

LETTER 174

Like all things in this world, our Institution is made up of two parts, one human and the other spiritual. The Human part has an objective and a subjective aspect. The objective part is material, the subjective part is spiritual. The spiritual part has also its objective part in its material presence, which is united with the mental, and a spiritual part which unites what is properly material with the rest of the whole.

In its material part, our Institution is formed by human elements, with all the consequences of such condition. In its subjective aspect, that is to say that which considers that the whole is in everything, whether we consider it in isolated aspects that rise until they coincide in a common center, as common matter, energy, mind and spirit, or whether we consider it implicit, that is to say, in its Being. If we take them in isolation from each other, it follows that in matter we find energy, in energy we find mind, and all appear, or reappear, in their spiritual condition. That which considers one and diverse, at the same time, Universal. The all in all, the one.

In order to study the Whole and understand it better, we isolate it, thus we study matter with its own laws and consequences; energy as the mind in the same way, and in any case, it turns out that everything is in everything and remains unique, even with different Laws applicable to different sets of sets. For example, matter, if we study it as matter, independent of energy, we get material results, without detaching it from the strictly energetic and everything else. So it is more practical to study it as unity in diversity, as a whole. The same if it is only material, or energetic, and even in all other aspects, which involve being a Uni-Versal Institution.

I bring this up trying to acquire a way of acting with a universal, or universalistic, type of thinking about any aspect of reality. Being members of a Universal Fraternity requires us to act with this type of thinking. Nothing is alien to anything, neither in the strictly material, nor in the strictly energetic, mental or spiritual.

This is a premise to be a member of The Great Universal Fraternity, founded by the so-called, by us, Most Sublime Master Avatar, as prototype of the Institution of which we become solidary. In any other way we become solidary of movements that have a purpose limited to the scientific, the military, the political or the sectarian, spiritual, based on Faith.

If we intend to begin to give life to the universalist project of the Master, we must be congruent, or we must dedicate ourselves to an individual struggle such as the one we are already engaged in, where we bear all the experiences, or, what is worse, surreptitiously try to impose it, without openly declaring it, as in the case of the problems caused by one of our dignitaries in New York. Either we individually abide by the majority criterion of the group, or we act individually and abide by the consequences. If we do so, there is no problem, we can do so, but let us not mix things up and let us not declare ourselves victims. On the other hand, in order to know what our objectives are, let us let others give their opinion and, if we do not agree with the majority group, let us move away from that objective and take from the many other projects in which we agree.

This, beforehand, is not easy, but it is absolutely necessary to obtain good results. Let us begin to rethink the project of a Great Universal Fraternity. There is a part for all, whether we are materialists, artists, scientists or spiritualists, where we can all propose according to our experiences, being obliged to demonstrate our experiences with facts, let us say with a more or less scientific spirit. Then, we can test the validity of what we do not know, of what has been said to work, what we believe, the spiritual.

We thus delimit two fields, that of Consciousness and that of Faith.

In the field of consciousness we have no limits that do not correspond to the facts. There we can coexist, share, with a variety of tastes and experiences, accepting or rejecting what is to our liking or not. To each his own. Thus we can rehearse the operative part, let us say, of the Universal Fraternity. That is what the Great Universal Fraternity is for.

Now, we all, in general, have spiritual aspirations that transcend what we know and enter the realm of Faith. Faith is what we believe, not what we do not know. We need a preparation based on detachment from what attracts us. We need the formation of Yamines, as we have called it, where they can give us a general information, which makes us know about what we have and what we want to acquire. Without any commitment. If we consider that it works for us, after a minimum preparation of six months, we can make decisions. In case some information about spirituality has particularly impacted us, we have to go through an examination, and if we are considered fit to receive more, we can be invited, eventually, to advance in our preparation as a Half Gegnian, with a key that will facilitate us to do this level. After at least two years, we may be invited to the honorification of Gegnián. That is as far as the Fraternity goes.

The Degrees that follow are already of Real Initiation, proven through facts, well done and duly verified. Each one of them with grade keys, according to the advancement of each individual.

All the degrees that follow are of Service to the Great Universal Fraternity. No privilege of prestige, command or power is acquired with them. The fact of having ten years of service, or a whole life does not give us the right to anything, not even to give opinions, unless we are required to give them.

All this may seem a mystical attempt based on suffering and abnegation, but it is nothing more than the preparation to fulfill a duty to think with a Universal sense. Basically, we seek detachment from the conditions that trap us in reality and prevent us from liberation to its ultimate consequences in this plane of manifestation which, by the way, is not the only one. I repeat, all the Degrees of the Sacred and Real Initiation are of Service to the Great Universal Fraternity, which is the only reason for the existence of any Degree. In fact, the few or the many years that one is in each Degree, are exclusively to prove and realize the Degree. There is no more.

Sat Arhat José Marcelli
October 16, 2008
www.redgfu.net/jmn

Original text in Spanish:

www.josemarcellinoli.com/2008/pdf/2008_cartas_174.pdf

Translation by: Marcos Paulo González Otero

email: gmarcosp@gmail.com

www.otero.pw

WhatsApp/Telegram: +52 686 119 4097

Version: 25052022-01

Please feel free to forward opinions and corrections.