

# Faith and Hope

---

What do we assume to be true – for the sake of our behaviour?

What do we regard as possible?

How do we determine what is possible?

Is what we regard as possible based upon what has been done, particularly what we know has been done?

Is what we regard as possible what we know how to do?

Is what is possible simply what we have done?

Is life simply the distribution of what is known as possible?

When do we explore?

When do we experiment?

When it is safe?

When we risk little or nothing?

When we seek and need the truth of others, the faith of others, when we need their efforts, their skills, their resources, how do we gain that trust, that faith?

Is it by representation, is it reputation gained by prior performance?

Do we then avoid risk, avoid exploration, avoid experimentation, because we are dependent upon a reputation of faultless performance?

Do we generate and perpetuate a culture of faultless performance?

Do we withdraw or withhold trust or faith from those who have attempted and failed?

How great is the component of fear in our truth or faith?

Do we only propagate the familiar?

Can we appropriate a pattern from some analogy, some metaphor?

Can we see the possible similarities and believe the differences may suggest a pattern to follow?

# Faith and Hope

---

Faith is the foundation for hope (Hebrews 11:1).

What can we hope?

What is the structure, the range, the nature of our hope?

How often have we heard or seen heroic performances because the hero or heroine focused and fastened the full intensity of his or her attention upon the image of the possible and withheld every fraction of attention from any pattern which suggested obstruction or failure?

The gnostics teach that mind is the builder.

Mind constructs.

Mind is the source of pattern and energy.

How does mind build?

1. Mind first synthesizes the pattern.
2. Mind imparts faith to the pattern.  
This means the formation of the assumption of what is true or can be true.
3. Mind deploys a consistent and unswerving behaviour pattern that assumes in every respect that what it has assumed or what it assumes has the possibility of being true, is or will be true.  
The tension of the formulated pattern is held and charged with supporting energy and behaviour.

This constitutes mindfulness.

Any and every condition which must be modified or edited, is methodically reoriented to support the formulation of the pattern.

The mind supports the pattern “nothing doubting”.

4. There is no giving up.  
Any delay, any obstruction, only meets

# Faith and Hope

---

- with a refinement in the pattern to heed or acknowledge the encountered obstruction or an increase in the energy or the resources which are deployed in gaining the pattern.
5. The no force or low force implementation means that no challenging obstruction is ignored or overwhelmed. Every impediment is met with an intricate refinement of the synthesis involved in the pattern.  
The mind does not tell too much of the universe to shut up.
  6. The value or importance of the pattern may shift or change. It may be seen that an alternative pattern has greater value, few obstructions, or has a greater consensus of agreement with other forces or other choices being made.  
Attachment to the patterns with great determination may exhaust the energy and resources able to be deployed. The change may involve an increase in the value or the importance of the pattern.

This suggests that faith and hope are dynamic, ever changing, adaptable patterns, supported by awareness and attention which is selective, broad, relentless, committed.

The posture of the mind is one of creative synthesis, ever aware of new components, new possibilities, shifting values and newly acquired skills and abilities, newly gained sources of energy and resources.

Who are we?

Who or what do we have the possibility of being?

We are living !

What does that mean?

We evolve !

What does this mean?