

02 Pathwork Lecture #230 –1996 Edition
April 9, 1975

**THE UNIVERSALITY OF CHANGE --
REINCARNATIVE PROCESS IN THE SAME LIFE SPAN**

03 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 fulfill a universal need. This universal need is the constant movement toward expansion. All organisms in the universe move toward an expansion, which follows the seedplan within the organism.

04 What is the seedplan? It is truly allowing Divine Substance to infiltrate all that is. And that substance is never static. It contains limitless possibilities for being, expression and creative manifestation -- literally limitless ways of joyousness, ecstasy and wisdom, to such an extent that it cannot even be put into human language. Wherever this movement is stopped, a break in consciousness and energy occurs.

05 On the human level of development this break occurs, for example, with death. But death is only a break. 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 is as illusory -- it occurs only on the manifest level -- as the fear of movement.

06 Movement toward expansion implies a willingness to change. And this is what we are concerned with at this juncture on your path. You all know that there is a countermovement in the human soul, and that is the fear of change. Many of you are quite capable of connecting with the fear of 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.

07 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 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.

- 08** 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 are hindered. It is easy to imagine how this would affect the organism: it would be destructive to life.
- 09** It is no different with 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 creates a condition in the human psyche, similar to a physical restriction, that prevents the human organism from its natural expansion. The space provided by the image is so narrow that the natural expansive movement cannot occur.
- 10** The belief that this mass-image perpetuates is that only an unchanging condition is secure. Now, my friends, this mass-image 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 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 as the effect. 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.
- 11** If you believe change to be fearsome, you will atrophy the spiritual and psychic musculature of your system, and box yourself into a state of nonmovement and nonexpansion 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.
- 12** 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. 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 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.
- 13** 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 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 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.

14 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, no 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.

15 Now, I am not saying that the fear of death is given 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 then 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.

16 As you grow and overcome your distrust of change, you will no longer prohibit yourself from changing and expanding. Then 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.

17 As you cease fearing future death, this new attitude 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 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 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.

18 So I say to you, my beloved friends, do not halt the movement that is the expression of life. Confidently allow it to unfold, for nothing but good can come from

it if you visualize it as good. But if you visualize change as bad, that very idea must bring about bad effects. So begin to visualize your change as good, as joyful and secure.

19 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 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.

20 In this work, reincarnation is discussed and taken for granted. There are many theories about it. 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.

21 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 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 maybe expressed differently.

22 A path such as this one you have chosen 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.

23 This change is a wonderful occurrence. It 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, when you trust it and go with it, you can indeed bring forth a second incarnation within one embodiment.

24 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 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.

25 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? Are there any physical signs? Does it occur in sleep or in a waking state?

26 ANSWER: The change occurs gradually on the outer level and may not be immediately sensed by the individual. But there is definitely a change. It 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 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, but this crisis is in principle no different from physical death and rebirth. They, too, are often crises for those who are still in a dim state of consciousness. It is of course less traumatic in one way, in that there is no cut in consciousness that then must be regained through laborious search. And that is the great advantage of reincarnation in the same life.

27 QUESTION: In this type of reincarnation within the same life, do different aspects of the entity come forth?

28 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 are no longer of interest, they no longer serve a purpose, so they are put aside. This is sometimes why a person completely changes his or her sphere of interest in the course of a spiritual path. It may not necessarily indicate an incarnatory process.

It 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.

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

30 ANSWER: Because the energy is extremely strong. The energy expresses the highest caliber of consciousness, of purity, of love, of development. It is of such high frequency that it can be beneficially experienced only by souls and personalities who are compatible with it. Otherwise, this same energy creates crisis -- negative manifestations. If you stem against it, 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 shows again that the same thing can be experienced in entirely different ways. It depends on the consciousness, on the expectations and outlook of the individual in question.

31 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?

32 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.

33 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?

34 ANSWER: Yes, that is what I said in this lecture. Life is an intensely, constantly moving phenomenon. Therefore it 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 must be feared as much as life. They 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. They are one and the same phenomenon; therefore, one and the same attitude must prevail about life, death, change, movement.

35 QUESTION: Concerning my recent crisis, I have connected with what you said in this lecture, and I'd like to know whether this is actually a rebirth for me at this point?

36 ANSWER: My dearest friends, all of you: this question I will never answer. It 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 have always been attracted to change and have always been afraid of static situations. I see that for me this is a way of running away. 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 causes stagnation, you seek change on a more superficial level as a substitute.

39 QUESTION: During this lecture I had this image of another being, like me, existing beyond me, that goes on and doesn't die; it is eternal. It is me eternal. I felt that it is my task to link up with it. 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.

40 ANSWER: Of course, that is what it is all about. The higher self is always there, and you can always link up with it. And when you do, take it seriously, do not push it aside as an illusion. It is so real, it is so beautiful. It is life-sustaining.

41 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 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 may even change 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 is an evasion. As with everything else, so with change: it can occur in a divine, rhythmic way that is utterly organic, or it 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 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.

42 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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