

LETTER 179

Dear Disciple Doña Lucía Cordero:

I like to elaborate a little more on letter 178, at your request, which I recently appended to my writings. I answer some of your questions:

1. It tells us that as reality we are Human, with individuality, as truth, we are beings, does that mean that we are everything, stars, rocks, flowers, aromas, light, we have the essence of all the possibilities of creation?

The answer is yes, regardless of whether we remember it or not. It would be too much for the present level of our consciousness. Little by little we will recognize ourselves as reality, which is all that is possible.

2. He speaks of four currents of Consciousness: sensory, value, rational and total, suddenly I wonder if Consciousness is to realize, through the senses I think I can realize what is real, but I doubt that the values and reason put me in contact with the real, I believe that these are the product of thought and thought is precisely what has fragmented us and distances us from the whole, the true, the BEING.

Being is the whole, even if we never reach it. Thoughts are fragments of what we remember, and yet we feel it to be true. Thoughts are limited, for the moment, as long as we do not conceive something that surpasses what we feel. Their possibilities are seemingly limitless, but they are always waiting for new thoughts. It is as if they were in a channel, realizing that they can be surpassed at every instant. They do not take us away from the true BEING, but rather bring us closer to it.

3. When you tell us that the Sat-Arhats cannot break away from the DIVINE, I think I understand, but I wonder if the rest of us can? aren't we all tied to the Divine?

The Divine is being. It is a possibility found from the Spiritual. It is enlightenment, in this Octave of manifestation. It is to feel that we participate in everything, at least in principle, and in reference to this Octave of Manifestation, where we find ourselves, which by the way, is not Everything. Most of us Human Beings refer to what we see, feel, or think to be true in relation to our previous experiences. We cannot speak of Everything, only what we suppose. Perhaps that is why we maintain a relentless struggle to justify the little we know.

In some of my Letters I have said that when giving the Guru Degree I usually tell the Candidates to the Degree that they will have the right to pass from the Human to the Sacred, previous demonstration that consists of going through the world without money, facing their situations trusting in the Divinity Whoever achieves this proves to be a Guru. From then on, he can make use of whatever he considers convenient for the needs of his degree. He enters, naturally, into the stage of the Cosmic where everything is related to everything. The others do not feel bound to the Divine, but resort to a well-known subterfuge, that of leaving it to God to work it out miraculously.

4. When you tell us that we are moving towards a synthesis that amalgamates many of the individual syntheses, I wonder, can we really amalgamate the individual syntheses into one or is it a matter of us realizing that the individual syntheses already express the totality?

For the Human Being, what he knows, however little it may be, is all that he can grasp at that moment. It is all for him, he cannot explain how there can be more. He abides by the synthesis that amalgamates all his syntheses. What follows belongs to his beliefs, and as these are alien to what he knows, he leaves it to Divine Providence to resolve. It is the way of religion; he obeys the Divine will whatever it may be. Only that there are many religions that dispute the truth. But that is another problem.

5. The Consciousness of the degrees has to do with this awareness of this totality? of being able to look at everything, to know everything? of expressing not only deep respect for everything but also being part of it?

That, supposedly, is enlightenment. To realize everything without experiencing everything, simultaneously. It is the beginning of the Consciousness of the Divine, which I attribute to a Sat Arhat. It is easily said, but it is only understood when a Master accepts everything as true, and says, moreover, that everything that can be thought of is true, just as the Sublime Elder Brother told us and assured some of his disciples; that is, that we are all right, however contradictory our reasons may be.

And what is Chaos? The beginning, before everything could be thought, classified and lived, to give faith that it exists. An Octave of Manifestation, of the countless that the Universe supposes.

When I assure you that in the first stage of Initiation is when one is prepared to assume that contractions are complementary, and that their function is to elevate the contraction to elevate itself until it resolves into unity, like Life and Death, I am posing to you the first great unknown of the Universe, that of Unity in diversity. How is it possible that we think that Diversity has Unity? Well, it is so, and whoever begins with this gets lost in a set of contradictions.

And it is clear that I am not proposing to you that man and woman are only diversity, but that they are, in the end, Unity. I am proposing the search for this Unity. Otherwise, we must leave the mystery to God so that He can solve it. By nature, woman is made to concretize the celestial into the terrestrial. Her strength lies in attracting that which represents a divine force and concretizing it into something terrestrial, to give faith that it exists. I am presenting you with a possibility for the one who initiates into Reality and tries to find the passage to Truth, where it no longer matters that they are two, Woman and Man, but even to complement their Unity. I am beginning to present to you the Unity of Diversity, the All in One and the One in All.

Sat Arhat José Marcelli
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