

Beyond Death

by Samael Aun Weor

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INTRODUCTION

By V.M. GARGHA KUICHINES

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If for the first time a work of Master Samael Aun Weor reaches your hands — let us say the present one — we shall help you to understand it. You are a soul that has a body; that body is the

vehicle in which you walk, the one that moves you to wherever your senses ask. This vehicle is worth much more than the best one men can invent, but you take great care of your motorcycle, automobile, and so on, because it cost you money, and you know that money gives command and power; but you take little care of the living vehicle because you do not know life; besides, all that you learn out there is materialistic knowledge or knowledge of dense matter. Your vehicle has five senses to inform you of all that happens outside you, and seven more in potential so that you may know the Suprasensible — that which cannot be seen or felt with the five already known; in total, 12 senses for the superior man, for the one who manages to liberate the Soul.

When you verify things about which here you are informed, do not commit the foolishness of commenting on it with anyone, not even with your relatives, because what they will do is offend you or denigrate you. With them one can only talk of meat, rice, and lard — all that is bought and sold for money. All of them Christ called "Living Dead," because they live asleep even when their eyes are seen open; they are the idolaters of the golden calf, slaves of the pleasures of the world. Therefore, if you wish to leave there, do not take counsels from them, because the world does not wish dealings with those who depart from it.

We are going to give you some counsels, dear reader, if it is possible to help you: Do not permit your wife, if you are married, to bathe on the days when her body is menstruating; nor your daughters if you have them, nor yourself if you are a reader. Upon this depend many unlocatable ailments of woman; there can be localized cleanliness without general bathing being required. Do not permit that in your home elements be used to speak with the deceased; a method has been generalized consisting of a little board or similar, which converts into mediums or possessed ones those who play with such instruments; later, those who use them end up in clinics and asylums where psychiatrists or doctors are unaware of the evil. If you wish to know gnostic wisdom, you must immediately abandon fornication and adultery; by means of your seed you shall form Christ in your heart, and without adulteries you shall be able to take the Angelic or devic path. Fornicators and adulterers shall never know the profound mysteries of sex because they do not unite to improve themselves but to give free rein to their demoniacal appetites; they do not even give the opportunity to their children to be gestated in the mother's matrix; they are more beastly than the irrational ones themselves, who avoid it when their females are in gestation. The birds of the field abandon their nests when man touches their nests with eggs; the eggs of hens do not hatch when they are taken from one and placed under another hen. We Gnostics

also require a single matrix to gestate ourselves internally; said matrix is that of the priestess spouse. Never shall the man who uses different uteruses to attain his redemption be able to gestate himself as Master.

So that you may observe how asleep people walk, you can see the effigy of Christ with the cross upon his shoulders, sometimes staggering by the weight and lacerated, bloodied, or fallen to the ground washed in blood, and a multitude of people lighting candles for him and asking favors. He cannot manage his cross, and they bring him those of others so that he may also bear them — how much foolishness. When gnostic doctors arise — pure men who perform miraculous cures — a human river overflows upon them with unknown illnesses, rejected by official medicine, and they overwhelm them in short time. If you study the medicine of plants and learn to cure, beware of the world... now listen to these reflections: A gnostic peasant of the Sierra Nevada of Santa Marta was asking me, "Master, how much does a silver coin of fifty centavos weigh?" And I answered, "It weighs 12 and a half grams." He continued: "Why is it that a whole government like ours — which should be the richest thing we have — sells that coin so large for fifty centavos, whereas the Jews (as in foreigners) sell for one or two pesos a little plastic button that almost has no weight?" And I answered: "Why do you ask me that question?" And he showed me six little plastic buttons very pretty by their

coloring, which when weighed did not reach 2 grams, which he had obtained for 12 silver coins that weighed more than 5 ounces.

I answered him: We are not economists, we are only Christians... But tell me, Master, why is it that we peasants, who to harvest a yucca have to wait eight months or more with such sacrifice, on selling a pound are only paid fifty centavos — not even the value of one of these little buttons? And I answered him: friend, among us the colonial epoch has not yet passed; when the Spaniards exchanged gold for our grandparents for little mirrors and trinkets. "Master, when shall we be able to defend ourselves from so much tyranny?" Friend, there is no evil that lasts a hundred years nor a body that resists it.

In the body of Christian doctrine, the Four Gospels, are together an entire social system for peaceful coexistence, for the leaders of the Latin American Christian Socialist Party are being prepared to defend with the authority of heaven ALL THE WORKING MASSES of our continents, to free them from all slavery, so that they may live in a better world amid qualities that ennoble them and conditions that merit them. Read now, dear reader, this little work that shows you the things of the beyond and opens your eyes so that you may comprehend the things of here.

May the most profound peace reign in your heart.

Chapter One: PHYSICAL DEATH

- **What is physical death?**

A. The cessation of all organic functions, the demise.

- **What is there after death?**

A. Death is profoundly significant. Discovering what it is in itself, we shall know the secret of life. That which continues beyond the sepulcher can only be known by people of awakened consciousness. You are asleep, and hence you are unaware of that which is beyond death. Theories there are many; each one can form his own opinion, but the important thing is to experience directly that which pertains to the mysteries of beyond the grave. I can assure you that within the ultra of this great nature live the souls of the deceased.

- **Why does fear of death exist?**

A. Fear of death is due to ignorance; one always fears what one does not know. When consciousness awakens, ignorance disappears, and then fear of the unknown ceases to exist.

- **We know that the physical body disintegrates in the sepulcher after death — what happens to the soul, or where does it go?**

A. The souls of the deceased continue in the superior dimensions of nature. This means in fact that the disincarnate ones can see the sun, the moon, the stars, the rivers, the valleys, the mountains, the same as we do, but in more splendid form.

- **Is it true that after leading a life of evil and libertinism, if we repent at the moment of death, the soul can be saved?**

A. For the unworthy one all doors are closed except one — that of repentance. It is clear that if we repent, even if it be at the last instant, we can be helped in order to amend our errors.

- **Why, after being dead, do we come as phantoms to this world?**

A. It is good to know that within this planet there exists a parallel universe — regions of a fourth dimension where the deceased live; such apparently invisible world interferes with ours without being confused with it.

- **Where does the soul of a human being who takes his own life go?**

A. Suicides suffer much after disincarnation; they live here and now in the region of the dead, and shall have to return to a new matrix and be reborn in this valley of tears, and die against their will on again reaching the age at which they com-

mitted suicide — perhaps at instants when they are most enthusiastic about life.

- **Are spirit and soul the same?**

A. A spirit one IS; a soul one HAS. They are then different.

- **Do animals and plants have soul?**

A. Yes, they have. Vegetable souls are known in all the universal legends by the names of Fairies, and so on. Animal souls are innocent creatures. Let us recall the word ANIMAL; if we remove the final letter "L," it would remain written thus: ANIMA.

- **Does a superior judgment exist after death, and who performs it?**

A. After death we must review the life that has just passed; we relive it in retrospective form, with the intelligence and the heart. Such retrospection concluded, then we must present ourselves before the Tribunals of God, the Angels of the Law called among the easterners: LORDS OF KARMA; they shall judge us according to our acts, and from such judgment can result either our returning anew to a new matrix to be reborn in this world immediately, or our spending a period of vacations in the worlds of light and of felicity, or finally our being

obliged to enter the interior of the earth where are the infernal worlds with all their pains and distresses.

- **When a child dies at birth, where does its soul go?**

A. It is written that the souls of children enter into the Limbo, the region of the dead, but then they shall again enter a new matrix and be reborn in this world.

- **What is the cause of dying at birth?**

A. It is due to the law of destiny; parents who needed to pass through that hard lesson, who in previous lives were cruel with their children, and through this suffering they improve, they learn to love.

- **Are the masses celebrated for the soul after death helpful?**

A. Any ritual helps the souls of the deceased; it is clear that the prayers of the mourners bring consolation to the souls of the deceased.

When consciousness awakens, ignorance disappears, and then fear of the unknown ceases to exist. - We know that the physical body disintegrates in the sepulcher after death — what happens to the soul, or where does it go?

Chapter Two: BEYOND THE SEPULCHER

- **Why, at the instant of dying, do some weep, others sing, and others smile?**

A. This question is divided into three stages: First: It is written that one is born weeping and dies weeping. Second: There are cases in which the dying one sings, recalling happy moments of the past. And third: They are wont to smile (although this is not very common), possibly recalling pleasant scenes of their existence.

- **Who orders the soul to leave the body so that it can be buried?**

A. At the instants in which the dying one exhales his last breath, an Angel of Death comes to the mortuary bed; of them there are legions. The funereal Angel cuts the silver cord or thread of life that connects the soul with the physical body. The dying one is wont to see such angel in spectral form, and the scythe with which he is represented is certainly real; said work instrument serves precisely so that such Deity may cut the thread of existence.

- **What do the deceased eat, and with what do they pay?**

A. Here in Mexico we have the Day of the Dead, on November 2 of each year. On such day the people visit the cemetery; they place lit candles on the sepulchers and on plates, pots, glasses, and so on, those foods and drinks that most pleased the disincarnate one when alive. It is the custom of many people afterward to eat those leftovers, and anyone who has some psychic sensitivity can notice that those dishes lack the "vital principle." Simple people think, and rightly so, that the disincarnate loved one feeds himself with those viands.

There is no doubt that the deceased really do eat — not the physical part of the foods, but their, let us say, etheric, subtle foods, unknown to physical sight, but perceptible to clairvoyance; we must not forget that in every physical food there exist etheric foods, easily assimilable by the deceased.

The disincarnate ones can visit a restaurant of the physical world; they shall greet the living, and the subconscious of the latter shall answer; they shall order food, and it is obvious that the inner Ego of the owner of the restaurant shall bring to the table mental forms similar to the dishes and foods that are consumed in the establishment; the disincarnate one, seated in the dining hall, shall eat of those "subtle dishes," made with essence of the mental world, and shall pay with "mental coin," later leaving the restaurant. In such conditions it is obvious that the dead continue to believe that they are alive, and this

can be evidenced by any person who has developed clairvoyance and the other faculties of the soul.

- **Where do the deceased dwell?**

A. The deceased live the first days in the house where they died, or in the clinic or hospital where they died, and afterward, since they have to relive the life they have just passed, it is clear that they shall live in those places where they previously dwelt.

- **How do the deceased dress?**

A. As they were accustomed to dress in life; commonly they dress with the same clothes with which they were buried.

- **What diversions do the deceased have?**

A. It is clear that the drunkard shall continue going to the taverns; the cinema-goer to the cinemas; the gambler to the gambling houses; the prostitute woman to where she lived; and the libertine to where they are.

- **What sun illumines the deceased?**

A. The sun that illumines the living is the same that illumines the dead, only that they see the colors beyond the solar spectrum. They see colors that the physical retina of mortal people do not perceive.

- **Do the deceased bathe, and with what water?**

A. It is obvious that they bathe with the same waters with which the living bathe, only they use the water of the fourth dimension.

- **Why are there persons who die more quickly than others?**

A. Because there are people who attach themselves too much to the world, and it is clear that they do not wish to leave it, and they linger agonizing for hours and hours.

- **What hope do the deceased have?**

A. That of hopes is very varied; it depends on the quality of the dead one. The greatest hope of a miser, even after dying, is to obtain more riches, for he has the consciousness asleep; the greatest hope of an enamored man shall be, then, to obtain women who adore him, who love him, who idolize him; the greatest hope of a profoundly religious man shall be to enter the ineffable regions of the Light, and so on.

- **What does the soul seek after it abandons the body?**

A. The soul seeks what it wants; the mother seeks her son and sometimes shall make herself visible; the husband seeks his

wife if he adored her, and he who leaves buried treasures shall seek these in the place where he left his riches, and so on.

- **Do the deceased have authorities as in the physical world?**

A. Authorities exist in every corner of the Universe, both among the living and the dead; for example, the authorities of the lost souls who live in the Abyss shall be the demons themselves; the authorities of the Ineffable ones shall be those who are above them on the scale of hierarchy; but since people have the consciousness asleep, it is obvious that they continue to respect the authorities that exist in the physical world.

- **How do the dead see the world of the living?**

A. They see the same streets, the same cities, and the people the same as if they were alive.

- **Why does the deceased not realize that he is dead?**

A. The deceased continues to believe that he is alive because he has the consciousness asleep, and it costs much work to make them believe that they no longer belong to the world of the living. Since they see all things absolutely the same as they saw them in life, it is clear that they do not suspect that they have died.

- **What do the deceased dedicate themselves to?**

A. People, when they have died, continue occupied in the same tasks of when they lived, since they do not suspect that they have perished.

- **Can a deceased one move wherever he wishes, as he did in life?**

A. The deceased have full liberty to move in all the ambits of space and to visit all places.

- **With what light do the deceased illumine themselves?**

A. They illumine themselves with the astral light; such light is a fire detached from the NIMBUS of the sun and fixed on the earth by the force of gravity and the weight of the atmosphere.

- **Does one feel any pain on dying?**

A. Death is painful for the young and delicious for the old. This is similar to a fruit; when it is ripe it falls by its own weight, but when it is green it does not fall, and one could say that it suffers from the detachment.

- **After being dead, can one recognize his body in the coffin?**

A. They can see it, but they do not recognize it, because since they have the consciousness asleep, they never believe that this is their own body, and they think that it is the body of another person.

- **If the person were to realize that he had died, could he return into the body before it was buried?**

A. After the thread of life has been cut, it is no longer possible to enter into the body; in this case, when the person were conscious that he had truly died, he would either be terribly frightened or rejoice — all depends on the moral conditions of the deceased.

- **What consolation does the soul receive when the body dies?**

A. The consolation of the disincarnate ones is the prayer of the mourners; one must pray for the dead.

- **Is there a fixed hour, day, and minute for one's dying?**

A. Every person who comes to this world receives a Capital of vital values; when said Capital is exhausted, death supervenes. It is good to clarify that we can save such values and lengthen

life. Those who do not know how to save the vital values disincarnate sooner.

- **Can a deceased one carry off a living one to the world of the dead?**

A. We Gnostics learn to leave the physical body at will, then we can visit the world of the dead; the deceased can also on some occasions carry off the souls of their friends; this happens especially during sleep, but they have to return to the physical world on awakening from normal sleep. That means that the visit to the world of the dead is made during the sleep of the body.

- **In the world of the deceased are there airplanes, cars, and trains as in the physical world?**

A. All the inventions that exist in the physical world come precisely from the region of the dead; such artifacts at heart are mental forms that the disincarnate ones can see, hear, touch, and feel.

Chapter Three: THE LAW OF RETURN

- **What is understood by return?**

A. The common, ordinary person understands by return the return to a new matrix; this means that we can reincorporate ourselves in a new human organism. It is not amiss to say that on returning we are born and exist again in the same form and in the same manner lived by us in our present existence.

- **Why do we remember nothing of our past lives?**

A. The people do not remember their previous lives because they have the consciousness asleep; if they had it awake, it is clear that they would remember their past lives.

- **Who are those who return?**

A. So long as one has possibility of salvation, one can return to a new matrix and clothe oneself with a new physical body; however, when the case is lost, when we have become definitively wicked, when no longer any punishment comes to be useful to us, then it is clear that we no longer return; we are not given a new body, and we enter the infernal worlds where only weeping and gnashing of teeth is heard.

- **How can we verify that we return to this world anew?**

A. The return to this world after death is for some another theory, for others a dogma, a guffaw, a superstition, or a belief;

but for those of us who remember our past lives, return is a fact; this means that only by remembering our previous existences shall we be able to evidence the crude reality of the reincorporation or return to this valley of tears; however, we repeat, it is only possible to remember our past lives by awakening consciousness.

- **Why do we come to this world anew?**

A. We return to this world with the purpose of becoming perfect, for unfortunately we are sinners and we need to finish with our errors.

- **What is it that returns to this world of human beings?**

A. What returns to this world is the soul of the deceased.

- **Do animals and plants also have their return to this world?**

A. The souls of the plants, of the animals, and of the stones are the elementals of nature; they also return to this world in continuous form; for example, if a plant dries up and dies, the elemental of said vegetable is reborn in another plant; if an animal dies, the elemental of that creature returns in a new animal organism, and so on.

- **Does predestination exist?**

A. Each soul is the artificer of his own destiny; if one does good, one receives good fortune, and if one does evil works, one is reborn in this world to suffer and pay all that one owes; now it will be explained why some are born on a feather bed and others in misfortune.

- **I would like to remember my past lives, but since I have the consciousness asleep, in what form can I awaken it?**

A. Following the path of sanctity; it is the road to awaken consciousness. End your errors, repent of your evil actions, become pure in thought, word, and deed; I guarantee to you that when you have attained true sanctity, your consciousness shall have awakened.

- **Why do many of us not believe that we have had other previous lives?**

A. Some people do not believe this simply because they do not remember their past lives, and they really do not remember them because they have the consciousness totally asleep.

- **Sir, do you remember your past lives? Are you certain that return exists?**

A. It is clear that if I did not remember my previous lives, I would not dare to defend with such passion the doctrine of re-

turn either; fortunately, I remember with full exactitude all the lives I have had on planet earth.

- **How many times can one return?**

A. It is written with letters of gold in the Book of Life that one returns to this world 108 times.

- **Why do some human beings return as men and others as women?**

A. All depends on the events of life; sometimes we have to return in feminine body and others in masculine; this in accord with the acts of our previous lives.

- **Why is it said that if we mistreat animals, one can return as a horse, dog, or cat, and so on?**

A. The lost souls enter the infernal worlds; there, as the sacred scriptures say, they pass through the second death; it is after such death that the condemned souls remain free from every stain; then they can return to this world; they evolve as mineral elementals, ascending afterward to the vegetable state; then they reincorporate themselves into animal organisms; and later they shall reconquer the human state that they once lost; on arriving at those heights, 108 lives are again assigned to them, with the purpose of becoming perfect; but if they fail again, the same process is repeated.

- **What is the cause that on being in certain places, one has the sensation of already knowing it so well that one can give every detail of it?**

A. That phenomenon is due to the fact that in previous lives we were in said place.

- **How many opportunities are there to return as human being? How many as animal? How many as vegetable? And how many as mineral?**

A. The return as human beings is already duly calculated as 108 times; but the return into vegetable or animal organisms, or simply as mineral elementals, has no exact number.

- **Is it possible to pass from the vegetable kingdom to the human, or from the animal to the mineral?**

A. From the vegetable kingdom one passes to the human, but through the animal; this means that we cannot skip, because "nature does not make jumps." If the animal elemental degenerates, then it involutes, retrogrades, to the mineral state, naturally first passing through the vegetable state.

- **In what dimension are the so-called elementals of the vegetable and mineral?**

A. The elemental creatures live in the fourth dimension of nature.

- **Are we the same human beings from ancient times who return, or do some disappear definitively?**

A. Present humanity is very old; it has been returning to this world for millions of years.

- **How long does a human being take after dying to be given a new body?**

A. That depends on the destiny of each one; some are reborn immediately, and others take a long time to return.

- **Can a student who has begun to awaken consciousness, on dying, realize the process of return?**

A. He who awakens consciousness need not await the moment of death to remember past lives; he can remember them in life, here and now.

- **Does Gnosis consider it just that millions of human beings live in the most complete**

**ignorance about evolution, return,
realization, and the awakening of
consciousness?**

A. We Gnostics consider it unjust that there are not sufficient preachers, or rather, missionaries in great quantity, to take the teachings everywhere; but we are not to blame for all this; what happens is that the only thing that interests humanity is to enjoy itself, obtain money, give itself over to pleasures; if people were more comprehensive, they would concern themselves with these teachings and divulge them.

- **What is the second death, and what does it have to do with return?**

A. The second death marks the end of our animal passions in the infernal worlds; this means that at last the condemned, the lost ones, arrive at original purity; and when this happens, they leave the infernal abysses, which exist within the interior of the earth. Then, as we already said, such souls again evolve from the stone to the man.

- **Until when shall it be possible for humanity to understand the reason for the returns?**

A. Humanity shall only be able to understand the reason for return when it attains the awakening of consciousness.

- **Why are people born and die and again repeat the same disc?**

A. Certainly people repeat, as you say, the same disc; I wish to refer to the Law of Recurrence. In each life we again repeat everything we did in the previous one, plus we suffer the consequences of the good and the evil we did in the past life; this is a vicious circle, repetition of dramas, scenes, loves, reen-counter with the same persons, and so on.

- **How shall we do to leave so many repetitions?**

A. Only by sanctifying ourselves can we liberate ourselves from the Law of Recurrence.

- **Who orders us to take a new physical body?**

A. The Angels of Destiny send us to this world; they have noted down in their books our good and evil actions.

- **If after the body has died the soul goes to heaven, as many religions say, why does it not rather remain there?**

A. Heaven is a reward and a recompense for our good actions, but when the recompense is exhausted, then it is clear that we have to return to this world.

- **Is it certain that there is inferno?**

A. The inferno with flames, that pit with lit coals and devils with forks, is a symbol that corresponds to a tremendous reality; the infernal worlds exist — inferior worlds, regions of bitterness within the interior of planet earth; in those abysses live the lost souls.

- **If some souls go to the inferno, how can we do to free ourselves from those flames?**

A. To teach the Doctrine to such souls is our duty, and it would be unjust, as I already said in a previous question, not to preach the teaching in all the regions of the world.

- **Is it true that souls fall into a pit full of flames and do not burn?**

A. Within the interior of the earth there exist fire and water; the failed souls identify themselves with these elements of nature and suffer; but the fire cannot burn them, nor the water drown them, because the souls are incorporeal, subtle. Seen from another angle, this matter of the flames — I want to tell you that such flames or candles symbolize our animal passions.

- **Who saw those flames and realized that the souls were there?**

A. Any intelligent person knows that within the interior of the earth there exists liquid fire. The volcanoes thus indicate it; one does not need to be a sage to see the flames; anyone can see them in the craters mixed with lavas and inflammable gases.

- **What is the purgatorial region?**

A. The Religions speak about Purgatory and the Purgatorial Region; in reality there exist inferior molecular zones submerged, situated beyond the fourth dimension. In such zones many souls who aspire to the LIGHT purify themselves, eliminating their sins.

- **Is it true that by believing in God one can escape from the inferno?**

A. Many persons believe in God and, nevertheless, do not escape from the inferno; if one wishes to escape from the region of darkness, one needs to become a Saint.

- **Is it true that by learning the Chapters of the Bible by heart, one frees himself from the inferno?**

A. In the infernos there are many people who know the Bible by heart with periods and commas.

- **Could anyone be saved by simply believing in what is written in the Bible?**

A. Faith without works is dead faith; we need living faith, and this must be founded on good works. It is urgent to live according to the Teachings of Our Lord Jesus Christ.

- **Is it an obligation to return?**

A. So long as we do not arrive at perfection, the Angels of Destiny shall send us to this world.

- **Will return be favorable for paying our evil actions?**

A. All the sufferings that we have in this world are due to the evil actions of our past lives.

- **Do we always return in the same family?**

A. The I continues in his own seed; this means that we continue in our descendants, that is, we return to the same family.

- **What is the difference between return and reincarnation?**

A. The Egos "RETURN" incessantly to repeat dramas, scenes, occurrences here and now. The Ego returns to pay Karma and satisfy desires.

The word REINCARNATION is very demanding. No one could reincarnate without first having eliminated the Ego.

It would be absurd to confuse reincarnation with return.

The humanoid of asleep consciousness Returns. Masters like Jesus, Buddha, Krishna, and so on, Reincarnate at will.

That depends on the destiny of each one; some are reborn immediately, and others take a long time to return. - Can a student who has begun to awaken consciousness, on dying, realize the process of return?

Chapter Four: THE LAW OF KARMA

- **What can one answer the profane when, on speaking to him of return, he says he cannot believe in it, since no one has gone and come back to tell what he has seen?**

A. The days come and go; the suns return to their point of departure after thousands of years; the years return again and again; the four seasons of spring, summer, autumn, and winter always return; thus there is no need to believe in return, since it is so evident that all the world is seeing it every day;

thus also souls return, return to this world; that is a law that exists in all that is created.

- **How can we demonstrate the existence of return?**

A. By awakening consciousness we can evidence the entire law of eternal return. We have systems, methods of awakening consciousness; the person who is awake can remember all his past lives. For one who remembers his past lives, the law of eternal return is a fact.

- **Why are there some persons who, being well prepared, who work much and struggle to conquer a position, do not attain it, and on the contrary others with less preparation and without efforts achieve the desired success?**

A. All depends on the law of Karma. This word (KARMA) means "action and consequence." If in past lives we have done much good, then we triumph with felicity in the present life; but if in past lives we have done evil, then we fail in our present life.

- **Why do there exist families that no matter how much they strive cannot have friends anywhere, and for others it is so easy to conquer them wherever they go?**

A. In previous lives we have had many friends and enemies; on returning to this world, we again meet with those friendships and with those adversaries, and then everything repeats just as it happened; but there are also difficult people who do not like to have friends, misanthropes we would say, people who hide themselves, who withdraw, who separate themselves from society, solitary by nature and by instinct. When such people return to this world they are wont to find themselves alone; no one sympathizes with them. On the other hand, there are other persons who in past lives knew how to fulfill their duties to society, to the world, and even worked in favor of their fellow beings; it is logical that on returning to this world they find themselves surrounded by those souls that in the past or past lives formed their environment, and then they enjoy, as is natural, much sympathy.

- **What is the cause that some housewives never find anyone who serves them faithfully, even though they treat their servants well, and others, on the contrary, all are faithful to them?**

A. Those housewives who do not have faithful and sincere servants were, in previous lives, despots, cruel with their servants, and now they really do not find anyone who serves

them, for they never knew how to serve in the past, and that is its consequence.

- **Why are there persons who from birth are working without rest as if they were undergoing a sentence until they die, and others on the contrary live well without so much work?**

A. That is due to the LAW OF KARMA; persons who work excessively and do not progress, in past lives caused others to work much, exploiting their subjects in pitiless form, and now they suffer the consequence working uselessly, for they do not progress.

- **My son contracted matrimony and went extremely badly; the enterprises where he worked failed; he requested a loan from the bank to set up a business and it was a complete failure; everything he undertook failed; he had to divorce his wife due to so many displeasures they had; after some time he contracted new nuptials, and that man who only needed to ask for alms is now very well and each day his success goes on increasing.**

- **What is this due to?**

A. There exist three matrimonial bonds: the first Karmic, the second Dharmic, and the third Cosmic; the first are of pain, misery, hunger, nakedness, misfortune; the second are of success, happiness, love, economic progress, and so on; and the third are only for select, pure, holy souls, and bring, as is natural, inexhaustible felicity. About the case you ask me, I must tell you that it pertains to the first order of these three matrimonial states (Karmic); there is no doubt that your son and his first wife suffered the unspeakable, paying the evil actions of their previous lives; it is clear that they in ancient lives were also husband and wife, but they did much evil; they did not know how to live, and the result was pain. The new marriage of your son was benign from the economic point of view; we can catalogue it as of good fortune, Dharmic we would say, result of good works in previous lives; the second wife also lived with him in past lives, and since with her he observed a better conduct, the result is that now his fortune has changed; she has improved his life — that is all.

- **My son has been ill for 5 years; we have spent much on doctors and they cannot find the exact cause of it; some tell us that perhaps it is a nervous shock, since he has been a quite intelligent boy in his studies; others suppose**

that he has been the victim of works of sorcery.

- **What is your opinion?**

A. From every angle stands out with full meridian clarity a chastisement, a mental Karma for misuse of the mind in previous lives. If you want your son to be healed, struggle to heal other mental patients, with the purpose of modifying the originating cause; remember that only by modifying the cause is the effect modified; unfortunately, the sick have a marked tendency to enclose themselves within their own circle; rarely in life is the case seen of a sick person concerning himself with curing other sick ones; if someone does, it is clear that he heals from his own pains. I advise you, since in this precise case your son could not dedicate himself to healing others, to do it yourself in his name; do not forget the works of charity; concern yourself with the health of all the mental patients you find on your path: do good by the tons. Also do not forget that in the invisible world there exist very wise Masters who can help you in this concrete case of your son; I wish to refer now in specific form to the glorious ANGEL ADONAI, the Angel of Light and of Joy. That Master is very wise, and if you concentrate intensely begging him in the name of Christ to heal your son, I am fully sure that in no way would he refuse to do that work of charity; but do not forget "to God praying and with the

mallet pounding" — supplicate and do good by the tons, that is the path.

- **I had the opportunity to witness a case of a marriage in Santa Marta, Colombia; they had a very large business, and from one moment to the next it caught fire; from there the man fell ill and died tubercular; 20 years later I found that his wife was about to die also tubercular.**
- **What would this be due to?**

A. It is good for you to know that tuberculosis is due to the lack of religion in previous lives; materialism, the life without devotion and without love for God; if the man died tubercular, then that is the cause, and if he lost his goods, it is clear that he ended with the properties of other persons in his previous life. He burned and they burned him; he harmed and they harmed him; that is called Karma, chastisement. The wife was not affected fully by tuberculosis because the lack of religiosity in previous lives was not entirely so harsh; there was something light of spirituality.

- **I have a very good son who worked, and everything he earned he gave to me, but he fell in love with an elderly lady, a friend of**

mine who had three sons from a married gentleman; he joined without marrying to live with her, and although he worked, the money did not stretch to the degree that he had recourse to me, demanding from me a sum of money saying he was going to undertake a business — something he never did; but as soon as what I gave him was exhausted, the lady left him; now he lives alone, works, but he is totally ruined.

- **What is this due to?**

A. At first sight stands out the adultery with all its painful consequences: losses of money, bad situation, intense moral sufferings, and so on. That is the result of the error.

- **I would like you to inform me whether his situation could improve.**

A. If on one tray of the cosmic balance we can place the good actions and on the other the evil ones, and the latter weigh more, it is clear that the balance shall tilt against us, producing for us bitterness; but if we place good works on the tray of good, we can tilt the balance in our favor; then our fortune shall improve notably. If that son of yours dedicates himself to doing good, his fortune shall improve.

- **I have a son of twenty years who for two years has not wished to live at home, but in the houses of my friends; he has not wished to study or work; he comes for a month to the house, feels happy for a few days, and afterward becomes displeased with all; then he leaves the house again.**
- **I would like you to tell me what this is due to?**

A. That son has only created problems for you. It is clear that the result of disorder shall be pain. There is no doubt that he does not know nor wishes to learn to live; however, one must treat him as best as possible with infinite patience and love. There is no doubt that in the future he shall have strong stumbles with bitter consequences. Then he shall begin to comprehend the necessity of establishing order in his life.

We have systems, methods of awakening consciousness; the person who is awake can remember all his past lives.

Chapter Five: PHANTOMS

- **Have you ever seen a phantom?**

A. Some persons believe in phantoms, others doubt, and finally there are some who mock. I do not need to believe, nor to

doubt, nor to laugh; for me, phantoms are a fact.

- **Are you certain? Have you seen them?**

A. My friend: It is not amiss to relate to you a very interesting case. I was still very young, and she was called Angela; a very singular sweetheart by the way, today already dead. On a certain day, while she was still alive, I resolved to leave without saying goodbye. I went toward the coasts of the Atlantic, and I had to lodge in the house of an elderly lady, noble woman who did not deny me hospitality. I established my room within the same hall, whose door opened directly onto the street. My bed, a totally tropical canvas cot, and since there were many mosquitoes, gnats, and so on, I did not fail to protect myself with a very fine and transparent canopy.

One night I lay in my bed dozing, when suddenly someone knocked three times on my door rhythmically; the instant I sat up to get up and go out to the door, I felt a pair of hands penetrate through my canopy; these approached me dangerously, caressing my face. However, the matter did not stop there; besides those hands, there appeared an entire human phantom with the manifest semblance of that sweetheart who frankly did not interest me. The anguished phantom wept, saying to me phrases like these: "Ingrate, you went away without saying goodbye to me, and I loved you so much and adored you with all my heart, and so on, and other things."

I wished to speak, but all was useless because my tongue was tied; then mentally I ordered that phantom to withdraw immediately.

New laments, new recriminations, and then she said, "I am leaving then," and went away slowly, slowly; but when I saw that the apparition was departing, a new thought, a special idea arose in my understanding; I said to myself: this is the moment to know what a phantom is, of what it is made, what it has of real.

It is obvious that, thinking in this manner, fear disappeared in me, and my tongue was untied; then I could speak, and I ordered the phantom thus: "No, do not go, return, I need to talk with you." The phantom responded: "All right, I shall return, very well then"; it is not amiss to affirm that the word was accompanied by the action, and the phantom came toward me again.

The first thing I did was examine my own faculties to evidence whether they were functioning correctly. "I am not drunk," I said to myself, "I am not hypnotized, I am not the victim of any hallucination, my five senses are correct, I have no reason to doubt."

Once I could verify the good functioning of my five senses, I then proceeded to examine the phantom.

"Give me your hand," I said to the apparition; it is ostensible that it did not refuse my demand and extended its right hand to me; I took the arm of the singular figure that I had in front of me, and could note a normal rhythmic flow as if it had a heart. I auscultated the liver, spleen, and so on, and everything was functioning correctly; however, the quality of that matter seemed rather like protoplasm, gelatinous substance sometimes similar to the touch of vinyl; that examination I made in the light of a bulb duly lit, and it lasted something like half an hour.

Afterward I dismissed the phantom, saying: "You may now withdraw, I am satisfied with the examination," and the phantom, making multiple recriminations, withdrew, weeping bitterly.

Moments later, the lady of the house knocked on the door; she believed I had been disrespectful to the house; she came saying that she had given hospitality to me alone, and that she was astonished that I was bringing women into the room.

"Excuse me, ma'am," was my response; "I have not brought any woman here, a phantom has visited me, and that is all" (it is clear that I narrated the history to her). That lady was convinced and trembled terribly when she perceived a frightful cold within the room and in the full warm climate; this confirmed for her the veracity of my account.

I noted day, date, and hour of the event, and later when I met with that sweetheart I related to her my history.

She limited herself to telling me that on that night and at that hour cited by me, she was sleeping and dreamed that she was in a place on the coast and that she was conversing with me within a room similar to a hall.

It is clear, I said to myself; the lady went to bed thinking of me, and her phantom visited me.

The curious thing was that several months later that lady died, and while one night I was resting in my bed, the phenomenon repeated itself; but this time that phantom resolved to lie down beside me, full of tenderness and of affection; since this was becoming rather ugly, I had no remedy left but to order her in very severe form to withdraw forever and never bother me in existence; the phantom did so and never returned.

- **Very interesting your account, sir; would you narrate to us another similar case?**

A. With great pleasure, my friend: On a certain occasion a poor young woman arrived in the city in a wretched economic situation; she was an honorable girl, and she requested work from me.

I had no inconvenience in giving her work as a servant in my home, and she turned out to be very industrious; unfortunately, a few days after she began working at the house, a series of extraordinary psychic phenomena presented themselves, which not only disturbed my family but also the neighborhood people.

In her presence the plates would rise into the air to crash against the floor and turn into fragments; the tables, the chairs, danced alone, and stones fell within our home.

It did not turn out very pleasant for us that, in the precise moments of eating, stones, dirt, and so on, fell into the foods.

That young woman had on her right hand a mysterious ring with an inscription that read thus: "Remembrance from your friend LUZBEL."

The most interesting thing is that, although that woman was in misfortune (speaking economically), she did not fail to receive from the cited friend some coins that were sufficient for her to eat; such monies came through the air, and she simply gathered them up.

The girl recounted that her already cited "friend" told her that he lived in the sea and that he wished to carry her off to the depth of the ocean.

Many times we made conjurations to drive away her invisible comrade, but he returned with more force, returning to his pranks; and the people, as is natural, did not fail to be alarmed.

Some young men fell in love with her, but when they tried to approach their lady, stones rained upon them, and horrified they fled in terror.

Later, that girl went away from all these surroundings of the city; What became of her? We do not know; what we could verify is that her so-called friend Luzbel was simply an elemental of the ocean. There is no doubt that she had much of the nature of an elemental; thus her eyes, her gazes, her body, her manner of being, and so on, told us.

Chapter Six: HUMAN EVENTS

- **I am going to relate to you a case that happened to me some time ago. We left the house in which we lived for eleven years and in which we fared rather badly; since some things had remained behind, my aunt and I returned a few days later; on entering, immediately the smell of putrid cadaver came to us; since the house had remained totally clean, out of curiosity I went up to the upper**

floor to check and entered one of the bedrooms, seeing in the place where one of the beds had been a deep hole as if they were going to place a coffin; I let out a scream, and on hearing it my aunt came up; on seeing me so frightened, we immediately left there, returning to the house where we were living.

- **From there, I began to have no appetite; little by little I ate less, until the moment came when I could not pass any food; in two months I lost 20 kilos; they had to admit me to a sanatorium, and all the specialists examined me; none gave a diagnosis of what I had, and I was dying with a pain in the stomach that did not leave me for a single minute; medicines, foods, nothing could pass; everything had to be injected.**
- **Eight days after having been admitted, I entered a state of coma; the physicians despaired of healing me; they pronounced it was cancer, and my body in reality exhaled the smell of a cancerous body; they wished to operate on me, and my relatives did not permit it; they always saw beside me an unknown physician in white coat, unknown**

to me and to my relatives, for he had no existence in the physical world.

- **Such physician, invisible to all except to me, revived me and promised to heal me. Certainly the word was fulfilled, and I was miraculously cured. When the doctors operated on me with the purpose of discovering the causa causorum of my illness, with astonishment they discovered that I was totally healed; the supposed cancer did not exist.**
- **Could you tell me what happened? What was the motive of this illness? This has always been for me an enigma.**

A. With the greatest pleasure I shall respond to your question. Permit me to tell you, miss, that in your past existence, which occurred precisely here in the Capital City of Mexico, you committed an act of Black Magic with another person, producing death, and the result was your mysterious illness. If you healed, if you did not die, this is due to good actions that permitted the reduction of your Karma. You were certainly assisted by an invisible physician, and for this you must be immensely grateful.

- **From my father's first marriage we were three; when my older brother was one year old, they took him from my mother; afterward when I was 5 years old, my mother handed me over to my father, who lived with his mother and my older brother.**
- **During all my childhood, I never had the affection of any of them, for since my grandmother hated me so much, they, in order not to contradict her, did not pay me attention. About my mother I never knew whether she lived until I was 15 years old; she did give me affection until she died 10 years ago.**
- **I would like you to tell me: Why have I not been able to attain happiness and the love of a man, and what was the cause of such great hatred from my grandmother?**

A. Turn over the medal of your account, and you shall have the answer. It is obvious that all these events of your life are a repetition of the past existence where you, instead of being the victim, were the victimizer. Those who today have given you so many pains were in the past your victims; that is all. Remember that the Law of Karma is the faithful balance of all

our cases; there cannot exist effect without cause, cause without effect. You have reaped the consequences of your own acts. If you remembered your previous life or your previous lives, you could verify the reality of my words.

- **Could you explain to me why in life I do not find a love, despite desiring it much?**

A. Based on the law of action and consequence, we reap what we sow; by logical consequence we see that you sowed tempests and reaped lightnings.

- **Would you narrate to us some concrete case of illness due to evil actions in previous lives?**

A. With the greatest pleasure. In my past reincarnation I knew the case of a bandit who was shot; this happened on a road; the bandit was called by the nickname of "Golondrino," and he fell into the hands of justice; he was tied to a tree, and the maximum penalty was applied to him.

Much later that man was reborn in feminine body. One day, no matter which, his relatives requested my help. A very distinguished young lady, within whom was incarnated the soul of "Golondrino," was foaming at the mouth, twisting horribly, and screaming full of fright, pronouncing phrases like the following: "The police are coming for me, they say I am a thief, a highway robber, they have me tied to this tree, and they are

going to shoot me." These last words were always accompanied by movements in the hands and efforts as if she wished to untie invisible ropes, strange cords.

Our investigations permitted us to know the concrete case: it was, then, a mental repetition of the final episode in the previous life of this soul which now was incarnated in the body of a woman.

The psychiatrists failed completely; they did not attain the cure. We had to appeal to certain magical conjurations, and the result was astonishing; the patient healed radically. There is no doubt that we were assisted by the Divine Power of the Holy Spirit.

- **We lived in a house with the number thirteen on the door, and we were thirteen in the family; during eleven years in that house there was nothing but illnesses and misery.**
- **Could you tell us what this was due to?**

A. With the greatest pleasure I shall respond to your question, distinguished miss. Remember the voyage of the cosmic ship Apollo 13; it was a complete failure; the plan of the conquest of space by the United States was postponed; its three crewmen were on the verge of perishing, and so on. There comes to my memory in these instants the recollection of a New Year's

night. Thirteen of us were gathered around a table; it was then in the middle of the banquet that I said to the guests: "One of the thirteen of us gathered here shall die very soon." Such prophecy was fulfilled some months later, when certainly one of those guests passed away.

Do not be astonished, then, by the fateful thirteen; such number is death, fatality, tragedy, pain; however, thirteen also brings new situations, for death and life are intimately related; it is clear that you were paying frightful Karma. That is all.

- **Could you tell me why I have always failed in love; when I have been on the point of attaining happiness, it slips from my hand; even though they always say that they love me, they go away from me to marry another?**

A. With the greatest pleasure I shall respond to your question, distinguished lady. It is clear that your problem could not be duly comprehended if we ignore the law of eternal return: All cases are an incessant repetition of the various past lives. Every human being in the past has contracted various marriages, has established sexual relations with other persons, and so on; the result of such conjugal associations can be good, bad, or indifferent. If we have behaved badly with a certain spouse, in a new life the reencounter is established with its consequences: marital failures, frustration of weddings,

rupture of amorous relations, and so on. The most serious thing of all this is the legal separation obligated by this or that motive, and above all when there is love.

Chapter Seven: INTERESTING ACCOUNTS

- **One night in April 1968, being profoundly asleep, I heard shouts and noises as of people breaking glass and fighting in the street; fearing that they might break a window of my automobile, which was left on the street, I got up, took some slippers and trousers, and went down the corridor; I crossed the living room and looked out the window (raising the curtain) and discovered with surprise that there were no people, no noises, but instead there was peace and tranquility, full illumination of the street, and my car in perfect condition.**
- **Thinking that this had been the product of an illusion or nightmare, I returned again through the corridor to the door of the bedroom; and on opening it and taking a few steps in, I was stupefied to see myself in the bed profoundly asleep beside my wife, with**

my arms outside the covers, my left leg totally uncovered, and my face turned to the left side.

- **On seeing this scene, a terrible dread entered me, and I felt myself attracted toward my body as if it had a magnet; I awoke very startled with strong heartbeats and a cold sweat over my whole body.**
- **Could you tell me what really happened?**

A. In this concrete case there was what is called an unfolding; your soul was absent from the physical body; it is clear that during normal, common, and ordinary sleep, every soul leaves the body and wanders about; and it goes to various places, returning later to its physical body at the precise instant of awakening; precisely the state of vigil comes when the soul again enters its body of flesh and bones.

The interesting thing about your case was that on your soul returning to the bedroom, you could see your physical body asleep on the bed; you saw it in the same form in which you can see a table or the automobile to drive it; thus also you, that is, the soul, enters the body, awakens, and the state of vigil comes; that is what happened to you.

- **In 1958, after returning from a cinema show, I encountered the news that at home the whole family was deeply worried about the disappearance of an aunt who had gone out early to the street, leaving her children alone at home (four, from 3 to 6 years old), who were crying from fear and hunger. The relatives had gone to various places to seek her, and all had been useless; then they organized themselves to go look for her and ask about her; I had to remain at home.**
- **Near three in the morning, I awoke startled and saw the room totally dark, but suddenly an oval figure began to illuminate in the center of the room; it directed itself toward the bed, came to the edge, and raised the cloth of the mosquito net; I felt as if a body sat down at the edge of the bed, and it totally took the figure of my aunt for whom they were searching, telling me in a loud voice the following: "Little son, do not be frightened; I am your aunt, and I come to inform you that I am now dead, and I want you to inform them where they can find my cadaver; locate your uncle, and tell him to look for me in Police**

Station 'X,' I ask you very much to take care of and pray for my children."

- **She got up, lowered the cloth of the mosquito net, and disappeared. The following day I did what she told me; no one believed me until they were convinced that effectively in that Station was her deformed cadaver because she died in a steam bath.**
- **How was it possible that after a person had died she would give details for the location of her cadaver and ask for her children?**

A. After the death of the physical body, the soul lives in the superior dimensions of nature and of the cosmos; this we have already said in a separate chapter, but in any case we repeat it. It is clear that that soul needed to inform you of her death; that information was necessary, she had children and had to fulfill her duty; in this case there is no doubt that that soul was helped by the superior laws and was permitted to enter this world of three dimensions in which we live, to give you complete information, to tell you where her cadaver was, fact that was duly verified, for the body was found exactly in the place where she said it was, in a Police Station; facts are facts, and we must surrender before them.

- **Being at a Gnostic meeting, a person approached me to ask me to pray for the health of his mother, who was practically given up for lost; I promised to do everything possible for her cure.**
- **Afterward I asked the Angel Adonai to help me, and I imagined myself in the house of the lady, charming little old lady whom I found lying in her bed, and who on seeing me smiled cheerfully, sat up, and I placed my right hand on her forehead and my left hand touching my heart; I concentrated strongly on Master Jesus to help me; I saw how she was being restored, and smiling she accompanied me to the door of her house.**
- **At the following meeting, the person who had asked me for help, almost with tears in his eyes, came to thank me and tell me that his mother had been restored and that she sent me greetings because she had seen me.**
- **How is it possible that two persons, only with faith, attained an almost miraculous cure?**

A. My friend, faith works miracles; the Divine Master Jesus said: "Have faith as a grain of mustard seed, and you shall

move mountains."

It is clear that on your imagining yourself in vivid form being beside the bed of the patient, an unfolding was produced; your soul traveled toward the patient, and with the help of the Divine Master, healed the patient. Do not be astonished, then, that they have seen you; when the soul unfolds, it many times becomes visible even at remote distances. Have you not heard of saints who did the same? That during prayer in a state of ecstasy they were seen in other places healing the sick?

- **To another of the meetings in which healing was being performed, a lady arrived approximately 60 years old, who brought a very deep knife wound on her arms and which she showed to all those present; afterward the Master made conjurations, and all of us pronounced the words he said; subsequently he had her sit down.**
- **At the following meeting, she showed us her arms again, and the wound was almost healed; the same operation was performed, and on the third occasion she showed us her arms, seeing with surprise that there was not even a scar where before there had been true gashes of flesh.**

- **What was it that occurred so that this person was healed so perfectly and rapidly?**

A. Ah! I understand that you are speaking to me of Gnostic meetings; certainly those Assemblies are very interesting; remember that the primitive Christians were Gnostics and that they performed marvelous cures.

Do not be astonished, then, that in those meetings, under the direction of the Master who instructs the congregation, another similar miracle has been performed; the Gnostics invoke the Divine Beings who live in the invisible world so that they may perform cures of this class. There is no doubt that this was what happened, and the patient was healed radically.

- **Around the year 1962, approximately in the month of November, days in which I was just beginning to attend Gnostic conferences, a gentleman of strange aspect presented himself who reflected worry and had a vague and mysterious gaze; he asked to be helped to remove "tenebrous entities" from his body, which were harming him and had produced a swelling in his legs, which he showed us.**
- **The Master agreed and pronounced "the conjuration of the seven"; he gave some**

magnetic passes; the individual began to twist and to utter shouts, howls, and complain as if he felt immense pains, while making gesticulations and movements as if something were coming out of him; afterward a strong nauseating odor began to be felt; subsequently there was a pause in which he seemed to have rested; the Master clapped his hands three times; the man got up, saying that he did not remember anything. In three sessions he had his legs perfectly well and complained no more of the famous entities.

- **Could you explain to me what happened and how his cure was possible?**

A. These are the cases of the possessed of whom the Christian Gospel speaks; Jesus would place his hand upon the possessed and order the demons to come out of them, and it is clear that these obeyed.

The Apostles also received that power; Jesus conferred such authority upon them, and they could exorcise the demons and cast them out of the bodies of the patients so that they might be healed; thus the case you tell me is not the only one; illnesses are produced precisely by tenebrous entities that enter into

the body of the sick; many indigenous tribes of America know these Mysteries; I know of the case of many indigenous priests who, before healing their patients, exorcise them with the sound purpose of eliminating the "tenebrous entities" that cause the illness; if our doctors followed the example of those indigenous healers, it is obvious that they would perform marvels in the terrain of medicine; the concrete case you cite to me is just normal; the sick one was exorcised, and he was healed; that is all. Do not forget that RUE and SAGE are marvelous plants that can be used as incense in exorcisms.

I understand that you are speaking to me of Gnostic meetings; certainly those Assemblies are very interesting; remember that the primitive Christians were Gnostics and that they performed marvelous cures.

Chapter Eight: THE UNFOLDING

- **What is the unfolding?**

A. Do you really not know what the unfolding is?

I understand very well, miss, that your question is sincere. The unfolding is extremely simple and easy; it is a natural phenomenon like eating, drinking, and so on. It is clear that when the physical body is falling asleep, the soul leaves it and travels

everywhere; on the soul's return, on re-entering its body, it many times remembers the places where it was, the persons with whom it spoke, and so on, and this is denominated dreams; such is really the unfolding.

- **Can this only be done in dreams or also at will?**

A. In any case sleep is needed to be able to unfold, even at will.

- **Is unfolding not dangerous?**

A. It seems to me that making oneself conscious of one's own natural phenomena can never be dangerous; one must make oneself conscious of the foods one eats, of what one drinks, of the state in which one's health is, and also of the process of unfolding that occurs in every living creature.

- **Explain to me the technique to be able to unfold. I would like to go to Paris at will.**

A. That which you always do in involuntary, unconscious form, learn to do in voluntary and conscious form. You have always unfolded; at instants when one is dozing, every soul leaves the body unfortunately in unconscious form; you do that same thing, but in voluntary and conscious form, I repeat. When you feel yourself in that state of laxity proper to sleep, when you begin to doze, imagine yourself to be like a subtle,

vaporous phantom; think that you are going to leave your body; comprehend that you are not the body; understand that you are a soul; feel yourself being a soul, and rise from your bed with softness, delicately, as souls rise. What I am telling you, let it be translated into concrete acts; it is not a matter of thinking but of doing! On rising, make a little jump within your own bedroom with the firm intention of floating in space; thus, it is clear that if you float, it is because you are already outside the physical body; then you can leave your bedroom and float in space; you can go to Paris, London, or wherever you wish; but if you do not float, it is because you have risen from your bed with the physical body; then enter again into your bed and repeat the experiment.

- **On floating, does the physical body remain in the bed?**

A. I want you to understand me; it is clear that if you float in the surrounding atmosphere, it is because you are outside the physical body; in this concrete case you must understand that your body has remained within the bed and that you are outside the body and far from the bed.

- **When one feels oneself floating, should one think that one is going to a determined place?**

A. I want you to comprehend that it is not a matter of thinking, but of doing, which is different. For example, I am seeing you seated in that chair, but if you think that you are going to rise from that chair and go out to the street, and you do not act, it is clear that you shall remain seated in the chair; action is what is needed: do you understand me?

- **That is what I like about Gnosis — that all I do not understand, they explain to me clearly.**

A. That is clear; we like exactness in everything, precision.

- **Can you tell me a concrete case of unfolding at will?**

A. With the greatest pleasure, distinguished miss; I am going to relate to you a personal case. I want to recount to you my first unfolding; I was still very young when I resolved to unfold at will. I clearly remember that then I put much attention on the process of sleep, and when I felt myself dozing in that state of transition that exists between vigil and sleep, I acted intelligently.

I did not begin to think that I was going to unfold, because it is obvious that I would have remained thinking and would not have realized the longed-for experiment; I repeat: I acted, I got up with great softness from my own bed, and on doing so a very natural separation was produced between the soul and

the body; the soul remained outside and the body remained in the bed asleep.

I left my house out to the street in spontaneous and clear form, and then I walked along a solitary street. Stopping at the following corner of the street, I reflected for a few instants about the place where I should direct myself; I resolved to go to Europe.

It is ostensible that I had to travel over the waters of the Atlantic, floating marvelously in luminous space; I felt myself full of a bliss inconceivable for human beings, and finally I arrived at the city of Paris.

Walking, or rather floating, in that luminous atmosphere, I felt instinctively the need to enter a house.

I do not regret having penetrated a certain mansion; the curious thing about the case was the encounter with an initiate I had known in ancient reincarnations.

He too was outside the body; I could certainly evidence that his body lay asleep in the bed; beside him I saw a woman and two children who were also sleeping; I understood that it was his wife and his children.

I greeted my friend affectionately and the soul of his wife, who was also outside the body; it is not amiss to say that since

those children were sleeping, their souls were outside.

Those infantile souls tried to be frightened by my unusual presence; I understood the necessity of withdrawing to avoid that such frightened souls return to their respective bodies; it is unquestionable that if this had happened, the children would have wept in the bed, and the weeping would have awakened my friend and his wife; then the dialogue would have been suspended; both the soul of my friend and that of his wife would have been obliged to penetrate into their respective bodies of flesh and bones.

All this I understood in milliseconds, and to precisely avoid this problem, I proposed to my friend to leave the house to go out with me for a walk through the streets of Paris; great was my joy when he accepted.

We went off together through the outskirts of that great city, and I even advised him to return to the Path, entering the Path of Light; finally I proposed to visit a marvelous Temple that exists in Germany; my friend declined such invitation, telling me that he could not do that because he must concentrate his attention on the problems of practical life, since he had a wife, children, and so on. I bid farewell to that Initiate and, suspending myself in the atmosphere, passed over some great walls and then went along a highway, along a serpentine road full of curves, until I arrived at a marvelous Temple.

In front of such Sanctuary I saw many souls of different nationalities; people who during the hours of sleep escaped from their dense body to come here.

All those people gathered in different groups conversed among themselves; they spoke of the Cosmos, of the laws, of the reincarnations and of Karma, of the mysteries of life and death, and so on.

I sought among such groups a certain friend skilled in unfolding, but I did not find him.

Then I approached the threshold of the Temple and saw an exquisite garden with delicious flowers that exhaled an intoxicating perfume; in the background stood out the silhouette of a splendid Temple illuminated by the splendors of the stars; I wished to enter, but the guardian intervened, telling me: "This is the Temple of wisdom; withdraw, it is not yet time."

Obedying the orders, I withdrew to a certain distance without going too far from the threshold; then I looked at myself; I observed my spiritual hands and feet, and I even permitted myself the luxury of comparing them with the hands and feet of that body of flesh and bones which there, in Latin America, in the sacred land of the Aztecs, I had left asleep in the bed.

It is evident that all these comparisons resulted in my instantaneously returning to my physical material vehicle, which was

snoring profoundly asleep in the bed; then I awoke startled, saying to myself: "I was in the Temple of Wisdom; what bliss, what felicity."

Even today I cannot forget that light so white, so immaculate, that shone resplendent in that Sanctuary. Certainly, that light did not seem to come from any physical lamp; it came from everywhere and made no shadow of any kind.

- **Can one travel to any place even without knowing it?**

A. I went to that Divine Temple and yet did not know it; let us say a "superior telepathic sense" took me; I could tell you that my own Spirit guided me.

- **When the unfolding is done at will, can one remember on awakening where one went?**

A. It is clear that if you do not remember, it is because you have not unfolded at will, for it seems impossible to me that a person who unfolds at will, who leaves the body intentionally, consciously, would not be able to remember what he saw outside his body. For example, when you leave your house to the office and then return from the office to your house, do you remember what you saw at the office? The work you executed, the orders of your boss?

- **Yes, I remember all that I did at the office when I return to the house.**

A. Well, this is the same case, miss; remember that your physical body is a house of flesh and bones; if you leave such house at will, you shall see many things, and if you return voluntarily, it is also obvious that you shall remember all that you saw and heard.

You have always unfolded; at instants when one is dozing, every soul leaves the body unfortunately in unconscious form; you do that same thing, but in voluntary and conscious form, I repeat.

Chapter Nine: MYSTICAL PHENOMENA

- **On a certain occasion when I was trying to do exercise of meditation in the countryside, I felt myself leaving the body as if I were shuddering; suddenly I felt that I flew at great speeds, arriving in a couple of seconds in Egypt; I descended very close to the Sphinx, feeling the heat of the sand on the soles of my feet, being able to touch the enormous and weathered stones of the gigantic monument; it was a great surprise**

for me to see such a clear panorama and such vivid perception of the sky and a tenuous breeze that came from the river Nile that moved some great and slender palm trees.

- **After a brief rest, I felt a special attraction that made me rise from the ground until I floated approximately at the height of the Sphinx's nose, in which there was a small cavity through which I penetrated toward a staircase that descended in very narrow form, and there followed a chamber where there was a guardian dressed with an apron, gilded sandals, a headdress on the head with a golden diadem that resembled a cobra in attitude of striking; in his right hand a lance that prevented me from passing; his eyes were of a very penetrating blue-green, and his skin dark; he did not pronounce a single word; he only examined me and gave me a sign of passing, which I answered; he smiled and, taking up the lance, made me pass with an amiable reverence; I penetrated into a great chamber where one could hear very soft chants of a choir that pronounced prayers in the form of delicious songs.**

- **There was in the atmosphere a smoke of incense of rose color, which smelled of an extract of red roses and which made my body vibrate from head to toe; there were also many Egyptian symbols on the walls, which despite not understanding were very familiar to me; after seeing the rich decoration of that chamber, which undoubtedly must be a very special temple, a gong sounded, and three Masters appeared who had a placid and venerable face, but a very penetrating gaze; two of them came dressed in yellow and one with a most white tunic; after greeting me they gave me the welcome with a very fraternal embrace.**
- **Then they officiated a mass at an altar that was between two enormous columns with a great gold scarab that shone amid the smoke of incense; afterward a font of crystalline water that I had not noticed before became illuminated; they brought me to it, and I began to see myself with a horribly black and bearded face like that of an orangutan; then I saw many passages of my life where I**

committed all kinds of sin; I ended weeping and groaning.

- **Afterward they admonished me and gave me counsels in symbolic form, handing me a scarab of solid gold; they placed it in my right hand, closing it and pronouncing some words that I did not understand, telling me to keep it and make myself worthy of having it always at my side; afterward they blessed me, and I returned to my body, awakening instantaneously very impressed and without to this date any detail being forgotten.**
- **Could you tell me what happened and what significance all this has for me?**

A. With great pleasure I shall answer your question. From every angle stands out with full meridian clarity an unfolding. You fell asleep while meditating and praying, and then your soul left the body and went to Egypt, the Sacred Land of the Pharaohs.

I want you to comprehend that you entered spiritually into the Mysterious Temple of the Sphinx. I am very pleased that you have discovered a secret door in the very nose of the Sphinx. It is obvious that this is not a physical, material door; it is rather

an invisible door to the physical senses, but perfectly visible to the intelligence and the heart.

It is ostensible that the Temple of the Sphinx is also not found in this physical world; it is a Temple invisible to the eyes of the flesh, but totally visible to the eyes of the Spirit.

What happened to you is something very similar to that experience of Saint Paul, who, as is known, was taken up to the heavens and saw and heard things which it is not given to men to comprehend.

There is no doubt that you in a past existence were Initiated into the Egyptian mysteries, and due to this you were called to the Temple. For this reason — for that call they made to you when you were in meditation — you went precisely there.

You assisted spiritually at an Egyptian ritual; you saw and heard the Priests of the Temple; you listened to sublime canticles, and you saw in the water your SINFUL I and all those offenses you have committed. There is no doubt that you saw yourself rather ugly; one becomes thus horrible with sins.

They handed you a sacred scarab, of pure gold, marvelous symbol of the sanctified soul; that is all.

I hope that you, sir, have understood me; it is indispensable that you resolve to follow the path of sanctity; that you repent

of all your errors.

- **On another occasion in which I did exercises of meditation in the full forest in the vicinity of the town of Cuernavaca, Mexico, together with a spiritual friend of much wisdom, whom I esteem as a Father, I had the following experience.**
- **We both sat in the YOGA position known as lotus flower, and we did some breathing exercises; afterward we entered into silence and meditation; immediately I felt myself transported to the cordilleras of the Himalayan Mountains, rather in the area of TIBET; in the place it was tremendously cold, and one could hear the sharp howling of the winds; I also saw some armed Chinese soldiers roaming through those inhospitable places. I arrived at a somewhat cloudy plain where, little by little, was revealed a majestic walled construction, which had an enormous wooden gate held with nails of iron forged centuries ago; on this occasion the entrance was guarded by two soldiers of Tibetan type, who on my approaching me halted me and**

told me to wait a moment while they consulted whether I had the right to pass or not.

- **Instants later they received a message, and one heard the creaking of the hinges of the enormous gate, telling me to pass. At first sight it seemed to me a celestial and at the same time spectacular city, since the whiteness of the marble shone resplendent, and the delicious gardens with flowers of indescribable beauty, and bushes of green and yellow tones never seen on earth; I walked along some wide staircases that had handrails with columns turned in beautiful marble figures, and which led me to a small plaza that had a fountain of crystalline and vaporous water; it was small and had in the center a beautiful child who poured a jug of water that never ran out; then I took to the right, directing myself toward the portal of a building elongated horizontally, that had seven marble columns beautifully decorated; while I was observing the corridor, angelic choirs began to be heard that brought with them a figure that sparkled luminosity and**

respect — nothing less than the figure of Master Jesus, the CHRIST, on seeing whom I felt I would faint; he looked at me fixedly, and on his face was drawn a smile of love and fraternity. Following the act, he approached me and placed his right hand upon my forehead, pronouncing the following words: "GO AND TEACH ALL THE NATIONS THAT I SHALL BE WITH YOU."

- **Afterward we walked through other corridors and met other great Masters, among whom I recognized Master SAMAEL AUN WEOR, whom he called in a loud voice and recommended that he take charge of watching over and instructing my humble person; afterward he called other pupils and Masters dressed in white who were nearby, and blessed us with prayers and special Mantrams. Personally he bid farewell to Master Samael and me, seeing how such magnificent enclosure disappeared from our sight.**
- **On returning to my body, I opened my eyes and saw that my friend still had not awakened; but a minute later he awakened,**

and we commented on the experiences we had lived.

- **How is it that a humble Gnostic student without merit of any kind has had such marvelous experience, and they have entrusted such a delicate mission to him?**

A. With the greatest pleasure I shall answer your question. You see now what meditation and prayer is. If a person of good will gives himself over to prayer and meditation, he can have the bliss of arriving at ecstasy. Then the soul leaves the body, as we have already explained many times, and travels to any remote place of the earth or of the infinite.

In your concrete case, it is clear that you went to Tibet, and penetrated a secret Temple where you could see the Masters of humanity and our Lord the CHRIST. Do not forget that the soul in prayer, in ecstasy, can come to see the CHRIST; you had that bliss, and there is no doubt that the Lord entrusted to you teaching this Doctrine of Gnosis to all your fellow beings.

It is obvious that I must give you those teachings; for this you saw and heard that the Lord concerned himself that I instruct you.

You fell asleep while meditating and praying, and then your soul left the body and went to

| *Egypt, the Sacred Land of the Pharaohs.*

Chapter Ten: MYSTICAL EXPERIENCES OF A NEOPHYTE

- **In one of the practices of unfolding, on a night in 1966, I managed to consciously leave my body and feel a very special liberation, since my being felt indescribable joy, and I flew like a bird to another planet, unknown to me but which had much resemblance to the earth, since I saw enormous and green forests populated with pines and a cabin of logs in which there were some people making signs to me; I descended and met with the pleasant surprise that there was Master SAMAEL AUN WEOR with some relatives and known disciples, who received me with a very effusive embrace and a very special joy which I cannot describe.**
- **Then the Master invited me to walk through the forest until reaching a stone bridge where he explained to me that that planet was THE MOON in past epochs, when it had inhabitants, animals, and vegetation, and**

that it was the ancient EARTH-MOON or EARTH-MOTHER-MOON, and he showed me rivers, mountains, and great seas.

- **Could you explain to me how it is possible to visit another planet in such remote epochs?**

A. You see now, distinguished sir, what unfolding is; then the soul can transport itself to other planets and know many mysteries; you really went in soul, spirit, however you wish to say it, to that satellite that shines resplendent on starry nights.

Certainly there you met my Spirit at the cited bridge; however, it is obvious that what you saw — the bridge, the river, the vegetation, and so on — corresponds to a very ancient past, because today the moon is already a cadaver.

It is good for you to know that worlds, persons, vegetables, and animals are born, grow, age, and die.

In the name of truth I must tell you that today the moon is a cadaver.

That satellite had life in abundance; it passed through its infancy, its youth, its maturity, aged, and died.

The soul can see not only the future and the present, but also the past. What you saw corresponds exactly to that past epoch in which the moon had abundant rivers, profound seas, exu-

berant vegetation, erupting volcanoes, vegetable, animal, and human life.

I want you to know that the Selenites existed; the moon had 7 human races through successive historical periods; the first were of giants, and the last were of lilliputians, that is, very small. The last human families that lived on the moon we could catalog as ant-men; do not be astonished at what I tell you; this always happens on all the planets; the first races are of giants, and the last too small.

I congratulate you for having remembered what you saw and heard on the Moon.

- **In the month of July 1969, having the opportunity to visit a town in the state of Hidalgo in the company of Master SAMUEL AUN WEOR, his family, a friend, another disciple, and a humble servant, we departed by automobile on a very rainy and somewhat cold afternoon to an archaeological zone, thinking that it was not going to be possible to visit the proposed place, since on the highway it was raining strongly and there was hardly any visibility.**

- **We traveled thus almost the entire road, and on arriving we saw with surprise how the town where we were going was clearing up, while around it was loaded with black clouds.**
- **Nevertheless, we were able to visit the archaeological zone practically in its entirety. I noted that the Master made some instantaneous concentrations, and subsequently commented to his wife that the permission was now ended; then he asked me whether I had noticed the phenomenon that had been produced, and I answered him affirmatively, for it was clear that he had asked for the rain to cease; then he indicated to us to get into the car, and instantaneously it began to rain in torrents.**
- **Could you tell me how this miracle was possible?**

A. It is good for you to know that the 4 elements — fire, air, water, and earth — are densely populated by elemental creatures of nature; it may seem strange to you what I am telling you, but in all the epochs of history there existed traditions about what are called fairies, Nymphs, nereids, sylphs, gnomes, and so on.

Well, those are the elementals; they are called thus because they live in the elements.

The pygmies, for example, live among the rocks of the earth; the salamanders live in the fire; the sylphs in the air, in the clouds; and the nereids in the waters.

Incredulous people do not accept any of this, but I believe that you are a person who has faith, and therefore with the greatest pleasure I explain and respond to your question.

By means of certain secret formulas, my own Spirit gave orders to the sylphs who live in the clouds to drive these away. However, you must not be unaware that the waters are managed also by the ondines. If the sylphs promote special psychic currents, they carry off the clouds, move them, drive them away from the place, and with them also the ondines of the waters go; then momentarily the rain can be driven away; however, this we Initiates only do in very special cases, because otherwise disorder would be established in nature.

When a Gnostic Initiate performs a miracle of this kind, he always does so with permission from the Superior Beings.

The miracle you witnessed was necessary, for one needed to study some monoliths of Tula, by the way, rather interesting.

- **In a practice in which I wanted to remember my past lives, just as you have taught us, I brought the following experiences:**
- **I saw myself in the Pyramids of Teotihuacan in the epoch of the Aztecs, where the Citadel is located; there was a great multitude making great acclamations and vociferations, for in all the Avenue of the Dead there were people from the town, soldiers, and politicians richly attired with plumes, bracelets, sandals, and ornaments of gold and gemstones.**
- **Along this avenue several prisoners walked, tied by the hands and necks, surrounded by several soldiers dressed as tiger and eagle knights, who took us to the foot of the Pyramid of the Sun, where there was a great bonfire; on arriving at the platform they lined us up. A priest made a sign, and all fell silent; then began to sound the chirimias and the teponaztlis; afterward came maidens dancing dances of indescribable sumptuousness.**

- **When the dances ended, twelve elders came who made a kind of MARTIAL COURT and judged us. Subsequently they blindfolded us, making us climb the steps of the Pyramid; by the way, some slipped and fell, since we heard the noise and the cries of pain; I remember that I felt the steps narrow, the foot barely halfway on them; on arriving at the upper part there were prayers, invocations, and offertories, and we were sacrificed to the GOD HUITZILOPOCHTLI.**
- **Could you explain to me what happened? Is that reincarnation or return?**

A. You, in meditation, wished to remember your past lives; you fell somewhat asleep, and then your soul left the body of flesh and bones; afterward came the different scenes, recollections of a past. I invite you to comprehend that certainly you were an Aztec inhabitant in ancient Mexico.

You saw how many delinquents were judged, and afterward it is obvious that they were sacrificed to the Gods.

Thus, then, not all those immolated on the Altar of human sacrifices were innocent persons; in pre-Columbian Mexico, human sacrifices did exist.

When a Gnostic Initiate performs a miracle of this kind, he always does so with permission from the Superior Beings.

Chapter Eleven: BUSINESSES

- **I have a business, and lately the economic situation has become very difficult for me; my establishment runs wretchedly; the clients have withdrawn from me.**
- **What should I do?**

A. Above all, my esteemed friend, I must tell you that you need to keep 40 days of absolute chastity, for I understand that you have led a very profane life, have been very fornicating, have wasted your sexual energies foolishly.

It is indispensable, it is urgent, that you comprehend the intimate relation existing between the sexual organs and the pineal gland.

Do not be surprised at what I tell you; such little gland is located in the upper part of the brain.

Every Gnostic student knows very well that in our organism we have established a whole wireless system. The solar plexus, located in the region of the navel, is the telepathic receiving

antenna that captures the mental waves of our friends and enemies and transmits them to the mind, and the pineal gland is the emitter center of thought that transmits waves to different persons and places.

It is clear that the great merchants, the great leaders of all times, have that gland very developed.

When sexual energy is wasted, the pineal gland weakens, degenerates; then it can no longer emit the mental waves with force, and failure in businesses comes.

Since you are a profane man who knows nothing about our esoteric studies, the only thing I can advise you is to keep at least 40 days of absolute chastity to accumulate sexual energies and give force to your pineal gland; thus shall your economic situation improve; there shall be a favorable change.

I advise you besides to carry sulfur in your shoes. Do not be surprised! The etheric emanations of sulfur shall cleanse your personal atmosphere.

You must know that with fornication many invisible larvae are formed around you, in your aura; of them there exist various species, but with the emanations of sulfur those nauseating larvae disintegrate, and your atmosphere is cleared.

Besides, it is fitting to cleanse the environment where you have your business; do incenses there with sulfur; this for about 9 days; afterward, for another 9 days, do incenses with sugar to sweeten the environment, to make it agreeable.

We are speaking of occultism, and I believe that you must understand me, for you need to improve your business.

- **Could you indicate to me what I can do to prosper? I sell articles in the interior of the Republic without having an established business, only that there are months in which I do not manage to collect anything.**

A. I understand your situation, my friend; with all sincerity I can tell you that when one fulfills exactly the 10 commandments of the law of god, when one prays daily to the Father who is in secret, it is clear that the situation improves.

The Father gives one everything; nothing then is lacking; but when one goes badly, when one does not really fulfill the 10 commandments, when one does not give oneself over to the Father, then He absents Himself and one falls into misfortune.

Follow my counsels; do many works of charity, keep chastity, bathe with aromatic herbs, such as peppermint, chamomile, eucalyptus, walnut, and so on. Use these plants for 40 days in

your daily bath and, I repeat, do works of charity by the tons; only thus can your economic situation improve.

- **Well, but what do you understand by chastity?**

A. My friend, I am not going to explain to you the ARCANUM A.Z.F. of our Gnostic studies because you would not understand it; this book is only an elemental primer for those persons who have never studied our works; I shall limit myself only to telling you to keep 40 days of sexual abstinence in thought, word, and deed; that is all. If you wish to penetrate a little more into our studies, read our advanced books such as the "Perfect Matrimony" and many others.

- **Could you explain to me what the works of charity are that I can do?**

A. It is good for you to know that the works of charity are the works of mercy: to give food to the hungry, to give drink to the thirsty, to clothe the naked, to teach the ignorant, to cure the sick, and so on.

- **Could you tell me when I should do a work of charity and when not, and to whom?**

A. One is not a judge to judge; besides, charity does not need a judge. This is a matter of common sense. To give food to the

hungry is something very human, because even to prisoners food is given, otherwise they would die of hunger; to give drink to the thirsty is something very logical, since it would be too cruel to deny a glass of water to a person with thirst; to give a shirt to the naked is something very natural; to console an afflicted one is very human; for this one does not need judges. But it would be the height of absurdity to give alcohol to a drunkard or lend a weapon to an assassin. LOVE IS LAW, BUT LOVE CONSCIOUS!

Chapter Twelve: THE LAW OF FREE WILL

- **I want to ask you a favor: It happens that my husband has been taken away by another woman; I suffer the unspeakable, and I do not know what to do.**
- **Since you know the occult sciences, it seems to me that you could fix my problem. I know that you have a marvelous mental force and that you can therefore dominate another's mind, suggest to the beloved being, place him at my feet by means of magic.**
- **What price would you put on your work? I can pay you whatever it is.**

A. I believe you have made a mistake, madam; I am not a black magician; to use the forces of the mind to subjugate others, to enslave them, to compel them, is violence, and every violent act is black magic.

Each one is each one, and no one has the right to intervene in others' affairs; it is absurd to want to dominate others.

When shall it be that people learn to respect the free will of others? Do you believe perhaps that one can with impunity force someone to love others, just because? It is necessary that you know that that class of actions of black magic is paid with very strong chastisements; the Angels of Destiny are not disposed to forgive this kind of offense; if you continue along that road, you shall receive your chastisement.

In the world there exist many people dedicated to sorcery, to witchcraft, to black magic. Thousands of sorcerers live off that dirty business, and it is clear that such people do not progress because black magic brings misery, hunger, nakedness, supreme pain.

- **Among the persons who dedicate themselves to sorcery, does the chastisement also reach their children?**

A. It is clear that the environment of black magicians is wont to be disastrous; the children of these tenebrous ones are also

tenebrous. It is evident that the lost souls seek the black magicians as progenitors or earthly parents; it is not, then, to be wondered at that the children of the perverse ones are also perverse and fall into misfortune.

It is lamentable that people do not understand the necessity of respecting the free will of others; there is always the dire tendency to dominate others by force, to want to impose our ideas upon our fellow being, to try to compel that others do what comes to our whim; all that is paid very dearly with tears, misery, and supreme pain.

- **Why do these black magicians consider that they are doing a good to humanity, since, although they charge, they are helping them to solve their problems?**

A. I want to tell you that there exists the logic of the absurd. For the tenebrous, white is black, and vice versa; remember that the road that leads to the abyss is paved with good intentions.

Letters constantly rain on me from all sides requesting that kind of service; really humanity causes pain; if one is delivering a Divine Message to the people, instead of being concerned with the study of such Message, the only thing that occurs to them is to write me supposedly so that I may arrange their

husbands for them, or also so that I may dominate the mind of the desired woman, or even that I enter another's thought with the purpose of having so-and-so pay so-and-so this much, and so on. Truly all this causes me profound pain; they do not write me to ask me for esoteric orientation, to clarify teachings, but so that I may dominate others for them; thus is the state in which humanity finds itself; in those conditions I prefer they not write me, because I only concern myself with giving the teaching, with showing the path of liberation, with indicating the goal that leads to the true happiness of the Spirit; unfortunately the multitudes do not wish to understand this. There exist persons who have highly valued the power of mental suggestion; they charge so many pesos or so many dollars for each suggestion; so many others for placing a "spirit" (as the spiritualists say) on the adored or loved being so that he will love them, so that he will leave the other person between whose arms he sleeps, so that he will come weeping to the house, and so on.

It is clear that all those dirty businesses are abysmal, tenebrous, and those who exercise them in good or bad faith shall inevitably enter the abyss where only weeping and gnashing of teeth is heard.

- **I read the cards, and I can swear that I tell people the truth, I help them with their**

problems, although I charge them because that is my way of living. Do you believe that I am doing good?

A. A horrible way of living you have; in fact, you are a pythoness, a sorceress. Do you believe perhaps that, with the devil placed within, in the very kingdom of the heart, the truth can be told? Well do you know — and it is fitting once and for all that you not be ignorant — that you bear in the depth of your own heart the sinful I of mortals, Satan himself. Can perhaps a person who has not arrived at sanctity be illuminated? The very fact of charging for preaching or divining is already an offense. You think that you are good, but do not be astonished; in the abyss live many anchorites, penitents, witches, sorcerers, fortune-tellers who feel themselves to be martyrs and who also believe that they are going very well.

- **So can you tell me whether my children, to whom I have taught my beliefs, are going badly?**

A. Since these are beliefs about divining facts, fortunes, and so on, I have to tell you that they are going badly. I repeat, it is not possible to know the destiny of others if we do not know our own destiny, and it is not possible to know our own destiny unless we have arrived at the awakening of consciousness;

such awakening turns out impossible if previously the SINFUL I (our defects) does not die.

- **Although I have studied in esoteric schools many years and have abstained in sex being married, do you believe that there is no salvation for me?**

A. What I believe is that you are going very badly: you are married and have rejected the "Comforter" of which Jesus the Christ spoke; I refer to the Holy Spirit; it is clear that the Holy Spirit is in sex; knowing how to handle it, one arrives at Illumination, but you hate it and do not even fulfill your sexual duties with your husband. Do you still believe that you are going well? You will have received information of occultist or pseudo-occultist type, but you have realized nothing; the sinful I is very alive in you, recognize it; repent, study our books, and practice.

- **I do works of every kind; I arrange others' husbands; I make people come by force, and so on, and I am very well off economically since I earn much money.**
- **What could you tell me about this?**

A. Misery in this case shall come to you a little later; meanwhile content yourself with the moral sufferings you have,

which are by no means very pleasant; remember that you have a son ill with epilepsy; this class of patients are really possessed by the demon. Do you not understand it? Do you not want to understand it? The fate that awaits you shall be the abyss and the second death.

Do you believe perhaps that, with the devil placed within, in the very kingdom of the heart, the truth can be told?

Chapter Thirteen: PRACTICAL MAGIC

- **Because it was my sister's birthday, I came to her house, which I had not visited for quite some time because she visits me every 8 days. I found her quite ill without knowing exactly what she had; she explained to me that for a long time only at night she felt that way and could not sleep due to lack of breathing; that when she wanted to read a certain esoteric book that had been lent to her, she became so ill that she could not read it, only by saying the conjuration of the 7 that I had given her and calling upon you. Seeing her so ill, it came from my heart to take two eggs and cleanse her with them, saying the conjuration**

of the Seven of the Sage Solomon that you had taught us. After a few minutes she felt well and could breathe perfectly.

- **I would like you to tell me whether I did well, and what was the cause of that illness?**

A. There is no doubt that the tenebrous ones are wont to attack persons who seek the Path of Light; it is clear that in the invisible world live the powers of darkness; they watch, and when they see that a soul tries to escape from their claws, then they make efforts to divert them, to drive them away from the Luminous Path.

You did very well curing your sister; there is no doubt that the egg used in the form in which you did it had a certain marvelous magical power; it permits the elimination of certain larvae and fluids of malign type that tend to accumulate in the atmosphere of persons, occasioning various ailments.

It is necessary that the persons who read these lines know that conjuration of the Seven of the Sage Solomon, which was the one you used to drive away the tenebrous ones who were attacking your sister. The conjuration is thus:

Conjuration of the Seven

IN THE NAME OF MICHAEL, MAY JEHOVAH COMMAND THEE AND DRIVE THEE FAR FROM HERE, CHAVAJOTH! IN THE NAME OF GABRIEL, MAY ADONAI COMMAND THEE AND DRIVE THEE FAR FROM HERE, BAE! IN THE NAME OF RAPHAEL, DISAPPEAR BEFORE ELIAL, SAMGABIEL! BY SAMAEL ZEBATH AND IN THE NAME OF ELOHIM GIBOR, DEPART, ANDRAMELEK! BY ZACHARIEL ET SACHEL MELECK, OBEY BEFORE ELVAH, SANAGABRIL! IN THE DIVINE AND HUMAN NAME OF SCHADDAI, AND BY THE SIGN OF THE PENTAGRAM WHICH I HOLD IN MY RIGHT HAND, IN THE NAME OF THE ANGEL ANAEL, BY THE POWER OF ADAM AND EVE WHO ARE JOT-CHAVAH, WITHDRAW, LILITH! LEAVE US IN PEACE, NAHEMAH! BY THE HOLY ELOHIM AND IN THE NAME OF THE GENII CASHIEL, SEHALTIEL, APHIEL, AND ZARAHIEL, AT THE COMMAND OF ORIFIEL; WITHDRAW, MOLOCH! WE WILL NOT GIVE THEE OUR CHILDREN THAT THOU MAYEST DEVOUR THEM. AMEN, AMEN, AMEN.

One must learn this conjuration by heart and use it at the moment when it is needed; you knew how to use it at the precise instant.

- **The next day I returned to her house with another Gnostic brother, because I saw her**

very gloomy, and together we burned sulfur, incense, and myrrh throughout the house; we placed the esoteric Pentagram that you had magnetized for me, and we did chains, calling all the Masters of the White Brotherhood for them to help.

- **Do you think it was right?**

A. The incenses are very useful to cleanse the atmosphere of houses. Sulfur, for example, disintegrates larvae; the other incenses one must know how to use. You should have burned the sulfur for about 9 consecutive days to purify the atmosphere of that house, cleansing it of astral larvae, and afterward continued with the other incenses, because incense and myrrh are very useful, but they should not be mixed with sulfur; they are incompatible.

Count Cagliostro invoked the four saints or four Angels who, situated in the four cardinal points of the earth, govern all the destiny of human beings.

There is no doubt that Count Cagliostro also used incenses for this; he offered laurel to the Genius of light who lives in the East, Myrtle to the Angel of the West, incense to the King of the North, Myrrh to the King of the South. In a case of grave necessity, one can invoke these four saints, offering them their

respective incenses to each one, and asking him with all the heart for the longed-for help.

Chapter Fourteen: OCCULT MEDICINE

- **What do you tell me, master, about cures at a distance?**

A. Letters constantly come to me from different places of the world requesting such cures. We limit ourselves to Spiritual Medicine; we indicate the precise hour in which they can concentrate on us, that is, think of us, invoke us.

It is clear that we assist the sick spiritually, and sometimes we even make ourselves visible before them.

Commonly, we instruct them to light three fires at a determined convenient hour; we advise them to place a glass of water before those three fires or flames; we suggest to them that, after a half hour of concentration on us, they drink the water.

It is evident that in that water we deposit certain substances that, on being taken to the interior of the organism, are wont to perform marvelous cures.

In the work of curing, several Masters cooperate such as Paracelsus, Hilarion, Saint Raphael, and some others. We do not always indicate specific concentration on SAMAEL. "I

have much work"; we also point them to any of the other Masters for the same purpose.

The important thing is that the patients have faith because this works miracles; the Christ has already said it: "Have faith as a grain of mustard seed, and you shall move mountains." Faith is a marvelous solar power with which many prodigies can be performed. Our system of spiritual cure does not conflict with the doctors; each one can have faith in our methods and consult in the physical world his physician.

- **Can any illness be cured by means of these methods?**

A. It is clear that the Masters of medicine heal the vital body by medicating it, and the result later is the cure of the physical organism; however, there are very grave Karmic illnesses, result of evil actions committed in previous lives; when the chastisement is very severe, the cure becomes impossible; nevertheless, the Masters of Medicine assist and try to save the patient.

- **Can one come to be healed without need of medical attention?**

A. When the person does not owe very grave karma, the Masters of Medicine can cure the patient, although he does not consult any doctor.

- **Are all illnesses Karmic?**

A. One must not exaggerate things, distinguished miss; not all illnesses tend to be Karmic; for this reason many patients heal rapidly with our psychic or spiritual procedures.

However, it is fitting to know that in these times many unknown illnesses are appearing, frightful result of human perversity; such illnesses tend to be mortal.

- **Can you tell me whether the illness of the evil eye exists?**

A. I have to tell you that in the cities thousands of children die as a consequence of the evil eye. It happens that in the "super-civilized" countries people do not believe in such illness, and therefore the mortality increases in general form.

Any person with unconscious hypnotic force, on looking at a child, involuntarily wounds his vital body, and the result is not long in coming; soon the creature appears with great dark circles under the eyes, vomiting, fever, diarrhea, and so on, and the physicians commonly diagnose "Intestinal infection"; they prescribe many antibiotics, spoonfuls, and so on, but the creatures, instead of improving, sicken and die.

- **What can be done to cure these cases?**

A. The best is to make strong magnetic passes from below upward over the face and eyelids of the child, with the firm purpose of eliminating the tenebrous vital fluids. It is fitting to light a fire, candle, or votive light, and to read to the children the Conjunction of the Seven of the Sage Solomon, such as is written in this elemental primer of introduction to Gnosis (see CH. 14); one must also bless with the sign of the cross the forehead, the chest, over the head, and on the back of the sick child, while the four gospels are read to him.

- **To read the four gospels is very long; could not something be abbreviated?**

A. Yes, the beatitudes can be read with true faith, so that the curative force may be sufficiently strong to dislodge the evil fluids accumulated in the organism of the patient, so that he may be healed.

- **Do illnesses from sorcery exist?**

A. The world is full of that, distinguished miss; I could cite innumerable cases, but they would not fit within the frame of this book that we are ending. Above all, I must tell you that the first thing needed is the exact diagnosis; only thus is it possible to cure.

Unfortunately, very rare are the healers who really know how to diagnose an illness occasioned by sorcery. I am going to cite

a very special case related by the Sage Waldemar; it goes in quotation marks because I do not like to adorn myself with feathers belonging to others, but since it is really sensational, it is good for our readers to know it.

"One of the most interesting cases of vampiric jealousy was experienced by the French occultist investigator Eliphas Levi (Abbot Constant)."

"During his stay in London, Levi struck up a friendship with a young duke, in whose house he was invited almost every day. Not long before, the duke had married a young and extraordinarily beautiful French princess, and certainly against the wish of his Protestant family, since the young woman was a practicing Catholic."

"The duke, as Levi could verify, had led for long years a somewhat frivolous, not to say libertine, life, having for a long time as mistress a young Italian, a ballet dancer, until at last he left her, since in reality he loved entirely only his wife."

"One afternoon the duchess fell ill, and had to take to her bed; the doctors diagnosed an early pregnancy, but afterward it was shown that the weakness she suffered must have had another cause as its origin. And although the duke called the most famous doctors of London for consultation, they found them-

selves before an enigma. The most diverse remedies were employed, but without any success."

"The duke's palace was also frequented by an elderly French abbot, who already knew the princess from Paris, and who found special pleasure in conversing with Eliphaz Levi about metaphysical problems, in which he too was interested for decades, and not only theoretically. One night they both remained alone in the salon, for the worried duke had gone to the side of his ill wife. It was a cold and humid night; outside drifted the celebrated London fog, which dimmed the light of the lanterns. Suddenly, the abbot took Levi by the hand and said in a quiet voice: 'Listen, dear friend, I would like to speak of something with you. Can I be sure of your entire discretion?' Levi responded affirmatively, and the abbot continued: 'I have every reason to suppose that the duchess's illness is not natural. I have known Mildred since she was a child, and she was always the healthiest girl you could imagine. But now she languishes and weakens day by day; it seems as if she were mysteriously bleeding to death...'"

"Do you believe that she is under the influence of some dark power? Is some sortilege at play?' — Levi asked."

"I can well trust my inner voice, and therefore I would almost dare to say that in that illness there is something that does not go as it should. Will you help me to break the spell?"

"With much pleasure."

"Well, in such case we must not lose time. I would be grateful if half an hour before midnight you came to my home for a conjuration together. I shall try to interpellate the tenebrous power. Perhaps a response from the beyond may come to us..."

"After this conversation, Eliphas Levi took a hired carriage and went to his home, where he had to wash, shave, and change clothes from head to foot, for the spirits of the middle zone, which were what the abbot was thinking of invoking, demanded of their conjurers the most scrupulous cleanliness. The suit too had to be in accord with their nature; they could not bear any animal fabric, so wool suits, as well as leather shoes, were ruled out."

"Since the abbot's house was found to the Northeast, in Hampstead Heath, and Eliphas lived in Russell Square, that is, the distance between both places was considerable, Eliphas had to do his thorough washing with some haste if he wished to be at the agreed hour with the abbot. About forty minutes before midnight he arrived at Hampstead Heath. The abbot in person, all in white, opened the door for him and led him by an elevated stairway to a room located at one end of the corridor of the first floor. Here, Eliphas's eyes had first to grow ac-

customed to the darkness: little blue and trembling flames gave off an incense smelling of amber and musk."

"In the uncertain light, Eliphas observed a great circular table that was in the center of the room, and planted upon it, the inverted crucifix, symbol of the Phallus. Beside the table stood a thin little man. 'It is my servant,' the abbot whispered. 'You already know that the figure of three is indispensable for these conjurations. Begin with the first invocation.' This invocation by the abbot was more than a courtesy, for the powers of the middle zone could become angry and avenge themselves upon the master of the house, even bringing him to death, in case he permitted the harmony of his sphere to be lowered by an incompetent intruder."

"To yield, then, the invocation thus to a friend was a sign that he considered Eliphas as a master of the first category in magic. And such supposition was in truth justified. If anyone could execute successfully, with clear brow and without fear, pure heart and a will fortified by numerous tests, the millennial ceremonies of sacred magic, it was this man, who in the kingdom of the spirits exercised as much dominion as in that of his incarnate creatures and adepts."

"Between the veil of smoke, Eliphas extended his hand instinctively to the left; there should be found the receptacle with holy water that should have been drawn, on a night of full

moon, from a cistern and watching, praying over it for twenty-one nights. Now he made an aspersion to the four corners of the room; the Abbot acted as acolyte and waved the censer. In the smoke strange figures began to forge themselves, and at the same time, it seemed to them as if an icy cold sprang up from the ground and reached them up to the tips of their hair, hindering their breathing."

"Eliphas Levi now uttered the words of invocation with more force. Suddenly the walls of the room seemed to recede, and as if an abyss were opening before them, threatening to swallow them, infinite and astral: flashes of dazzling luminosity shone, and they covered their eyes so as not to offend, by an indiscreet gaze, the invoked spirit. With a strong voice Levi asked the cause of the illness of the duchess Mildred. He received no response. The vapors of the smoke thickened to such a degree that they threatened to deprive the senses. Hurrying to the window, Eliphas suddenly heard a voice, which, although strong and resonant, seemed to come from the very depth of himself and fill all the space of his soul. What the voice cried out to him was so frightful that his legs refused to move, and he remained as petrified in the very place he stood."

"The Abbot was now the one who hurried to his side beside the window, but his trembling hands, without strength, could not

open the latch. The servant, who had assisted passively at the invocation, lay fainted on the floor."

"Eliphas finally came out of his stupor and broke the glass with the crucifix, absorbing with relish, together with the abbot, the fresh air of the night, especially that which bathed, so to speak, his feverish head in the humid fog. Through all his nerves ran the frightful accusation that the mysterious spirit had hurled with unequivocal clarity against him. When at last he recovered somewhat, he returned to the room. The smoke had dissolved meanwhile, and the lamp continued to burn tenuously. The Abbot, very pale, contemplated Eliphas with dilated eyes, and stammered: 'Are you really guilty, my friend? I cannot believe it!'"

"So you have heard the response of the spirit?"

"The Abbot let his head drop, as if overwhelmed, in a gesture of assent: '...Yes...' he murmured barely perceptibly!..."

"I swear to you,' Levi declared with vehemence, 'that I have taken the symbol with pure hands, that in my life I have never committed a crime! I swear to you that I am not stained with blood!'"

On saying these words, he approached the lamp, so that its glow fell fully upon him. Frightened, the Abbot now pointed his finger to the jaw and shirt-front of Eliphas's shirt. "There..."

look at yourself in the mirror..." he said, taking his friend by the hand and leading him before a great wall mirror that hung in a contiguous room. And there Eliphas verified a scratch on his chin, with some little drops of dry blood; also on his shirt appeared other little drops. He must have cut himself shaving so hastily... Thus, the response of the spirit was perfectly explained: "I do not speak with one stained with blood."

Levi felt as if his heart became lighter by many arrobas; the Abbot seemed, nevertheless, more overwhelmed and had let himself drop upon a sofa; his shoulders contracted convulsively, and he hid his face between his hands. Levi tried to calm the elderly man, but the latter pushed him away, saying: "It is about poor Mildred; every hour her life is consumed. If it were not so, we could invoke the spirit again in three times twenty-one days, with the due offerings and prayers..., but it is too much time, for in the interim Mildred shall die."

"Levi did not know what to respond, and a dense silence hung over them, which the Abbot cut by rising and walking with somewhat uncertain steps from one side to the other of the room: 'Cost what it may, I must obtain a response... at any price! Promise me, my friend, that you will not abandon me!'"

"A vaporous determination was read in the elderly man's gaze; to calm him, Eliphas responded:"

"I gave you my word to place myself at your disposal as a magician. And since the objective has not been achieved yet, I keep the word given."

"Then, stay here; within twelve hours we shall perform another conjuration; I shall invoke the spirits of the low zone..."

"Eliphas startled; had the old man gone mad? You... What? he said. You?... A son of the Church wants to enter into contact with infernal spirits? No, that is not even in the intention of the devout duchess! Renounce it, do not risk your soul!"

(It is ostensible that to invoke demons is black magic. It is patent that black magic brings hunger, nakedness, illnesses, and physical and moral calamities.)

"There was such glacial decision in the Abbot's words and gestures that Eliphas felt that all reply would be vain. And against his will, although out of loyalty to the word given, he accepted his friend's request."

"He remained as a guest in the house, and after the extraordinarily tense and exhausting previous conjuration, he slept so heavily and profoundly that he awoke late in the morning."

"The day passed in the due purifications and prayers. By night, Eliphas received the suit appropriate for the service of the Devil, and the requisites. As the Abbot had already previously

declared that, although he would assist him as acolyte, he would not take active part in the invocation; he too dressed himself with the prescribed robe."

(What happened afterward, is something that frankly in no way do I wish to transcribe, because there is responsibility in the word; it is preferable in this case to be silent. "Silence is the eloquence of wisdom.")

(It is patent that, if one transcribes tenebrous paragraphs, one becomes an accomplice in the offense; that is as much as teaching the people black magic.)

(Fortunately, the invokers of the present account did not manage to make visible and tangible the invoked demons.)

(The only thing they achieved was that there sprang from the wall a salamander or small innocent creature of fire.)

"The Abbot, gathering all his strength, asked about the ailment of the duchess."

"Batrachians!" said the Salamander with infantile voice, and at the same instant disappeared.

"Eliphas saw then how the Abbot tottered and collapsed on the floor."

"Eliphas took his lean body in his arms and bore him to the bedroom, where, undressing the elderly man, he put him in bed, going then to look for the servant to bring some restorative. On returning, he met with the fact that the Abbot had completely come to, but his aspect was that of a dejected man who seemed to have aged many years."

(It is obvious that the Abbot was making superhuman effort to save the duchess.)

"All useless!" said with feeble voice the poor Mildred shall have to die... "My soul... oh my soul!..." What does batrachians mean?

"I only know," answered Eliphas, "that it is a Greek word that means frog."

"The servant was not long in coming with wine and biscuit, but the Abbot rejected all food; Eliphas took some and tried to wrench his friend from his desperate lethargy, but it was useless that he sought to revive him. And with oppressed heart he went to his home."

"The next day he went to inquire how the Abbot and the duchess were."

"Mildred was getting worse and worse. The attending physician took her death for granted."

"The Abbot too was in grave state; he refused all food, did not at first respond to his friend's questions, and afterward declared that he was thinking of putting an end to his days by starvation. Deeply saddened, Levi took his leave, much preoccupied by the tragic consequences of the sinful conjuration."

During the following two afternoons, he submerged himself again in his accustomed studies, and while he was reading the Enchiridion of Leo III, he paused at a point in which, by means of the key of Trithemius, was deciphered from the kabbalistic esoteric writing the following: "An esteemed malefic enchantment is that of the frog." (We abstain from delivering the secret formula of the toad so as not to give arms to the perverse criminals of black magic.)

"Like a flash of lightning it crossed Eliphaz's mind, and without even closing the book, he put on his overcoat and hurled himself through the streets of London, which were sinking into the evening twilight. At last he found a carriage, and it seemed to him unbearably long the time it took to arrive at the duke's palace. Tearful faces received him there: 'the duchess is in agony; the last sacraments are being administered to her...,' they informed him."

"I can save her," cried Eliphaz; and pushing aside the astonished servants he hurried to Mildred's room, where he found the duke. With panting breath, Eliphaz supplicated him: "You

know me well enough to know that I am of your trust. Believe me, then, that not all hope is yet lost. While the duchess lives, there is no reason to despair. But I beg you to leave me alone with her, and for the love of God, do not ask me anything..., have confidence in me." Although astonished and confused to the extreme, the duke agreed to Eliphas's wish, asking those present in the room — a physician, a priest, and a maid of the patient — to leave it. Once alone, Levi closed the door behind him and approached the Princess's bed. "I already supposed it," he murmured on seeing Mildred submerged in a kind of catalepsy with eyes rolled back. Her lips were purple, and she breathed with a soft rattle.

"Immediately Levi set to work and began to lift the floorboards of the threshold, but the wood resisted his trembling fingers. He drew his pocketknife, whose blade broke in his frenetic attempt. Finally, and with desperate force, he managed to lift the plank. His fingers were bleeding, but his effort had been in vain... There was nothing hidden there! He then lifted the rugs... Neither! He returned to look at the duchess, who breathed with difficulty, and noticed that her left hand hung singularly contracted to one side. "The bed," thought Levi. And in the certainty of seeking now in the proper place, he raised the patient from her bed and deposited her as softly as he could upon an ottoman that was against the wall. He then dedicated himself, with growing excitement, to undoing blankets

and pillows... but nothing... nothing again. He took out the mattress and undid it; he probed, palpated, rummaged its horsehair... and... his fingers struck against a soft, spongy object; he seized it, took it out... and indeed, that was what he was seeking... he hurried out of the room, asked the duke after a brief explanation to put a carriage at his disposal, and transported himself in it with the greatest rapidity to his home; arriving at which he set to work again, burning, in the flames of pitch and sulfur, the infernal beast, following to the letter the prescription of the Enchiridion. He opened the window of his room wide so that the bad smell might disappear, and overwhelmed by an enormous fatigue, threw himself dressed as he was upon his bed, plunging instantly into profound sleep."

"The next day he was received as a savior at the duke's palace. In an amazing manner, and absolutely incomprehensible for the physicians, the state of health of the young duchess had improved to such a point that one could now speak of a frank overcoming of the crisis."

"The very same day, October 28, 1865, London was struck by the sensational news that the Ballet Diva Maria Bertin had died suddenly without any illness; but this news was not the only one; A few hours later was also taken by death a close relative of the duke, an old spinster, who had been a passionate

enemy of Mildred and who in vain had tried to prevent the marriage of the Duke to the Catholic Princess."

When the person does not owe very grave karma, the Masters of Medicine can cure the patient, although he does not consult any doctor. - Are all illnesses Karmic?

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