

# Pathwork Lecture 241: Dynamics of Movement and Resistance to its Nature

1996 Edition, Original Given May 5, 1976

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

*Blessings on your journey, Gary*

¶	Content
03	<p><b><i><u>Beloved friends,</u></i></b> <b><i><u>blessed be</u></i></b> <b><i><u>every one of you.</u></i></b></p> <p><b><i><u>Let the</u></i></b> <b><i><u>• love and</u></i></b> <b><i><u>• truth</u></i></b> <b><i><u>pouring forth</u></i></b> <b><i><u>permeate</u></i></b> <b><i><u>your whole being.</u></i></b></p> <p><b><i><u>Before discussing the topic of this lecture,</u></i></b> <b><i><u>I would like to give you</u></i></b> <b><i><u>• a picture,</u></i></b> <b><i><u>• a sense</u></i></b> <b><i><u>of</u></i></b> <b><i><u>• where and</u></i></b> <b><i><u>• how</u></i></b> <b><i><u>these lectures are coming to you.</u></i></b></p>

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04

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.

05

*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.*

06

*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.

07

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,
  - grow,
  - 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.

08

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.

09

*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.

10

*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].*

	<p><i><u>In such a case</u> [i.e., <u>In a case where some levels of movement are not in a healthy state of movement</u>]</i></p> <p><i><u>an overcompensation</u></i> <i><u>can occur</u></i> <i><u>on the level</u> [of movement]</i> <i><u>where movement</u></i> <i><u>is</u></i> <i><u>not being resisted.</u></i></p>
11	<p><i><u>Movement</u></i> <i><u>is an</u></i> <i><u>innate</u></i> <i><u>expression of life.</u></i></p> <p><i><u>Let us look at movement</u></i> <i><u>in terms</u></i> <i><u>of</u></i> <ul style="list-style-type: none"><li><i><u>• evolution,</u></i></li></ul><i><u>of</u></i> <ul style="list-style-type: none"><li><i><u>• development</u></i></li></ul><i><u>in the life of the individual.</u></i></p> <p><i><u>In another lecture,</u></i> <i><u>in a different context,</u></i> <i><u>I used</u></i> <i><u>the symbolic analogy of</u></i> <i><u>a person's life</u></i> <i><u>being like</u></i> <i><u>a train journey.</u></i></p> <p><i><u>This is why</u></i> <i><u>people often dream of</u></i> <ul style="list-style-type: none"><li><i><u>• being on a train,</u></i></li><li><i><u>• missing trains,</u></i></li></ul><i><u>and so on.</u></i></p> <p><i><u>The dream</u></i> <i><u>almost always applies to</u></i> <i><u>a specific attitude they have</u></i> <i><u>toward</u></i> <i><u>their own path.</u></i></p>

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.

12

*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.

13

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.

14

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.

15

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.*

16

*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].

17

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.

18

*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."

19

*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.

20

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].

21

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 to what you have and are]

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

suspensions

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 ungenerousness]  
than is warranted,  
because  
you make that  
stingy ungenerous  
part of you  
your  
whole reality.

22

Therefore [i.e., Because you accuse yourself of being wholly stingy and ungenerous]  
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]:

- ungenerous,
- 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.

23

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
  - yourselfin 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.

25

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.**

26

**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.

27

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.

28

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.

29

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."

30

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.**

31

**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.**

32

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.

33

Now, my dearest friends,  
let us relax.

- Let go,
- center  
into yourselves,
- become  
very quiet.

	<p><u>Feel</u> <u>the powerful blessing</u> <u>that is here.</u></p> <p><u>Visualize</u> <u>that this powerful force</u> <u>can aid every one of you</u> <u>in your commitment.</u></p> <p><u>Now let all of you</u> <u>speak in unison</u> <u>these words:</u></p>
34	<ul style="list-style-type: none"><li>• <u>I commit myself</u> <u>to the will of God.</u></li> <li>• <u>I give my</u><ul style="list-style-type: none"><li>• <u>heart and</u></li><li>• <u>soul</u></li></ul><u>to God.</u></li> <li>• <u>I deserve</u> <u>the best in life.</u></li> <li>• <u>I serve</u> <u>the best cause of life.</u></li> <li>• <u>I am</u> <u>a blessed manifestation</u> <u>of God.</u></li></ul>
35	<p><u>{Every one of these sentences</u> <u>was repeated in unison</u> <u>by the 130 or so people present.</u></p> <p><u>The energy</u> <u>was</u> <u>the strongest yet experienced at these meetings.}</u></p>

36

**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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