

Notes 1021-1030

1021. We salute, we wish Health, placing four fingers erect on the right hand, and we say PAX...! We bend the thumb on the palm of the same hand, that is to say, we wish material, psychic, mental and spiritual health, as a basis for health and thus to be able to manifest all the Potential of our Being, the fifth possibility of the Potential of our Life, the Potential that balances the other four equally and allows us to act with weight in the face of circumstances. In effect, we place the thumb in opposition to the thumb to point out the possibility of convergence of our nature in a common project, the four fingers crossed in the form of an X, which, by the way, is the meeting point of the four possibilities in a fifth possibility, fifth essence or Fifth Sun, a sun superior to our Sun, according to the Toltecs, one of the wisest peoples of America.

1022. Thus we have the fifth essence, a new quality drawn from the other four, which serves to see how our faculties of action are surpassed in relation to the previous ones. For example, from the best of the sensory faculties are born the valuative faculties, and from the best of the valuative the mental, and thus, from the mental the spiritual, and from the spiritual, those of the Self, that is, everything is channeled toward the purpose of discovering everything without losing its essential unity. The tendency to make one tendency prevail over the previous one is, at best, a trap, for a new tendency never prevails over the previous one, unless it is by the preference of our desires. Thus we weave the warp and woof of our acts until we acquire incalculable consequences, where we distort the problem of diversity, that is, of the Universe, in which we Beings are comprised in different polarities within a project of unity in common.

1023. The Fifth possibility is the one that gives us Peace. The Ancients represented it in a vortex of four slopes and a common center, in an Obelisk. To understand it, it turns out that what we know is the Human, not negligible by the way, but the Sacred is unknown to us. We do not yet have the means to know it, although we suppose it. We attribute to it, naturally, things that belong to the human. But these are mere suppositions. Nor do they belong to the purely divine. In fact, they are the higher octave of the human.

1024. The fifth possibility is not unrelated to the previous four, it is their continuation, within values that are incomprehensible to us. We do not detect them. It is like saying, nothing. However, they are there. Only we understand the true by its counterpart, something that belongs to what we know. For us it is, to put it easily, something that is in everything, and so we cannot know it, it has no counterpart. It is in the **Power** of being.

1025. If we quote it, it is to confirm a succession of things in the universe that have a common origin and that lead to something superior, within the same original motive. It is unity in diversity. It is not easy to understand, but if we understood it our world would change a lot. Religions make it evident with the mystery of the Holy Trinity, the Trimurthi, Tai Ying Yang, in short, three distinct Beings and only one true one. It is our mystery and we cannot assimilate it.

1026. It is religion that we have most at hand to prepare us to make the step from the Human to the Sacred by means of Synthesis. Unless we have it figured out we should not attempt this step. We can draw on any religion: Hindu, Muslim, Buddhist or Christian. The important thing is that it has some elevated option for the human condition. I am speaking of the best known in the West, but they can also be others known in other parts of the world. What is important is that it contains a legitimate aspiration to reach, through love and freedom, liberation in the Self. What it is about is to enter into the sacred, which is Sacred because it is unknown.

1027. One of the causes of the proliferation of saviors, guides, gurus and supposed Initiates, has been the search for proselytes with the purpose of gaining followers for a new religion, with their respective dignities, degrees, powers and others, all from an egocentric point of view. In some cases it is even a matter of various disciples of the same Master who are unable to agree on the distribution of dignities and speak in the name of their Master.

1028. All this is confusing and regrettable for those who are in search of a true Initiate, of someone to help them out of the swampy path into which some religions have fallen under the name of Initiation, and it is, at the same time, an evidential path to distinguish what is false from what is legitimate.

1029. The first thing to distinguish is whether the promoter seeks something to give himself prestige, renown, titles. If he has left something to get what he desires, possessions, family in good conditions; if he is a lazy, a man of God willing to serve Human Beings, or simply, one who tries to fill the gaps with words or pious acts. Did he study the teachings of his Masters? Does he have something that accredits his studies or is he self-taught? Then we must investigate who is guiding him, is he someone who answers for himself or on behalf of someone else? Finally, if what he says is interesting, why does he say it, is it religion or is it Initiation?

1030. At present there are several religions that pretend through scientific concepts to gain followers. Others use initiation in the context of mysteries that will be revealed in time. A few keep their adepts in healthy and conscientious practices, then invite them to investigate and see that they are willing to renounce to practice Impersonal Service for several years. They are reliable.

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