

Pathwork Lecture 221: Faith and Doubt in Truth or Distortion

1996 Edition, Original Given May 1, 1974

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this rendition of the text – with an open heart to experience the Pathwork Guide's Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide's Wisdom come to live you.*

For clarity: The original text is in bold, italicized, and mostly underlined. [My interpretations and intended clarifications are in brackets, italicized, sometimes underlined, but never bolded.]

To learn more of my Devotional Version and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

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03	<p><u>Greetings,</u> <u>my dearest beloved friends here.</u></p> <p><u>Divine blessings</u> <u>pour forth,</u> <u>permeating</u> <u>all</u> <u>that is</u> <ul style="list-style-type: none">• <u>within and</u>• <u>around</u><u>you.</u></p> <p><u>Your path</u> <u>is a blessed one.</u></p> <p><u>In tonight's lecture I would like to speak about</u> <u>a particular phase on the path,</u> <u>for that phase must come</u> <u>sooner or later for everyone.</u></p> <p><u>Actually, many of my friends</u> <u>have already arrived at that juncture.</u></p>

by Eva Broch Pierrakos

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04

After having invested
considerable
• effort,
• time and
• energy,
as you go through
the spiral movement
of your inner being,
you finally find
that which
• obstructs you.

You find
that which
• prohibits you.

You find
that which
• is negative.

When you
• go deep
enough and
• look astutely
enough,
you also find out
that what really obstructs you
is
the sum total
of everything
that is
• negative and
• destructive
in you.

The mind
does not want
to accept this [i.e., accept that the total of everything that is negative and
destructive in you is what obstructs you from a life of happiness].

The mind
has concocted
all sorts of
other explanations
for unhappiness.

Some of these theories [explaining unhappiness]
may be valid
as far as they go.

The mind
has created theories
about

- *sickness, or*
- *neurosis*

which,
though quite correct in themselves,
disregard
the fact
that it is
the negativity
that creates

- *illness and*
- *neurosis.*

Rejecting
the "punishing deity" concept,
humanity
had to

- *tend toward*
the opposite direction and
- *embrace doctrines*
that exonerate
the individual
from
all
personal responsibility.

Thus
you find yourself
a victim.

05

When you
look deep inside you,
after having removed
your reluctance to do so –

when you
no longer
• justify and
• rationalize and
• see without any embellishment

those aspects of you
where you

• hate
rather than
• love,

where you
• separate yourself in your defense
rather than
• openly trust,

where you
• look away
rather than
• face,

where you
• deny
rather than
• affirm,

where you
• distort truth
rather than
• are in truth,

then you
see the place [in you]
where
you

create [your own]
• unhappiness and
• frustration.

It cannot be
any other way [than the way you create your own unhappiness by harboring
hatred, by separating from others, and by looking away from,
denying, and distorting the truth].

06

The human mind

has known this [i.e., has known how people create their own unhappiness]
for many centuries,

but has

- misused this knowledge and
- made it [i.e., made this knowledge of how people create their own unhappiness
by harboring hatred, by separating from others, and by
looking away from, denying, and distorting the truth]

into a

- punitive,
- authoritarian

judgment

that

- elevates
those who
judge and
- puts down
those who
are being judged.

Religions

have been

particularly guilty

of this distortion [i.e., this distortion of how people cause
their own unhappiness].

A counter-reaction [to distortions found in religions]

had to set in

to reestablish

the balance.

However,

any counter-reaction

will first

go beyond the truth

into the

opposite extreme [by saying we do not have anything to do with
causing our own unhappiness],

so

all

concepts of

- sin,
- evil, and
- personal responsibility

for human unhappiness

were being

denied.

But now
your human condition
has advanced sufficiently
to see
again
that

- distortion of truth,
- denial of love,
- negative intentionality

are what
ultimately
create suffering.

And perhaps
now,
without
the authoritarian punitiveness,
this fact [i.e., the fact that unhappiness is caused by distortion of truth,
denial of love, and negative intentionality]
can simply be seen
for what it is.

07

There is
no pain
that is not
in some way
the result of
some
denial of

- truth and
- denial of
- love.

There is
no pain
that is not,
in the last analysis,
caused by

- a violation of
- spiritual law,
- a basic dishonesty,
- and somewhere
- an ill will.

Once you
fully understand this [i.e., fully understand that all pain is caused by denial of truth and love, a violation of spiritual law, a dishonesty and an ill will],
you approach
a crossroads.

Many of you on this path
have by now
come face to face
with

- your basic negative attitudes,
- the negative nucleus,
- the negative cluster

that is

- one comprehensive whole.

Or perhaps
it [i.e., the negative cluster]
is

- a series of negativities
strung together.

It [i.e., the negative cluster]
is

- an ongoing chain reaction –
really
- a vicious circle.

You may start out
with the concept of
finding your "problems."

But when you speak of
problems
you really only
deal with

- the manifestations,
- the results,

of this

- inner negative nucleus.

When you
go beyond
the surface manifestation –
[i.e., beyond] the problematic life situation –
you find,
embedded within [yourself]

- a wall of
protective covering,
- the lower-self
 - attitudes,
 - intents,
 - feelings,
 - thoughts and
 - actions.

It is
not easy
to see
the negative nucleus
in

- its
 - entirety,
- its
 - connectedness,
- its
 - cause-and-effect
chain-reactions.

As I said,
this [i.e., seeing the negative nucleus in its entirety, connectedness, and
cause-and-effect chain-reactions]

- requires
- dedicated,
 - committed,
 - wholehearted
work,
 - the utter will
to be truthful
with the self.

But once you

- arrive at this juncture and
- fully comprehend
this negative nucleus,

a secondary phase
needs to follow.

08

Many of you
have experienced

- seeing and
- becoming fully aware of
the negativity,

even

- taking full responsibility for it [i.e., for the negativity] and
- no longer projecting it [i.e., projecting the negativity] outward.

You are
losing
your self-deception.

Yet you find yourself
strangely unable,
as it were,
to really
want
to give it [i.e., give the negativity] up.

And this [phase of not really wanting to give up the negativity in you]
is
a specific phase
that everyone following
a spiritual path to unification
must encounter
sooner or later.

09

For fear
that you may

- not want to, or
- not be able to,
give up
what distorts
 - love and
 - truthin your
inner universe,

you must also,
to a certain extent,
not even want
to fully see it [i.e., not want to fully see the negativity in you that
distorts the love and truth in your inner universe].

For
a part of you
may say,

"I know I
• cannot,
• do not wish to
change.

So why should I want to see it [i.e., want to see what needs to be
changed in me]?

I would rather go on
deceiving myself."

This is
a very typical obstruction.

It is very important
not to allow it [i.e., not allow this obstruction of not wanting to see
what needs to change in you]
to barricade your way [i.e., barricade your spiritual development].

10

You have
worked sufficiently
on the path
• to admit
these resistances,
• to question
the misconceptions,
• to work on them,
• to meditate,
• to make commitments toward
a new way of being,
• to ask
the inner grace of God
to help you change.

And I might add
that so much change
has already taken place.

You know this.

Quite a few of you
feel renewed
in a way
you would never have believed possible.

Life,
• inwardly and
• outwardly,
is an
• entirely new,
• joyful,
• rich
experience,
beyond
your wildest fantasies.

Wherever this is the case,
certain
inner processes
must have taken place,
about which

I will now speak more comprehensively
in order

- to make you
more conscious of them [i.e., more conscious of these certain
inner processes] and
- to help also those
to go through these [certain inner] processes
who have not already done so.

Those who have arrived
at the full recognition
of their negative nucleus
that creates

- their
- unhappiness,
- their
- guilt and
 - self-destructiveness,
- but cannot find the way out,

will find this lecture
not only

- helpful
- but
- necessary.

It [i.e., this lecture]
is meant to help you overcome
this specific hurdle of
changing,
as you have already overcome
so many other hurdles.

And, I assure you my friends,
once you
are in full possession
of the tools

- that I am privileged to give you and
- that you are privileged to make use of,

there is
no hurdle
that cannot be overcome.

So also with
this hurdle.

11

For this larger particular

- aspect, or
- hurdle,

on your path,
I want to talk

- about the
 - true
- and
 - false

concepts
of

- faith

and

- doubt –

- about the
duality
that can distort
 - faith

as well as [distort]

- doubt.

This is the topic
that should,
if fully understood,
make the next step
much easier
for those who have arrived
at that crossroads [i.e., *that crossroads of not being able to*
want to see or, if you see it, not being able to want to
change the negativity blocking you from happiness].

This is important,
because
if change is contemplated
before the

- *unpleasant,*
- *unpalatable*
truth

is fully

- *seen,*
- *accepted and*
- *dealt with,*

it [i.e., *changing the negativity blocking your happiness and fulfillment*
cannot work.

Such a rush [i.e., *rush to change before the unpleasant truth is fully dealt with*]
would merely indicate

- *that you don't want to*
feel the pain
of the guilt,
- *that you don't want to*
accept the consequences
of being
 - *negative and*
 - *destructive.*

It [i.e., *such a rush*]
would be
a shortcut.

So the topic of this lecture
can be applied
only at
a very specific juncture.

12

The popular concept of
faith
in this era of humanity's development
is that it [i.e. is that faith]
is a
blind belief
in something

- you have no way of knowing,
- that you will never know.

It [i.e., faith]
seems to mean
that you just

- blindly –

and, if I may say so,

- unintelligently and
- gullibly –

trust

- without rhyme or reason,
- usually out of
 - wishful thinking,
 - laziness and
 - ignorance.

Therefore,
in today's intellectual climate,
faith
stands
in ill repute.

If faith
were indeed
what it is supposed to be
according to
this concept,
there would be
good reason
to discard it.

If faith
were a gullible
lack of discrimination,
then of course
the intelligent person
would rightly
guard against
anything
that might resemble faith.

For
you do not want to be

- gullible,

you do not want to be

- stupid,

you do not want to

- believe in something that
 - has no substance in reality and
 - cannot ever be
experienced
as truth.

Therefore
you stay on
an intellectual platform
from which
only what can be

- seen,
- touched,
- known and
- proven

seems real.

And you
never
leap into
the unknown.

13

Yet,
unless
you leap into
the unknown,
• no expansion and
• no change
can ever
come to pass.

For, as you well know,
• growth and
• change
always
imply
a momentary
anxiety.

You
cannot
accept
the anxiety
if you
believe it [i.e., if you believe the anxiety]
to be
• an end result
rather than
• a temporary leap
that will land you
on firm ground.

The firm ground
is a reality
of a new kind
that you have not known before.

But unless you
contemplate
this new kind of reality
from
a truly firm ground
where you can
• rest and
• function,
you cannot
make the leap.

14

Faith,
according to popular notion,
implies
a perpetual state
of

- blindness,

of

- not
 - knowing or
 - comprehending,

of

- groping in the dark,
- floating on a
 - groundless,
 - unreal –
 - reality-less,

if I may coin a word –
way of being.

It is therefore
extremely important
to differentiate
between the

- false concept of faith

and the

- real concept of faith.

15

What is
the real
concept of faith?

In reality,
faith
requires a succession
of several

- steps or
- stages.

Each of these stages
is highly grounded in

- intelligence and
- realism.

The first stage [of faith]
would be

- to contemplate
a new way of functioning,

as opposed to

- continuing in
the particular negative chain reaction
that has [now] been discovered.

Let us suppose
you have found that
a substantial part of your personality
functions on

- defensive
- negative
premises.

As you
deeply explore
your mode

- of reacting and
- of functioning
in life

you find,
to your unpleasant surprise,
that these modes of functioning [and reacting]
are undesirable
for

- yourself and
- other people.

They [i.e., these modes of functioning and reacting]

- are destructive and

they [i.e., these modes of functioning and reacting]

- cut out life.

You

- face and
- know

this [i.e. you face and know that these modes of functioning and reacting are destructive and cut out life],

but

you do not know
how else
to function.

To give up

the only mode
that you know,
without
anything else to go by
except a lofty theory,

is

absolutely impossible
for you.

Therefore,

you need to
clearly understand
what to expect
of the stages you must go through
• to acquire a
new and better
• way of functioning and
• to inhabit a
new and better
• reality,
expanded beyond
the narrow confines
of the fenced-in
present.

16

The first step [of faith]
is to consider
such a new way
as
a possibility.

You don't know yet

- what this [new way of functioning and new reality] would be and
- how you could do it,

but

you consider
that possibilities exist
of which
you know nothing so far.

Unless

you extend your thought
in that way [i.e., extend your thought in the way of new possibilities of
which so far you know nothing],

you cannot

- acquire
new knowledge,

let alone

- consciously
change
the deeper processes of functioning.

No new idea

could ever present itself
to a human mind

unless

that mind
made room for
this possibility [for something new of which that mind as
yet knows nothing].

If the mind

is closed to
any
new idea,

none

will come.

*So, the process of
making room for a*

- new,
- as yet veiled,
possibility

is a

*substantial
first step
in the*

- practicing and
- acquiring
of faith.

In fact,

it [i.e., making room for a new possibility]

is the first step of faith –

the faith that

something may exist

beyond

your present vision.

But this [first step of faith]

is by no means

being

- gullible or
- unintelligent.

Quite the opposite is true.

We will all agree

that those who

accept as real

only

what they see,

sorely lack

- intelligence,
- wisdom and
- imagination.

Theirs are indeed

- narrow,
- limited
minds.

17

This [i.e., *This idea that faith requires one being open to possibilities beyond one's present knowledge, experience, and vision*]
may be a new idea.

You may never
have thought about
faith
in these terms [i.e., *in terms of being open to possibilities beyond your present knowledge, experience, and vision*].

But I assure you, my friends,
that this [i.e., *that being open to possibilities beyond your present vision*]
• *is an absolute prerequisite and*
• *is part and parcel*
of the stages of faith.

A person's faith
undergoes a development
in itself.

The
• *highly developed,*
• *integrated*
person
will have attained
the further stages [of faith].

What I described here
is
• *the springboard,*
• *the fundamental step*
on this particular ladder.

18

For example,
you say:

"I recognize
the old way of functioning
as being
• destructive,
• negative,
• undesirable
for
• myself
and
• others" –
it cannot be
either
• the self
or
• others,
it can only be
both [i.e., both the self and others].

"I do not know yet
• that there is another way,
and if there is [another way, I do not know],
• how it would be.

I do not
feel
such a new modality.

But perhaps
there
is another way.

Perhaps I am indeed
an expression
of a divine reality
that dwells deep in me,
even if
I have not yet experienced myself
as a divine reality.

	<p><u><i>If that possibility [i.e., If that possibility that I am a divine reality] exists,</i></u></p> <p><u><i>it [i.e., that divine reality that dwells deep in me] has also</i></u> <u><i>the wisdom</i></u> <u><i>to convey to me</i></u> <u><i>how I can find</i></u><ul style="list-style-type: none">• <u><i>another and</i></u>• <u><i>better</i></u><u><i>way of functioning</i></u> <u><i>in this or that</i></u> <u><i>particular area.</i></u></p> <p><u><i>I will simply</i></u> <u><i>be receptive to this</i></u> <u><i>as a possibility."</i></u></p>
19	<p><u><i>This is</i></u> <u><i>a highly realistic approach.</i></u></p> <p><u><i>It is</i></u> <u><i>a most effective meditation.</i></u></p> <p><u><i>And it has nothing to do with</i></u> <u><i>a blind belief</i></u><ul style="list-style-type: none">• <u><i>in something</i></u> <u><i>that can never be ascertained</i></u> <u><i>as real,</i></u>• <u><i>as something</i></u> <u><i>that is not grounded</i></u> <u><i>in reality.</i></u></p> <p><u><i>It is an</i></u><ul style="list-style-type: none">• <u><i>honest,</i></u>• <u><i>open</i></u><u><i>approach</i></u> <u><i>that simply makes room for</i></u> <u><i>alternatives</i></u> <u><i>not yet experienced.</i></u></p>

20

I have mentioned
in many other contexts
that this [attitude of making room for alternative not yet experienced]
is
the indispensable attitude
that every serious scientist pursues.

Yet
it is precisely
the scientifically-minded
who hold
faith
in ill repute
because
they have encountered
the false version of it.

But
the real steps in faith,
that make faith
a dynamic road in itself,
are
completely compatible with
the scientific turn of mind.

To consider alternatives
that are as yet unknown
is
• an honest attitude.

It is
• objective.

It is
• humble.

So the first leap
into the
• unknown – and
into the
• new –
takes place
in this frame of mind [i.e., in the frame of mind that encourages one to
consider alternatives that are not yet known and have not been experienced].
This is not to say
that there will be
no anxiety,
for
all new experience
is connected with
anxiety,
but it is an anxiety
that is
• quickly and
• easily
overcome.

21

For example,
if you find yourself
secure
only
if you
• issue forth negative judgments,
if you
• hate and
• put down
others,
you can
apply this first step.

You can consider that
maybe there is another way [to be secure other than to put down others or hate]
and open yourself
to new insights.

You will find
that you can be secure
without destructiveness [i.e., without putting down or judging others].

*You may have to work hard
to establish
real
self-respect [as a new and positive basis for your security] –
and this approach [i.e., this approach of being open to new possibilities]
is a sure way
to attain it.*

*But no matter
how hard you work [for a possibly new and positive basis of security],
it is
always
worth it,*

*for you
pay literally with your life
for the negative kind of "security."*

22

*When you sincerely
do this –
• grope and
• wait,
• patiently wait
for the revelation from within –
you will find
a new modality.*

Of that you can be sure.

The time will come
when you will discover
this new modality
in which you can function
in an entirely new way
in which there is
no conflict
between
• security and
• self-esteem in the false sense
(by
• being negative and
• hating)
and
• openness,
• positiveness, and
• love.

23

To find
this new firm ground
that is conflictless,
you must
make a leap
into an
• unknown,
• new
possibility.

	<p><u>Merely</u></p> <ul style="list-style-type: none">• <u>opening yourself to a new alternative in principle, and</u>• <u>feeling ready to abandon an</u><ul style="list-style-type: none">• <u>old and</u>• <u>accustomed mode of operation</u> [i.e., <u>to abandon the negative mode of operation</u>], <p><u>is already a small leap, because, no matter how tentatively, you have then left</u></p> <p><u>the pseudo-firm ground of your old security</u> [based on judging and putting down others] <u>which had seemed the only way possible for you.</u></p>
24	<p><u>The second step in faith requires more of a leap.</u></p> <p><u>With this leap you open yourself to the divine ground within you</u></p> <p><u>so that it</u> [i.e., <u>so that the divine ground within you</u>] <u>can supply the knowledge your intellect cannot find.</u></p>

I recapitulate briefly:

The first step [in faith]
is to make room for
a modality
other than
the negative one
you
have discovered [in your self-confrontation].

In the second step [in faith]
you allow
the divine self
to supply the answer.

If you
take this [second] step
sincerely,
you will catch
occasional
glimpses
into

- *the divine self within,*
- *how it is*
- *how it feels*
- *how it operates.*

Then you will

- *forget again and*
- *be hurled back into*
the old pseudo-security
of your negativity [i.e., hurled back into judging and
putting down others to establish your old pseudo-security].

Again
and again
you will have to
grope your way
back through these [first two] stages,
until,
in order to
make this newly-glimpsed reality

- your own, and
- into a
permanent
home ground,

you undertake
an even greater leap
of

- courage and
- honesty.

25

That [even greater leap of courage and honesty]
is the
third step
in the

- venture and
- growth
of faith.

It expresses:

"Yes,
I have experienced
something new,
but I am
not yet
able to hold on to it.
It is
not yet
my own permanent ground.

To make it my ground,
I fully surrender
to the greater reality
in the universe.

I let go of

- the known safety valves,
 - the familiar ego habits
of finding
 - security and
 - self-fulfillment
- in

at least partially

negative ways [i.e., by judging and putting down others].

I surrender to
the divine power
and let it guide me.

I dedicate my life

to

- truth and
- love

for its own sake."

That is

the big leap –

a leap

that must be repeated

many times

until

- it is
no leap at all, and

- you realize that

it only seemed that way [i.e., it only seemed a big leap]

in the imaginary separation

of the little ego.

26

At this point [i.e., in this third step of faith]

you are no longer in

the total unknown,

because

you [now] have gained

glimpses

of reality

in the course of the second step.

If you
truly question yourself
with all the

- logic and
- reason

at the disposal of
your mind,
you will see
that you are
not really
taking so much of a risk.

If there is
no such thing
as a divine reality,
what do you have to lose
trusting in it?

You would find
nothing but
what you already know [i.e., in trusting you would merely find that divine
reality does not exist – which is what you assumed in the first place].

But [on the other hand] should you indeed
find that it [i.e., find that divine reality in fact]
exists,
if its [i.e., if divine reality's]
manifestations
are no illusion,
then
surrendering to it [i.e., then surrendering to divine reality]
is indeed
the only

- wise and
- reasonable

thing to do.

Then
surrendering to it [i.e., then surrendering to divine reality]
will only
temporarily
appear
as an abdication of
your selfhood.

Soon you will discover
that what you
always perceived
as constituting
your selfhood
is the most
• dependent and
• weak
of all imaginable ways of existing.

Do you not
constantly
discover your dependency
on other human beings
who are as
• ignorant and
• floundering
as yourself?

But
surrendering to
the divine life

will make you aware
that in this [i.e., in this divine life]
is your
real identity
in which
you will find
new
• security,
new
• joys and
• pleasures,
new
• creativity
of which
you know nothing so far.

Only then [i.e., only when you are aware that this divine life is your real identity, an identity in which you find new security, joys, pleasures and creativity]

do you find

• **true and**

• **full**

selfhood –

after

you make that leap

in self-surrender

to

a larger Self

that is

truly you

in the best sense.

27

Since

divine reality

is

• **truth and**

is

• **love,**

• **truth**

and

• **love**

must be the motto

to which you

totally surrender

all

of your being.

When you

come to this point,

you will see that

the alternatives are simple.

Your
not
surrendering
to
• truth and
• love
as divine attributes,
to
• divine will,

is based
almost exclusively
on
• self-seeking and
• vanity –

in other words,
what
others
will think of you

precedes
consideration of
• truth and
• love.

You do
not abandon
the little immediate advantage
for the sake of
• truth and
• love.

Thus you do
not make the leap
in faith –
[faith] that by
being true
to
• the divine will,
to
• truth and
• love,
more profound "advantages"
on all levels
will accrue.

	<p><u>Of course,</u> <u>[in making the leap in faith]</u> <u>you may not notice the results</u> <u>immediately.</u></p> <p><u>For</u> <u>you must make that leap</u> <u>into the unknown</u> <u>for the sake of</u> <ul style="list-style-type: none">• <u>truth and</u>• <u>love,</u><u>for the sake of</u> <ul style="list-style-type: none">• <u>the will of God.</u></p>
28	<p><u>Dedicate</u> <u>all your</u> <ul style="list-style-type: none">• <u>life,</u><u>all your</u> <ul style="list-style-type: none">• <u>actions,</u><u>all your</u> <ul style="list-style-type: none">• <u>directions,</u><u>all your</u> <ul style="list-style-type: none">• <u>goals</u><u>to the</u> <ul style="list-style-type: none">• <u>truth and</u>• <u>love</u><u>that are essentially</u> <u>divine</u> <ul style="list-style-type: none">• <u>attributes and</u>• <u>expressions,</u>• <u>inside and</u>• <u>outside</u><u>of you.</u></p> <p><u>That</u> <u>is</u> <u>the greater leap</u> <u>that will land you</u> <u>on</u> <ul style="list-style-type: none">• <u>new ground –</u>• <u>the divine ground.</u></p>

It [i.e., this greater leap that will land you on new ground, on divine ground]
will bring you into
a new reality
so widely expanded
that it defies
your present imagination.

You cannot even conceive
yet
of what it means
to function
without conflict
because
you are so used to
living in
perpetual conflict
that you
unconsciously

- take conflicts
for granted and
- know nothing else.

You suffer from
so many conflicts
when you
do not abide by

- truth and
- love.

They [i.e., these many conflicts]
tear you apart,
but only as you
gradually
grow
in self-awareness
do you become attuned to
seeing this [i.e., seeing that these many conflicts are tearing you apart] –
at first
without knowing exactly

- what
the trouble is and
- how your life
could be changed.

I now
give you a key.

Those conflicts
pull out
your life force
and strangle it [i.e., those conflicts strangle your life force].

That [i.e., those conflicts pulling out your life force and strangling it]
need not be
if you make the leap

to

- *truth and*
- *love*

as
the ultimate reason
for being in your own life.

29

When you do this
consistently,
you arrive
at the fourth step,

- *where*
faith
becomes
an experienced reality,

- *where*
it [i.e., where faith, experienced as reality]
is already
a proven fact
that is
so securely anchored
in you
that no one
can take it away.

The difference

between

- this state [in the fourth step of faith]

and

- the first glimpses [of true reality]
gained on the second step [of faith]

is that

those glimpses [of true reality gained on the second step of faith]

are known to be real –

very real –

while

they happen to you,

but

when you

- sink back and

- lose this

"state of grace,"

as it is often being called,

you

- doubt again and

- think that perhaps

it [i.e., think that that momentary glimpse of true reality]

was

- illusion or

- imagination or

- coincidence.

Or you imagine

- you have dreamed the whole thing and

- the tangible things that happened

would have happened anyway.

Here the

false doubt

comes in,

about which

we shall speak shortly.

30

In the fourth step [of faith]
you do not experience
this [i.e., do not experience falling back into false doubt that arises
in the second step of faith]
at all.

What you have gained [in this fourth stage of faith]
remains
your reality.

You know
it is more real
than anything else
you have
ever

- *experienced and*
- *known.*

Even if you

- *lose this good state*
temporarily and
- *must revert*
in the spiral movement
to the residues of negativity,

at this stage [four of faith]
you
always
know
that which is

- *real and*

that which is

- *false.*

There is no longer
any
confusion.

You now
know
the glory
of the truth
of God.

31

This newly revealed reality
defies
the narrow confines
of the little mind.

It [i.e., this newly revealed reality]
stands on
much firmer ground
than that [of the little mind].

If
the whole world
confronts the
outer
reality you experience,
you may begin
to doubt that [i.e., may begin to doubt the outer reality you experience],

but you
cannot doubt any longer
the reality
of the
inner
universe
you have gained
as your home ground,
as a result of
your consistent surrender to
it [i.e., your consistent surrender to the reality
of the inner universe you have
gained as your home ground].

When you have arrived at
the fourth step in the venture of faith,
you can never doubt this reality [i.e., the reality of the inner universe].

The

- *proofs and the*
- *experiences [of the reality of the inner universe you have gained in step four]*
are too real;

they [i.e., the proofs and experiences of the reality of the inner universe]
tie up
all loose ends
in a way
imagination
could never accomplish.

Do not
shy away from
the momentary anxiety
that the leap
into an

- **unknown**
- **new**

reality
induces.

Do it [i.e., **Leap into an unknown new reality**]
for the sake of

- **truth and**
- **love.**

Or, if you will,
for the sake of

- **God –**
your own,
inner
Godself.

32

Now let us look at
the other side of this dichotomy:
the question of
doubt.

Doubt
exists in the

- **real and**
- **constructive**
sense, of course,

for if you lived
without doubt,
you would indeed
be gullible.

That [i.e., **never doubting anything**]
would fit into the category of the

- **wrong and**
- **distorted**
version of faith.

Also,
• gullibility,
• the lack of
right doubt,
contains
many negative aspects.

It [i.e., the lack of right doubt]
contains
• wishful thinking,
• not wanting to
• accept and
• deal with
any unpleasant aspects of
• the self or
• others, or
• life in general.

This [i.e., wishful thinking, not wanting to deal with unpleasant aspects of
the self, others, or life in general]
comes from
laziness.

The person
who does
not
doubt
in the right way
wishes to
avoid the responsibility
• of making
• decisions,
• choices, and
• of establishing autonomy.

33

The person
who doubts
in the right way
• moves
toward faith and
• is
in faith.

But the person
who doubts
in the wrong way
• creates a tremendous split.

The question here arises
not only
• what
you doubt,
but also
• how
you doubt and
• why
you doubt.

What are
the real motives
for doubting?

For example,
you doubt
the existence
of
• a supreme intelligence,
of
• a creative universal spirit.

With this attitude
your claim is
that you doubt,

but you really mean
that you
"know"
it [i.e., that you "know" that a supreme intelligence
or a creative universal spirit]
does not exist –
which of course is
impossible,
for you cannot
know
this.

It is also
dishonest [to say that you “know” that a supreme intelligence does not exist]
because

you take your
 • very limited present perceptions
as
 • the final reality.

Moreover,
such a statement [that a supreme intelligence does not exist]
always
contains
a further dishonesty –
and that is
the hidden
stake
in such a belief.

It [i.e., this statement that you “know” that a supreme intelligence does not exist]
is as personally tinged by
wishful thinking
as
the wrong kind of faith is.

There are numerous reasons
for this personal stake,
as for example
the fear
of having to face one day
what the personality
frantically avoids
facing now.

There is
wishful thinking
in believing
that
 • life ends,
that
 • nothing
has any rhyme or reason,
because
then
nothing matters anyway.

	<p><u>So</u> <u>"faith"</u> <u>in a non-God</u> [i.e., "<u>faith</u>" <u>that there is, in fact, no supreme intelligence or creative universal spirit</u>] <u>exists</u> <u>in order to</u> <u>hope for</u> <u>no consequences</u> [for what one does in or with this life].</p>
34	<p><u>When people</u> • <u>deny</u> <u>the value of</u> <u>a spiritual path of self-confrontation,</u> • <u>although possibly</u> [do] <u>not</u> [deny] <u>the existence of God,</u> <u>this too</u> <u>harbors the hope</u> <u>that such</u> [a spiritual path of self-] <u>confrontation</u> • <u>can be avoided,</u> • <u>is unnecessary.</u></p> <p><u>Doubt of this kind</u> [i.e., <u>doubting that a spiritual path of self-confrontation</u> <u>is necessary or could serve any purpose</u>] <u>is seldom doubted.</u></p> <p><u>It</u> [i.e., <u>doubt – or denial – that a spiritual path of self-confrontation</u> <u>is both necessary and serves an important purpose</u>] • <u>is always justified with</u> <u>"this happens to be</u> <u>my belief</u> [i.e., <u>my belief happens to be that a spiritual path of self-</u> <u>confrontation is neither necessary nor serves any useful purpose</u>], <u>which is as good as yours," and</u> • <u>is presented</u> <u>as if</u> <u>this kind of assumption</u> <u>were arrived at</u> <u>truly</u> • <u>honestly and</u> • <u>deeply.</u></p>

35

*If you doubt something
that you do not
want
to know –
for whatever reason –
then
your doubt
is dishonest.*

*This
wrong kind of
• doubt
has a lot in common with the
wrong kind of
• faith.*

*Both [the wrong kind of doubt and the wrong kind of faith]
are governed by
wishful thinking.*

*Very often
those who are
proud of their doubting
because
they do not wish to appear gullible
in the eyes of others
never
doubt
their doubts.*

*So you
must question
your doubts.*

*Do you have
a stake
in what you doubt?*

*What are
the honest reasons
for your doubts?*

On what
real considerations
do you
honestly
base these doubts?

If you
doubt
your doubts,
if you
question them [i.e., If you question your doubts],
you will
arrive at the truth
that governs you
in this respect [i.e., in respect to why you doubt]
and thus
you approach
faith.

36

If you doubt
others –
rather than [doubt or challenge]
your own

- motivations,
- distortions and
- opinions,

your

- subjective judgments and
- negativities –

you deny
the truth
in yourself.

Only when
you are in
your truth
can you lose
the self-doubt
that gnaws
behind the

- suspicious and
- doubts

you harbor
about others.

This
projected self-doubt [i.e. the self-doubt you project out onto others
in doubting them]
must not be confused with
true

- intuition and
- perception,

which

- feels very differently and
- leads to
a very different
 - expression and
 - interchange.

If you use
pseudo-intelligence
to substantiate [and justify] your
• doubts,
• distrusts and
• suspensions,
in order to
avoid the discomfort
of self-confrontation [i.e., to avoid the discomfort of
discovering your motivation for and stake in
doubting and distrusting],

you create
a greater split
between
• you
and
• reality,

and therefore
between
• you
and
• truth.

Thus you
manufacture
• suffering and
• discontent and
• a vague unease
that you cannot pinpoint.

37

We have here
a typical dualistic picture.

We have
apparently
two opposites –
• faith and
• doubt.

Religion
will glibly say
• faith
is "right"
and
• doubt
is "wrong."

Intellectually-minded people
will say equally glibly that
• faith
is "wrong"
and
• doubt
is "right."

The two factions
quarrel.

Each [faction]
believes
• it is right;
• it has the truth.

Yet
• a real
and
• a false
version
exists
on both sides.

In the
real version,
• faith
and
• doubt
are not
mutually exclusive
opposites.

They [i.e., the real versions of faith and doubt]
complement each other.

The real kind of
doubt

- selects,
- weighs,
- differentiates,
- gropes for the truth –
not shying away from
the mental labor
of dealing with reality.

This leads to

the various [i.e., to various of the four]
steps of faith.

In each of these steps

the right kind
of doubt
is necessary.

For example,

when you
hesitate
to leap [into the unknown],

you must [come to]

- doubt
- your fear and
- your assumption
that this fear [i.e., you must come to doubt your fear and assumption that
what you fear to be the ultimate reality]
may be
the ultimate reality.

When you tend toward
the lazy kind of faith,

doubt
must awaken you
into mental activity.

When you tend to
doubt
in the destructive way,
faith
must protect you
from
• being submerged in it [i.e., from being submerged in doubt] and
• blotting out
the moments of truth
you have already experienced.

38

There is a key
to how you can
always
find
the
• unity,
the
• right faith and
• right doubt,
and thereby
come out of
• ill-placed faith and
• ill-placed doubt.

That key
I have given you.

It is
your dedication to
• truth and
• love.

Long before

you

- experience

and therefore [long before you]

- believe in

a divine spirit

that

- governs and

- dwells in

all that is,

you can

safely

use

- truth and

- love

as your

- guideposts,

as your

- directives

- to govern your life,

- to surrender to,

- to let go of something

- untruthful and

- unloving

into

that which is

- truthful and

- loving.

As you
make
• truth
and
• love
the center of
everything
you do,
you will
experience
• the living God within,
• the strength
• the health, and
• the know-how
• to solve
all your problems and
• to get out of
the negativities
you seem
• locked into,
• unable to give up.

That
venture in faith
is the movement
that combines
• faith
and
• doubt
as one complementing whole
in the service of
• truth
and
• love.

39

Now I shall leave you
with the blessings
of the divine spirit
that dwells
within
each one of you.

Believe in
this spirit,

have faith in
its [i.e., have faith in this spirit's]
existence,

and it [i.e., and this spirit]
will make itself
known to you.

For it [i.e., For this spirit]
is the greatest reality
that exists.

Nothing
could be

- **more real and**
- **more immediate.**

You are
all
blessed,

all of you.

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