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The first condition is matter. If there is matter, there is energy. If there is energy, mind is present. What holds these three concepts together is Being, and it is valid above the three, as a summary of the three, but not alien to any of them.

This means that we can use matter itself, but if it lacks energy, it is dead. It is only alive when its corpuscles are kept revolving around a Sun. If matter is alive it is directed towards something we call a Sun because it is the source of all energy. Life itself is sensitive to the movement from one state to another. But this, in turn, has the laws of Cause-Effect, which obey a mental plan, where the same causes repeated in similar conditions, produce the effects that the Being achieves. But the Being itself feels it, values it, rationalizes it and is present in everything -I insist on the great unknown of the One and Diverse, the Universe- but emphasizing that in the Being everything is in the form of unity.

This phenomenon is not alien to us: we are living matter; we are directed towards a Sun through laws of Cause-Effect and we have unity within our diversity. We are one and multiple. This is at the basis of the Real Initiation, as we call it in principle, but we go towards the Sacred, understanding beforehand the Sacred, in our human condition, as what we do not know, for the time being. Once we know it, we pass on to what we call the Sun of the next Octave, of which it is useless to speak for now even though some Masters hint at it.

For the time being our condition is to experience, to know, to form a consciousness that serves as the axis of our unity, and that is open to new experiences subject to what we already know, that does not deny anything, but that observes what responds to what we know and enriches it with new experiences. To insist only on what we already know is the Path of Faith, hoping that something will save us from our condition, valid of course for Faith.

To initiate is to try, to try in one way or another until we find what we can assimilate in order to grow, and once we have grown, to remain open to new experiences that do not deny the previous ones, but rather improve them. And so, to advance indefinitely, attentive to everything that can bring us something, but careful not to deceive us with new facets of what we have already transcended.

For example, we take as a basis the teaching of a Master, the Sublime Master de la Ferriere, and we see that among the many answers that are given to his teachings, the ones most in line with them are those of Master Don José Manuel Estrada, without this meaning that those of his other disciples are wrong, on the contrary, they fulfill their mission and are true sources of wisdom for those who take paths that are valid for them. We explore their content, because it was the first thing his First Disciple told us, and it satisfies us. This is a true Initiatic attitude, to accept what satisfies us and makes us more open to a reality that we live in constant Initiation, in constant

beginning. To accept the currents that others accept would be to return to the path of Faith, which, by the way, does not guarantee anything to us, but is very legitimate for those who are on it.

So let the followers of Master de la Ferriere follow him in another way, we have already said that what starts us would be redundant for others. Let us not fall into the mysteries that assure us that the more elements we count on, the more right we will be. It would be irrational. The fewer we are, the more progress we will make, at least at the stage of development where we are. Perhaps, once we culminate this cycle, and start repeating the same thing, it will be time to change. For the time being, we must respect what others think if we understand that it is necessary for them to explore the teachings of their Master. Let us not delude ourselves into believing that our way is the best, it is enough that it works for us. The teachings of a Master are so broad that there is room for everyone.

We have much to explore and understand the teachings of our Master, not only in the field of the Transcendental, but in what we are living as individuals. Let us observe how the Getuls live these same teachings differently, because in the eternal evolution of things, they have changed. If we have to teach them, let us do it through the established channels, not in any way and with the experiences acquired in our passage through their Degree. The same with the Gap Pas and the Gelong. Of the Gurus there is little to talk about, unless we have tasted their sources. Of the Sat Chellah we have already said that they can do much without being noticed. Of the Sat Arhat there is less to talk about.

In the field of the family, of the social phenomena that are being renewed day by day to adapt to the great changes of the era of Knowledge, let us observe them, since we are supposed to know them already. If anything, a few unimposed examples, as we go along, will suffice. There is much in the current evolution of consciousness that can be useful to us, provided that we do not fall into making our progress prevail over the process. Family relationships, for example, children and parents; couple relationships; politicians, clergy, capitalists, communists, in short, we must be informed and act in the best way, impartial and respectful.

Our task of re-education is immense, but perfectly feasible if we take into account the times we live in. Communications, sources of information, to which we resort, everything is changing, within the same general plan. Let us set an example with our serene and trusting attitude towards life. That's all we need.

The easiest thing is to make sects and then try to impose them. It is a very human temptation that we are obliged to transcend if we aspire to the Real Initiation.

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