

Faith

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Hello everyone, I am honored to speak to all of you today. I thought I would share a few thoughts on the concept of faith and how it relates to our Triangles work.

Faith is broadly defined as belief or trust—often in that which one cannot know. Faith is sometimes criticized as irrational or irrelevant in our modern world, because of its frequent association with the blind faith advocated by some religions. Often critics of faith juxtapose it with reason and they see faith as the opposite of or inimical to rational thought. Reason and faith, however, are not mutually exclusive.

There are many things that the rational concrete mind cannot explain—beauty being one of them. But more importantly faith is essential for making that jump from that which we currently know and understand to that which will be known and understood tomorrow. Faith is an essential part of the scientific process—and really all creative processes. The research scientist, who is on the cutting edge of her field, will utilize faith, belief, and intuition to construct hypotheses and theories to describe the unknown. The scientist may even then dedicate her entire life to the search for evidence which affirms her hypotheses. This search clearly requires faith.

Likewise, the creative artist, dancer, or musician has to muster incredible faith in their innate capacity to express beauty, before they will ever be able to make it through the years, and sometimes decades of practice that it takes to truly produce masterworks in their field.

Spiritual faith is no different. Many of us have some sense that there is more to reality than what meets the eye. We believe, or have faith, that the myriad forms that we see and interact with are in fact symbols of deeper truths and meanings. We have faith that these meanings veil some spiritual purpose, even though we do not know what that purpose is.

There is a quote from the Book of Hebrews that I'm sure many here have heard. It says, "Faith is the substance of things hoped for, the evidence of things unseen." To conceive of faith as a substance automatically evokes faith—for something to have substance means that it undoubtedly exists and is just as real as the computer, laptop, or phone through which you are listening to this webinar. Faith as substance also affirms the fact that the unseen is not necessarily less real. There is a great deal of the material universe that we cannot see, yet we know it exists. In just the same way, we can know that divinity exists, even though we have not seen it with our own eyes.

Faith is much more than wishful thinking or a contrived longing for that which one desires. It is a well-grounded conviction and one-pointed affirmation. The Tibetan says that confidence is the outward expression of an inward faith. Doubt, cynicism, hopelessness, and despair challenge faith, and to

maintain that faith therefore requires bravery and courage. The hopelessness of the human condition requires an iron faith to overcome. This hopelessness is, after all, simply a lack of faith in the future.

There is an Eastern word called *Shraddha* which is often translated as faith, but in reality means utter fearlessness. *Shraddha* is faith in reality itself, it thus an orientation towards God. It is also the recognition of divinity in form and the knowledge that there is a Plan. More specifically, *Shraddha*—or faith as fearlessness—is the total consecration of mind and heart undeviatingly towards the good, and the working out of that good through human relationships. This type of faith is automatically selfless, because it affirms the whole. We are told also that where there is no thought of self and where there is only true and spiritual love, there can be no fear. The fearlessness and spiritual orientation of *Shraddha* impels one to action; it is faith backed by the will-to-good which implies the will-to-act.

In her book *From Bethlehem to Calvary*, Alice Bailey gives us an interesting perspective. Instead of talking about man's faith in God, she writes about God's faith in man. She says that "In so coming to earth and taking human incarnation, God testified to His faith in the divinity which is in man." She continues, "In reverence I would like to say that man's divinity warranted an expression of divinity. So God acted."

Thus we can say our faith is God's faith, and this fact affirms the central role that humanity has to play in the spiritualization of our planetary life. The divinity of man, we are told will come about through the birth of the Christ in every human heart, which is simply a widespread awakening of individuals to their true nature as souls.

The Tibetan teacher also states that "Light is the substance of things hoped for, the evidence of things unseen." Esoterically, light is synonymous with soul, and is therefore that 2nd aspect of divinity which links spirit and matter. Thus, it is through the medium of light, through the soul or the Christ, or the master in the heart, that spirit is able to mount upon the shoulder of matter, and the purposes of God work out through the lesser will of humanity. The soul which exists in every human heart as God imminent is the promise that one day the Plan of Love and Light will work out and the Purposes of divinity will be fulfilled.

Our Triangles work affirms our innate divinity, for we stand as points of light within a network of light and aid in the redemption of the planet. This requires unwavering confidence, fearlessness, and vision. In other words faith is required to activate the will-to-good.