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This world is pure illusion, it is maya, as the Hindus say. Causes produce effects which in turn produce new effects, and so on ad infinitum. There is nothing permanent worth reaching, for there will always be something beyond. Therein lies the whole mystery of our life, that we are Reality, relativity, and we are Truth. As to Reality we change at every instant, as to Truth we simply are.

Very well, but first we must be convinced that we are a cause that can produce incalculable effects and we have the obligation to take the direction of that cause for life. I do not say of all death, because death is only a lapse where that cause for all life is summarized in a new cause that will fulfill its function of generating new causes, in different conditions due to other new causes, or participating with those causes, to produce new effects and to support those effects, good or bad in that next cycle of life.

That is to say that we are going to find ourselves with all our experiences summarized, in new lands and with favorable and unfavorable elements, to grow and influence our environment during this new life cycle, which will acquire new experiences and that finally will be summarized to find others in new life cycles, considering the experiences that were missing from previous cycles and opening to new experiences. In this way we move forward, in groups of individuals similar to us, never exactly the same, but with similar affinities or destinies.

The family group we are part of has some objectives that are similar, although never exactly the same, to those that support us in our new project, or modify it according to their own expectations. The family groups we are part of are important in our development, but never definitive. Generally, we change family groups, according to our new tendencies. In other words, everything is adjusted to our search for a common goal.

In reality we are part of the same Humanity and its common project, although we occupy a special place in the process. The experiences of others influence us, and our experiences influence others, positively or negatively. Thus, we are formed in our particular families, which are the families that are constituted in each country, in the set of sets of our obliged projects and we are impelling ourselves towards a Universal Fraternity, in spite of our contradictions, even with our personal oppositions to the ideals, which seem common to us. Then, we reach a high point where the differences become more pronounced. At that point we encounter our various Lines of development within the Universal Fraternity. This is a crucial stage within our personal projects, even if it is by asserting our efforts, maintaining respect. This struggle teaches us to be respectful with the efforts of others, and we can take advantage of these evident contradictions to make our proposals effective, without attributing to them scope that we cannot demonstrate.

It is precisely in this struggle that we reaffirm the whole process, as if it were totally coherent. The important thing is that we all want to be right because our reasons seem to us certain, and the truth is that they are relative. Are we a choice of Reality or a proposal of life for the whole Truth? It is time to give an answer to our destiny. If we are a simple choice of a multiple Reality, we will never be fully satisfied. If we are the final answer to Truth, we have much, much more to explore, to live and to assert our experiences. The simple fact of accepting that ours is a succession of more and more refined experiences in search of a Truth, in an eternal search for a wider Truth, in all senses of our Reality is, at least, an honest principle of good faith. To believe that we can no longer be better than we are is otherwise a symptom of despair. True, we begin to take the Truth as something created by us, in which all others have to participate as a sublimation of our Ego, but if we were to prove it, with what would we compare the Reality we are living, if everything is already included in the truth and nothing remains outside of it? Our Ego, in its noblest part, tells us that everything is included in it, with a little more time, but there is no more. How much time? Eternity.

Let us have no illusions, no matter how great and shocking the Reality of the person who said it may be. Perhaps he is of this age, full of contradictions, but not the only representative of this age, where we already accept this as a much greater age, for we assume that it is great because we accept it as one of the infinite octaves of manifestation of the Reality that has come to us to live. What Reality? That of here and now; afterwards, it is the Truth that has no before and no after.

What it has neither before nor after is Truth. To what can we compare it if it has no antecedents or precedents? With itself. That is Maya, and the before and after?

Let us begin to INITIATE OURSELVES. What can we initiate? In something we have not yet initiated. In the Truth. How? Ignoring the before and after. Something new? Something new necessarily has a before when there was none. So let us go back to Reality and Truth.

We have a Reality where Truth is manifesting itself. We become partially aware of our Truth - I say partially, because our Reality, however great it may be, cannot reveal all the Truth to us - it reveals it little by little, without being able to reveal all of it. Between the Reality that we have and the Truth that we are, there is a phenomenon that we call Consciousness, consciousness of Reality. That is to say that Consciousness, when it is fully assimilated, is what allows us to perceive the Truth partially in our present Reality.

Hence our Consciousness of Truth is always incomplete. But it is the only one that leaves us any record of Truth, incomplete, of course. So often does this phenomenon occur that we come to confuse it with Reality and think that Truth is the same as Reality. It is then that we begin to feel Divine, to feel that we are in principle Divine, and that, in conclusion, we are Divine by nature. There would be nothing wrong with this, except that it makes us feel more Divine than others and creates difficulties for us.

It is here that initiation into the Sacred and the Real becomes necessary. In what we could call the difference between the Divine and the present, that is to say the **relative**, and that which is, without beginning and without end, the eternal, that which has no beginning and no end, that which cannot be compared to anything. That is where Faith, religion, comes into action, that which tries to unite the relative with the true. The result, we already know.

We have, then, two great fields for developing our consciousness - which in Reality are only one - that of consciousness and that of Faith. With Faith we can believe whatever is said to be believed in order to assimilate the Truth in something we call God; with consciousness we can meet, step by step, in different Octaves of Manifestation the same God, respecting all the countless aspects in which He manifests Himself to us, being humble enough to recognize Him in all His manifestations and without declining before our conscience.

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