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DYNAMICS OF MOVEMENT AND RESISTANCE TO ITS NATURE

Beloved friends, blessed be everyone of you. Let the love and truth pouring forth permeate your whole being. Before discussing the topic of this lecture, I would like to give you a picture, a sense of where and how these lectures are coming to you.

In our world of spirit and truth, there are certain high points, very concentrated focal points, whose task it is to connect with the three-dimensional world, wherever this is possible. These connections, as I have often indicated, consist of many entities of very different talents and specialties. The nuclear points in our sphere of consciousness are in constant communication -- directly and indirectly -- with your personal paths, with your guides and guardians, those entities who are closer to you and surround you. We also focus on the overall needs, the phase to be worked through, of the total path. All your individual paths create one entity, one wholeness. This is why a lecture can be the answer for so many of you. Many individuals with different needs and problems, who have started this work at different times and find themselves in different phases, can all receive what they need right now. From the human point of view this seems impossible, but from our vantage point it is not. Nevertheless, in order to find this one common point serving everyone, a great deal of work needs to be accomplished first in our world.

You come here together in a specific relationship. No matter how different you may be, you have one thing in common, and this is the most important thing of all: your commitment to growing, changing, moving, expanding to the point of investing all of your being and fully paying the price. The fact that this commitment already exists stems from a certain level of development that you all have in common, no matter how the outer manifestation may vary.

This is why any given lecture fulfills the need of all of you, even though some of you may not deeply connect with the topic for another year or two. 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, human concepts, terminology and language. That is not an easy task. We have experts. Yes, this may seem strange to you, but it is not so strange, for whatever you have on your earth sphere is but a minute representation of what exists in our world.

The topic of tonight's lecture, as I have announced, will be the dynamics of movement, the nature of movement, and the nature of the resistance to movement. You all have noticed on your path, each in your own way, that in spite of the ever-awakening and ever stronger urge to change, to grow, to expand, there is another aspect in you. That is the resistance to move. You have made many recognitions in this regard. You have found many misconceptions, personal and general, that create this resistance to movement.

Let me first speak about the nature of movement in cosmic terms. I have said before that whatever is alive moves. You see this right in your own sphere. You see that anything that is alive is in movement. Even when it is still, it is in movement. Breath is movement, the bloodstream is in movement, the heartbeat is a continuous movement. But when a body is dead, the movement has gone from it. The spirit that is alive has withdrawn from the shell.

An inanimate object is motionless. Since there is nothing in the universe that does not contain life, even the "dead" objects, as they seem to you, contain movement, except that at this level of awareness, movement has a different vibratory rate. The frequency of the vibratory function is so slowed down that the movement is imperceptible from your vantage point. Viewing the universe in terms of degrees of aliveness brings us to the obvious conclusion that the more aliveness exists, the more movement must exist. The movement can be subtle, it can be on an inner plane, it may not be observable from the outside, but it can still be very strong, alive and vigorous. I am not speaking of the movement inherent in inanimate objects. I am speaking of the organism that is alive from your point of view. A tree is still, its movement imperceptible when you look at it. Nevertheless its inner movement is intense.

A human being who is in a state of movement may not always move outwardly. But even at periods of outer rest and quietude, the movement is being felt in the joyousness, aliveness, ability to change, flexibility, and ever-pulsating nature of the whole organism. By the same token, you may have outer movement and inner "deadness," or relative deadness. Movement exists on all levels, and some levels may be in a healthy state of movement, while others are not. In such a case an overcompensation can occur on the level where movement is not being resisted.

Movement is an innate expression of life. Let us look at movement in terms of evolution, of development in the life of the individual. In another lecture, in a different context, I used the symbolic analogy of a person's life being like a train journey. This is why people often dream of being on a train, missing trains, and so on. The dream almost always applies to a specific attitude they have toward their own path. When you move according to the rhythm of your innate nature and plan, there will be harmony, and your train -- the train of your thoughts, the train of your energy system, the train of your whole being and direction -- will move forward and go through stages that constantly change. When this process is harmonious, each psychic space your inner train reaches is an expansion, a deeper and wider expression of divine life, and therefore of joy, fulfillment, freedom and happiness.

I have also encouraged you to imagine expanding your space, transcending the narrow circumference that some of you feel content with, or believe yourself safe in, though you also feel stagnation. You feel you are missing out on your potential to realize more of divine life, self-expression, creative living, the unfoldment of what is innately in you. This requires the courage to move ahead into what at first appears to be an unknown space. As your earth train moves through one country toward another -- toward an environment that is unfamiliar -- you may feel temporarily anxious. But the healthier you are, the more you trust, the more joyful is your anticipation and confidence in yourself to make this new area familiar. As you become accustomed and acclimatized to the new environment, your safety expands into a greater sphere of self-expression. You have made more of the foreign territory your own; you see more, you comprehend more. You now

inhabit more of the space available on your earth. You have created more home ground for yourself.

In your inner life this 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 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 is the movement of all life.

In strictly human terms, on the physical level you can see this clearly 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. The little entity has now discovered a new part of the world and has made it his or her own. As the child grows older, more abilities emerge to make more new experience accessible. The older the child grows, the more independent he or she becomes. The child gains more experience and therefore more fulfillment.

The fully adult person has reached a freedom and a range of experience that no child could ever possess. This 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 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 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. This results in a sense of futility and fear of missing out on life.

When the new-age education will spread and deepen in your world, all these matters will be very important topics. Human beings will grow up with an understanding of these processes and will become aware of the need to expand. They will encourage the movement inwardly, will recognize the resistance to it, understand the nature of the resistance, and know how to overcome it. As a result of recognizing the 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 stay static, your sense of missing out will create a fear of death. This is a very familiar fear. However, no person who lives his life totally and fully according to his potentials will fear death.

A common misconception contributes to the resistance to movement. Since movement in your life is also the passage of time, movement brings you closer toward the end of your physical life. You resist the movement with the irrational idea that you thereby halt time and prevent your death. Yet you would not fear death if you would move and live fully. So we have a vicious circle here: because you fear the movement and stop the movement, you miss out on life. Deep inside of you a voice says, "When your time comes and you leave your body behind, you will not have done

what you could have done and what you could do right now to fulfill yourself and your life." The misunderstood and mistranslated message of this sense of futility creates on the conscious level the fear of death. The irrational meaning of the fear would read: "If I stop movement, time will stand still and I will stay in the same position."

But this is only one, and actually a quite superficial aspect of the resistance to movement. There is a deeper and more important one, 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 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 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. It applies to many levels and to many expressions of your life. Whatever it 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. 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.

You do not want to let go and give up this holding because you do not trust. My beloved friends, you already know you cannot have an attitude toward life or other people that differs from your own deepest, most hidden suspicions about yourself. You may consciously manage to deny and ignore the fact that you hold and do not wish to give, that you are ungenerous and, at least in that respect, 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 remains unrecognized, you may inwardly accuse yourself of much more than is warranted, because you make that stingy ungiving part of you your whole reality.

Therefore you must distrust the universe. You must assume that the universe is no different: ungiving, stingy, withholding, hoarding, tight, ungenerous, leaving you poor. You expect from it exactly what you sense yourself to be: just as rejecting, unloving, ungenerous, over-cautions. The suspicion which you project 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. No wonder you want to stay in a confined, narrow, fenced-in place, in which you feel trapped and are unhappy, but which you nevertheless refuse to leave behind.

The greedy thought is: "If I leave behind this thing, this state, this hour, this experience, I will lose something irreplaceable. I do not want to let go of anything. I want to hoard it all. I want to experience the next hour, but I do not want to let go of this hour. I want to receive love, but I do not want to pour out my heart." Your hands are clutched symbolically, as it were. Therefore the next experience cannot come. 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 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 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, you have to meditate, to claim and feel into yourself actively. The intent to let go, even of this improved state, in order to attain a much better state, must not be confused with greed. It is not a greedy, impatient attitude I advocate here. It is rather a deep inner knowing of the infinite nature of life, the infinite expansion that is every living being's destiny.

When you observe your negative visualization -- it exists at first only on an unconscious level and later perhaps on a semi-conscious level -- you will see that your fear of movement translates into the message, "If I move, what will come will be worse. So I better stay where I am." Challenge this message that comes 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 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 becomes one and the same. 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 is right at your doorstep, ready to enrich you. You do not perceive it, or if you do, you misunderstand and miss out on it and it passes you by. Yet the universe is so eager to enrich you, for that is its nature.

Everything that is -- within and without -- is the richest stuff of life. Every particle contains every conceivable possibility of the richest experience you can imagine -- or much, much more than you can imagine. Even your imagination must expand and grow on your journey, on your path of moving. As everything grows and moves, so your capacity to visualize and expand your range of personal fulfillment and happiness and enrichment must also grow. What you cannot perceive as a possibility, you cannot experience. You must have at least some inkling of what will come, and then it will be even better and richer than your imagination. Your imagination must somehow open its buds, must flower, so that more can come to fruition.

Look carefully, my dearest ones, at whatever part is still stagnant in you, still feels, "I would like to move more on my path, in my development, so why am I stuck?" This 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. Just as you need to trust and give time for the positive intentionality to take root and flower, so must you have patience and trust for the letting-go process. Then "the moment in-between" -- between letting go of the old and the unfoldment of the new experience or state of consciousness -- becomes in itself a joyous experience. A journey can be very joyous while you are in the process of moving. Again, the train ride can be a useful analogy.

Imagine stepping into a train. It leaves the station. There is an interim period before you arrive at your destination. In this period you are in a sort of no-man's land. You have left the old place and are not yet in a new place. You are on your journey to the next stop. There 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, you can never arrive. And even if you do let it leave, but are full of apprehension, fear and distrust, chances are you will not enjoy the ride, nor will you be able to appreciate all the wonderful new experiences awaiting you. You are too cramped up in blindness and fear.

You must learn to trust -- to let this go in order to go there. This is an inner movement you can observe in yourself. You can practice it in your visualization in exactly the areas you find most resistant. This is very important for you, my friends. If you use this message and apply it, you can very easily make the decision again and again: "I will let go and move ahead inwardly in my state of consciousness, in my attitude, in my approach to life, in my value system, in my thought processes, in the feelings with which I respond to my experiences."

You will find in your pathwork, with your helper, where this new attitude needs to be applied most urgently. Find the specific areas where you can practice this. 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 this movement may create a temporary turmoil, the result of negative accumulation that has never been allowed to move. But sooner or later it will fall into an orderly new state that will give you a harmony, peace, joy and richness that you never believed possible -- generally and specifically in the areas that gave you trouble for so long.

Practice the courage and faith to go into a new space with a vision to expand your life, to deepen the range of your experiences. More energy and spiritual life blood will go into this movement and will make it an even more blessed event than the movements you have already allowed.

I should like to mention one more aspect about the dynamics of movement. When the organic movement is appropriate and part of the growing organism, and is denied, an imbalance often accrues. The denied movement seeks an outlet and then 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, and stagnates inwardly as a result of it. Consequently 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, or be unable to endure staying in the same place. A compulsive restlessness may make him or her travel all over the earth, looking for a new place outwardly.

Now, my dearest friends, let us relax. Let go, center into yourselves, become very quiet. Feel the powerful blessing that is here. Visualize that this powerful force can aid every one of you in your commitment. Now let all of you speak in unison these words:

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

[Every one of these sentences was repeated in unison by the 130 or so people present. The energy was the strongest yet experienced at these meetings.]

Beloved friends, strong transmuting forces have now been released by you in unison. The blessings given and created and received will further permeate your life and your task. Go in peace.

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