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Initiation into the sacred and the real has at least three aspects. The first is one of preparation. It begins when the individual, for one reason or another, becomes interested in the great universal fraternity, practices some of its particular recommendations and finds that it gives him some physical, mental or spiritual satisfaction. Even when it is simply to lose a few kilos that make him look untidy, and he feels stressed by his bad appearance.

Health and awareness are very well justified at this stage, unless something else is still missing, such as control of emotions, for example. There the field is very wide, and anyone more or anyone less, has too many emotions too evident, or lacks enough emotions to share on a proper social level. Yoga and controlled breathing give a very good answer to start with. Then come the subtle states of emotions where loss of control can be a decisive condition for not inspiring confidence in matters of serenity and decisions that require self-confidence.

Then comes the question of opening the way for the mind to have the maximum potential by opting for the most convenient thoughts at the moment they are required. Thinking with clarity, without emotions that disturb the one who conceives the thoughts and can apply his thoughts in the most positive way, according to the circumstances. Neither before nor after. At the right moment.

This may make it seem that we are looking for the natural faculties to work in isolation, but it is quite the opposite, it is all about every- thing working optimally to give a basis to the next option as far as possible, without subtracting its opportunity to manifest itself, always giving the opportunity to act at the right time, since everything is hierarchical in Nature.

This changing succession of actions leads to the practice of spiritual actions, without mystical devices, or preconceived attitudes, leaving the spirit free to act on the basis of previously constructed universality.

indeed, the spiritual base is the synthesis of the whole process. The opening to a new dimension that includes the material, the emotional and the mental, and allows us to open ourselves to unity, where everything is in potential to be integrated into diversity. True creativity lies in reaching this point and giving it a chance to manifest itself. it is not a matter of repeating well-known issues, or giving ourselves creative encouragement, it is being creative, allowing our spirit to manifest itself. in other words, to enter a new dimension.

When one has reached this, one has reached initiation into the Real. it is the first degree of Real initiation, the Getuls.

To get to Getuls, we go through the Yaminante stage, the Middle Gegnian stage and the Gegnian stage. Preparatory stages, capable of giving us sufficient answers to the level of

our concerns. in any of them our concerns may end and that's fine, we are left with a vast world of diversity where we can investigate, build, destroy and generate a dynamic that improves our lives. But if we are left with something that is not a product of mere emotional ambition, we have the initiation in the Real, the relative, that which is one and always dual, like night and day, Life and Death, in short, a singular collection of manifestations that demand our very attentive consideration during a life or a series of lives, until they are overcome and we are fit for the Tradition of initiation in the Real.

From Getuls onwards, a new research begins. it is about not accepting dualities as valid. it is about finding a solution of Unity for them. The apparent duality is only a process of overcoming by contradiction, which is resolved in an overcoming of duality. it is not a matter of accepting that death, for example, is the culmination of a life and the rest we leave for God to solve. it is a matter of knowing it ourselves. And without subterfuge, because that is how it has to be. it is about finding and living the overcoming of dualities until they become a Unity. it is not about accepting that men and women are different just because they are, it is about obeying the Universal laws that make this so and overcoming them until we realize this apparent duality and convert it into a notion of equality that leads us to a new option of integration in the sacred, but, of course, not going over the established, but obeying it to its ultimate consequences.

This is what the Real, relative, Reality, Getuls, Gap Pa and Gelong initiation Grades are for. When they have been fulfilled, no matter how many lifetimes it takes us to fulfill them, we will be ready to apply them to the Grades of initiation in the Real and in the Sacred. We will be authentic initiates in the Real and in the Sacred. That is what the Guru Grades, Sat Chellah and Sat Arhat, the supreme Grades of initiation in the Sacred and in the Real, are for.

We have a long way to go, yes, but life is Eternal and divided into Octaves of Manifestation. There is no end. We had better not begin to feel happy to live, without fiddling around with more and less titles. Each one is in what is good, if it satisfies him, and there is room for all.

The Degrees that are not yet understood, we must leave for our future. When they arrive, they will be welcome and will not create disturbances of inordinate emotions. if we want to make our Master feel that he is more important than that of others, for example, let us demonstrate it by the proper conduct, which is none other than to show his virtues in practice.

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