to you],
  contain
    movement,
  except that
    at this level of aliveness [at this level where
      objects seem to be “dead” to you],
      movement
        has a different vibratory rate,
          which is not perceptible to you.

The frequency
  of the vibratory function
    is so slowed down
      that the movement
        is imperceptible
          from your vantage point.

Viewing the universe
  in terms of
    degrees of aliveness
      brings us to
        the obvious conclusion
          that
            the more
              • aliveness
                  exists,
              the more
              • movement
                  must exist.
The movement can be
• subtle,
it can be
• on an inner plane,
it may
• not be observable from the outside,
but it can still be
• very
• strong,
• alive and
• vigorous.

I am not speaking of the movement inherent in inanimate objects.

I am speaking of the organism that is alive from your point of view.

A tree is
• still,
its movement
• imperceptible when you look at it.

Nevertheless its
• inner movement is intense.
A human being
who is in a state of
movement
may not always move
outwardly.

But even at periods of
• outer rest and
• quietude,
the movement
is being
felt
in the
• joyousness,
• aliveness,
• ability to change,
• flexibility, and
• ever-pulsating nature
of the whole organism.

By the same token,
you may have
• outer
  • movement
and
• inner
  • "deadness," or
  • relative deadness.

Movement
exists on
all levels, and
• some levels [of movement]
  may be in a
    healthy state of movement,
while
• others
  are not [i.e., while other levels of movement are
  not in a state of healthy movement].
In such a case [i.e., In a case where some levels of movement are not in a healthy state of movement]

an overcompensation can occur on the level [of movement] where movement is not being resisted.

Movement is an innate expression of life.

Let us look at movement in terms of

• evolution,

• development in the life of the individual.

In another lecture, in a different context, I used the symbolic analogy of a person’s life being like a train journey.

This is why people often dream of

• being on a train,

• missing trains, and so on.

The dream almost always applies to a specific attitude they have toward their own path.
When you move according to the rhythm of your innate • nature and • plan, • there will be harmony, and • your train – the train of your • thoughts, the train of your • energy system, the train of your • whole • being and • direction – will • move forward and • go through stages that constantly change.

When this process is harmonious, each psychic space your inner train reaches is an • expansion, a • deeper and • wider expression of • divine life, and therefore [a deeper and wider expression] of • joy, • fulfillment, • freedom and • happiness.
I have also encouraged you to imagine
• expanding your space,
• transcending the narrow circumference that some of you
  • feel content with, or
  • believe yourself safe in, though you also
  • feel stagnation.

You
• feel you are missing out on your potential to realize more of
  • divine life,
  • self-expression,
  • creative living,
  • the unfoldment of what is innately in you.

This [i.e., Realizing your potential for more of divine life, self-expression, creative living, and the unfoldment of what is innately in you] requires
the courage to move ahead into what at first appears to be an unknown space.
As your earth train moves through one country
  • toward another –
  • toward an environment that is unfamiliar –
you may feel temporarily anxious.

But
  • the healthier you are,
  • the more you trust,
  • the more joyful is your
    • anticipation and
    • confidence in yourself
      to make this new area familiar.

As you become
  • accustomed and
  • acclimatized to the new environment,
  • your safety expands into
    a greater sphere of self-expression.

• You have made more of the foreign territory your own;
• you see more,
• you comprehend more.

• You now inhabit more of the space available on your earth.

• You have created more home ground for yourself.
In your inner life, this [i.e., this “travel” experience] is even more important, more dynamic and essential than on your outer journey.

The inner expansion and movement toward an ever-greater unfoldment is your life plan.

It [i.e., The inner expansion and movement toward an ever-greater unfoldment] is what every human being is meant to do.

Outer journeys and travels are merely symbolic representations and messages to be applied to the inner life.
Only when you become familiar with new psychic space –

new
- states of consciousness,
new
- modalities to react to,
new
- approaches to
  - life and
  - self –

can you realize the riches contained within.

That [i.e., The inner expansion and movement toward an ever-greater unfoldment into a new psychic space] is the movement of all life.

In
- strictly human terms,
on
- the physical level
  you can see this clearly [i.e., see clearly the expansion and movement toward an ever-greater unfoldment into new spaces and new experiences]
in the life cycles of a human entity.

The baby is, of course, capable of very little movement and is therefore
- confined and
- dependent.

Its experiences are extremely limited.
As babies grow older, they make their first movements out into the world.

They learn
• to stand on their legs,
they learn
• to walk,
their hands
• reach out.

New space becomes available as a result of their growth, and they make use of their powers to conquer it [i.e., to conquer the new space].

The little entity
• has now discovered a new part of the world and
• has made it [has made this new part of the world] his or her own.

As the child grows older, more abilities emerge to make more new experience accessible.

The older the child grows, the more independent he or she becomes.

The child gains more
• experience and therefore
more
• fulfillment.
The fully adult person
has reached
• a freedom and
• a range of experience
  that no child
could ever possess.

This [i.e., This human development]
is a very normal phenomenon
on the
  physical
  level of life.
Yet it is
  widely denied
  that the
  inner
  reality
  follows identical
  • rules and
  • laws.

If these [inner]
• rules and
• laws
  are violated
  because
  the entity
  • inadvertently and
  • unwittingly
    stops the movement,
damage follows.

The entity
is being forced
by the ignorant personality
  into
  • a narrow space
    it should no longer occupy,
  • a space
    it has literally outgrown,
    as if you were to force
    • an adult
      into the circumstances of
      • an infant.
This [i.e., Forcing an adult into the circumstances of an infant] would be
• incongruous,
• perverse and
• confining,
to say the least.

But this [i.e., But forcing an adult into the circumstances of an infant] is what humanity unwittingly does.

To a very large extent, inner movement is being stopped.

This [i.e., This stopping of inner movement] results in a sense of
• futility and
• fear of missing out on life.

When the new-age education will spread and deepen in your world, all these matters will be very important topics.

Human beings will grow up with an understanding of these processes and
• will become aware of the need to expand.
| They [i.e., Human beings living in a time when new-age education has spread] will • encourage the movement inwardly, will • recognize the resistance to it [i.e., recognize the resistance to inward movement], • understand the nature of the resistance [to inward movement], and • know how to overcome it [i.e., how to overcome the resistance to inward movement].

As a result of recognizing the resistance [to inner movement], the conscious personality always has • the possibility and • the choice to overcome it [i.e., to overcome the resistance to inner movement].

If you • confine yourself to a state you have outgrown and • stay static, your sense of missing out will create a fear of death.

This is a very familiar fear.

However, no person who lives his life • totally and • fully according to his potentials will fear death.
A common misconception contributes to
the resistance to movement.

Since
- movement in your life
  is also
- the passage of time,
  movement
  brings you closer
toward the end
  of your physical life.

You
resist the movement
with the irrational idea
that you thereby
  • halt time and
  • prevent
    your death.

Yet
you would
not fear death
if you would
  • move and
  • live
    fully.
So we have
a vicious circle here:

because you
• fear the movement and
• stop the movement,
you miss out on life.

Deep inside of you
a voice says,
"When
• your time comes and
• you leave your body behind,
you will
not have done
what you
• could have done
and
what you
• could do right now
to fulfill
• yourself and
• your life."

The
• misunderstood and
• mistranslated
message
of this sense of futility
creates
on the conscious level
the fear of death.

The irrational meaning
of the fear [of death]
would read:

"If I
stop movement,
• time will
stand still and
• I will stay
in the same position."
But this [i.e., the fear of death when facing the possibility of movement] is only
• one,
  and actually
• a quite superficial
  aspect
  of the resistance
to movement.

There is a
• deeper and
• more important
  one [i.e., There is a deeper and more important
  aspect of the resistance to movement],
  which I want to explain now,
  my dearest friends.

When you
move,
every movement
implies that
you must
• leave one thing behind
  in order to
• get to the next.

In other words,
you cannot
move
if you do not
give up something
  in order to gain
what is to come next
  on your train ride.

Imagine a train ride
in which
you
• want to experience
  a place you have not been in yet,
but [you]
• will not allow the train
to move into it.
You
do not want to leave
the place you are in now,
even though
you know quite well
that the place your train will take you to
is
a happier one,
without
many of the drawbacks
of your current abode.

You are in
the impossible position
of greedily holding on to
what
was.

You insist on
not giving up
anything
of the old familiar environment,
and yet you
desperately
strive toward
the new place.

You
chafe against
• the old structures
while complaining
that you cannot arrive at
• the new place.

This is
the absurd position
in which
many of you find yourselves.

Thus
you create
a contradictory
• movement or
• attitude.
On the one hand
you push forward
in impatience.

You
• become discouraged and
• wonder
  • why you do not
grow faster,
• why you do not
  succeed in resolving problems
  more
    • effectively,
    more
    • fully.

You
do not want to see
  that there is a strong voice in you
  that
does not want to move
  because
    you do not want to
      • give up or
      • let go of
        something.

It [i.e., What you do not want to give up or let go of]
may be
• an attitude, or
• a defense, or
• a familiar behavior pattern,
• a way of reacting,
• a personality trait –
whatever it is,
it [i.e., what you do not want to give up or let go of]
prevents you
  from attaining
    the new
      • freedom and
      • joy,
    the new
      • fulfillment
        that is beckoning.
This
not-wanting-to-let-go
is of
tremendous significance.

It [i.e., This not-wanting-to-let-go]
applies
to many
• levels and
to many
• expressions
  of your life.

Whatever it is [i.e., Whatever this expression of your life is] –
  your capacity
to give
  • love or
  • feelings or
  • an object of material nature –
you
always
think you are
• safer and
• richer
if you hold it back [rather than to give it out to others].

You want to hold
• time,
you want to hold
• money,
you want to hold
• your feelings,
you want to hold
• your heart
tightly.

You do not realize
that by holding
you prevent
the movement
  that another part of you
longs for;
you make it [i.e., you make the movement that another part of you longs for]
absolutely impossible [by holding on so tightly to what you have and are].
You do not want to
  • let go and
  • give up this holding [i.e., do not want to give up this holding on so tightly
    because
    you do not
    trust.

My beloved friends,
you already know
you cannot have
an attitude toward
  • life or
  • other people
    that differs from
    your own
    • deepest,
    • most hidden
      suspicions
      about yourself.

You may
  consciously
  manage to
  • deny and
  • ignore the fact
    that you
    • hold and
    • do not wish to give,
    that you are
    • ungenerous
    and, at least in that respect [i.e., in respect to not being generous],
    • unloving and
    • ungiving.
In many ways
you may also be a
• loving and
• giving
person,
but if the part of you
that is not so [i.e., if the part of you that is not a loving and giving person]
remains unrecognized,
you may
inwardly
accuse yourself
of much more [i.e., inwardly accuse yourself of much more unlovingness, stinginess and ungivingness]
than is warranted,
because
you make that
stingy ungiving
part of you
your
whole reality.

Therefore [i.e., Because you accuse yourself of being wholly stingy and ungiving]
you must
distrust
the universe.

You must
assume
that the universe
is no different [i.e., You must assume that the universe is no different from what you assume you are, namely]:
• ungiving,
• stingy,
• withholding,
• hoarding,
• tight,
• ungenerous,
leaving you poor.
You expect from it [i.e., You expect from the universe] exactly what you sense yourself to be: just as
  • rejecting,
  • unloving,
  • ungenerous,
  • over-cautious.

The suspicion [that the universe is rejecting, unloving, and ungenerous] which you project [onto the universe and others] from your own
  • unmoving,
  • withholding,
  • ungiving
  attitude makes you
    • fear life and
    • see life as similar to you in kind.

You cannot wish
  • to move
    • freely and
    • trustingly,
  • to release
    • your bounty into such a projected universe [i.e., into a universe that is projected to be, like you judge the whole of you to be, namely, rejecting, unloving, and ungenerous].

No wonder you want to stay in a
  • confined,
  • narrow,
  • fenced-in place,
    in which you
      • feel trapped and
      • are unhappy,
    but which you nevertheless
      • refuse to leave behind.
The greedy thought is:

"If I leave behind
    this
    • thing,
    this
    • state,
    this
    • hour,
    this
    • experience,
I will
    lose something
    irreplaceable.

I do not want to
    let go of
    anything.

I want to
    hoard it
    all.

I want to
    experience
    the next hour,
    but
    I do not want to
    let go of
    this hour.

I want to
    receive
    love,
    but
    I do not want to
    pour out my heart."

Your hands are
    clutched
    symbolically, as it were.

Therefore [i.e., Because your hands are clutched to the current experience]
the next experience
cannot come.
Because your hands are clutched to the current experience

- The expanded state of consciousness that you so long for,
- the state in which you experience
  - life and
  - yourself
  in so much beauty,

cannot come.

It [i.e., The expanded state of consciousness that you long for] can come only when you have
the
- faith,
the
- generosity,
the
- courage to
  - let go,
  to
  - give up,
  to
  - open your inner
    - hands and
    - heart,
and
- trust.

Giving up is a form of giving.

You need to let go of this in order to go
- there.
Visualize
how each state
you leave behind
leads into a better one.

There comes a point on the path
• when you have already dissolved
  quite a bit of your lower self,

• when much of these [lower self] energies
  have been transformed,

• when many of your problems
  have been resolved and

• when there is already
  an active purification process at work.

You have therefore
created much more
positive experience
  than you ever had before.

Yet,
you must
not
• stay and
• dwell
even in
  this new improved state.

Still better states
are to come.

In order to
let yourself go into
  this movement [i.e., this movement into still better states that are to come],
you have
to
• meditate,
to
• claim and
• feel into
  yourself
  actively.
The intent
to let go,
even of
  • this improved state,
in order to attain
  • a much better state,
    must not be confused with
greed.

It is
not a
  • greedy,
  • impatient
    attitude
    I advocate here.

It is
rather a
  • deep inner knowing of
    • the infinite
      nature of life,
    • the infinite expansion
      that is
      every living being's destiny.

When you observe
your negative visualization –
it exists at first
  only on an
    • unconscious
      level and
  later perhaps
  on a
    • semi-conscious
      level –
you will see that
your fear of movement
translates into the message,

"If I move,
what will come
will be worse.
So I better
stay where I am."
Challenge this message [i.e. this message that if I move, what will come will be worse]
that comes from
a corner of your hidden being.

• Challenge it [i.e. Challenge this message that if I move, what will come will be worse]
and

• replace it [i.e. replace this message that if I move, what will come will be worse]

with
the truth
that,
as a result of
your total
• giving and
• commitment
• to your path,
• to the movement
  of your innermost being,
you can
rightfully claim
the universe's abundance.

In this spirit
of total
• devotion,
of total
• commitment
to giving
  all of you
to life,
you will find it
not so difficult
• to feel
deserving,
• to know that
  only better
can come.
You can move
  • joyfully and
  • trustingly.

Giving with your
  • heart,
  • hands,
  • mind and
  • being
to all that is around you,
you will know that
  • giving is the road to
  • receiving.

It [i.e. giving] becomes
  one and the same [i.e., giving becomes the same as receiving].

Since
  • letting go is
  • giving,
movement is a substantial part of
  • love and
  • trust.

Notice that
when you are in an ungiving state of mind,
you cannot receive anything, even if it [i.e., even if that something] is right at your doorstep, ready to enrich you.
[When you are in an ungiving state of mind]

You do not perceive it [i.e., You do not perceive something right at your doorstep that is ready to enrich you],

or

if you do [i.e., if you do perceive something at your doorstep that is ready to enrich you],

you
• misunderstand and
• miss out on it

and

it [i.e., and that “something” at your doorstep that is ready to enrich you] passes you by.

Yet

the universe
is so eager
to enrich you,
for that [i.e., for enriching you and other beings] is its nature.

Everything that is –
• within
and
• without –
is the richest stuff of life.

Every particle contains
every conceivable possibility of the richest experience you can imagine –
or much,
much more than you can imagine.
Even your imagination must
• expand and
• grow
  on your
  • journey,
  on your
  • path of moving.

As everything
• grows and
• moves,
so
  your capacity to
  • visualize and
  • expand your range
  of personal
  • fulfillment and
  • happiness and
  • enrichment
    must also grow.

What you cannot
• perceive
  as a
  possibility,
you
cannot
• experience.

You must have at least
some inkling
  of what will come,
and then
  it [i.e., and then what actually does come]
  will be even
  • better and
  • richer
    than your imagination.
Your imagination must somehow
- open its buds,
must
- flower,
so that
more can come to fruition.

Look carefully, my dearest ones, at
whatever part
- is still stagnant in you,
- still feels,

"I would like to move more
- on my path,
- in my development,
  so why am I stuck?"

This [i.e., This part in you that is still stagnant and makes you wonder why you are stuck]

is the part in you
that halts the movement because
it does not want to
let go of something.

You want to retain
- the state you are in,
  not trusting that
  its good aspects
cannot ever be lost;

yet at the same time you want to
go into
- the next state.
That [i.e., Retaining the state you are in and at the same time going into the next state] is an impossibility, my friends, • physically, • mentally, • emotionally and • spiritually.

It [i.e., Going into the next state without leaving the state you are in] is a contradiction in terms.

Just as you need to • trust and • give time for the positive intentionality to • take root and • flower,
so must you have • patience and • trust for the letting-go process.

Then "the moment in-between" – between • letting go of the old and • the unfoldment of the new • experience or • state of consciousness – becomes in itself a joyous experience.

A journey can be very joyous while you are in the process of moving.

Again, the train ride can be a useful analogy.
Imagine stepping into a train.

It leaves the station.

There is an interim period before you arrive at your destination.

In this period you are in a sort of no-man's land.

You have
• left the old place
and are
• not yet in a new place.

You are on your journey to the next stop.

There [i.e., At the next stop along the journey to the next place] you will find a temporary abode where you
• make yourself familiar,
• create new experiences, and
• make yourself ready and strong enough for the next place.

But if you never let the train leave [the old place], you can never arrive [at the new place].
And even if you do let it leave [i.e., even if you do let the train leave the old place], but are full of • apprehension, • fear and • distrust, chances are • you will not enjoy the ride, • nor will you be able to appreciate all the wonderful new experiences awaiting you. You are too cramped up in • blindness and • fear.

You must learn to trust – to let this go in order to go there. This is an inner movement you can observe in yourself. You can practice it [i.e., You can practice this inner movement toward trust] in your visualization in exactly the areas you find most resistant [i.e., in the areas where you resist this inner movement toward trust as you let this go in order to get there].

This is very important for you, my friends.
If you
  • use this message
  and
  • apply it,
you can
  very easily
  make the decision
  again
  and again:

"I will
  • let go
  and
  • move ahead
    inwardly
    in my
    • state of consciousness,
    in my
    • attitude,
    in my
    • approach to life,
    in my
    • value system,
    in my
    • thought processes,
    in
    • the feelings
      with which I respond
      to my experiences."

You will find
  in your pathwork,
  with your helper,
  where
    this new attitude
    needs to be applied
    most urgently.

Find
  the specific areas
  where you can
  practice
  this [new attitude].
I venture to say that where your problem seems most painful in your life manifestation, that is where you are most unwilling • to move, that is, • to change • an attitude or • a habitual approach to the situation.

Once you make an open attempt to see the situation differently, much will begin to happen.

You will have released the inwardly held movement.

At first [i.e., When this inwardly held movement is first released.] this movement may create a temporary turmoil, the result of negative accumulation that has never been allowed to move.
But sooner or later
it [i.e., this newly-released inward movement]
will fall into
an orderly new state
that will give you a
• harmony,
• peace,
• joy and
• richness
that you never believed possible –
• generally and
• specifically
in the areas
that gave you trouble
for so long.

Practice the
• courage and
• faith
to go into a new space
with a vision
to
• expand
  your life,
to
• deepen
  the range
  of your experiences.

More
• energy and
• spiritual life blood
• will go into
  this movement [i.e., will go into this movement toward your vision of
  an expanded life with a deeper range of experiences]

and
• will make it [i.e., will make this movement toward your vision of
  an expanded life with a deeper range of experiences]
  an even more blessed event
  than
  the movements
  you have already allowed.
I should like to mention
one more aspect
about the dynamics of movement.

When
the organic movement
is
• appropriate and
• part of
the growing organism,
and
is
• denied,
an imbalance
often accrues.

The denied movement
• seeks an outlet
and then [the denied movement]
• manifests as a
compulsion
to move where this [i.e., where this movement]
is
not
• appropriate and
• organic.

For example,
a person
• rigidly holds on to a
• defensive,
• obsolete
attitude,
• does not want to
give it up [i.e., does not want to give up
this defensive, obsolete attitude],
and
• stagnates inwardly
as a result of it [i.e., stagnates inwardly as a result of holding on to
this defensive, obsolete attitude].
Consequently [i.e., As a result of this inward stagnation]
a compulsive restlessness
may develop
that may manifest as
an inability
to
• be still,
to
• totally be "there,"
to
• follow through with anything,
to
• persevere.

Such an individual
may then
• begin
  many things
and
• never finish [them],
or
• be unable to endure
  staying in the same place.

A compulsive restlessness
may make him or her
travel all over the earth,
looking for
  a new place
  outwardly.

Now, my dearest friends,
let us relax.

• Let go,

• center
  into yourselves,

• become
  very quiet.
Feel
the powerful blessing
that is here.

Visualize
that this powerful force
can aid every one of you
in your commitment.

Now let all of you
speak in unison
these words:

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• I commit myself
to the will of God.

• I give my
  • heart and
  • soul
to God.

• I deserve
the best in life.

• I serve
the best cause of life.

• I am
a blessed manifestation
of God.

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{Every one of these sentences
was repeated in unison
by the 130 or so people present.

The energy
was
the strongest yet experienced at these meetings.}
Beloved friends,
strong transmuting forces
have now been released by you
in unison.

The blessings
• given and
• created and
• received
will further permeate
your
• life
and
your
• task.

Go in peace.

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