

LETTER 175

The Real Initiation Grades are done by walking.

Before starting to walk, one enjoys the Universal Fraternity, sharing experiences, having lunch together, listening to the Masters and asking them questions. One hears interesting questions, without committing oneself to anyone. There are those who spend their whole life in the fraternity without being concerned with the Degrees. For them it is enough. And they have time for everything else.

There are those who show interest in spiritual matters and try to understand what is Being and its Human nature and literally swim in deep waters. Others are simply interested in the historical process of all Beings, in general, and dedicate themselves to study some rudiments and leave the rest to God, or any of his representatives on earth, and are satisfied with the matters of Faith, professional mysticism and its multiple proposals. There are those who have concerns about the destiny of the human race and dedicate themselves to delve into the great, into the cosmic, about the relationship between the stars and Men and spend much of their lives insisting on finding the right relationships. There are those who are facilitated by physical, direct matters, which are related to their own material means of action, of overcoming the material processes, attenuating or intensifying them according to their own needs, and they discover in these fields an infinity of answers, to the extent of integrating and overcoming them, with Hatha Yoga, and other proposed paths, such as Karma Yoga, Gnana Yoga, Bakthi Yoga or Raja Yoga, and a great number of variants, without dealing properly with the Martial Arts of the Ancient East, which constitute a wide path with their own means and Hierarchies.

Practically, everything is possible within the Great Universal Fraternity, unless one becomes too fond of some of its proposals, because then one needs a special preparation to be able to delve into it. The first thing you need is to be willing to renounce some small things in order to better understand what you intend to understand, such as the use of tobacco, coffee and, if possible, meat, all as a proof of interest in what you intend to do.

In the groups of Yamines - as they are called - general information is given about the project of the Great Universal Fraternity, which seeks to elevate the consciousness toward a center that is common to all the possibilities of a consciousness, and which is scientifically applicable to the spiritual, the spiritual being understood as a synthesis that encompasses the whole with the Whole, that is, to the particular and spatial, with what belongs to time at any historical moment, to the original unity expressed in a countless number of forms that form the currents of reality. To the unity expressed in Diversity, to the Universal.

This, apparently, is unscientific, since in Reality each thing occupies a place in space within a time in existence. Even we, Human Beings, to begin with. This is the ideal of the mystics, who skip all limitations and leave everything in the hands of God for when one dies or ceases to have a form that occupies a place in space and existence in time. That is the plane of the spiritual, where nothing has a form in space or an existence in time. And once an individual becomes convinced, unaided by Faith naturally, that on the spiritual plane everything has unity and its manifestation is an ensemble of particle ensembles in diversity, he is given the opportunity to prove it.

So much for the Yamines Group. If it verifies that from now on it is necessary to change schemes to try it, there are no problems. The aspirant to the Initiation who remains where he was, in the Great Universal Fraternity, knows that the trial was worthwhile. If, on the contrary, the aspirant to the Initiation sees a new path open for his consciousness, there is no problem either, he has to wait to be invited to the Middle Gegnián pre-grade to receive his Initiation with a first key that will make him meditate on the cost of the Initiation as a means of service.

If during the two or three years of his Middle Gegnián stage he fulfills the requirements of his pre-grade, another stage of more than two years can bring him closer to the First Grade of Initiation, already endowed with a principle of identity that entitles him to promote what he has discovered within the limits of the locality where he has carried out his work as a Gegnián.

That is why I said at the beginning that the Grades are made on the fly or stagnate due to the possibilities or reluctance of the individual himself, but always with the same sense of giving what one has in exchange for being assisted by someone who walks ahead and can give us, on the way, what we lack.

No one is obliged to give us anything in order to receive something from us. They are shared Grades, if we know how to share them. This is how the whole Fraternity moves. If someone advances, it is because we all advance. If someone falls behind, others overtake him. There is no priority. One receives and gives. Whoever gives more, receives more. And the one who goes ahead when he gives something is because he receives something of what he already has and receives it from someone who also has it and the only thing he does is to reaffirm himself in it.

The one who goes before a Getuls, the First Degree of Initiation, is naturally a Gag Pa a second degree, who by recognizing a first degree, or at least proposing it for a degree equal to his, feels comforted and reaffirmed to follow his path. And the same happens with the one who holds the Grade of Gap Pa who strengthens the Gelong who recognize him because he does the same as them and works in different countries. And so, on up to Gelong, since those that follow are Degrees of Sacred and Royal Initiation, that is why it is indicated to the Gelong, when the Degree is recognized in public for them to take the next step, the step from the **Relative to the Sacred**.

Already the following Degrees are worldwide. The one who reaches the level of Guru has to be recognized by a Sat Chellah who recognizes in him a Being with a sense of the **Cosmic**, with **Cosmic Consciousness**, and travels all over the world, without stopping in the places where the Great Fraternity has prospered enough not to require his help. A Sat Chellah needs to be recognized, positively or negatively, by a Sat Arhat who assumes that his **Consciousness is Absolute**. There is nothing fictitious or figurative in the Sacred and Real Initiation. The Degrees are made by participating in all that the Sacred Real Initiatory Tradition requires, because it implies a realization of each one in diverse stages and none is forgotten, no matter how remarkable his deeds may be.

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