



# LETTERS 225

What does it mean to be Sat Arhat, and also Superior of an Order of Initiates, and in what? In Wisdom, naturally. If I say more, no one will want to be Sat Arhat, much less Superior. I'd better keep it to myself, and I'll tell you in episodes.

Let's start with Initiates in Wisdom. Sounds good, doesn't it? The reality is that first we have to investigate what Wisdom is. It is something related to sages. We remain the same. What is a sage? I could ask for names, and it would be even more difficult to find them wisdom. Maybe one said nothing, if anything, he smiled. Buddha? I asked a Christian Father and he answered me with another question: Do you see any wisdom in that old paunchy man? I didn't know what to say. I know, we can call wise the one who says nothing, but gives an example of deep peace. And we left it at that, although I was once asked:

- They say that he who speaks does not know, and he who does not speak does know, what do you think?
- Would you rather I shut up to show you that I do know?

By asking here and there I have come to know unimaginable things, for me, of course. Well, we were on the subject of Initiates in wisdom. That sounds good to me, because wisdom has no beginning and no end, because it is always changing and when we think we have exhausted the subject, four or five other subjects come up that we have not dealt with. We will always be Initiated, never finished. If we seem to be finished, it is only for those who have not yet reached us, and when they reach us, we will already be in the next episode of the same subject. Although nothing is certain. Once, climbing Popocatepetl, I saw three little boys climbing with difficulty and they greeted me saying that we would see each other up there - they are dreaming, I thought -. When I finally reached the edge of the crater I saw them again, sitting down, and I thought to ask them in amazement, "What are you doing up there?"

- Waiting for it - they answered me.

Maybe that's why meditation is for sages. They close their mouths and indulge in feeling deep. What do they think about? Nothing. They just are. What are they? Let's put it another way: They are what they are, they cannot be otherwise. If, when they stop meditating, they are asked what they know, they smile. They let themselves Be and cannot be more than they are, nor less either. So why think? That is precisely the problem. When we do not think, we know, and when we think we do not know how much we know. Then we get into disputes with those who say they know more than we do, and no one agrees.

Now, the real problem is to let oneself be. How can you know if you are yourself or everyone else? What is the difference? If you find the difference you are no longer letting yourself Be, you are thinking. The mind works by contrast and comparison, by causes and effects. We are all different and finding the differences is precisely the function of the mind.

The physical, material body, the valuation of its process and the reason are united in the spiritual part and are one. But in this process, everything is in everything, there are no differences, something else is needed, the sum of the three processes that are resolved in the Fourth possibility. Then comes into action the Mantra that gives you the passage to the Self or the all in All, AUM TAT SAT.

It is not easy to explain what Being is, apart from saying that it is everything, it is another dimension. The sensitivities are different, they go from chemical elements that are grouped together to be, precisely, chemical elements. The only thing that unites them is their aspiration to have more energy. That is why they revolve around a sun that is a source of energy. This itself makes them take a vegetable form that varies until they become Instinct, and from there to animals until they acquire reason and become Human Beings. They are Human Beings because they are in the middle of the trajectory which gives them the opportunity to merge into the fifth possibility to integrate into the Cosmic.

What are we talking about? A hermetic axiom says, as above so below. Are we talking about above or below? Both. Then how do we know where is above and where is below? Downwards there is force, just like that, upwards there are possibilities of Being. Of whatever you want to Be. And towards the sides? The same in ever-widening circles, until you get tired and return to reality, to which one? To this one, there is no other, at least for you. Is that all? Yes, and you even make sense of it. What sense? Humorous sense. You are amused by the way some people try to pretend to be something they are not, and the burden that this means for the results they achieve. When you get tired of so much fun, you meditate, you go back to being yourself, including everyone else, and since there is no difference, there is no need to worry.

So, the panacea is meditation. The bad thing is that meditation cannot be done while one is doing what one needs to do and be concentrated on what one is doing to produce something, let's say edible. Otherwise, you have to resort to the Lotha, bowl to ask for water or food in exchange for blessings. Well, you have to meditate and do, in order to produce. The bad thing is that we want to produce, or make others produce so that we do not lack anything, and we fall into the trap again, unless we are the cheaters and that is a worse trap. Well, let's say we need a little of everything, without exaggerating.

That is what a healthy life is all about and that is what living wisely is all about. Not to let oneself be swayed by excessive ambitions, or by the ambitions of others who feel called to figure in things they are not. But let's take it easy. The most we can give is an example of wisdom for those who want to take it. But if we meditate a little bit every day, our highest ambitions will be expressed in a smile, because the goodness of Being is infinite, ignoring that we are beautiful, even if we are satisfied with the simple fact of having things that give us the illusion of Being.

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