



# LETTERS 163

**Seventh World Conference for the Unity of Man**, Chicago, Illinois, USA. Reception for the **MVHM on the occasion** of the anniversary of his birth at the King Arthur Hotel, Knights of the Round Table Hall.

At the end, the **MVHM stood up to** thank the Brotherhood for their expressions of affection. He looked at all of us from the dais of the large hall filled to capacity and we had the impression that he was looking us in the eye, one by one. Then he stopped and said:

■ The Elder Brother is happy to see you here.

He paused and looked at all of us again, one by one.

■ Because the Big Brother is now all of you - he concluded.

We remained expectant. He said nothing more.

The night of the day he left this plane of existence, I was in the City of La Paz, Bolivia, fulfilling my Guru test, and I received the news by telephone from the then Gag Pa Don Carlos Michán,

who asked me to locate Sat Chellah Domingo Dias Porta. Then I understood the phrase of the MVHM in Chicago.

Now, on the twenty-sixth anniversary of his disappearance, I wonder if we have understood what it means to be an elder brother in the Great Universal Fraternity, which comprises all Humanity. Personally I consider that we have understood it, without being able to put it into words. In most cases we follow the example of the Most Venerable Elder Brother and continue his work, which is the work entrusted to him by the **MSMA**, with cleanliness and kindness.

- What does it mean, initiatively, to be a Big Brother?
- To be a living example for the younger brothers of the family in the absence of the Father.
- Well, if we continue with that analogy, it turns out that the Younger Brothers generally disagree with the Elder Brother.
- We must accept that this is the case.
- So what should the Elder Brother do?
- To continue to be an example for the new generations of the family.
- What if the Father does not know?
- To continue to be an example of the dignity of the family and to treat his Friars Minor well even if they harass and insult him.
- Doesn't that seem to you to be a religious and not an initiatory example?
- The Sacred Real Initiatic Tradition that sustains civilization, culture and family, keeps in mind this situation, but Initiation is a process and not a goal. It is necessary to point out to it the due course in spite of any setback. If we analyze the hardships of some of the greatest Masters of Humanity, we will see that they stood firm and were finally revered by those who mistreated them.
- Seen in this light, it seems that they were powerless to bring order to their lands and that the process went on by itself and not by their efforts.
- We have to analyze well this aspect of Initiation in order to distinguish it from other processes and achievements of humanity. The only purpose of the Tradition of the Initiates, of the Initiators, is to stimulate the health and consciousness of Humanity. I speak of health in its holistic sense and of the consciousness that allows us to maintain the highest values that life shows us. It should be clear to us that the power of an Initiate is not used to satisfy vendettas or to make holy wars. Nor should we have any illusions about this noble attitude. Said the Lord Moses: **Vengeance does not belong to you. Vengeance belongs to Jehovah, Jehovah is the Law: an eye for an eye and a tooth for a tooth.**
- What about forgiveness?
- Forgiveness consists in not justifying oneself with wrongs in order to do greater wrongs. What is generated as a cause, good or bad, follows a curved and continuous trajectory in Space and Time and returns to the starting point as fate, as destiny. That is the Reason of the Impersonal Service that the MSMA taught us, and it is, also, the sustenance of human dignity and of the human family, the Great Universal Fraternity.

The upcoming July 28th, the anniversary of **MVHM**'s birth, is a good occasion to think about these issues.

**Sat Arhat José Marcelli**

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