

Notes 1051-1060

1051. Let us explain it again: What makes a Guru seek the meaning of the Self, of the convergence of the four streams of Consciousness to find himself at the point that corresponds to the Consciousness of Being, - X, the great unknown, - without options for a certain stream? To achieve im- partiality as a means to reach Total Consciousness. Does it already know everything? No, he knows everything at its right value and from there he judges what is convenient for him to do. It uses what its Sensory Consciousness gives it, but it knows that it is fallible in terms of its values. It uses the scopes that its value consciousness gives it as a means, in relation to what its sensory consciousness detects. If there is more force the values change.

1052. Within this picture of changing values there is another option, precisely that of constantly changing values. Why do they change? To give us the opportunity to choose the most positive, creative or destructive, at a given moment. That is to say, they change to show their possibilities of success or failure within an intelligent plan, which is the result of what we mentally intend. If there is no plan there is nothing, consciousness is useless, unless we are speculating to see what happens.

1053. We have, then, three values: the sensory, with its power of manifestation of things in its factors of force; the rational, which is the plan that directs toward a common purpose; and the consciousness of that common plan, generally attributed to reason. The possible coexistence of these three factors in a plan directed toward a common convergence must have a justification, which is to make them recover something that is common to them, unity. That is precisely a spiritual function that we suppose the Guru performs.

1054. If unity is regained the purpose is consummated, to the point of Being. That is, if a Guru, is a Spirit that has risen to the point of Being, he is a factor of reorganization of the dispersed nature to give it a sense of unity that will foster the convergence of its divided factors to the point of making them converge to a point where they serve the Self, both in the immeasurably small of its manifestation, and in the immeasurably great of its mission to propel the four basic elements of the Universe, in this Octave of Manifestation. That is the action of the Power of a Guru.

1055. The Guru has the ability to find the point where the macro Cosmic factors are integrated without difficulty with the micro Cosmic factors and is obliged to demonstrate this to his disciples, renouncing beforehand attachments in certain aspects, those that move nature on lower planes, such as money, luxuries, affections, and in general, anything that gives him power. He is a being dedicated to being a harmonizing factor of the natural elements. This would seem to be enough for a Guru, but it is only part of a process, the fourth level of a seven-level scale. It is indeed quite a high level for an ordinary Human Being, whatever his power status, but it is part of a process that moves towards the Cosmic, towards total Oneness without losing its diversity.

1056. What can be understood as Cosmic? That which does not attach itself to anything of the macrocosmic or microcosmic powers of Nature but surpasses them both. It does not strive to establish the overcoming of that which is diluted in the micro cosmic in order to make it comparable to the macro cosmic, but its intention is to manifest it in a single cosmos. If he achieves this, he will be in a new plane superior to that of Guru, he is beginning to integrate himself into the plane of a Most Honorable Sat Chellah. He belongs to a higher category. His sources are not of passive power, since he already knows both and does not advocate having one or the other. It is not a factor of division but of integration.

1057. It may take some intellectual work to understand this, especially for those who move between creative or destructive factors, and most likely they move between the two, in order to destroy what resists them to obtain power, and they do not use any historical circumstance, past or present unity, in order to consolidate power for the future. They simply seek the Cosmic, that is to say that which does not present any circumstantial, historical limit or opposition to another power established or struggling to prevail. The cosmic is understood as not opposed to anything, neither to God nor to the Devil, total, without conditions.

1058. There remains a still higher level, that of the Venerable Sat Arhat, he is inspired by a conception of the Divine, and in it he cannot exclude himself without totally annulling himself.

1059. It is almost impossible to speak of the Divine without excluding oneself. The first thing that must be confessed openly is that everything is Divine, the dirty, the living, the fetid, the horrifying, the pleasant, everything that can be conceived. We live in a world of values that we have come to establish to regulate our conscience; to make laws, norms, guidelines in general that would collapse everything we have managed to build in millennia if we accepted the norm of calling everything divine. Generally we divide it into bad and good. We call bad what makes us go backwards in time or space, and we call good everything that makes us advance something, no matter how inconsistent it may be. I honestly believe that we are not ready to talk about the divine, especially including ourselves in the process of the Divine. So let us make one more conventionalism, however undesirable it may seem to us: let us speak of the Divine by referring to the Sat Arhat, even if it seems that the Divine is Unity and Diversity, what we live every day. For the Divine is the diversity that we live every day and the Divine is what God lives... but if we put ourselves outside the Divine Plan of God we are not talking about anything.

1060. Let us say that the Sat Arhat live the same as we do with some restrictions that seem obvious to us, but in their consciousness they know that they cannot escape from the Divine. Thus we have a plan to develop consciousness in this octave of Human Nature that makes us know the plan to advance a little in the awareness of the immeasurable possibilities of Being and to experience our own Being.

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November 04, 2008

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Original text in Spanish:

www.josemarcellinoli.com/2008/pdf/2008_notas_1051_1060.pdf

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Version: 20082022-01

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