

Pathwork Lecture 232: Being Values Versus Appearance Values – Self-Identification

1996 Edition, Original Given June 4, 1975

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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03	<p>• <i>Greetings</i> <i>and</i> • <i>divine blessings</i> <i>for all of you,</i> <i>my most beloved friends.</i></p> <p><i>This last lecture of our working season [i.e., of our 1974/75 working season]</i> • <i>continues</i> <i>and</i> • <i>summarizes</i> <i>your inner path so far.</i></p> <p><i>Your growth is</i> • <i>heartwarming</i> <i>and</i> • <i>a most joyous sight to behold.</i></p> <p><i>You have grown</i> <i>much more,</i> <i>my beloved friends,</i> <i>than you can realize.</i></p>

by Eva Broch Pierrakos

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04

The key to
• *happiness*
and
• *abundance*
is changing over
to a new level of operation
on which

- *the old attitude of*
 - *taking,*
 - *wanting*
 - *demanding*
- and*
• *not giving*

is transformed into
• *an attitude of*

- *love,*
- *giving,*
- *devotion*

and
• *sincerity.*

There is no other key [i.e., NO OTHER key to happiness and abundance].

*But to talk about it [i.e., to talk about the key to happiness and abundance]
before*

one is even aware of
the non-giving attitude [i.e., aware of the OLD non-giving attitude]
is

- *superficial and*
- *pointless.*

You have to recognize

*such attitudes [i.e., recognize in yourself such negative attitudes of taking,
wanting, demanding, and not giving]*

before

*this key [i.e., before this KEY to happiness and abundance, which is
changing over to a NEW level of operation in which the
OLD attitude of taking, wanting, demanding, and not
giving is TRANSFORMED into an attitude of loving,
giving, devotion and sincerity]*

can become useful.

	<p><i>In this lecture I want to show you on a yet deeper level how understanding that there is a different way to exist relates to the problem of</i><ul style="list-style-type: none"><i>• values</i><i>and</i><i>• self-identification.</i></p>
05	<p><i>Fundamentally, two value systems govern human beings.</i></p> <p><i>One system is that of</i><ul style="list-style-type: none"><i>• being</i><i>values</i><p><i>and the other is that of</i><ul style="list-style-type: none"><i>• appearance</i><i>values.</i></p><p><i>We have talked about them in a more</i><ul style="list-style-type: none"><i>• superficial and</i><i>• cursory</i><i>way in the past.</i></p><p><i>I will now attempt to show you the ramifications of these two value systems.</i></p></p>

06	<p><i>Most human beings function on the level of</i></p> <ul style="list-style-type: none"><i>• appearance values.</i> <p><i>Only the most evolved, who have already gone through an extensive path of</i></p> <ul style="list-style-type: none"><i>• self-purification</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• transformation,</i> <p><i>function according to</i></p> <ul style="list-style-type: none"><i>• real values –</i> <p><i>for the sake of</i></p> <ul style="list-style-type: none"><i>• what is,</i> <p><i>and</i></p> <p><i>not for the sake of</i></p> <ul style="list-style-type: none"><i>• appearance</i> <p><i>in the eyes of others.</i></p>
07	<p><i>Here, too, as in so many other areas, it is not an either/or [i.e., it is NOT a matter of EITHER one ALWAYS operates on appearance values OR one NEVER operates on appearance values but instead always operates on real values; or EITHER one ALWAYS operates on real values OR never operates on real values but instead always operates on appearance values].</i></p> <p><i>There are degrees.</i></p> <p><i>A person can function</i></p> <ul style="list-style-type: none"><i>• in some areas of life with the true values</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• in other areas still be bound to the importance of appearance.</i>

	<p><i>Only gradually, in the course of this pathwork, will the former [i.e., will the true or BEING values] take over more and more where the latter [i.e., in areas where APPEARANCE values] had prevailed.</i></p>
08	<p><i>Before such an extensive path [i.e., Before a path such as this pathwork] is undertaken, and for some time after it has begun, humanity functions in most areas with the appearance values.</i></p> <p><i>Now let us see the difference [i.e., the difference between appearance values and true values].</i></p>
09	<p><i>Appearance values always aim to create an impression.</i></p> <p><i>Such false values [i.e., Such false APPEARANCE values, values seeking only to create an impression] may have crass manifestations, such as</i></p> <ul style="list-style-type: none"><i>• craving approval</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• selling out one's truth</i><ul style="list-style-type: none"><i>• to impress others</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• to be thought of in the highest terms.</i>

This tendency [i.e., This tendency to use appearance values to create an impression, to gain approval, or to be thought of in the highest terms] can be quite

- ***obvious and***
- ***overt,***

but it can also be quite

- ***subtle and***
- ***covert,***
not so easy to detect.

Inwardly,

in many

- ***activities and***
- ***directions***

you subtly focus on

- ***secret,***
- ***semi-conscious***
 - ***expectations and***
 - ***concerns about***

"what will I be thought of."

The fear of negative reaction from others

causes

a tremendous amount of anxiety.

Therefore [i.e., Therefore, because of the tremendous anxiety created by the fear of a negative reaction from others,]

the appearance value system

is

- ***insidious***
- and***
- ***poisonous.***

*It [i.e., The appearance value system used to prevent anxiety due to the fear
of a negative reaction from others]
is much more harmful,
my friends,
than it may seem,
for it [i.e., for the appearance value system]
truly disconnects you
from*

- your inner reality,*

from

- your higher self,*

from

- the truth of the situation*

and
from

- the sincerity
of your*
 - involvement*

and

- investment.*

10

*If you start observing yourself
from this point of view [i.e., from this point of view of operating from
appearance values rather than operating from true being values],
you will discover
many areas
that at first appear very subtly
in your field of vision.*

Yet

- when you
become more conscious of them [i.e., more conscious of areas in life
where you operate from appearance values rather than true values],*
- when you
tune in to them [i.e., tune in to areas in life where you operate from
appearance values rather than true values],*

*you find they [i.e., you find that areas in life where you operate from
appearance values rather than true values]
are
not
so subtle.*

Actually
the value system of
• appearance,
as opposed to
the value system of
• being,
makes all the difference in the world.

Appearance values,
no matter how
• strong
and
• apparently
• loving
or
• creative
the
• effort and
• goal
may be,
always
connote an insincerity.

For what you do [i.e., what you do according to the value system of appearance]
is done for
effect:
either
• directly
through the activity
or
• to attain
• power
and
• money
for the sole sake
of proving your value.

11

When you operate with
being values
you do what you do
• for the sake of the truth,
• for the sake of being.

*This [i.e., Operating with BEING values for the sake of TRUTH or BEING]
may simply mean
to do
the best you can,
regardless of
others' opinions,
so that the activity [itself]
fulfills its innate purpose.*

*Or it [i.e., Or operating with BEING values for the sake of TRUTH or BEING]
may mean
offering whatever you do
up to God,
contributing*

- *love,*
- *beauty,*
- *goodwill,*
- *comfort,*
- *something constructive*

to

- *the world*

or

to

- *another person –*
again

regardless of

- *others' opinions*

or

- *even their noticing*
 - *the effort*

and

- *the effect.*

Whether you make

- *an important humanitarian contribution,*
- *a work of art,*
- *a scientific project, or*
- *the*
 - *smallest,*
 - *most insignificant*
daily chore

makes no difference.

	<p><i>It is just as important to do every daily activity in the spirit of</i> • <i>being,</i> <i>not</i> • <i>appearance.</i></p>
12	<p><i>When you act</i> • <i>for the sheer sake of what the act itself represents,</i> <i>rather than</i> • <i>using your</i> • <i>work and</i> • <i>accomplishment to substitute for your sense of</i> • <i>self-value,</i> <i>this always finally amounts to</i> • <i>an act of love,</i> <i>to</i> • <i>spiritual sincerity,</i> <i>to</i> • <i>giving</i> <i>and</i> • <i>enriching life.</i></p> <p><i>What you give to</i> • <i>others,</i> <i>you give to</i> • <i>yourself.</i></p> <p><i>Not giving to others deprives</i> • <i>you</i> <i>even more than it deprives</i> • <i>others.</i></p>

	<p><i>It [i.e., Not giving to others] makes you incapable of receiving what is available for you.</i></p>
13	<p><i>When you operate on the being level, some very drastic changes occur.</i></p> <p><i>These [i.e., These very drastic changes that occur when operating on the BEING level] are byproducts of the integrity of your motive on the deepest level, though you may never make that connection.</i></p> <p><i>Let me give you an example:</i></p> <p><i>When you are</i></p> <ul style="list-style-type: none"><i>• attacked</i><i>or</i><i>• judged</i><i>or</i><i>• criticized</i><i>or</i><i>• rejected,</i> <p><i>as long as you operate with the value system of appearance, you will feel totally devastated.</i></p> <p><i>How can it be different?</i></p>

*If you attach
your
• self-worth
and
your
• self-esteem
to how you appear in the eyes of others,
you must
feel annihilated
when
anyone
sees you in a bad light,
however small the issue.*

[If you attach your self-worth and self-esteem to how you appear to others]

*You
feel you lose
your inner ground;
you are
no longer centered
in yourself.*

*Of course,
you are
never
really centered
as long as you are governed by
appearance values,
but you are
unaware of it [i.e., unaware that you are not centered]
when you are
not
being criticized.*

*You
seem
centered
when you receive
• praise and
• admiration
because
you feel gratified
at the moment.*

	<p><i>[When you operate from APPEARANCE values]</i> You are unaware of the anxiety that eats you up, even in moments of success.</p> <p>As long as you receive your worth from others, you must constantly worry about your ability to maintain the un-centered state of receiving self-value from outside yourself.</p> <p>You have no real control over your sense of self-value.</p>
14	<p>Operating with being values, on the other hand, brings a deep inner security.</p> <p>This is not to say that you would not be hurt by<ul style="list-style-type: none">• hostile judgments,• unfairnessand<ul style="list-style-type: none">• the intent to put you down.</p>

	<p><i>But there is a world of difference between the kind of hurt that</i></p> <ul style="list-style-type: none"><i>• can never shake your foundation</i> <p><i>and the hurt that</i></p> <ul style="list-style-type: none"><i>• does shake your foundation.</i>
15	<p><i>If you operate with appearance values, your foundation</i></p> <ul style="list-style-type: none"><i>• is shaken</i> <p><i>and even</i></p> <ul style="list-style-type: none"><i>• seems to crumble when your appearance is negative.</i> <p><i>This [i.e., This foundation shaking and crumbling] does</i></p> <ul style="list-style-type: none"><i>not happen when you operate in the deep security of being.</i>

[Being in your BEING values and thereby]

Given

- *your total integrity*

and

- *knowledge of*

- *your real motives*
on the most hidden levels,

- *the truth of*
your giving,

- *the sincerity of*
your investment

- *the pursuit of your goal*
for its own sake

without

- *hidden thoughts*

and

- *ulterior motives,*

your

security

in your own value

will be so grounded in reality
that

no matter

- *how you are judged and*

- *how it may hurt you,*

you experience the
unshakable truth
of your core.

Then your sense of

self-value

is not dependent

- *on the opinion of others,*

- *on their*

- *knowing your assets*

and

- *ignoring your liabilities.*

This creates

- *a centeredness,*

- *a security, and*

- *an awareness of*

your eternal values

that cannot be described in words.

16

*When you operate with
appearance values,
you have
no identity.*

*You make your identity
depend
on*

- the opinion of
other people,*

on

- how you appear
in their eyes.*

So when you are

- praised and*
- honored,*

*• you derive a
great momentary sense of*

- gratification*

and

- confirmation
of yourself –*

*• you might even
feel*
a temporary exhilaration –
*but that is built on
a shaky ground.*

When that

- admiration and*
- approval*

is

- withheld,*

or perhaps even

- reversed,*

• the ground shakes and
• you become lost;
*• you cease to
feel*
your identity.

*The false sense of your identity
has been crushed
and
the real sense of it [i.e., and the REAL sense of your identity]
has
not yet
been established.*

17

*As long as
appearance values
hold sway
underneath the surface,
you constantly
eat away
at your self-esteem.*

*Deep inside,
you
know
you are
not in truth
when you put so much emphasis on
the level of appearance.*

*You cannot connect with
your higher self.*

*Since you
know
that you only
appear
to give,
doing it [i.e., giving]
for
• ulterior motives,
for
• something you want to gain
in a prideful way,
you doubt yourself
on a very deep level.*

	<p><i>So when others</i></p> <ul style="list-style-type: none">• <i>doubt you,</i>• <i>distrust you,</i>• <i>criticize you in any way,</i> <p><i>on the surface</i> <i>you may be very</i></p> <ul style="list-style-type: none">• <i>indignant,</i>• <i>defensive and</i>• <i>argumentative,</i> <p><i>but inwardly</i> <i>[you] cannot find your center</i> <i>since you doubt your integrity</i> <i>about</i> <i>the way you operate</i> <i>generally,</i></p> <p><i>even if</i> <i>you do</i> <i>not</i> <i>lack integrity</i> <i>concerning</i> <i>the specific issue.</i></p>
18	<p><i>Your ability to perceive</i> <i>truth in others</i> <i>is a</i></p> <ul style="list-style-type: none">• <i>profound and</i>• <i>important</i> <p><i>aspect of the</i> <i>value system you adopt.</i></p> <p><i>When you function</i> <i>in your</i> <i>giving mode</i> <i>in a</i></p> <ul style="list-style-type: none">• <i>deeply committed</i>• <i>sincere</i> <p><i>spirit [i.e., when you give out of your BEING values],</i></p> <p><i>then</i> <i>whatever you do</i> <i>is a wholehearted investment</i> <i>of your best faculties.</i></p>

	<p><i>But when</i></p> <ul style="list-style-type: none">• <i>this spirit [i.e., But when this spirit of operating out of your BEING values] is not there</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>appearance values reign,</i> <p><i>you can never really answer questions such as these:</i></p> <ul style="list-style-type: none">• <i>Am I right or wrong?</i>• <i>Are others right or wrong?</i>• <i>To what extent</i><ul style="list-style-type: none">• <i>am I right or wrong,</i><p><i>or</i></p><ul style="list-style-type: none">• <i>are the others right or wrong?</i>• <i>In what particular area am I right</i><p><i>and</i></p><ul style="list-style-type: none">• <i>in what area are the others right?</i>• <i>In what particular area am I wrong</i><p><i>and</i></p><ul style="list-style-type: none">• <i>in what way are the others wrong?</i>
19	<p><i>All these questions plague you – although you may succeed in denying your awareness of them [i.e., your awareness of these questions] – as you unfortunately succeed in stifling awareness of how</i></p> <ul style="list-style-type: none">• <i>appearance values undermine</i>• <i>your integrity.</i>

The denials [i.e., The denials of your awareness of how APPEARANCE values undermine your integrity and prevent you from answering important discernment questions about, “Who is right?” “Who is wrong?”] are the very cause of confusion.

They [i.e., The denials of your awareness of how APPEARANCE values undermine your integrity and prevent you from answering important discernment questions about, “Who is right?” “Who is wrong?”] create a fog over such

- issues and*
- questions*

when you would need clarity to know who you are.

So

you

- flounder,*

you

- grope,*

but not in a healthy way.

You are truly confused

and the struggle is painful

because

it is a struggle

that covers up

the inner lack

of a security

that can come

only from

the deep sincerity of

- commitment and*
- giving.*

	<p><i>The lack of</i></p> <ul style="list-style-type: none">• <i>giving</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>commitment</i> <p><i>eats away</i> <i>at your psychic guts,</i> <i>if I may say so.</i></p> <p><i>It [i.e., your lack of giving and commitment]</i> <i>makes you</i> <i>doubtful</i> <i>of everything you</i><ul style="list-style-type: none">• <i>do,</i><i>of everything you</i><ul style="list-style-type: none">• <i>think.</i></p>
20	<p><i>You may adopt an</i></p> <ul style="list-style-type: none">• <i>artificial</i>• <i>brittle</i> <p><i>security</i> <i>that is</i> <i>not</i> <i>built on</i><ul style="list-style-type: none">• <i>sound</i><i>and</i><ul style="list-style-type: none">• <i>deep</i><i>self-esteem.</i></p> <p><i>However,</i> <i>the groping</i> <i>that is</i><ul style="list-style-type: none">• <i>healthy,</i><i>that is</i><ul style="list-style-type: none">• <i>necessary,</i><i>that is</i><ul style="list-style-type: none">• <i>the doorway to security</i><i>takes on</i> <i>a very different form.</i></p>

*It [i.e., Healthy groping]
feels different.*

*Honest searching
need not be covered up.*

*It [i.e., Honest searching and groping]
is a*

- *beautiful,*
- *growth-producing
struggle.*

*I can only hint at
the difference
in self-experience here,
for*

words

cannot convey

- *the enormous difference
between*

- *the hurt of being misjudged
when you do not
lose your being from it*

and

- *the hurt that destroys you –*

or

- *the difference
between*

- *the struggle of
• real*

- *growth and
• search*

and

- *the false struggle of
covering up
your hidden insecurity.*

21

*Decide,
again
and again
and again,
every
• day
and
every
• hour,
in
all your activities,
to give
your very best
in truth
whether or not
you get
• admiration,
whether or not
it is
• recognized.*

*Do it [i.e., Give your very best in truth]
for the sheer
• sincerity,
• truthfulness,
• beauty
and
love of
• God,
love of
• yourself,
love of
• life.*

*Then [i.e., Then, when you give your very best in truth],
little by little –
almost as if it were a byproduct –
a*

- *deep,*
- *secure and*
- *intuitive*

*inner knowledge
will arise
about*

- *issues*

and

- *matters*

where you

- *were uncertain before*

where you

- *needed to defend your uncertainty*

where you

- *were truly groping in the dark*

in an eternal

- *either/or,*

in an eternal

- *duality.*

22

Even if your

- *intellect*

already embraces

- *the unitive system,*

in which

- *one*

is not versus

- *the other,*

it [i.e., your intellect]
does so
only in theory.

This [i.e., This merely intellectual theoretical understanding of the UNITIVE system] is very different from the live experience of being connected to your innermost center from which comes

- ***the intuitive certainty of***
 - ***what is right,***
 - ***a certainty about***
 - ***yourself,***
 - ***others,***
 - ***life.***

This certainty is

- ***a relaxed inner knowing,***
- ***a deep***
 - ***peace***

and

- ***clarity***

that no one can take away from you.

It [i.e., This certainty, this relaxed inner knowing, this deep peace and clarity] is free from all defensiveness.

It [i.e., This certainty, this relaxed inner knowing, this deep peace and clarity] comes only as a result of true self-esteem that is built on

- ***sincere***
 - ***giving***

and

- ***commitment,***

on

- ***the being values we are talking about.***

*What an illusion it is
to hope for*
• *self-esteem*
and
• *security*
on any basis
other than
the inner truth
of
real giving
for its own sake!

23

*Yet another aspect
of these two value systems [i.e., another aspect of these
APPEARANCE and BEING value systems]*
is
knowing
what you really want.

If you
• *do not know*
your higher self,

if you
• *are disconnected from it [i.e., disconnected from your higher self]*
and
• *cannot identify with it [i.e., cannot IDENTIFY WITH your higher self],*

if
• *all your energy*
is funneled into
appearance values

and
• *you therefore*
lack centeredness,
how can you possibly
know what you want?

[In this situation of not being connected and identified with your higher self]
Everything is
• *colored*
and
• *determined*
by
the appearance values.

If
• *appearance*
in the eyes of others
takes precedence over
• *what*
you
may want,
you cannot even allow yourself
to
know
what
you
want.

For if
what
you
want
might reduce
• *honor*
and
• *esteem*
from others,

it may
seem
preferable [i.e., *It may SEEM preferable to knowing what YOU truly want*]
to talk yourself into [i.e., *to instead talk yourself into*]
wanting
• *what you*
ought to want,
• *whatever you*
think
would earn you
• *praise*
and
• *admiration.*

24

Therefore,
when you operate with
appearance values,
you actually invest in
not
experiencing
what you

- *really desire,*

what may be
your destiny,
what is
your real

- *potentiality,*

your real

- *fulfillment,*

your

- *true longing.*

It [i.e., Your real desire, destiny, potentiality, fulfillment, and longing –
your BEING values]
may not conform to
the appearance values
you have borrowed.

Many systems of

- *appearance*

values
exist,
while only one

- *being*

value
exists
as far as

- *your own*

higher self [i.e., as far as your own higher self, with its
infinite varieties of expression,]
is concerned,

with all the infinite varieties
of self-expression of

- *all*

higher selves [i.e., with all the infinite varieties of
self-expression of ALL higher selves].

	<p><i>Your being value can never interfere with the higher self value system of another person.</i></p> <p><i>When conflict arises, at least one set of values is hooked on the appearance level, possibly without your knowing it.</i></p> <p><i>Only deep self-confrontation can yield the answer [i.e., can yield the answer as to whether or not at least one set of your values is hooked on the appearance level].</i></p>
25	<p><i>By contrast [i.e., By contrast to your BEING value], appearance values</i></p> <ul style="list-style-type: none"><i>• interfere with one another</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• are at the same time</i><i>• stiff,</i><i>• rigid,</i><i>• unvaried in their</i><ul style="list-style-type: none"><i>• conformity and</i><i>• dullness.</i> <p><i>Individualistic as they seem [i.e., Individualistic as APPEARANCE values seem], they lack</i></p> <ul style="list-style-type: none"><i>• the flexibility and</i><i>• the breathing life</i> <p><i>that only being values can have.</i></p>

26

*If you
dare not know
what you
really
• desire
and
• long for,
you suffer
unfulfillment,
for
the false goals of
appearance values
can never fulfill you.*

*You hunt
constantly
for something
that can never live up to your expectations.*

*Perhaps even more
• insidious
and
• painful
is the very fact
that
you do
not
know
what you really want.*

*For a while you may succeed
in hiding this fact [i.e., hiding this fact that you do not know
what you really want]
from yourself
by ardently attempting
to produce
imaginary
• desires
and
• goals,
acting as if
you believed in them.*

***But sooner or later
you find out
that you are
also
confused about
your own
• desires,
• longings
and
• goals.***

***This confusion [i.e., This confusion about your own desires, longings, and goals]
only adds
to your
• lack of true self-identity
and
to your
• despair about it [i.e., your despair about
your lack of true self-identity].***

27

*Appearance values,
as long as you adopt them,
always disconnect you
from*

- your true desires,
from*
- knowing what is
essentially you –
in*
- direction,
in*
- self-expression,
• talent,
• taste,
• opinions,
• philosophy,
in*
- true feelings,
• your way of life,
in*
- your potentialities to develop,
in*
- general trends of life,
as well as in*
- little everyday decisions.*

*The decisions of
what*

- to do*

*and
what*

- not to do,
in*
- the most mundane matters
as well as
in*
- the overall direction of your life,*

*are always determined by
whether you operate with*

- being values*

or

- appearance values.*

28

*So you never truly know
what
• is really you
and
what
• you really want
when you are
• governed
and
• polluted
by
appearance values.*

*You borrow
an imagined desire
that fits into
the appearance value system
you have adopted.*

*And when
you follow that through,
of course,
it leaves you
empty.*

*No wonder
it is a disappointment,
even if
you do succeed in it
at a tremendous expenditure
of your energy system.*

*The tremendous effort
is only necessary
because
your energy system
functions contrary
to your
• true higher self,
to your
• reality,
to
• who you really are.*

So [i.e., So because, by functioning contrary to who you really are, you expend tremendous effort yet achieve only disappointing results]

- *despair*
- and*
- *a sense of*
 - *futility*
- and*
- *hopelessness*
about life
arise.

You say to yourself,

- *"I have invested so much,*
- *I have tried so hard,*
- *I used so much effort to accomplish*
this and that and the other thing.

Yet

- *I feel*
 - *dissatisfied,*
 - *empty,*
- *I do not even know*
who I really am."

Most human beings
have

- such*
- *thoughts*
- and*
- *feelings*
occasionally,

but they
do not know why.

29

*The functioning of
being values
creates
a very different situation.*

*Since you are
not afraid
of finding
your*

- desire,*

your

- direction,*

your

- expression –
whether or not
others*
 - approve**and*
 - applaud**your choices –*

*you can afford
the luxury of*

- relaxing inwardly*

and

- letting out
your true self,
with
its*
 - expressions**and
its*
 - desires.*

*And thus
you will find
what it is
you
really
want.*

30

*What a tremendous richness
to know
what you
really want!*

*How rare a phenomenon
it is [i.e., How rare it is to KNOW what you REALLY want]
in this world of yours!*

*How hard
the struggle of
self-purification
must be
in order to come to this
blessed event of
finding the treasure of
knowing
what you
really
want!*

*It [i.e., Knowing what you really want]
is
not something
easily discovered.*

[To KNOW what you REALLY want]
You have to
• *detect*
and then
• *eliminate*
the places
where you eat away
at your
• *true being and*
• *true expression*
by borrowing
what you
think
you
ought to want
in order to be
what you
ought to be
instead of [i.e., instead of wanting]
what you
• *really want*
and
• *really are.*

31

When you function with
appearance values,
you
cannot trust
• *your perceptions*
or
• *your desires.*

They [i.e., Your perceptions and desires]
are
not trustworthy
when they are tainted
by the falsehood
of the
appearance value system
• *in which you live and*
• *with which you have*
disoriented yourself.

*Something may indeed
be desirable,
and you
do not know*

- *if it is*
 - *right or*
 - *good*

for you,
or

- *whether you are*
 - *wrong*

in wanting it.

You flounder in uncertainty.

32

- *When you have a*
 - *deep,*
 - *sincere**commitment*
to invest
your best
in all you do,
- *when your*
 - *integrity**makes sure that you*
 - *do not have**other hidden motives*
but [i.e., but rather]
 - *give**for the sake of*
giving –
which is always giving
for God's sake –

then you will experience
sooner or later
the incredible miracle
that

- *your heart's desire*

is

- *God's will.*

33

*At first,
by old habitual standards,
you will
distrust
that
your desire
is*

- *good and*
- *right.*

*Even when
you already
operate with
being values,
you are used to
distrusting
your desires.*

*They [i.e., Your desires]
have been polluted
for such a
long,
long time –
centuries and centuries –
that
even when there is
no longer any need to
distrust them,
you [still] do.*

*You automatically assume
that
your desire
must be wrong,
that
if somebody
disagrees with you,*

- *the other person
must be right*

and

- *your desire
is not valid.*

*But as you begin to discover
the effects
of the being values,
you also discover
the miracle
that these*

- pleasurable

and

- forbidden

*desires
which you thought
were*

- the expectations of the
greedy little child

turn out to be

- the will of God.

*When you function with
appearance values,
the will of God*

- actually is,

or

- must at least
seem,
eternally contrary
to your desires.

*It [i.e., The will of God seeming to be contrary to your desires, desires here
distorted by appearance values,]
often is so,
because
your real self
cannot
enjoy doing things
you [i.e., you, from your real self, the self aligned
with your being values,]
do not
really want to do.*

34

The

- *superimposed,*
- *false*
desires
do not give
 - *real pleasure,**nor are they*
 - *the will of God.*

They [i.e., Superimposed, false desires]
are dictated by
appearance values.

- *Such desires [i.e., Such superimposed, false desires]*
that are based upon appearance values]

and

- *God's will*
are
opposites.

Sometimes the desires [i.e., Sometimes the superimposed false desires]
that are based upon appearance values]

seem

pleasurable,
perhaps because
they
seem

- *naughty*
- and*
- *rebellious,*
- and are thus*
- *contrary to God's will.*

At other times,

they [i.e., the superimposed false desires]
that are based upon appearance values]

may

not even be
contrary to God's will,

but

you will never know that
if you are disconnected from your truth.

35	<p><i>I want to mention one last aspect of this topic – which will be the foreshadowing of much of the work we shall do in the next year [i.e., do in the working season of September 25, 1975 (Lecture 233) through June 2, 1976 (Lecture 242)] –</i></p> <p><i>and that is the</i></p> <ul style="list-style-type: none"><i>• creating,</i><i>• recreating,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• molding</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• life and</i><i>• soul substance.</i> <p><i>It [i.e., The creating, recreating and molding of life and soul substance] deals with the power of the word.</i></p> <p><i>It says in the Bible,</i></p> <p style="text-align: center;"><i>"In the beginning was the Word." [John 1:1]</i></p> <p><i>There is a very deep meaning to this.</i></p>
36	<p><i>The word is</i></p> <ul style="list-style-type: none"><i>• the first creative impulse.</i> <p><i>The word is</i></p> <ul style="list-style-type: none"><i>• the expression of an intent,</i> <p><i>and</i></p> <p><i>the word</i></p> <ul style="list-style-type: none"><i>• gives form to the intent.</i>

*From the word,
action
can
then
follow,
• creative action,
• the follow-through process.*

*The word
is
• the first blueprint,
it [i.e., the word]
is
• the plan.*

*There is a
tremendous
power
in the word,

whether
the word is
spoken
• with a loud voice
or
spoken
• in silence
with
an inner voice,
• affirmative
and
• decisive.*

The word
is
• *the chisel,*
it [i.e., the word]
is
• *the tool*
with which you
• *shape*
and
• *give form to*
the soul substance
that
• *dwells*
in you
and
• *in which*
you
simultaneously dwell.

It [i.e., The soul substance]
• *surrounds*
you
just as much as it
• *penetrates*
you.

37

Every
• *thought*
and
• *intent*
is a powerful agent.

From the
• *one-pointedness,*
from the
• *conflict-free*
attitude
behind
the uttered word,

comes
the creative power.

*Now you can perhaps
see quite easily
that when you*

- function with
appearance values*

and

- are consequently
disconnected from
the truth of
your
real*
 - being*
 - and*
 - values*
 - and*
 - desires,*

*you are
disconnected from
knowing
your Godself.*

*In this case [i.e., In this case when you function with appearance values and are
disconnected from the truth of your real being and values and desires]
many conflicting levels
must also exist.*

*Then [i.e., Then, with so many conflicting levels at play
when you function from appearance values,]*

your word –

- uttered with*
 - voice*

or

- uttered in*
 - thought –*

cannot have the

- strength,*
- power*

and

- clarity*

*it needs to have
to
create.*

*The many
conflicting*
• *thoughts,*
• *desires,*
• *feelings*
and
• *intentionalities*
cause a
perpetual flickering of
• *self-defeating,*
• *short circuiting*
actions
which
• *interfere with each other*
and
• *cancel each other out.*

*Thus [i.e., Thus, when you operate from appearance values,]
the word has
no true power.*

38

*The true power
lies in*
• *the unconflictedness,*
• *the oneness*
and
• *the wholeness*
of the utterance.

• *Feelings,*
• *desires,*
• *concepts,*
• *perceptions,*
• *knowing*
must all be
• *one*
• *cohesive*
and
• *compatible*
• *fused*
energy stream.

*Then [i.e., Then, when feelings, desires, concepts, perceptions and knowing
are all one cohesive and compatible fused energy stream,]
the power of the word
is
enormous.*

*Then [i.e., Then, when feelings, desires, concepts, perceptions and knowing
are all one cohesive and compatible fused energy stream,]
no matter
what you create,
with the word
as the first agent of creation,
it [i.e., what you create]
must take
• form
and
• shape.*

39

*When you discover
problems
in what you create,
look at the
• disorder
and
• contradictions
of your various levels of
• thinking
and
• feeling.*

*Look at how this [i.e., Look at how the disorder and contradictions
of your various levels of thinking and feeling]
emanates from
the appearance level
by which you function.*

As you see this [i.e., As you see how the disorder and contradictions of your various levels of thinking and feeling emanate from the appearance level by which you function], you will make yet another step toward committing yourself to being values – not just

- *generally*

and

- *philosophically,*

but

- *specifically –*
 - in*
 - *every daily act that you undertake*

as well as

- *the overall direction of your life.*

40

If you do not yet know what the general direction is, you can use the being value system as you

- *grope,*
- *ask*

and

- *wait receptively for the answer.*

That [i.e., Using the being value system as you grope, ask, and wait receptively for the answer]

is also following the being values.

	<p><i>The struggle that follows [i.e., The STRUGGLE that follows as you use the BEING value system as you grope, ask, and wait receptively for the answer]</i></p> <p><i>will produce</i></p> <ul style="list-style-type: none">• <i>life</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>light</i> <p><i>rather than</i></p> <ul style="list-style-type: none">• <i>chaos</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>confusion.</i>
41	<p><i>We will deal in the future [see Lecture 233: The Power of the Word, the first lecture of the following season given September 24, 1975]</i></p> <p><i>with other aspects of</i></p> <p><i>the power of the word –</i></p> <ul style="list-style-type: none">• <i>the word you</i>• <i>speak,</i>• <i>the word you</i>• <i>think,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the influence you have</i> <p><i>with every word</i></p> <p><i>whether</i></p> <ul style="list-style-type: none">• <i>thinking it</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>speaking [it].</i> <p><i>You underestimate</i></p> <p><i>your own power</i></p> <p><i>when you</i></p> <p><i>feel</i></p> <p><i>distrustful</i></p> <p><i>of yourself</i></p> <p><i>because you operate with</i></p> <p><i>appearance values.</i></p>

You think

then [i.e., *You think then, when you feel distrustful of yourself because you operate with appearance values instead of being values,*]

so little of yourself

that you [i.e., *that, because you think so little of yourself, you therefore*]

cannot possibly consider

how powerful

your

• emanations,

your

• expressions

and

your

• attitudes

are.

They can [i.e., *Your emanations, expressions, and attitudes can*]

• hurt,

• they can

• influence,

• they can

• harm –

or

• they can

• heal,

• they can

• help, and

• they can

• produce life.

42

If you

think of yourself

as nothing,

even while

you are still in the

• error

and

• lack of integrity

of appearance values,

you still

insult [i.e., *you still, by denying the POWER of your divinity, insult*]

your inherent divine manifestation.

*This is yet another proof
that you are
one with everything that is.*

*If you insult yourself
because
you underestimate*

- yourself*

and

- your power,*
you must
 - harm*

and

- insult*
others.

*It is very false
to imagine
that
people who think little of themselves
are*

- humble*

and

- good.*

*One of the many dualistic misconceptions of your world
is the equating of*

- self-devaluation*

with

- humility*

and

- goodness,*

and the equating of

- self-value*

with

- pride*

and

- arrogance.*

*Nothing could be
further from the truth.*

If you

- *know*
 your own
 - *value and*
 your own
 - *power*

and

- *you respect yourself,*

then indeed

you must

- *be considerate of others*
and
 - *value them.*

You cannot

- *devalue*
 yourself

and

- *value*
 others
 or vice versa.

It is an illusion

that

- *you*
and
 - *others*
 are separate.

All is one.

These are

words,

but perhaps

if you will
 look deeper into them,
you will
 truly understand their power.

43

*Be blessed,
all of you,
my very dearest ones.*

*Go further
into
the light center
of
• the human race,
of
• your innermost being
that is the innermost being
of all
that
• is,
that
• ever was
and
that
• ever will be.*

*Go joyfully [i.e., Go joyfully into the light center of your innermost being],
for
you are blessed.*

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