



LETTERS 210

The greatest challenge that exists for a Real Initiate is to build a consciousness that is reflected in its physical form, with its capacity of valuation, reason and spirit, that agrees with its capacity of Being and doing, without exceeding them too much, but always open to acquire new possibilities of being and doing. A consciousness that reflects its original Solar Light, accepting that it will always be different from any other consciousness and will have its own center in its inner Being, projected outwards in search of new experiences that give answers to the dynamics of its Being that is represented in a curved and continuous form, spiral, around a Sun.

The same happens outwardly, between the birth and death of each individual. There are many possible experiences, but those that finally accompany him until the end of his life cycle, if it were possible to schematize them, would be curved and continuous in this solar dimension where we find ourselves. The emptiness inward and outward is a conventionalism that speaks of something that we lack to "fill" and as long as we do not "fill" it, we will remain tied to that dimension.

Every human being is subject to this Law.

The possibilities of comparing oneself with all forms and existences are practically infinite and from all of them one learns to place oneself above or below them. It is the means that Life gives us to know where we are. This is the reason for the different attitudes of Human Beings towards each other and towards things. As the consciousness is constructed in reason of the acquired experiences, and each consciousness has a center of gravitation, there are not two Human Beings that feel, value and reason exactly the same. Each one will value differently the same experiences, but that is what gives us the capacity to know if we are below or above such experiences and to draw our own conclusions and advance, respecting naturally those that are not equal to ours.

From this we draw the conclusion that no Real Initiate is fanatical about his own conclusions, however encouraging they may be. This is already a principle of ethics in the Sacred Initiatic Tradition. Any insistence on the total veracity of our positions in reality closes the capacity of comprehension and puts us at the lowest level of the matter we are trying to understand.

Nor does this leave room for ambiguity. Everyone knows his own business and respects what others know. If necessary, he will state what he knows, without belittling anyone. He knows that at the next level of human faculties, the causes that are generated always produce the same effects. That is the basis of Science and Consciousness. And this is precisely what gives us room for the spiritual dimension - spiral - that generates the curved and continuous movement of the Solar Light, generating order and concert in the spiritual plane, where everything has a relationship with Everything and everything is always one and at the same time, multiple, in the Universe.

A fanatical individual deceives himself and tries to deceive others. That is why his merits, when he has them, must be recognized by others, especially by his Master, if he participates in a Lineage and his Master is recognized by someone who endorses him - To follow Estrada is not to follow a Man, it is to follow a Line - said the S.M.A.

So the initiatory ethic begins with not believing that one is more than the others. However far ahead one considers oneself, for it is probably in one or two things that one is ahead of them and in the rest one is behind. The evaluation of someone who is above and ahead of one's own center is necessary. On the other hand, if all is one and is manifold what is outside the All? No sensation, art, reason or doctrine is above everything else. It only shows how far it has gone in some aspect of the Whole which is still one.

However, as one becomes more aware of Reality, one becomes more confident and simpler to those who observe him. That is how a Master is known, not in his boasts of wisdom. When the Most Worthy Master Sun was in front of Gurdjieff, he greeted him kindly and that was all. The journalists who had arranged the interview asked him: Why didn't you tell him anything? And he answered: What would you say to a mirror? As you come to understand the situation you are in and its consequences, you know that there is no need to ask anything. Everything is where it should be and be what it should be.

When one contemplates the number of questions that are asked by the media to those who claim to be knowledgeable about the personality and the facts of some Real Initiate, one is surprised by the audacity of those who want to frame him within their concepts. The Elder Brother, for example, is attributed an infinity of phrases and concepts that are only in the heads of those who attribute them to him and of those who listen to them. They would be disconcerted if they knew the reality - sprinkled with phrases in the country style of the Venezuelans - what most disconcerted those who knew him was his personality where his being, his physical presence, his reason and his spirit were of one piece, in reality one and multiple. It was neither one nor the other, it was him, and Reality was what it had to be.

The consciousness of a Real Initiate makes him one with the moment in which he lives it and being is also one with the consciousness of the Universe in which he lives it.

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