Pathwork Lecture 215: Psychic Nuclear Points Continued – Process in the Now

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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<td>03</td>
<td>Greetings, all my dearest, dearest friends. May you all receive • the blessings, • the strength and • the love that are poured forth as a result of your • combined efforts and • commitments to your innermost being.</td>
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<td>04</td>
<td>In this lecture I shall continue the topic I started last time [Lecture 214: Psychic Nuclear Points].</td>
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Once again I ask you to open your innermost:

- sensitivity
- intuitiveness
to understand,
at least to some degree,
the deep meaning of this lecture.

Bringing your intellect alone to it will not give you an adequate comprehension of the depth of the topic.

And again, as with the last lecture, what may first appear as purely abstract cosmic knowledge about creative processes will, when you pursue it and follow me all the way, become clearly and immediately applicable to your life here and now.

Your own inner processes will become more comprehensible when you perceive, to whatever degree, how these processes are directly related to and part of larger cosmic processes that continuously exist.
I explained to you in the last lecture about
• psychic nuclear points and
• psychic nuclear spiral configurations.

I will briefly recapitulate them to make this lecture more comprehensible.

Every smallest particle of creation consists of endless series of psychic nuclear spiral configurations that are intense energy movements, winding up in a climactic point which brings the particular creation into manifestation, on whatever level of reality that may be.

Each of these configurations consists of a series of psychic events of consciousness content.

In other words, these energy movements are not merely mechanical constructs that simply exist separately from mind.

They [i.e., these energy movements] are always expressions of mind – • greater mind or • smaller minds, as the case may be.
Each creation has sequences of several such configurations that:

- intertwine,
- interweave,
- overlap,
- form and reform themselves,
- create and fall apart and recreate themselves in ever
  - self-renewing,
  - perpetuating,
  - extending patterns of interacting spiral configurations.

Each pattern may seem and [actually] be, a creation within itself, quite different and purposeful within its more narrow framework.

Yet, at the same time, it is part of a larger scheme of purposeful patterns of creation.

Let me give you a simple example on the physical level.

Let us suppose you decide to get up from your chair, to move through this room, walk down the stairs and out to the street corner – for whatever purpose.
That total plan
is
• one configuration,
• one spiral.

Arriving at your destination
is the
• explosive,
• climactic
  point
  that
  brings the plan
  into manifestation.

This particular creation
has made its appearance
on this level of reality.

However,
before this result can come into being,
you have to
take so and so many steps.

Each step
• is a plan in itself,
• is an intent
to move certain muscles,
because
even though you may
move these muscles
  automatically by now,
  the intent
  still exists.

• The intent,
• the movement, and
• the execution
  of the intent
  follow a certain plan.
The plan, together with the execution in each particle, creates many smaller spiral configurations, complete in themselves.

Of course, the terms • "small" or • "large" are not correct on this level of reality, but I have to use them for lack of better words in your language.

Each step [of the walk] is a creation of a • spiral form and • psychic nuclear end point, complete with • consciousness content, • purpose, • plan and • execution.

The total walk consists of a "larger" such total form, consisting of those "smaller" ones – the individual steps.

But the walk from here to the corner is not an isolated creation either.

It, too, is part of a larger plan, an intent of which the walk is just as much a partial creation as the step is a partial creation of the walk from here to the corner.
This [“nested”] formula [of “steps” complete in and of themselves and yet part of a larger “walk” on many levels, and on and on in both directions of ever larger “wholes” and ever smaller complete “components”]
is very important for you to understand because it represents the scheme of creation itself.

Let us take another example.

Suppose you wish to build a house.

Again the same principle applies.

So many partial creative spiral forms converge into a whole which, in turn, is again only a part of a larger plan.

Therefore, when planning your house, you may first have to work for a number of years to be able to purchase the property and then to hire the architect who
• plans and
• designs the house.

The architect, in turn, must execute his or her own plan and hire a contractor to organize the work with various sub-contractors who must cooperate with one another.

Then laborers and interior decorators get to work until the house is finished.
Each [step in the creative process]
goes through
an infinite number of
a series of
interacting psychic nuclear points,
each
totally formed
in its own perfection,
the whole of which
becomes part of a larger plan,
and so on
and on.

Each step
in its smallest particle
is a creation in itself.

Each "little" creation
is an explosion of
a psychic spiral formation.

The larger creation
consists of
so many smaller ones,
which extend
and extend.

For example,
the purpose
of the house itself
is only
an infinitesimal step
of a whole larger series of
• creative,
• intertwining
events.

You may follow through yourself,
with some imagination,
how the house is,
relatively,
only a small step
in a larger scheme.
This larger scheme, too, is only an infinitesimal step of a still larger scheme – as one human life is when considered over a whole period of its evolutionary spiral movement.

This is a very important process for you to visualize intuitively.

The examples I gave are very simple.

Yet even in these simple examples, you can perhaps imagine how many psychic nuclear points
• are necessary to exist and
• weave a whole network of larger psychic nuclear points, which in turn
  • move,
  • create,
  • explode,
  • fall apart,
  • form together in a new meaningful pattern, related to the larger plan.
Trying to imagine the unimaginable
• meaning and
• purposefulness
behind these plannings may give you an inkling of the Divine Mind at work at all times, in its
• benign,
• loving
• wisdom and
• power of creation.

Understanding these principles even to a small degree will give you another insight, namely that even an insignificant act like walking from here to the street corner is indeed a creation.

It requires the most brilliant creative genius to set in motion
• the energy systems,
• the muscular
  • coordination and
  • control and
• the innumerable components necessary to execute such a creative act with all that forms part of it.
And walking from here to the street corner
is not an isolated creation.

You must have
  a reason to walk there,
  and that reason, again,
  is only a small part
  of a larger
    • plan or
    • scheme.

This
  • interweaving,
  • forever
    • accelerating,
    • enlarging,
    • self-perpetuating
      process
        of creative patterns,
          each in itself
            a perfection
              within its own fragment,
                and this fragment
                  only a part
                    of a larger fragment,
                      and so on
                        and on,
                          is a vague sketch
                            of the creative process itself;
                              always
                                at work.

Imagine
  the creation
    • of a planet,
    • of the human anatomy,
    • of a mathematical system,
    • of the literally infinite qualities
      contained in the ether.
Still [in such imagining],
you may not even
vaguely
perceive
how many
• entire systems
  of creation,
• systems
  within smaller systems,
  are contained in
  the creation of
  each of these examples.

The smallest particle of air
is in itself
a perfect creation
of a
• psychic nuclear spiral point and
• climactic explosion.

Each of these particles
is a part of
a larger scheme,
again, as I illustrated with other examples.

I only wish to convey
that the
• smallest or
• biggest
creation –
  [smallest or biggest] from your point of view –
  undergoes
  the same serial law
  that is the basis of
  creation itself.

This is why I repeat myself.

It will help you
to perceive this process
when you look at
• your inner makeup,
• your reactions and
• the creations of your mind.
For the same principle exists of course with
• positive and
• negative creations.

Since the universe is filled with Being,
there could be no smallest measure where there is non-being.

Each of these nuclear points has
• a content and
• a meaning.

It [i.e., each of these nuclear points] is not separate from consciousness.

It [i.e., each of these nuclear points] is
• an integral part and
• a result of consciousness.
And

- when you understand
  the inner meaning
  of a nuclear point,
- when you perceive
  a nuclear spiral point,
  fully comprehending
  - its
    - meaning and
    - purpose,
  - its
    - message,
you will have transcended,
  to a certain degree,
  the narrow confinement
  in which
  you suffer from
  seeing the world
  out of context.

The less
you see that
these smaller part-creations
are only fragmentary particles
of a whole,
[then] the more
you believe that
the smaller particle
  - is all there is and
  - has no connection with anything else –
  [you believe this] simply because
  you cannot perceive more,
  and thus [because you cannot perceive more]
  the more fragmentized
  you must be yourself,
in your momentary
  - consciousness or
  - sense of awareness.
When I say momentary, I mean this awareness [in which you experience yourself as fragmented] exists only as long as you reside within the narrow confines of human limitations.

Conversely, the more you perceive that everything that you can experience is only a • smaller part and • fragment of a • larger and • still larger ongoing plan – like the one step you make as part of the whole walk, and the walk being a fragment of a larger plan in your mind –

the more you are • aware of and • connected with • the All-Consciousness, • the Whole.

Therefore, you are nearer to bliss.

Time itself is a manifestation of this fragmentation.

For time, as I often said, is nothing but the illusion of a disconnected view of reality.
In the framework of this particular topic, time is a perception only of:
  - the partial steps,
  - the "smaller" creative units of spiral nuclear points.

You do not see the whole structure of this particle.

This is why you suffer so often from the feeling of senselessness.

When you are in this limited state of consciousness, you are indeed:
  - fragmented and
  - oblivious of the larger process.

Time, according to the human state of consciousness, is experiencing what is as a:
  - sequence rather than
  - part of a whole.
You see things linearly rather than
• fully,
• endlessly
  in
• width,
• depth and
• scope,
  in
• dimensions
  that the human mind
  cannot even perceive
  at this point of its development.

Each moment of
• time,
  to speak in your terms –
each moment of
• being,
  to speak in my terms –
is in itself
  a psychic nuclear construct,
containing
• meaning and
• consciousness,
containing
• a purposeful design.

Each fragmentary second
  is that.
If you string along second
upon second
upon second –
not only
• sequentially,
but in
• depth and
• width –
you may perceive
• that there is no time,
• that this is
  a point of creation
  that
• is endless and
• is always there.

And that is what we might call the "now point."

It is
not entirely impossible,
in your present state of development,
to occasionally
experience
the "now point" –
the sense of it.

But this [i.e., this capacity to occasionally experience the “now point”]
requires
much higher states of consciousness,
which must be earned.

Humankind,
as a whole,
has now just about
left kindergarten.
When consciousness
• grows and
• matures
a little
and therefore
perceives life
not only as
• the immediately obvious fragment,
but senses that
• the fragment
is a part of
a larger fragment,
and so on
and on,

then the consciousness
prepares itself for
experiencing
the "now point."

People may have
only occasional inklings
of such a perception,
but these will be enough
to imprint on their minds
that there is much more to this life
than what they
immediately experience in life.

Being in
the "now point"
means
being completely in
the now.

This is what we are going to talk about
in the second part of this lecture.
Only when you are in the eternal now are you truly

- in bliss,
- secure,
- fearless, and
- absolutely certain – not as
  - wishful thinking,
  - but as
    - absolute,
    - realistic,
    - justified inner certainty – [inner certainty] of the beautiful meaning of life
      - that is a continuum,
      - that does not stop merely because certain momentary manifestations seem to stop.

This sense of eternality is the true bliss.

For when there is no fear, there is complete relaxation.

The word "relaxation" could be misleading and I hesitate to use it, but the human language is limited and we have to do as best as we can with the terms available.

So let me describe what I mean [by “relaxation”].
A completely fearless state, without
- contraction and
- tension,
is the state
that makes a personality susceptible to
the ever-existing bliss of the universe.

This, however,
is far from being
a passive state.

Lack of tension does not imply
- flaccidity or
- motionlessness.

Rather, it is an ever-moving state
in which the
- pulsatory changes of tension,
in a different sense,
alternate with
- openness and
- total receptivity.

In the ordinary human sense, the flexing
is associated with
- tightening and
- defense.

In the pure state, the tightening is a kind of charging,
so as to give spring to the creative movement that follows from it.
This alternating movement of
  • charging and
  • letting go
  is a creative whole
    which makes the entity
      participate in the creation.

Both these movements [i.e., both charging and letting go]
  are relaxed
  in the sense of
    being without
      • fear and
      • defense.

They [i.e., both of these movements of charging and letting go]
  express
  a state of deep knowing
    that all is well in the universe.

This state
  is immensely blissful.

The longing for
this bliss
  deep in the heart
    of all human beings
      can never be extinguished.

And when you
  • fragment your consciousness and
  • create
    the false reality
      of the three-dimensional world,
        inwardly
          you are still connected
            • with the
              greater reality
                of eternal being and
                  • with the
                    eternal
                      "now point."

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Your manifest consciousness will constantly strive for this state [i.e., strive for this greater reality of eternal being, the eternal “now point” to which you are connected], whether you know it or not.

This striving [for this greater reality of eternal being to which you are connected] is in itself the motivating force
• to grow,
• to search,
• to move,
• to accept the temporary hardships which are self-created, and
• to walk through them as through tunnels, so as to free the self from the obstruction.

This [striving for this greater reality of eternal being to which you are connected] requires, as you all know, a motivating force.

For you constantly fluctuate in a battle between
• wanting to move and follow the longing,
or
• resisting movement and giving up what your heart knows exists.

This is a tremendously important struggle that each entity must go through.
At one period
  in the evolutionary ascent,
  the struggle is won.

The commitment is made
  to movement,
even if
  it seems to bring
  momentary
  • discomfort or
  • hardship.

Of course that [the movement to follow the longing by striving for the greater
  reality of eternal being, the eternal “now point” to which you are
  connected, that only this movement brings discomfort and hardship] is an illusion.

  • Discomfort and
  • hardship
    • exist and
    • must manifest,
      whether or not
      you decide
      to move in the direction
      of your own inner destiny.

To follow this move [toward your own inner destiny] is the
  only
    real way you can
    • understand the hardship
    and therefore
    • really dissolve it.

Denying the hardship
  only appears temporarily
  to eliminate it,
  so that the hardship
  appears [not to be inevitable either way you choose to go but rather]
    to be created [only] by
    the decision to turn inward
    into the direction of
    the real self.

This is also an illusion.
The striving for the bliss is the motivational force that tips the scale of the inner battle between
• movement and stagnation,
• reality and illusion,
• fulfillment and despair,
on the side of
• movement,
• reality, and
• fulfillment.

It [i.e., bliss that comes from choosing movement, reality, and fulfillment] must occur at one stage or another.

However, you also seek shortcuts.

You sometimes want to fulfill the longing [for bliss] without paying the price.

The price is the labor
• of searching,
• of seeking and finding,
• of learning,
• of growing,
• of changing,
• of self-purification,
• of traversing all self-created
• pain and
• evil.
Now let us briefly consider what such shortcuts may be.

Several are possible.
  Let me list a few.

Sexual activity can be such a shortcut.

In sexual experience the blissful Now is most often experienced, although very rarely sustained.

When sexuality is an escape from the
  • problems,
  • difficulties and
  • unpleasant aspects of reality, then it is sought as a cheap way of attaining a semblance of universal bliss, which the heart knows exists.

Of course, as all cheating, it cannot work.

The bliss [so obtained by shortcuts and cheating] will, at best, be a very
  • illusory and
  • short-lived one.
[On the other hand,]

When

the blissful universal state
of the eternal Now
is attained
through
honest growth,

sexual union
will be

but one expression of it [i.e., one expression of the eternal Now],
as the result of
two beings

• relating
  on the
  • deepest,
  • most honest
  level,

• who fuse
  • their spirituality,
  • their emotional selves,
  • their minds, and
  • their physical beings.

The bliss that results from this [experience of sexual union]
is then

a foretaste of
the "now point,"
or, the "now point"
will be
temporarily
experienced.

The most blatant false search
for the "now point"
is through drugs.
Indeed,
the drug experience
• removes the
  • physical,
  • three-dimensional
    boundaries
and thus
• reveals
  the reality
  behind
  the great curtain.

But
when this revelation occurs
without earning it
[that is, earning it] by making
the state of consciousness
compatible with
this experience [of the revelation of the reality
behind the great curtain],

then
the price [of using the shortcut of drugs before your consciousness is
  capable of experiencing this level of reality behind the great curtain]
is high.

I hardly need to illustrate the point.

The same applies, of course,
to alcohol.

Such a shortcut
is always a combination of
two aspects of the personality.

[1.] On the one hand
there is the great urge
to be in a blissful state,
which a part of the personality
• "remembers" [from a “time” prior to incarnation] and
• desires,

[2.] on the other,
there is a resistance to
doing the work [necessary to be able to experience this bliss].
Attempting to compromise between these two sides leads to such false ways of attaining the "now point."

The fall from the bliss state is then all the more painful and the state of ordinary, physical consciousness all the more dark.

In Scripture the Fall of the Angels is often symbolized as a one-time happening.

But it [i.e., the Fall of the Angels] is a reality outside time that occurs whenever the fragmented state of consciousness accrues by violating some spiritual law.

The false search for the "now point" is a violation [of a spiritual law] in that it wants to gain the result [i.e., the “remembered” blissful state] without paying the price.

The insistence to be in heaven without being ready for it makes the personality plunge into hell.
### Meditational exercises

are another way

in which human beings

often seek the bliss state.

**Offhand**

it would appear that this

is an honest search,

for it almost always entails

- a lengthy practice
  of concentration exercises

and sometimes even

- a quite ascetic way of life
  which is supposed to

  prepare the personality
  for the experience [of the bliss state].

*This, too, is ever so often an illusion.*

### Extended fasting, concentration exercises, chanting and self-hypnotic reiteration

of meditational phrases

can indeed produce results.

*In these practices*

There can be

a temporary experience

that reveals

the great world behind the curtain.

**But**

if all these practices

are substitutions for

- self-search,

- self-purification, and for

- change

  from the depths of the distortions,

they will, in essence, be similar to

the more crassly destructive escape routes

we mentioned before.
If meditational exercises are mechanical, the way [of meditational exercises] is an illusory one.

Only when the "now point" is a result of slowly earned development will the new perceptions [of the reality of the world behind the curtain] be truly yours.

Otherwise you will put a lot of energy forcefully into something that you cannot maintain with a feeling of ease.

It [i.e., that “something” that is really not yet developed and that hence you cannot artificially maintain with a feeling of ease] must eventually split off from your undeveloped parts, which you then push out of consciousness.

Thus a tremendous contradiction occurs.

The blissful "now point" is truly a result of unification.

If

• you do not honestly attain this unification [through hard work] and [instead]
• you seek shortcuts,

then instead of [truly] unifying [through hard work of purification and development of undeveloped parts of yourself],
you will become even more split [because the undeveloped parts are now not only undeveloped but are now also split off and pushed out of your consciousness].
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In fact, in such a case
the personality was
less split
when it began
than it will find itself [to be]
after
temporarily
- tasting and
- savoring
  the blissful
"now points"
  by artificially induced means.

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  as such [artificially induced] means.

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There is
only one
- safe and
- secure
  way
to attain
- the blissful "now point,"
- the revelation of reality
  in its unlimited dimensions.

That [one way]
is
  by fulfilling the task
  for which you have come.

Only a path
such as this [pathwork]
can help you do so.
You must learn to go through your pain: the pain
• of your illusion,
• of your guilt,
• of your undeveloped side.

Ultimately this is what it [i.e., what life in this human body on the earth plane] all amounts to.

What is the real nature of your state when you have lost the "now point"?

• You are not aware of spiritual reality,
• you are cut off from it.

• You think that the temporary reality you have created –
  an illusory reality, if I may coin this apparently paradoxical phrase –
  is reality.

I now come to the most crucial part of this lecture.

I said before that being in the "now point" is being
• aware,
• intensely aware, of the meaning of this "now point."
Whenever you strive away from the "now point," you lose awareness of its meaning. You then create a superimposed false reality.

This happens in several ways.

In the first place, not being in the eternal now, in terms of time, is due to being either:
• in the past
or
• in the future – not
• in the present,
• in the infinitesimal present.

One can be in the present to some degree, but still not truly aware of the "now point."
Either

you are

in each minute already ahead –

perhaps in

• the next minute,

• the next hour,

• the next day, or even

• some faraway "future,"

in a wish-dream

of how one day it

• will be or

• should be or

• could be

by magic.

Then you

bypass

the "now point"

that could give you the key

to actually working toward

that cherished future point.

Or

you hang on to something

from the past

that governs you,

often without even [you] knowing it.

Your pathwork

brings you in contact

with both [being in the future and being in the past rather than

being in the present, being in the “now point”].

Often

you become aware of

how your past

still influences you

only after

[you have gone through]

much laborious groping.
This influence [of the past on the present] makes you react to something that takes place now as if it [i.e., as if that something taking place now in present circumstances] were still [taking place] in the past [and in the same circumstances you were in in the past], and in this distorted vision you actually believe the event [taking place now] to be the same as a past one.

Not that this belief is articulate [and conscious].

If it were, you would be nearer to the "now point."

The fact that you are convinced [that] your present reaction is an appropriate one to the now is a measure of your alienation from the "now point."

The degree of such superimpositions from the past to the present is much, much stronger than even you, my friends, realize, though you have seen some examples of this.
As you grow further, you will become more conscious of this "time projection."

What you often believe are free actions, determined by the current situations, are not at all freely chosen actions, but are actions determined by • events and • reactions you had that • may or • may not have been appropriate in the past.

In either case, they [the reactions you had in the past, then appropriate or not appropriate] • are not appropriate now and • lead to • distortion of reality, thus to • a false creation that blots out your connection with the real now.
By the same token,
when you view your life objectively,
you will see
how much
• your wishes and
• your striving into the future
determine your experience –
and therefore
your lack of
true depth experience –
now.

So you lose
the "now point"
as a result of
• the past and
• the future
that tear at you,
as it were,
from both directions.

Crassly speaking,
it is
this lack of awareness
of what really takes place
that creates
the time illusion.

Or, to put it differently,
• the false reality,
• the lack of self-awareness,
creates
• a fragmentation and
• a disconnectedness.
However,
  • to be in the "now point,"
  • to comprehend its meaning,
  • not to live
    • in the past or
    • in the future,
  is not something
    you can directly determine
    in your mind
    by an act of will.

The act of will
  comes into play [in this work],
  but it must go toward
  establishing self-awareness
  in all those mundane aspects
  that are
  unwelcome
  for you to
    • face and
    • deal with.

Only then
  will you be in truth.

Only in that way
  can you establish
  a sense of reality.

And only as a consequence of doing that [i.e., only by being in truth and by establishing self-awareness and a sense of reality]
  will
    a new sense of timelessness
    evolve
      • spontaneously,
      • effortlessly,
      • when you least expect it.

It will come as a
  byproduct
  of your search for
  your
  truth.
Only indirectly, as a result of self-exploration, will
• the past cease to be
• the present.

You will then trust the future completely because you will know that it can only be an extension of the now.

If you are in full truth in the now, you build a "future" – in your terms – that can be wholly trusted.

Thus you don’t need to toy in a wishful way with the future because you don’t need to escape from the present.

Then the forever now takes on a new reality.
Other ways

in which

you lose

the "now point"

of each fragmentary moment in time in which you exist –

• in which you
  • breathe,
• in which you
  • think and
  • will and
  • feel and
• experience –
  are very familiar to you
  who have spent
  • time and
  • effort
  on this path.

They are even known by

psychological schools

which attempt to find

the inner self.

They

seem

to have little to do with

• cosmic and
• creative
  processes.

In your world, today,

they seem

• quite humdrum concepts,
• far removed
  from such topics as we discuss now.

But they are indeed

very intensely connected with

the processes under discussion.

These are

• (1) displacement,
• (2) projection,
• (3) denial.
I will give simple examples of each to use for your further self-exploration.

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Suppose there is something painful in you that you struggle against — and you all know how much you struggle in that respect.

You then may lose the "now point" through displacement.

Let us take the example when you love a person dearly who

• hurts and
• angers you.

You do not wish to offend that person.

If you show your feelings, the consequences may incur the loss of that person whom you

• need and
• are dependent on.

This would cause a pain you wish to avoid.

Nevertheless that person has done something to you that

• pains and
• angers you.
Acknowledging that pain may also destroy a bubble of illusion [you have concerning that person, an illusion that] you do not wish to give up.

Perhaps the illusion is that the beloved person ought to
• be perfect and
• never do things to hurt you.

The purpose of your illusion itself is to avoid
• unpleasantness – in this case, confrontation – and/or
• risking the possible loss of the loved one.

You hope to avoid all
• risks,
• discomforts and
• pains by building an illusion into which you invest quite a bit of energy so that you can maintain its fictional reality.

Even so, the energy of the
• pain and
• anger you experience [with this beloved person] is very real and you need to dispose of it.
The illusion is that by not acknowledging the pain and anger they [i.e., the pain and anger] will simply go away.

The mechanism by which you try to "solve" this problem—often so automatic that it is not even perceived—is to put your feelings for this beloved and important person onto another person, perhaps on another issue [i.e., on an issue with this other person that is different from the one you have with your beloved].

This other person may not mean as much to you.

His or her anger, rejection and retaliation may be less "dangerous" to you.

Or you are so secure in this person's love, tolerance and understanding that you can safely put this load on him or her.
In that way, you have "solved" the problem by finding a necessary outlet for a tight energy accumulation, without jeopardizing the relationship with the all-important figure in your life.

This is what I call displacement.

Quite apart from guilt about the dishonesty of such a shrewd device, it also creates a false reality.

You begin to live in a self-created world that has no bearing on what reality is.

This makes you completely unaware of every fractional "now point."

You cannot discern its [i.e., the “now point’s”] meaning or message until you are willing to set it all straight again [and be in truth with the entire situation concerning your beloved and the other].
Many of you
• are sufficiently advanced on your path and
• have experienced
  any number of times
  that when you
  fully face
  the most
  • undesirable,
  • dishonest and
  • petty
  infringements of truth
  in you,
  you get into
  a state of bliss.

You reach it [i.e., you reach a state of bliss]
even before
  you necessarily change that [undesirable] part of you,
simply by
dealing honestly with
  the issue [i.e., dealing honestly with the undesirable
  and dishonest parts of you].

The reason for this [i.e., the reason you reach a state of bliss even before
  you change the dishonest and undesirable parts of you]
is that
  you are in
  the particular "now point"
  • of your untruthfulness,
  • of your deceitfulness,
  • of your negativity.

Displacement
  creates
  • chaos and
  • disorder.

It creates
  a total confusion
  about
  what really is.
It [i.e., displacement] creates a total disconnectedness from the continuum of your inner existence.

Thus it must create

• fear and

• fragmentation.

The example I used is a very frequent one and exists in your lives to a much larger degree than you presently realize.

Here and there you see some of your displacement, but not nearly to the degree it still goes on in all of you.

You so often shift something

• from one person to another,
• from one situation to another.

Sometimes you are just

• too lazy and
• too resistant by habit to deal with the real situation.

Then it comes out in the false one.
There can be no question about coming into your forever
  • changing and
  • self-renewing and
  • ongoing
  "now point,"
  • unless you stop that procedure [of automatic displacement],
  • unless you
    fully make up your mind
    • to see what you are doing and
    • to what extent you are doing it.

The lack of awareness of how you are doing it [i.e., how you are doing the automatic displacement] makes the problem much greater.

The minute you see you have the problem of automatic displacement, the problem is already diminished.

Let us now take projection.

You are a little more familiar with that, but even here you are often quite blind to how you react to others, precisely because you do not wish to see something in yourself.

Sometimes the other person may indeed have the undesirable trait [you are projecting onto him or her], though at other times this may not even be the case.
But whether or not it is [i.e., whether or not the other person actually has this undesirable trait you are projecting onto him or her], it matters little.

The important thing to see is that you abuse the energy that you should use toward
- facing,
- confronting, and
- dealing with an aspect of yourself by becoming
  - angry and
  - annoyed at the other person instead.

You do this because you wish to maintain an illusion about yourself—namely that you do not have the trait in question.

Denial is of course quite self-explanatory.

You
- neither displace
- nor project what you do not wish to experience, but
  you attempt to simply deny its existence.
All these procedures –
  • being influenced by the past,
  • striving toward the future,
  • displacement,
  • projection, and
  • denial –
  are attempts
  to get away from
  the "now point,"
  in the illusion that
  something can be avoided
  that is in any way
  unpleasant.

You create
  a new reality
  by force
  that is not founded on
  truth.

In essence
  this means
  abusing
  the creative faculties.

What you really accomplish
  is the creation of
  • more fragmentation,
  • a further alienation from
    the psychic nuclear "now point"
    with all its
    • glorious meaning and
    • relationship to the whole.
The love of all your friends who work in this beautiful venture is streaming forth to all of you.

The blessings will multiply
• in your hearts and
• in your deeper minds as you let yourself feel these blessings.

Be your innermost God.

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