

# LETTER 176

We are going to examine something apparently idle, but definitive for a Real Initiate. It is to understand what Reality is and how it differs from Truth.

Reality is something limited to Space and Time. But there is a difference with Truth. Truth has no limits in Space-Time. We, as Humans are obviously Reality, but there is an aspect that we consider ours that does not belong to reality, but to Truth. That is where our difficulties begin. Our human body occupies a measurable Space-Time. We can say that we need a certain Space and a certain Time, albeit approximate, to live. With our Being we do not know when it began and when it will end. We are Reality and we are Truth. As to Reality we can compare ourselves with a multitude of things, but as Beings we have to turn to God, in the sense that we do not know where it begins and where it ends, and we easily become confused.

Our Reality belongs to the field of Reason and mind, our Self escapes it. Then we speak of our Self to a human person and we call it "I", and people claim us as egoists. If we call it Self the same people claim us again thinking that we already feel Divine. This is a factor of disagreements. Either we are Self, just like that, or we are divine. But if we consider ourselves divine we have to include everyone else and our Self loses its meaning. If we conventionally include ourselves in the Being us, some people feel attacked.

This becomes more acute when we consider ourselves members of a community. Who is I and who is we? Especially in a religious community. In a community of Initiates, we can discuss some general things about our various Masters, because each one has his own style to make his Disciples understand, except when it is a question of a unique Avatar in his time. Then comes the competition to see who is the one who follows the best Avatar.

This leads us to try to establish who is closest to the One Source, and each one grabs the closest one he has by temperamental sympathies. Naturally the avatars change, and their temperaments are different. This makes them nearer to Reality than to Truth, though if they are really initiates the matter is of no concern to them, but if they are religious for our purposes, they find in their fellow disciples the best means of venting their emotions.

The fact is that there are Real Initiates, and these are the ones who attest to the quality of their Masters. In the case of the Religious Masters there is no discussion possible. They simply tolerate what they claim to know and that is the end of it.

Now, among Disciples of various Masters of Real Initiation there are naturally preferences, very respectable and judicious, which are conceptual, about this or that thing, and it does not go beyond that, except when it is a matter of customs more linked to the religious tradition than to the Initiatic one. For example, there are the Disciples who, although they know they are followers of a New Age, are determined to continue militating in the Age that kept them, for whatever reason, united. Whether they are of the Age of Aries or of Pisces, and insist on following their customs, endorsed by the time factor and without admitting that times have changed, they insist on following a Master

Initiate, and when he leaves, as a human body, they insist on following on their own in all seriousness. They are addicted to the Reality that left its mark on them as if it were immutable. It is best to let them continue their struggle, knowing that they are doomed to failure and, probably, find sympathizers of their era or at least who have confidence in their sincerity. Otherwise, the wear and tear in wanting them to change their position is disastrous, at least to a certain extent, leaving their conviction to time. Because in everything that is Initiatic, the Initiator leaves some rules for the continuation of his work, as has been seen with the creation of the Most Honorable Collegiate Body and all the administrative apparatus that supports it.

But let us return to our subject which is to make another Real Initiate understand what a Real Initiate is, without implying anything of the Sacred, for there is a level of Sacred and Real Initiation which is only understood by those who move between the higher aspects of Reality and Truth, that is, the Initiates in the Sacred and in the Real. From Guru upwards, apart from that there are some, especially in the first steps between Era and Era who have their Masters of High Spiritual Rank.

A Real Initiate is a Real Initiate up to the Gelong Grade, using the denominations of the Yoga Schools. From the Guru Grade, and the more advanced ones, Sat Chellah and Sat Arhat, are considered Sacred and Real Initiates as indicated by being given their Grade already in public. How do they differ from those who are not? There are several things. One of them is that they find it difficult to speak of the Divine, because they have realized that the Divine is unnamable, only in public do they say it, knowing that they could not reason it coherently, because the Divine is a part of their universal understanding, in which they themselves are included.

An Initiate speaks of being Initiated in a search, and in that search a Master is involved, which is generally their own, or that which their Master has left them to continue the search; a Master who vouches for them and can evaluate their successes or failures in the Line, in the Lineage, which between them they follow. A Master who in himself is a line to follow, not exactly theirs, but a relative, measurable point of reference on the long road they have to travel, a Master who represents his own Master in terms of his Lineage and who, in turn, will represent his Master. In short, this is the Line of Primogeniture that is attributed to the Masters with Lineage.

A Disciple of Real Initiation along a trajectory, where his Initiatory Degrees are measured in relation to his understanding of Life as Universal Fraternity, and his universal thought excludes no one, but his own life is stimulated by the experiences that make him discover the dark counterparts of the life he has yet to live, in order to overcome the stages that he has yet to realize in order to know other higher ones, he shows his respect for all the conceptions of Reality, where everything that is lived is true, even if it is wrong from his own point of view, since if it can be said it is true, as the Elder Brother assured it in the face of the incredulity of his Disciples.

**Sat Arhat José Marcelli**

**October 29, 2008**

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

---

Original text in Spanish:

[www.josemarcellinoli.com/2008/pdf/2008\\_cartas\\_176.pdf](http://www.josemarcellinoli.com/2008/pdf/2008_cartas_176.pdf)

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

Version: 24052022-01

Please feel free to forward opinions and corrections.