

# Comments to the Real Initiation Grades

## Gegnian

Like attracts like by selective and elective affinities. When a consciousness manages to reach a certain level, it creates a gravitational field that relates it to all the consciousnesses that are at the same level and tends to form a set of centers that - as a whole - create a new, higher center of consciousness, without losing its own center of identity in accordance with the order that allows the Universe to maintain its unity in diversity.

The consciousness of a Gegnian, for example, is produced by the Law of the Set of Sets acting on the plane of the consciousnesses of Half Gegnian. Any higher center of consciousness is produced by the set of sets of centers of the immediate lower level. The same happens with a consciousness of Getuls, Gag Pa. Gelong and so on. However superior or inferior it may be, nothing is detached from anything, and each center of identity must act at the level that corresponds to it. If a center of consciousness tries by itself to act on a higher plane than the one that corresponds to it, it creates disharmony and confusion due to the lack of the strength that the set of ensembles of its base gives it and ends up being rejected from that level to return to its own, or to a lower one, where it receives support from the ensembles similar to its own. This is what Don Facundo Cabral, the contemporary Argentine poet and singer, suggests when he says that *the triumph of a tumor is its suicide*.

In this order, acquiring the consciousness of a Getuls must be the goal of a Gegnian. To expedite his purpose, he must reflect seriously and deeply on the keyword of his Honorification and assume without reservation what it tells him *about himself*, whatever the consequences. That key will make you *understand* where you are going. The key is given by someone who has realized it and possesses a higher rank of consciousness, for according to the Tradition, no consciousness of a lower rank can recognize a consciousness of a higher rank. In case of need, the one who delivers the degree can be called upon to explain the meaning of the key he delivers.

The Gegnian should observe the Getuls as a level above his own. What he observes positive in them, according to his Gegnian consciousness, is pure gain, but what he finds negative also helps him to avoid stumbling blocks later on. To distinguish the positive and the negative of a higher consciousness he must learn a new language because the Grade of Getuls is the first Grade of Initiation into the Sacred and the Sacred is beyond words that describe Reality by contrast or comparison. The Sacred, secret or sacred belongs to unity and unity cannot be compared or contrasted with anything but itself. However, Reality, as changing diversity is the reflection of permanent unity. So, to put it picturesquely, one must learn to listen to the *language of silence*, that is, the unspoken or unwritten language, the language that Reality itself produces with its forms and existences. That is what Meditation is for, and above all the ritual of the Cosmic Ceremonial.

The Language of Silence is first understood subliminally, below, or above, the Reality of what the senses capture, value and think the moral or intellectual conscience. To acquire this new language, it is convenient to acquire artistic culture. I remember that in my family environment I heard my father speak with enthusiasm, even reverence, of Michelangelo Buonarroti's sculptures and it seemed to me that he was exaggerating, judging by the photographs I knew of those sculptures. When I went for the first time to the Museum of Florence the first thing I looked for was the David of that great Artist and I was amazed at what I saw, without being able to say what I saw, because it was something beyond

vision. The same thing happens to me, and it happens to me more and more, with Poetry, Painting, Dance and Music. But the most important thing is that I find Poetry, Painting, Dance and Music in some of the most trivial events of Reality, especially in the attitudes of Human Beings.

I am not trying to insinuate that in the language of silence everything is beauty, harmony and goodness. There is also ugliness evident to the point of disgust. The worst of it is that such ugliness is sometimes found in things and situations accepted as normal in Reality. By compensation, there are noble and worthy experiences in some matters that seem repugnant in Reality.

Antenage or Cosmic Ceremonial is a spiritual discipline that serves to develop a sense of the cosmic rhythm of expansion and contraction, curved and continuous, of Space and Time, of day and night, of life and death, in short, of the changing dynamics of Reality in relation to the pure and permanent potential of its source or Truth.

The first thing the officiant performs is a symbol with the desire to greet the attendees, the greeting of *PAX* with the four fingers of the right hand erect and the thumb on the palm of the same hand. He then joins the thumb with the index finger and points to one more possibility, the fifth, he crosses himself, and with this symbol he marks the basic purpose of the ritual, which is to unite the four planes that human consciousness has reached with the Fifth Universal Realm, that of Being, to establish a conscious relationship between the unity of Being and the diversity in the human. The officiant then describes the next step which consists of declaring *AUM TAT SAT* (I am Thyself) as an act of total integration.

What follows is the Thirty-three Tees Prayer, said in its original language, French, with a series of extraordinarily affirmative statements of the relationship of everything to *EVERYTHING*:

*O Maker hear me / Eternal Maker / Infinite Maker / Unique Maker / Strength, Justice, Love, hear me / You who are fire / You who are flame / You who are light, help me...*

And he ends by saying:

*Thou art the All that is one / O Maker / O wondrous Silence!*

**Sat Arhat José Marcelli**  
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[www.redgfu.net/jmn](http://www.redgfu.net/jmn)

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Translation by: Marcos Paulo González Otero

email: [gmarcosp@gmail.com](mailto:gmarcosp@gmail.com)

[www.otero.pw](http://www.otero.pw)

WhatsApp/Telegram: +52 686 119 4097

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