

# Comments to the Real Initiation Grades

## Yamines

■ The first notion that a Human Being can have of Reality is its incalculable diversity, starting with the reality of the Human Being himself.

■ The second notion is that of change. Reality constantly changes, as does the Human Being and Nature in general.

■ The third notion is that Reality obeys an order that is maintained by universal constants commonly known as Universal Laws.

■ This changing and dynamic Reality within a cyclical order of *initiation*, development, culmination, decline, disappearance and *reinitiation*, suggests that Reality has a common source, center or axis that keeps the diversity ordered around it and allows it to change and accumulate experiences that are reflected in its adaptation to general change and in its tendency to manifest itself with greater harmony and beauty within a curved and continuous process.

■ These first three notions of Reality are due to the fact that the Human Being possesses an elemental, cerebro-spinal, sensory and instinctive consciousness inherited from his mineral, vegetable and animal ancestors, summarized in his human consciousness.

■ However, this elementary consciousness is tempered by the capacity for moral, ethical and aesthetic evaluation that allows him, in principle, to choose under his responsibility what he feels good for his life and his relationship with other lives similar, polarized or different from his own, to complement his vital needs and to have relationships with other forms of life to exchange experiences and reaffirm his individual Being within the multiple reality without losing his individuality.

■ Thus appears the consciousness of unity in diversity, of the Universe and of the Individual, the consciousness of Being in something permanent and of living in a changing Reality. That is to say, of the immanent and the transcendent, of the possibility of *initiating oneself* in the transcendent without ceasing to be in the changing.

■ The *fifth possibility* of consciousness, of Being conscious of Being in that which has no beginning and no end, without ceasing to be here and now, in present Space and Time, as form and existence. It is this kind of *need that* appears in the aspiring *Yamin*. It is useless and even harmful to seek initiatory recognitions in the form of degrees or symbolic emblems when there is no such *need*.

In order to be admitted to a group of Yamins, it is necessary that the aspiring Yamin be interviewed, at a minimum, by a First Degree Initiate (Getuls) at the request of a Director of a Yoga Center, Martial Arts Center or Ashram.

Basically, the desire to participate in some elementary School of Real Initiation is produced by the need to *know what one is oneself* as a Human Being and why one finds oneself in the Reality of the world where one lives and has to die. Once one has exhausted, without finding satisfaction, the answers given in the materialistic, artistic, intellectual and mystical movements. The first thing the evaluator of a potential Yamin should do is to ask the new candidate if he knows these answers and if he has tested

their validity. In case he does not know them, he should be recommended to investigate and test them in the world of Reality, which should never be avoided if one intends to transcend it. It is best, though not essential, that a candidate for Yamin has a family, children of his own, a regular job and some hard-earned possessions.

In case the *need to know oneself*, without seeking protagonism, mysteries or recognition of superiority persists, it will be necessary to inform him that *nothing is free in the Real Initiation* and the price must be paid with self-discipline, impersonal work, *individual* responsibility *and obedience to his own conscience*, whatever the consequences may be. For no reason should promises of rewards or punishments be made.

Once *accepted by his need*, the candidate should be informed about the convenience of using the lacto-ovo-vegetarian diet, daily cold water baths, physical exercise and impersonal service as freely consented tests for at least six months, so that he can decide if he is willing to accept this system for the rest of his life.

In addition, you will be informed about Art as the handling of symbols to create bridges between Human Reality and the Truth of Being; the meaning of the Sacred Sciences such as Physiogony, Cosmogony, Androgony and Theogony will be explained in the light of cutting-edge concepts in modern physics and Genetics, and Mysticism as Universality. All this in elementary form, reaffirmed with simple practices of Yoga and Martial Arts, accompanied by visits to the Ashrams.

When the Candidate to Yamín completes six months of uninterrupted information, he will be asked if what he has been shown answers his existential needs or not. In case something does not satisfy him, he will be invited to be part of the Great Universal Fraternity to participate in the aspects that he likes without any other commitment than to cover the recovery expenses that have been fixed to maintain the institution open for all humanity.

In any case, the Directors of Yamines should be selected from among the most outstanding members of the Supreme Order of Aquarius with the vocation of inspectors of quality and excellence in order to avoid any kind of basic deformation among the candidates.

Any doubts about the management of groups of Yamines should be consulted with the Honorable Initiatory Council.

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**[www.redgfu.net/jmn](http://www.redgfu.net/jmn)**

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