Pathwork Lecture 252: Privacy And Secrecy

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

<table>
<thead>
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<th>Content</th>
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<tbody>
<tr>
<td>03</td>
<td>My very beloved friends, you are blessed, once again.</td>
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<tr>
<td>04</td>
<td>Golden rays • are streaming around you and • fill your very being. In this lecture I want to give you • yet another outline of divine living, • a vision of the Christ consciousness that heals all the wounds of • division, • confusion, and • unnecessary conflict.</td>
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You may sense that
the series of lectures I have given you
this past working season [i.e., the working season beginning with
Lecture 243 given in October 1977 and ending
with this Lecture 252 given in June 1978]
was geared to
open up new visions
in several areas.

These visions
set
• the pace and
• the climate
of the work we shall be doing
in the next working season [i.e., the working season which would
begin with Lecture 253 given in September 1978
would end with Eva’s last lecture before she died,
Lecture 258 in January 1979].

The particular sequence of lectures
may appear, off hand,
• arbitrary and
• not necessarily connected,
but upon more profound reflection
you will see
that there is
• a meaningful sequence and
• a connection between the topics.

In fact,
one [lecture]
could not be properly assimilated
without the other [i.e., without understanding of
the previous lecture].

All of them [i.e., All of the Pathwork Lectures taken together]
form a
comprehensive whole.
A study in meditation
will reveal
how all these topics
are intricately connected.

• Every single one of the topics,
and
• all of them together,
will open
new channels of consciousness in you
which, in turn,
will make you capable of
living
the new life
that is starting to evolve on your earth sphere.

Today I wish to explore the concepts of
• privacy
and
• secrecy.

Much confusion exists
about these two concepts.

This confusion [about privacy and secrecy]
• fosters the forces of evil and
• prevents you from
  • fulfilling all your needs and
  • attaining true expansion.

It [i.e., This confusion about privacy and secrecy]
also makes
• closeness and
• intimacy
  impossible,

and closeness
  is surely one of your
  legitimate needs.

So is privacy [i.e., Privacy is also one of your legitimate needs].
If
  * privacy
  and
  * secrecy
    are being confused,
either
  the need for
    * closeness
  or
  the need for
    * privacy

  must be shortchanged.

Privacy
  is a legitimate need of the soul.

You need to be
  * by
  and
  * with
    yourself.

You need
time alone
  in which you can
    * delve into your depths and
    * find new levels of
      inner reality,

  undisturbed by
    even the most favorable
      * influences and
      * vibrations
    from others.
At times you even need periods when something you essentially desire to share with all your loved ones needs to be kept to yourself until it ripens sufficiently.

Whether it [i.e., Whether that something you desire to share] is
• a thought,
• a new state of consciousness, or
• an artistic creation,
it may need time to complete itself before being opened to others.

Such periods of privacy do not indicate
• isolation or
• separateness.

They [i.e., Such periods of privacy] merely mean that
• a time of being
  • by yourself and
  • with yourself,
• a state of
  • aloneness,
is necessary to find more of yourself.
However,
every divine reality
also has a
• distorted,
• diabolic
counterpart,
and
if privacy
is being sought
in order to
avoid contact [with others],
a distortion
is at hand.

[Conversely]
If you
avoid privacy
because
the true meaning
of the anxiety it [i.e., the anxiety that privacy]
may at first produce
is not
• explored and
• understood,
again,
a distortion
is at work.
Many people
  are completely oblivious
  to their own need for
  privacy.

They may, at times, be alone
  as a result of circumstances beyond their control,
but even then,
  they manage to
  clutter up
  their inner being
  with
    • surface thoughts,
  with
    • outer or
    • inner
  noise,
  to avoid
    the deep
  inner contact
    the soul craves.

Human beings
  who live in perpetually crowded conditions
may have produced these very conditions
  because
  they desire an outer reason
  for being prevented from
  being alone.

However,
  other human beings
  who also live in such conditions
manage to find
  • inner
  and occasionally even
  • outer
  privacy
    despite all the busyness surrounding them.
Those who keep predominantly to themselves may have created their aloneness precisely because of their fear of contact.

But if fear of contact exists at all, it is primarily fear of contact with • the self, and only secondarily fear of contact with • others.

Consequently, this aloneness [arising primarily out of fear of contact with the self] will not fill the need for privacy.

People who are alone because of fear of contact will remain alone without taking the opportunity to come closer to themselves, just as they will spend time with others without taking the opportunity to forge true • contact and • intimacy.
Now what about secrecy?

Secrecy is never positive, at least not in its real sense.

We are not talking of the so-called secret one keeps to prepare a lovely surprise for a loved one.

This [lovely surprise-type “secret”]
is not really a secret,
for it is finally joyfully revealed.

Secrets always hide something negative, otherwise they [i.e., these hidden things]
would not be kept secret.

This [i.e., This fact that secrets always hide something negative] is very important.

Although the truth here [i.e., The truth that secrets always hide something negative]
is quite obvious,
it is surprisingly often totally overlooked.

Whatever the secret may be, if you look closely,
it will not be difficult to discern the wish to hide something that is unpalatable to someone.
Either you wish to keep something [that is unpalatable to you or others] hidden from others, or another person wishes to involve you in hiding something • negative or • destructive.

If these secrets were revealed, they could be • dealt with, they could be • totally dissolved so that a • beautiful, • positive creation could take their place.

But by keeping the secret, you • maintain and • nurture • negative thoughts, • dishonest actions, and • destructive behavior patterns.
The person who has a stake in keeping something secret—either alone or in conjunction with others—is perfectly aware of hiding something negative; otherwise it would be unnecessary to keep it secret.

To plead righteousness about keeping a secret is therefore absurd.

But what usually happens is that privacy is used to camouflage the intent to keep secrets.

In other words, secretive people will use the • right and • need for privacy to conceal that they really are keeping something secret.

The weapon of the forces of darkness is always to confuse by using a • truth [here, the truth of one’s healthy need for privacy] to cover up a • lie [here, the lie that this is not about one’s need for privacy but rather one is hiding something negative by keeping a secret].
The true concept of
  • privacy
never implies
  • keeping secrets.

In fact,
  just the opposite is true [i.e. the true concept of privacy implies openness and sharing with others rather than keeping secrets].

What
  • is divinely inspired and
  • ripens
    in privacy
    is later
    always
    • opened up and
    • shared with others.

It [i.e., What is divinely inspired and ripens in privacy]
  is never meant to be hidden.

Only
  • dishonesty,
  • lies,
  • negative intentionality,
  • destructiveness of one sort or another,
    need to be hidden from others.

Nothing that is
  • true and
  • beautiful
    needs to be kept secret.

    Not ever.
Sometimes an excuse is used to rationalize keeping secrets:

"If I reveal myself,
• I will not be understood,"
or
• "I will be unjustly criticized."

This [rationalization], of course, is not valid [i.e., is not valid rationalizing or logical thinking].

For if one is in truth,
• understanding from others will not be important enough to create impenetrable walls between
  • the self
and
  • others.

If one is in truth,
• one tries
  • to make others understand and
  • to use their criticism as a tool to explore the reality of the situation one wishes to keep secret.

Those who keep a secret
• fear that they are not in truth, or
• they may even know it [i.e., may even know they are not in truth] but have no intention of changing.
They [i.e., Those who keep a secret] are dishonest because they know that others may react to what is hidden, and they wish to avoid this [i.e., wish to avoid a negative reaction from others].

In other words, they wish the
• respect and
• love
that they might not be able to earn if the secret were disclosed.

Keeping secrets is therefore always, in the final analysis, a theft.
It [i.e., Keeping secrets] is cheating [in order] to secure a result that
• cannot or
• will not come about if the secret is disclosed.

Keeping secrets also avoids the
• effort and
• responsibility of finding an
• equitable, • honest solution in which others can participate.
Secrets are always antithetical to:
  - relationship,
  - intimacy,
  - real and fulfilling contact.

Secretive people are never fulfilled emotionally.

They keep a wall of separation between:
  - themselves and
  - others

and then wonder why they feel so alone and misunderstood.

It never occurs to them to put two and two together [i.e., “keeping secrets” and “feeling so alone”].
They often even blame others for this state [of feeling so alone and misunderstood] and use it [i.e., use their sense that their feeling so alone and misunderstood is the fault of others] to justify their secretiveness, instead of doing the only • valid,
• meaningful and
• intelligent thing:

• spill out all secrets
and
• make themselves as transparent as possible.

This [i.e., Spilling out all one’s secrets and making oneself as transparent as possible] is not an • easy or
• quick thing to achieve.

It requires • patience,
• time,
• effort, and
• all the good will that can be mustered.

Often an important reason for secretiveness is the fear of self-exposure.
The fear says,

"If I show myself
as I really am,
they will not love me."

If this is the way you reason –
though it can hardly be called reasoning –
you ignore
certain blatant facts.

For instance,
you assume that the
• love,
• respect, or
• approval
  of [and from] others
is more important than
  one's own [i.e., more important than love, respect, and approval
  of oneself by oneself].

You fail to see that the
• courage and
• honesty
  of transparency,
    no matter what shameful facets
    may have to be revealed,
  create
    more
    self-esteem
  than
    secretiveness
    ever could.

Eventually the
• esteem and
• love
  from others
must follow [i.e., must follow such courageous and honest transparency].
The Pathwork is clearly designed to gradually but surely eliminate all secrets.

First you learn to stop keeping secrets from yourself.

You realize how much material you had
- ignored,
- kept
  - unconscious,
  - secret from your conscious mind.

Then you learn to apply the same
- honesty and
- openness
  you have acquired toward
  - yourself
  toward
  - others
    as well.

If you continue, you cannot help experiencing this [i.e., experiencing honesty, transparency, and openness toward self and others] as the only way to be.
Only this way [i.e. Only by being open, honest, and transparent with yourself and others]

- fulfill your need for contact
- live without
  - fear and
  - anxiety,
without
- shame and
- hiding,
without
- pretenses and
- façades.

The relief of this kind of living is a much headier wine than any pseudo-solution could ever be.

Those who have begun to taste it can no longer bear to revert to secret living
- for any length of time or
- in any respect,
  - no matter what may come up.
If you have
  • negative thoughts about others,
  • suspicious
    • opinions or
    • accusations,
instead of
  • nurturing them secretly for yourself or
  • sharing them with a third person
    as a mutually kept secret,
you will bring
  it all
    out in the open.

Doing so [i.e., Bringing it all out in the open]
  indicates that
    your
      • will to be in truth
    is greater than
    your
      • negative opinion,
      your
      • accusations,
      your
      • suspicions.

You will proceed to
  explore
    what the particular truth
    of any situation
    is.

You cannot fail
  to be enlightened
  with the
    • real,
    • peace-bringing,
    • unifying
      truth
if you are committed to
  • it [i.e., if you are committed to the real, peace-bringing, unifying truth]
more than [you are committed] to
  • anything else.
Wanting to preserve your secret, on the other hand, clearly indicates that you have no commitment to the truth, probably not even to the truth:

- that you have a stake in maintaining your negative opinions, accusations, and suspicions,
- that you desire to continue doing this [i.e., you desire to continue maintaining your negative opinions, accusations and suspicions] precisely because you already know deep inside that you are not in truth [regarding your negative opinions, accusations and suspicions],
- but you do not wish to admit this [i.e., you do not wish to admit that you know that your negative opinions, accusations and suspicions are untrue because of your stake in the matters to which they relate].

However, accusations that are made publicly do not necessarily indicate openness, the opposite of secrecy.
<table>
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<tr>
<th>They [i.e., accusations that are made publicly] may merely mean that</th>
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<tr>
<td>• hostile and</td>
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<td>• aggressive motives supersede secrecy.</td>
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| • The new man and |
| • the new woman |
| are incapable of harboring secrets. |

Secrets cannot be carried in the newly emerging consciousness.

They [i.e., Secrets] are experienced as an unbearable burden, which they actually are.

The spiritual form of a secret is exactly that: a heavy burden.

The more consciousness becomes enlightened, the more it [i.e., the more consciousness] is infused with the Christ spirit, the faster the burden [of secrecy] will be dissolved in the most possible way: • productive and • creative way possible.
You have begun to experience this new mode of living in your own growing community.

This is precisely what is taking place:
- an ever-increasing openness
and
- a transparency in which all secrets of
  - self and
  - others are being experienced as
    - insufferable burdens,
    as
    - hindrances to
      - light and
      - love.

The price for keeping a secret becomes too
- high,
  too
- absurd.

Conversely, the cost of the effort necessary
- to open up the secrets,
- to enable the soul to stand
  - clear and
  - clean,
- visible for all to see, is never too high.
Complete openness is the goal.

It [i.e., Complete openness] applies to all relationships:
  to
  • man/woman partnerships,
  to
  • every kind of friendship,
and finally
  to
  • the relationship between countries.

Keeping your negative aspects secret makes it impossible to reveal your best self.

You feel embarrassed about yourself; your innermost• thoughts,
• dreams, and
• desires feel shameful.

To begin with, these aspects [i.e., these aspects you keep secret] are often far from
• shameful or
• bad.
They [i.e., These aspects you keep secret] become negative because they are enveloped in a veil of secrecy.

Merely believing that there is something to hide creates
• an aura of fog,
• a darkness that gradually encompasses the best in a person.

It is therefore essential that this fog be lifted, whether what is hidden is actually negative or has only become so [i.e., has only become negative] as a result of being hidden.

The process of dissolving secrets is the essence of the work you already do on this path.

Muster the courage to expose what was hitherto secret.
In no way will you ever regret this step [i.e., this step of exposing what was hitherto secret].

Having taken it [i.e., Having taken this step of exposing what was hitherto secret], you will always find more
• love,
more
• respect,
more
• friendship,
more
• help,
more
• recognition of your real values,
not to mention • the relief
of ridding yourself of an unbearable burden.

The • clarity,
the • lightness,
and the • freedom
of no longer pretending in any way,

are the direct doorway to the self-esteem you so desperately try to
• create and • preserve by hiding.
If your self-revealing seems to elicit more criticism and censure than love and understanding, I would say to you, my friends, that you must surely have revealed yourself in a distorted way.

It is easy to confuse the real way [of revealing yourself] with the false one [i.e., with the false way of revealing yourself to others].

The real way [of revealing yourself to others] is the absolute willingness to follow the will of God; to let go of every cherished attitude, action, or goal that proves damaging and contrary to divine law; to use those to whom you reveal yourself as mirrors that help you see and reconsider some of your previous patterns.
Their reaction [i.e., The reactions to you of those to whom you reveal yourself]
• should not be
  your inflexible rule
  to abide by
• but should
  make you
  • thoughtful and
  • truly willing to reconsider
    those aspects of yourself
    that you now see more clearly.

The false way
  of self-revealing
  is the
  • childish,
  • lower-self
    way
    that says, in effect,

"If I show you my secrets,
  I demand
  that you approve
  • of them and
  • of me
  regardless of
    how destructive
    they [i.e., the secrets about myself]
    may be.

If you do not [i.e., do not approve of the secrets about myself
  that I have now revealed and if
  you do not approve of me],

• I will accuse you of
  letting me down, and
• I will use this [experience of your not approving of
  the secrets about myself that I have
  now revealed and your not approving of me]
    as proof
    that it does not pay
    to be open."
So be careful, friends, when you assess the results of your self-revealing.

The key always lies deep within you:

Are you really moved by the sincere desire • to be in truth and • to do the will of God?

However, you also need to know clearly whether a real violation of your privacy exists.

These are times [i.e., Times when a real violation of your privacy exists are times] when others try to pry because
• of their own negative motives;
• they may wish to uncover something they can use against you to make themselves feel better, in a desperate attempt to enhance their deteriorated self-esteem.

If you sense such [negative] motives [in others], you should indeed close your doors to them.
But bear in mind that unless
  • you are willing to give up all secrets, and
  • you have already begun to do so,
it is extremely difficult to truly distinguish between actual
  • prying and • attempts to violate your privacy,
and someone's
  • genuine concern and • honest desire to relate to the real you.

As long as you have a stake in keeping yourself hidden, your assessment of others' motives will be very shaky.

Transparency is
  • a new way of being,
  • a habit that needs to be cultivated with
    • patience,
    • devotion, and
    • perseverance;

it [i.e., transparency] is of great importance for
  • you and • those around you with whom you long to relate.
It [i.e., transparency]
   is an art
   that
   • can and
   • needs to
     be learned.

Often
   your initial
   • hesitancy and
   • inhibitions
     [to being fully transparent]
     can be removed
     when you learn how
     • to express yourself and
     • to convey
       what at first seems
       unconveyable.

Has it not frequently occurred to you
   that you related a dream quite adequately,
   once you started it,
   although you were first convinced
   that it could not be explained?

• Thoughts and
• attitudes,
• experiences and
• feelings
  within
  the four walls
  of your inner self
  seem
  • so vague,
  • so unexplainable,
    that you do not even attempt
    to convey them.
But once you know it is possible to do so [i.e., once you know that it is possible to convey the thoughts, attitudes, experiences and feelings within the four walls of your inner self to others],

even if
you cannot
perfectly transmit
all the nuances,
you will
• make the effort to communicate and
you will
• be surprised
to what extent
you can make yourself clear.

By opening yourself up,
you can reach others who
• may have quite similar inner experiences and thus [who]
• can emotionally connect with you
  • sooner and
  • better
  than you may ever have suspected.

The point I want to make is that communication is an essential part of • self-revealing and • openness.

Effort is needed [in transparent communications], a lot of effort, but
this effort will be highly rewarded.
What first appears to be embarrassing only seems so because you believe that you cannot really put it in the proper words.

Try [to reveal yourself to another], and the words will come.

You will develop a new wonderful way of expressing yourself, and that [i.e., and your developing a new wonderful way of expressing and revealing yourself to others] in itself will enhance your sense of • security and • adequacy.

Your initial inability to express yourself adequately is totally due to your unwillingness • to do so [i.e., your unwillingness to express and reveal yourself adequately] and [your unwillingness] • to let God inspire you [in your expressing and revealing yourself].

If you sincerely wish to reveal yourself, the Holy Spirit will inspire you with the appropriate words, and the walls you have built around you will dissolve.
Let us examine
the quality
of various human relationships
in light of this topic.

The most intimate
of all relationships –
between two people
who
• love each other and
• intend to share themselves
  with one another
  completely –

depends on
the ability
to be without secrets.

This includes
the
• outer
  ones [i.e., the outer secrets]
as well as
the
• inner,
• more subtle
  ones [i.e., the inner, more subtle secrets].

If the risk
is not taken
to bring
all aspects of the self
into play,
the expected bliss
can never materialize.

I have discussed this before,
specifically in connection with
the relationship between mates.

I need to repeat it [i.e., repeat the need to bring all aspects of the self into play,
especially in connection with the relationship between mates]
here
in the context of the personality's general tendency
to keep
the self
secret.
The false belief that
  the self
  in its entirety
  is not acceptable
  must be challenged
  again
  and again.

You need to
  take the risk [i.e., the risk of being self-revealing]
  • repeatedly,
  • step by step,
  until
    everything
    is out in the open.

Then [i.e., when everything is out in the open]
  • true sharing
    of the inner process
    can begin
  and
  • an ongoing communication
    can be established.

At first
  you are bound to find
  that a great deal of
  residual material
  has accumulated.

Once
  • this [accumulated residual material]
    is emptied out
  and
  • all of you
    is made known,
the process
  will take over.
For the soul
is not
• static or
• fixed.

It [i.e., The soul]
constantly
• moves and
• changes,
forever producing
new
• inner experiences,
new
• feelings,
new
• thoughts,
new
• dreams,
new
• aims.

Once you have
emptied yourself,
the dynamic process
of soul development
can be shared
much more easily.

The art
of
• communicating,
of
• self-expression,
grows
as you grow.
Thus you become an increasingly open channel for divine inspiration;

this [divine inspiration] will affect your choice of words,
  • the nuances as well as
  • the tone of voice that also contributes to making yourself clear.

What was once a confining prison of your inner self then becomes a wide open field that reaches the infinite horizons of divine possibilities and
  • becomes ever more available to others.

A state of mind grows in you which
  • has nothing to hide, for which
    • hiding seems utterly absurd, and
  • being totally transparent is the greatest joy.
Only when you risk presenting whatever is in you now, will you know your real value.

In this process of risking presenting whatever is in you now you will inevitably find that there is so much more to you than you feared.

How else can you
* find fulfillment and
* quench your thirst for
  * being open with others,
  for
  * attaining intimacy?

This longing for being open with others, for intimacy with others can never be fulfilled, no matter how hard you may try to
* deny it [i.e., deny your longing for being open with others, or for your longing for intimacy with others]

or
* appease it [i.e., appease your longing for being open with others, or for your longing for intimacy with others] with false substitutes, unless you open yourself up.

The word "friendship" becomes a farce if you feel there is anything between
  * yourself
  and
  * the friend that has to be hidden.
[If anything needs to be hidden between you and your friend]

You will
never really know
whether you are
• loved and
• accepted.

You must
always
• fear and
• distrust,
as long as you
fail to take the risk
of showing the friend
all you
• are,
all you
• have kept hidden.

But this [i.e., But this process of taking the risk of showing the friend all you are and all you have kept hidden],
of course,
always includes
the basic willingness
to change
a lower-self
• action,
a lower-self
• goal, or
a lower-self
• attitude.

It [i.e., This willingness to change a lower-self action, goal, or attitude] requires the trust
that higher-self
• goals and
• activities
will provide
much better what you need [than do your lower-self goals or activities].
If the trust [i.e., If the trust that the higher-self goals or activities will provide much better what you need than do your lower-self goals or activities] is lacking, then this is what you need to
• share
and perhaps
• receive help with.

This Pathwork is obviously designed
• to remove the secrets and
• to make your self available to others.

If you look back on your progress so far, from this point of view [i.e., from this point of view of removing secrets and making your real self available to others], you will see quite clearly how you have
• liberated yourself and
• improved your life circumstances,
• gained
  • new self-confidence and
  • a sense of your own value,
• learned to trust
  • God and
  • life
  more and
• [come to] know of divine abundance.

This progress came from your courage to reveal
• outer
and/or
• inner secrets.
Look at what you still hide
and you will find the key
to where you still block the fulfillment that awaits you.

When you look
• at your world,
• at the interaction between countries,
you will see what an enormous role secrecy plays in the interrelationship between countries.

Such relations [between countries] are more marked by
• secretiveness,
• pretense, and
• hiding than any other relationship.

Openness is not even considered viable among the governments of different countries.

It is universally taken for granted that opaqueness is sound diplomacy.
In this area [of relationships and openness between countries] humanity is far behind where it could and should be;

other areas of human relationships are much more advanced, although they, too, still leave something to be desired.

In marriage, for instance, you will recognize to what extent mates keep secrets from one another – not only about past and present acts and experiences, but also about thoughts and feelings.

Is it any wonder that marriage does not seem to work very well and that mates cannot stay together?

Yet the marriage relationship is much better off than the relationships among different governments, where most of the distrust, deceit, and strife exists.
As long as humanity fails to envision an altogether new way of interrelating,
  • peace cannot truly be established,
  • sharing of God's riches cannot take place,

  • justice and
  • brotherhood

  will remain empty words.

In short,
  there must be
  a willingness
  to be open.

It must be recognized
  that this [i.e., that a willingness to be open]
  is a prerequisite
  for a life of
  • peace,
  • joy, and
  • harmony
  among

  all the peoples of this earth.

Openness
  must then be
  painstakingly
  learned by
  • the nations
  just as by
  • individuals.

You
  are pioneers,
  bringing a new model
  to this world.
In establishing your community life, you encounter the same basic problem that humanity as a whole encounters in establishing a society.

You clearly see that those who
  • keep themselves secret,
  those who
  • do not share all
    of themselves,

represent a dark barricade that hinders the growth of the whole.

You need to make this [i.e., to make this fact that those who keep themselves secret and do not share all of themselves represent a dark barricade that hinders the growth of the whole] understood by those who do not dare as yet to be real.

You need to know it [i.e., You need to know this fact that those who keep themselves secret and do not share all of themselves represent a dark barricade that hinders the growth of the whole] for yourself.
You will learn increasingly,
• slowly perhaps,
• but surely,
  to present yourself
  • in totality,
  • without
    any
  false self-projections.

You must understand that
to whatever degree
  you do not trust the process
  of a secretless life,
you encourage
  a false self-projection.

Your secrets
mean exactly this:

"I want you to see me
  not as I
  • am,
  but as I
  • pretend to be."

Once you clearly see this [i.e., Once you clearly see that secrets mean,
  “I want you to see me not as I am, but as I pretend to be”],
you will understand
the grave consequences of secrecy
  for your relationship
  with
  • yourself,
  • others,
  • God.
You will see how it [i.e., You will see how secrecy, communicating only
to manipulate and deceive others, saying in effect,
“I want you to see me not as I am, but as I pretend to be”]
affects
• your entire
  • outer
  and
  • inner
  life,
as well as [how your secrecy affects]
• those with whom
  you seek to establish
  a desirable relationship.

Try to visualize
  what life is like
  when you know that there is
  nothing to hide,
  ever.

And
  when you feel
  there is something to hide,
consider that
perhaps
  what you hide
  is
  really
  something damaging to
  • yourself
  and/or
  • others.
It [i.e., What you hide that really is damaging to yourself or others] should be revealed all the more because you need help in recognizing what makes you desire this [damaging]
• act or
• attitude.

You then need help to change your inner defense mechanisms so that you will no longer need to desire a destructive • act or • attitude.

Your lower self must be revealed so that it [i.e., so that your lower self] can be
• healed and
• transformed.

[On the other hand] Perhaps what you believe should be kept hidden is really
a beautiful aspect of yourself that should be shared.
[Or]

Perhaps you
  only think
  your secret is bad
  and in reality
  you need the experience of
  exposing it
  * before you can really be convinced
    that you have nothing to hide."

Imagine
  the feeling
  of no longer hiding
  anything
  from anyone.

Imagine
  the liberation
  of shedding
  a heavy armor.

Imagine
  • the joy and
  • the healthy pride
  of holding your head high
  while knowing
  you can truly
  be open to all.

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Only when
  this state of consciousness [*i.e., Only when this state of consciousness where you are free to hide nothing and can truly be open to all]*
  is achieved
  can your
  true unfoldment
  begin.
Your limitless potentials for
  • greatness,
  • creativity,
  • still-hidden talents,
  • universality and uniqueness,
  • your essence and beauty
  can stream forth
  only when
  the confinement of hiding is removed.

The process of self-unfoldment begins with
  removing
  the walls of secretiveness.

It [i.e., The process of self-unfoldment] continues with
  liberating
  the best in you
  only after this [i.e., only after the task of removing
  the walls of secretiveness]
  has been accomplished.
Of course, the process often
• overlaps and
• goes back and forth.

As one
• layer or
• aspect
  of hiding
    is dissolved,
new
• qualities and
• assets
  that you have never known
    begin to take shape.

Then
you return to
other areas of hiding
  that you had not even been clearly aware of,
so that
  more of your potential
    can begin to unfold.

Can you visualize a world
in which
  no one ever
    hides anything
      from anyone else?

Is that not
  paradise?

This [i.e., A world in which no one ever hides anything from anyone else] is the direction in which
  evolution moves,
    my friends.

This [i.e., A world in which no one ever hides anything from anyone else] is what
  the New Age
    signifies.
How can
    the Christ in you
    truly manifest
    if you have
      a hidden agenda?

How can
    your divinity
    unfold
      • if you are not free
      and
      • if you continue to project
        a false self
        into the world?

Do not rationalize such projections [of a false self into the world]
  by pretending
    to preserve your privacy [by projecting a false self into the world
    while keeping your real self hidden in privacy].

Look at
    the real reasons
    why you maintain this
      • painful and
      • unnecessary
        state of
          • isolation and
          • deception –
            for that [i.e., for maintaining a painful and
                      unnecessary state of isolation and deception]
            is what it [i.e., is what keeping parts of yourself
                      secret and in hiding]

            truly amounts to.
There are three fundamental reasons for resistance to giving up secrets:

(1) The fear that your lower self makes you all bad and, together with this fear, your unwillingness to risk the possibility
   • that this [i.e., that your lower self makes you all bad] may not be so;
   • that others will not reject you, and
   • that you will not find it necessary to reject yourself.

(2) The ignorance that indeed there is a way – which can be learned – of communicating all that now seems incommunicable.

   The unwillingness to learn the process [of communicating all that now seems incommunicable]
   • gradually,
   • by small steps.

(3) The fear of being too vulnerable when all the hard shells fall off.

   Secrets are certainly among the hardest layers [“protecting” your real selves].
The common denominator of these three factors is the resistance:
  • to going to God with all of yourself and [the resistance]
  • to trusting His will.

The resistance [to going to God with all of yourself and to trusting His will] is perpetuated by your choice to follow the voices of the dark forces who inspire you to trust in your:
  • false,
  • destructive,
  • separating devices for safety and for the resolution of your problems.

You need to become aware of these influences [of the dark forces], and you desperately need to challenge and refute them.

You have to choose new behaviors and seek new solutions.
Before ending this lecture, I wish to speak more about the third factor [or reason for resisting giving up secrets], the fear of vulnerability.

This vulnerability goes beyond the obvious fear of being less protected from:
- hurt and
- disappointment without the secrets.

This fear [of being hurt and disappointed when not “protected” by keeping secrets] is:
- an outright illusion,
- easy to discover once you summon up the courage to do without it [i.e., to do without using “keeping secrets” as a “protection”].

But there is also another kind of vulnerability.

As you become more open, more accessible, new capacities of perception grow in you.
What you previously perceived only vaguely becomes more and more • acute, more • clearly defined.

This [i.e., This more acute and more clearly defined perception] is • immediately and • directly beneficial in many areas of your life.

This desirable result [of more acute and more clearly defined perception], however, is totally ignored by the personality because too much • darkness and • fog still cover up the reality.

So [i.e., Because too much darkness and fog still cover up the reality.] you lack the incentive to use the new perception.
[But] This newly-evolved vulnerability has another effect that is not immediately experienced as desirable.

It [This newly-evolved vulnerability brought about by your acute and clearly defined perception when you do not “protect” yourself by keeping secrets, a vulnerability that is not immediately experienced as desirable] is a grieving pain about the destruction caused by evil.

It is
• healthy and
• good
  • to allow this state [i.e., this newly evolved state of vulnerability where you feel a grieving pain about the destruction caused by evil] to grow in you,
  • to experience it [i.e., to experience this grieving pain] fully.

It [i.e., this state where you feel a grieving pain about the destruction caused by evil] manifests in different ways, and the more aware of your vulnerability [i.e., the more aware of your vulnerability when you give up the “protection” of keeping secrets] you become, the more you will experience this very healthy pain [i.e., the healthy grieving pain about the destruction caused by evil].

You may feel pain when you see God's gifts in nature willfully destroyed.

You may feel pain about the suffering on this plane of existence.
Take for example
the suffering of animals
who become the prey
of other animals
in order
• to sustain the greater life cycle and
• to fulfill their function [i.e., their function of becoming the prey of other animals so that the other animals live].

In one sense
this suffering
is certainly much less
than the suffering
willfully inflicted on animals by the
• indifference and
• cruelty
of humans.

But that animals
have to go through this phase
of their own evolution [i.e., must go through this phase of being the prey of other animals]
is painful,
even though there is an intrinsic rightness about it.

These animals [that are prey of other animals]
are incarnated
aspects of consciousness that need these experiences [of being the prey of other animals],
but they [i.e., these animals] are nevertheless, on the level of manifestation, much more innocent than man, who has a consciousness that gives him much more responsibility.
What I say here
    may sound contradictory,
    yet it is not.

I must ask you
    to try to understand this
    from the depth of your soul,
    because
    true understanding
    will come from there [i.e., from the depth of your soul].

- Compassion and
- love,
- gratitude
  for the beauty of creation,
- appreciation
  of [the beauty of creation] and
- joy
  about
  it [i.e., the joy about the beauty of creation]
  must also create
    - a deep pain
      when something is destroyed,
    - a pain
      that needs to be suffered.

This pain
  is ever so different
  from
    - the neurotic pain,
    - the pain by association,
    - the pain of
      masochistic self-punishment
      that identifies with
      what appears to be
      a victim.

This
- living,
- healthy,
- loving
  pain
  is also the threshold to
- joy and
- ecstasy.
Another aspect of this pain [i.e., Another aspect of this healthy grieving pain about the destruction caused by evil that arises with this newly-evolved vulnerability brought about by your acute and clearly defined perception when you do not “protect” yourself by keeping secrets] is the recognition of damage inflicted by:

- thoughts of untruth about your fellow human beings;
- thoughts of:
  - maligning and
  - unwarranted suspicion;
- inner and/or outer acts of:
  - factual,
  - psychological,
  - emotional, and
  - spiritual cheating that imposes unfair disadvantages on others even though such cheating may well be:
  - camouflaged and
  - rationalized away until the consciousness:
    - truly ignores it [i.e., ignores such cheating]
    and
    - fights with all its might against recognition [of such cheating].
As long as these pains are denied, the price becomes much higher, for such pain must turn against whoever inflicts it, or against whoever colludes with those who inflict the pain by passively standing by.

Many self-defeating patterns are connected with pains you have unwittingly inflicted because you have not allowed yourself to know and feel them [i.e., not allowed yourself to know and feel the pains you have unwittingly inflicted on others].

It seemed too tempting to follow the way of the dark forces and too undesirable to give them up [i.e., to give up the patterns connected with pains you have unwittingly inflicted upon others].

You fear and avoid your own pain about causing pain to others.

This then grows into debilitating guilt and indirect self-punishment.
You also need to feel
  • the pain
    that
    is independent of you,
    but
    can help liberate you
    by moving you
    to compassion,
  • the pain
    you simply see existing
    in this earth-sphere.

So, my beloved friends,
when the walls of
• separation and
• secretiveness
fall from you,
you step out
into a beautiful world
of
• light,
of
• goodness,
of
• singing joy,
of
• eternal life,
of
• fearless existence.
This [beautiful] world can exist only in a defenseless person
  • who is free from armoring,
  • who does not deny the soft vulnerability [which is the vulnerability]
    that can experience the pain of all the suffering created by the forces of evil in this earth sphere.

If you harden yourself against this kind of pain, you also deny the joy that is meant to be yours for all eternity.

Allow this experience [i.e., Allow this experience of vulnerability, this experience of feeling the pain of all the suffering created by the forces of evil in this earth sphere] to strengthen your determination to become an ever stronger fighter with the forces of light.

The blessings of all the angels accompany you, the blessings of the Highest flows through them to you, • enriching and • guiding your life.
The presence of the
• Highest,
• Creator,
  lives in your
• heart and
• soul
  if only
  you will
  • see and
  • feel
  it.

Be always aware that you are here on this earth plane to
• find
  your true being and
• fulfill
  it [i.e., to fulfill your true being]
  for God.

Live in Him.

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