



MY

**SPIRITUAL
EXPERIENCES**

Vicente Beltrán Anglada

Traslated from Spanish by Lorenzo Bermejo Thomas



To Anna Lluçà i Montaner

Come here, higher than the peaks
that crown the everlasting snows
higher than the bird can reach,
above the sun and the stars...

Vicente Beltrán Anglada

TABLE OF CONTENTS

PREFACE	3
INTRODUCTION	7
PART ONE: Psychic experiences at different levels	9
PART TWO: Devic Experiences of Ordinary Order, Devic Experiences of a Higher Order	42
PART THREE: Spiritual Experiences of a Transcendent Character	62
EPILOGUE	89

PREFACE

With this book, which I submit for your consideration under the title of "My Spiritual Experiences," I do not intend anything other than to introduce the reader, whatever his degree of spiritual integration, to the study of the life that expresses itself in other dimensions of space and which are not usually registered by our physical senses or mechanisms of external perception. This is an account of a series of events and happenings of a psychic and spiritual nature in which I was involved in the course of my karmic existence and which, because of their special characteristics and the manner in which they occurred, may be of use to many spiritual aspirants wanting to enter into the occult life of their own being. In anticipation of this possibility, my stories will not be a mere description of facts or historical events, but will attempt to find a logical explanation for each of them, and to examine as simply and profoundly as possible the incredible number of psychological and psychic factors that intervene in the realisation of certain events or experiences in our lives, bringing about profound changes and positive transformations. For a better clarification of the meaning of such narratives I will classify them according to the following motivations:

- a. Psychic experiences at different levels
- b. Devic, or angelic, experiences of ordinary order
- c. Devic experiences of a higher order
- d. Spiritual experiences of a transcendent nature

a. **Psychic experiences** mostly affect our emotional field and refer to all those events and circumstances perceptible and contactable on the astral plane, which - as you surely know - is made up of matter grouped in order of density into seven substrata or levels. The highest level contains emotional substance of such extreme subtlety that it completely escapes normal, ordinary human perception. It is that high zone of emotional integrity which produces - if I may put it this way - the purest and most sublime feelings of harmony and beauty available to evolved humanity or to people of high spiritual sensitivity.

Within the psychic order we also have zones of very low astral vibration where sensitivity is very poorly developed and where psychic forms of very dense objectivity and very repulsive presence can be seen. Now, examining the astral plane in terms of the classical concept of forms capable of being perceived by the clairvoyant observer, we see it as consisting of seven distinct worlds, each with its own inhabitants: devas, elementals and disembodied human beings, their own unmistakable landscapes, some shadowy and others brightly lit, but all of which constitute characteristic, typically representative regions, which the trained observer usually classifies in the same way as we do geographically in examining the various regions of the Earth. Although to the superficial observer it may appear as an ingenious utopia, I must also refer - in accordance with the hermetic principle of analogy - to certain expressive conditions of these levels, such as the buildings, very similar to those of our cities and towns, with their trees and gardens and their urban nuclei where disembodied human beings and all those devic or angelic hosts mysteriously linked

with the work of construction of the buildings, landscapes, forests and gardens modelled on the consciousness of the human beings transiently, living in those astral dimensions, meet by vibrational affinity. To extend this analogy still further, I must also refer to certain types of pranic food ingested by the beings who inhabit those levels, as well as to the kind of air or atmosphere that is breathed there, the games and amusements of children and the concerns of adults who live, move and have their *raison d'être* within the karma that regulates each of those zones of astral activity.¹ These zones, with all their contents, are in a sense a projection of what can be perceived through etheric clairvoyance on the seven sub-planes or levels corresponding to the physical plane.

Many of our seemingly enigmatic dreams come from and are recorded on one or other of the seven astral sub-planes, and the quality of these dreams will surely account for the level at which they took place, sometimes containing teachings that were surely never properly tapped. The encounter with deceased people, our conversations with them, our contact with other beings - probably non-human beings - and the recording in our memory of places and buildings that we later usually perceive, during the normal and natural process of vigilic consciousness, are an indication of our personal and experiential relationship with these astral zones of cosmic space, and proof that on these levels there are true projections of everything that exists and happens on the physical plane, the well-known hermetic statement, the basis of the analogy, "as above so below, so below so above," being absolutely valid here.

b. **Devic experiences of ordinary order.** We can include under the designation of devic experiences all those which refer to more or less conscious contacts with angels or devas on certain defined levels: etheric, physical, astral and mental, such contacts constituting hierarchical attempts to unify the two streams of life, human and devic, which constitute the nerve of planetary evolution. Frequently, and without most of the time being aware of it, human beings make contact with the devas most in tune with their psychological nature and their degree of spiritual development. The devic entities closest to the evolutionary life of humanity are the following:

- a. Elemental Devas constituting the etheric aspect of all forms and indissolubly linked with the natural elements in the life of Nature, i.e., earth, water, fire, air and ether, and esoterically defined as gnomes, undines, salamanders, sylphs, etc.
- b. Devas who build the social environments of humanity and who are often the eternal communicators of the astrological qualities of the stars that govern the psychological behaviour of human beings.
- c. Familiar Devas of varying degrees of evolution, esoterically called "Guardian Angels." Each such Angel is mysteriously linked with the life of a human being, being closely linked and interpenetrated with the etheric aura of the human

¹ It is of course the souls of disembodied beings, under bodies of different ages, who are peacefully awaiting the cyclic moment of a new incarnation.

being, according to his degree of evolution and the particular nature of his karma.

Some of these experiences are so simple and natural that we are not usually aware of them.

The activity of the devas extends from the so-called natural phenomena, such as the formation of clouds, wind, rain, lightning, thunder and lightning, as well as the blossoming of trees, the giving of fruits, etc., to the highest expressions of human thought and feeling. The day when humanity can consciously register angelic activity in the life of Nature, it will open its mind and heart to the great currents of universal Life which must lead to liberation.

The devic activities of ordinary order in the life of humanity and in the life of the sub-human, mineral, plant and animal Kingdoms, are carried on at the etheric levels. The other levels, astral and mental, are more subtle than those commonly recorded by humanity and are areas of consciousness still shrouded in mystery. However, more and more human beings are able to establish contact with devas of great spiritual evolution who inhabit those regions of space.

c. **Devic experiences of a higher order.** They are normally performed on the higher sub-planes of the astral and mental planes. However, for highly evolved and spiritually integrated humanity, there are higher levels of angelic expression on certain sub-planes of the occultly called buddhic plane. A simple example: the natural state of Samadhi is experienced by the true Yogi, or perfect Initiate, on the fourth sub-plane of the buddhic plane. These are the spiritual type of devic hierarchies that are often contacted by highly evolved human beings, spiritual disciples and initiates:

- a. The Solar Angels, esoterically called Agnisvattas, constitute a higher hierarchy in the occult life of our planet.
- b. The Angels of Revelation
- c. The Angels of Mystical Contact
- d. The Angels of Destiny, related to the planetary work of the Lords of Karma

During the course of these "Esoteric Narratives" we shall have occasion to consider some of the expressive peculiarities - more akin to the spiritual evolution of man - which adorn the lives of these splendid higher Devas.

d. **Spiritual experiences of a transcendent nature.** They have to do very concretely and definitely with the spiritual life of the human being, from the time he enters an Ashram of the Hierarchy until the establishment of conscious and permanent contact with the higher Self or solar Angel of his life, and the prolongation of this contact until he reaches the stage defined as "disciple in the Heart of the Master," the precise condition for the attainment of Initiation. Such are the necessary stages, esoterically recorded:

- a. That of the disciple in probation, which opens a cycle of karmic precipitation
- b. That of the accepted disciple, of the one who struggles in the crises following the precipitation process
- c. That of the disciple in the Heart of the Master. It corresponds to the stage of those who are preparing for initiation and who are progressively overcoming all the crises in their lives
- d. That of the Initiate disciple, in the various initiations, who is to become the Light of the noble Purpose of the planetary Divinity

All these experiences of a transcendent spiritual order have an immediate impact on the evolution of the etheric chakras and the endocrine glands of the experiencer. They arise out of the general process of evolution of the Universe and are aimed at transforming the human being into an illumined soul, into that marvellous human hatching which we occultly define as "a Witness of the Light" and "a Servant of the Plan."

I hope that in the course of these Narratives, which are my own experiences and are therefore endorsed by my intimate spiritual responsibility, you will be able to find certain similarities with some of your own experiences at one or other of the levels described above, which perhaps you did not have the opportunity to give a proper technical explanation at the time they occurred. If so, I will feel satisfied that I have been able to help you in the sense of a correct interpretation. The spiritual world - in which we all move indiscriminately - is one of active participation in a common destiny. Mutual aid is the law that regulates the balance of that world and we all, whatever the moral and intellectual development of our lives, share intimately in its benefits. I am the first to humbly acknowledge how much I have been spiritually helped during the course of my existence. I must therefore repeat what I have already said in the Preface to my other books, and which is that I have never thought of my esoteric work as the work of a single individual, but have always recognised it as a group work in which a multiplicity of people, events and circumstances intervened to make its externalisation possible.

My heartfelt prayer goes out to all my friends - at all levels - who through their own lives and experiences helped me to discover the Truth that burns in the existence of every living creature and in the becoming of the most seemingly insignificant temporal event, so that I might hear the supreme Song of Life within the Heart.

Vicente Beltrán Anglada

In BEGAS, Barcelona, under the Sign of LEO of 1981

INTRODUCTION

To introduce the themes corresponding to these Esoteric Narratives into the minds of readers will not, I believe, be a difficult task, given the enormous expectation that cause in all ages those stories that are shrouded in mystery or in those indefinable yet warm secrets, about which physical Science does not usually pronounce itself openly or in a clear and definite manner.

And yet the work of the true esoteric researcher must be rigorously scientific, even if his work is done in the subjective worlds. Human science rigorously, totally and absolutely accepts that space is multidimensional. The next step of science will undoubtedly be to investigate what is there and what happens in these more subtle dimensions of the Universe that cannot be conditioned by any scientific device, however qualified or sophisticated. In this regard, there are modern scientific observations that work in this direction and pave the way for such future research. For example, the etheric aura of the human being was only a mere and very remote assumption in the past. The scientific discovery of the magnetic fields or law of polarity acting in and through all bodies in Nature was a breakthrough in the great coordinates leading to the fourth dimension, which demonstrated the truth of those primitive assumptions. However, the objective verification of it took place only some forty years ago when the KIRLIAN spouses, scientists from the Soviet Union, discovered a system of perception of the human etheric vehicle², as well as that which surrounds or envelops the dense material expression of all physical bodies in the life of Nature.

And yet, many centuries before the KIRLIAN spouses objectively demonstrated the vibratory field of bodies, esoteric researchers, using more direct, rapid and effective means, had already discovered truly wonderful and surprising aspects and dimensions of space. They thus verified that universal space consisted of seven dimensions or levels, and that on each of these levels there were psychological lives, states of consciousness and forms quite different from those we are used to seeing in the physical world. The science that studies such dimensions with all that lives, moves and has being in its all-embracing bosom is generally called Esotericism. Hence, I call "Esoteric Narratives" all the experiences that I relate in this book, because they have been realised on occult levels or in other dimensions of space higher than the physical. Therefore, in analysing them, it must be borne in mind that at such levels or dimensions the speed required of the observer's perceptions is greater than that of light, which as you know, propagates at three hundred thousand kilometres per second, and for this reason, even if the concrete mind of the person making them is very correctly adjusted to the facts, there will always remain for the readers a certain gap, sometimes very difficult to bridge, between the meaning of the narration as anecdote or the fact itself as a story... It is similar to the distinction between the experience of a person who is eating and one who is observing how he or

² Called "Kirlian effects," through a special focusing camera that allows photographing the etheric radiations of the bodies.

she eats. The latter will undoubtedly accept the fact that the other is eating, but only the latter will know the value of the breath because, for her eating is a direct experience and for the one she is observing only an indirect experience.

I believe, however, that the experiences related in this book contain a great deal of objectivity and reality for the sincere spiritual aspirant, who will undoubtedly accept the facts - as esoterically prescribed - with an open and investigative spirit, and will later decide intuitively the real, historical and mystical value of such accounts.

Such is the spirit in which these esoteric narratives came to light in the mystical depths of my memories. May they be for you an invaluable source of virtuality and inspiration is my heartfelt wish.

Vicente Beltrán Anglada

PART ONE: Psychic experiences at different levels

Esoteric stories related to psychic or paranormal experiences attract people's attention very powerfully, due to the fact that we are all - almost without distinction - still very emotional, and astral themes give us a stronger sense of reality. The experiences I am about to relate to you in this regard have taken place during different phases of my life, and from a certain angle constitute substantial aspects of the process my soul was undergoing as I followed the mystical path of spiritual integration. As time passed and I was able to recapitulate the events of my life since I began to tread the long and toilsome Path of existence from the simple level of a spiritual aspirant, full of karmic compromises, to the immaculate Heart of the Master, I realized the true scope of my psychic experiences and how they had helped me - each within its own particular characteristic - to move progressively through mental zones of great and profound significance. The help I received from these psychic experiences was really effective, mostly because I never became attached to them, and because I never felt compelled to try to repeat or reproduce them, interesting as they were. It is perhaps due to this intimate peculiarity of my consciousness that I could easily rid myself of the innumerable and varied mirages that constitute the Maya of the astral plane. Thus, considering the astral events with this introspective and impersonal vision, I am now aware of how instructive and effective those experiences proved to be, for they made me aware of certain aspects of the occult world which would later serve as the necessary support to introduce me to the wonderful world of the Angels and subsequently to establish conscious and uninterrupted contact with the consciousness of my Master. So let us look at some of these psychic experiences.

The Awakening of the Centres

I had never bothered to develop my chakras or etheric centres. To me the esoteric rule that Christ pointed out to us with gentle yet profound warning was always clear: "Seek first the Kingdom of God, the rest will be given to you as well." The disciple's effort is never limited to the world of effects, of that which is given to us by addition, but rises to the world of causes, seeking to understand the divine purpose that lies in every unseen corner of planetary life. The ever forward-looking view constantly tries to grasp the innermost meanings of the Kingdom of God. Thus, the karmic purpose of life is thus being realised.

There is, however, a providence which helps those who preferentially seek the Kingdom of God, and it is that which causes all that constitutes the world of Maya, and which requires the fulfilment of karmic action or of that which is "given to us by addition," to manifest and develop without any apparent effort of the will. This is what happened with me with regard to the development of my etheric centres.

Shortly after the end of the Spanish civil war in which I was unfortunately forced to take part, a process of psychic activity began in me which had to do precisely with the unfolding of my etheric centres more directly related to the living force of my ardent spiritual purpose. Thus, for a few months, while I was out of the body, I saw how luminous entities "operated" on my etheric vehicle and introduced into my chakras a vibrant,

dynamic energy of very powerful radiance which accelerated the movement of these centres and made them radiant and splendid. I was fully aware that I was out of the body in that it was possible for me to observe how those luminous entities were operating, and I was very conscious that I was returning to my body once they had completed their work of specific preparation upon my etheric vehicle. I cannot say exactly how long this etheric manipulation of my chakras lasted each night. I can only say that I was fully aware that this work of cellular and etheric integration was beginning when "I felt myself thrown out of the physical body," but instead of projecting myself astrally as on other occasions - and precisely for a particular reason which the Master made clear to me in due course - I remained close to the body, observing very attentively the manipulations of my generous deva friends, who even then, and without my knowing exactly what a Deva was, were acting on me, filling the vehicles of my consciousness with the subtle magic of their marvellous world, preparing me for that moment when I should become fully conscious of the angelic power in the life of man and of the whole of Nature.

Discussing this specific and uniquely interesting phase of my life with my Master one day, he explained to me the particular nature of that process in these words: "Ordinarily the procedure of development of the etheric centres takes place slowly and gradually according to the rule of 'all things will come in due time.' However, under the cyclic impulse of astrological opportunity and in accordance with the latent capacities of any spiritual disciple, the initiatory norm of 'acceleration of the evolutionary process' is followed. In such a case, and provided the disciple shows himself intelligently pliable, the devic powers of Nature co-operate with him to advance more rapidly on the spiritual path. With regard to your case, I can tell you that there was indeed a devic attempt to participate in the development of your etheric centres, as well as an intervention of a thaumaturgical character to restore harmony in some of them, damaged as a result of undue developmental work in a previous life. Apart from these considerations, I must explain to you that the fact that you were out of the body contemplating the process of vitalisation of your etheric vehicle by those devic entities, was precisely because you were to become fully conscious of their work, bearing in mind that in a not too distant future you should work consciously with angelic Beings of various hosts and hierarchies, following a previously conceived and structured plan from the mystical centre of the Ashram."

The early or premature development of the chakras by the spiritual aspirant can sometimes have catastrophic results, hence the rules of "wise caution" must be duly understood and adhered to. I remember the case of an aspirant friend of mine, who passed very briefly through the Ashram, who was very fond of etheric manipulation of the chakras. He suffered what doctors diagnosed as "heart failure" in his youth, although they could never explain the cause of his early death. Physically he was of robust build and in very good health. But, the heart failure detected by the doctors was actually a fulminating projection of the Kundalini Fire bursting uncontrollably over the solar plexus and causing the breaking of the "silver cord," esoterically defined "Sutratma," which links the physical existence with the astral world. It was in fact "suicide" - and I beg you not to be frightened by this expression - for he had been repeatedly warned on the ashramic level where he was located of the danger of the inexpert manipulation of the creative Fire of Nature.

My First Astral Journey

My first and most powerful experience of astral self-awareness was when I was only thirteen years old. As with all experiences that affect the human soul for the first time, I have a warm and indelible memory of the one to which I am about to refer.

I thought I was dreaming. I was in a very lonely place and I saw in the distance a tall, impressive and imposing being, dressed entirely in white and wearing an oriental turban on his head, who was slowly approaching me... When he reached my side, he put one of his arms around my shoulder and spoke to me. I intuitively recognised his spiritual identity and was aware that he was deeply familiar to me. Suddenly he pulled out a little white ball from I don't know where, threw it in front of us and in an imperious voice said to me... go and get it! I felt myself powerfully thrown behind the ball and found myself then outside my body, in the centre of my room and looking perfectly at my sleeping body. I was terribly shocked and filled with fear, but suddenly I was again enveloped in the supreme calmness emanating from this extraordinary being, very well known intuitively but still hardly recognisable to my poorly developed mental mechanisms of perception. He hugged me kindly and smiling warmly, he said: "Today you are going to have your first astral journey in your present phase of existence." I then felt powerfully launched into the depths of the starry firmament as if a gigantic magnet was drawing me inexorably towards the unknown avenues of a limitless and shining space... Always holding on to my guide,³ I visited that night far away regions of the Earth, soaring through the ethers and feeling as if it were in my own physical consciousness the impetuous passage of the air as it crashed against my face.

Always accompanied by my illustrious guide, I made several other astral journeys, which brought me great insights into the life that expresses itself on such levels, and much experience of how to maintain astral stability outside the physical body, an experience which all sincere spiritual aspirants throughout the world will have to undertake in due course. Later on, and after certain practices learned in the Ashram - to which I was admitted while still very young - I was able to verify such journeys alone and unaccompanied, although I must confess quite honestly that I never made them in pursuit of the intimate satisfaction which is inherent in the movement of consciousness to a higher level, but I did and will always abide by the strict rules of the Ashram of pursuing at all times some fundamental goal of service.

The telling of these experiences of astral self-consciousness is evidently not intended to incite spiritual aspirants who may eventually read these narratives to make such shifts of consciousness to other, subtler levels, but rather to affirm the esoteric fact that "when the disciple is suitably prepared then the Master will arise in his life." That is to say, we must not focus too much attention on the chakras in an attempt to accelerate the process of their development, but we must first attend to the essential, that is, the very

³ Later I recognised him as Brother R... (Hindu initiate.)

difficult stage of preparation and integration of the vehicles of the Soul, the discerning mind, the emotional sensitivity and the dense physical body, with the assurance that if this is done, the higher Entity will arise on our path whose karmic mission is to assist us in the task of perfecting our consciousness and making it self-aware at all levels of its complex yet complete psychological life.

A Journey to the Future

In one such shift of consciousness I witnessed, almost thirty years in advance, my work as a member of the International Headquarters of the Arcane School in Geneva, Switzerland.

I saw the International Centre where it is located today, but which at that time had not yet been built. I also saw Lake Geneva, with its large fountain in the centre, and as a historical fact, perfectly recognisable, I remember sitting on one of the steps around the base where the statue of Jean Jacques Rousseau, the famous Genevan philosopher, author of "Emile" and "The Social Contract," works with an unmistakable hierarchical flavour, stands. This statue is on a small island in Lake Geneva and in my vision of the future I saw the city of Geneva completely covered in snow and men on the bridge leading to the Rousseau Island, who in order to facilitate the passage, were collecting the snow with large shovels and throwing it into the lake. I was extraordinarily struck by the illumination of the bridge by very powerful lanterns emitting a bluish light.

The dream or displacement of consciousness left me very impressed by the intensity of the experience, but the memory of it faded over time and I stopped paying attention to it. But then, many years later, when I was already working at the European Headquarters of the Arcane School, one very cold morning in November, on my way across the Bergues Bridge, from where the corridor leading to Rousseau Island starts, I had to stop because some men were clearing the snow accumulated on its surface with big shovels and were throwing it into the lake. I unconsciously looked up and gazed irresistibly at the blue fluorescent street lamps that illuminated it, and then, in a moment of shimmering reality, I became aware with deep emotion that the whole experience had taken place many years before, but was now being replayed in time to give a living and unprecedented testimony of survival. Yes, all the elements were present - just as I had seen in the shift of my consciousness so many years ago, almost as many as a generation; the snowy surface of the bridge, the men clearing the snow, the fluorescent street lamps, the statue of Jean Jacques Rousseau, the International Centre of Geneva, etc. I had, therefore, a foretaste of the future time, the clear, deep and unquestionable certainty that the future is only an unknown quantity for men who live clinging to the past, a quantity that can be correctly resolved by the human being, who by living very intensely and deeply the spiritual realities implicit in "the eternal now" of the Consciousness of God, can live simultaneously and with full awareness the past, the present and the future.

I believe that this experience deserves a more specific and detailed explanation, for I am convinced that many of you will have experienced at some time this extraordinary sensation of having previously experienced an event that the consciousness registers in the present, which will indicate that a part of you is already beginning to be fully aware of psychological levels within which, by their very subtlety, events "happen faster than on the physical plane" and which can therefore sometimes leave their mark within the consciousness and give this strange but frequent sensation of having previously lived such an experience.

It was in fact this very sapient sense of security in time - if I may say so - that accompanied the lives of the great prophets and seers of the past, able to read perfectly in the akashic or historical annals of the planet the events pertaining to the past, the present or the future of humanity. It all comes down, it seems, to the simplification of our complicated personal lives, to creating a luminous thread or Antakarana of Light which raises our consciousness, and to trying to be aware as we ascend of what is happening within and outside us, for as I have verified in the Ashram, only the raising of consciousness on the verticality of the Antahkarana of Light above the incidents of our temporal life can give us a perfect vision of Reality, a Reality which does not necessarily depend upon the extent of our esoteric knowledge, but upon our ability to evade the usual complications of consciousness, which bind us inexorably to the past and prevent us from perceiving the present with due and necessary clarity.

Psychic Experiences in Italy

We spent our summer holidays in Italy in 1976. In the course of these I had three curious psychic experiences. The first took place in the town of Ventamiglia, very close to the French and Principality of Monaco borders.

We had not been able to find accommodation in any of the local hotels, until late in the evening, almost at dawn, a man pointed us to one on the outskirts. I will not reveal the name of this hotel for obvious reasons. I must say, however, that it was a kind of Renaissance palace, with several floors and many terraces with balustrades and some statues. Despite the almost aristocratic distinction of this hotel, there was very little light and the lifts were very old-fashioned, probably the first ones ever built. I don't know why, but when I got there I felt a bit tired and depressed, although at the time I put it down to the long journey. However, as we entered the room we had been pointed out, I noticed a marked cold sensation along my spine, a very characteristic symptom of the presence of some psychic entity in the vicinity. I said nothing for the moment and as I was quite tired I decided to rest; anything else, I thought, would be identified in due course. Sleep, however, refused to visit me, and the visit I had was that of an unusual and somewhat bizarre psychic entity, which it seemed, spent its time in the hotel creating astral disturbances of all recognised types, such as noises, movements of curtains, oscillations of the pictures on the walls, the sensation of someone walking with shoes inside the rooms, and so on. I devoted myself for some time to observing the evolutions of that entity and finally, by a greater effort of attention, I managed to see it. The figure was dressed in

16th-century French chivalric costume, with a wig, feathered hat and a long blight. He was, so to speak, floating about the room, what right from the start, informed me that he was not a disembodied entity in search of light, as is usually said in spiritualistic jargon, but an elemental deva of great psychic power, who at some time in the past, had vitalised the astral shell of a deceased person of lower astral condition and kept it still dense and objective in the lower astral levels, to the extent that it was easy for him to perform through it various phenomena of a physical nature, very similar to those performed by certain mediums at spiritist meetings.

Sure that I was watching him, he began to swagger arrogantly in front of me and threaten me with his sword, at times with such realism that I even physically felt as if he was plunging a needle into my skin. Anyway, as I don't like to waste my time and thought I was going to perform a good spiritual service, I decided to confront this entity. I uttered some words of power and then formed within my consciousness the image of me coming out of the body and throwing a large stone at it. I then saw the astral form quickly disappear from the room. The activity of my consciousness had been as real for that elemental as that of the elemental against me. He felt as threatened by the stone I had mentally thrown at him as I did by the tip of his sword... The room had been emptied of that astral shell. I remember, however, that during my stay in that room, I saw a couple of times more his coated head peep timidly through the closed door, his sword gone and his features showing fear and uneasiness. I am sure that my psychic reaction was fruitful and that surely that act of conscience had been the beginning of the destruction of that astral form that for centuries had inhabited that old mansion converted into a hotel.

As a corollary to this experience it is worth noting that during the rest of the summer expedition I was sharing with my family, I was to know, without any consultation on my part, that they had also experienced the effects of the presence of that or some other psychic entity during the night we stayed there...

This psychic experience which I have just related to you is susceptible of an esoteric explanation. This is the typical case known occultly as "appropriation of the astral body of a deceased person" by some earth elemental of those esoterically classified as "tanned devas." This case, in spite of its peculiarities, is more frequent than is really believed, and such fictitious entities, in the guise of some deceased mortal, often manifest themselves in seances, mocking the good faith of the attendees. As we once remarked in the Ashram, such elementals act in the manner of "hermit crabs," those crustaceans so frequent on our Mediterranean coasts, which use the shells of other dead crustaceans as their homes. A hermit often occupies many shells over the course of its existence as it grows. A "tanned deva" usually occupies only one astral shell during the very long period of his etheric existence, provided he does not, as was the case in my narrative, encounter on his way a psychic reaction powerful enough to force him to disintegrate the astral form into which he had entered, and make him adopt before clairvoyant vision the true form which corresponds to his psychic nature⁴.

4 See triptych "An Esoteric Treatise on Angels," by the same author.

It should be noted, however, that the "tanned deva" to which I referred had been incorporated into that astral form - if the evidence is right - for at least three hundred years. These cases of long stay in the astral vehicles of deceased people are very frequent in the so-called "castle ghosts." Such phenomena of "astral incorporation" are mainly due to the materiality of the deceased person's own psychic vehicle, which enables the deva to vivify it with etheric energy and keep it "substantiated" through long cycles of time. The astral vehicle of a person of high spirituality can never be vivified by a lower deva, but highly subtilised by the energies of the Soul, it will easily dissolve into space once physical death has taken place.

A Case of Psychometrics

We were visiting the Roman Colosseum. It was very hot that August afternoon. I don't know if it was due to this circumstance, but suddenly my vision blurred, I felt a great tightness in my chest, and I found myself a spectator to a psychic drama that was apparently unfolding before my eyes. A half-naked man was fighting a lion with no other weapon than a small sword and I saw him succumb to the beast's terrible paws. His desperate cries of agony were drowned out by the immense clamour rising from a crowd that thronged the stands of the Colosseum and frightened even the lion himself... Yes, in a moment of extreme psychic lucidity I had reproduced a scene that had historically taken place there many centuries ago. It was a kind of lightning flash of vision captured from the Akashic records, but seeing that scene in the astral light of historical events, the event took on a particular and very deep drama because it was possible for me to perceive the man, the beast and the people at the same time. I told nothing of this experience to my fellow travellers, who will learn about it in the pages of this book.

The experience I have just described is often occultly referred to as "simultaneity in time," and the person who undergoes it momentarily loses the historical perception of the moment in which he or she is living, and is immersed in the astral light of the events of the past in a definite place and at a definite time. In order for this experience to be properly recorded, certain mental PSYCHOMETRY skills and a great deal of control of the emotional nature are required so that consciousness is not displaced excessively from the physical body. In the case described above, it is necessary to consider the "psychic pressure of the place," the millenary stones that are often archives of great magical secrets and the constant visit of a multitude of people, who in one way or another, relive in their imagination those historical phases of the past and keep them unconsciously vivid on psychic levels.

With regard to this experience, I remember what Colonel OLCOTT said, loyal companion of Mme. BLAVATSKY, who had once attended a bullfight and at the end of it had come to a very sad conclusion: "This is the closest thing to the bloody immolations that took place in the arenas of the Roman circuses."

An Angel in St. Peter's Basilica

However, before leaving Rome after visiting its most historic monuments, I had a very pleasant and profound compensation of being warmly impressed by a Deva of high spiritual evolution. It happened in St. Peter's Basilica in Rome, when together with my companions, I passed by a certain place entering, on the left hand side, through the side gallery. This Angel gave us his particular blessing full of heavenly strength. I closed my eyes and tried to enter into that devic mystery. This was not the first time I had made contact with an Angel⁵. His magnetic aura radiated a great peace and solemnity and his impressions washed over my etheric aura, as well as those of my psychically sensitive group mates, who had also felt the beneficent influence of that devic Being.

He was in an attitude of blessing, and his radiations of great magnetic power were undoubtedly one of the divine responses to the invocations of the faithful who attended the liturgical ceremonies that were regularly and periodically celebrated in St. Peter's Basilica in Rome.

A few days later, as I left the Italian capital heading north towards Yugoslavia, contemplating from one of the seven hills the immense mass of St. Peter's Basilica, I sent a heartfelt and reverent greeting to the Angel who had distinguished us with his devic blessing... It seemed to me as if from the central Dome a ray of light rose up and came to us, giving us witness to that renewed sense of spiritual integrity which must one day unite Angels and men in one destiny of light and love.

The presence of angels in various hierarchies and functions is frequent in all places where liturgical ceremonies are held. I have seen Angels in almost every temple I have visited. Lately, in a small hermitage in a small Catalanian village in the high Pyrenees, I sensed a violet Deva, that of the deepest feeling of adoration that can be recorded. He was humble, simple, yet intensely radiant and seemed to care for that almost abandoned hermitage, undoubtedly protecting the surroundings with his presence, endowing them with an unspeakable charm and a deep and reverent silence.

The Enchanted Doll

During the summer of 1946, I was invited by a married couple, friends of mine from the Valencian region, to spend a few days in their company... Since at that time I had not yet acquired big group commitments as I do now, I gladly accepted the idea of escaping from my usual routine for a few days.

When I arrived at the house - located in the middle of the forest - I was assigned to a room where I left my things and where I retired to rest at a convenient time. However, it

⁵ See part two of this book, devoted to Angelic Contacts.

was impossible for me to sleep, as a powerful psychic presence of an evil nature introduced terrifying and depressing visions into my brain and a series of elemental forces tugged at my clothes and almost lifted the bed on which I was lying. I could not move and must confess that it was the first time in my life that I really felt "defenceless" against any psychic force. In the first moments I really felt panic-stricken. I was still a neophyte in the occult life and was unaware of the spiritual liberation mantrams that the Master would later entrust to me. However, as I have always wondered - even in the moments of greatest tension - about the causes that produce an event, I began to question myself about the origin of the psychic forces that were trying to overpower me... It seems that my mind, by questioning itself, was creating a kind of positive magnetic field which was blocking the way to those astral energies which were developing in that room and which, of course, were not simply there because of my presence, but were acting in accordance with a greater cause of a permanent character coming no doubt from a more or less distant past. While keeping my mind in creative tension I was able to avoid further damage to my physical integrity, and although I still felt the gravitational effects of those psychic effects on my magnetic aura, I was able to stop the dominant impulse in that place, get out of bed taking my covering clothes with me and leave the room, taking refuge under a large oak tree next to the courtyard of the house, where I spent the rest of the night.

When I was able to contact my friends the next morning and explain the fact to them, they were really astonished, as they - both of them with great esoteric knowledge - had never noticed anything. This will demonstrate to you that not all people, even those considered spiritually elevated, are gifted to experience psychic effects in their magnetic auras of whatever nature.

I explained that while I could not rationally give them clear proof of my experience, there was, to my understanding, enough data to suggest that in that room - precisely in that room - there must be some psychic link powerful enough to attract elemental forces from the surrounding ethers. So, the three of us, each of us looking for our own way into the bedroom, looking in every corner and leaving - as they say - "no hair to comb," we saw inside an old wardrobe a porcelain doll of those antique ones that are so highly valued nowadays, with movements of the head, arms and legs. Its hat and dress were red, but very dirty, faded and dusty, and its slippers, once white, were completely colourless. Its eyes were wide open and seemed to be looking at us mockingly... As I approached the doll I felt a cold sensation on my back and unconsciously remembered my experience of the night before. So I told my friends: "Here is the cause of the psychic effects that I registered last night." We first removed the dust that covered the entire doll, then we took off her dresses and we could see nothing on her little body that could give us any reason for an astral bond. So we put the doll aside and started to look through the clothes we had left on top of the wardrobe. In a little pocket hidden in her petticoat and tightly stitched, we saw a small pouch. We unpicked it, opened it and saw that it contained hair, a kind of earth similar to sawdust and small bloodstained papers which appeared black because of the time that had passed. There, in that seemingly harmless little bag, was the cause of all the psychic upheaval experienced during the previous night. We built a fire in the courtyard and quickly burnt the bag with all its contents, as well as the doll's old, dirty

clothes. Then the lady of the house applied herself to the task of washing it properly, and when she put it back on top of the cupboard it seemed to me - I don't know if it was an illusion of my senses - that its eyes no longer seemed mocking as before, but that its gaze was full of innocence, the innocence that it had no doubt picked up many years ago from the little girls who had played with it. The doll, naked but clean, now lay on the top shelf of the cupboard. That night when I went to bed I kept looking at it, rejoicing that I had freed it from some lower magic spell. I couldn't stop myself from sending it a kiss. I slept perfectly well in that room for the eight days I stayed with my friends... It is obvious to say that during this time we had occasion to have great conversations about Magic brought about by means of some vehicle, apparently harmless like that doll, but endowed with some amulet or some magic spell.

Well, I believe that this experience is susceptible to further and more detailed esoteric explanation. During the course of my life I have come across cases similar to the one I have just described, operating concretely upon certain people around whom, or in their own clothing or bedclothes, had been placed in an imperceptible form, although acting with great psychic force, small objects covered with certain elements, mineral or vegetable, whose contact with the etheric aura or with simple contact with the air, produced a kind of etheric breath of a lower character which invoked or attracted from space elemental forces of a rudimentary type, which acquired power and physical consistency, such as opening and closing doors, moving furniture, making objects fall, pulling the clothes off the bed while the person was asleep - as happened to me - and producing various noises.

This type of magic, using sachets containing some substance specifically capable of attracting the lower devas, comes from very far back, probably from Atlantean times, being part of the epoch of their decadence. Fortunately for humanity, there are not now in the vital or etheric space around us those mighty elemental devas which swarmed through the psychic environments of the Atlantean age and which the decadent members of that great Race used for selfish purposes.

It is truly amazing how long the effects emanating from the contents of a small sachet containing certain elements, such as those described in my account of the enchanted doll, can last. Only fire, the purifying element par excellence, can destroy them and with them the cause that had engendered them, after having come into play prepared by any budding magician of our present age, but who is no more than a simple sorcerer's apprentice, using some formula handed down at random by some old man or learnt perhaps from a book of spells of which fortunately few remain, but which should be totally destroyed... I will never, under any circumstances whatsoever, give a list of the mineral or vegetable, and some animal elements, by which any kind of lower magic can be produced. My ashramic responsibility totally prevents me from doing so, but I must warn of the danger that awaits those who ignorantly, or following the impulse of their evil inclinations, manipulate radioactive elements - intentionally using this eminently scientific word - in their attempt to create "a rarefied psychic atmosphere" around certain places or in the physical lives of certain persons towards whom they feel animosity or evil intentions. Many

of the psychophysical ailments that certain people suffer from are sometimes due to the presence in their vicinity of some elemental type of magic created under the cover of some malicious intention, or product of a manifest ill will by one of these apprentice sorcerers of our modern times, who through ignorance of the principle of rectitude that governs the process of Magic, go against the physical or psychic integrity of some person.

If it may be of any use to you, I must say that at the cyclic moment when the object or objects of lower magic are thrown into the fire, all the deva elements invoked from the ethers by the emanation of radioactive substances, rush impetuously and violently upon the person responsible for that kind of magic, whether ignorant or ill-intentioned, causing him all kinds of suffering and calamity, and in some cases even death. And yet another fact to be noted for those who "manipulate devic energies" situated in the involutory arc of Nature without having obtained prior spiritual control: the activity of these lesser devas not only intrudes into the physical life of the sorcerer's apprentices, but also haunts them after death until they have karmically settled their debt to the persons whom they have harmed by the use of evil arts.

The subject of Magic is very evocative, especially if it refers to the devic elements invoked by the pure spirit of goodwill. But, of such a type of Magic we shall speak elsewhere in these esoteric narratives. The experience I have related to you may, however, constitute a pure indication of "counter-magic" in which a magical power with harmful and depressing effects was pitted against the pure spirit of goodwill which must always prevail over all things and all existing reasons. Otherwise, my friends would not have invited me, nor would I have been able to intervene in the destruction of the curse on a beautiful and seemingly harmless doll.

A Case of Etheric Materialisation

During the eight days I spent with my friends, we had the opportunity to talk a lot about the esoteric topics we enjoyed so much. One afternoon, while we were having our usual friendly conversation, a farmer passed us and without even greeting us went on his way. My friend said to me: "Here is a truly unsociable, crude, sullen and a heartless man. He lives alone in that house - and he pointed to a house about three hundred metres from where we were standing - and apparently only gets on with his dogs. His amusement consists of hunting birds to eat them, but he does it so ruthlessly that we can't see it. He has some traps set in some of these trees, and for a lure he places some cages with birds on the branches, which attract the others with their chirping." I did not attach much importance to this conversation, an anecdote added to the many that usually occur in the course of our social contacts, but one morning when I was sitting under one of these trees, reading while waiting for my friends to call me for lunch, the said farmer appeared, and without even greeting me, climbed the tree, picked up all the little birds that had fallen into his traps, put them into a sack and began to beat it against the ground, thus destroying the lives of these defenceless animals. You can imagine what a bad time I had during that operation, imagining the brutal slaughter of the birds in the sack and unable to give vent

to my humanitarian impulses, as the man appeared to me as a primitive being completely incapable of reacting like a sensible and civilised person. So I quelled my impulses and headed for my friends' house.

That night I dreamt I went to the tree where the farmer set his traps to catch the birds, I climbed up the tree, I made the nets between the branches useless, I freed the birds that served as a lure, and finally smashed the cages by throwing them violently to the ground.

The next morning I was awakened by a great commotion, and among the angry voices I distinguished those of my friends and the farmer. This one, enraged and threatening, accused my poor friends of having broken his nets, released the birds and smashed the cages. My friend, a really big man, in turn threatened the farmer to break his bones if he continued to accuse them. After a long time of bitter arguments, the farmer left, mumbling curses, and my friends went into the house. While we were having breakfast I told them about "my dream" and we then came to the conclusion that it was really I who had caused such incidents, commenting with great inner satisfaction on the lesson the farmer had received and on the quality of the occult phenomenon which had determined that experience.

Let us now look at its significant hidden cause:

The Mystical Force of Compassion

The occult explanation I can offer you of this experience has only one absolute aspect, the "substantiation" or materialisation of my etheric vehicle by virtue of a most potent desire or a most profound intention. The intention which prompted the materialisation of my etheric body to the extent of obtaining from the surrounding ethers the assistance of certain devas of the air, was no doubt inspired by the very lively spirit of compassion which seized me when I thought of the suffering of those innocent little birds when they were violently thrown to the ground. Compassion - as I have learnt to regard it in the Ashram - is the most potent energy in the life of our second Ray Universe, where the feeling of love rules all existing creations, an overwhelming force if invoked, capable of galvanising the mood of the person and turning him into a perfect white Magician, a Thaumaturge capable of bringing about theurgical effects of healing, or as in my case, of etheric materialisation of my subtle vehicle, to the extent of being able to perform certain definite operations of a physical order. Goodwill within the human heart, raised to a certain degree of spiritual tension, invokes the spirit of Compassion by which true miracles can be performed.

The most frequent phenomena of the feeling of compassion within the human soul are those of physical or psychic healing of physical or moral ailments. True compassion - and not the stupid emotional priggishness often used by certain psychic healers - can perform real environmental wonders. The first time I was able to consciously test its effects

was during a short trip for professional reasons. I remember that it was inside a tram that travelled between the city of Mataró and the town of Argentona, in the province of Barcelona. Sitting in front of me were a lady and a girl of about eight years old. The latter was suffering intensely from what seemed like a terrible toothache. The lady, probably the girl's mother, tried in vain to comfort her. There was a moment when the little girl's gaze met mine and I saw her so deeply sad and pleading that I was seized by an unknown emotion of human compassion, so powerful and full of feeling, that I felt myself invaded by a spiritual force such as I had never experienced before, and at its spell, I operated on the surrounding ethers a mystical phenomenon of "substitution." The child surprisingly stopped suffering and with eyes beaming with joy she told her mother. But, at the same time, I was overcome with a tremendous toothache and I could see for myself the terrible pain that the tender creature had been suffering. Pained, but at the same time satisfied that I had relieved the child, I arrived at my destination and when I started my professional errands, I was astonished to find that my toothache had completely disappeared. I thought then that the pain had perhaps returned to the girl again and I felt deeply sorry. However - and by a strange coincidence - I bumped into her during the day and she was apparently so happy and calm that I immediately realized that the pain experienced in the morning had been completely dissipated.

The study of the feeling of Compassion was an ashramic activity to which the Master attached the deepest importance, for in its innermost motivations lies the perfect explanation of the psychic prodigy which can be performed by the true THAUMATURGIST, the pure man, capable of healing his fellowmen by using only the intimate and profound feeling of pity and tenderness, which is an innate quality of the human heart when it has been brought into contact - even fleetingly - with the warm beating of the great solar Heart.

Compassion drives the basic Law of Service, which is a keystone of our Universe, and as the Master told us in the Ashram, "if the feeling of Compassion fails, the Service offered to humanity can only have superficial effects and cannot creatively move the environmental ethers from which the Healing Devas can offer their help to human beings. But, if you feel Compassion," he then added, "the Service will penetrate deep into the bowels of the Race and you will be able to cooperate effectively in the cosmic task of planetary redemption or healing.

Compassion is not, therefore, a separate feeling or a specific quality of the heart, but the Synthesis of all the qualities and all the divine feelings that the human heart can harbour. Compassion cannot be invoked by the effect of human meditations on Service, but by the development of goodwill and the desire for good towards all beings, whether human or sub-human. Goodwill opens within the heart the broad avenues that lead to the spirit of Compassion...

During the course of my existence as an accepted disciple within an Ashram of the second Ray, and in contact with the Master, I have had the opportunity on several occasions to witness the psychic activity developed by the effect of the spirit of

Compassion, which has endowed me on certain occasions with paranormal faculties which I would never have suspected were present within my being.

The techniques of Healing, as outlined in my book "The Mysteries of Yoga," obey that spirit of Compassion and the beneficial effects recorded by all those who used them individually or in groups, attested to the universal spirit of Compassion that continues to operate in all those men and women of goodwill throughout the world, engaged in the task of helping to solve the problems and needs that humanity faces as a whole... I believe, therefore, that some of you will have experienced in your life, at certain moments when your heart felt ignited with goodwill, some flashes of that fire of Compassion which is to establish in the world the reign of Love, and as a result, perhaps without realizing it, you have also healed or alleviated some real human need.

THAUMATURGY, let us not forget, always indicates the presence of the spirit of Compassion within the human heart, which arises triumphantly at peak or stellar moments of existence and demonstrates the true essence of brotherhood, the spiritual goal of all humanity.

A Group Experience of Compassion

Hence, who has not developed - even to a certain extent - a true inner compassion will never be an effective Healer. I have been able to verify this truth in clinics, hospitals and psychic health mansions by contemplating the magnetic auras of doctors, nurses and healers, pale, withered and intensely tinged with the classic colours of self-concern, and not allowing the sometimes cruel needs of the sick to penetrate their hearts, so worried with their own things and personal problems. I have always experienced a great deal of inner bitterness when I have had to visit one of these health centres for whatever reason. My inner vision has always brought me great tensions and crises which I have felt mostly in my heart and I have often had to remember the well-known mystical axiom "the harvest is plentiful, but the workers are few." That is, few world disciples are to be found working in the places of suffering, where the spirit of Compassion should be released or used on behalf of their brothers. It may be, however, that I am wrong and should not judge all world disciples by their absence in the hospitals or clinics I have visited, and it may also be that such disciples - working mystically in their respective Ashrams - invoke from the ethers of space the wondrous devic forces, capable of healing, without apparently being in the environment people of deep and recognised goodwill capable of feeling true compassion within their hearts. All this reasoning is inspired by my psychic sensitivity, which allows me to perceive - if I pay close attention - aspects of social life that are usually hidden... Sometimes, walking down the street - and this is an experience I often have - I perceive the etheric auras of people. I often see, and fortunately in great numbers, the sky blue colour within a light pink circle, which are ordinary expressions of goodwill expressing itself through the human magnetic field. Rarely, however, have I observed the deep indigo-blue to violet colour that characterises the aura of people capable of experiencing deep and true compassion.

However, on a purely anecdotal, though clearly illustrative basis, I must relate an event that made me acutely aware of the value of goodwill and the force that this goodwill generates in establishing the shining thread of light that connects with the spirit of planetary Compassion. Walking one day through one of the most central streets of Barcelona I witnessed an event that had a profound impact on me, not because of the event itself, which unfortunately tends to be very frequent, but because of the spiritual experience that distilled from it. A group of people were fighting, a woman was lying on the ground, her dress in tatters and her face bloodied, crying bitterly. I don't know the cause of that fight, nor did I care to know, but as a civilised human being I immediately felt a great pity for all of them... Suddenly I noticed that from the group of people watching the fight, a violet-blue etheric vapour was rising and hovering above the group that was attacking each other, creating a deep and impressive silence. Without knowing how or in what way the disputed group was peacefully disbanded... The woman on the ground had got up and was also leaving the place on the arm of a man, who was comforting and very kindly attending to her.

Now then... how could this phenomenon happen? I don't think it was only me who felt human pity at the depressing picture of such an anti-social struggle. I believe, on the contrary, let's say that by a beneficial chance, several of us of recognised goodwill were gathered there, who at that cyclical moment, unconsciously unified the strength of our etheric auras and succeeded in invoking a Ray of planetary Compassion powerful enough to create harmony within that human conflict.

It is curious to note also the coincidence of some ashramic teachings based on the evolution of the Cosmic System which the Master had previously transmitted to us and which I will summarise for you as follows:

Humanity as a whole is governed by streams of energy specifically referred to esoterically as the Fourth Ray, the objective expression of which is called Harmony through Conflict. However, an age will succeed our present one, still marked by so many afflictions, when the Fourth Ray will express itself in all its purity and splendour, and when Harmony will be able to express itself without conflict... The supreme artisan of this joint work of Harmony to be accomplished by humanity will be the cosmic element of Compassion, the infinite principle that lies at the expressive basis of the Great Masters and Spiritual Teachers of Humanity, such as Hermes, Buddha or Christ, who cyclically reappear on Earth to help human beings to see clearly the spiritual purpose of their lives...

Three Psychic Experiences in North America

I had translated for the Religious Society of Friends (Quakers) the English book "No Time But This Present." In appreciation of this, the members of the Friend World Committee for Consultation in North America, who published this book as the basic text for the International Conference to be held during July-August 1967 at GUILFORD

COLLEGE in Greensboro, North Carolina, gave me the opportunity to attend as the Spanish delegate of the Barcelona group of Quaker Friends. The keynote of the Conference was "Seek, Find and Share," which as you will see, was perfectly in keeping with the esoteric laws of Service, for which reason I felt identified from the first moment with the activity that was to take place in Greensboro and with the hierarchical motivations always present when it comes to the unfoldment of the group spirit within humanity. Well, all this is simply anecdotal and expresses only the reasons that were based on the fact that I was in North America, in the bosom of a Religious Society of Friends with two Nobel Peace Prize winners, very wide international ramifications and strong pacifist convictions. An International Conference which had been attended by the UN Secretary General, Mr. U. Thant, who was to close the cycle of interesting lectures and colloquia at this International Conference of the Religious Society of Friends, with his personal intervention at the very large Hight Point Coliseum, also in North Carolina, speaking precisely about World Peace. I had a chance to talk to Mr. U. Thant. As he personally told me, he practised Buddhism and identified with the spirit of Quaker Friends, precisely because of the silence cults they practised and their world-renowned moral rules of harmlessness and active pacifism.

A Strange Guide

Well, having said this, I will now tell you about a supraphysical experience that I registered in my consciousness one of the days of my stay at Guilford College in Greensboro. This school, which is state-of-the-art in all its facilities, is made up of a series of three-storey pavilions that are very similar to each other and are surrounded by trees and gardens. One of those very hot nights, I went out of the flat that had been assigned to me in order to get some fresh air and walk around a bit. I walked along without thinking about anything, absorbed in myself, until at last I decided to go back. I realised then that perhaps I had wandered too far from my flat and that it would be very difficult for me to find it, among so many of the same pavilions and so many gardens... it was the middle of the night and I could not find anyone to ask for information. I therefore began to wander for a long time in search of my flat, until tired and seeing the futility of my search, I decided to spend the night as best I could, though much annoyed at my lack of foresight. I sat on a bench waiting for daybreak. After a while I saw a person pass by. I still don't know whether it was a man or a woman. All I know is that I called out to this person and he or she paused for a moment as if waiting for me. When I was only a few steps away, this person started walking again and signalled for me to follow him. We walked for a while until he finally stopped in front of a building and made a meaningful sign to me. I then saw with satisfaction that it was my flat. When I wanted to thank him for his kindness, the person had already disappeared. I never knew who he was. However, some three or four years later, I identified him with one of the friendly Devas who helped me so much in the making of my book "An Esoteric Treatise on Angels."

Whoever enjoys the friendship of a Deva will always find pleasant surprises and the testimony of an ever faithful and benevolent help. It is very easy for these exalted

dwellers of the invisible worlds to adopt an objective form with which to impress the physical senses of those whom they wish to favour or to warn of danger.

An Ashramic Recognition

Arriving in New York from London, I was met at Kennedy Airport by American friends from the Religious Society of Quaker Friends. One of them introduced me to a young man working in one of the many UN offices. When I shook his hand, I felt a shiver and I had the feeling that he was very familiar to me. Five years later I was able to contact him in the Ashram when the Master introduced him to us as "your new group companion." This is a fairly common experience and I think some of you will have experienced it more than once. It is a spiritual recognition, when the soul of one person recognises the soul of another and thus establishes an inner contact. Let us not forget that "this is not the only existence our soul has lived." We have the experience of a very distant past in which we were undoubtedly able to establish a multiplicity of karmic relationships. Hence the invincible attraction we sometimes feel towards certain people and also - why not say it - the deep aversions.

My Indian Friend

He had attended with a large group of friends of various nationalities the Closing Conference of the International Meeting of the Religious Society of Friends. As I said earlier, it was delivered by Mr. U. Thant, then Secretary-General of the United Nations. At the end of the conference, a Cuban friend with whom I had established a certain affinity, introduced me to an Indian gentleman, elegantly dressed in European style. He seemed to be in his forties. He smilingly confessed to me, however, that he was actually over eighty. I don't know exactly why he was there, but what I can tell you is that he was a deeply cultured and extremely magnetic person who radiated a great sense of peace around him. When we said goodbye, after a long time of pleasant conversation, he shook my hand and said "we'll meet again." In fact, seven or eight days later, walking along the docks of Philadelphia, the capital of the State of Pennsylvania, with an American couple who had kindly welcomed me into their home, I met him again. We were looking at the Spanish aircraft carrier "DEDALUS" anchored in that dock, when I felt a touch on my back. I turned around and it was the Indian gentleman. After the natural expressions of kindness and courtesy, he invited me and the American couple to visit him at the hotel where he was staying at eight o'clock that evening.

After politely and kindly inviting us to a small snack, we began to talk in French about occultism. In the course of our conversation he hinted at his affiliation with a very secret occult Society whose headquarters were in the East, and he astonished and delighted us at the same time with his demonstration of the psychic powers he possessed. I will tell you about some of them: Putting the lights on and off in the room without needing to use the switch, using only the power of his will, the appearance and disappearance of

objects, some of them very large, such as a large jar of flowers and the hat of the lady who accompanied us, playing a well-known melody on the piano without having to put his hands on the keys, etc. Answering one of my specific questions about the cause of these psychic expressions, he replied with a smile: "It's just Magic, my friend," and added: "Everything that happens in the life of Nature is Magic, Magic performed at one or other of the various levels of life on the planet." During the course of our visit, which lasted until almost dawn, I realized that the Hindu gentleman was indeed an Initiate of the Great Occult Brotherhood which directs the destinies of our world. I was able to come to this conclusion by projecting onto each of the experiments he was conducting and the mystical depth of his enjoyable conversation, my own ashramic consciousness...

A series of seemingly fortuitous circumstances concurred in the brief encounter I was able to verify with a true Initiate on the physical plane. As I was able to appreciate much later, such an Initiate was a disciple of Master Morya, who had attended the Conference of Mr. U. Thant in accordance with well-delineated hierarchical purposes. It should not be forgotten in this regard that Master Morya, Chohan of the First Ray, is very directly concerned with the evolution of world politics, as well as with the awakening of esoteric consciousness in the world.

The psychic powers of the Initiate lie mainly in a perfect self-control and the consequent mastery over the occult forces of Nature, esoterically called Devas. The conscious manipulation of such forces constitutes what we technically call Magic, and the phenomena produced before us by that gentleman demonstrated the magnetic power he exercised over the elemental devas of earth, water, fire and air. Prodigies of a natural order, but which the vulgar usually call "miracles," due to their ignorance of the thousand hidden lives which are stirring around them, and which, if properly controlled, can help us in the task of psychically purifying the environmental ethers and preparing for the establishment of a new, more equitable and more humane social order.

The Spirit of the Naveta

We spent our summer holidays in 1974 in the Balearic island of Menorca. Our group was formed by a young married couple very close to us, their two girls aged two and eight respectively, and Leonor and I. We had been invited by a small group of friends from Mahón, all of whom were interested in esoteric studies. Needless to say, they went out of their way to make our stay there as pleasant as possible. In the company of such friends, among whom was an excellent archaeologist, we visited all the stone monuments of recognised importance scattered around the interior of the island, such as "taulas," "taylorots," caves, some of them as impressive for their magnificence as the "des Coloms," etc., as well as the famous "Naveta des Tudons," situated a few kilometres from the town of CIUDADELA, at the other end of the island, as relates to the position occupied by the city of Mahón. It was precisely as a result of our visit to the Naveta des Tudons that we had a psychic experience of singular importance, both for its esoteric characteristics and for the historical drama that it apparently revealed. I am going to tell you about this experience, which I am sure will be of interest to you:

La Naveta probably takes its name from the characteristics of its construction, which appears in the form of an inverted ship, i.e., with the keel in the air. As some of you may know, if you have had the opportunity to visit this important archaeological monument, you enter the interior through a small rectangular opening and with your body bent over. Inside, and at the back, there is a kind of altar consisting of a large flat stone resting on other large stones that support it. Above there is another room which is accessed by a kind of stone staircase almost destroyed by the passage of time... Well, following an esoteric custom which I acquired in accordance with certain ashramic teachings, as I stood before the altar, I began to silently pronounce special mantrams which are protective of the etheric integrity of the one who pronounces them and liberating of the psychic energies generated and held in suspension within certain religious environments, as are often produced and perpetuated in the great ancient temples or inside the ancient caves or stone monuments which time has preserved, and which from the occult angle, continue to be repositories or archives of great historical secrets or centres of radioactive power whose magnetic radiations are still floating in their surrounding environments. Having said that, I will tell you that while I was doing my mantram activity, I noticed very distinctly a psychic presence of great power trying to enter my etheric aura. I had to work very hard to prevent this... However, I did not attach any great importance to the case because of my psychic sensitivity I often find myself in similar situations. But apparently the psychic force contacted was much more powerful than I had supposed when I was inside the Naveta, for as one of our colleagues informed us, that altar, or flat stone, had served in the past as a base for certain magical rituals, perhaps not excluding human sacrifices. If so, the psychic environment of the Naveta should be magnetically very rarefied, for the blood spilled in immolations or sacrifices usually attracts from the spatial ethers a multitude of lower devas, who can remain chained to those places for very long cycles of time, which from the occult angle is of little importance, considering that the evolutionary life of such devas is much longer than that of human beings, and that magical sorceries and blood sacrifice, particularly of human origin, usually last indefinitely when favourable environments exist, such as the presence of large stone blocks, whose builders and at the same time devic dwellers appropriate those energies and keep them attached to each of the stony particles, constituting true magical talismans that defy the passage of time unscathed...

As I went to bed that night I recalled the psychic incidents of our visit to the Naveta, wondering about the identity of the powerful astral presence that had made contact within... While I was analysing all these circumstances I heard loud footsteps in the street as if someone in front of our window was pacing up and down, albeit very noticeably and noisily. Suddenly, the sound of footsteps, as of a very large person in military attire, was heard in the corridor, although it seemed that only Leonor and I could hear it. She warned me and I begged her to be quiet, for I needed to concentrate, as this presence was powerfully psychic and surely did not come there with good intentions. This astral entity soon entered the room, strolled around us and at one point came so close to me that I felt the breath of its presence, cold and repulsive, through my physical senses. The entity was of the elementary type, the sensation it provoked in me was the same that I usually feel

when I find myself in the presence of some deceased person who goes without light through the astral plane - as spiritualists usually say - but with a hundredfold increase in its depressing effects, no doubt due to some magical enchainment... I plucked up my courage and concentrating my attention on the Ashram, I uttered the sacred OM in various tones, to see which was the most effective in driving away the psychic entity. I thus gradually managed to free myself from the powerful psychic pressure to which I was subjected by that tremendous elemental, and having removed it sufficiently from me, I began to throw "luminous darts of fire" at it - following a definite technique of astral defence learnt in the Ashram - which as I could then see, proved very effective since, little by little, the astral pressure on my etheric body and around us diminished and finally that psychic presence left us in peace, at least for the rest of the night.

With a few comments on the case over breakfast with our friends, the matter seemed to have been virtually resolved. However, this was not the case; that same night the psychic entity itself, seeing that not only had it failed to intimidate us, but that we had even defended ourselves very effectively from its presence, chose to disturb our companions, whose room was located right across the hall from ours. The strategy used this time by the powerful elemental was different and began with great demonstrations of psychic power, violently opening the door and causing heavy suitcases behind the door to run into the bedroom, as well as the characteristic noise of a very heavy and corpulent person walking around the room and down the corridor in something resembling spurred boots, given the metallic noise they produced. Our friends were naturally disturbed and startled by the fact that they were sleeping, although not as terrified as that tremendous psychic presence apparently intended. I went back to practising my ashramic system of astral protection and after a long time of struggle that entity disappeared from the house leaving us alone.

As I had hardly slept for two nights due to those incidents, before going to bed that night, which was already the third, I did a deep ashramic meditation and armed myself with all the psychic power I could contain in my astral vehicle to be able to fight more effectively against that entity that I call "the spirit of the Naveta," since in one way or another it had adhered to my etheric field the day we visited that historic stone monument on the island of Menorca.

As I had assumed, the psychic elemental showed up again that night just as it had done the previous two nights. But, no sooner had I sensed its appearance, when chanting a powerful ashramic mantram and holding in my mind the image of my self emerging from the physical body armed with a flaming sword, I began to chase the entity wherever I perceived any small noise or warning from it. I stayed like this for a long time and felt the psychic fatigue of the struggle inside me. However, I continued in my purpose and the flaming sword, which I made mentally describe rapid circular movements around me, continued to relentlessly pursue the spirit of the Naveta until it finally vanished, but not before it had vented all its anger and impotence on the two innocent little girls who were peacefully sleeping in a room adjoining their parents room, whom it violently threw out of bed to the fright and shock of all. But at last, the psychic entity of the Naveta - whatever

its nature and identity - had been defeated. Its astral constituents - so to speak - had been disintegrated and all the maleficence they attracted from the psychic environment in which that most potent presence resided had also disappeared. I was happy to see this intuitively and I did not fail to send a warm thought of gratitude to my ASHRAM companions whom I had invoked in our defence, which was but the expression of good winning over evil - as is the esoteric law - in our world.

The question you are probably asking now, and which I will try to answer, is perhaps the one I am going to ask: "What was the psychic nature of that entity to which I have referred?" See what I have to say about this. As I understood it, that entity was an elemental form created by a powerful lower deva magnetically imprisoned by some magical art in that stone monument of the Naveta. Its precipitation against my etheric aura was undoubtedly caused by the fact that my mantrams and invocations inside the Naveta had circumstantially liberated it from the primitive impulse that kept it chained to those places, and although the liberation was not total because its presence still radiated an inferior psychic influence of a very repellent character, it did possess sufficient autonomy to move around, having as a guide and objective my own magnetic field, on which it tried to exert its power and unload the weight of the magical curse with which it had been coated. Fortunately, ashramic law provides when a disciple finds himself in circumstances similar to those I have just mentioned. This law, to the layman, may not have a very deep significance, but I am interested to tell you that on the one hand it develops psychic sensitivity to unlikely extremes, for the astral plane is the field of humanity's most potent struggle, and the disciple must be ready to aid and serve in this field, but on the other hand there is what we ashramically define as "the counterpart of the law," namely, the attainment of the lawful right of self-defence. For this reason we are periodically instructed in the Ashram as to how we should react on every occasion when we may be psychically compromised. The case I have related to you is a proof of the way in which a disciple can fight against an astral entity coming from the past and possessing great psychic power. In such a case I was forced to use an ashramic invocation mantram to which some very well qualified group mates responded. There are other cases in which the disciple can struggle all alone... It all depends, as you will understand, on the importance of the facts and circumstances involved in the expression of a psychic fact.

Now, returning to the force developed by that tremendous entity which I attracted to my magnetic aura within the Naveta, I must insist on a very interesting fact to which perhaps not all students of esotericism have devoted deep attention, and that is the magnetic power which is given off by the millenary stones of ancient monuments, which usually harbour innumerable hosts of "earth spirits," creators of the mineral world and easily "tamed" - if you will allow me this expression - to the pressure of certain environmental forces, such as the blood sacrifices, whether animal or human, the latter being closely linked to the very potent radiations of the planetary ether and making it possible for any kind of ceremony or liturgy of a magical nature to project them onto certain places, turning them into magnetic centres. La Naveta, from this point of view, is a magnetic place and the same could be said of all the stone monuments, dolmens, menhirs and temples, in which the mineral element is deeply implicit in the base of their

constructions. Be that as it may, the disciple must be prepared to fight and to serve at all levels of Nature where humanity is evolving, for he is attempting to fulfil his great karmic commitment, which was demanded of him at the very moment the Master admitted him to the Ashram: "To be a witness of the Light and a servant of the Plan."

A Conscious Experience of Astral Contact

When I was still very young I joined the Spanish Theosophical Society, induced by good and very sincere friends with whom I collaborated in some esoteric missions of group work. Within it and driven by my investigative spirit I soon discovered that the Theosophical Society, following certain dispositions of its founder, Mme. BLAVATSKY, had a selective group of members constituting what was called an "esoteric group," which carried out more spiritually important activities than those of the rest of the Society. I then turned to one of my best friends, a very old man and one of the oldest members of Spanish Theosophy, and asked him to convey to the governing board of the Society my wishes to join the esoteric group. He was somewhat surprised at my request, in view of the fact that there has always been the prejudice of age in the doing of important things, but he advised me - as was the rule - to put my request in writing in a letter addressed to the general secretary of the Theosophical Society. I did so, but a few days later, during the night, I felt myself projected out of my body in the direction of a large building, through the walls of which I passed through several rooms with sleeping people, until I came to a brightly lit room where several people were gathered. I recognised them instantly, one of them was my old friend, the one who had advised me to write the letter to the Theosophical leaders, the others were the current leaders of the Theosophical Society in Barcelona and some other former members. Apparently, a magnetic pull of spiritual interest had brought me there. In fact, all these people were commenting on the lines of my letter which had been read by one of the leaders, who was holding it in his hand, and on the contents of which they were not giving me high praise, but rather sharp criticism of my claim to be one of them, for as I could understand by sharpening my astral senses, they not only considered me very young and inexperienced, but also possessed of a fatuous and conceited personality. I was terribly disappointed at the obviously irresponsible attitude they were taking towards me, but I stood there for quite a while watching what they were doing. One of them had taken out a book by Mme. BLAVATSKY - I saw her photograph on one of its pages - and was reading some lines and then they made comments on them, which seemed to me to be of minor importance according to what was read in the text. Then they did a kind of meditation that seemed to me, from the astral level I was on, to be inconsequential, and finally they said goodbye to the owner of the house. An antique clock on a small table read exactly half past eleven. Hanging on the wall I could see the photographs of Mme. BLAVATSKY, of Colonel OLCOTT (here efficient and faithful collaborator in the Theosophical work), of Charles Leadbeater, and of Dr. Besant, at that time secretary general of the Theosophical Society. Over there, on another larger table, like a kind of office, I saw the photograph of the lady of the house. A few armchairs, several chairs, a very large rug and some curtains, apparently of velvet, which covered a balcony overlooking the street... I recorded this whole picture of situations in my mind, as well as

the intimate experience of this astral contact with that esoteric group of the Theosophical Society, and suddenly I felt myself inside the sleeping body in bed. I tried to retain in my physical brain what had happened, what I had observed and what I had heard during my astral travel. Then I went back to sleep.

The next morning I resigned my membership of the Spanish Theosophical Society in a letter to the responsible members of the Society. I did not explain my reasons, but a few days later, at a meeting I had with my old theosophist friend, I had the opportunity to explain to him the reasons for my resignation, telling him the whole of my astral experience from top to bottom, begging him to transmit to the other members of the esoteric group the testimony of my presence that night in the room where they used to meet and where I, an inexperienced, fatuous and conceited young man, was not allowed to attend. I demonstrated to them that an esoteric group - to be truly esoteric - had to be made up of really esoteric people, able to invoke energy of a transcendent character and to create "a magic circle" around, unsusceptible to any entity, human or devic, of lower vibration. The fact that I was able to penetrate so easily already denied that this group was really esoteric, but rather clearly indicated that there was still a lack of spiritual experience, which does not necessarily depend on age, but on the depth of intention and inner experience.

I later realized the full extent of the experience I have just related to you, when the vagaries of life enabled me to join a truly esoteric group, that of my Ashram, and to enter it I had to lead a rigorous esoteric life, with great humility of heart and a constant desire to love and to serve. I do not intend by these words to criticise the attitude of the responsible members of the Theosophical Society in refusing me membership in their esoteric group. I think they were acting in very good faith and perhaps conformed to some pre-established standard of circumspection and prudence. But they were evidently not fair to me, for my request was very sincere and was motivated by inner motives of investigation into the occult laws of Nature, such as a true Theosophist should develop, and such as I was able to develop later on by establishing contact with a qualified member of the Great Spiritual Brotherhood which occultly guides the destinies of our planet.

A Post-Mortem Experience

Conscious contact with deceased persons is also a psychic experience that I had to undergo in order to integrate the mechanism of my astral perceptions.

A family friend left the body after a very rapid cardiovascular process. As far as I know he had no knowledge that there was an afterlife, because when we went to his house and discussed some of these occult or psychic matters with his relatives, he used to leave on the pretext of something to do outside the house.

After the funeral we were alone with his widow and daughters, talking naturally about him, and as usually happens in such cases, highlighting his virtues and piously concealing his faults. During the course of this conversation I had the feeling that he was

there listening to us and was going back and forth trying to make himself heard. As you are surely aware, there is a period of time after physical death when a person's soul is totally unaware of its state. It sees and hears what is going on around him, because the etheric consciousness is still there, but it cannot understand the fact that no one sees him or hears him, and in this distressed state it desperately asks for understanding and help. Aware of this, I called him affectionately by his first name and begged him to listen to me. He seemed to hear me as I immediately felt his presence beside me. The proximity of a disembodied person is always depressing when he is - as in that case - one of what we usually call the ordinary type, without esoteric studies and inclined rather to an easy life and without mental complications, for they do not realize their astral situation and often become irritated when they see that nobody pays any attention to them. Aware of this state of consciousness, I was in mental dialogue with the man, explaining to him the reality of his state and what he needed to do in order to acquire as soon as possible an understanding of the new level on which he was now functioning, so different from the previous one. He seemed to realize somehow what I was trying to tell him, for he suddenly disappeared and I did not see him again during the time we stayed in the house.

That night, however, I dreamt that I found this gentleman wandering meditatively in some remote part of the astral plane. He was wearing the same navy blue pinstriped suit in which he had been buried, and as I say, he seemed absorbed in thought. I called his name again and immediately held him close to me. I reopened the conversation from the previous evening at his home, and he seemed to understand me much more easily. I talked to him for a long time explaining everything I knew about the post-mortem state, according to my esoteric studies, until I finally left him. The impression I got from that "dream" was of a clear and positive reality, leaving me with the feeling that my words would have a very positive effect.

About five or six days later I had another "dream." This time it was him, our friend, who was apparently already waiting for me and approached me smiling and beaming with satisfaction. He hugged me warmly and thanked me for what I had done for him, and then told me that he was saying goodbye to me because he and other friends he had met who were in the same situation as him were going on a journey during which, he said, he would have to learn many more things than I had explained to him. His countenance radiated joy and enthusiasm and I was also very happy to see that in such a short period of time he had achieved astral awareness and full recognition of his state.

I never "dreamed" of him again, but he left in my conscience the pleasant feeling of a service performed.

My Friend Luis

The experience I am going to relate to you now is of a different kind, though all its incidents are of an astral character, for during the course of it I became aware of the presence of luminous entities of the Devic Kingdom, acting definitely upon the physical

body of a dying person. In this case it was Mr. Luis Lorenzana, secretary general of the Spanish Theosophical Society, with whom we were close friends.

He had been bedridden for days and the doctor gave no hope of salvation. Leonor and I had decided to accompany his wife, Mrs. Pepita Maynadé - well known in theosophical and esoteric circles for her books, poetry and artistic works - for the duration of that bitter trance and to help her to bear that state of affairs more easily. I, in particular, had decided to be at Luis' side at night so that Pepita and Leonor could rest. I sat next to him and kept an eye out for anything he needed. Most of the two nights I spent with Luis, he spent them blessing humanity, raising his arms and uttering words I did not understand... Every now and then he would stop and look at me as if wondering who is this? He had completely lost his current sense of things and could not remember anything. He would then continue blessing and pronouncing a kind of prayer or litany.

The last night I was at Luis' side I witnessed a very interesting psychic experience, as it allowed me to observe closely an astral picture that I will never forget, and which undoubtedly obeyed certain karmically established post-mortem rules. Apparently, I had fallen asleep. However, I could see Luis' body lying on the bed and at that moment he seemed to be resting deeply. Suddenly the room seemed to widen extraordinarily and I saw Luis, the real Luis, floating above his body and chatting amicably with two people, who it seemed, were waiting for him. Beside the bedridden body were two Devas whose magnetic auras were stark white and intensely bright... Suddenly my gaze met with one of the people talking to Luis and I recognised him. He was Mr. J. Casajuana, a former member of the Theosophical Society who had been dead for several years. He smiled warmly at me and signalled that Luis was about to leave the body and that he already had astral consciousness, so I shouldn't worry. The other person, with pronounced oriental features, had also noticed that I was watching them and smilingly waved at me. He was completely unknown to me, but from the respect that even in that trance both Luis and Mr. Casajuana were showing him, I surmised that this person must be a highly evolved soul and occupying some high hierarchical position within the Theosophical Society, in whose milieu my two friends had always moved. I continued to watch the astral picture with increasing interest, and suddenly my attention was diverted to the two luminous Devas standing beside Luis' body, one on his right side and the other on his left. They were absorbed, as if waiting for a signal, until suddenly, obeying some indication coming from levels higher than my perceptions, they pulled the "silver thread," esoterically called "Sutratma," which links the etheric vehicle to the dense body, and left Luis completely free on the astral level from where I was attentively following this unusual process. Technically Luis had passed away. Then the two Devas and the people, who by now were many more, who were waiting for Luis, disappeared from my field of vision, and I saw him all alone in the middle of the room. Now he was standing in front of me, talking to me and apparently thanking me for what I had done for him. I woke up suddenly and saw Luis' body in bed again. I went over to him, checked his pulse and realised that his heart was still beating. He spoke incoherently and his eyes were half-open.

Luis left his body in the morning, before noon. I had stayed with him the whole time and at one point I had given him some liberation mantrams... His death was quiet and gentle, but he had lost all consciousness of his state since the previous night, perhaps coinciding with the activity of the devas who had disengaged him from his physical body. Thus the appearance of life was undoubtedly caused by the activity of the elemental builder of the physical body, who even after having been dispossessed of the etheric vehicle, continued for some time to cling to the vehicle which he had built and from which he did not wish to be separated. But the actual death of the body would not be long in coming, and the building elemental would then have to begin the cosmic task of disintegrating each and every one of the molecular and atomic elements that had constituted the physical structure of Luis' body.

The psychic experience I have just narrated to you is very interesting, because it was the first time that I was able to perceive in detail the hidden part of the death of a human being. In the deaths of my father and a sister at which I was present, all I experienced was a tremendous sense of peace and the esoteric conviction that souls had been set free. The case of my friend, Mr. Luis Lorenzana, was very special, since it was influenced by the fact that he was a lifelong Theosophist and was probably affiliated to some Ashram. So he knew everything about the phenomenon of death. Thus, completely outside his body, he was already in advance conversing on astral levels with formerly deceased friends, who would no doubt be indicating to him some details regarding the process of bodily liberation that was about to take place.

According to the laws of analogy, we could say that there are two main facts related to the phenomenon of death. First, the activity of luminous devas, esoterically called "Angels of Light," whose mission is to "sever the thread of life" that binds souls to bodies, at all levels of human life. Secondly, the presence around the body to be abandoned and on the astral level of previously deceased persons, karmically linked with the discarnating soul, who welcome it into that new state of consciousness... Death, in any case, as I have been able to observe it, is not as bad as people suppose; on the contrary, I would even say that it is highly pleasant because of the very beautiful spiritual aspects with which it is clothed. The Angels of Light who assist and accompany you to higher levels of consciousness, the loved ones who come to cordially welcome you into that new state of being, the indefinable sense of freedom experienced by the soul freed from the gravitational heaviness of the body, etc., are substantial aspects associated with the phenomenon of death, which is not the annihilation of the self, but the rebirth into the bosom of a new and more abundant life.

Life on the Astral Plane

The most common astral experiences, for which it is not necessary to possess psychic powers or faculties of conscious astral perception, always take place during the period of "sleep," when the body is at rest and the soul, or consciousness, functions in complete freedom. The memories recorded by the brain's consciousness once the body

has awakened and the soul has been reincorporated are sometimes profoundly illustrative and interesting if we know how to interpret them. In such "dreams," in reality astral experiences, we often perceive places, people, buildings, etc., and experience situations so extraordinarily objective and real that the sensation of remembrance is truly the perfect image of a deeply vivid experience on the astral plane, which our memory makes intensely objective and can be stored in our subconscious field, just as is done with memories of physical experiences.

As I say in the preface to the book, the astral field is a perfect duplicate of the physical plane and it is in this "duplicate" - so to speak - that the soul lives and experiences during the period of time devoted to the physical rest of the body. Astral experiences, or the memories we bring back to the brain when we awaken, are experienced on that plane without giving them any greater significance than we tend to attach to our everyday experiences on the physical level. This shows that this subjective experience is lived very "objectively" and without any awareness of the physical body, from which our mind makes a complete abstraction. We all have in our memory archives a large group of such astral memories, and some of these experiences were so interesting from a psychological point of view that they not only gave us much food for thought, but still vividly linger in our memories today.

The human being functions simultaneously on three levels, the physical, the astral or emotional and the mental. We can say that we are aware that we think, that we feel and that we physically act through a body, but the astral consciousness - which is our most immediate consciousness to develop and integrate - only manifests itself to us objectively during the moments when we are "out of the body," in the cyclic period of bodily rest. In such a state there is a complete disarticulation of the neurons or brain cells and through their interstices the etheric vehicle moves, the astral body is released and the mind sees things with more clarity of perception. As the consciousness functions on the astral plane and is aware of this fact through the analytical mind, it facilitates the recall of experiences made on that plane or level. We can thus say with complete certainty that we all possess countless memories or experiences in the astral field. We often say "I have dreamt," but the truth is that most of the time we have "lived" certain experiences on the astral or psychic level.

Not long ago I "dreamt" that I was visiting a married couple friend. Both had been dead for many years. The husband left the body first, followed by his wife after five or six years. They welcomed me "into their little house." It was small and very sunny and there were many trees. It was surrounded by gardens and they were very happy when they were showing it to me. I felt his joy overflowing inside me.

Having suffered so much during their life on the physical plane, it gave me great satisfaction to see them so joyfully integrated. When I woke up, I could still feel their overflowing joy inside me. As I was recalling this experience of "reunion," it came to my mind that this married couple, friends who had always lived in an atmosphere of sadness and economic hardship, had once told me that the dream of their lives would be to have

a little house in the countryside, sunny and surrounded by trees and gardens. Through the testimony of that astral experience of reunion, I was able to verify that my old friends had succeeded in realising their beloved and deeply longed-for dream and that in the astral field - for them an even more tangible reality than the physical plane - they lived intensely and profoundly the reality for which that intense longing had propitiated them... Yes, the astral plane is a level of realisation for those who desired much on the physical plane and were unable to consummate their dear and intense desires, and all human beings, except Initiates of a certain degree, must spend a rather long cycle of time there until they have fully consummated their cherished dreams and golden illusions. Furthermore, the notion of time - as registered by our physical brain - has completely disappeared from the field of perception of consciousness and the phenomenon of age, as we register it on the physical plane where the body has to rigorously follow the cyclical laws of wear and tear, does not exist. The vibrations are much more subtle, the body is weightless, there is hardly any gravity, and life in all concepts is much easier and more pleasant than it can be at best on the physical level... Well, you might say that I am exaggerating or indulging in fantasy. I must tell you, however, and I do so with a full sense of responsibility, that I possess sufficient astral self-awareness to treat these subjects naturally, honestly and with experience... Otherwise, I could not have written a book on Esoteric Narratives and at the same time explained the intimate motivations that went into the development of the esoteric, psychic and spiritual events that form the basis of this book.

The Faculty of Premonition

Another type of astral experience has to do with the faculty of premonition, which all people of a certain spiritual evolution possess without distinction. This faculty is most easily revealed during the period of sleep, although it is sometimes, under certain circumstances, possible to externalise it during waking time.

I often "foresee" certain events related to my work or according to my many social contacts, and although they do not always help me, because I usually follow very closely the development of facts and events inside and outside myself and I am not worried about the future, these premonitions often serve to clarify certain circumstances in the course of my existence. For example, one night I dreamt that my first book "The Hierarchy, the Solar Angels and Humanity" was already being edited. I saw its pink cover and the white lotus drawing, the table of contents and the number of pages, and even spotted a few mistakes that needed to be corrected. This edition still took about six or seven months before it went on sale. When the Kier Publishing House sent me the five copies of the book, as stipulated in the publisher's relations with the author, I could see that my dream had technically been a perfect demonstration of the faculty of premonition. The colour of the cover, the drawing, the table of contents, and even the appreciated mistakes appeared just as I had perceived them. At any moment in time and in any specific region of space I had experienced a future event, which indicated to me that the future does not cease to be a present event when the perception of consciousness is raised to a higher level. I

could tell you about many such events or experiences of premonition like the one I have just related. I believe, however, that it will be much more interesting to explain to you esoterically how this experience of premonition occurs - which many of you will have experienced at some time in your lives - than to relate to you simple premonitory-type experiences.

Well, the phenomenon usually occurs like this. At the moment of premonition, the mind - whether during the sleep or waking period - is usually fully awake and expectant. In that moment of mental lucidity, which is unusual due to the many preoccupations that accompany the life of the human being, the consciousness is polarised in another dimension, the fourth - technically defined as the astral plane - and since it is the case that in this dimension or plane events happen more quickly than on the physical plane, the soul experiences them in the present and then registers them as a memory. This anticipated perception of the events that are to take place on the physical plane obeys certain mechanical laws governed by the speed of the movement of events. For example, physical events "happen" at the speed of light according to our visual perceptions, i.e., three hundred thousand kilometres per second. However, on the astral plane the same events happen at a greater speed, due to the different vibrational frequencies, at an incredible speed if our limited measures of speed are anything to go by.

Thus, an astral fact recorded at any moment in time will be objective and present on the physical plane "much later." This period of time will be the longer the higher the perceptual level of consciousness on the astral plane. An astral event seen on the higher levels of this plane may take centuries to express itself on the physical level, or only a few years or months if the same event is perceived on lower levels of the astral plane, bearing in mind that the vibratory constants are different and increase in speed as perceptions are made on higher and higher levels.

The Gift of Prophecy

Now, using analogy we could determine the level of vision of the ancient biblical prophets and enlightened esoteric seers of all times, who perhaps experienced the events they then prophesied on levels higher than those of the astral plane. From simple premonition - accessible to many people - to the level of great historical, biblical or mystical prophecies, there is a long way to go. The speed of perception can be accelerated, however, by increasing to its extreme limits the spiritual integration whose measurability and vibratory frequency is eternity and not time. This "measureless eternity" is what we esoterically define as the "eternal now" of consciousness, which as is occultly known, can simultaneously live in time any event occurring within the vast areas of expression of the Universe. Cosmic Memory, with the infinite sequel of facts, memories and circumstances it contains in its all-embracing bosom, is reflected in the astral light of temporal events and in certain specific areas of the mind. It can therefore be upgraded and converted into a natural type of experience... The gift of prophecy contains this ability to "reveal" that which previously exists in the all-encompassing Mind of the Creator. It is not a miracle or a

prodigy reserved for the great Enlightened Ones of the world. The infinite bosom of the Godhead containing the eternal secrets of the Universe is within the reach of all who will make the necessary efforts, who will prepare themselves for the service of humanity and who will progressively raise the level of their human perceptions.

María Carmen

Human beings only very weakly use the spirit of goodwill. However, when we actualise it to a certain extent, we can do great things, both physically and psychically. I understood this reason perfectly well, for as I have told you in previous pages, the profound study of the intimate feeling of compassion, which is a synthesis of all the capacities of goodwill possessed by the human soul, is one of the occult and transcendent teachings of the Ashram. Such a spirit of goodwill can move, as you will see from the experience I shall now relate, great concentrations of karmic energy and produce potent spiritual transmutations, both in the life of the individual and in the life of the group with which one may be affiliated. And always, or almost always, there are facts that are real surprises in the course of our esoteric investigations, where the spirit of goodwill and human compassion can be the lever used by the Master to effect great and positive environmental transformations or serve as a vehicle to unify the hearts of many human beings...

One evening, after giving one of my monthly esoteric lectures at the Universalist New Age School in Barcelona, a young man came up to me and begged me to go and visit his wife, who was cruelly afflicted with cancer. I usually avoid the healing commitment for a very specific reason, my field of service is in another hierarchical direction. However, on this occasion I agreed and we arranged a visit to his house for next Thursday. When I arrived at the house there was a group of several people, all of them interested, as I later found out, in esoteric studies. She, María Carmen, was sitting in an armchair and was surrounded by everyone else. She was young, pretty and seemed to be in good health. However, she was very ill and the doctors attending her had predicted that she would live for only a few months. I immediately identified with her, as if she was already very familiar to me. The apparent reason was that she already knew me from my books and from attending some of my lectures, and as a result had established a close telepathic relationship with me. Later I was able to detect that between her and Leonor and me there was a very close and deep karmic link.

Taking advantage of the fact that these good friends were gathered with her, I suggested to start a group meditation for María Carmen, using for this purpose the Healing Mantram as described in my book "The Mysteries of Yoga." At the end of it, we jointly decided to do one such meditation - or invocation of deva energy - every Thursday. As we said goodbye to María Carmen I hugged her warmly and told her: "Be bold and be strong!"

The effects of the first healing meditations were really excellent and all her friends were delighted with the benefits of the meditation, observing María Carmen's enthusiasm and her immense desire to live, which had left her for many months. I myself, who am usually very circumspect in such situations, was also supremely hopeful. Esoterically the healer must always keep this climax of hope high, for in accordance with the esoteric law he knows that the results are ultimately dependent upon the divine Will, and he is not concerned with very spectacular results because he is only interested in the development of the action and in keeping the intimate feeling of goodwill firmly in his heart.

For almost a year we kept up the rhythm of the healing meditations on María Carmen and I can assure you that we were able to do very good psychic work on her, to the extent that the doctors could not explain the fact that she was able to bear the terrible pain that should logically occur without the use of morphine. This was, in my view, our great victory. The malignant cancer that corroded her body had entered her bone reserves and the pain would have been almost unbearable under normal conditions. But she resisted to the very end, supported by the faith of her unshakeable sense of hope and her intense longing for life.

The day she told me about a vision she had during the night, I understood - using my knowledge of symbology - that she had very little time left to live, until the end, I encouraged in her the supreme illusion of living...

Thus, during the course of our brief relationship I demonstrated to her the power of spirit over matter, visiting her several nights in the astral body when I saw her inwardly in great despair, and inspiring her to polarise her consciousness on the higher and more important goals of life, thus preventing her from falling into the blackest and deepest pessimism.

María Carmen died in my arms. His eyes, already lost in the infinite, seemed to look at me still questioning after having left the body. The last memory I have of her, now on the astral plane, is the image of a glowing Angel carrying her swiftly and lovingly in His arms. I had always told María Carmen about the Angels, about their wonderful world and their beneficial influence on human beings. It was particularly easy for me to interpret her heart's desire and I am sure that it was some very beautiful and resplendent Angels who opened for María Carmen the golden gates of a new state of light and consciousness.

The experiences of María Carmen, as well as the very extensive group work initiated with her as the centre of spiritual bonding, were of extraordinary scope and would motivate great expansions of ashramic energy. I can say that she - without apparently having been fully aware of the fact - had been the vehicle for me to find in this present phase of my existence many of my friends from the past, imposed with high ideals and deeply connected to my present hierarchical work. I owed María Carmen morally these explanations, which she will receive fully in the intimate consciousness of the spiritual level where she is at present, as well as the dedication "in memoriam" of my book "The Angels in Human Social Life," as I had promised her days before she left the body.

María Carmen had recently acquired great perceptive powers. According to esoteric law as it relates to disciples, as the body weakens more deeply, inner faculties and perceptions develop, as well as some psychic powers. María Carmen could not be an exception and I often established deep telepathic relationships with her. When she felt very anxious or worried or when she was suffering a lot, she used to phone us, but always excusing herself for bothering us and asking for help. At the end of a brief telephone conversation with us, she was usually much relieved. The frequency of these phone calls from María Carmen warned us, however, that the end of her existence was near. She never abandoned, despite everything, her warm hope and her love of life.

Early one morning the phone rang in our house. I woke up and said to Leonor, "It's María Carmen!" However, through the telephone line there was only a distant murmur, as of ultra-human voices... I hung up the phone and went back to bed and no sooner had I done so than the phone rang again. I took it off the hook and listened again to that strange murmur, as if from far, far away, they were trying to tell me something and only those cold voices of mystery reached my ears. I hung up the phone for the second time and had not yet reached the bed when it rang again. This time Leonor got up and her impression, like mine, was that María Carmen was saying goodbye to us using certain astral currents, that by etherically affecting the telephone mechanism, caused the ringing of the bell and those strange psychic resonances that we picked up with our ears. As I was telling you before, María Carmen died in my arms, the morning after the psychic experience I have just told you about. I had time to speak to her a few moments before she left the body to tell her how much we had loved her and that we would continue to love her... A trickle of blood slipped from her mouth, still half-open with a smile of tender farewell. She had called me "my father" before she breathed her last breath.

The esoteric explanation of how a human being can effect these psychic phenomena with markedly physical effects, using certain astral lifestreams, is no great difficulty or mystery. The cause of the materialisation of the etheric body to produce such environmental effects lies in a very potent desire of the person who realises them outside the physical body. It is a case very similar in its development to the experience I related to you in a few pages earlier about my etheric materialisation when I smashed the cages of that irascible farmer who mercilessly killed birds in a sack. María Carmen, out of the body and clearly seeing her final outcome, had felt the immense desire to say goodbye to us whom she loved so much. This desire, acting like a powerful magnet, condensed enough etheric energy around her to enable her to astrally press the numbers on the telephone and establish spiritual contact with us. The only thing she could not realise was the materialisation of her voice, which came to us in the form of a distant, strange and incoherent murmur, as if many of the astral noises she was beginning to perceive were mysteriously filtering through the earpiece.

Astral Consciousness Considerations

This consciousness is acquired little by little, as the aspirant progresses on the Path and envisages wider and more inclusive goals. He thus becomes like a little receptacle of the immortal values of Life, more concerned with stabilising his consciousness on higher levels than with "recording facts" or experiences of the astral type, even while bearing in mind at all times that the disciple, by virtue of being a disciple, must not shy away from any experiences, on whatever level they may manifest, which have to do with his growing spiritual development and with the inviolable laws of service, and should admit the fact that all his experiences on either level should be carefully recorded in his physical brain, and should be a source of useful knowledge by which he can help his fellowmen. It could be said in this respect that the process of development of astral consciousness, as we have tried to explain in the general context of the psychic narratives, will be quicker and more efficient if less importance is attached to the spectacular effects of development of consciousness and more attention is given to the blossoming of the mystical qualities of the soul, which in its infinite depths, knows the right moment - wisely directed by the Lords of Karma - when the psychic powers and faculties should be acquired, those complementary elements in the life of the disciple when he has been properly introduced into the spiritual levels, and of which so much benefit to humanity is to be gained.

Let us never forget that the spiritual rule, and that which precedes all possible initiation into the planetary mysteries, is SIMPLIFICATION, and that the fewer things we ask of life, the greater the good we will obtain in its unfolding.

In other words, we must be very cautious and circumspect in asking and very generous in offering. This is a very simple rule which the disciple often forgets, but without which he will never be able to plunge fully into the mysterious stream of inner life which leads to Initiation.

PART TWO: Devic Experiences of Ordinary Order, Devic Experiences of a Higher Order

The Devic Experiences

All the narratives included in this book should logically have a psychic overtone, although some of them, such as those referring to contacts with angels of great spiritual elevation, constitute experiences of high transcendence and give an account of the indescribable Life, silent and occult, vibrating at every level of Nature.

Devic or angelic experiences are more common than is commonly believed or admitted, given the very close relationship and intimate link between humanity and the Angelic Realm. I must say in this connection that there is no phenomenon in the life of Nature, including what we call parapsychological or paranormal phenomena, in whose occult motivations there is not the activity of a deva or a group of devas. Further investigations of Science in the domain of the so-called fourth dimension will clarify this point, which still appears today as a mystery or as "a secret of space," as we usually call it in our ashramic congregation. As I say in the Preface to this book, angelic intervention is notorious and very common in the life of any human being. It happens, however, that we live very distracted, focused only on our small personal problems, or that we are temperamentally very fearful and are not very attracted by the idea of investigating the hidden reason for events, whether they are psychological or of hidden origin. Increasingly, we must accept the conjuncture of facing facts and circumstances as they present themselves for our consideration, very carefully and without fear. I had to struggle to come to admit it in a very frank, honest and straightforward way. If this were not the case, the content of this book would certainly have been impossible to concretise. All of it exudes, if you look at it, a great deal of care and an absolute absence of fear.

Now, the fact that we have divided the devic experiences into two groups, the one of the ordinary order and the other of a higher type, is for spiritual reasons of plane or level. The Kingdom of the Angels is extraordinarily vast and covers the expressive needs of Nature from the elemental level, where the chemical structures of the atoms are created, to the highest levels of the solar system where the great Archangels and the mighty and illustrious Mahadevas perform their incomprehensible mission. From the specific characteristics of the stories you will realize the level of devic expression at which the successive experiences took place, and it is even possible that in reading them you will find exposed some intimate circumstances, analogous or very similar to those experienced by you at some particular time in your karmic existences. Let us look at some of these experiences of a devic nature.

The Little Elf in my Home

I have in my house almost permanently a small elemental of the kind that people call "elves." He is quite resourceful and possesses a lot of etheric power. In the past, he imitated the sound of the telephone or the doorbell so well that it often fooled us. When I became aware of his playful presence I warned him very seriously that I would not allow his intrusions into the peaceful life of the household. He seemed to understand me perfectly well, and except for a few small noises that he often makes, more to attest his presence than to disturb us, he stopped impressing our senses and only allows himself to play around when we have a visitor in our house. The other day it perfectly caused the noise of a large number of plates smashing against the floor. Everyone ran to the kitchen, but naturally, nothing had happened, much to the surprise of the visitors. Another day he blew up one of those glass "Pyrex" dishes, taking advantage of the fact that the outside environment was highly charged with static electricity, which earned him a strong reprimand from me and the threat of not being allowed in the house. Static electricity and telluric currents are very favourable energies for the activity of house sprites, which can thus move objects, slam doors and startle people, or cause a whole series of noises, imitating perfectly those that usually occur in every house: telephones, doorbells, falling objects, whistling, etc. It must be realised, however, that these little elves have no evil intentions and only wish to impress the senses to attest to their presence or to intervene in their own way in the multiple occurrences in the home.

These little devas of the earth are a variety of the gnomes or forest elves. Their differentiation lies in the fact that they are strongly attracted to human homes, preferably where there are children and pets with whom they often play... I was in a house where one of these little elves used to pull the cat's tail. The inhabitants of the house were unaware of this circumstance and were surprised by the attitude of the cat, which suddenly and without apparent cause gave tremendous snorting sounds with the hair on its body standing on end. It should not be forgotten that domestic animals are very psychic and see perfectly well what is happening on the lower levels of the astral plane, for they are now developing their instinctual consciousness and this consciousness is lodged in the centre of the solar plexus, which acts as a brain within the animals. The development of their psychic body makes animals very sensitive to the astral activities of the house elves and I think you will all have sometimes noticed something strange in the behaviour of your pets, if you have them. The house elves, like the various species of gnomes, draw the energy they need to cause physical phenomena from the infinite reservoir in the lower sub-planes of the astral plane, and then condense it etherically until it is tangible enough to produce and determine the thousand environmental phenomena that can be perceived by sight and sound, and sometimes even by touch if a person is sensitive enough. Our elf has formalised a certain family bond with us. He is not permanently at home, as we have neither children nor animals, and it seems that he does not like our esoteric conversations very much. But he regularly comes by, and often when I am writing in the office, he will acknowledge his presence with a gentle tapping on the lamp or on the back of the armchair where I do my meditations. I welcome his presence as it shows he has a certain sense of friendship, but I beg him to let me work in peace.

Well, you may wonder why I dwell on these seemingly superficial experiences. I do it mainly to dispel the fear that these invisible presences often cause inside houses. The unwelcome noises we often hear, the movement of various objects, the dropping of the most diverse things, etc., are only indications that one of these little household sprites wants to make his presence felt. They are not to be feared, but rather welcomed with affection and mentally begged to behave with due composure, just as we usually do with children when they get into mischief. One day, people will realise that these little household devas are - to some extent - part of the family context and that, just like domestic animals, they must find in our homes the living incentive for their own spiritual evolution.

This is of course not the case with other types of devas, etheric or astral, who appear from time to time in our social environments, with intentions quite different from those of the friendly house sprites. Such devas usually appear when the atmospheres of houses are rarefied by the frequent disputes and tensions within them, so frequent in times of great economic depressions, and they feed - I use this word intentionally - on the heavy vibrations which permeate those family or social environments. Astral occurrences of a lower psychological level are usually the incentive that moves this species of devas, whose spiritual evolution is in order with those undesirable psychic disturbances, and who are easily introduced through them into family and group environments, creating inharmonious situations and becoming - if such disturbances are constant - permanent dwellers in those environments within which they swarm and find the pleasure their lower devic natures demand.

In so-called "haunted" houses the trained seer often perceives large numbers of these lower devas, who use the psychic forces engendered by human beings in former ages, full of tensions and selfishness, to determine certain physical phenomena, particularly of an acoustical nature, such as the noise of furniture being dragged, doors slamming, chains creaking, walls banging, etc. Such devas possess great power on the acoustic etheric levels, and although they cannot be perceived unless one possesses highly developed astral clairvoyance, their presence is very noticeable and often strikes fear into the hearts of those who may visit such houses or such environments. In the end, the inhabitants of these places become accustomed to such undesirable psychic presences and no longer pay attention to the noises or to the notoriety of their expressions. However, as I have been able to verify, the constant subjective pressure of such entities in the familiar environments that attract them is usually very negative and it is very rare not to find sick people in them and a great environmental melancholy that extends to the psychological expression of the people who live there. I would recommend, therefore, that people who live in houses "inhabited by such lower devas," which are often rented at very low prices and sometimes tempt the economic interest of certain families of very humble condition and without great monetary resources, should change their domicile, or that they should seek the help of some esoterically qualified person to drive these pernicious astral entities out of such houses.

The Undines of the Waters

The first time I made conscious eye contact with some of these beautiful etheric creatures was on the occasion of the International Exhibition in Barcelona in 1929. My father had taken me to visit it, and naturally and as everyone else did, we stayed until nightfall to see the Central Illuminated Fountain, a true technical prodigy by the "magician of light" - as he would be called after creating this true work of art - the engineer Carlos Buhigas. It was as a result of contemplating the play of light within the water that I was able to perceive, inside and outside the great waterfalls of impressive and liquid colour, a numerous group of beautiful and strange beings frolicking happily in and out of the water up and down through the great spouts and cascades. This vision seemed very natural to me, as I had seen similar images in my dreams. So when, with childish simplicity, I told my father about the graceful beauty of those tiny devic creatures that frolicked, weaving beautiful and incomparable patterns with the foam of the water, he replied that I only saw water and that I should not exalt my imagination so much, as this was bad for my health and people would think me crazy. So this first physical experience of perceiving the undines of the waters was deeply embittered by the incomprehension of my father, who naturally and without malice on his part, had merely judged things from the point of view of what he considered to be an excessively exalted imagination. The result of this experience was that my father burned in my backyard all the books that referred to fairies, gnomes and nature spirits and that I used to read with pleasant determination. I was very upset, as I could not understand my father's brutal reaction to something I considered so natural and true. After this experience, I learned to keep quiet and to keep the intimate secret of my extrasensory perceptions to myself alone. However, I still remember perfectly now the graceful beauty and harmony of movement of those precious undines moving happily through the coloured foam of the great fountains of the Monumental Fountain of the Barcelona International Exhibition...

The Elemental Forces of Nature

During the course of my spiritual training in the law of discipleship, until it became possible for me to enter an Ashram of the Hierarchy, the spiritual event which culminated a singularly difficult period of my life, I had the opportunity to establish angelic contacts at various and varied levels of vibration. I must relate, in the first place, the devic contacts made through the direct intervention of the Master on the etheric sub-planes of the physical plane, coinciding with certain phases of ashramic training, when because of the circumstances of my own accepted disciple status, we had to work with the elemental forces of Nature, the spirits of the earth, the undines of the waters, the salamanders of fire, and the sylphs of the air. These etheric creatures - as the Master was explaining to us - were the living forces of Creation, the medullar substance that constituted the physical structure of the Universe and the angular base on which the spiritual karma of the Logos rested... This process was singularly long, but extremely interesting, for during the course of it we had to learn to know the multiplicity of the devic forms of each species and of each

of the major Devas who guided their spiritual evolution. The least accessible were the spirits of the earth, a kind of tiny gnomes even smaller than those we traditionally know under the name of "forest dwarfs who take care of the construction of the moss of the damp ground," of the grasses and small plants. Some variety of such earth-spirits, however, adapted themselves very readily to our investigations, and did so sometimes by adopting the most grotesque positions in space, thus apparently amusing themselves, and at the same time expressing a feeling of friendship towards us. The water ripples were very beautiful and took on the colour of the liquid element in which they evolved, the small streams, the lakes or the shores of the sea. There were blue, green and violet ones.

The air sylphs always appeared in the blue colour of the space in which they lived immersed and it was very difficult to perceive them in their natural and graceful etheric form. Singularly beautiful and at the same time intensely instructive was the concentration of innumerable numbers of sylphs, which under the direction of a superior Deva of the air, constituted the great winds and the furious hurricanes. The most dangerous and difficult elementals to contact were the igneous salamanders, which under the direction and rule of higher spirits of fire - esoterically called Agnis - formed the basis of every possible expression of fire in the life of Nature, from the humble hearth fire to the most violent and terrible fires. Their invocation was particularly difficult and it was only after very intensive and laborious training that we were able to observe some of these fire salamanders in their etheric world, perfectly still in space so that we could observe them closely. The shape of a salamander is technically that of a tongue of flame, with a broad base and a pointed cusp, moving or moving through the ether at high speeds... The Agnis are impressive in their splendid igneous radiation and constitute the mystical centre of fire, whatever its expression and the intensity of its expressions. Their form, seen clairvoyantly, is very similar to that of humans, although much larger, with the salamanders apparently constituting their magnetic aura, intensely dynamic and igneous. Thus, each Agni, in varying degrees of expression within the fire element, demonstrates its greater or lesser evolution by the extent of the particular group of salamanders that produce their own intimate igneous radiation or radiant magnetic field. No salamander will obey any other Agni than its own, nor will it yield to any magical incantation except with the acquiescence of its own lord and ruler on whom it is igneously dependent. This we observed when, at the utterance of a particular and definite invocation mantram, a potent Agni emerged from the igneous space where he was industriously at work, stood before the Master in respectful obedience to His spiritual power, and showed us the diligent group of salamanders which constituted his magnetic aura and the exponent of his degree of spiritual evolution. As a corollary to this demonstration of power over the Fire element, the Master explained to us that there were Agnis of the category of the very Logos who create the solar and cosmic systems, constitute Fohat (or the very Spirit of the Logos); the Solar, the pranic basis of the solar system and of each of the planets which constitute it, and that of Kundalini, whose heat vivifies our vital and planetary body to its fullest extent.

The elemental forces in the life of Nature, fully discovered and analysed in their evolutionary development, gave us the key to the mystery of Life, which is not a mere organic process, but is the intelligent union of an impressive series of devic factors, wisely

conducted by a supreme Will, which operating upon the higher Angels, compels all this vast multitude of Devas in infinite gradations, to carry out their mission in space and time to endow Mother Nature with the multiplicity of evolving forms at every level of the solar system.

The Invocation of Elemental Forces

The invocations of the elemental forces whose life we were investigating were made by the Master, but sometimes, when the Master was engaged in some work of greater hierarchical importance, it was R..., a Hindu Initiate, the Master's lieutenant, who made the invocations. An order had been established for the same, consisting in invoking in each of the sessions of study, or esoteric investigation, some definite group of beings, gnomes, undines, sylphs or salamanders, through the acquiescence of their respective ruling Devas, for as I said in the previous chapter, the elementals of earth, water, fire or air were commanded by such Angels, whose infinitely superior evolution came from a remote past in which they had undergone experiences similar to those of the elemental forces whose groups they command and direct at the present time.

We thus became progressively aware of the mystery which the Devas perform in the ethers of space, both in creatively vivifying each of the etheric substrates or levels, and in constructing each of the chemical atoms which lie at the base of our planetary system. We were thus able to understand much more clearly than through some complicated scientific explanation, how the earth (the skeleton of the planet - to use a very graphic expression), water, fire, air, etc., is produced. All those elements no longer appeared before our exalted vision as SOMETHING but rather as SOMEBODY, as a surprisingly organised angelic power that in its infinite and incomprehensible interactions produced the marvellous architecture of the Universe. Space itself with its subtle and unsuspected dimensions appeared before our absorbed gaze, no longer simply as the infinite frame of all possible creation, but also as a living, psychologically self-conscious and fully awakened Entity, intelligently following the karmic impressions transmitted to it by the Lord of the Universe; the agents of this transmission of energies, forces and powers being the infinite hosts of Angels and Devas, each carrying its living message of creation and redemption, and weaving and unweaving within the immortal ethers of space the threads of light by which, by an incomprehensible process of substantiation, they created the organised matter from which were constructed all the living bodies or thalami, which the units of universal life needed in order to be able to manifest themselves cyclically.

In my book "An Esoteric Treatise on Angels," I set out in more detail the result of these experiences of direct contact with the devic world, particularly with reference to the mystery of Creation and the work of the Devas in their multiplicity of hosts and hierarchies in the great work of structuring the Planes or Levels of the Solar System and especially of the physical Universe in which we live, move and have our being.

Angel JESAZEL

When I first made contact with Jesazel, the Angel mentor, instructor and guide of my devic researches, I learned of the spiritual radiations of a Deva of similar stature to the great Initiates of the Hierarchy. I remember this experience as the most profound and transcendent of my life. He was introduced to me by the Master in the Ashram with these simple words: "This is the Angel JESAZEL, the devic instructor who will be your mentor in the unfoldment of your occult life and who will introduce you to and make you aware of the Kingdom of Angels." Jesazel's presence, as perceived by my subtle senses, was truly impressive. He radiated light all around His angelic figure. Then His vibration or radiation was lowered to accommodate His presence to my perceptive senses, for it was extremely difficult and surely dangerous for me to resist the particular brightness of His magnetic aura of a celestial blue absolutely indescribable according to our reduced vibratory shades of colour. He then appeared in a fully human form, while retaining his sky-blue magnetic aura all around him. His face was very beautiful, though of a beauty that escaped all the canons of beauty established by human beings. I can say, according to this point, that I perceived through his infinite angelic qualities something more than just a human face. The best of the Greek faces sculpted by Phidias would perhaps give a small glimpse of the immaculate face of Jesazel, but radiating light from within. He enveloped me in His aura - as angelic blessing usually is - and smiled at me with unutterable gentleness and asked me: "Are you willing to enter our world in order to extract as much experience as possible and communicate it to your brothers, the other people of the world?" I answered affirmatively and without hesitation and Jesazel, in response, accentuated the pressure of His aura on mine, filling me with an intense and unfamiliar vibration that inflamed my whole being with love, indescribable tenderness and enthusiasm. Then he said to me: "Well then, so be it!" He then made me realize that for the duration of the process of occult research into the devic world, I should maintain a very dignified attitude in my personal life and keep a reverent silence as long as it was not absolutely necessary to "speak" in the course of my social relations. His last words on that occasion, which remained indelibly engraved on my conscience, were these: "Live serenely expectant and you will always have me by your side." It was the first time I had heard these two words, "serene expectation," which later on, in the course of my esoteric research, proved to me to be key to the life of the disciple preparing for initiation. He took leave of me with a graceful yet imposing nod, and then of my Master, with whom he chatted amicably for a while, finally disappearing from the field of my perceptions, leaving me in an indescribable state of peace, but at the same time of creative dynamism... When I arrived in my physical body, after receiving some direct instructions from my Master, I was fully aware of the radiant Presence of Jesazel and the influence of His magnetic aura accompanied me physically for several days.

My meeting with the Angel Jesazel was preceded by a conversation with my Master during which, after one of our ashramic study meetings had ended and I had been alone with Him, He had asked me: "Do you feel willing to write some books of an esoteric nature, for the use of the spiritual aspirants of the world? Some of these will be of a very special character," the Master continued, "for they should serve to assist disciples to consciously

enter into the Kingdom of Angels, in order to establish a bond of union of many human beings with our brethren of the invisible worlds. So," asked the Master again, "do you feel sincerely willing to do this work?" I humbly replied that my goodwill was much, but that my knowledge of the devic realm extended only to the area of mystical stories and the occasional small experience of contact with some elemental beings of Nature, and that I could not therefore claim to be able to do it. My Master smiled kindly - as a father does with his son - and assured me that I was amply qualified for this kind of commissioned work, owing to the accumulated experience of my karmic past, and that I had only to make use of my goodwill and my sincere desire to serve. "You are not required to take any extraordinary vows such as those which you took before entering the Ashram and which usually precede successive initiations, but what counts in this case is your willingness of mind, for it is equivalent to a true ashramic vow." This being so, I replied, I agree to do my best to co-operate in the success of this ashramic work. This is how I began my hierarchical work in a very concrete and defined sense, at last - without apparently intending or seeking it - I had found my true field of service. My Master blessed me with these words: "May your work be fruitful and may many men and women of goodwill throughout the world benefit from it!"

In this simple way and without any technical apparatus or ceremony - except for the Presence of the Master - I was introduced to certain areas of the occult world which are usually kept unknown and secret. The world of the Angels, with its impressive areas of mystery, was now to be shown to me as concretely and objectively as the usual mental reasoning, emotions and physical perceptions.

The contacts with Jesazel and the teachings about the devic world received through His mediation were made from the causal plane, using my mental antahkarana and the development of my emotional sensitivity, as well as my facility to transmit my occult experiences to the physical brain. I must say, however, that the influence of this glorious Angel in my life was decisive, both in the creative fecundity infused into my ashramic work, and in the impressive speed with which certain karmic aspects of my personal life were completed. My joining the Arcane School and my subsequent work there as a member of the European Headquarters in Geneva were experiences of which I have very strong and deep memories. However, my real ashramic work began later, when karmic reasons and the spiritual certainty on my part that the experience had already been transcended, made me return to Barcelona.

My first book "The Hierarchy, the Solar Angels and Humanity" was a compendium of esoteric articles sent to the magazine "Conocimiento," of Buenos Aires, plus some unpublished ones which reflected in some way certain experiences of a hierarchical character. This book already reflects the particular nature of my future work, and those who have read it will realise that in it I already relate some experiences of an angelic order, although without going into technical details, which would be provided later on as my literary work developed.

In any case, Jesazel was the culmination of a series of deva contacts made in conjunction with my fellow group members in the Ashram, under the expert guidance of the Master. The presence of this Angel in my life coincided with my conscious entry into certain spiritual zones of highly qualified and subtle vibration. Their angelic radiation did not therefore affect me so extraordinarily as to damage the integrity of my subtle vehicles. I must repeat, however, that Jesazel had almost always reduced the intensity of His magnetic radiations in His contacts with me in order to avoid congestion of cerebral order, for the mind was the main vehicle used in the occult investigations of the devic world. My Master, foreseeing the characteristics of my specific work, had previously prepared me and my fellow Ashram members undergoing similar training, so that our astral vehicle would not be affected by the powerfully radioactive effects of the devic realm. My equipment of occult perceptions was thus adequately compensated and with Jesazel's help I could safely penetrate those mysterious zones of ultra-dynamic spiritual tension ruled by the Devas.

My spiritual rapport with Jesazel was realised in a very short time, and the words of my Master when he told me that I possessed extensive occult experience of the Devas then became clear in my mind. I was able to recall, then, angelic contacts made by me in the distant past and renewed especially in my last two incarnations, so that my particular task of writing about the Angels was not only a joy of service, but also the remembrance of a loving and unforgettable memory...

My "Esoteric Treatise on Angels," a triptych consisting of the volumes "The Hidden Forces of Nature," "The Devic Structuring of Forms" and "The Angels in Human Social Life" (Editorial Eyras, Madrid), was the culmination of my spiritual contacts with Jesazel, with Whom I am now bound by sacred bonds of friendship, which I believe, will withstand unscathed the infinite strain of the ages.

Many of the angelic experiences recounted in this Treatise speak especially of Him and of His decisive intervention at every stage of my esoteric research. For this reason, I dedicated the second volume of the triptych on Angels to Jesazel, for it was He who introduced me to the mysterious secrets of space and who made it clear to me how the ether, substantiated by the Devas, constituted the mystical and at the same time dynamic basis of the process of universal Creation. In this heartfelt testimony of friendship and gratitude, I renew with Jesazel spiritual bonds that transcend karma and its infinite sequel of deaths and births...

Shared Devic Experiences

The study of the life of the Devas is uniquely exciting, whether one studies the work of the tiny elementals who structure the geometric form of a chemical atom or that of the mighty Archangels who realise the plans and designs of the Universes under construction within the infinite spaces.

Jesazel was enlightening me very concretely and particularly about the mysteries of his world of harmony, discovering to me zones of space where the ether is so pure and diaphanous that it is totally unsusceptible of being conditioned by planetary karma... It was through Jesazel that I was able to make contact - even fleetingly - with certain regions of the buddhic plane where personal consciousness was completely diluted, yet fully aware of the feeling of peace and wholeness that each of its constituent molecules - to use this scientific locution very intentionally - breathes. This feeling of peace and wholeness was felt in the depths of the heart, in whose mystical centre, the Master said, lies the indelible memory of all human lives. I have been able to verify this truth, and when I have esoterically wanted or needed to "remember" some experiences from my distant ancestral past, I have always felt the memories before the mind notices them. Thus the memory of events is not recorded in the minds of men but in the secret chamber of the heart, and it is there that we must finally find the silent spring of the eternal, when time and space have ceased to effect their temporal combinations in the recesses of the mind. When the akashic process arising from the heart affects the mind, conscious REMEMBRANCE of past experiences is automatically produced and it is then possible to establish historical relationships with the surrounding environment... It is because of this living and silent memory of the heart that I have been able to REMEMBER past experiences and write my books. I must honestly confess that I have read very little in my life and that I only use for my writings, talks and lectures this perpetual memory of the past and the invaluable aid of intuition, as it is possible for me to actualise it by using the springs of a very simple mind, though totally open to higher inspiration.

So I remember with great clarity of perception the form of all the devic entities, of higher or lower lineage, that I was able to contact through Jesazel. Some of these angelic forms were perfectly reproduced by my good friend Josep Gumi i Cardona, an excellent artist whose karmic ancestry in the artistic aspect goes back - as I was able to find out by reading in the astral light of past events - to the Renaissance period, very specifically in Florence (Italy), having incarnated there in a painter whose name, very well known, I am unable to reveal for ashramic reasons. The fact that Mr. Gumi has clairvoyance in the occult worlds facilitated the task of reproducing the deva forms that he regularly perceived and which bear a close resemblance to the deva memories that I retrieved from my "akashic archives" of the heart. All the engravings that appear in my triptych "An Esoteric Treatise on Angels" are due to his particular devic approach and his ability to reproduce the forms of certain angelic entities using his technical skills and his particular spiritual inspiration. My "technical skill" is not precisely in drawing or painting, but in literary exposition, spoken or written, so that in making contact with Mr. Gumi I found myself with a technical and skilled collaborator who could "objectively show" the form of the Devas and the spirits of Nature that I described in my books.

With the help of Jesazel, and sometimes using my own memories and perceptions of the past, I was able to perfectly realise in my mental body the clear and distinct images of all those Devas who were essential to me for the progress of my ashramic task. Some of these Devas, of great spiritual evolution, with whom Jesazel brought me into contact, introduced me to the knowledge of the devic language, establishing among themselves a

series of conversations in the subtler ethers of space, which later, suitably substantiated or objectified, could be faithfully reproduced by Mr. Gumi. To my knowledge, this is the first time that the language of the Devas has been communicated and the mystery of their intimate communication through the ethers of space revealed. As Jesazel once told me, "the language of Angels, in expressing itself in the subtle dimensions of Nature, adopts forms very similar to those of the notes of music, though more beautiful, complex and harmonious, and to those of the graphic signs of the sacred languages of humanity, revealed to the great initiates of the planet in distant ages of our world's history, such as Sanskrit, Pali, Senzar, etc." Many of the conversations held by higher Angels with each other are part of Mr. Gumi's private archive, but some of them conveniently selected in order of geometrical beauty and purity of lines were reproduced in the second volume of "An Esoteric Treatise on Angels," entitled "The Devic Structuring of Forms."

The Devic Conversations

One of the peculiarities of a devic conversation is the order in which the images appear - as they can be perceived by a human being endowed with higher etheric clairvoyance. Each of them is endowed with an intimate and qualifying feeling, which is represented by a very defined colour that the observer must try to interpret. It should be made clear that the Deva does not possess organised thought like the human being, although it does possess a wealth of feelings far beyond and above the highest human emotions. Speaking very esoterically, I must say that the Angel does not possess what we call "mind," but that the whole of Him is an immense flame of spiritual inspiration. With this fire of inspiration He warmly impresses the thoughts and feelings of human beings capable of attuning themselves to His radiant Lives.

I must also clarify that the angelic language, when an Angel wants to "converse" with a human being, is very different from the way he usually does when he converses with another Angel. But the basis of a human-divine conversation has to be laid primarily in the serene mind and the recollected heart - as the ancient mystical treatises say - on the part of the human being, i.e., what Jesazel advised me in our first conversation in the Ashram, "serene expectation."

I well remember my first conversation with a Deva - or perhaps it would be better to say the sensitive impression I registered of what a Deva was trying to tell me - for at that time I merely "listened attentively to what He wanted to tell me." In that first devic communication, only the factors existing in the expressive order of Nature intervened... Any noise, almost imperceptible, of the air moving the foliage of the trees, the song of a bird nearby, the ringing of a bell in the distance, a cloud passing across the sky, the gurgle of a gentle brooklet coming down the mountain, etc., -all unimportant incidents to the uninitiated observer - become to the trained disciple subtle ways of materialising the intention of a Deva who wants to establish contact with us. The fact is that "without knowing how," I understood perfectly what that Deva was trying to tell me. It was, in fact, the simplest of languages, that of Mother Nature herself, simpler still than the mimicry

used by the deaf and dumb, who have to train their useful vehicles of perception by means of necessary and costly disciplines. However, and largely because of its extreme simplification, it is very difficult for the human being, whose mind is usually very complicated, "to converse with a Deva," for it possesses what we esoterically define as "a natural mind," eternally empty and without the ordinary complexities of the human being, and all its angelic expression is creative feeling, for this reason, and because of the characteristics of its indescribably subtle nature and its radiant magnetic field always reacting in favour of etheric space, it registers completely and effortlessly whatever a man may say, feel or think, reflecting within himself the true intentions which promote him in the use of thought, feeling or expressive attitudes. As far as I have been able to find out, an Angel can deceive a man or mislead a man, but a man can never deceive an Angel. The reason for this is very simple: man, even with subtle vehicles at his disposal, is compelled to use certain senses of occult perception, which are properly organised in accordance with those which he has developed on the physical plane, namely, hearing, touch, sight, taste and smell. The Angel, on the other hand, perceives widely and mysteriously throughout his being and registers fully in his etheric aura or field of magnetic radiation any oscillation of the ethers, whether it comes from the speech, thought or emotions of human beings, hence he knows perfectly well what man is trying to say or what he would like to conceal through his manifold expressions in the becoming of karmic life. In short, man is only able to perceive the movement of the ethers, the angel, much more sensitive, sees the intentions that move the ethers. He is therefore at a clear advantage over the human being. All that needs to be said is that human beings, when they reach a certain degree of spiritual integration, also learn to distinguish the hidden motivations behind the expressions made in time and space. Such is the case with the high Initiates of the planet, for in these lofty exponents of human perfection is realised the indescribable alchemy of merging in their lives the exquisite sensitivity of the Angels and the wisdom corresponding to the transcended experience of human life.

Following the thread of these remarks, we could say that the Deva of spiritual rank to that of the ordinary human being possesses above the latter the gift of the real grasp of the meaning of a thing, for due to his great sensitivity it is possible for him to place himself in the mystical centre of that thing, just as he does for example by entering into the intimate feeling of a person in order to grasp the underlying intention or real motives, and not within the complicated mechanism of his mental arguments with which the latter often tries to disguise his hidden desires and true intentions. The study of the field of perception of an Angel compared to that of any human being is truly fascinating. Through such a study it was possible for me to understand the deep rapport of the Guardian Angels of humanity with their particular protégés. It was also possible for me to enter into the intimate nature of my own guardian Angel, which is identical in expression to that of all the Angel protectors and guides of humanity, who with their beneficent influences and using the hidden intentions of men and not their deformed mental structures, favour the development of the sciences, of the arts and of the new canons of social and humanistic organisation.

Esoteric Considerations on Angels

Talking one day with Jesazel about the Guardian Angels' contacts with their particular protégés, and having asked him how far back in time this protection extends, he replied: "The duration of such contact is conditioned by the evolution of the human soul. But, as a very concrete fact for your mental understanding, I must point out to you that such angelic protection ends at the moment when the soul of man achieves a conscious and uninterrupted fusion with the Solar Angel of his life⁶." Once a secure and effective line has been established with this spiritual Being, the occult consciousness of man, the guardian Angel "loosens the karmic ties" which bind him to the human soul and penetrates into some zones of space - impervious to man - where he feels immersed in a mystical state of contemplation which is like the devic counterpart of what the human soul realises after leaving its physical body at the moment of death, in those imponderable regions of space which we esoterically define as "the Devachan." There is also a great similarity between the liberation of the guardian Angel with regard to the human being and that of the Solar Angel at the moment when the ARHAT, having become virtually an Adept or Master of Compassion and Wisdom, enables him to free himself definitively "from the unbreakable vow" made before the Judges of Destiny or Lords of Karma, to protect the human soul until its full redemption, and to return to the Nirvana from whence he came. There is therefore a great analogy - and this must be analysed very esoterically - between:

- a. The Guardian Angel
- b. The Solar Angel
- c. The Silent Watcher (The Planetary Logos)

All three are karmically linked to humanity by virtue of an unbreakable vow of service to the following Cosmic Entities upon whom they mystically depend:

- a. The Guardian Angel before the glorious Solar Angel, or higher self of man
- b. The Solar Angel before the Four Lords of Karma, or Judges of the Fate of humanity
- c. The Silent Watcher, or Planetary Logos, before the omnipotent Lord of the Universe, or Solar Logos

Such vows, igneously recorded in the subtle ethers which constitute the mysterious matrix of the immortal AKASA within each Universe, are part of the work of service of the great spiritual Beings to the humanities of all solar systems within the great cosmic evolution.

⁶ We will talk about the Solar Angel in the part of this book dedicated to "Spiritual Experiences of a Transcendent Character"

These conclusions were powerfully affirmed within my being as, guided always by Jesazel, I entered "into the unfathomable mysteries of space." "A serene mind and an open heart," the Master had always warned me, "are the key to Cosmic Wisdom." A key, the interpretation of which was not very difficult for me to use, due to the underlying memory of past lives in which, due to the vicissitudes of my karmic destiny, I had to renounce many times the fugitive and unstable pleasures of the world and live in extreme spiritual solitude. Thus, when Jesazel formulated for me the phrase "a serene mental expectation" with reference to my research work in the world of Angels, I immediately grasped its innermost and deepest meaning and was able to enter quickly into the process of study which such research required of me.

The Age of Angels

Regarding the age of the Devas, an Angel friend told me: "Angels have no measure for time, as you human beings do, for time is a mental creation and we do not possess a mind. -He smiled as he said these words to me.- We understand, however, your preoccupation with time, for it is through time that you realise your evolution. The difference exists only in that we perceive things through our whole being and you perceive things through your senses of sensory perception and then gather all these perceptions together in the mind. Thus man's mind is normative and figurative, and is always subject to error in the interpretation of the inner meaning of things and of his own experience, inasmuch as he perceives the whole with a small fraction of himself, a condition which gives rise to the phenomenon of time and all the illusions implicit in this phenomenon. The Angel sees everything from the mystical centre of his being and through each and every one of the magnetic and radiant elements that make up the subtle structure of his particular form - devic, etheric, astral, mental, buddhic, etc. Do you know what this means? Well, if you can understand that - and he smiled again - you will realise that the past, the present and the future are absolutely implicit in any moment of time and in any place of space, within this magical sense of dynamic abstraction that we call "the eternal now"... The Angel possesses this magical sense and the magnitude of such a vision frees him from the limiting sense of time and all the complications that the sense of time brings to the human mind. However, man possesses consubstantially with his spiritual purpose of perfection the mystical key to the eternal now of consciousness, a key which develops in the course of the ages and manifests itself as an immense and ineffable balance between reason and love, between mind and heart... In the supreme calm and absolute silence that arises from such a balance lies the spiritual root of man's redemption and the principle of the unification of the Kingdom of man with the Kingdom of the Devas... We are all children of God, and in every man there is an Angel, just as in every Angel there is a man. You will understand, then, by following the order of these lines, that men and Angels must one day arrive at a point of perfect spiritual unity. The time will undoubtedly come when time, symbolised by humans, and space, symbolised by the Devas, will come into perfect balance. The main task is for man to reduce his karmic time to zero and to increase the validity of the notion of space in terms of infinity. The human devic centre of fusion, unity and equilibrium can be called the 'law of brotherhood,' 'liberation consciousness' or

'cosmic relationship,' but consider, good brother, that the figurative concept of time was absolutely transcended in the infinite reality of the shared feeling of fusion. Such is the Law and such is the Goal."

As you will see, the simplicity of such arguments carries a priceless treasure of truth and wisdom. The words of the Devas, once the hidden gift of understanding their language has been conquered, are a clear and definite statement of God's purpose with regard to the magnitude of His Universe, the expression of His all-inclusive and all-encompassing Life in the unfolding of His creative activity, and the unwavering assurance that the Plan of perfection which He wisely directs from His high zones of spiritual integrity has in the Devas His most diligent and effective collaborators...

A Devic Experience in Switzerland

In my book "The Hierarchy, the Solar Angels and Humanity," I related some of my supra-physical experiences, some of them psychic, some of them angelic and some of them initiatory. It is not my intention to copy the written text of the devic and spiritual experiences, as I am well aware of my responsibility towards the editorial work, but I prefer to recast the text according to my new impressions. The experience may be the same, but I want the story to be completely different and, if possible, to contain even more detail than my previous stories. I think - as perhaps many of my readers also will - that I must relive the experience, giving myself at the exact time and in the definite place where it took place, but leaving entirely renewed and free the judgement which must always accompany the facts which can be relived by our memory, according to the data supplied and to the present level of our systems of analysis and spiritual understanding. In keeping with this sense of creativity, I am going to relate to you the following experience; warning you that although I have already related to you some of my angelic contacts, the one that really confirmed the presence of higher angels in my life as a spiritual disciple was this one that took place in Switzerland, specifically in Geneva, in 1961.

I was then working at the European Headquarters of the Arcane School and for the day of the full moon in November, I had been entrusted with the task of leading the monthly group meditation held there to coincide with the lunar cycle of the full moon. The introductory theme was "The Intimate Significance of the Sacred OM." I must honestly confess that the subject was a great pleasure for me, but at the same time a great responsibility. However, as the days went by, my mind stubbornly refused to enter the extraordinarily hidden depths of the matter, as if some force beyond my mental control systems prevented me from penetrating the august sanctuary of this subject of such transcendent and esoteric interest. This circumstance prevented me from being calm and composed, since the full moon was only a few days away and I had not been able to glean anything concrete about the intimate meaning of the sacred Voice... The day before my dissertation I was practically "empty" - to use a real term here - and under the influence of a state of consciousness that I would venture to call intellectual infertility. Under these circumstances, and also because of the fact that on the day of the full moon a large

number of select students from Switzerland, Germany, Belgium, France and Holland were congregating at the Arcane School Headquarters, my mental preoccupation had reached extraordinarily high levels. Nevertheless, my inner emptiness continued and I wondered in alarm whether a legion of lower elementals had not perhaps been introduced into the conceptual field of my consciousness and prevented me from concretely coordinating my ideas. The most interesting part of the matter, however, was that in the mystical depths of my being there remained strangely a secret yet vivid security and confidence. At the extreme end of this extraordinary tension of spirit, what according to common sense was really unforeseeable happened.

On the very day of the full moon, with my mind uneasy as you might expect and with a certain feeling of inner suffocation, after a quick and hurried lunch in the Snak Bar restaurant of the United Nations Palace, very close to the International Centre where the Arcane School was located and where I usually had my midday meals, I went out into the gardens and sat down to meditate, leaning my back against the stout trunk of one of the great chestnut trees which surrounds that admirable park of the United Nations International Agency, fully determined not to get up from there until I had clearly, absolutely and decisively solved my problem of mental adjustment to the basic subject of my dissertation. I don't know how long I stayed under the tree, overwhelmed under the weight of my meditations... I only know - and this is the most important part of the process - that I suddenly felt the mantric sound OM resonate extraordinarily within my being, with a really wonderful and impressive cadence and echoes. At the spell of this unexpected mantram my whole being suddenly awoke to a totally new and unknown reality in the conceptual order of my consciousness. At that inexplicably fulgent moment of time, and in a dazzling awakening of my consciousness, I effortlessly and deeply understood the intimate meaning of the sacred OM and all the mental implications related to how I should submit those ideas for the consideration of the distinguished and attentive audience that would attend the evening's full moon group meditation. The rapid awareness of my physical vehicle did not prevent me from perceiving before me and in an attitude of blessing a splendid and luminous Deva, Who operating mysteriously within my being, had given me the honour of introducing me into the silent Chamber hidden in the mystical interior of the space from where the mantram sound OM arises and of allowing me to grasp its most intimate and accessible secrets... As I learned later, when I had established a more conscious and deeper contact with the devic world, the Angels, in their many hierarchies and functions, are the jealous guardians of the Creative Sounds of Nature, from the imperceptible sound of an atom as it oscillates upon itself to that of the Earth's own sphere as it moves through the ethers of space on its way around the Sun. For all these reasons and still more hidden ones that I was later able to grasp, I can say that from the moment that blessed Deva had allowed me to hear the sacred OM - the Voice of the Solar Angel within the self - the intimate meaning of the Voice and the intimate utterance of that magical Sound were forever embedded within my consciousness.

Needless to say, that evening my talk on OM, the theme of which introduced the group to the silent avenues of meditation, was a spiritual success which did not escape the notice of the students of the Arcane School and the large group of friends from other

esoteric organisations who had attended that group meditation, who felt spiritually integrated and were able to enjoy the aura of inspiration which had accompanied me during the course of my speaking as a member of the European Headquarters of the Arcane School in Geneva on that full moon night in November 1961...

Some thoughts on the Guardian Angel

The mystical idea of Guardian Angels lies mysteriously deep within the human heart and constitutes an intuitive affirmation of the existence of these "Winged Messengers of Cosmic Good" - as they are defined in certain occult treatises. However, my ashramic experiences and my contacts with Jesazel gave me a very clear, concrete and definite vision of the reality of the existence of the Guardian Angels in relation to the life of human beings. The passage from myth to Reality or from simple belief to absolute Certainty has to be measured in terms of experience. Thus, just as in later pages I will analyse very concretely and definitely the experience of spiritual contact of the disciple with his Solar Angel, so I can assure you that the experience of conscious contact of the human being with his Guardian Angel is an unquestionable fact in the esoteric aspect, and the trained disciple in the supreme art of occult research must necessarily face the presence of this Guardian Angel before he can face the radiant presence of the Solar Angel, the lord of man's karmic destiny.

The Guardian Angel represents what in mystical language is called the "voice of consciousness" and has to do with the experience of the human soul in the three worlds, physical, emotional, and mental. It is the repository of the innermost values of the soul in all that concerns personal life. As I was able to ascertain through observations made with the help of Jesazel, the Guardian Angel of every human being is the mover of his noblest and highest motives, being the representative or executor of the directives emanating from the Solar Angel from the causal plane. Thus, the help man receives from his Guardian Angel will always be in accordance with his inner needs for evolution. When the voice of conscience is listened to attentively, one has in life the valuable support of this supernatural Being coexisting with one's own human destiny, who offers the living testimony of a truly objective and effective help in certain difficult and crucial moments of existence.

The Guardian Angel is always present when a human being is faced with the dilemma of a very important action in his life and helps him to discern clearly and justly. For this reason in popular sayings - which are always very wise - it is advisable to "think twice about a matter," or "count to a hundred," before making any serious decision, for in these in-between spaces the Guardian Angel is offered the opportunity to make his presence felt.

I remember the image of the Guardian Angel painted on a picture in my room when I was a child. This painting shows a very young boy and girl crossing a very narrow bridge over a precipice. They were playing happily, and engrossed in their games, did not realise

the danger they were in. Above them, however, and shrouding them in his luminous aura of peace and confidence, was the shining figure of the Guardian Angel who watched over and protected them. The objective representation of the Guardian Angel in that painting and the intimate meaning I assigned to it in my childish mind deeply marked my childhood years and I still remember my mother teaching me to invoke my Guardian Angel at night before going to bed. I was firmly confident that He was helping me and even in my moments of youthful crises - which were not few - I learned to ask Him for advice and help. Then the image faded from my mind as I grew older and faced more serious and pressing social and individual problems.

However, at a certain definite stage of my devic investigations, Jesazel one day introduced me to a resplendent Deva, whose presence was so familiar and dear to me that I involuntarily rushed to embrace him. Jesazel smiled and introduced me to him in this simple way: "This is your Guardian Angel. I realized then that this radiant and much-loved Angel - who gladly reciprocated my outpourings of affection - was part of myself. I felt as if my conscience was His and there was no distance between me and Him. As I thought and felt, I noticed His radiant aura shimmering as if He was reflecting exactly all that I was and all that I felt. He was looking at me smiling and in a very intimate and secret way - which I am not allowed to reveal - He was showing me some scenes of my life in which He had helped me or had delivered me from some mortal danger... Always smiling, He had pointed to my heart as if to tell me that this was where He resided and from where I could receive His advice and hints. He had then pointed out to me His heart which appeared before me like a glowing sphere of fire as if telling me... and you live Here! During the time - always unpredictable because of the different attunement between the physical plane and the causal level where this contact took place - that I spent with my Guardian Angel, he paraded before my astonished observation a series of impressive facts and circumstances of my karmic life, which made me aware of the enormous work that it is for a Guardian Angel to be able to help his particular protégés effectively. He seemed to be - and this I registered very vividly in my consciousness - very pleased with me and seemed to indicate to me, by raising his hand upwards with his index finger extended, that now the help I should receive was coming from the causal plane where the Solar Angel, the spiritual promoter of my existence, is located. Apparently my Guardian Angel was somehow free of the karmic commitment that had bound him to my soul from the very moment of my birth into physical life. However, the infinite feeling of unspeakable sympathy and spiritual attraction that I felt for my Guardian Angel was so intense and profound that now, some years after that experience of angelic contact, every time I recall it, my heart overflows with tenderness. I am sure, therefore, that I can never forget, neither in this life nor in all the other possible lives that karmic destiny has appointed for me, the smiling, benevolent and luminous Figure of my Guardian Angel... just as I can never forget all those whom I have loved so much in this present phase of my karmic existence.

Two Intimate War Stories

I will now relate two spiritual experiences, among the many that I could tell you, in which I was very effectively and opportunely assisted by my Guardian Angel. They form part of some unpublished writings, recalling passages of the Spanish Civil War, which I call "Intimate War Stories." Let's see: I remember exactly the position I occupied in a trench opened during the night, to the left of a small hermitage called "La Santa Cruz," nestled in the Monte Calvario of the Sierra de los Monegros. From where I stood I had a considerable view of the valley and other smaller mountains in the distance. This position was of great strategic value, given the dominion it held over the communications leading to Zaragoza. Therefore, the enemy counterattack was not long in coming, and already within hours of the positions being taken, the units that had taken part in the assault were being furiously bombarded by the air force and artillery.

As I was still very young, and like everyone else, had only recently been on the war front, I was quite scared and really had a hard time, because where I was there was no defence at all, except for a few sandbags. The bombing raids were intensifying, and looking across the valley through the dense smoke they caused, I could see a huge number of military forces coming from Zaragoza, who were rushing in to reconquer the positions taken during the night by the Republican troops. Suddenly I heard a very powerful voice inside my conscience telling me: "Get out of here immediately!"

At the impulse of this voice I was thrown powerfully out of the trench and landed some twelve or fifteen metres away, and at that precise moment a very powerful grenade exploded above the place where I had been standing a few moments before... The trench had been completely destroyed and in its place only a deep, smouldering crater was visible... Full of dust and completely stunned by the tremendous explosion, I descended the other side of the mountain, unable to understand how I had been able to get there or to explain the strange circumstances in which the powerful voice that had saved me from certain death was uttered.

There were no less than three divisions with their corresponding auxiliary corps in that gigantic watercourse in the Valsequillo Sector. I was then captain of an engineer sapper company and with this unit under my command I occupied a definite place within the bulk of the Division to which my unit belonged. I was writing a letter to my parents. Suddenly I heard again in my consciousness that strange and urgent voice that I had heard earlier on the Aragon front. This time that commanding voice - which I felt echoing inside my conscience - was telling me: "Gather your men, leave this place and take shelter up there." Aware of the value of the suggestion and remembering the past experience, I invented a pretext and even at the risk of disturbing my officers and soldiers who were resting from a long, hard and tiring hike, I ordered them to leave everything and climb a hill located about a kilometre from where we were, with some leafy oaks under whose shade we took shelter.

After a while we heard the peculiar drone of the aircraft, a thudding noise approaching, filling us with unease and alarm. A hundred German "JUNKERS" bombers

were almost on top of us and began a furious bombardment of the troops in that gigantic ravine. The classic whistle of falling bombs, which chilled the blood of the bravest fighters, and the powerful explosions which dominated the place for a long time... deafened our ears and forced us to sink our faces to the ground.

After that impressive bombardment - the largest and most intense I had ever witnessed - there was only dense smoke and only the wailing of the wounded and the groans of the dying. Never had I witnessed such a spectacle, never had I seen so many lives torn apart, so much blood, so many severed limbs, so many dead friends. Anyone who has seen at first hand the appalling carnage caused by the bombardment of large concentrations of people by aircraft will undoubtedly hate war forever and will curse from the bottom of his heart all those who are capable of producing, wanting or determining it.

The compelling voice of my Guardian Angel, who had twice saved my life during the war, I have heard on several occasions during the course of my existence, sometimes warning me of danger, sometimes giving me valuable advice which has been very useful to me in the unfolding of my karmic existence. I must state, however, that the hearing of this unmistakable voice of consciousness is the result of years of effort in the practice of silencing my mental activities, a specific technique pointed out by my Master and which I intuitively used. Be that as it may, the Guardian Angel is not for me the fruit of an archaic legend, the outgrowth of a myth or the result of a religious tradition, but is a vivid and unquestionable Reality which I have been able to ascertain scientifically using the keen sensitivity of my mental vehicle and the invaluable assistance of my Master.

PART THREE: Spiritual Experiences of a Transcendent Character

The recounting of experiences within the psychic and devic fields would be endless indeed, but from the pure angle of Esoteric Narratives there are subjects which offer even greater interest in view of the occult needs of the spiritual aspirants of our day. The account of experiences of a profoundly spiritual character in no way contradicts what has been reported above.

They simply indicate that a point has been reached where the karmic history of the being has managed to distil enough experience to be able to take flight to higher heights within the aspirant's soul. Such spiritual experiences as I am concerned actually began when I succeeded in establishing contact with my Master at this present stage of my existence and was able to penetrate, under His serene guidance, into the successive becoming of occult situations whose destination is Initiation, that is to say, to tread the Path, esoterically defined as Returning, which leads from darkness to Light, from the unreal to the Real, and from death to Immortality.

These spiritual experiences, honestly and impersonally recounted, have an invaluable synthesising value, and the recounting of these experiences, following a rigorous historical or karmic process, can serve as an introduction to the wondrous spiritual world and as an inspiration in the course of the very long Path of Return to the Living Sources of Being. It concerns most especially the steps to be taken from the time when the spiritual aspirant "feels himself closely watched" until his soul comes definitely into contact with the Master, within his Ray line, who is to lead him to initiation into the sacred Mysteries of the Divinity. The incidences arising at such stages and their duration depend largely upon the intensity of the aspirant's spiritual purpose, upon his sincere and unchanging yearnings for service to humanity, and upon his sincere and recognised aspiration to cooperate intelligently in the plans of the Hierarchy with regard to the world as a whole.

The first contact with my Master was preceded by certain experiences of an occult order brought about through the intercession of my great Brother R..., a perfect Initiate in the Mysteries of the Great White Brotherhood. As far as I could ascertain in due course, R... was the Master's lieutenant, seconded in his work by several other Brothers, also Initiates, though not of the same rank, in the Hierarchy. It was precisely R..., the Hindu Initiate who initiated me into the practice of the development of my consciousness within the astral plane, some of whose incidents were related in the section devoted to the account of Psychic Experiences.

My Brother R... took me one day to visit the Master. We travelled astrally and I became aware that we were passing over great mountains and very large, brightly lit cities, and that we were crossing a wide, fast-flowing river... We were then lost in a great darkness, caused, as I later found out, by very hidden and secret reasons surrounding the place we were visiting and the identity of its illustrious inhabitant. Then the landscape was illuminated and we entered a large avenue flanked by tall, stout trees, at the end of which,

on the right side, we could see a building, not very large, but very artistically built... It was the Master's house, the place where he eventually resided. He received us in a rather large room in which several people were talking to him. To me personally, he showed great sympathy and benevolence. I was very young at the time and was understandably very excited. But, the Master instantly calmed me by simply taking my hands in His, smiling at me with unspeakable gentleness and enveloping me in His radiant magnetic aura. Then in his ineffably musical voice, he introduced me to all those people, members of His Ashram, the glorious Ashram to which I have the honour to belong. He introduced me and everyone greeted me very warmly and attentively. Some of those people seemed strangely familiar to me. We spent a long time talking and during this conversation I became aware of the extensive culture and knowledge that everyone seemed to possess. At a certain point, the Master looked at me and suddenly asked me: "Do you want to be one of us?" He was naturally referring to whether I would want to belong like all of Them to the Great White Brotherhood that directed the occult destinies of the planet. Without any hesitation I answered "I do!" Then He took my hands in His again, enveloped me even more deeply in His aura of Love and said to me: "Well... so be it!" I then felt intensely inside his heart and felt my humble aura melt into his... From that moment on I knew that my life, even within the limitations of my karmic existence, was governed from a very remote past by certain hierarchical reasons that I will never be able to avoid.

When in the company of R... returned to "my home," to my body, my astral vehicle seemed to glow..., my emotions were indescribably pure, warm and vibrant. I forgot this experience of contact with my Master for years afterwards, and it was not until I had reached the age of thirty years of my physical life that I was able to recall that singular and transcendent event in my life. Such a "recovery" of memory was preceded by great karmic crises in my personal life, the sad years of the Spanish civil war, my family conflicts and the hard years in prison. When all these crises were duly resolved I suddenly acquired my memories of contact with the Master and a new state of consciousness. So it was the mental body that had to be developed in order to fulfil a primary objective - of which the Master had spoken to me in due course - for it represented the acquisition of mental and not merely emotional awareness of my contacts with the occult world. As a result, I regained certain faculties that I had acquired in previous incarnations, and in which, as far as I could see, I had already made contact with the Master. Some years before these events took place, and somewhat foreshadowing them, I had joined the Arcane School, an esoteric school founded by Alice A. Bailey, a disciple of Master K. Bailey. Bailey, a disciple of Master K. H. (KUT HOOMI), fulfilling a dream or a purpose of Mme. Blavatsky. I was in this esoteric school of spiritual training for many years, long enough to be able to establish a number of spiritual contacts with various disciples, some of them belonging to my own Ashram, as I was able to ascertain in due course. Then, at the appropriate time, I felt the need to work esoterically independently and freely, for it was necessary for me to develop some very definite qualitative aspects within my own consciousness, which I could not have done by following some definite technique of mental training and having to pass - as the Master had duly warned me - through some spiritual stages within which techniques, however qualified they might be, would have no validity whatsoever.

The result of this individual work was the appearance of my books: "The Hierarchy, the Solar Angels and Humanity," "The Mysteries of Yoga," "Esoteric Conversations" and the triptych "An Esoteric Treatise on Angels," with which one stage of my life as a disciple came to an end and another began within which, without denying anything written above, I was firmly introduced into the deep interiorities of the higher mind; I finished building my mental Antahkarana and clearly intuited the chain of Mysteries which facilitated conscious entry into the Buddhic Plane.

The book "Introduction to Agni Yoga" (Cárcamo, Madrid), within the limitations of the language itself, and in accordance with certain reticence of an esoteric nature, expresses the realisation of a state of consciousness that I must maintain, whatever the cost, until I have reached the Initiation corresponding to my present state of evolution...

The Law of Discipleship

Although many of the ashramic experiences that I might bring here as a testimony of historical and spiritual facts may appear very intimate and familiar to some spiritual aspirants who will read this book, I would like to point out the fact that the interesting thing is to vibrate intensely the inner lyre of purpose and to awaken within oneself the great capacities for right action that often slumber for centuries hidden within the historical folds of karmic life... I mean to signify that the field of esoteric Knowledge, within which we are all without exception investigating, is far wider and deeper than the disciple may suspect, however advanced he may be on the Path of inner realisation. Each acquired level of consciousness - related to some defined dimension of space - offers an infinite multiplicity of forms, each with its corresponding message and specific field of experience.

The work of the disciple, therefore, is indeed enormous and constitutes the line of compelling esoteric and mystical endeavours, intended to cover that transcendent stage leading from the human kingdom to the Kingdom of enlightened Souls, described by Christ as the Kingdom of Heaven.

Thus, the spiritual experiences which I will relate to you - in spite of the brevity of the commentary - will inform you of some fundamental facts which will constitute, even within the various personal modifications, such as individual karma, Ray type, astrological quality and degree of evolution, the psychological dramatisation of the life of discipleship. It is generally constituted according to the following stages:

- a. Probationary Disciple
- b. Accepted Disciple
- c. Disciple in the Heart of the Master
- d. Initiated Disciple

The **Probationary Disciple** emerges from the vast pool of spiritual aspirants in the world, being under the supervision of a few Accepted Disciples. The spiritual experiences

that arise from such a state within the order of discipleship are usually of little consequence. Only the aspirant's ability to "persist" in his spiritual purpose or intent and not to feel "discouraged" in spite of not registering within his consciousness certain important spiritual effects, or certain phenomena of a psychic nature which often accompany neophytes in the spiritual life, is observed at this stage.

The **Accepted Disciple** is the spiritual aspirant who has successfully passed the test of dryness of mind, impatience and absence of psychic motivation. Such a disciple is observed from time to time by the Master Himself, and in the meantime, other highly qualified disciples assist him in the development of certain specific chakras, those which correspond to the Ray of his Soul and to his degree of evolution on the Path. In such a state, some psychic powers, clairaudience, clairvoyance, astral consciousness, etc., usually develop, even if only occasionally.

The **Disciple in the Heart of the Master**. It is a very advanced stage on the spiritual path. At a certain point in the process, the Master notices in the aura of the accepted disciple certain electrical and radioactive phenomena which indicate to him that the process of "spiritual maturation" has been successful. He then establishes with the disciple a very deep and special bonding and merges His magnetic and radiant aura with that of the disciple, affording him the opportunity of conscious contact with his consciousness. This very special bonding has tremendously important consequences within the heart of the disciple, among them a very deep and intense feeling of love within himself, as well as a remarkable development of the spirit of service.

The **Initiated Disciple**. About such a stage I shall logically have to be very circumspect in my expositions, due to the fact that the initiatory life always contains some great areas of mystery. My contact with Initiates of various degrees and the spiritual experiences that arose from it constitute, in a way, the fabric from which all my narratives were woven. Even the stories about the Angels are part of an initiatory process of incalculable proportions. The Life of the Master constitutes, from this point of view, a unique, extraordinarily subtle and transcendent experience which illuminates forever and without possible deviation the spiritual vision of the disciple and leads him progressively to the successive initiatory goals.

Initiation is a natural process that is currently being followed on three defined planets in our solar system. Venus, Earth and Mars. The initiatory experiment was first conducted on Venus in accordance with certain definite plans of the Solar Logos, as a system of accelerating the evolution of our Universe through that planetary scheme. Having succeeded on Venus, it was decided to implant the initiatory system in our Earth Scheme, given the close karmic linkage between our planetary Logos and the Logos of the planet Venus. Not unrelated to this linkage is the Venusian origin of SANAT KUMARA, ruler of our world, and of the Lords of the Flame, as well as of the hierarchy of "blue devas" who participate very actively in the Ceremonies of Initiation as administered on our planet Earth.

I fully realize that these conclusions are, by their very nature, outside the established order of these Esoteric Narratives, which are based on the history of specific events, but on the other hand, I am sure that the ideas presented will come as a confirmation of the difficulties, which as a spiritual aspirant, in the beginning of my more immediate ashramic task until the confirmation of my more intimate connection with the Master, I had to overcome in order to arrive at these conclusions based on the certainty of experience rather than on a more or less extensive accumulation of esoteric knowledge.

The Pure Consciousness of Spiritual Identity

The conscious and uninterrupted relationship with my Master was not immediately realised. From the time R... first presented me to Him until it was possible for me to regain the permanent memory of my ashramic experiences within my physical brain, quite a number of years passed, as I have told you before. However, a tremendous readjustment within the Ashram as a result of certain hierarchical decisions allowed me to suddenly acquire an awareness of my true spiritual identity and a virtual clear memory of the past. Thus, in a marvellous display of historical values, I was able to recall all the events prior to my entry into the Ashram, with the preliminary contact with the Master, and also all those that took place later on the inner levels. The explanation for this major fact recorded within my consciousness had its roots in certain cosmic areas, hardly contactable in normal situations. The Master had warned us of the hierarchical significance of this major event within the Ashram, which took place initially in the consciousness of the planetary Logos and affected most profoundly and radically the inner life of all the Ashrams of the Hierarchy, distributed throughout the spiritual areas of the planet. I cannot reveal the hidden aspect of this virtually cosmic fact and recorded in the consciousness of the Great Lord SANAT KUMARA, the spiritual Guide of our world and embodiment of the planetary Logos. I can state, however, that such an event led to the following ashramic situations:

- a. A powerful stream of first Ray energy from the Ursa Major Constellation, suitably regulated from SHAMBALLA, entered the spiritual lives of the accepted disciples, causing great readjustment crises in their karmic lives, but at the same time giving them additional spiritual power which could be immediately utilised within their group settings and areas of service.
- b. This potent "invasion" of first Ray energy impinging upon the Hierarchy elicited from it a very intense and definite response. As an effect of this, many disciples in the Master's Heart received the first hierarchical initiation, and "the ethers of space having been suitably frayed" - as was foreseeable given the tremendous potentiality of the energies that came into play - many other disciples, particularly of the second Ray, were able to observe the prospects of the future of the world, with the framework of preliminary situations that had to be established, in order that the optimum prospects offered by this future should not be spoiled.

- c. The world was offered from the inner levels the instrument which was to perform this creative experiment of bringing the future into the present and creating a new and more harmonious planetary situation. This instrument was AGNI YOGA, the Yoga of Fire, or Yoga of Synthesis. The right expression of this Yoga by the world disciples and subsequently by the intelligent men and women of goodwill of the world was to prepare the Way of the Avatar of the New Age, Who from the inner levels, stands ready to return to the world in accordance with the provisions of SANAT KUMARA and to the optimum celestial positions which heaven will offer at the beginning of the next century.

I will not naturally go into details about such happenings as they took place within the Ashrams, as was duly explained in my book "Introduction to Agni Yoga" (Cárcamo, Madrid). The only thing I will permit myself to point out is that from that time a new stage in the life of all world disciples located within one or other of the Ashrams of the Hierarchy began. There were great upheavals of a karmic character caused by the cosmic energies of precipitation, until once the ashramic rhythm was restored, each with his karmic equipment completely renewed, began a definite hierarchical work, as outlined by the Lord of the World in accordance with the foresight and the rhythm demanded by the new times. As a result of the impact produced in my mental vehicle by the effect of the great precipitations of spiritual energy produced in the Ashram, I found myself unexpectedly with a psychic equipment which was highly sensitised and at the same time highly controlled by the higher mind. To this stage correspond the devic contacts produced outside the body and the beginning of my triptych "An Esoteric Treatise on Angels" (Eyras, Madrid) and my "reencounter" with Mr. Josep Gumi i Cardona, the excellent painter who illustrated that Treatise. The cosmic precipitating energies had also affected him very deeply, and he had developed his technical mechanisms of etheric perception and obtained clairvoyance in the invisible worlds as a result. Thus, when Mr. Gumi, after we had "met again" on the physical plane, showed me the strange drawings he was making at the time, I immediately realised "that" was the exact and obligatory complement to my work on the Angels, the exalted Dwellers of the invisible worlds. All the drawings in that Esoteric Treatise on the Devas are by Mr. Gumí i Cardona, and I can assure you, as I affirm in each of the three books that compose it, that such engravings, finely executed, correspond entirely to the angelic reality as I usually perceive it in my researches on the occult worlds. I must necessarily cite these data, because they are an inseparable part of a historical process and not simply anecdotal in my hierarchical work.

In general, all the spiritual disciples of the world, and many intelligent aspirants of goodwill, were potently stimulated by the precipitating energies of the first Ray, and subsequently developed some definite chakras which aided them in their sincere purposes of liberation. There were also some cases - fortunately very few - of "regression to the past" on the part of those aspirants, who unable to withstand the tests of the fire of SHAMBALLA and unable to ascend to the required spiritual heights, felt themselves projected downward to the lower regions of their own being, where they must "burn up," in due course, the karmic dregs that prevented them from ascending to the mystic regions of the Soul and "resume the path marked out by the luminous spiritual purpose."

Cosmic Precipitation Energies

The energies of cosmic precipitation - as defined in the Ashram - were a special addition of creative fire in the life of the world disciples. Each one felt the impact on their etheric aura and their specific chakras, according to their Ray type and degree of evolution. Fortunately - and except in a few, very few cases, where the spiritual aspirants were unable to resist the tremendous karmic pressure - the other disciples were subsequently able to use this additional fire to accomplish some definite ashramic work. At an extraordinary meeting in the Ashram, the Master provided us with all the necessary information pertaining to the activity of these igneous precipitating energies. It boiled down to three main points, which in turn constituted three absolute questions:

- a. Where did the cosmic energies projected onto the Earth come from?
- b. What was its main purpose or objective?
- c. What would be of practical use for the spiritual development of mankind?

These were the Master's answers to such questions:

- a. Initially these energies came from the Ursa Major Constellation, as I have already outlined to you. They were channelled by an indescribable cosmic Entity, which in our esoteric studies we call the "AVATAR OF SYNTHESIS," and transmitted to the mystical centre of SHAMBALLA, the Abode of the Lord of the World, and from there, suitably reduced from their initial vibratory tension, projected upon the centre of the Hierarchy for immediate use by all the Ashrams scattered throughout the world.
- b. This mighty precipitation of energies was intended virtually to prepare the Way of the Avatar, Who is to galvanise the planetary ethers with His Presence and to bring about a great spiritual awakening throughout humanity. The Avatar of Synthesis, channelling the energies of the first Ray from the Ursa Major, the Spirit of Peace - an extraordinary cosmic Entity of the second Ray - transmitting very powerful energies of extrasolar character from the Constellation of the Pleiades, and the Lord Buddha, the mystic representative of the energies of the third Ray arising from the Life of our planetary Logos, constitute a Great Triangle of Force which protects and protects the mystical Work of the Avatar, the World Teacher, of "the Coming One" - as He is described in esoteric books.
- c. The practical usefulness of this enormous projection of cosmic force which precedes the Coming of the Avatar is extraordinary, considering that it rushes into the Ashrams and constitutes a permanent reservoir of energy at the disposal of all true world disciples, who will ultimately have to use it creatively in the social environments of the world, in accordance with their practical sense and their proven spiritual experience.

"But ultimately," the Master told us, "you have all emerged renewed from this test of extrasolar fire and have benefited from an occult and enigmatic process within the life of our planetary Logos, to determine great and positive transformations within your being, to the extent of receiving special energies in your etheric centres that are only acquired through Initiation. -He smiled warmly and continued: "You are virtually Initiates, but you will have to prove it in the incidents of your daily life. Today, more than ever, the active participation of world disciples in the work of spiritual regeneration of the world is needed. You have gained the strength, but now you must acquire the responsibility, the power which must balance our strength in the world of human relationships, so that the future perspective of your life will be Initiation, but conscious and effective, that is, with the full recognition of the Great White Brotherhood and His exalted Guide, the Lord of the World..."

Ashramic Consciousness and the Antahkarana

It was logically following a slow process of inner integration that I came one day to be fully conscious of the Master, of the Ashram and also of my fellow group members, some of whom are very closely linked to my karmic life at this present stage of my existence. Although the mystical ideas and teachings relating to the Ashram will constitute the necessary subjects for a later book devoted exclusively to this purpose, I can assure you that ashramic consciousness developed largely because I greatly simplified the basic conditions under which personal alternatives followed one another in my life as a disciple, and because I strove to understand the inner meaning of my spiritual purpose which was leading me, unresisted by me, along paths of virtue and growing enthusiasm.

The ashramic consciousness - so to speak - came progressively, as did the astral self-consciousness, and was stabilising within my being as I built up the Antahkarana. The Antahkarana - as many of you will know - is the luminous thread created by the lower consciousness of the spiritual aspirant sincerely launched upon the quest for what we mystically call "the immortal goods" and which is, esoterically speaking, the very Life of the Solar Angel, the spiritual Guide to our destiny as human beings. This mysterious thread of the Antakarana, poetically called "the Rainbow Bridge," connects the lower or concrete mind of the aspirant with the abstract or higher mind of his spiritual nature, and is definitely the connecting link of the integrated personality with his higher Soul, Solar Angel or transcendent Self.

The phases of creation of my Antahkarana progressively followed one after the other, giving me the opportunity for new states of consciousness. I realized in the course of this building task that this thread of luminous light was a living projection of my spiritual purpose, and that at each stage, I was gently assisted by radiant Devas who seemed to be using the mystical force of my inner purpose to create a path of light in the ethers. Looking once into my physical brain - at the prompting of the Angel Jesazel - I saw that a simultaneous activity of a physical nature was going on as the creation of the Antahkarana was proceeding on the inner planes. The light of the mind introduced into the brain thus

created a luminous pathway leading from the Ajna centre to the Crown centre. The brain cells through which the pathway was mystically created were reactivated in such a way that they seemed to be on fire. I was then able to understand the cause of my frequent and intense headaches, as well as the degree of integration of my consciousness, for the degree of spiritual evolution of any aspirant is measured precisely by "that point," inside the head, which marks the exact situation and the point of departure into new areas of spiritual interest... I also saw that parallel to this process, though on a more occult and transcendent level, a luminous line of indigo-blue light was moving from the Ajna centre in the direction of the Heart centre, so that I was able to understand that in the life of the disciple of a certain degree of integration, a triangle of energies must be constructed which unites the three higher centres of man: of the heart, the brow and the crown of the head, mystical representations of the three great planetary centres, of the Hierarchy, of Humanity and of Shamballa.

I am stating these reasons mainly to indicate to the impatient spiritual aspirants of our day that the so-called astral consciousness with the development of psychic powers cannot be genuinely attained unless a convenient and robust Antakarana has been created in advance, which has passed at least two-thirds of the way between the Ajna centre and the Coronary centre, that is, between the pituitary gland and the pineal gland, for at this point the aspirant is supposed to be able to control his astral nature effectively and to a good extent. Otherwise, it would be better for him to refrain from desiring to acquire psychic faculties, for it is most dangerous to "awaken the sleeping fire" at the base of the spine, the "fiery serpent" of Kundalini. As we have been shown historically in the Ashram, when reliving the Akashic events in the light of astral consciousness, the life of discipleship is punctuated by many painful failures due to impatient curiosity to develop astral faculties or psychic powers without first acquiring a great control of the emotional nature. The ashramic rule on this question is implicit in the words of the Christ, which will never lose their eternal fragrance because they come from the most hidden levels of Nature:

"Seek first the Kingdom of God and the rest (psychic powers, material goods, etc.) will be given to you as well."

This is a rule that I accepted immediately and effortlessly before and after my entry into the Ashram. Thus, all the esoteric narratives that make up the text of this book are a historical compilation of experiences realised on various supra-physical levels, without having been previously desired or stimulated by the effect of an ardent or fervent mood of spectacular psychic powers. My spiritual realisation - if I may say so - came as a result of my impersonal attitude towards such faculties or powers and a calm mental focus which enabled me to create the bridge of light of the Antahkarana. My success in this respect resulted in my spiritual, mystical and esoteric experience of everything that the Lord grants "moreover"?

The Objective Vision of the Antahkarana

Another experience of seeing the Antahkarana also took place during my process of spiritual integration. I remember meditating on a warm autumn morning. I was up earlier than usual and it was very quiet around me. As I began my meditative delineation and uttered the required mantrams (the OM sound in various tones), I felt myself projected upwards towards the cusp of the head, crossed it from side to side and found myself outside the head at a height from which I could contemplate the workings of my meditative equipment. I saw the Ajna centre, between the eyebrows, intensely tinged with two radiant colours, indigo blue and golden yellow. A line of light of the latter colour ascended towards the Coronary centre, passing through the etheric or nadic part of the brain, and bordered at the apex of the head by the indescribable luminous radiations of a vivid and immaculate bluish-white which arose from this superior centre... I returned very quickly to my physical consciousness and from then on I was certain that my spiritual work on the Antahkarana was well advanced and that great events were awaiting me in the future of my karmic existence...

On another occasion, while I was also meditating, I had a vision of my Master. Although it still took me many years to make conscious contact with Him, His vision gave me an extraordinary feeling of spiritual integration.

Little by little my mind was becoming sensitised to the higher spiritual influences and the meditative technique followed up to this point suddenly changed. He no longer found any pleasure in the task of "discovering more definite and diverse qualities in the seed-thought chosen as the centre of my meditations." On the contrary, I began to consider the seed-thought - whatever its nature - as a limiting brake on the demands of my soul, inasmuch as it demanded of me an intellectual and concrete effort which my mind refused to make... My meditative activity then rose from the world of concrete meanings to the world of abstract realities, and from there I was able to make contact with the causal plane and receive direct illumination from the Solar Angel. To this stage correspond the experiences made with this high exponent of cosmic Good as the centre of inspiration. I learned at that important time in my life to meditate "without seed-thought," to focus my attention on the more subjective mental levels, and as a fruit of this new meditative approach, I completed the last stages of the Rainbow Bridge of the Antakarana. I was able to contemplate - as I was saying a few moments ago - the Antakarana in its horizontal projection, observing it from above and from the highest point of the head, and at times even dispensing with the Antakarana itself, a transcendent experience which every sworn disciple has to make on his spiritual journey of no return leading to Initiation... An experience of such lofty perspectives that it enables the consciousness to enter the buddhic plane and to gain clear and direct insights into what is to be understood esoterically by the spiritual unity of human beings and by spiritual brotherhood.

Spiritual Experiences on the Mental Plane

Experiences consciously realised on the mental plane are of major interest to spiritual aspirants, who attempt to organise their lives by properly controlling their astral reactions and by trying to focus their attention on the higher levels. It is esoterically known that no problem of any kind, psychological or social, can be solved favourably at the same level where it has arisen, but must be ascended in consciousness to the next higher level, and from there try to see it in its true projection and dimensionality. Emotional reactions and psychic problems cannot be favourably clarified from the very astral level where they are brewing or occurring, nor can an adequate and effective practical solution be found for them. It is necessary to go back to the mental levels, observe them very carefully and, using common sense and logical reason, guide them appropriately. The same is true - approaching the subject from a higher angle - of the problems of thought, when furtive illusions and improper approaches divert it from the wise plan of the Thinker, or when there is a manifest inability to control mental reactions, either towards the world of personal ideas or towards the world of one's own mental qualities... Of course, you will say that not all people have problems of thought, since most people act according to their powerful emotional reactions. Well, this is the truth, but one must realize that what I say in this book of Esoteric Narratives is especially addressed to spiritual aspirants, who logically must have problems of adjustment to the mental world or have difficulties of perception or control at that level. Such problems must be suitably dealt with by ascending in consciousness to the higher level of mind, esoterically defined as the causal plane, and from this level, once a certain degree of spiritual integration has been achieved, strive to find just and adequate solutions to them. The technique of ascending from the astral plane to the mental plane and from the mental plane to the causal level goes by the generic name of meditation, and there are an impressive number of such techniques for the use of the spiritual aspirants of the world, and it is ultimately for them to choose intelligently the one most appropriate to their spiritual condition and state.

Meditation - as I practised it for years - helped me greatly in the spiritual development of my life and greatly facilitated my entry into the Ashram. I remember perfectly well each of the stages that led me there, from the time when I was very young, when I was doing simple exercises of mental concentration, until I was able to enjoy the immense fullness of contemplation, using the luminous line of the Antahkarana which I had built up in the ceaseless becoming of the stages of reflective or analytical meditation and which had transported me to the causal levels.

One of the most interesting meditative experiences, of which I have a deep memory, took place one night during the period of rest and was appreciated in the form of a clear dream, that is to say, keeping full awareness of the development of this experience... I was situated at a level of perception from which I saw my physical body in bed asleep, my astral body at a higher altitude and my mental vehicle at the apex of the integration process that had been going on for years. I, fully aware of the process it seems, was directing the activities of the personal triple equipment towards integration from the causal levels and was very conscious, at that time, of the particular readjustment that each

of my bodies needed for that integration to be perfect. The clarity of the perceptions was perfect, and all the time I remained situated on the causal plane, I was endeavouring to direct my consciousness towards the physical brain, trying to impress it properly so that it would remember the experience perfectly.

Heart Consciousness

The experience I am going to relate to you now has an entirely different expression, even though it is basically a reaffirmation of the concepts expressed above. Let's see: In my ashramic contacts with some Entities of the devic kingdom I had a very important one, both from the point of view of my hierarchical work and of my own spiritual evolution. I had only recently established a conscious relationship with Angel Jesazel. The magnetic contact was still very deficient and the work with Him was progressing very slowly. One day he said to me: "You must completely scrap your mind. It is too full of things and therefore you can't tune in to me properly and sometimes you can't understand what I am trying to tell you. This circumstance prevents you from perceiving the reality of the hidden world, which is where you should be working." I replied that I agreed and that I was still really bothered by the "noises" coming from my mind that prevented me from establishing contact with Him. Jesazel answered me immediately: "You can, if you want, clear your mind and then listen more attentively. Listen to what I'm going to tell you." His words then went straight into my heart and I felt them resonate there with a powerful echo, and when they reached my brain they calmed it completely. "Henceforth listen to me from here and leave the mind alone," Jesazel continued, "and attend carefully to this necessary reorientation of the faculty of attention in your new phase of spiritual integration. So I tried to do, and the experiment of attention in its new and defined focus left my mind calm and serenely expectant. The relationships established with Jesazel and with other Devas - also of high spiritual evolution - became from that time onwards easier, more correct and more effective.

I relate this experience, which you must logically accept only as a simple mental hypothesis if spiritual intuition does not fully confirm it, to affirm once again the inner meaning of Agni Yoga, or Yoga of Synthesis, whereby the heart takes on for the spiritual aspirant a greater significance in the unfolding of this New Age, so profoundly marked by events of a cosmic character. The serene mental expectation, and not the discursive potentiality of the mind, will be the essential instrument of the disciples of the world in order to be admitted into the bosom of the Ashrams and to prepare themselves actively for Initiation. In such preparatory work, as you will have observed, the mind will act as a permanent centre of spiritual illumination and not merely as a repository of memories and various thoughts.

The Recognition of my Group Brothers

Within the series of experiences of a spiritual and transcendent character, beyond the simple events of a psychic order, may be cited all those which relate to the conscious recognition and contact of the disciple's soul with other kindred souls who tread the Path of spiritual sonship with the Master, and which together constitute a definite group of esoteric activity on the physical plane.

The pressure of the new times, charged with cosmic energy, makes itself wonderfully felt in the world, affecting the etheric aura of the disciples and making them "radioactive," magnetic and uniquely attractive. Thus we see, in this present world order, an impressive number of disciples, who keep in their immediate vicinity a large number of spiritual aspirants and men and women of goodwill, desirous of spiritual knowledge and full of willingness to serve. The dynamism of the radiant action of the disciples is an ashramic phenomenon for which the Master is entirely responsible, Who, with infinite wisdom and exquisite tact, regulates the distribution of the energies necessary for the proper unfoldment of the groups created in the world and linked through such disciples to the radiant centre of ashram life.

One of the basic conditions for the disciple at certain definite stages of his spiritual development is the recognition of the souls on the physical plane who are to cooperate in the ashramic work entrusted to him by the Master. For my part, I can assure you that at the present time I have virtually recognised several of the consecrated disciples who in the past have been associated with the specific work of the Master in service to the plans of the Hierarchy... Even though they do not yet possess "ashramic consciousness," they are being closely watched by the Master and each is being prepared, according to their type of karma and evolutionary status, in the ongoing work of accommodating the social situations of the world, as they can perceive them from their watchtowers of combined action, for the advent of the spiritual Avatar or World Teacher and the Establishment of the Hierarchy here on Earth.

Ashramic consciousness does not presuppose that further spiritual evolution has been established, but simply that certain cells of the heart or brain have been virtually developed and can easily recall ashramic experiences. A disciple can belong for years to an ashram of the Hierarchy and have no physical consciousness of it. But this circumstance is of no fundamental or basic value appreciated from the angle of the service which such a disciple may be performing on the physical plane, for this ashramic consciousness only indicates that there is a linking of the inner planes with the physical brain, giving the sensation of remembrance. Nothing more than this. Therefore, when in my narratives I quote my fellow group members, affiliated to the same Ashram, please note that my remarks about them are very impersonal and that the term "ashramic consciousness" does not presuppose - as it does with psychic powers - greater spirituality, but the development of certain qualities of perception and remembrance. True spiritual development always shows itself as "impersonality" and subtly escapes ostentation and showiness. For example, the Master always works from the occult levels. The worldly

gainer of recognition is the disciple, the objective and concrete witness of the work to be done here on Earth. For him it is both glory and failure. The Master, from the subjective levels, merely inspires and observes. In the Hierarchy, therefore, the absurd social prejudices are dispensed with, which have been left far behind, their traces erased by the humility of service and the responsibility of the Plan...

The Conditions of Ashramic Work

The spiritual bond which binds together the different disciples of an Ashram in the specific development of a work suggested by the Master, is the attractive sympathy, the sincere friendship and the jovial cordiality of intercourse. They constitute a kind of big family, within which a special value is attached to impersonality and to the accomplishment of the work in which they are all engaged. All the spiritual disciples of the world - as the Master often says - "are warriors hardened in a thousand battles" and their reunion in the world within their respective groups is not due to chance, but is the testimony of a perfectly organised action in accordance with the opportunities offered by the karmic incidences in the life of each disciple. It must be understood that spiritual disciples, worthy of the name, come to physical incarnation in definite groups... Some of these disciples have already known the Master in past lives and may have collaborated with Him in the development of certain hierarchical work. The spiritual bond is now much stronger than in the past in terms of the evolution achieved by these disciples; they have perhaps endured the trials which precede some definite initiation, and the Master knows that He can count upon their sincere and effective cooperation in the development of certain hierarchical tasks, the accomplishment of which is of an immediate nature and is based upon these two important and transcendent premises:

- a. The spiritual preparation of the world for the Coming of the Avatar.
- b. The definite ashramic work of establishing the spiritual Hierarchy, or Great White Brotherhood, here on Earth.

These are two essential tasks that the disciples of the world embraced with great fervour and a disciplined attitude. The very numerous groups of aspirants, created around a definite disciple, upon whom, following the hierarchical rules, the spiritual force of the Master and his group brothers in the Ashram is particularly strong, have contributed to its realisation. There is also the addition of the powerful energies of the first Ray from the mystical centre of Shamballa and the energies of the seventh Ray, which have lately burst upon the planet, channelled from the constellation of Aquarius by the sacred planet Uranus. By virtue of such a unification of forces and energies the world disciple feels "more comforted" and assisted than perhaps were the disciples of the Piscean Age. It should be noted, however, that in the Piscean Age, which is being very rapidly transcended by the sincere spiritual aspirants of the world, the aim was not the goal of Service as in the present age, but the pursuit of peace and self-realisation. The esoteric and mystical New Age groups, into which many disciples of the past are being integrated,

have as their motto "Service through Joy," and their techniques of individual approach to the group are sincere friendship, playfulness and overflowing optimism in the order of relationships. As I pointed out earlier, the disciples integrated in a group constitute a true spiritual family, with the joy of contact setting the tone for coordinated service and group action.

In this regard, the Master tells us that "true co-ordinated action should not start from the influence of a leader, whatever his or her spiritual quality, but should arise intuitively from the mystical background of the group. The leaders should therefore not be assigned an essential character, as their spirit is still anchored to the traditional concepts of the Piscean era. Coordinated group action is a hierarchical impulse towards which the group's attention must be constantly directed and not towards the authority of the one who is virtually considered to have leadership capabilities. The magic term that must creatively unify the group is FRIENDSHIP, a sincere and radiant friendship that transcends the static prejudices of leadership. In other words, each constituent member of the group must potentially feel that he or she is a leader willing to receive spiritual inspiration from the Hierarchy and eventually from Shamballa. These considerations of the Master constitute a serious warning to all those spiritual aspirants, who believing themselves to be more qualified than others, set themselves up personally as leaders, thereby contravening the hierarchical provisions for the New Age and creating around them an atmosphere of spiritual confusion which renders useless the realisation of the most properly organised plan of work. In short, it must be esoterically affirmed - as expressed in the hierarchical law leading to initiation - that it is not "not who wants to be a leader, but who can be a leader," it being the initiation, or inner hierarchy of each individual, which guides the process, and not the petty human will.

True Spiritual Consciousness

These ashramic warnings are especially addressed to all those spiritual aspirants, who having intellectually acquired a great deal of esoteric knowledge, adopt the attitude of a leader without being hierarchically qualified to do so. Already in my previous book, in my "Introduction to Agni Yoga," I referred to this thoughtless attitude towards "leadership," in the sense that the spiritual leader, worthy of the name, uses mostly his intuitive capacities, leaving behind and under the threshold of consciousness - as it is esoterically said - the memory residues of intellectual knowledge...

I remember the Master once said to us: "Knowledge is not an end in itself, but merely a stage. Today, the intellectual memory of the disciple is being actively replaced by intuition." -He smiled as he said these words and continued: "Electronic computers will in the near future be your memory, that is, the cumulative repository of all your intellectual knowledge. Spiritual truths, the keys to wisdom, will come to you by magnetic assimilation, without the need for mental effort, for it is precisely this effort that creates, fixes and perpetuates the memory of the intellectual knowledge that you assimilate."

I meditated much on the Master's words until I could personally verify their intimate reality, for it will always be one's own experience that will attest to the Truth; at whatever level it manifests itself. The experience of the perfect Knowledge which presages the immense sea of Wisdom, came without my being aware of it... by magnetic induction - just as the Master had rightly taught us. It is a Knowledge that surpasses intellectual activity and comes to the soul beyond the mind, drawn effortlessly from the immense ocean of intuitive Wisdom. Such is my case and I must testify to it, not to assert a stupid sense of self-glorification, but to clarify what is to be understood by intimate spiritual knowledge, a knowledge which can never be conquered by using the intellectual mind as the instrument of the inner quest, because it is anchored in the parched soils of ancestral memories. It is a new and unprecedented Knowledge which will have to assert itself in the consciousness of the spiritual aspirants of the world, if they truly desire to penetrate the inner current which leads to Initiation. I have dealt with these points in detail in my book "Introduction to Agni Yoga" (Cárcamo, Madrid).

The Internal Interpretation Process

In the past, for each of my esoteric lectures I used to bring notes, or a short summary, of what I intended to say. But once, when I was about to begin my talk, I saw that the paper I had taken out of my pocket as a guide to the ideas implicit in it was completely blank. So I could not count on that summary of intellectual support... So I silenced all my mental attitudes and focused my attention on the people sitting in front of me who regularly attended these lectures. I felt at that moment a strange sensation - which later became familiar - that the assembled group was challenging me in a completely different direction from the one I had set out in the notes of my summary. Following the thread of such an interpellation, I felt myself launched into a new order of ideas, with the approval of all those present, with whom I established a perfect internal interpenetration.

The experience of blank paper instead of typed paper had evidently not been a magical phenomenon, but a simple distraction of mine as I left the house and slipped a notebook without notes into the pocket of my jacket. The effect of such a distraction had, however, great repercussions on my experience as a speaker, for since then, before I begin to speak, I stand in silence for a few moments looking at the audience, trying to evoke from them the most appropriate and positive spiritual questioning or interpellation. I have thus been able to establish a virtual internal communication with my listeners, who given the characteristics of my lectures, are usually very sensitive and intelligent people.

As you will see, and therein lies the affirmation of an esoteric sense that many people are now developing, those attending lectures of an inner, occult or mystical nature "know exactly what they want" and have a sufficiently developed psychological structure to be able to imprint upon the atmosphere of a given meeting the positive, inclusive, soulful qualities that "inspire" the speaker or lecturer with the "seed-thought" that he or she must develop as the keynote of the dissertation. For this reason, more often than not, the most elaborate ideas and the most intelligently planned programme often fail, because they are in one way or another at odds with "the spiritual programming of the group." A living,

coherent and inspirational force which must be increasingly relied upon as the living nerve of a creative action and a natural phenomenon of inner interpenetration.

The magnetic potential developed by "the spirit of a meeting" subjectively constitutes a source of inspiration for the esoteric speaker if he is able to efficiently control his astral vehicle in the mystical moment of silence with which he should begin all his dissertations. To do this, his vehicles of mental impression will need to be properly prepared, and while the intellectual knowledge of such esoteric speakers is often very extensive, it must be borne in mind that their chosen topics will not always fit perfectly with "the spirit of the meeting." The speaker must always be willing to divert the path of his ideas, if he feels within himself this sense of group inspiration. Hence also the need to have a very well-stocked mind with data and references, as long as it does not fundamentally support its arguments on the same. There is always "a place within the heart" - as the Master tells us - from which the flame of inspiration can illuminate the path of action, whatever its direction and the characteristics of its path. It is because of this spirit of impersonality in the life of the esoteric speaker or lecturer, marked precisely by the mystical experience of the Ashram, that I designate all my lectures and conferences under the generic title of "Esoteric Conversations." Thus, the spiritual possibilities that come into play are really important, positive and sometimes transcendent...

Telepathic Consciousness

This consciousness or mental faculty developed progressively in me as I assimilated the techniques of the ashramic training. At first the telepathic messages received from the Ashram registered very faintly within my physical brain, like the babbling of a newborn baby. Little by little the messages transmitted found a greater echo within my consciousness, until one day I came to perceive clearly within me the Voice of the Master with His unmistakable musical sound and I was able to grasp clearly what He wanted to tell me. From that moment on my telepathic receptivity became almost perfect and I could perfectly distinguish the distinctive voice of my fellow Ashram members. The voice - or my interpretation of the thought of the Master, of R... or of my group mates - came to me naturally, without any previous effort of concentration. As the Master had timely advised us, "telepathic receptivity was a result of our mental silencing work." "When your mind is entirely vulnerable," he said, "and its natural activity is serene expectation, then you will be truly telepathic, not only to receive mental messages, but also to consciously and adequately transmit them."

A telepathic message is a stream of mental energy that goes from mind to mind, the one projecting it and the other receiving it. A good telepath - and all spiritual disciples should be - is at once a central receiving and distributing centre for the streams of energy containing some message from the Ashram to which he belongs, which are transmitted at a very definite wavelength or vibratory frequency in the vast world of mental impressions, hence the disciple's mind, suitably attuned to such wave frequencies - using perfectly applicable technical locutions here - will never be affected by streams of energies

lower than those coming from the ashramic levels. This is the safeguard of his deeply sensitised and exquisitely vulnerable mind. Outside of this level his mind is in perfect control of all energy currents crossing the vast areas of the mental plane below the natural level of his own attunement.

Scientifically produced telepathic tests at lower levels do not possess "the devic safeguard" and the persons performing them can be easily affected and misled by undesirable energies from the mental or astral planes... Only spiritual disciples of a certain integration within one or other of the Ashrams of the Hierarchy are qualified to receive help from the angelic world, for it is precisely the angels of the mental plane in their various hosts and hierarchies who create, maintain, coordinate and transmit the various telepathic currents which circulate through the mysterious ethers of mental space, linking the minds of the members of the Hierarchy and of the disciples of the various Ashrams along luminous lines of causal activity. The Angels, or Devas, are the august Lords of the Rhythms of space, the rulers of all energy currents - whatever the level at which they manifest, the ones who regulate the expression of the "tattvas" or small psychic currents of environmental life, and who preside over the great cosmic cycles affecting galaxies, constellations, solar systems and planets.

I fully understand that the reference to the picture of difficulties which may face the spiritual aspirant who has decided to be "telepathic" may be somewhat discouraging, but it is the same warning which must be given to the markedly psychic person who has in one way or another become a "medium" of astral currents of a lower order and attracts to himself great personal difficulties and not few problems of a karmic order. To be telepathic is to become consciously sensitive to the currents of mental energy which circulate through the ethers, bearing in mind that there is a great diversity of these currents, from those which originate on the causal plane through the higher Self or Solar Angel and can be channelled through the bridge of Light of the Antahkarana during the higher process of meditation, to those which cross the lower levels of the mental plane - technically defined as kamanasic - and can cause disturbances of a psychic order when the poorly controlled mind of the spiritual aspirant contacts and assimilates them.

The telepathic contact of the members of the Ashram with each other is made on the fourth sub-plane of the mental plane, and that of the "consecrated disciples" or "disciples in the Master's Heart" is made on the third and second sub-planes of the mental plane, the plane of the higher Soul, Solar Angel or causal Self, and sometimes, when the message is of a definite hierarchical and not merely Ashramic character, the telepathic relationship is made between the heart of the disciple and that of his Master from some definite sub-plane of the buddhic plane. Hence the well-known esoteric expression - defining a particular state of consciousness in the life of the truly spiritual man - of "disciple in the Heart of the Master," within which there is a true interpenetration of auras and fusion of creative purpose.

In the Heart of the Master

The spiritual experiences in order to the meditative and telepathic process led me progressively to the Heart of the Master. As I was telling you in a previous section, I once, when I was still very young, had a vision of His radiant Presence during one of my meditations. But, it is one thing to perceive Him using a certain development of mental clairvoyance and another to feel oneself within His own Heart, to feel oneself merged in His infinite aura of Love and to be able to think and feel at times in accordance with the spiritual motivations of His ineffable creative purpose.

I have told you in previous pages of my first direct contact with the Master, accompanied by R..., a Hindu Initiate proven for centuries in hierarchical work. I have also told you in a simple manner and without any technical apparatus whatsoever how a human being with sincere and humble spiritual aspirations polarises in consciousness from the astral levels - where most psychic experiences usually take place - to the higher spiritual levels where the initiatory Path becomes very clear and definite, which is to make the human being a conscious Member of the Great White Brotherhood of the planet, marked forever by the unmistakable stamp of the transcendent cosmic influences. The treading of this ineffable Path, the natural stabilisation of the being in states of consciousness which are uncommon and therefore solitary and misunderstood by the vast majority of people, and the initiatory experience itself... are spiritual stages of a very high, significant and valuable order to be faced by the spiritual disciple unaided. The consciousness of the heart beating occultly in tune with the heart of the Master, the assurance of His Presence at decisive and transcendent moments, and the inspiration received at peak moments of indescribable mental expectation, make it possible for the disciple's work to be done in full security and confidence...

The Initiatory Training

I am going to give you, at least briefly, a notion of the decisive steps from the level of conscious discipleship to Initiation. The ashramic lifestream works potently in the soul of the disciple, strengthening his heart and disciplining his mind. The fervour of the first steps on the path of discipleship, with its pressing emotional impulses and desires, tends to subside and become more discreet and controlled. Permanent bonds of contact are thus established between the disciple and the Ashram, and from time to time, a kind of purifying fire is felt within the heart, like a serene invitation to sacrifice the personal self for the communal interests of the Ashram and of humanity itself. This stage is referred to as the "field of service illumination" stage. I, like all the fervent spiritual aspirants who were admitted into the Ashram, was always very restless and nervous, wondering how, when and where I should render my ashramic services, for apparently I was not doing anything really useful and practical for my group brothers and sisters or in my social field of relations. One day when, as usual, I was asking myself the eternal question about my ashramic service, I was telepathically inspired by the Master, who said to me: "...You are wasting your energies in vain by constantly wondering about your service dispositions and

the future field of your ashramic activities. Attend to the fact that membership in an Ashram of the Hierarchy is in itself a manifest activity of service, inasmuch as your magnetic aura is becoming more and more radiant, and without even intending to do so, you are permeating the social environments in which you carry on your manifold karmic activities with the energies of goodwill emanating from the Ashram. While service is a natural condition in the life of the disciple, such service must be preceded by a series of labours and disciplines upon your vehicles of karmic expression, which must be perfected in many respects. The fact that you are linked with the mystical life of the Ashram and incidentally in contact with Me, does not automatically open to you the field of ashramic service, which is only a small part of the hierarchical purpose, but you must strive to acquire additional powers and faculties which you at present lack. This does not mean that your preliminary work is not appreciated and that the difficulties you had to overcome before entering the Ashram are not recognised. But know that true service is a flower of the heart, within which you must develop some of its most important petals, and this you will achieve only when your turbulent mind ceases to be troubled by service in the becoming of your karmic existence. So stop tormenting yourself and follow as a good disciple the golden rule of silence which brings humility and good judgement. At the bottom of your intense yearning for service may lie hidden the serpent of spiritual pride, the selfish desire to be recognised as a disciple who has achieved spectacular success in his spiritual life. Analyse well your states of consciousness from the feeling of humility and go on your way silently, thinking of nothing else but the good of the spiritual whole of which you are a part and of the permanent work of polishing your instruments of cyclic manifestation..."

The Master's words, which I felt echoing within my consciousness, were reverently heeded, and from that moment I ceased to think about my possible field of service and to worry about the particular destiny of my future ashramic activities in the world. I thus advanced much more rapidly, and I felt the powers of intuition growing within me, which "silently warned me" - as the Master had recommended - of the successive steps I had to take in order to affirm within my heart and with indelible characters the consciousness of the service which should lead me to INITIATION.

The Initiatic Process

On that day the Master began His talk to the assembled members of the Ashram with these words: "Initiation cannot be received if the disciple is not already in fact an Initiate, for initiation is performed internally and is not virtually the result of a magical ceremony. The ceremony," he continued, "is like Shamballa's official recognition of the individual disciple's effort through the ages, and that he has earned from the Lord of the World the right to be admitted to membership in the Great White Brotherhood of the planet. Such recognition, when the disciple is already inwardly an Initiate and lives more for the good of humanity than for himself, implies also the liberation from Karma and the power to express through his life the Lord of the World's distinguished purpose. After this, the Initiate disciple is admitted into the Chamber of the Mysteries, or Initiatory Precinct, and is publicly recognised in the bosom of the Great Fraternity by a Ceremony of a magical

and transcendently mystical character, as having the right to belong to this Sacred Corporation of Liberated Souls."

The Master's words silently entered our hearts and enabled us to see clearly what our true spiritual destiny was, inducing us from that moment on to live as true initiates, for in spite of the inevitable faults and defects of our personality, which arose as an effect of the reaction of our karmic vehicles to the powerful energies of Shamballa, the spiritual intention or inner purpose was more and more potent, and effective and sometimes gave us the impression that we were really playing our role as initiates worthily...

A Revealing Dream

When I was very young I dreamt one night that I was stranded in the centre of the Universe and that the whole firmament, suns, stars and planets, was oscillating around me. The spectacle was truly marvellous; however, I was not satisfied with the sight of it. Years later, while discussing this dream with the Master one day, he deciphered it for me in this sense: "The whole Universe is in motion, and every being that consciously or unconsciously tries to stop, by running aground in the deep bosom of things, suffers from the crisis of resistance imposed on the general or universal oscillation or movement. Hence the feeling of incompleteness you experienced, even when you were out of the body and contemplating part of the great cosmic secret. At that time you were pursuing a very rigid and immovable goal, and in spite of your good intentions, which were always recognised, you were pursuing the wrong system of relationship and contact, and without realizing it, you were stopping within yourself the movement of the heart, the true spiritual centre of every human creature, which was incessantly impelling you towards the universal movement."

The years since then have been punctuated with great experiences, both spiritual and psychic, but I have never forgotten the feeling of loneliness and helplessness that came over me as I felt isolated, stranded and static within the ceaseless movement of the cosmic system. That dream was therefore not just a dream, and had the character of a revelation. The Master's subsequent words had for me the priceless value of consummated and transcended experience.

Vibrational Diseases

M...'s mother, one of the youngest members of the Ashram, had passed away from cancer. M... had no regrets. As a good disciple, he accepted this karmic event calmly and without psychological drama. Discussing the fact with some of his fellow Ashram members, M... lamented only the fact that almost at the end of the twentieth century, humanity was still helpless in the face of such a dangerous disease.

On that occasion the Master, who knew all and even the most hidden thoughts of the members of His Ashram, chose as the subject of ashramic teaching, diseases of the vibratory type: "Among these," he explained, "could be mentioned cancer, which is the greatest of the planetary scourges, diabetes, cerebral embolisms, rheumatism and cardiovascular diseases, which are not only the expression of a world karma, but also indicate the singularly active presence in the planetary ethers of very powerful cosmic radiations coincident with the peculiar position of the Earth in relation to certain sidereal constellations of extraordinary vibratory power, as well as with certain specific planets of the solar system itself. In such periods of cosmic emergence within planetary etheric space, certain cyclic or karmic circumstances or historical events occur which in normal periods of incidence would have taken many centuries to occur." Noticing that someone among us was initiating a subtle questioning of His last words, the Master smiled benevolently and continued: "This precipitation of cosmic energy upon our planet does not in any way alter the law of Karma, but accelerates the process of its development and fulfilment, not only within humanity but also in all other living Kingdoms and species. This acceleration of the pace of planetary evolution implies that large sections of humanity will be swept into the maelstrom of this precipitating process, which will act either upon their physical bodies, as yet defenceless to this kind of struggle, or upon their spiritual lives, marking the unfolding of a new cycle of light. Addressing himself very particularly to M..., and embracing the young disciple within His aura of Love, he said concretely: "Cancer is a simple reaction of the physical organism against a very particular modification of the psychic vibratory equipment under the effects of cosmic radiations. All human beings - due to past karmic debts incurred by humanity - possess latent cancer-causing viruses within their physical organisms. Only the particular conditions of their karmic existences, however, determine that such viruses pass from the state of latency to that of potency or manifest activity. The vital streams of the human soul, intensified by the energies of cosmic precipitation, produce a series of physical reactions, the consequences of which, whether immediate or distant, but always within a plan of acceleration of the karmic process, produce a marked increase of disease within the physical vehicle. Some diseases can be cured over a longer or shorter period of time, others, such as cancer, cannot yet be cured on the physical plane, although they can be cured on the psychic plane, which is where the initial reactions occur and where the real causes of all illnesses are to be found. It is there that disciples and Initiates must work, preparing 'the antidote' that will make it possible, perhaps before the end of this century, for the diseases now considered "incurable" to be definitively extirpated from the bosom of the Race."

Further elaborating on the order of such remarks, the Master continued His talk by saying: "Cosmic radiations, which science is now beginning to deal with, not only modify the physical and psychic environments of humanity through the ambient ethers, but also penetrate deep underground, mixing with the intimate and particular radiations of the planet itself, or earthly currents, accentuating their natural power and producing the great geological changes that noticeably modify the face of the Earth."

"The earthly currents, intensified by powerful cosmic energy invasions and impacting on certain subsoil levels, mark major planetary events and developments in the

geological aspect with their tremendous repercussions on humanity. I will give you an example, still very fresh in the Consciousness of the Great White Brotherhood, 'the Sinking of Atlantis,' in which event the cosmic and earthly forces converged to accelerate the elimination of a heavy racial karma affecting the harmony of the whole planet... The biblical story that refers to the destruction of Sodom and Gomorrah, Nineveh and Babylon have the same causes, as well as the terrible volcanic eruptions, earthquakes, great floods, etc., which are characterised by their spectacular and dramatic nature... On their initial bases, such events represent the activity of cosmic radiations operating on the earthly currents that circulate through the interior of the Earth, in the same way that the air of the planetary atmosphere circulates through the lungs..."

The Master's talk continued through these ideas, then extended into very intimate conclusions of an ashramic character. However, the main event that had prompted the Master to tell us about this deeply subjective and interesting subject was the conversation held by some members of the Ashram with young M... I well remember that at the end of his talk and after bidding us a fond farewell, he had embraced the young disciple and imparted to him His special blessing. There are cases on the physical plane within which the spiritual disciple, even in his more advanced stages, deeply regrets some karmic event in his life. The loss of a mother, for example, always leaves a great void in the heart. I, who lost mine when I was still very young, can testify to this fact. It was perhaps for this reason that the Master embraced young M..., as he took his leave and dispensed him the high favour of His blessing which, no doubt, would have communicated the infinite grace of His radiant peace and joy...

The Mystical Experience of the Solar Angel

During the course of my karmic existence and in order to the law of discipleship, I have had to pass through great experiences - as you will have been able to appreciate through the course of these narratives, some of them of a psychic character, others which we can describe as devic or angelic, and also others of a transcendent and definitely spiritual character, through which it was possible for me to establish contact with my higher Self, the Solar Angel of my life. In many of my writings I have made reference to this blessed Being, the Lord of Compassion and Sacrifice, whose activities from the causal plane of the Universe are to assist human beings to free themselves from their material conditioning and rise to the spiritual realm. The Solar Angel is the celestial intermediary whose "voluntarily accepted" mission is to stand by the side of men from the time they acquire self-consciousness and are endowed with mind until they ascend to the lofty heights of the fourth Initiation.

Spiritual experiences of this splendid Being, the soul of the celestial Mysteries and the great cosmic intermediary, are usually of a profoundly mystical character and are difficult to relate, since one of the main requirements for man's conscious contact with his Solar Angel is discretion and silence, both qualities which are as yet very poorly developed in human beings. However, the technique of contacting human beings with this glorious

Initiate, the Solar Angel, is of a general order and belongs to all intelligent men and women of goodwill who have chosen to realise it in their lives. It is not, therefore, an inviolable secret, but the Mystery surrounding this transcendent spiritual Life, the centre of our highest aspirations, is related to certain aspects of the law of Karma which are difficult for human beings to comprehend.

Ordinarily, and according to the precise techniques of Raja Yoga, a luminous line of mental substance is created which starts from the physical brain and culminates in the higher mental plane. The techniques of Raja Yoga in its many aspects can be described generically in terms of meditation. The meditative process, from its early stages of concentration through the intermediate stages of reflective discernment, culminates in the high peaks of contemplation. At this point of causal wholeness the mind has become profoundly silent, "entirely empty of itself" - as it is often described in philosophical terms - and it is in such a state that man can establish direct, conscious contact with the Solar Angel.

I have never been a meditative minded person - as it is often said - but rather a contemplative one, that is, I started to build the structure of my spiritual edifice from above, from the higher aspects and not from its intellectual foundations. This circumstance had worried me a lot in the past, when I saw my fellow students in the different Schools I had to go through, including the Military War Academy where I entered for reasons of Spain's national karma, so easily adaptable to the specific studies that required a good memory and a high degree of concentration, unlike me who had to make great and sometimes painful efforts to be able to adequately store so much data and knowledge inside my brain. My greatest facility was to "abstract my mind" and voluntarily reduce it to silence, and this seemed to be one of the special characteristics of my spiritual life.

Later, after I had entered the Ashram, the Master had reassured me on this point, when in a particular conversation with Him He had said to me: "...that perfect meditation is without time and place, being on the contrary a process of continuity of consciousness within which the past, the present and the future, or in other words, concentration: proper meditation and contemplation, are fully integrated and respond entirely to the spiritual Rhythm of the Thinker, of the Solar Angel on his own Plane."

At that time I had already managed to establish some definite contacts with my Solar Angel at different stages of the creation of the Antahkarana... It was then possible for me to understand that while the process of meditation or contact with the higher Self is of a general order, there were many different variations in its development, as well as many levels of creation of the Antahkarana, since logically not all spiritual aspirants are at the same degree of integration, and are therefore bound by the law that regulates their karmic destinies. So when I stated earlier that my mind had never been of a meditative type, perhaps I should have added that my mind meditated or was active on another level, this being of a contemplative character and backed by past karmic experiences, within which it had transcended in one way or another the meditative processes that correspond to the concrete mind. Be that as it may, I must point out that the Presence of the Solar

Angel in my life was always evident and I was able to contact Him on more than one occasion before the Master deigned to admit me to His Ashram. It was precisely the Master who enabled me to see clearly the process of continuity of consciousness and the help I was able to receive from the Solar Angel through the development of consciousness.

I must say in this connection that His radiant Presence is so intimate that sometimes the very infinite familiarity of contact makes it almost unrecognisable, for it is very difficult for the phenomenon of "interaction" by which the personal soul objectively recognises its Solar Angel to be realised. However, it was possible for me to realise it twice and it was precisely these two transcendent visions that allowed me to consciously choose the path that led me to the inner recesses of the Ashram and to become conscious of the Master.

The first time I perceived the Solar Angel I was in meditation and was completely absorbed in some definite area of my being. I was on the small veranda of my house, it was early in the morning and everything around me was quiet. Suddenly, I felt an unfamiliar sensation within my being, as if from some remote place in outer space a very familiar voice was calling my name, pushing away from my mind all the usual sensations, even those of silence itself. I felt compelled to listen with the utmost attention to this strangely familiar and seemingly distant Voice. As I did so, I felt as if my whole being was moving at enormous speeds towards that infinite point in space from which the sound of my name was coming. I completely lost track of myself and suddenly found myself in front of an intensely radiant spiritual Entity... It smiled at me with great gentleness and told me something apparently very important, but which I could not quite understand even though I was trying to. At one point the Light of His indigo blue aura took on intensely fiery hues. It looked like a live ember of fire. At that moment I felt his soft and profound words resonate in my conscience and in my own mother tongue, Catalan. They showed me a process, a resolution and a path. No goal was pointed out to me as a corollary to the line of endeavour which I inwardly knew I had to develop, but intuitively I knew that at the end of my Path I should again find myself before Him, before my Solar Angel, the august Lord of my karmic destiny. After this causal experience my physical life had an irresistible tendency to change. Future circumstances had a definite esoteric character and shortly afterwards I left Spain to go to work at the European Headquarters of the Arcane School, established in Geneva (Switzerland).

The second time I was able to objectively perceive and hear the words of my Angel was just a short time before I returned to Spain. This second experience of contact with the Solar Angel took place in the meditation room of the Arcane School. It was a Sunday morning and not knowing where to go, for inwardly I felt very sad and despondent, I went to the Arcane School Headquarters and locked myself in the little meditation room with an infinite longing for solitude. Only the members responsible for the work of the Arcane School were allowed to enter this little room, always for meditative purposes, and who were Mr. Gerhard Jansen, Mr. Jan Rijn (both Dutch nationals) and myself.

When I sat down, I began to observe - as if I was seeing them for the first time - all the objects in that little room. Four chairs, for the three of us and one that was always waiting for a possible visitor from the other two Arcane School venues, located in New York and London. In front of me was a small table in the form of an altar, covered with a white cloth of thread and on top of it a magic talisman which the Tibetan Master had given to Alice A. Bailey at the opening of the European venue of the Arcane School in Geneva. As explained to me by Mr. Jansen, each of the venues had its own sacred talisman through which it was possible to maintain subjectively the connection with the other two venues, and was also a centre of mystical focusing of the hierarchical energies, which were noticeable in the course of the International Conferences which each venue held annually, coinciding with the Easter, Wesak and Humanity Festivals during the period of the full moons of Aries, Taurus and Gemini.

I was gazing absorbedly at the symbol of the New Age, a very luminous picture hanging on the wall above the talisman itself, and I felt at that moment so deeply sad that I could not resist the tremendous anguish of my heart and I began to weep bitterly and inconsolably. When I had calmed down and calm seemed to be penetrating my heart, I felt again the unmistakable sound of my name pronounced from the causal regions resounding within me. The Voice was the same incredibly familiar and so supremely dear Voice of my Solar Angel, to whose magical sound my heart opened wide to the soft and deepest vibrations of spiritual light.

In front of me again, with no fiery glow but enveloped in an indescribably radiant aura of indigo blue, within which space and time seemed to merge, giving me indescribable grounds for warm hope, stood my Solar Angel. As the first time I saw him, he smiled and spoke to me with unutterable gentleness... I felt His words echoing in my heart. They pointed me once again to the opening of a process, and instilled in me the fire of an inviolable resolve, indicating to me the luminous paths of a new Way. I understood exactly then, using the all-encompassing consciousness of my Solar Angel, the mystical meaning of Christ's words: "I am the Way, and the Truth, and the Life," which every disciple in the Heart of the Master has the inescapable duty to confirm and bear witness to. He then disappeared from the field of my perceptions, after a cordial farewell gesture or ineffable blessing.

A few days after this causal contact, I felt the pressing need to leave the ashramic work I was doing in the Arcane School and to return to Barcelona, just as the first vision of the Solar Angel had opened for me the perspectives of the spiritual work that led me to Switzerland to work in the European Headquarters of this esoteric School.

All human beings have their own Solar Angel, their higher or transcendent Self, the mover of their higher spiritual motives and the supreme Guide of their karmic destinies. It is hidden deep inside the heart, but it always comes when the soul feels terribly lonely or is facing great difficulties... Sometimes, from the depths of this indescribable bitterness of soul, an infinite feeling of warm sweetness and bright hope rises unusually. It is the Voice of the Solar Angel, who in such difficult and stressful times, sends us His luminous

message of peace, serenity and intimate consolation. Perhaps the perception of the Solar Angel is only possible to souls who have made great spiritual efforts in their lives, and that His glorious Figure rising swiftly out of the ethers is only an experience realisable at certain high levels of mystical integration. But, be that as it may, He is always here with us, within the heart, deeply attentive to the unfolding of our transcendent destiny as Souls, always ready to intervene so that our lives conform to the Law that regulates the Cosmic Good here on Earth, His infinite light being the true hope of the glory of existence and the divine source from which our innermost consolations emanate... because the Law is just and we all share in its Justice.

EPILOGUE

I began to write these "Esoteric Narrations" at the end of August 1981, in the middle of the summer euphoria, in a very cosy atmosphere and among very dear people. The task of stringing them together according to certain common patterns of resemblance, and assigning them as suggestive a meaning or historical framework as possible, was facilitated mainly by my sincere interest in uncovering for the readers of the book some of the most important psychic and esoteric experiences of my life. The main interest lay, as you will have the opportunity to observe, not in the experiences themselves, interesting as they were, but rather in the esoteric and scientific explanation of the events reported.

The psychic facts of such expositions do not come from the reading of esoteric books, nor from those - so abundant nowadays - which refer to phenomena of a parapsychological character, but from my own individual self-quarry, which is the only one from which I can honestly draw any truthful and possible experience. These psychic experiences may have a transcendent character or perhaps border on the banal or superfluous within the heart of each human being, but it is their creative vitality that really counts and not the importance that others may attach to those experiences. I have therefore tried to ensure that my "Esoteric Narratives" were not a simple compilation of facts more or less harmoniously framed within a context of historical values, but the sincere and vivid expression of my own history...

I have always listened with greater attention and pleasure to the intimate accounts of people with whom I often deal about their own lives and circumstances, than to formulations of ideas or views about the experiences of others. For this reason, and perhaps also to keep my spirit entirely free and independent of other people's opinions on definite subjects, I decided years ago to investigate all possible subjects for myself, and although I have never despised the opinions of others, I have always tried to remain aloof from such opinions, certain that there is a universe of synthesis in the life of Nature within which the opinions of all human beings are merged and unified. For example, instead of judging the psychic experiences of Mr. Leadbeater or Mrs. Annie Besant, which always seemed to me to be of very high and deep interest, I have given much more importance to my own, not in a spirit of self-glorification, but because these are the only ones on which I can rely and value psychologically, and draw from them a scientific basis of truth and reality. Thus, my esoteric accounts are an affirmation of historical truths and definite facts which took place in various phases of my karmic existence... and for the authenticity of which I hold myself entirely responsible to you and, primarily, to the Ashramic Congregation to which I have the honour to belong.

The reason that I have divided those historical facts into psychic phenomena, into devic contacts and into transcendent spiritual experiences, is not due to chance, but in view of the trajectory of my inner life, which begins in the phases of the sincere but over-emotional spiritual aspirant, sincere but over-emotional, mystical and somewhat romantic, and culminating - at least in the line of these Esoteric Narratives - in the Heart of the

Master, a high stage in the spiritual life of the disciple, possessing a highly developed intuitive mind and beholding before him the splendid prospects of the initiatory Path which is, in short, the future that awaits all human beings, whatever their present state of evolution.

For this reason, and I must repeat, I have attached greater importance to the esoteric explanations of the experiences reported than to the experiences themselves. In this way I, who have had such experiences, always remain in a second place... as a small piece which fate used to express the hidden soul of the experience, be it psychic, esoteric or mystical.

I must say, finally, that my heartfelt desire in writing down my experiences in the occult worlds through these "Esoteric Narratives" has been to try to help all spiritual aspirants of the world by reorienting their attention to the transcendent and spiritual values that lie at the occult basis of any kind of experience realised by the human being. Accept, therefore, the historical legacy I pass on to you as part of the great causal heritage in which we all share. It is in this world of heightened transcendence and spiritual communion, where the psychic and spiritual experiences of all humanity merge. This being so, accept my stories only as small snippets of the Great Picture painted on the Causal Plane by the Lord of the Universe, a tiny part of that infinite and all-encompassing ocean of creation in which all human beings without distinction live submerged... Such is the scope of the supreme Law.

Vicente Beltrán Anglada

Barcelona, under the Sign of Libra of 1981