

FAITH

(Mario's chat, 1968)

The word "dignity" does not mean the same for a primitive man than for a scientific man. Or this term will affect equally the man of level – with regard to the work – than to someone else with a different level.

Consequently, in order to speak of faith we should classify man in regard to the Work, at least provisionally.

Using a scheme of which its only objective (its usefulness) is to facilitate the transmission of our ideas. We will say that there exists a man No. 1, a man No.2, No.3, 4, 5, 6, 7. This man's classification would be related to his development in the Work.

The first three states – with regard to the level of comprehension – are at the same level, even though they differ in the way the individual moves on in the world. Typologically speaking the man No.1 is motor, No.2 is emotional and No.3 is intellectual.

For the first three men – that make up the whole humanity – (with exception of a few) the concept of faith would seem to correspond plain and simply to that of the "belief," that is, that which we have, that which we don't doubt or discuss because we don't know it. Faith for the ordinary man is a belief dressed in a certain supernatural mystery.

The small dictionary does not say much: "Virtue through which we believe the divine truths. Belief." We look for the word virtue and we read: "Activity or force of things to cause effects. Disposition of the soul to do in accordance to a moral law." Not yet satisfied, we look for the word "soul"(alma) and we find: "Man's spiritual and immortal substance (from Latin: ánima).

We think that if the dictionary does not say it all, it says a lot. But the ordinary man does not meditate about the data he has.

The man No. 4 of our scheme – known as the "man of the threshold" – is he who is in the path, because he knows the Work. He is also called the "man of the rupture and vacillation," and already for him the words and concepts are not longer ordinary, but acquiring a special meaning. And it cannot be in any other way, because his level of comprehension is higher. For him the concepts of belief and faith do not change – even though he has a greater depth about them, but things and phenomena that provoke faith or a belief do change.

That is to say that with a greater development, that which provokes faith is necessarily distinct.

We will not speak about the faith of men No.5, 6, and 7. But, as we have mentioned it to place the man of the threshold within a scale where his intermediate position can stand out, between what is superior and inferior to him; we will say that they – in different measures that distinguish them – have obtained a superior level of consciousness.

Returning to the ordinary man, we see him educated in a system of beliefs that has been already established for his historical time. His position in the world will depend of his acceptance or rebelliousness to some of them, but these acceptances or rebelliousnesses will always have a peripheral character; as modalities within the position imposed by the system in which he lives.

He will have a reduced margin to acquire new beliefs and generally, this acquisition will be obtained through a crisis. Therefore, the change in beliefs is provoked by the intervention of a greater system within a minor system where the individual is moving.

A new scientific discovery, for instance, provokes a crisis and the individual loses the support of a belief that no longer serves him as a support, because he cannot overcome said crisis with the old belief, feeling compelled to look for a new belief.

Our time is characterized by a general crisis of values, words like “dignity,” “honor,” “law,” “success,” and so on, continue to be the same but the phenomena that provoke the attitude of “dignity,” “honor,” “law,” “success,” etc., are not the same as before. To a certain extent, we could say that for this man the meanings of those words have changed.

Undoubtedly, the surrounding world in movement (some talk about development) will always provoke this change in man’s perception. What we want to highlight is the general crisis of values that – every certain time – appears in humanity at the fall of each civilization. In such epochs, the habits settled in man are renewed and there is a fertile ground within him so that new beliefs may grow. And this is so, because in such epochs the surrounding phenomena are clearly differentiated from the previous ones. The old begins to saturate, it is no longer an instrument of use.

Some of the phenomena provoking the new meanings of words have already been introduced and words like “food,” “money,” “love,” “luxury,” “speed,” and so many others have been already introduced to the common man under other faces that differ from the old ones. And the common man changes peripherally, keeping the same level of comprehension than before.

But, he who adopts the global point of view – and studies the peculiar development of the times – knows that the phenomena that will transform the ancient gesture of the word peace, religion, consciousness, survival (supervivencia,) hope and others of identical tone; are yet to appear.

We very well know that these phenomena are on their way to appear, precisely, as a need to survive the historical crisis that begins. Two events yet to appear should provoke changes in faith and in the consciousness of the individual.

This certainty by itself implies a mission for us, because it will depend from a select group of men the correct knowledge of the phenomena. Only a correct interpretation of it would allow the ordinary man to take a faster and better advantage of it.

The select group that will recognize those phenomena will act in time, as a phenomenon for the ordinary man and will ensure him a belief and a faith as the result of facts that will justify the meaning of those words. It will be the intent to defend common people from wasting their emotional tension (therefore their behavior) in believes that won't direct them toward a peace, toward a harmonious survival.

For the correct interpretation of those phenomena, the select man cannot be mistaken about his own faith.

And for that man that begins his evolution, his faith will be unavoidably linked to the work.

Only he who begins to clearly recognize that which obstructs or facilitates the Work, will be able to have faith befitting to his development and will be able to belong to the selection of individuals qualified to recognize the validity or invalidity of the historical facts that are approaching.

The latter is not easy. There are facts that seem important and seem to fix historical immovable pillars, but later time gets in charged about the order of importance, erecting forgotten facts to the category of events and obscuring presumable events into forgetfulness.

The eye to discern and to interpret must be developed. There are methods. "Those who have ears, hear" the Master said.

He just wanted to say only one thing. He wanted that men of different levels could understand it. We will adventure one of the interpretations and we will annotate that the ordinary man does not coincide with the one that is already in the Work.

We will say that in order to hear, first we have to have an ear; to have the eye we were talking about, and that without it, it is impossible to see or to hear. Thus, in a first stage, the matter is not to hear well but to build an ear. For us – in a very long and difficult beginning – to build an ear is to develop ourselves at the level of the man of the threshold that knows the Work and makes the effort to progress.

No more than that, because it is already very difficult to have good ears and not to hear, unless there is no desire of hearing.

The faith of the man who is in the Work is a special faith. We may say that is truly a faith. We may say this faith is at the level of comprehension of the man of the threshold, but in this way everything would have been said, and we wouldn't be able to introduce some ideas that may be of use for the interested ones.

We were saying special faith, because it overcomes the concept of belief and the ordinary concept of faith.

Let us go back to the small dictionary to see other meanings that it proposes: "Virtue through which we believe the divine truths," and since we weren't certain over what people understand by virtue, we saw that it relates to a "man's disposition to do." But we know that the common man does not have a soul: even the small dictionary says that it is a "spiritual and immortal substance of man." We know that the soul, the "ánima," has to be laboriously built to become worthy of acquiring a destiny. We know that the man-machine does not have a will and he does not "do" anything, but everything "happens" to him. Then, in order to study the kind of faith that it should correspond to the man in process of development, let us remit ourselves to certain fundamental aspects of the Work.

In the stage we are talking about, the concern is placed in knowing oneself, to know our own machine as a previous condition in order to later be able to stop being a machine.

In this stage, the subject studies his functions, the correction of his centers of gravity, his reaction, his cycles, his unavoidable particular mechanics that is dependent from a more ample machine, which contains him and determines him. In this stage, his relational thought is developing and tends to be less dominated by only causal and associative reasoning; his knowledge about his own structure – as elemental as it may be – carries him to consider the Universe as an structure where everything moves jointly according to objective laws. It is the latter, precisely, that makes him worthy of a faith that it is different from that of the ordinary man. This faith – of the man of Work – is characterized by certain degree of certainty; we are not saying analytic clarity toward that which provokes faith – which would destroy the concept of faith – but "certainty to believe in..." as a corollary of his certainties on minor believes that have ceased to exist as believes to be transformed into evidences.

Let's us be clearer.

If my mind has become accustomed to discard the analysis of an isolated phenomenon, disconnected from others that explain it. If I have proven experimentally the interconnection of phenomena and the need to comprehend it in regard to their disposition within a general structure. If I understand that any system is understood by taking into account the environment where it evolves, the major system that nourishes it and a minor system that takes from it. If I have proven cycles in a plant that is born,

grows and decays, relating those cycles with my own cycles, and relating speeds and utilities. Then, I will say that I am beginning to use my relational way of thinking and then, I will ask myself why am I in the path. Why am I in this date and in this cycle. Then, I will be relating groups and events with the historical stage in which I live, and by this time, the phenomena that will occur will not appear to me isolated like to the common men, but related. **This relationship will be the thread of the skein (not a word). The skein will discover the meaning.**

The latter is just one aspect of the problem. A basis to develop the ear that we were talking about. For he who is in the Work will need not only to perceive in a special way but to distinguish the features of the awoken man, that he himself wish to become. And if he is not able then, to distinguish the fruits so he can recognize the tree.

Due to all of this, having proven the Work in oneself and made evident experientially that what has been already done in this orientation is “true,” he will be able to give to his faith an overtone of certainty. It will be this special faith of the select individual what will sow the future believe in the ordinary man. The mission is vital.

The future of humanity depends on the kind of bridge that will be extended to, its solidity, the suitable place, and where will be built, on the date of the great flood of phenomena yet to occur.

Only now we will try to define faith more precisely, concept in itself very different than the belief, among other reasons, due to the single fact that it has its own voice (vocal.)

Contrary to a belief that exists as a plurality, faith is one and adapts to the singular. A man has many believes and even though he may have faith in many things, faith is just one, believes are different.

Faith possesses tone and direction. As a potency in man it is much more vibratile (???)and powerful than a belief.

A belief as an instrument is always a giving in to fate, to the unknown mechanical determination of the common man. **Faith is blind but it gropes the path and it does not miss the direction:** “I don’t know what it is, but I know what it is not.” That is why faith is useful for doing.

Even though faith possesses the previous characteristic, it goes beyond its potential and it is useful for self-transformation, by self-transforming the new individual has transformed the previous reality. The world has also changed.

Faith is dynamic because it is alive as matter full of potentialities. If the belief is drug, faith is explosive and its expansion depends from the treatment that is given to it. Alchemically it unleashes occult powers over the world. In this sense, it is magic.

Much more than the belief about what is extraordinary, faith is a sort of extraordinary perception that takes the man out of his periphery to go beyond himself, as if the concept of spatial knowledge were brotherly united to it.

Because of it and among other things, man does not create a faith for himself; it is something external to him that induces him while the subject limits himself to develop it.

The need for a master is born, for a superior man, and in his absence, an environment of transmission from superior men, like parables, myths, objective poetical architecture, symbols and others... therefore, faith is induced.

Faith has an objective character, at least the faith we are talking about. In such a way that a false and nonexistent faith, it is not faith but a belief. The good Moslem has faith; we have not said that faith by itself is enough for the transformation of man to be well oriented, but we said that a true technique needs to be developed with Faith; that is different.

There are those who know that faith is precious matter that allows the doing by its own "Virtue," and we previously saw that virtue is "a disposition of the soul to do."

Now, if we do relate the communion of the soul with faith, and think that the nonexistent soul of the common man can begin to be built if faith is given to him; even though he believes that he goes toward things without accepting that things go toward him.

A man is given the opportunity to grasp his little grain of Faith. He can lose that opportunity, or instead avidly take possession of it in favor of developing it together with his integrity.

Faith gets marked in the eyes as a fertile land for knowing, wanting and daring. Earliest basis of functions that precedes the intellect, affecting its interaction; it precedes the emotion, but affecting it as if it were in relationship with a higher aspect; first the emotional intention, then the Superior emotion.

In short, everything we have said about faith should be looked from a chemical, physical and cosmic point of view.

Naturally, these terms from the official science are poor, since modern Physics has its chemical aspect, and Chemistry is reduced as a last resort to Physics. If we were spoken of alchemy, psychic and cosmic we could have been more exact.

A bombardment to the nucleus of “hope” will provoke the disconnection of composing elements, forming new “bodies” that will differ from it. But before being bombarded, those elements had a precise interrelation within a precise environment and constituted the “hope” and nothing else.

We wish – with this supposed experience – to defend ourselves against the subjective poetry, implicit by mechanical habits in ourselves, impeding a clear transmission of our ideas.

And indicating, that the Objective Poetry, The Sacred Morphology of the Universe, it clearly expresses when in a magisterial synthesis, an atom, a bread, a Master, the joy, the testimony; or either, Faith appears.

In this sense, Faith is also something precise.

THE MISSION IS VITAL!

PEACE IS FORCE!