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

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>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Greetings</td>
</tr>
<tr>
<td></td>
<td>and</td>
</tr>
<tr>
<td></td>
<td>• divine blessings</td>
</tr>
<tr>
<td></td>
<td>for all of you,</td>
</tr>
<tr>
<td></td>
<td>my most beloved friends.</td>
</tr>
</tbody>
</table>

This last lecture of our working season [i.e., of our 1974/75 working season]  
• continues  
and  
• summarizes  
your inner path so far.  

Your growth is  
• heartwarming  
and  
• a most joyous sight to behold.  

You have grown  
much more,  
my beloved friends,  
than you can realize.
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.
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
• values
and
• self-identification.

Fundamentally,
two value systems
govern human beings.

One system is that of
• being
values
and the other is that of
• appearance
values.

We have talked about them
in a more
• superficial and
• cursory
way in the past.

I will now attempt to show you
the ramifications of
these two value systems.
Most human beings function on the level of appearance values.

Only the most evolved, who have already gone through an extensive path of self-purification and transformation, function according to real values – for the sake of what is, and not for the sake of appearance in the eyes of others.

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].

There are degrees.

A person can function in some areas of life with the true values and in other areas still be bound to the importance of appearance.
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.

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.

Now let us see the difference [i.e., the difference between appearance values and true values].

Appearance values always aim to create an impression.

Such false values [i.e., Such false APPEARANCE values, values seeking only to create an impression] may have crass manifestations, such as

- craving approval and
- selling out one's truth or
- to be thought of in the highest terms.
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,
- your higher self,
- the truth of the situation and
- the sincerity of your involvement and
- investment.

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.

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.
It is just as important to do every daily activity in the spirit of • being, not • appearance.

When you act • for the sheer sake of what the act itself represents, rather than • using your • work and • accomplishment to substitute for your sense of • self-value, this always finally amounts to • an act of love, to • spiritual sincerity, to • giving and • enriching life.

What you give to • others, you give to • yourself.

Not giving to others deprives • you even more than it deprives • others.
It [i.e., Not giving to others] makes you incapable of receiving what is available for you.

When you operate on the being level, some very drastic changes occur.

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.

Let me give you an example:

When you are • attacked or • judged or • criticized or • rejected,
as long as you operate with the value system of appearance,
you will feel totally devastated.

How can it be different?
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.
[When you operate from APPEARANCE values]

You are unaware of
the anxiety
that eats you up,
even in moments of success.

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.

You have
no real control
over
your sense of
self-value.

Operating with being values,
on the other hand,
brings
a deep inner security.

This is not to say
that you would
not be hurt by
• hostile judgments,
• unfairness
and
• the intent to put you down.
But there is a world of difference between the kind of hurt that
• can never shake your foundation and the hurt that
• does shake your foundation.

If you operate with appearance values, your foundation
• is shaken and even
• seems to crumble when your appearance is negative.

This [i.e., This foundation shaking and crumbling] does not happen when you operate in the deep security of being.
[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.
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.

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,
• something you want to gain in a prideful way,
you doubt yourself on a very deep level.
So when others
  • doubt you,
  • distrust you,
  • criticize you in any way,
on the surface
  you may be very
    • indignant,
    • defensive and
    • argumentative,
but inwardly
  [you] cannot find your center
    since you doubt your integrity
      about
        the way you operate
          generally,

  even if
    you do
      not
    lack integrity
      concerning
        the specific issue.

Your ability to perceive
  truth in others
    is a
      • profound and
      • important
        aspect of the
          value system you adopt.

When you function
  in your
    giving mode
      in a
        • deeply committed
        • sincere
          spirit [i.e., when you give out of your BEING values],
then
  whatever you do
    is a wholehearted investment
      of your best faculties.
But when
  • this spirit [i.e., But when this spirit of operating out of your BEING values] is not there
  and
  • appearance values reign,
you can never really answer questions such as these:

  • Am I right or wrong?
  • Are others right or wrong?
  • To what extent
    • am I right or wrong,
    or
    • are the others right or wrong?
  • In what particular area am I right
    and
    • in what area are the others right?
  • In what particular area am I wrong
    and
    • in what way are the others wrong?

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
  • appearance values undermine
  • your integrity.
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.
The lack of
  • giving
and
  • commitment
eats away
    at your psychic guts,
    if I may say so.

It [i.e., your lack of giving and commitment] makes you
  doubtful
    of everything you
      • do,
    of everything you
      • think.

You may adopt an
  • artificial
  • brittle
security
  that is
    not
    built on
      • sound
        and
      • deep
        self-esteem.

However,
  the groping
  that is
    • healthy,
      that is
        • necessary,
          that is
            • the doorway to security
              takes on
                a very different form.
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.
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.

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,
  about
  * others,
  about
  * 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!

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.
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].
Your
being value
can never interfere with
the higher self value system
of another person.

When
conflict arises,
at least one set of values
is hooked on
the appearance level,
possibly without your knowing it.

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].

By contrast [i.e., By contrast to your BEING value],
appearance values
• interfere with one another
and
• are at the same time
  • stiff,
  • rigid,
  • unvaried in their
    • conformity and
    • dullness.

Individualistic as they seem [i.e., Individualistic as APPEARANCE values seem],
they lack
• the flexibility and
• the breathing life
  that only being values
can have.
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].
Appearance values, as long as you adopt them, always disconnect you from
- your true desires,
- knowing what is essentially you – in
  - direction,
  - self-expression,
  - talent,
  - taste,
  - opinions,
  - philosophy,
  - true feelings,
  - your way of life,
  - your potentialities to develop,
  - 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.
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
- 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.
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.
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.

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.

- 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.
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.
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.
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)] – and that is the
- creating,
- recreating,
and
- molding of
  - life and
  - soul substance.

It [i.e., The creating, recreating and molding of life and soul substance] deals with the power of the word.

It says in the Bible, "In the beginning was the Word." [John 1:1]

There is a very deep meaning to this.

The word is
- the first creative impulse.

The word is
- the expression of an intent,
and
the word
- gives form to the intent.
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.

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.

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.

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
  in
• the overall direction
  of your life.

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.
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] will produce
• life
and
• light
rather than
• chaos
and
• confusion.

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] with other aspects of the power of the word –
• the word you speak,
• the word you think,
and
• the influence you have with every word whether
  • thinking it
or
  • speaking [it].

You underestimate your own power when you feel distrustful of yourself because you operate with appearance values.
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.

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.
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.

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation, PO Box 6010, Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark
Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright
The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.