

Pathwork Steps

The Dynamics of Resistance

Study Guide for Online Meetings on
The Dynamics of Movement and Resistance to Its Nature PL 241

Week 1: A Framework for Growth

Week 2: Positive and Negative Aspects of Expansion, Contraction, Stasis

Week 3: The Dynamics of Resistance

Week 4: More Aliveness = More Movement

Week 1: A Framework for Growth

Before discussing the topic of this lecture, I would like to give you a little picture, to whatever extent this is possible, to make you sense from where and in what way these lectures are coming forth 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, as I often indicated, consist of many entities -- entities of very different talents and specialties. These nuclear points in our sphere of consciousness are in constant communication -- directly and indirectly -- with your own paths, with your personal guides and guardians, with those entities that are closer to you and surround you. And we focus on the overall needs, the overall phase to be worked through of the total path.

All your individual paths create one entity, one wholeness. This is why it can happen that you receive a lecture that is the answer for so many of you, that so many different individualities with different needs and problems who have started this work at different times and find themselves in different phases, all receive what they need just now.

From the human point of view this seems logically an impossibility, 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 together in a certain relationship, no matter how different you may be. You have one thing in common, and this is the most important thing of all: **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 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, every one of you, even though some of you may deeply connect with the topic only a year or two later. Nevertheless, the lecture will evoke an echo in everyone who is truly open. It 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, into 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 will deal with

1. The dynamics of movement (expansion, contraction, stasis)
2. The nature of movement (related to aliveness)
3. The nature of the resistance to movement.

Exercise 1: Meditation

Practice the courage and the faith to go into a new space with a vision to expand your life, to deepen the range of your experiences. **Say,** *"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 I am accustomed to responding to my experiences, or whatever it may be."*

There are specific areas where you can practice this. 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 an 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 this movement may create a temporary turmoil that is the result of much negative accumulation that has never been allowed to move. But sooner or later it will fall into an orderly new place and 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.

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Daily Review PL 28

Exercise: Keep a record of incidents that disturb you. Focusing upon subtleties may help us from becoming distracted by exaggerating or over-dramatizing a situation. Notice feelings of discomfort, where your suspect you may be uninformed, ignorant, unprepared, or unaware.

Each week, see if you can relate with the sub-topic.

All you need is a ½ page of lined paper per day. Create 4 columns. At some point during each day, jot down brief notes about each incident (limit: 10 per day). Eventually, this can become a thought process. The Guide refers to Daily Review as 'spiritual hygiene'.

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to at the time

At the end of each week, read through your entries and complete the last column:

4. What do you notice today that you did not notice at the time? Are there patterns?
5. Using your preferred form of meditation (sitting, walking, or while doing 'mindless' chores) reflect upon your early childhood experiences.

Week 2: Positive and Negative Aspects of Expansion, Contraction, Stasis

The principle of expansion in its pure and harmonious form is creativity, growth, building, forward movement, search, activity, the outgoing quality necessary to find the other "you" -- therefore unselfishness and lack of egocentricity, search for union or search for anything outside the self.

In its negative aspect, the principle of expansion is aggression, hostility, war as the result of the deviated principle of expansion on the material level, overactivity, quarreling, destructiveness, cruelty, impatience, thoughtlessness.

The principle of restriction in its positive aspect is equilibrium, balance; for it is this principle that balances the outgoing quality and thus causes harmony and prevents the outgoing movement from getting out of control. It represents introspection, inward movement, caution, patience, thoughtfulness. It also represents self-search, in contrast to the search for another "you" contained in the principle of expansion.

In its negative sense, the principle of restriction stands for regression, going backwards instead of forward, holding up progress, going in the wrong direction (backward movement). It stands for dishonesty, hypocrisy, cowardice, avarice, selfishness, egocentricity, separateness.

The static principle in its positive aspect stands for preservation. At first sight, it may seem the same as the restricting principle, but it is not. The restricting principle is movement -- inward or backward -- while the static principle is rest, the state of being, timelessness, passivity in the healthy sense. Healthy growth occurs in three distinct stages: outward movement (search for the other, putting the ego behind); inward movement (searching for the self, assimilating all that has been absorbed by the outward movement, and applying it properly to the self); and rest (preservation, gathering of new momentum for the preparation of the new cycle). The static principle is essential to the rhythm of progress. Without it, fruition cannot take place. If you observe the growth of plants, you will notice this same threefold rhythm. And the more you advance on the path you are on, the more you will become aware of this ever-recurring cycle.

The static principle in its negative aspect means stagnation, putrefaction, lifelessness, inertia.

Of course, no human being is in one state in all facets of his personality. Some are to a strong degree; with others, it applies only in certain parts of their personality, manifesting particularly strongly at certain times. It is up to you to find out in what respect it applies to you. Do not ever expect that anything applies completely to one person

Three Cosmic Principles PL 55

Exercise 2a:

Become familiar with your breathing rhythm. Notice the length and speed of each inhale and exhale. Does one predominate over the other? Notice the number and duration of any pauses.

What feelings come up if you try to adjust your rhythm?

If possible, have a partner mimic your rhythm by placing their hands on your back and breathing along with you. Then switch, and mimic their rhythm. It can be surprisingly uncomfortable to breath 'exactly' like someone else! Explore the differences.

The Spiral Movement of Development

All my friends who are truly on the path have observed the spiral movement it pursues, coming around full circle, meeting the same problematic area all over again. The second time comprehension occurs on a deeper level. The tenth time it will be deeper than it was the ninth time around. The circles get narrower and narrower, until they meet at one basic point of disturbance that can only then be fully faced, understood, tackled and come to terms with. In principle, the process is the same as my taking an important concept and deliberating on it from different angles. This, too, follows the spiral movement according to the capacity and level that you have reached.

Perception, Determination, Love as Aspects of Consciousness PL 115

The Anatomy of Contraction

There is so much misunderstanding, so many misconceptions about the principle of contraction in your world of duality. In your duality, you imagine that contraction is negative, bad, while expansion is positive and good. While this may be true on certain levels, it is not true per se.

Contraction is negative when there is a tight holding back, a cramp, a refusal to flow and give out. It is a seeking of safety through isolation and separateness. It is a movement reaching inward that is motivated by fear, distrust, ungivingness, and false ideas about what is safe and what is not safe. It contains itself in one's own inner world, but not for the purpose of bringing out the riches of the inner world so as to spread them out as is the case with positive contraction, but rather in a refusal to move, reach, love, trust, and give out.

Contraction in its positive form has a beautiful, beautiful meaning. It is an in-gathering of all the forces. What has occurred in the expanded state is being gathered back into the self. It is being digested, assimilated. It means reaching into the depths of your infinite divine reality in order to bring out the treasures of the deepest aspects of the self.

The expanding outgoing movement brings out what has been collected and ripened in the positive contracted state. It is a meeting of two movements within the soul, simultaneously digesting and assimilating the former period and preparing the following one. The in-gathering movement in its positive manifestation bears no resemblance to the negative contraction.

As you know, there must be a momentary pause between every alteration of expansion and contraction. We call it the static principle for lack of a better word. **Static must not be thought of in the sense of stagnation.** It is static rather in the sense of allowing to rest, allowing the process to ripen so that after each contraction, that restful ripening phase must set in.

The Anatomy of Contraction PL 235

Exercise 2b:

Notice the principles of Expansion, Contraction, and Stasis in your everyday life, on the different levels of physical, mental, emotional, and spiritual activities. See if you can notice these principles in others. Use these observations as the focal point for your Daily Review for a week.

Where / how do the positive aspects of each principle manifest? What do these feel like?
What distortions do you become aware of? What do these feel like?

Week 3: The Dynamics of Resistance

Resistance to movement => fear of death

There is a misunderstanding connected to this which is a common misconception that 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 you 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 have not 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 would read: *"If I stop movement, time will stand still and I will stay in the same position."*

Your semi-conscious fear of movement translates into the message, *"If I move, what will come will be worse. So I had better stay where I am."*

Challenge this message that comes out from a corner of your hidden being. Challenge it and replace it with the truth that, as a result of your total giving and commitment to the movement of your innermost being, of your path, you can rightfully claim the universe's abundance.

Letting go is giving. Movement is therefore a substantial part of love and trust. Do you not notice that when you are in an ungenerous state of mind, you cannot receive anything, even if it is right at your doorstep ready to enrich you? You do not perceive it, or if you do, you misunderstand it and miss out on it, and so it passes you by. Yet it is so eager to enrich you. For that is the nature of the universe.

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. If you cannot perceive it at all as a possibility, you cannot experience it. So you must have at least some inkling of it; then what will come will be even better and richer. It will always be better than your imagination, but your imagination must in some way keep pace and in some way open its buds so that more can come to fill in.

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Exercise 3a: We instinctively stop breathing, or breathe as slowly and quietly as possible, when we feel threatened. The body often reacts seconds before our mind is aware of 'danger'. Make a special effort to notice your breathing patterns for a day or two.

Whenever you are surprised, stressed, or upset, notice your breath pattern in that moment.

Notice how many threats your body perceives in a day. Become aware of when you hold your breath. What was the trigger -- a sudden motion as you cross a street, an interruption that creates uncertainty, forgetting something important, the perception of a confrontation or challenge?

The deeper resistance to movement

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.

Imagine a train ride in which you want to experience a place you have not been in yet, but will not allow the train to move into it. 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 wonder and become discouraged why you do not grow faster, why you do not succeed in resolving problems more effectively, more fully, more deeply, more speedily. And you do not want to see that, at the same time, 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 may be an attitude or a defense or a familiar behavior pattern, a way of reacting, a personality trait. Whatever it is, it 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 here. It applies to many levels and to many expressions of your life. You always think you are safe and richer if you hold it back. 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 absolutely impossible.

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Exercise 3b:

1. Pick one thing on my wish list.
2. Decide today to do one thing that will get me closer to making that one thing a reality and further away from regret.
3. Do that one thing.
4. Repeat tomorrow.
5. Wake up in a year with fewer regrets.

The problem with this process is that it's too simple. It lacks all the theatrics and drama of the hero's journey. *And it works* Carl Richards [6 Steps to Turn Wishes into Reality](#) NY Times

Resistance as Distrust

Now of course you do not want to let go and give up this holding because you do not trust. But you cannot have an attitude toward life or other people that differs from your own deepest, most hidden suspicions about yourself.

In many ways you may be a loving and giving person, but if the part of you that is not so remains unrecognized, you may inwardly accuse yourself of much more than you deserve because you make that stingy ungenerous part of you your whole reality.

Therefore you must distrust the universe. You cannot believe differently. You must assume that the universe is no different: ungenerous, stingy, withholding, hoarding, tight, ungenerous, leaving you poor. You expect from it the same as what you sense yourself to be: just as rejecting, unloving, ungenerous, overly cautious.

Into such a universe you cannot wish to move freely and trustingly; you cannot wish to release your bounty into such a projected universe.

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Resistance as Greed

There is always the greed: *"If I leave behind this thing, this state, this hour, this experience, I will lose something irreplaceable, and 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."*

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 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 giving, it is a form of giving. You need to let go of this in order to go there. Then you can visualize how each state you leave behind brings you into a better one.

The intent to let go, even of this so much improved state, in order to attain a still so 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.

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Resistance as Denial

There is one more aspect about the dynamics of movement that I should like to mention.

When the organic movement is being denied, an imbalance often accrues. The movement denied, where it is appropriate and part of the growing organism, seeks an outlet and then manifests as a compulsion to move where this is not appropriate and organic.

For example, a person rigidly holds on to a defensive, obsolete attitude, does not want to give it up, let it go, and he stagnates inwardly as a result of it. Consequently a compulsive restlessness may develop that may manifest as an inability to be still, to be totally "there," to follow through with anything, to have perseverance. **Such an individual may then begin many things and never finish**, or be unable to endure staying in the same place. A compulsive restlessness may make him travel all over the earth, looking for a new place outwardly.

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Exercise 3c: Meditation

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. And now let all of you speak in unison these words:

*"I commit myself to the will of God,
I give my heart and soul to God,
I deserve the best in life,
I serve to the best cause of life,
I am a blessed manifestation of God."*

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Week 4: More Aliveness = More Movement

Whatever is alive moves. 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, along with the spirit that is alive. It has withdrawn from the shell.

Even the "dead" objects, as they seem to you, contain movement. Only, at this level of aliveness, movement occurs at a different vibratory rate that is not perceptible to you. The frequency of the vibratory function is so slowed down that the movement is imperceptible from your vantage point.

We are speaking here of degrees of aliveness, which brings us to the obvious conclusion that **the more aliveness exists, the more movement must exist**. This 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. A human being who is in a state of movement may not always move outwardly, but his movement is being felt even at periods of outer rest and quietude. The movement is being felt in the joyousness, aliveness, the ability to change, the flexibility, the ever pulsating nature of the whole organism.

By the same token, **you may have outer movement and inner "deadness,"** or relative deadness, and vice versa. Movement exists on all levels, and some levels may be in a healthy state of movement while others are not. It is then often the case that an overcompensation occurs on the level where movement is not being resisted.

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Exercise 4a:

Make a list of any areas in your life where you can sense an inner 'deadness'. See if you can find your inner resistance to life for these re: fear of death, the fear of losing something if you embrace movement, distrust of the universe and / or of yourself, greed, or denial.

Notice where, when, or how you feel most "alive" = joyous and fulfilled. How are your attitudes in these areas different from the areas that experience "deadness"?

Explore and experiment. What can the more alive areas share with those in resistance?

Movement = an innate expression of life

Let us look at movement in terms of evolution, of development in the life of the individual. This almost always applies to a specific attitude they have toward their own path. Outer journeys and travels are merely symbolic representations and messages to be applied to the inner life.

In strictly human terms, on the physical level, you can see this clearly in the cycles of a human entity. As a child grows older, more abilities emerge to make more new experience accessible. The older the child grows, the more independent he becomes. He 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 is a very normal phenomenon on the physical level of your life. Yet it is widely denied that the inner reality follows identical rules and laws. If these 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 he has literally outgrown. It is as if you were to force an adult into the circumstances of an infant. This would be incongruous, perverse, and confining, to say the least.

But this is what humanity unwittingly does. To a very large extent, inner movement is being stopped, hence a sense of futility and a fear of missing out on life is created. As a result of recognizing resistance, the conscious personality always has the possibility and the choice to overcome it.

If you confine yourself to a state you have outgrown and you 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.

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Exercise 4b:

Practice being honest about your feelings. When you become aware of any unconscious emotional reactions, blame, or judgments that you mistook for real feelings, or for not being aware of hidden agendas and/or forcing currents, admit this **to yourself**.

Apologize to yourself for any hesitation in being honest.

See if you can figure out what you were afraid of finding out or exposing.

The Dynamics of Movement

Look carefully, my dearest ones, at whatever part is still stagnant in you or whoever in you still feels, "*I would like to move more on my path, in my development, so why am I stuck?*" This 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 is an impossibility, my friends, physically, mentally, emotionally, and spiritually. It is a contradiction in terms. And just as you need trust for the positive intentionality to take root and flower and give it time to sprout, so must you have patience and trust for the letting go process, so that the moment "in-between" -- between the 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.

You must learn this trust: to let this go in order to go there. This is **an inner movement** you can observe in yourself. You can practice it in your visualization in exactly the areas you find most resistant. This is very important for you, my friends.

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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