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

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Greetings,

my very beloved friends.

Again we are gathered together
to exchange

• through my giving to you
  where
  the need is greatest and

• through your receiving
  where
  your need is greatest.

You thus [i.e., By your receiving where your need is greatest you]
  fulfill
  a universal need.

This universal need [i.e., This universal need that you fulfill by your receiving where your need is greatest]
  is the constant movement
toward expansion.
All organisms in the universe move toward an expansion, which follows the seedplan within the organism.

What is the seedplan?

It [i.e., The seedplan within the organism] is truly allowing Divine Substance to infiltrate all that is.

And that substance [i.e., And that Divine Substance infiltrating all that is] is never static.

It [i.e., That Divine Substance infiltrating all that is] contains limitless possibilities for
- being,
- expression and
- creative manifestation – literally limitless ways of
- joyousness,
- ecstasy and
- wisdom,

to such an extent that it [i.e., that the Divine Substance infiltrating all that is] cannot even be put into human language.

Wherever this movement [i.e., Wherever this movement of the Divine Substance toward expansion following the seedplan of the organism] is stopped, a break in
- consciousness and
- energy
occurs.
On the human level of development
this break [i.e., This break in consciousness and energy that occurs on the human level of development wherever the movement of the Divine Substance toward expansion following the seedplan of the human is stopped] occurs, for example, with death.

But death
is only a break [i.e., death is a break in consciousness and energy only on the manifest level].

- Consciousness and
- energy are resumed, as it were, on another level, just as sleep involves
  - a break in consciousness on one level,
  but
  - continuing consciousness on another level.

So the break [i.e., the break in consciousness that occurs in sleep and death] is
  - illusory – it occurs only on the manifest level –
  as
  - the fear of movement [i.e., as the fear of movement is illusory].

Movement toward expansion implies
a willingness to change.

And this [i.e., And this willingness to change] is what we are concerned with at this juncture on your path.
You all know that there is a countermovement [i.e., a countermovement against change] in the human soul, and that [i.e., and that countermovement against change in the human soul] is the fear of change.

Many of you are quite capable of connecting with
- the fear of change.

It is [i.e., In addition to connecting with the fear of change that resists change, it is] equally important to connect with
- the deeper movement of your soul toward change.

Fuller self-expression means change.

If there is no change, there cannot be self-expression.

Let us take this phenomenon first purely on the physical level, so as to demonstrate the principle.

A physical organism goes through constant
- phases and
- periods of change.
That change [i.e., That change in a physical organism] may at first be so
• subtle and
• gradual
  that it is
  • hardly noticeable,
but
• cumulatively
  it becomes
  • very noticeable indeed.

Consider the drastic change of
• an infant
growing into
• childhood,
then into
• adolescence,
and later into
• adulthood.

Think of how
• the physical organs,
• the body,
• the whole appearance change
  from
  • infant
to
  • child
to
  • adolescent
to
  • adult
to
  • old age,
after which
  a further metamorphosis beyond human vision takes place.
So there are
cycles of change
that, if hindered,
result in
• atrophy
and
finally in
• death.

Let us suppose you put a
human organism
into such a constricted space
that
its further organic movements [i.e., its further physical movements] are hindered.

It is easy to imagine
how this [i.e., how putting a human organism into such a constricted space that its further organic physical movements are hindered] would affect the organism:

it [i.e., a human organism being put into a space so constricted that its further organic physical movements are hindered]

would be
destructive
to life.

It [i.e., The situation that the LIFE of a human’s PHYSICAL organism that is put into a space so constricted that its further movements are hindered is destroyed]
is no different with [the situation with the life of]
the
• psychic
  organism,
the
• spiritual
  organism,
the
• mental and
• emotional
  organism.
Yet
human consciousness
contains a mass-image
of ancient origin,
deeply embedded in the psyche.

This mass-image
says that
change
is to be
feared.

This image [i.e., This mass-image in the human psyche
that says change is to be feared]
creates a condition [i.e., a creates a condition preventing natural expansion]
in the human psyche,
similar to
a physical restriction,
that prevents
the human organism
from its natural expansion [i.e., from its natural
physical expansion and growth].

The space
provided by the image [i.e., by the mass-image that change is to be feared]
is so narrow
that the
natural expansive movement [i.e., that the natural expansive
movement of the human psyche]
cannot occur.

The belief
that this mass-image perpetuates
is that
only
an unchanging condition
is secure.
Now, my friends,

this mass-image [i.e., this mass-image that change is to be feared and the resulting belief that only an unchanging condition is secure]

is

• extremely strong and
• so profound in its effect
  that it is indeed responsible for
  the creation of death.

For

you experience life
  according to
  your conviction.

I have mentioned this principle [i.e., this principle that you experience life according to your conviction]

many, many times
  throughout the years of our contact,
but still
  it is frequently overlooked.

The tendency remains
  to view the world
  • in reverse, or
  • upside down:

  you take certain phenomena
    as if they were inevitable,
    and then you see
    their cause [i.e., their cause, which is actually your conviction that these certain phenomena are inevitable,]

as

the effect [i.e., the effect being that these certain phenomena indeed happen, thus “proving” that your conviction that these phenomena are inevitable is in fact correct].
In other words,
you continue to see
death
as
• an unknown phenomenon,
• an inevitable fact,
and you conclude
that your
fear of death
stems from
this unknown state.

In reality,
your fear of death
is the effect of
your belief
that
change
• leads into
  the unknown and
• must therefore
  be feared.

The unknown
is thus viewed
as something
• negative and
• fearsome.
If you believe change to be fearsome, you will
- atrophy
  - spiritual and
  - psychic
  musculature
  of your system,

and
- box yourself
  into a state of
  - non-movement and
  - non-expansion
  in which
    you hardly breathe
    in order to
    prevent
    change.

And that is
- literally, to some varying degree,
  the human condition.

So it is
- extremely important
  that you, my friends,
    who are
    the pioneers of the New Age,
    create
    the new consciousness within you
    that
    - does not fear
      change,
    that
    - trusts
      change
      as a
      - completely natural and
      - desirable
      phenomenon.
If you examine your consciousness you will always find, in one way or another, a blind reaction that expresses the belief that to be safe, you must not move.

Trust in life is just the opposite [i.e., opposite to the belief that to be safe you must not move].

You need to begin
• deliberately,
• intentionally and
• consciously to conceive of change as a
• desirable and
• joyful movement in which you can further realize joyous experience.
• **Remember**
  
  these words [i.e., Remember these words: “You need to begin deliberately, intentionally, and consciously to conceive of CHANGE as a DESIRABLE and JOYFUL MOVEMENT in which you can further REALIZE JOYOUS EXPERIENCE.”]

  and

  • indelibly imprint them
    upon your soul substance.

When you do,

you will no longer

halt the natural movement

to follow your fuller self-expression into

  more
  • inner unity and
  • wholeness,

  more
  • peace,
  • joy, and
  • creativity.

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**Time itself**

is an illusion

that, as I stated recently,

stems from

the ongoing movement

of all that is alive.

**Time**

stems also

from the belief

that you must

• avoid
  the future and
• hold on to
  the past

to continue existing.
It [i.e., The belief that you must avoid the future and hold on to the past to continue existing]

is the innate false belief of all humankind.

Only when you alter this belief with
• courage and
• faith
will the manifestations of
• time and
• death change.

It always requires
• courage,
• the taking of an apparent risk, to believe in something
• new and
• positive.

By allowing yourself to flow with the movement of life, you will increasingly, within your lifetime, expand your positive experience of life.
As you thus [i.e., As you, by expanding your positive experience of life,]
gain trust in
the universe
in which you
• dwell and
• operate as an integral part,
so will you
trust
that
what
now
seems
mysterious –
although it may actually
be mysterious
by virtue of being
• unknown and
• new –
does not threaten you.

Imagine
a life
in which there is
no fear of death.

How would you live?

If you are a
• highly developed
• conscious, and
• God-expressing
individual,
nor fear of death
would mean
• unending joy,
• a fearless existence
  in which
  you bring
  your innate divine potentials
to ever greater expression.
But
if you
  • are still half asleep
  and therefore
  • fear
    • universal life, or
    • expansion into
      universal life,
then
  absence of
  the fear of death
  would perhaps
  make you even
  • lazier and
  • less motivated to
    • move,
    • develop, and
    • experience.

Now, I am not saying
  that the fear of death
  is given
    [in order] to manipulate you
    into further initiative.

But I say to you
  that the fear of death
  that
  you
  have created
  through
  your fear of
    • moving and
    • changing
  can also become
    its own medicine.

It [i.e., Your fear of death]
  then [i.e., then, when it becomes its own medicine,]
works for you
  in a self-healing way.
I have explained this before
as one of the
most remarkable manifestations of
the benign nature of creation:

the evil
  • unwittingly or
  • wittingly
created by individual entities
becomes the very agent
with which
evil heals itself.

All
  • self-produced errors
and
  • their resultant
    • fear,
    • suffering, and
    • negativity
  can, if you so choose,
    become
    your means
of coming out of that state.

As you
  • grow
and
  • overcome
    your distrust
    of change,
you will
no longer prohibit yourself
from
  • changing and
  • expanding.
Then [i.e., As you grow and overcome your distrust of change] you will experience
• the universe and
• life
  as intensely
  • trustworthy,
  • desirable
  • beautiful, and
  • secure.

What you feared in the tomorrow will have become a joyous today.

Therefore, what is behind the curtain of so-called death need not be
• feared, even if it is
  • unknown.

Other life experiences that lay once in • the unknown future have now become
• a joyous present.

Consequently, you will now also trust the unknown future.
As you cease fearing future death, this new attitude \[i.e., \text{this new attitude of trusting the benign nature of the universe and fearing neither the unknown nor change, including death}\] becomes more known in your
- innermost being,
in your
- intuitive perception.

So as you grow, my friends, not only
- do you become whole and acclimated to intense joyous self-expression,
but [also]
- you completely lose the fear of changing;
- you visualize change as the most
  - positive,
  - desirable state possible.
You may not even know exactly how joyous the tomorrow can be, but your attitude [i.e., your attitude, your visualization, your emotional climate] is one of:
- trust and
- the desire
  - to move into change,
  - to experience yourself in a
    - new and
    - different way
      - that is forever more desirable,
      - more alive,
      - more fascinating.

And, as the threat of tomorrow is taken away by your new attitude, even though tomorrow is not known as yet, you intuitively experience your soul's nonthreatening aliveness, which transcends your physical existence.
And thus your fear of death is eliminated as • you realize your God-nature, and • you do not block the change which is joyfully waiting within every one of your cells, • physical as well as • psychic.

So I say to you, my beloved friends, do not halt the movement that is the expression of life. Confidently allow it [i.e., Confidently allow the movement or change that is the expression of life] to unfold, for nothing but good can come from it [i.e., nothing but good can come from change or the movement that is the expression of life] if you visualize it [i.e., if you visualize the change or movement that is the expression of life] as good.
But
    if you visualize
    change [i.e., If you visualize change or movement
    that is the expression of life]
    as bad,
    that very idea [i.e., that very idea that change or movement that is
    the expression of life is bad]
    must bring about
    bad effects.

So begin to visualize
your change
    as
    • good,
    as
    • joyful and
    • secure.

To those of you
who
    fully
    • welcome and
    • encourage
    this movement,
    I say:

    you already
    begin to overcome death.

It is
not only
that
the fearsome unknown
ceases to be
fearsome and
that
you
    begin to trust it [i.e., that you begin to trust the unknown]
and therefore eventually
    • will intuitively perceive
        what you now
cannot even imagine.
You also
begin to overcome death
in a more direct sense.

And about this
I would like now to speak,
for
• it is a concept
  I have not touched upon before, and
• it is time for you to
  • comprehend it and
  • take it into your consciousness.

In this work [i.e., in this Pathwork work],
reincarnation is
• discussed and
• taken for granted.

There are many theories about it [i.e., about reincarnation].

As you know, I am usually
quite reluctant to speak about
• past or
• future
  lives.

But there is
one phenomenon
• that I would like to discuss here and
• that is usually
  • neglected or
  • denied
  in spiritual teachings:

  A person who is truly on a path
  of accelerated development
  • can,
    and frequently
  • does,
    literally
  reincarnate
    in the same lifetime.
As I have explained, you plan a life task for yourself before incarnation.

With the aid of spiritual advisers, you
• plan a
  • certain environment and
  • certain conditions, and
• set
  • certain goals of fulfillment as a task for yourself.

Many, many human beings barely fulfill this task; many
• leave physical existence with the task unfulfilled and
• must return in a new embodiment to try again, perhaps under different conditions.

This you know.

This I have discussed.
But
- another,
- quite different phenomenon is possible.

And that is when a human being
- fulfills the task and
- is ready to take on a further task that would ordinarily await a new embodiment, after the person has spent some so-called time not in the body.

On an accelerated path, a new incarnation can be undertaken without
- leaving the old body behind and
- creating a new incarnation.

Thus, a
- laborious change and
- break in consciousness can be bypassed if the personality is truly devoted to give all of itself
  - to its own expansion and
  - to fulfilling a seedplan that ordinarily would be activated only in a new incarnation.

It [i.e., Fulfilling a seedplan that ordinarily would be activated only in a new incarnation] can be done within the same life span.
• The life
  that would be terminated earlier
can be extended,
and
• the new seedplan
can
  • be "taken out"
  and
  • become the task
  within
  this
  life span.

Or,
• a life
  that might have continued
  in certain circumstances –
  according to the old seedplan –
  completely changes
  in
  • feelings,
  • expressions,
  • experiences,
  • environment, and
  • task.

• New talents
  may
  manifest,
and
• old ones
  may
  be expressed differently.

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A path such as this one you have chosen  [i.e., A path such as pathwork]
is indeed
a very
• rare and
• intense
one.
Some of you may already connect intuitively with a complete change in your life experience, so that other potentialities that would have remained dormant in the incarnation you were born into can now come to the fore.

With less development, these potentialities would remain to be expressed only in a future lifetime.

This change [i.e., This complete change in your life experience so that other potentialities can now come to the fore] is a wonderful occurrence.

It [i.e., This complete change in your life experience so that other potentialities can now come to the fore] is an acceleration of the organic movement.

And in this extended period of energetic influx of the Christ consciousness, there are more individuals opening themselves to this change.
When you do not shrink from it [i.e., When you do not shrink from this change that is now possible in this extended period of energetic influx of the Christ consciousness],

when you
• trust it and
• go with it [i.e., When you trust and go with this change that is now possible in this extended period of energetic influx of the Christ consciousness],

you can indeed bring forth a second incarnation within one embodiment.

I suggest that you practice
• active meditation and
• visualization in which you trust change as the most desirable, positive, brilliant, and joyful phenomenon, which you want to
  • go with and
  • not stem against.
A further suggestion has to do with the familiar.

You feel safe
   in a
      • familiar territory,
even though this territory [i.e., this familiar territory] may actually be less safe than the • unfamiliar one.

So you frequently remain in a
   • constricted and • confined circumference to avoid the imagined danger of the unfamiliar.

Living a full life always means
   • stepping beyond the old fences and • making new territory your own familiar ground, in which you soon feel as comfortable as in the old.
Realizing yourself
means
feeling comfortable
in a new self-expression.

That is the task.

And only
the first few whiffs
of the new experience
are unfamiliar.

Soon
• the new
becomes
• the familiar,
and
you expand
your circumference;
you expand
the territory
for your psychic "at-homeness"
until finally
• all the universe
and
• all states of consciousness
are
• truly your own,
• intensely familiar.

Then
you are
one
with
the universe.
Now, are there any questions about this topic?

**QUESTION:**
The concept of
   reincarnation in the same life
   is
   very
   • moving,
   very
   • touching.

What I want to ask you is,
in such a process,
is the person aware of it [i.e., aware of reincarnation in the same life]?

Are there any
physical signs?

Does it occur
in
   • sleep or
   in
   • a waking state?

**ANSWER:**
The change [i.e., The change going on in an individual who is experiencing
a reincarnation in the same life he or she is currently in]
occurs
   gradually
   on the
   outer level and
may
   not be
   immediately
   sensed by the individual.

But there is
   definitely
   a change.
It [i.e., The change that occurs in the individual going through a reincarnation in the same life he or she is currently in] is instigated by the soul in the spirit world during sleep when discussions with spiritual advisers always take place when a person is on a developmental path.

So change is • discussed and • planned on another level of reality.

On the • manifest, • physical level, you may experience it [i.e., you may experience the change] first as a gradual change of • attitudes, • interests, • activities, • environment, or • expression.

Later on, retrospectively, you see that your life has become very different.

But the difference is realized not • abruptly but • gradually.
Sometimes
a deep crisis
indicates the changeover [i.e., the changeover that occurs in the individual going through a reincarnation in the same life he or she is currently in],
but this crisis
is
in principle
no different from
physical
• death
and
• rebirth.

There, too,
are often crises
for those who are still in
a dim state of consciousness.

It [i.e., Going through a reincarnation in the same life the individual is currently in] is of course
less traumatic [i.e., less traumatic than physical death and rebirth]
in one way,
in that
there is
no cut in consciousness
that then must be regained
through laborious search.

And that [i.e., And the fact that in reincarnation in the same life the individual is currently in there is no cut in consciousness that then must be regained through laborious search] is
the great advantage of
reincarnation in the same life.
QUESTION: In this type of reincarnation within the same life, do different aspects of the entity come forth?

ANSWER: Yes, aspects that were not called forth in the first incarnation of that lifetime.

New aspects may awaken that never have appeared in this lifetime.

On the other hand, aspects that were emphasized in the first incarnation may die down after the rebirth.

They [i.e., Some aspects that were emphasized in the first incarnation of the current lifetime but that die down after rebirth]

• are no longer of interest, they
  • no longer serve a purpose, so they are put aside.

This [i.e., The fact that some aspects that were emphasized in the first incarnation of the current lifetime but that die down after rebirth, aspects that are put aside because the are no longer of interest or serve a purpose]

is sometimes why a person completely changes his or her sphere of interest in the course of a spiritual path.
It [i.e., The fact that a person completely changes his or her sphere of interest in the course of a spiritual path] may not necessarily indicate an incarnatory process.

It [i.e., The fact that a person completely changes his or her sphere of interest in the course of a spiritual path] may also be that the person has veered off from his or her original plan, but later becomes sufficiently open to sense the deviation and thus changes course.

Also, the same talents and interests can reappear, perhaps having improved very much or having been directed into a different expression.

QUESTION:
Can you tell us why the influx of the new Christ consciousness energy has accelerated this process?

ANSWER:
Because the energy [i.e., Because the new Christ consciousness energy] is extremely strong.
The energy [i.e., This new Christ consciousness energy] expresses
the highest caliber
of
• consciousness,
of
• purity,
of
• love,
of
• development.

It [i.e., This new Christ consciousness energy] is of such high frequency
that it can be beneficially experienced only
by
• souls and
• personalities who are compatible with it.

Otherwise [i.e., For souls and personalities who are NOT compatible with it],
this same energy [i.e., this same new Christ consciousness energy] creates
• crisis –
• negative manifestations.

If you
• stem against it [i.e., If you stem against this new Christ consciousness energy],
if you
• fear its influx and
• contract against it,
it will appear
to be a negative force,
yet it is the
• highest,
• most potently
• beautiful,
• loving, and
• wise force.
This [i.e., This fact that the new Christ consciousness energy can appear to be a negative force and yet is in fact the highest, most potently beautiful, loving, and wise force]

shows again that
the same thing can be experienced in entirely different ways.

It [i.e., How something is experienced] depends on the • consciousness, on the • expectations and • outlook of the individual in question.

QUESTION:
Is it possible for two different aspects of the same entity to reincarnate in one lifetime simultaneously?

Two different personalities in two different bodies, being part of the same entity?
ANSWER:
My friends, if you look at it in a deeply truthful and realistic way:
everyone is an aspect of the same Entity.

That is the truth.

QUESTION:
Is it possible that fear of life is really a fear of dying and reincarnation within this life?

• The process of giving up the old and moving on to the new?
ANSWER:
Yes, that [i.e., that fear of life is really a fear of dying and reincarnation within this life, a fear of the process of giving up the old and moving on to the new] is what I said in this lecture.

Life is an
• intensely,
• constantly moving phenomenon.

Therefore it [Therefore life] is constantly changing.

Now, if
• change is feared,
then
• life is feared,
and naturally
• death is feared as well.

Death is only one aspect of life.

It [i.e., Death] must be feared as much as life.

They [i.e., Life and death] always go together.
• Change and movement mean constantly dying from an old state into a new one, but always taking aspects of the old along in new form.

One who completely accepts and embraces life cannot fear death, and vice versa [i.e., one who completely accepts and embraces death cannot fear life].

They [i.e., Life and death] are one and the same phenomenon; therefore, one and the same attitude must prevail about life, death, change, movement.
QUESTION:
Concerning my recent crisis,
   I have connected with what you said in this lecture,
   and I'd like to know
whether this [i.e., whether this recent crisis]
is actually
   a rebirth for me at this point?

ANSWER:
My dearest friends,
   all of you:
   this question [i.e., this question as to whether or not a particular crisis
is a rebirth]
   I will never answer.

It [i.e., Whether or not a particular crisis is a rebirth]
is something
you
   have to
   * know and
   * feel
   * within
and never need
   a confirmation
   from
   * without.
| 37 | **QUESTION:**  
|    | When you speak of  
|    | • change or  
|    | • the fear of change,  
|    | I seem to react differently [i.e., I do not seem to have the fear of change that you describe in this lecture].  
|    | I have always been  
|    | attracted to  
|    | change  
|    | and have always been  
|    | afraid of  
|    | static situations.  
|    | I see that  
|    | for me  
|    | this [i.e., I see that for me this attraction to change and fear of static situations]  
|    | is a way of  
|    | running away [i.e., a way of running away from situations].  
|    | Could you comment on this?  
| 38 | **ANSWER:**  
|    | This kind of  
|    | desire for change,  
|    | as you describe it,  
|    | is very often  
|    | the  
|    | misinterpreted  
|    | desire for the  
|    | • organic,  
|    | • real  
|    | inner change  
|    | that the personality  
|    | denies.  

Because you fear
  • real and
  • deep
change,
and because
  this fear [i.e., because this fear of real and deep change]
causes
  stagnation,
you
  seek change
  on a more superficial level
  as a substitute.

QUESTION:
During this lecture
  I had this image of
  another being,
  like me,
  existing beyond me,
  that
    • goes on and
    • doesn't die;
  it [i.e., this other being that is like me
  and that is existing beyond me]
  is eternal.

It [i.e., This other being that is like me
  and that is existing beyond me]
  is
  me eternal.
I felt
that it is my task
to link up with it [i.e., to link up with this other being that is like me,
that is existing beyond me, and that is “me eternal”].

I get an inkling
• of what it is,
and
• that
  the more
  • I get in touch with it,
  the more
  • I will become
    unified with it.

ANSWER:
Of course,
that [i.e., Of course, becoming unified with the “eternal me”]
is what it is all about.

The higher self
is always there, and
you
can always link up with it.

And when you do [i.e., And when you do link up with the higher self],
• take it seriously,
• do not push it aside [i.e., do not push this link-up with the higher self aside]as an illusion.

It [i.e., This link-up with the higher self]
is
• so real,

it [i.e., this link-up with the higher self]
is
• so beautiful.

It [i.e., This link-up with the higher self]
is
• life-sustaining.
All right, my
  • dearest and
  • beloved
  friends.

Perhaps all of you sense from tonight's topic
how much you
  • have
    • grown and
  • are
    • growing and
    • moving toward
      a new area in your
        inner universe,
          ready for
            • further self-expression,
          ready to
            • seek change
              as something to
                • cherish and
                • trust.

Visualize yourself
  that way [i.e., Visualize yourself as one growing and moving toward a new area
in your inner universe, as one ready for further self-expression,
as one ready to seek change as something to cherish and trust]
so that
  you can become
    more fully active
      as the carriers of this
        • new,
        • bright
          culture.
The new person coming to live and function in this new era is one who never fears change, who constantly is ready for change – not from fear or lack of commitment to the depth of what is now, but in full commitment, in peaceful "nowness" in which you give your fullest to whatever you are doing.

You intuitively sense the inner rhythm with which you harmoniously flow.

Thus, you no longer need the old outer structure in which what is right for you now must unquestioningly be right tomorrow or next year.
In your new-age community
you
• learn already, and
• will continue to see,
  that what is
    • right for
      • now
    • may still be
      • right
        • tomorrow,
      • but it may not be
        • right and
        • organic
          • the day after tomorrow.

And it [i.e., And what is right for now]
  may even change [i.e., change because it is not right]
    • tomorrow.

There are no rules.

Only your connectedness
with your
• greater reality,
with your
• higher self,
can make you aware of
  when such change
    • is true
  and
when it [i.e., when such change]
    • is an evasion.
As with everything else, so with change:
it [i.e., change] can occur in a
• divine,
• rhythmic way
  that is utterly organic,
or it [i.e., or change] can be a
• superficial substitute because
  the real change is avoided.

Only when you
• constantly look for connectedness with your highest wisdom and
• are committed to it [i.e., committed to your highest wisdom]
will you know
• when and
• how changed expressions are within the seedplan of a particular organism, whether
  • group or
  • individual, and
• when change
  • is desirable and
  • creative and
• furthers
  • your own self in concert with
  • the universe.
With this,
my very dearest ones,
I bless you once again.

• Love and
• gratitude
of the spiritual universe
is coming forth
to all of you
who give
of
yourself
to
yourself,
and thus
to
the greater venture.

Be blessed,
all of you!

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