

# LETTERS 199

*And you'll need all your lives and your deaths  
To realize that the universe  
It exists outside of you for you to discover it inside...*  
■ **Bridges 17 SA. JMN.**

It is difficult to make a spoken portrait of an Initiate. A Real Initiate can have a face like anyone else and do ordinary things. He is not noticed by the things he does, nor by his language. But there is something naturally inspiring about him. He is an individual who has attained something that we do not have and that requires many years of effort and renunciation of illusory things.

Perhaps the word is: **dignity**. Nothing in it demands anything of us, but it tells us everything we know about the shortcomings of our own person. It is difficult to play the role of the Real Initiate. We can copy his gestures, the turns of his language, and even wear clothes similar to what he wears, and we will be lacking in what makes an Initiate. Initiate in what? In the Sacred, in that which is always present and always eludes us. The All in all.

And if someone wants to become a Real Initiate, what shall we tell him?

He should try to stay healthy and take advantage of the fact that he is healthy to become aware of Reality without inventing a reality to his liking. Accepting reality as it is and from this, examining why it is real for him in particular. Because it can be unreal for others, or not affect them, by lack or excess. Then we must remove everything that is alien to his Reality, to what is an attachment, but is not his Reality.

If you can become accustomed to what is true, you will have taken a great step from Reality to Truth. Truth is everything, however contradictory it may seem. It is in Reality that we conceive of everything by contrast and comparison. All that is Truth. Life and death, the masculine and the feminine. And soon we realize that they are halves of something that is one, that has always been one, but that it is very difficult to accept it and we prefer to accept that they are separate things. That is why we invent a spirit, a god, or an entity outside Reality, which responds to what we have always known to be one, but we fail to look at it as a whole with all its differences, of ages, concepts and tendencies that form the unity of life.

Even the sky, made up of countless corpuscles, as it seems to us, which are a single substance that rotates, uniting the big with the small. Or the opposite, that which we have already left behind and which we call the obscure, where the big is summed up in small, and the small in something even smaller, until we lose ourselves in infinity, both towards the big and the small. At the center we find ourselves, attesting to what we

consider small or large, with all that constitutes our Reality, always diverse and always unique. Life is growth, towards the great; death is disintegration, towards the small. Always in cycles, big or small, in pulsations of energy that expands and contracts, giving the impression that expansion is life and contraction is death.

There is also the instinct of conservation, which makes us persist in what we are and to give answers to its conservation needs, such as breathing, feeding and reproduction, among the most obvious. But it also makes us persist in what we think or feel in order to maintain our integrity. We believe that we owe our life to what we have. Hence the struggle for power, the most ancient and the most modern of our struggles:

***Struggle with the world do not be amazed  
A man is not a man who does not know how to fight  
Because man was born to fight  
As the bird was born to fly...***

■ **Antonio Plaza**

This struggle must be given a transcendental meaning. Instead of dedicating it to struggles against others. We can dedicate it to distinguish what we need and what we do not need, to live it and that we realize that we need very few things that, as they multiply, enrich us of Truth, because they are things more dedicated to feelings and thoughts than to what we have materially. In this is known, in part, the Real Initiate, in that he acquires a new **dignity of being in Truth**.

These are the first steps that we are taught in the Yamine Groups. If we feel liberated, we feel the desire to continue exploring the Initiation in the schools of sympathizers of Middle Gegnián and Gegnián. In case we find them useless at any time we return to our disciplines of the Great Universal Fraternity and remain loyal to our customs. In case of need we seek more and after a certain time we reach the First Degree of Real Initiation. Then we have the option, always freely consented, to reach the Second and Third Degrees. And so much for the Degrees of Real Initiation. Those that follow are Degrees of Initiation into the Real and the Sacred, which is not outside of Reality, but is its natural complement.

It is a whole Path that complements our lives and gives them meaning and *raison d'être*, without taking anything away from us. It is something for life that requires our need and desire to be better Human Beings. Eventually it gives us the opportunity to attain Mastery and face its consequences to accept inwardly and outwardly the mission of Masters without being obliged to condescend to our disciples.

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**[www.redgfu.net/jmn](http://www.redgfu.net/jmn)**

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