

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

1996 Edition, Original Given May 5, 1976

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

¶	Content
03	<p><i>Beloved friends, blessed be every one of you.</i></p> <p><i>Let the</i></p> <ul style="list-style-type: none"><i>• love and</i><i>• truth</i> <p><i>pouring forth permeate your whole being.</i></p> <p><i>Before discussing the topic of this lecture, I would like to give you</i></p> <ul style="list-style-type: none"><i>• a picture,</i><i>• a sense</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• where and</i><i>• how</i> <p><i>these lectures are coming to you.</i></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	<p><i>You come here together in a specific relationship.</i></p> <p><i>No matter how different you may be, you have one thing in common, and this is the most important thing of all:</i></p> <p><i>[the one thing you all have in common is] your commitment to</i></p> <ul style="list-style-type: none"><i>• growing,</i><i>• changing,</i><i>• moving,</i><i>• expanding</i> <p><i>to the point of</i></p> <ul style="list-style-type: none"><i>• investing</i> <p><i>all of your being</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><i>• fully paying the price.</i> <p><i>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.</i></p>
06	<p><i>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.</i></p>

*[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,*
- 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.*

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

	<p>Only when you become familiar with new psychic space –</p> <ul style="list-style-type: none">new<ul style="list-style-type: none">• states of consciousness,new<ul style="list-style-type: none">• modalities to react to,new<ul style="list-style-type: none">• approaches to<ul style="list-style-type: none">• life and• self – <p>can you realize the riches contained within.</p> <p>That [i.e., The inner expansion and movement toward an ever-greater unfoldment into a new psychic space] is the movement of all life.</p>
14	<p>In<ul style="list-style-type: none">• strictly human terms,</p> <p>on<ul style="list-style-type: none">• 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]</p> <p>in the life cycles of a human entity.</p> <p>The baby is, of course, capable of very little movement and is therefore<ul style="list-style-type: none">• confined and• dependent.</p> <p>Its experiences are extremely limited.</p>

*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*

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*

suspicious

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*
 - *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.*

24

*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.*

	<p><i>But sooner or later</i> <i>it [i.e., this newly-released inward movement]</i> <i>will fall into</i> <i>an orderly new state</i> <i>that will give you a</i><ul style="list-style-type: none"><i>• harmony,</i><i>• peace,</i><i>• joy and</i><i>• richness</i><i>that you never believed possible –</i><ul style="list-style-type: none"><i>• generally and</i><i>• specifically</i><i>in the areas</i> <i>that gave you trouble</i> <i>for so long.</i></p>
31	<p><i>Practice the</i><ul style="list-style-type: none"><i>• courage and</i><i>• faith</i><i>to go into a new space</i> <i>with a vision</i> <i>to</i><ul style="list-style-type: none"><i>• expand</i> <i>your life,</i><i>to</i><ul style="list-style-type: none"><i>• deepen</i> <i>the range</i> <i>of your experiences.</i><p><i>More</i><ul style="list-style-type: none"><i>• energy and</i><i>• spiritual life blood</i><ul style="list-style-type: none"><i>• will go into</i> <i>this movement [i.e., will go into this movement toward your vision of</i> <i>an expanded life with a deeper range of experiences]</i><i>and</i><ul style="list-style-type: none"><i>• will make it [i.e., will make this movement toward your vision of</i> <i>an expanded life with a deeper range of experiences]</i> <i>an even more blessed event</i> <i>than</i> <i>the movements</i> <i>you have already allowed.</i></p></p>

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