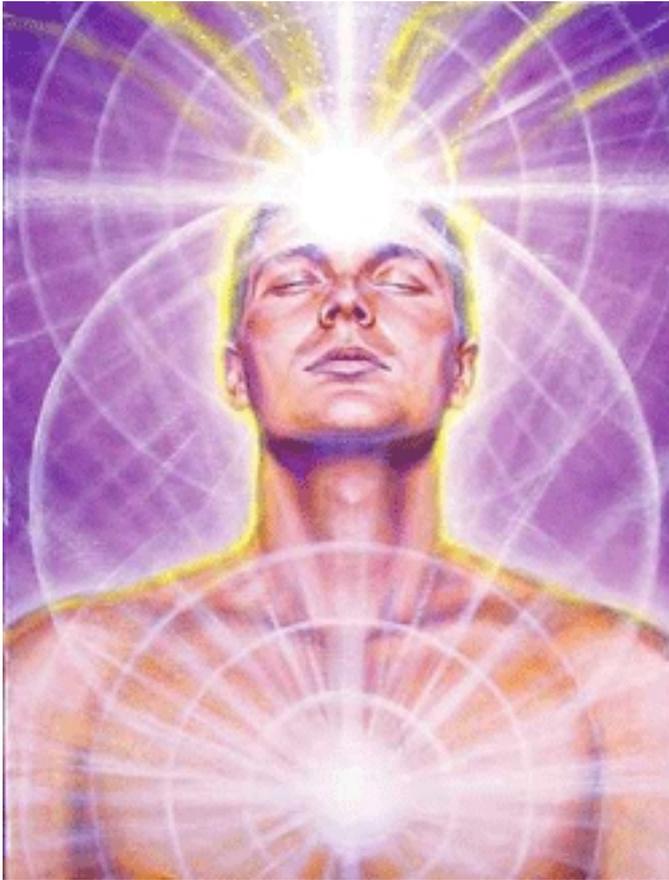


by yoga teacher Gregorian Bivolaru



Wise yogis consider that *can* means, first of all, *to* intensely and strongly *believe* in the unlimited secret possibilities of our being that needs to be in as much harmony with the entire Macrocosmos as possible. But, if

*to know*

*indeed*

means, actually,

*can*

,

*to*

strongly

*believe*

represents much more than that, as this expresses the access to unlimited divine power itself. This is where the miraculous cure for so many diseases always comes from, among others. Diseases must be looked at as nothing but broken divine laws. These diseases manifest as a lack of resistance power in front of an external or internal aggressor.

Faith in us as divine nuclei represents a strong faith in God, ultimately. No external event or inner transformation can be influenced without the solid faith in our own capacities, gifts, and talents. In other words, we have to be the most optimistic as this is the only way we can succeed at maximum in optimizing our being and behaviour, starting from this great feeling of

confidence that unlimited benefic forces, which come from God, can be brought in us by resonance and made to manifest themselves.

We have to mention, still, intensely and unconditionally believing in unlimited divine force that comes from God is not at all synonym with proving, demonstrating, being obvious and it is not one of their consequences. From this profoundly spiritual point of view, the phrase “to believe in God because...” is almost meaningless. On the contrary, “to strongly believe in God” means, first of all, to believe against certain situations that apparently suggest the opposite; it means to believe even against probabilities, statistics, the law of big numbers and so on. To believe is thus an adversative verb, a defiance, a provocation made by all that is divine in man and addressed to the world, stupid customs, all kinds of malices, regularities and its unfair impositions, which are apparently relentless. We, then, **STRONGLY** believe in ourselves and in God, even if death, disease, sufferance, unfairness, crime, torture, treason, sadism and many others exist in the world. Against the terrible show mankind puts up at present, something mysterious in our souls affirms its solid and unalterable faith in God.



But this is not the way God acts and this is not how Jesus understood the phrase “to believe in God” every time he said it and especially when he said it to Thomas, eight days after His resurrection. The ancient texts of Christianity and other great religions and spiritual traditions of humanity show that this key word - faith – (That Triggers and Maintains Resonance Proportionally to Its Power) presents itself as being above any proofs, facts, writings, stamps, visible objects. It is very important to understand these essential events about strong and true faith in God. Archpriests said “See and then believe”; a more acute contradiction could not be here because if they had seen, it would have been meaningless for them to say they unconditionally have faith in God. Thus, they could have not really believed it because of the “had seen with the eyes” phenomena that imposed the evident presence of God together with

His irresistible power of annihilating any hesitation in such a situation.

In Christian texts, authentic faith in God is connected to other three very important elements: freedom, (which is the opposite of slavery), spirit (which is the opposite of letter) and ecstatic joy (which is the opposite of sadness and anger).

Of course, the verb to believe, as foundation stone of religion and spirituality, appears to be awkward; why such a difficult to understand, to define and to mention word represent the heart of any authentic spiritual path? The greatest spirits that reincarnated on this planet could not have found a different less mysterious word, more accessible to the majority of people's understanding and in the end - why not? – less scandalous and baffling for the science people, thinkers and logicians, all of them totally on the other side of the barricade, in other words, chained in prejudices?



**For yogis, strong faith actually means entering and maintaining the resonance with the aspect in which we believe.**

If we get closer to the mysterious and divine reality of God, in the most precious way, by a strong, total and unconditional faith in our Divine Self and God and if this is the right path towards the ecstasy of spiritual freedom, it is nevertheless less true that our faith remains dead without certain facts to certify it.

We find Jesus Christ tests blinds' trust asking them in advance: Do you believe I can do that? It is obvious, from this famous biblical episode, that making a miracle always implies, first of all, a **strong** faith, unconditioned by logical arguments, from the part of the one found in that situation. God's help and miracles appear as being always connected to faith. Thus, it is obvious that Divine Grace itself takes place and fulfils in a field of resonance's effect.

In a certain situation, Jesus Christ says: "You will be as your faith is". So, divine help is given to us proportionally to the force of our faith. The bigger the faith, the fuller His help.