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As far as our Consciousness reaches, we are surrounded by infinities. Towards the large, towards the small, to the sides, in short, our problem is to find our center, that of our historical, social, economic moment, without getting too far ahead of ourselves or getting overwhelmed. Because it happens that everyone is changing all the time. That makes us Spiritual Beings, unlike mineral, vegetable or animal beings. They fulfill the laws that regulate their center automatically, closer and closer to us, humans. That is why we try to overcome it. We already know, beforehand, that everything is living, and that life feeds on life, not on death.

We feel closer to animals than to plants or mineral beings. After all, although everything vibrates and moves, with characteristics of living beings, we know that our basic structure, the one that keeps us on the human plane is material. We take for granted that the material elements are part of us and we use them at will, like air, water, fire, a little less; and matter, according to our needs for material renewal. That is why we have instincts, which are the product of practically material needs, although controlled in the best cases by our feelings, reasons and spiritual facts, which we also have. But to be in accord with our spiritual needs, we prefer not to get involved with animal sacrifices. We become vegetarians.

Our spiritual center is material, by polarization of forces, and is also related to energy and is mental. However, it is also spiritual, because it is the center of our Spiritual Being, of our matter, energy and mind. That is why we can move towards any of the centers that constitute our Being, which are everywhere and nowhere in particular. Typically we define ourselves as Spiritual Beings.

Conventionally we are the center of everything possible, since we advance towards the cosmic, or total, and the divine, at least in this octave of manifestation, which does not affect that we follow a spiritual, spiral trajectory, which advances on itself and therefore is at the center of life and death. And our consciousness, ours, where is it? In the center. Of course we invented the transmigration of souls and other matters related to souls, but the truth is that it is integrated into the universal consciousness. Life and death are like leaps into the void, void of what? if everything is full, of matter, of energy, of mind, and so on, up to the divine, for now, according to the Law of the universal octaves, to begin again spiritually. The mystery that this leap into the void implies is left in the hands of religions, that is to say, to pass on to God a problem that is ours. The conclusion of all this is that life and death are eternal.

So our situation is critical: we are in the center of the infinities above and below, and right and left, as we see them; and our Life has to seek its own limits because of the changing panorama of all the elements that make up life. Its natural center is our consciousness, and consciousness is the center of all our experiences, which embrace all possible worlds. It seems that everything is subject to the reaches of consciousness, but consciousness is subject to pressures of all kinds, including the pressure not to die. So we have to fill the enormous void of what our consciousness lacks, with characters and situations that are invented according to our circumstances.

That is what we are going through when initiation occurs to us, the beginning of a new attempt based on the consciousness. If the consciousness is our center, to elevate it is our intention, without meaning that what lies below our consciousness is forgotten. Precisely, the elevation of consciousness widens our world. What we need, among multiple possibilities, is to find a model of Initiate, at least in reality and, if possible, in the sacred. And there are certainly more than we might think. What happens is that they are only half spiritual models. And that does not serve us as a model.

In the first place, this model we seek must be congruent in its disciplines and in everything that is supposed to initiate us. Saying a theory without demonstrating it in a living form can be done by anyone and it is his right if he presents it as a possibility, not as a fact. However, it is said that when the Disciple is ready, the Master appears. So there is no hurry.

Most probably, the Disciple does not realize that he is in front of his Master. This was my case:

- How did you know I was your Maestro? - Master Estrada asked
- No Master; I have never been looking for him. What I am looking for is a man I call the happy man, happy because he knows who he is; but I have never found him.
- Well, I looked for that man and one day I found him, Dr. Serge Raynaud de la Ferriere.
- Well, now there are two of us. Are you going to tell me who I am?
- I can't tell you, but I'll show you the way to find out.

This is my case among many different ones, but what is certain is that the potential Master will first ask you to abandon your vices, and the sign that you are ready is that he will remove them immediately. So, as the relationship progresses, he will ask you to give up your attachments until you are free of them, which, in most cases, is not such a simple matter. But the Master does not show haste. It is the Disciple who is in a hurry. The Master knows that he has many lifetimes to make up his Disciple's mind, but the Disciple knows that he has only one chance.

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